

IAHR  
WORLD CONGRESS  
PROCEEDINGS



DURBAN 2000

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**DURBAN**  
**2000**

*THE HISTORY OF RELIGIONS:  
ORIGINS AND VISIONS*

*edited by*  
*Rosalind I. J. Hackett and Michael Pye*

ROOTS AND BRANCHES  
Cambridge 2009

*IAHR World Congress Proceedings Durban 2000. The History of Religions: Origins and Visions*

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Published by Roots and Branches, Cambridge  
ISBN 0 9525772 5 9

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All enquiries to the Publications Officer of the IAHR <[www.iahr.dk](http://www.iahr.dk)>

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## PREFACE

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The 18<sup>th</sup> World Congress of the International Association for the History of Religions, generally known as the IAHR, took place in Durban, South Africa, 5-12 August 2000. The overall title theme was The History of Religions: Origins and Visions.

This was the first time that the quinquennial congress was held on the African continent, and it is generally agreed that it was a great success, organisationally, socially, and academically.

In spite of the delay, we feel that it remains important to publish a general record of the congress. This will not only be of interest to many who attended it, but will also assist librarians and specialists in the history of the subject. The first congress in the series was held in Paris in 1900. Since the proceedings of the 1995 congress held in Mexico City have appeared, the present volume will present a clear view of the sequence throughout the whole of the twentieth century. More details about the conferences and proceedings of the IAHR will be found below.

In this volume we present a formal record of the congress. This includes not only a report on the academic contents but also various introductory materials and formal documents relating to the on-going work of the IAHR. While some of the latter material has appeared elsewhere, for example in the relevant IAHR Bulletins, it is necessary to include it here as part of the sequential context of the congress.

*The Editors*







# INTRODUCTORY INFORMATION

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## CONGRESS ANNOUNCEMENT

The following is the text of the Congress Announcement issued by the Executive Committee of the IAHR:

The International Association for the History of Religions (IAHR) is an International body of national societies for the study of religion. It is a member of the Conseil international de la philosophie et des sciences humaines (CIPSH) under UNESCO. It brings together more than a thousand scholars from around the world once every five years for a Congress to discuss, debate and exchange views on the academic study of the religions of the world. The Executive Committee of the IAHR met in July 1997 in Turku, Finland and unanimously decided to hold its XVIII congress in the year 2000 in Durban, South Africa. The Department of Science of Religion at the University of Durban-Westville, in cooperation with key members of the Association for the Study of Religion in Southern Africa and the African Association for the Study of Religion, has been requested to host the event. This upcoming Congress in August 2000 is significant for a number of symbolic reasons. First, it will be the first IAHR congress ever held on the African Continent. For more than hundred and fifty years academic scholars around the world have been keenly studying the religions of Africa. But this is the first time they will assemble in Africa to take stock of where they came from and where they will be heading. Secondly, the IAHR Congress in the year 2000 will coincide with the 50th anniversary of the founding of the IAHR in Amsterdam. Third, it will also mark the 100th anniversary of scientific congresses in the History of Religions discipline.

Several questions arise as the year 2000 draws near. First, it would be appropriate to take stock and reflect on where we as an international body of scholars engaged in a common

scientific approach are coming from. What are the central themes, the important empirical areas, the debated issues and the shared approaches that have carried us to this point in time? In which parts of the world have we gone wrong, and where have we gone right? How has the history of religions contributed to education and cultural development in general? Second, it would also be appropriate to discuss the directions for the future. In what ways does increasing globalisation change the nature of the subject of our study and our methodologies? What methodological and theoretical approaches are most appropriate to these challenges? Is the history of religions capable of dealing with these challenges, and is the IAHR doing what it can in these respects? Are we truly engaged in a common endeavour?

The Durban Congress seeks in particular to promote the cross-cultural, inter-disciplinary, comparativist and critical study of religion, as well as newer and neglected areas of research. Major strands in the history of religions, which have in the past been covered with a number of separate sections, will be addressed with special reference to transhistorical parallels and the possibility of the diachronic transfer of theoretical questions and analyses. There is also a concern to examine, wherever appropriate, the links between the theoretical, methodological, empirical, and pedagogical aspects of our field of study. To this end, a number of panels and symposia are already being planned on religious education, multiculturalism, the political economy of religious studies, fieldwork, texts and textuality, comparativism, globalization, syncretism, millennialism, shamanism; religion and human rights, civil society, media, cyberspace, diaspora, material and expressive culture, ecology, healing, literature, cognition, cultural studies, tourism, etc.

## CONGRESS ORGANISATION AND COMMITTEES

### ***Congress Host Organisation***

Department of Science of Religion, University of Durban-Westville, Durban, South Africa

### ***Congress Presidents***

Prof. G.C. Oosthuizen

Prof. S. Nadvi

Dr. T. Naidoo

### ***The Quinquennial Congress Advisory Committee (QCAC)***

Chair: Prof. Michael Pye (Marburg, Germany) IAHR President

Prof. G.C. Oosthuizen (Durban, South Africa) Congress President

Prof. S. Nadvi (Durban, South Africa) Congress President

Dr. T. Naidoo (Durban, South Africa) Congress President

Prof. Peter Antes (Hannover, Germany) Vice President of IAHR

Dr. Yolotl Gonzales Torres (Mexico) Vice President of IAHR

### ***The International Congress Committee (ICC)***

Chair: Prof. Armin Geertz (Aarhus, Denmark) - General Secretary of IAHR

Prof. Michael Pye (Marburg, Germany) - IAHR President (Ex-officio)

Prof. Rosalind I.J. Hackett (Knoxville, TN, USA) - Deputy General Secretary of IAHR

Dr. Gerrie ter Haar (Utrecht, The Netherlands) - IAHR Executive Committee Member

Prof. G.C. Oosthuizen (Durban, South Africa) - Congress President

Prof. S. Nadvi (Durban, South Africa) - Congress President

Dr. T. Naidoo (Durban, South Africa) - Congress President

Prof. P. Kumar (Durban, South Africa) - Director of the Congress Secretariat

Mr. S.Govidsamy (Durban, South Africa) - Treasurer

Prof. Jim Kiernan (Durban, South Africa)

Prof. A. Song (Durban, South Africa) - Association for the Study of Religion in South Africa

Dr. Abdulkader I. Tayob (Cape Town, South Africa) - African Association for the Study of Religion

Prof. Jacob Olupona (Nigeria) - African Association for the Study of Religion

***The Congress Academic Program Committee (CAPC)***

Chair: Prof. Rosalind I. J. Hackett (Knoxville, Tennessee, USA)

The Program Chair extends special thanks to the following people for their logistical, intellectual and creative efforts in making the academic program a reality: J. O. Awolalu Abraham Khan, Robert Papini, Gerrie ter Haar, Abdulkader Tayob, Elias Bongmba, Bron Taylor, Funso Afolayan, James Fitzgerald, Pablo Wright, Winni Fallers Sullivan, J. A. (Bobby) Loubser, Gerhard van den Heever, Abdullahi A. An-Na'im, Peter Barrett, Sabine Marschall, Keyan Tomaselli, G. C. (Pippin) Oosthuizen, Cindy Hoehler-Fatton, Martin Baumann, Bill Paden, Carol Brown, Dennis Schaffer, Thillay Naidoo, Isabel Phiri, Stephen Flanigan, Michael Collier, Shawn Arthur, Andy Phillips, the IAHR officer team, Michael Pye, Armin Geertz and Gary Lease, and the tireless host team, Pratap Kumar, Suleman Dangor, Silver Henry and Joanne Smidt.

***The Congress Secretariat (CS)***

Chairperson and Director: Prof. P. Kumar (Durban, South Africa)

Prof. G. C. Oosthuizen (Durban, South Africa) Congress President (*ex officio*)

Prof. S. Nadvi (Durban, South Africa) Congress President (*ex officio*)

Dr. T. Naidoo (Durban, South Africa) Congress President (*ex officio*)

Mr. S. Govidsamy (Congress Treasurer, UDW, South Africa)

Ms. Jane Meyer (Turners Conferences, Durban Representative)

Ms. Lielze Gericke (International Convention Centre Representative)

Ms. Velia Del Mei (VDM Conferences)

N.B. Participation in the congress secretariat was in part sequential because of changes in proposed venues and companies responsible.

**Local Organizing Committees*****Cultural Events & Exhibition Committee***

Mr. Nanakchand (Durban Playhouse)

Mr. J. Pather (Durban Playhouse)

Ms. Yvon Winter (Killy Campbel Library)  
Ms. Carol Brown (Durban Art Gallery)  
Mr. Robert Papini

*Fundraising Committee & Finance Committee*

Dr. Dasarath Chetty  
Mr. Kiru Naidoo  
Mr. S. Govindsamy (Treasurer)

*Public Relations & Reception Committee*

Dr. Dasarath Chetty  
Mrs. Dale Wallace  
Mrs. Lalenthra Das  
Ms. M. Naidoo

***National Committee (South Africa)***

Dr. Abdulkader I. Tayob (Cape Town)  
Prof. Johaan Kinghorn (Stellenbosch)  
Dr. Chirevo Kwenda (Cape Town)  
Prof. Arthur Song (Durban)

***Conference Organizing Company***

VDM Conferences  
Leading contact person: Ms. Velia Del Mei

**ACKNOWLEDGEMENTS**

Gratitude is hereby expressed for sponsorship and/or logistical support provided by the following organisations:

African Art Centre, Durban  
 African Association for the Study of Religions (AASR-  
 European account)  
 American Consulate, Durban  
 Billiton Development Trust, Johannesburg  
 Carolina-Duke-Emory Institute for the Study of Islam  
 (CDEISI)  
 Cassell/Continuum  
 Conseil international de la philosophie et des sciences  
 humaines/International Council for Philosophy and  
 Humanistic Studies.(CIPSH)  
 Danish Association for the Study of Religion  
 Dutch Association for the Study of Religion  
 Durban Art Gallery  
 E. J. Brill  
 Indian Centre for Cultural Relations, Delhi, India  
 Indian Consulate General, Durban  
 International Study Commission on Media, Religion and  
 Culture  
 KwaMuhle Museum, Durban  
 Mayor of Durban Metro (Mr. Obed Mlaba)  
 National Research Foundation, Pretoria  
 PROCMURA  
 Roots and Branches  
 South African Airways  
 University of Bayreuth, Germany  
 University of Durban-Westville, South Africa  
 University of Tennessee, Knoxville, USA (Department of  
 Religious Studies)  
 Utrecht University, Netherlands  
 Videovision Entertainment, Durban

## IAHR EXECUTIVE COMMITTEES

### ***IAHR Executive Committee 1995-2000***

#### *President*

Prof. Michael Pye (Marburg, Germany)

#### *Vice-presidents*

Prof. Peter Antes (Hannover, Germany)

Dr. Yolotl González Torres (Mexico City, Mexico)

#### *General Secretary*

Prof. Armin W. Geertz (Aarhus, Denmark)

#### *Deputy General Secretary*

Prof. Rosalind I. J. Hackett. (Knoxville, Tennessee USA)

#### *Treasurer*

Prof. Donald Wiebe (Toronto, Canada)

#### *Further members of the Executive Committee*

Prof. Michio Araki (Tsukuba, Japan)

Prof. Giulia Sfameni Gasparro (Messina, Italy)

Dr. Gerrie ter Haar (Utrecht, Netherlands)

Dr. Helena Helve (Helsinki, Finland)

Prof. Jacob K. Olupona (Davis, California USA)

Dr. Abdulkader Tayob (Cape Town, South Africa)

### ***IAHR Executive Committee 2000-2005***

*(elected during the Congress)*

#### *President*

Prof. Peter Antes (Hannover, Germany)

#### *Vice-presidents*

Prof. Rosalind I. J. Hackett (Knoxville, Tennessee USA)

Prof. Montserrat Abumalham Mas (Madrid, Spain)

#### *General Secretary*

Prof. Armin W. Geertz (Aarhus, Denmark)

#### *Deputy General Secretary*

Prof. Gerrie ter Haar (Utrecht, Netherlands)

#### *Treasurer*

Prof. Gary Lease (UCL San Diego, USA)

#### *Further members of the Executive Committee*

Prof. Mary N. Getui (Nairobi, Kenya)

Prof. Ingvild Sælid Gilhus (Bergen, Norway)

Prof. Paul Morris (Wellington, New Zealand)

Prof. Jacob K. Olupona (Davis, California USA)

Prof. Akio Tsukamoto (Tokyo, Japan)

Prof. Alef Theria Wasim (Yogyakarta, Indonesia)

**LOCATION AND FORMALITIES**

The 18th Quinquennial Congress of the IAHR took place from 5-12 August 2000 in Durban at the Holiday Inn Elangeni Hotel. The Opening Ceremony was held in the Great Ilanga hall of the Holiday Inn Crown Plaza - Elangeni Hotel, Durban on Sunday 6<sup>th</sup> August 2000 (for details see General Congress Schedule below).

The standard language policy of the IAHR is to regard English and French, together with the official language/s of the host country as the official languages of its congresses and conferences. However, in this case the official languages of the Republic of South Africa number eleven, and while most of these were not in fact used it was considered inappropriate to make a sub-choice. The resultant situation was therefore that English was the most widely used but that any languages were permitted (and of course could often be heard in various situations).

As usual, the congress provided the context for the formal meetings of the IAHR, that is, the meeting of the International Committee (which is the main governing body), the General Assembly and the outgoing and incoming Executive Committees.



## **THE IAHR CONGRESS TRADITION IN BRIEF**

The decision to hold the Congress in Durban was taken by the International Committee of the IAHR at its meeting during the 16<sup>th</sup> Congress in Mexico City in August 1995. International Congresses for the history of religions had previously been held throughout the twentieth century and the sequence of major congresses has been as follows:

1. 1900 - Paris
2. 1904 - Basle
3. 1908 - Oxford
4. 1912 - Leiden
5. 1927 - Lund
6. 1935 - Brussels
7. 1950 - Amsterdam
8. 1955 - Rome
9. 1958 - Tokyo
10. 1960 - Marburg
11. 1965 - Claremont
12. 1970 - Stockholm
13. 1975 - Lancaster
14. 1980 - Winnipeg
15. 1985 - Sydney
16. 1990 - Rome
17. 1995 - Mexico City
18. 2000 - Durban

In 1950 the IAHR was constituted as a continuing organisation, since when the major congresses have normally been held every five years. Special and regional conferences have also been held from time to time. For full details refer to the web-site of the IAHR..

# CONGRESS SCHEDULE

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## OVERALL SCHEDULE

The following presents the overall schedule in detail as finalised at the beginning of the Congress.

Plenary	8:30-10:30 a.m.
Coffee Break	10:30-11 a.m.
Panels Session A	11 a.m.-1 p.m.
Lunch	1-2 p.m.
Panels Session B	2-4 p.m.
Tea Break	4-4:15 p.m.
Panels Session C	4:15-6:15 p.m.[except for Tuesday when the last session has been cancelled to allow participants to get to the Durban Art Gallery and City Hall for the reception and cultural evening, Wednesday (excursion day), and Friday when the plenary concludes the sessions. There are also additional evening plenary sessions on Sunday and Monday.]

### *Venues*

All keynote/plenary sessions will take place in the Great Ilanga ballroom in the Holiday Inn Durban Elangeni. Panel sessions will be held in the Elangeni, as well as in the neighboring Holiday Inn Garden Court North Beach, and the Jewish Club. A few sessions have been scheduled for the Great Ilanga ballroom which will be divided into Zones A, B, and C. This situation has been made necessary by the abundance of panels.

Each session is designated by a day/session/locator number, e.g. Tu 2.5, indicates an event occurring on Tuesday, during that day's second session period, in Suite 2. A session may indicate an opening, closing, plenary, or panel session; these are numbered in order of occurrence.

### *Room Codes*

South Ilanga	= 1
East Ilanga	= 2
North Ilanga	= 3
Suite 1	= 4
Suite 2	= 5

Suite 3	= 6
Suite 4	= 7
Suite 5	= 8
Quarterdeck	= 9
Sundeck	= 10
Great Ilanga, Zone A	= 11
Great Ilanga, Zone B	= 12
Holiday Inn Garden Court North Beach Durban, Umgeni	= 13
Holiday Inn Garden Court North Beach Durban, Congella	= 14
Jewish Club Conference Room	= 15
Great Ilanga, Zone C	= 16

### **SATURDAY, AUGUST 5**

Arrival and Registration	11 a.m.-5 p.m.
IAHR Executive Committee Meeting	3-5 p.m.

### **SUNDAY, AUGUST 6**

Registration	10 a.m.-3 p.m.
Opening of Book and Art Exhibition Holiday Inn North Beach	2 p.m.
Opening Reception Holiday Inn Durban Elangeni	3-4 p.m.

Su 1 **OPENING CEREMONY** 4 - 5 p.m.

PLACE: Great Ilanga

MASTER OF CEREMONIES: Dennis Schaffer

DISTINGUISHED GUESTS: South African Deputy

President, Jacob Zuma\*, South African Commissioner for Human Rights, Barney Pitayana, the Mayor of Durban, Obed Mlaba. Words of welcome: IAHR Congress Director, Pratap Kumar, Program Chair and IAHR Deputy General Secretary, Rosalind I. J. Hackett, IAHR General Secretary, Armin Geertz, IAHR President, Michael Pye. Cultural performances: processional by Shembe dancers and musicians, closing by Suriyalanga.

\*Deputy President Zuma was unfortunately not able to attend in person and his greetings were conveyed by the Deputy Minister of Education, Father Smangaliso Mkhathshwa, MP (for the text of his speech see further below).

- Su 2 KEYNOTE ADDRESS 1 5 - 7 p.m.  
 PLACE: Great Ilanga  
 CHAIR: Yolotl Gonzales  
 KEYNOTE SPEAKER: Michael Pye. IAHR President  
 THEME: "Memories of the Future: Looking Back and Looking Forward in the History of Religions"  
 RESPONSES: Jacob Olupona, Jacques Waardenburg, Purushottama Bilimoria, Elio Masferrer, Brian Bocking

### **MONDAY, AUGUST 7**

- M 1 KEYNOTE ADDRESS 2 8:30 - 10:30 a.m.  
 PLACE: Great Ilanga  
 CHAIR: Nokuzola Mndende  
 KEYNOTE SPEAKER: David Chidester  
 THEME: "History of Religions, Durban 2000: Identity, Location, Media, Method, and Education"  
 RESPONSES: Isabel Apawo Phiri, Robert Jackson, Tinyiko Maluleke

COFFEE BREAK 10:30 - 11:00 a.m.

PANELS SESSION A 11 a.m. - 1 p.m.

- M 2.1 South Ilanga  
 DIASPORA AND SOCIAL INTEGRATION: SOUTH ASIAN RELIGIONS  
 CONVENORS: Martin Baumann and Steve Vertovec  
 CHAIR: Martin Baumann  
<http://www.uni-bremen.de/~mbaumann/IAHR-Diaspora-Panel.htm>  
 Joergen Nielsen, "Integration of South Asian Muslims in the UK"  
 Taleeb Noormohamed, "America's Islam: The Consequences of Muslim Political Engagement"  
 Alleyn Diesel, "Tamil Hindus in Kwa-Zulu Natal (South Africa): History, Identity and the Establishment of a Place in the New South Africa"  
 Martin Baumann, "Becoming a Colour of the Rainbow: The Social Integration of Indian Hindus in Trinidad Analysed Along a Phase Model of Diaspora"

M 2.2 East Ilanga

JEWISH HISTORY: TURN IT AND TURN IT AGAIN FOR  
EVERYTHING IS CONTAINED IN IT

CONVENOR AND CHAIR: Gilya G. Schmidt

Daniel J. Lasker, "The Karaite as Jewish Other"

Jaqueline S. Du Toit, "Thy Books Are Thy Good Treasure"

Luis M. Giron-Negron, "The Canine Curse: Jewish-Christian  
Polemics in a 14th Century Spanish Chivalric Novel"

Gilya G. Schmidt, "Martin Buber's Ecstatic Confessions  
Revisited"

M 2.3 North Ilanga

THE HISTORY OF RELIGIONS IN JAPAN: RETROSPECT  
AND PROSPECT

CONVENOR AND CHAIR: Gary L. Ebersole

Michio Araki, "Problems of Indigenization of the Study of  
Religion in Japan."

Takeshi Kimura, "The Contributions of Private Universities  
in Japan to the Study of Religion"

Jun'ichi Isomae, "The Formation of the Concept of 'Religion'  
in Modern Japan"

M 2.4 Suite 1

MIRCEA ELIADE'S VISION AND OUR PRESENT  
UNDERSTANDING OF RELIGION I

SYMPOSIUM CONVENOR and CHAIR: Bryan S. Rennie  
Michiaki Okuyama, Ulrich Berner, Natale Spineto (paper to  
be read by Giovanni Casadio), Wilhelm Danca, Knut  
Jacobsen, William Lafleur, Chin Hing Chung

M 2.5 Suite 2

CROSS CULTURAL AND "POST" CRITIQUES OF  
PHILOSOPHY OF RELIGION: NEW VISTAS FOR THE  
21ST CENTURY?

CONVENOR: Pratap Kumar

CHAIR: Purushottama Bilimoria

Purushottama Bilimoria, "After God and Belief: What is Left  
of the Philosophy of Religion in a Crosscultural and  
Postcolonial World?"

Laurie Patton, "Performative Notes on the Vedic Origins of Aesthetics"

Yoshitsugu Sawai, "The Semantic Structure of Reality in Sankara's Advaita Philosophy"

William Sweet, "Religious Belief, Meaning, and Argument"  
Respondent: Robert Neville

#### M 2.6 Suite 3

##### RELIGION, NATURE AND THE STUDY OF RELIGION I: RELIGION AND NATURE IN THEORETICAL PERSPECTIVE

CONVENOR and CHAIR: Bron Taylor

Bron Taylor, "Nature and Religion: Theoretical Issues in the Contemporary and Global Context"

Graham Harvey, "The Vitality of Animism in Nature-centred Spiritualities"

Michael York, "Explorations into European or Euro-American Interpretations of Indo-European Religion."

Open discussion with participants: Opening a Dialogue on Theoretical Issues in the Study of Religion and Nature, facilitated by Bron Taylor

#### M 2.7 Suite 4

##### THE IMPACT OF GODDESS STUDIES ON THEORETICAL PARADIGMS IN THE HISTORY OF RELIGION, ASIA AND THE HIMALAYAS

CONVENOR and CHAIR: Miranda Shaw

William Harman, "A Kinder, Gentler Mariyamman and Middle Class Respectability"

Janice Glowski, "Living Goddess as Animate Image: Contextualizing Kumari Worship in Nepal"

Miranda Shaw, "The Vasundhara Vrata in Nepal: Women As Living Bodhisattvas"

#### M 2.8 Suite 5

##### RELIGION AND MEDIA I: RELIGION, MEDIA, GLOBAL, LOCAL

Sponsored by the International Study Commission on Media, Religion, and Culture

CONVENOR AND CHAIR: Stewart Hoover

Richard Fox, "Forget the Appearances: Some Thoughts from a Copernican in Cyberia"

Peter Beyer, "Religion, Media, and the Global/Local Nexus:  
Making Claims and Mobilizing Resources"

David Morgan, "Visual Media and the History of Christian  
Missiology: Framing the Research of Local Appropriations  
of Global Visual Culture"

Respondent: Keyan Tomaselli

M 2.9 Quarterdeck

EVANGELICALISM COMPARED

CHAIR: Paul Freston

Eric Morier-Genoud, "Evangelical and Pentecostal Churches  
in Mozambique: Origins and Present Developments"

Paul Freston, "Evangelical Christianity and Politics in  
Central America and Central Africa: Guatemala and  
Zambia Compared"

Donizete Rodrigues, "The Gypsy Evangelical Church of  
Philadelphia of Portugal: Some Considerations"

Abraham Kovacs, "The Scottish Evangelical Impact on  
Hungarian Protestantism in the Late 19th Century"

Daniel M. M'tungi, "Charismatic Churches in East Africa"

M 2.10 Sundeck

RELIGIOUS WORLDS IN LATIN AMERICA

CONVENOR and CHAIR: Eliane Moura-Silva

Eliane Moura-Silva, "Spiritist Literature and Religious  
Imaginary in Contemporary Brazil"

Leandro Karnal, "Religions in Colonial America: A  
Comparative Study"

Eduardo Albuquerque, "Narrative and Cures in Brazilian  
Prayers"

Leila Albuquerque, "East: A Source of an Imaginary  
Geography in Brazil"

Robin Wright, "New Perspectives on Native Millenarianism"

M 2.13 Holiday Inn Garden Court North Beach, Umgeni

WORKSHOP ON PUBLISHING AND BOOK

DISTRIBUTION IN AFRICA

CONVENOR and CHAIR: Gerrie ter Haar and Margaret Ling

Richard Crabbe (African Christian Press, Ghana), Michael  
Dwyer (Hurst & Co., London), Klaus Fiedler (Kachere  
Series, Malawi), Gerrie ter Haar (ISS, The Hague),

Bridget Impey (David Philip Publishers, South Africa),  
 Margaret Ling (Zimbabwe International Book Fair),  
 David Maxwell (University of Keele), Alois Mlambo  
 (Zimbabwe), Jesse Mugambi (University of Nairobi/Acton  
 Press), Isabel Mukunyora (University of Zimbabwe), Lynn  
 Taylor (James Currey)

M 2.15 Jewish Club Conference Room

WESTERN ESOTERICISM AND JEWISH MYSTICISM I

CONVENORS: Wouter J. Hanegraaff and J. A. M. Snoek

CHAIR: Wouter J. Hanegraaff

Wouter J. Hanegraaff, Introductory Address

Kocku von Stuckrad, "The Beginning of a Mutual

Enrichment: Jewish Mystical Discourse and Hermetic  
 Esotericism in Late Antiquity"

Annine van der Meer, "The Harran of the Sabians in the First  
 Millennium A.D.: Cradle of a Hermetic Tradition?"

LUNCH 1 - 2 p.m.

PANELS SESSION B 2 - 4 p.m.

M 3.1 South Ilanga

TEACHING IN THE TRENCHES: CROSS-CULTURAL  
 PERSPECTIVES ON RELIGIOUS EDUCATION

CHAIR: Robert Jackson

Robert Mager, "Religion in Quebec's Public School System:  
 Forty Years of Debate"

Lily Pollack, "The Centrality of Religious Education for a  
 Middle East Peace"

Denise A. Cush and Dave Francis, "'Positive Pluralism' to  
 'Awareness, Mystery, and Value': A Case Study of  
 Religious Education Curriculum Development"

Irvin Chetty, "The Conflict Between Religious Education and  
 Religious Observance in a South African Public School: A  
 Durban Case Study"

Brendan Carmody, "Religious Education and Pluralism in  
 Zambia"

Respondent: Robert Jackson

M 3.2 East Ilanga

MILLENNIALISM, PERSECUTION, AND VIOLENCE: I



CONVENOR and CHAIR: Catherine Wessinger  
H. Christine Steyn, "A South African Millenarian Tragedy:  
The Xhosa Cattle-killing Movement"  
Grant Underwood, "Mormonism, Millenarianism, and the  
Maturation of a New Religious Movement"  
Jean Rosenfeld, "'Common Law' Millennialists of the 1990s"

M 3.3 North Ilanga

RELIGION, NATURE AND THE STUDY OF RELIGION II:  
RELIGION AND NATURE IN THE GLOBAL CONTEXT

CONVENOR: Bron Taylor

CHAIR: Jo Pearson

Celia Nyamweru, "Religion and Nature in Africa; the Sacred  
Groves of the Mijikenda People, Kenya"

Asenath Omwega and Jacob Wanyama, "The Sacred  
Mountain of the Samburu People"

Amini Tengeza, "The Mijikenda Grave Markers"

Heem Bachan Sahu, "Plants - Their Socio-Religious Value  
among the Tribes of Chotanagpur"

Satya Narayan Munda, "The Role of Sarna (Primitive)  
Religion for the Survival Of Nature and Animal Kingdom  
in Jharkhand"

P. C. Oraon, "The Religious Importance of the Sal Tree  
(Shorea Robusta) in Tribal Bihar, Jharkhand, India"

M 3.4 Suite 1

RELIGION AND LOCALITY I: RELIGIOUS  
UNDERSTANDINGS OF PLACE

CONVENORS: Kim Knott and Mary N. MacDonald

CHAIR: Gina Buijs

Mary MacDonald, "Experiences of Place and Change in  
Melanesian Religions"

Chirevo Kwenda, "Sacred Spacing: An African Perspective"

Jacob K. Olupona, "Sacred Cosmos: The Meaning of Place in  
Yoruba Religious Traditions"

Bajjnath Seth, "Cultural and Religious Relevance of the  
'Tusu' Festival in Jharkhand, South Bihar Region"

Respondent: Kim Knott

M 3.5 Suite 2

THE POWER OF THE OCCULT IN MODERN AFRICA I

SYMPOSIUM CONVENOR and CHAIR: Jim Kiernan  
 Elias K. Bongmba, "Evans-Pritchard And the Theoretical  
 Demise Of the Concept Of Magic In Africa"  
 Véronique Faure, "Occult And Politics In South Africa"  
 Rune Flikke, "Curing The Ills Of History: The Role Of History  
 And Ancestors In Urban Zulu Zionist Healing Practices  
 Witchcraft As An Issue In The 'Politics Of Belonging'"  
 Peter Geschiere and Francis Nyamnjoh, "Democratization  
 and Urban Migrants' Involvement with the Home Village"

M 3.6 Suite 3

SHIFTING SHAPES: MOMENTS IN BUDDHISM'S  
 MOVEMENT FROM MONASTIC TO GLOBAL IN THE  
 21ST CENTURY

CONVENOR and CHAIR: Miriam Levering

Vivian Nyitray, "Globally Engaged Buddhism for the 21st  
 Century?"

Victor Hori, "Discipline and Work: Rinzai Zen Monastic  
 Practice and the Toyota Automobile Production System"

Miriam Levering, "In the Atomic City, For Whom Does the  
 Temple Bell Toll?"

Respondent: Hwei-syin Lu

M 3.7 Suite 4

RELIGION AND HUMAN RIGHTS I

CONVENOR: Abraham H. Khan with Arvind Sharma

CHAIR: Abraham H. Khan

Arvind Sharma, "Religion and Human Rights"

Joseph Runzo, "Why the Morality of a Universal Declaration  
 on Human Rights Needs Grounding in Religious Ethics"

Nancy Martin, "Reaching toward Universality, Honoring  
 Particularity: A Human Rights Declaration from the  
 World Religions"

M 3.8 Suite 5

CHRISTIAN-MUSLIM RELATIONS IN AFRICA SOUTH OF  
 THE SAHARA: THE INTERFACE BETWEEN  
 RESEARCH AND DIALOGUE

ROUNDTABLE CONVENOR and CHAIR: Klaus Hock

Peter B. Clarke, Anne Kubai, Johnson Mbillah, David  
 Westerlund, Muslih T. Yahya, Joergen Nielsen

M 3.9 Quarterdeck

RELIGIOUS DIASPORA AND THE ACADEMIC STUDY OF  
RELIGION: PROSPECTS AND PERILS

CONVENOR and CHAIR: Braj M. Sinha

Eve Mullen, "Acculturation': the Tibetan Buddhist Diaspora  
in North Africa"

Nathan Katz, "Understanding Religion in Diaspora: Models,  
Metaphors, and Methods of Religious Acculturation with  
Reference to the Case of the Jews of Cochin"

Terry Rey, "The Abiding Influence of Kongolese Diasporic  
Religion in Saint-Domingue/ Haiti"

Braj Sinha, "Dispersion, Diffusion, Marginalization and  
Resacralization: Hindu Diaspora in the Canadian  
Context"

M 3.10 Sundeck

RELIGIOUS CONFLUENCES REEXAMINED I

CHAIR: Arthur Song

Alejandro Chaoul, "Tracing the Origins of Cho in the Bon  
Tradition: A Dialogic Approach Cutting Through  
Sectarian Boundaries"

Ed Irons, "The Study of Urban Chinese Religiosity: The  
Challenge of the Next Century"

Arthur Song, "Taoism and Christianity: Kindred Spirits or  
Enemies?"

Arthur Seltzer, "Kabbalistic Themes in the Book of Jonah:  
Reincarnation, Transformation and Redemption"

Adam K. Arap Chepkwony, "A Historical Connection between  
the Kipsigis and Jewish Religious Traditions?"

M 3.11 Great Ilanga, Zone A

NEW DEVELOPMENTS IN THE STUDY OF RELIGION IN  
EASTERN EUROPE

CONVENOR and CHAIR: Dalibor Papousek

Dalibor Papousek, "The Academic Study of Religions in the  
Czech Republic: Retrospect and Prospect"

Attila K. Molnar, "The Construction of the Notion of Religion"

Tibor Porció, "Religious Studies in Hungary and the  
Department of Religious Studies in Szeged"

Abraham Kovacs, "New Development in the Study of Religion  
in Eastern Europe"

M 3.13 Holiday Inn Garden Court North Beach, Umgeni  
 ISLAMIC DISCOURSES IN COMPARATIVE  
 PERSPECTIVE

CONVENOR and CHAIR: Abdulkader Tayob  
 Elom Dovlo, "The Nation of Islam in an African Setting: The  
 Rhetoric and Politics of Louis Farrakhan in Ghana"  
 Inga Niehaus and Ursula Gunther, "Civil Society and Islam  
 during the Transition Process in South Africa"  
 Respondent: Abdulkader Tayob

M 3.14 Holiday Inn Garden Court North Beach, Congella  
 THE IMPACT OF GODDESS STUDIES ON THEORETICAL  
 PARADIGMS IN THE HISTORY OF RELIGION,  
 EUROPE AND THE MEDITERRANEAN

CONVENOR AND CHAIR: Miranda Shaw  
 Miriam Robbins Dexter, "The Sheela na-gigs: Tracing the  
 Legacy of Prehistoric and Pre-Christian Goddesses in  
 Medieval Irish Iconography"  
 Marcelline Krafchick, "Homer's Circe: The Transformer  
 Transformed"  
 Respondent: Laurie Patton

M 3.15 Jewish Club Conference Room  
 WESTERN ESOTERICISM AND JEWISH MYSTICISM II  
 CONVENORS: Wouter J. Hanegraaff and Jan A. M. Snoek  
 CHAIR: Antoine Faivre  
 Wouter J. Hanegraaff, "Lodovico Lazzarelli's Use of Jewish  
 Mystical Sources"  
 Jean-Pierre Brach, "Christian Kabbalah"

TEA BREAK 4 - 4:15 p.m.

PANELS SESSION C 4:15 - 6:15 p.m.

M 4.1 South Ilanga  
 CONVERSION: RESEARCH AND THEORIES OF  
 RELIGIOUS TRANSFORMATION

CONVENOR AND CHAIR: Lewis Rambo  
 Stuart Devenish, "The Transformation of Meaning in  
 Christian Conversion: Applied Research in the  
 Phenomenology of Religion"

Brendan Carmody, "Conversion and a Secular Vocation"  
Charles Farhadian, "Conversion, Missions and Social Change  
among the Papuans of Irian Jaya"  
Lewis Rambo, "Conversion Theories and Phenomenology"  
Robert Anderson, "Conversion to Christianity and the Ghosts  
of Iceland"  
Debra Washington Mubashshir, "Returning Home: An  
African American's Transition to Islam from Christianity"

M 4.2 East Ilanga

ISLAM, GENDER, AND IDENTITY

CONVENOR: Abraham Khan

CHAIR: Peter Antes

Sufia Uddin, "A Mystical Journey Or Misogynist Assault?: Al-  
Qushayri's Commentary On The Seduction of Yusuf"  
Tirza Visser, "Towards a Conceptual Change? Rethinking the  
Gender Perspective in Islam"  
Mohammed Sirajul Islam, "Kirmaniya Sufi Order of  
Khustikiri as a Vivid Instance of Fraternity and  
Solidarity in India"

M 4.3 North Ilanga

MILLENNIALISM AND VIOLENCE: PANEL II

CONVENOR and CHAIR: Catherine Wessinger

Robert Ellwood, "Nazism as a Millennialist Movement"  
Catherine Wessinger, "Violent Moments on a Continuum of  
Millennial Behaviors"  
Gordon Melton, "AD 2000: An Evangelical Alternative to  
Apocalypse"  
Gene Gallagher, "The Dynamics of Millennialism,  
Persecution, and Violence at Waco"

M 4.4 Suite 1

RELIGION AND MEDIA II: EMERGING THEORY,  
RESEARCH AND PRACTICE IN MEDIA, RELIGION,  
AND CULTURE

Sponsored by the International Study Commission on Media,  
Religion, and Culture

CONVENOR and CHAIR: Stewart Hoover

Stewart M. Hoover, "Media, Religion, and Culture in Global  
and Local Transition"

Jolyon Mitchell, "The Ethics of Photojournalism: Toward an Audience-centred Approach"

Joyce Smith, "Discovering the Blessed in the Broadcast: Scholarship at the Intersection of Religious and Media Studies"

Respondent: Stewart Hoover

M 4.5 Suite 2

COMPARATIVISM THEN AND NOW: STOCKTAKING AND CRITICAL ISSUES IN THE FORMATION OF CROSS-CULTURAL KNOWLEDGE

CONVENORS: William E. Paden and Jeppe Sinding Jensen

PANEL I: HISTORICAL COMPARATIVISMS

CHAIR: William E. Paden

Norman Girardot, "Max Müller's Sacred Books and the Nineteenth-Century Origins of the "Comparative Science of Religions"

Robert Segal, "Robertson Smith's Use of the Comparative Method"

Thomas Ryba, "Comparative Religion, Taxonomies and 19th Century Theories of Science"

Michael Buchowski, "Is Comparative Study of Belief Systems Possible? Anthropologists' Views from Frazer to Levi-Strauss"

Respondent: Russell McCutcheon

M 4.6 Suite 3

RELIGION AND POLITICS IN AFRICA: SOME NEW APPROACHES

CONVENOR AND CHAIR: Gerrie ter Haar and Stephen Ellis  
Stephen Ellis and Gerrie ter Haar, "The Idea of Transformation in African Religion and Politics"

Simeon Ilesanmi, "Religion and the Politics of Human Rights in Africa"

Christo Lombard, "Religion and Politics, Trauma and Healing - Namibian Experiences and Perspectives"

David Maxwell, "Catch the Cockerel Before Dawn: Pentecostalism and Politics in Post-Colonial Zimbabwe"

M 4.7 Suite 4

THE STUDY OF INDIGENOUS RELIGIONS: LOOKING BACKWARD AND FORWARD

CONVENOR and CHAIR: David Shorter  
Sylvia Marcos, "Indigenous Religious Traditions: A Gendered Orality"  
Armin Geertz, "Primitivism in the Study of Hopi Indian Religion"  
David Shorter, "Interpreting Ourselves Interpreting Others: The Academic Study of Indigenous Religions"  
Jordan Paper, "The Study of Native American Religion: Personal Experience with Political Correctness and Indigenous Racism (or Why I no Longer Study Native American Religions)"  
Alfred Young Man, "Anomalous Painters, Writers, Critics, and Other 'Indian' Impostors"

M 4.8 Suite 5

RELIGION IN PUBLIC LIFE: SOUTHERN AFRICAN PERSPECTIVES

CONVENOR AND CHAIR: James Cochrane  
Isabel Phiri, "The Christian State and Democracy in Zambia"  
Russel Botman, "A Public Theology of Hope"  
Tinyiko Maluleke, "Christian Minorities in Civil Society"  
Martin Prozesky, "On Being Ethically Religious in a Secular, Plural and Democratic Society: Principles, Problems and Prospects"

M 4.9 Quarterdeck

CHALLENGES TO AUTHORITY AND AUTHENTICITY IN BUDDHISM

CHAIR: Vivian Nyitray  
Oliver Freiburger, "Salvation for the Laity?: Soteriological Concepts in Early and Modern Theravada Buddhism"  
Michael von Brück, "Tulku and Deity: the Tibetan Shugden Controversy as Example for the Conflict of Canon and Charisma"  
George Chryssides, "Transcultural Migration and New Religious Movements: a Case Study of Western Buddhism"

M 4.10 Sundeck

ETHICS, CULTURE AND SOCIETY

CHAIR: H. Christine Steyn

Philip Johanes Nel, "Social Justice as Religious Responsibility in Near Eastern Religions: Historic Ideal and Ideological Illusion"

David Herbert, "Religion, Trust and Civil Society"

Adewale Kuyebi, "Motherhood according to the African Tradition Religions' Scriptures: Myths, Proverbs, Prayers, and Daily Watch-Words"

David T. Adamo, "What is in Names? African Names as Expression of Religious Experience in African Culture"

Yadu Nath Pande, "Pushakar Tirtha of Rajasthan India: An Anthropological Appraisal"

M 4.11 Great Ilanga, Zone A

CHRISTIAN MISSIONS IN AMAZONIA

CONVENOR and CHAIR: Paula Montero

Paula Montero, "Theology of Inculturation and Catholic Missions in Brazilian Amazonia"

Pilar Jordan, "Catholic Missions and Social Construction of the Space in Andina Amazonia (19th-20th centuries): A Comparative Reflection"

Ronaldo R. M. Almeida, "Protestant Transcultural Missions in Amazonia (Amapa-Brazil)"

M 4.12 Great Ilanga, Zone B

NEW PARADIGMS FOR RESEARCH AND TEACHING

CHAIR: Mary McGee

Peter Jackson, "Towards a Description of the Indo-European Religious Heritage"

Paul Morris, "Religio-Cultural Maintenance: The Ethnicization of the Study of Religion"

Houchang E. Chehabi, "Moses as Inspiration for Ayotallah Khomeini"

Shun-hing Chan, "Indigenizing the Sociological Study of Religion in the Chinese Context: Themes, Visions and Proposals"

M 4.13 Holiday Inn Garden Court North Beach, Umgeni

RELIGION, LAW AND CULTURE I: RELIGIOUS LAW

CONVENOR and CHAIR: Winnifred Fallers Sullivan

Ebrahim Moosa, "Myth and Realism in Islamic Law" Natalie Dohrmann, "Jewish Slavery and Rabbinic Jurisdiction in Roman Palestine"



Robert Yelle, "Poetic Justice: Magic and Rhetoric in Hindu Ordeals"

Kanta Gupta, "Women's Property: A Comparative Study in Hinduism and Islam"

Respondent: Abdullahi A. An-Na'im

M 4.14 Holiday Inn Garden Court North Beach, Congella  
THE PROBLEM OF NATURE, LIFE AND SALVATION IN  
JAPANESE RELIGION(S)

SYMPOSIUM CONVENOR AND CHAIR: Michio Araki  
Masakazu Tanatsugu, "The View of Nature in Japanese New Religions"

Hiroshi Yamanaka, "Images of Nature in Contemporary Japanese Popular Culture"

Katsuhiko Kimura, "The Impact of Western Ideas of Nature on Modern Japanese Religions"

Michiyo Sasao, "The Problem of Time (and Nature) in Japanese Modern Culture"

Yotaro Miyamoto, "The Nature of Life and the Life of Nature in Japanese Religions"

Respondent: Takeshi Kimura

M 4.15 Jewish Club Conference Room  
WESTERN ESOTERICISM AND JEWISH MYSTICISM III  
CONVENORS: Wouter J. Hanegraaff and Jan A. M. Snoek  
CHAIR: Jane Williams-Hogan

Susanna Akerman, "Der Löwe aus der Mitternacht and Johannes Bureus' Rosicrucian Papers"

Arthur Versluis, "Jacob Böhme and Kabbalah"

Elliott Wolfson, "Secrecy and the Disclosure of Withholding in Kabbalistic Hermeneutics"

TEA BREAK 6:15 - 7:30 p.m.

M 5 KEYNOTE ADDRESS 3 7:30-9:30 p.m.

PLACE: Great Ilanga

CHAIR: Gary Lease

KEYNOTE SPEAKER: Jonathan Z. Smith

THEME: "A Twice Told Tale: The History of the History of Religions' History"

RESPONSES: Yoshiya Abe, Jesse Mugambi, Laurie Patton,  
William Paden

## RECEPTIONS

North American Association for the Study of Religion  
(Elangeni pool deck area) [by invitation only] 9:30 pm.  
Western Esotericism and Jewish Mysticism Symposium  
(Jewish Club) [Everyone is welcome] 9:30 p.m.

## TUESDAY, AUGUST 8

Tu 1 KEYNOTE ADDRESS 4 8:30 - 10:30 a.m.  
PLACE: Great Ilanga, Durban Elangeni  
CHAIR: Peter Antes  
KEYNOTE SPEAKER: Abdullahi A. An-Na'im  
TOPIC: "Human Rights, Religion and Secularism: Does it  
Have to be a Choice?"  
RESPONSES: Ebrahim Moosa, Gerrie ter Haar, Diane Bell,  
Charles R. M. Dlamini

COFFEE BREAK 10:30 - 11:00 a.m.

PANELS SESSION A 11:00 a.m. - 1:00 p.m.

Tu 2.1 South Ilanga  
RECONSIDERATION OF THE METHODOLOGY OF  
BUDDHIST STUDIES IN JAPAN  
CONVENOR and CHAIR: Masahiro Shimoda  
Shizuka Sasaki, "New Development in the Study of Buddhist  
Discipline"  
Kenryo Minowa, "Debate (Rongi) and Oratory (Shodo) in  
Ancient Japanese Buddhist Temples"  
Teruma Nishimoto, "The Current Study of Chinese Buddhism  
in Japan"  
Respondent: Akira Saito

Tu 2.2 East Ilanga  
RELIGION AND MEMORY  
CONVENOR: Judith Fox  
CHAIR: Jeremy Carrette  
Judith Fox, "Text versus Machine: Memory, Divinity and  
History in Two South Asian Contemporary Religions"

Joanne Pearson, "Forgot Not the Days of Old': Wicca and the Memory of Witchcraft"

Werner Kelber, "Memory and Manuscript: The Role of Memory in the Formation of the Gospels"

Respondent: Birgit Meyer

Tu 2.3 North Ilanga

RELIGION IN SOUTHERN AFRICAN SOCIETY

South African Academy of Religion Sponsored Panel

CHAIR: Ncumisa Manona

Lionel Lawson, "The Depiction Of Religion In Some South African Literature (Leroux, Mutwa, And Others)"

J A (Bobby) Loubser, "Treading The Thin Line: Pitfalls in the Search for a Common Discourse for Religious Education in South Africa"

Gerrie J. J. Lubbe, "Religion-State Relations in South Africa: the Commission for the Promotion of the Rights of Cultural, Religious, and Linguistic Communities"

Renee Ferguson, "Feuerstein and Religion: Compatible Partners in Teaching and Learning about Religions in the Context of Teacher Education"

Tu 2.4 Suite 1

COMPARATIVISM THEN AND NOW: STOCKTAKING AND CRITICAL ISSUES IN THE FORMATION OF CROSS-CULTURAL KNOWLEDGE

CONVENORS: William E. Paden and Jeppe Sinding Jensen

PANEL II: CONTEMPORARY ISSUES AND DIRECTIONS

CHAIR: Jeppe Sinding Jensen

Benson Saler, "Comparison: Some Suggestions for Improving the Inevitable"

Luther Martin, "Comparativism and Social Theory"

William E. Paden, "Universals Revisited: Human Behaviors and Cultural Contents"

Jeppe Sinding Jensen, "Universals and the Study of Religion"

Respondent: Timothy Fitzgerald

Tu 2.5 Suite 2

NEW PERSPECTIVES ON AFRICAN RELIGIOUS MOVEMENTS

CONVENOR and CHAIR: Cynthia Hoehler-Fatton

- Teresia Hinga, "Independent Churches in the Age of Globalisation: Opportunities and Challenges"  
 Philomena Mwaura, "Women Evangelists and Their Use of Mass Media in African Independent Churches"  
 Deidre Crumbley, "Independent Church Movements in Africa and its Diaspora: Implications for a Model of Afro-Christian Independent Churches"  
 Grace Wamue, "Revisiting Our Indigenous Shrines Through Mingiki"

Tu 2.6 Suite 3

NEW RELIGIONS AND GLOBALIZATION I

CONVENOR AND CHAIR: Mikael Rothstein

Lisbeth Mikaelsson, "Homo accumulans and the Spiritualization of Money".

Mikael Rothstein, "The Flying Saucer Myth in Global Perspective"

Liselotte Frisk, "The Satsang Movement: A Transnational Culture in the 21st Century"

Olav Hammer, "Constructing New Age Doctrines: The Hesitant Globalization of Modern Religion"

Tu 2.7 Suite 4

WARFARE AND RELIGION I

CONVENOR and CHAIR: Funso Afolayan

Funso Afolayan, "The Gods Are Not to Blame: Warfare and Religions in Nineteenth Century Yorubaland"

Atta El-Battahani, "From Peaceful Accommodation to Forceful Integration: The Politics of Jihad in Sudan 1989-1999"

Timothy Longman, "Religion and Genocide in Rwanda"

Gerard van't Spijker, "Religion after the Genocide in Rwanda"  
 Respondent: Robert Baum

Tu 2.8 Suite 5

FREEDOM OF RELIGION AS A UNIVERSAL HUMAN RIGHT

SYMPOSIUM CONVENORS: Abraham Khan and Arvind Sharma

CHAIR: Abraham H. Khan

Sylvia Marcos, Sumner Twiss, John Kelsay, Arvind Sharma,  
Purushottama Bilimoria, Martin Prozesky, Johan Van der  
Vyver

Tu 2.9 Quarterdeck

WITCHCRAFT AND WITCHCRAFT-RELATED PROBLEMS  
IN AFRICA I

SYMPOSIUM CONVENOR and CHAIR: Thias Kgatla

Umar Danfulani, "Socialisation, Wealth, and Sorcerous  
Stigmatisation: Sorcery and the Rehabilitation of Leprosy  
Victims among the Mupun in Nigeria"

Elom Dovlo, "Witchcraft in Contemporary Ghanaian Society"

Stephen Ellis, "Anti-Witchcraft Movements in the Formation  
of the Merina State: Madagascar, 1828-1861"

Hugo Hinfelaar, "Witchcraft and Organised Crime"

Wouter van Beek, "Where Does It Stop?"

Tu 2.10 Sundeck

PLURALITY OF THAI RELIGIONS: SYNCRETISM OR  
ADJUSTMENT?

CONVENOR AND CHAIR: Amarjiva Lochan

Phramaha Boonchuay Doojai, "Hill Tribes, Animism and  
Buddhism: A Case Study of Lanna Thailand"

Suraiya Bensoah Sulaiman, "The Contribution of Muslim  
Women in Socio-religious Life in Thailand"

Suwanna Satha-Anand, "Millennium Christianity in  
Thailand"

Amarjiva Lochan, "Supernatural Powers vis à vis Buddhism  
in Northeastern Thailand"

Tu 2.11 Great Ilanga, Zone A

URBAN DWELLERS AND RELIGIONS IN ASIA

CONVENOR and CHAIR: Robert Kisala

Seung-gil Park, "Solidarity and Redemption of Urban  
Dwellers in Korea"

Hidetake Yano, "Ritual as Spectacle and Meditation: A Case  
of New Buddhism Movement of Urban Middle Class in  
Thailand"

Tatsuya Yumiyama, "Aum and New Age Movements in  
Japan"

Tu 2.12 Great Ilanga, Zone B

AFRICAN CULTURES AND AFRICANS'  
RECONSTRUCTIONS OF CHRISTIANITY IN  
COLONIAL ZIMBABWE, 1890-1980

CONVENOR and CHAIR: Nicholas Creary

Wendy Urban-Mead, "Girls of the Gate: Female Christian  
Identity in Matabeleland, Colonial Zimbabwe, 1930-1948"

Nicholas M. Creary, "The Chimurenga in the Church: African  
Nationalism and Student Protest in a Jesuit Seminary in  
Zimbabwe, 1959-1979"

Carol L. Summers, "Tickets, Concerts and School Fees: Faith,  
Finance and Mission Churches in Southern Rhodesia  
During the 1930s"

Respondent: Debby Gaitskell

Tu 2.13 Holiday Inn Garden Court North Beach, Umgeni

STRUGGLES TO DEFINE HINDU IDENTITY

CONVENOR: James Fitzgerald

CHAIR: Rachel DwyerMcKim Mariott, "Multidimensionality  
as India's religion"

Will Sweetman, "The Study of Hinduism Past and Present"

M. L. Bhatia, "Resumption of Land Grants to Hindus under  
Aurangzeb"

Kailahsh Pattanaik, "'Mahima Dharma': The Monotheistic  
Religion of Nineteenth Century India"

Respondent: Mary McGee

Tu 2.14 Holiday Inn Garden Court North Beach, Congella

ISLAM AND IDENTITY FORMATION

CONVENOR: Abraham H. Khan

CHAIR: Richard Martin

Debra Washington Mubashshir, "Raising the Sails, Lifting  
the Veils: The Impact of the Study of African Americans  
and Islam on Global Explorations of the Faith"

David Thurfjell, "Shi'ite Identity Construction Through  
Everyday Piety"

Joseph Nevo, "Islam in Jordan: The Role of Professional  
Associations"

Alef Theria Wasim, "Islam, Identity and Pluralism: A Case  
Study of Muhammadiyah Movement in Indonesia"

Tu 2.15 Jewish Club Conference Room

WESTERN ESOTERICISM AND JEWISH MYSTICISM IV

CONVENORS: Wouter J. Hanegraaff and Jan A. M. Snoek

CHAIR: Wouter J. Hanegraaff

Albert Roodnat, "J.B. van Helmont's Concept of Butler's Stone and Middle-Life"

Allison P. Coudert, "Seventeenth-Century Natural Philosophy and Esotericism at the Court of Sulzbach"

Gary W. Trompf, "Esoteric Newton and the Kabbalists' Nosh: Natural Law between Mediaevalie and Modernity"

LUNCH 1 - 2 p.m.

PANELS SESSION B 2 - 4 p.m.

Tu 3.1 South Ilanga

INTERRELIGIOUS DIALOGUE

CONVENOR AND CHAIR: Elias Bongmba

Carl Raschke, "Understanding Unfamiliar Religious Logics: The Case of Waco"

Werner Kelber, Caroll P. Turner, "Judaism, Christianity and the Ordeal of Remembering"

Chirevo Kwenda, "Interreligious Dialogue: The Obligation to Give, the Grace to Receive"

Respondent: J. A. (Bobby) Loubser

Tu 3.2 East Ilanga

WITCHCRAFT AND WITCHCRAFT-RELATED PROBLEMS  
IN AFRICA II

SYMPOSIUM

CONVENORS and CHAIRS: Gerrie ter Haar and Thias Kgatla

Thias Kgatla, "Containment of Witchcraft Accusations in South Africa: Vestiges of Self-hate in South Africa"

Samuel Mbambo, "The Mbambi Brought the Message: the Dosa Tragedy in Kavango"

Gomang Seratwa Ntloedibe-Kuswani, "Witchcraft and Witchcraft-related Problems: a Challenge to African Ideas of Community and Healed Relationships"

Junior researcher from the University of the North participating in SANPAD Project

## Tu 3.3 North Ilanga

**RELIGION AND HUMAN RIGHTS II: COMPARATIVE PERSPECTIVES**

CONVENOR: Abraham Khan

CHAIR: Douglas Allen

Eileen Barker, "From Lions and Stakes to Reports and Registration: Modern Forms of Controlling Unpopular Religion"

J. M. Vorster, "Christian Reformed Tradition and Human Rights"

Jonathan Gichara, "Conflict, Conflict Resolution and Peace Enhancement: An African Social-Religious Perspective"

Olexiy Bilyk and Yaroslav Bilyk, "Religion and Human Rights"

## Tu 3.4 Suite 1

**CRITICAL ISSUES IN THE STUDY OF INDIGENOUS RELIGIOUS TRADITIONS**

CONVENOR and CHAIR: Sylvia Marcos

Dale Stover, "Lakota Sundancing in a Postmodern World"

Earle Waugh, "Religious Issues in the Formation of the Alberta Elders' Cree Dictionary"

Lisa Madera, "Syncretism/Shamanism in the Ecuadorian Andes and Amazon"

Alfred Young Man, "Native American Spirituality versus the Idea of Religion in the Art of Contemporary Native Artists"

Xavier Ricard, "The Constitution of the Category 'Shamanism' in Anthropology"

## Tu 3.5 Suite 2

**SYNCRETISM: CONTEMPORARY CASE STUDIES AND THEORETICAL EXPLANATIONS I**

CONVENORS: Luther Martin and Anita Leopold

CHAIR: Luther Martin

Kirstine Munk, "Miracles, Modernity and Magic: Syncretism as an Explanatory Category to Recent Religious Responses and Magical Practices Among Urban Blacks in Contemporary South Africa"

Anita Leopold, "What Kind of Universal is Syncretism? An Analysis of Impossible Blends as Third Identities"



Michael Pye, "Analysing Syncretistic Processes: A Contribution to Theory Development in the Study of Religions"

Tu 3.6 Suite 3

RECONCEIVING THE INDIGENIZATION OF  
CHRISTIANITY AND ISLAM IN AFRICA

CONVENOR and CHAIR: Cynthia Hoehler-Fatton

Kandioura Drame, "Perspectives on Spiritual Integration in African Literatures"

Amidu O. Sanni, "Islam in Yorubaland, Nigeria: Its Intellectual Tradition in a Historical Context"

Marc F. de Mey, "Islam, Christianity and Swahili National Culture in Tanzania"

Tu 3.7 Suite 4

LIBERATION, TRUTH AND RECONCILIATION:  
PERSPECTIVES ON THE RECENT PROCESS

SOUTH AFRICAN ACADEMY OF RELIGION SPONSORED  
PANEL

CHAIR: Stuart C. Bate

Annalet van Schalkwyk, "A Tendered Truth: Women's Testimonies at the TRC and Reconciliation"

Yehoshua Gitay, "The Biblical Profile of Truth and Reconciliation"

Sue Rakoczy, "Toward a Feminist Spirituality of Liberation"

Tristan Anne Borer, "Interpretations of 'Reconciliation': Comments on Evaluating the South African TRC"

Tu 3.8 Suite 5

VISUAL PIETY AND THE POWER OF IMAGES I

CONVENOR: David Morgan

CHAIR: Jolyon Mitchell

David Morgan, "The Visual Practice of Protestantism in the United States and Ethiopia"

Don Consentino, "Chromolithography and Revelation: Haitian Vodou in the Age of Mechanical Reproduction"

Allen Roberts, "Visual Piety in Senegal" Julie L. McGee, "Art that Heals: Africa and Ritual in African American Art"

Paula Girshick Ben-Amos, "Enshrining Temporalities in the Pre-Colonial Benin Aristocratic House"

Tu 3.9 Quarterdeck

RELIGION, NATURE AND THE STUDY OF RELIGION III:  
RELIGION & NATURE ACTIVISM AND TRANS-  
ATLANTIC CONNECTIONS

CONVENOR: Bron Taylor

CHAIR: Tim Jensen

Tim Jensen, "The Greening of Religions: Opportunities for the Study and Teaching of Religions"

Joanne Pearson, " 'I Am The Soul Of Nature, Who Gives Life To The Universe': Wicca, Esotericism, and 'Living Nature'"

Bron Taylor, "Dark Green Religion from Earth First! to the Earth Liberation Front: the Global Bricolage of Radical Environmental Resistance"

Tu 3.10 Sundeck

DANCE AND MUSIC AS SACRED EXPRESSION

CHAIR: Ina Fandrich

Barbera Sonneman, "What Makes Dance Religious?"

Miranda Shaw "Buddhist Dance in Nepal: A Tantric Art of Transformation"

N. Jayavidhya, "Bhakthi Cult through Music: A Study of Jayavidhya Narasimhan"

Ratan Prakasha, "Bridging Peoples: The Chau Dance of Bihar/Orissa/Bengal"

Tu 3.11 Great Ilanga, Zone A

MISSING LINKS AND THE STUDY OF RELIGION

CHAIR: William Paden

Jacques Waardenburg, "Cracking the Constructs: Studying Religion as Meanings"

John P. Dourley, "Jung, Mysticism and a Newer Myth"

Godelieve Orye, "A Missing Link in the Study of Religion: Religion as 'Learning Tradition'"

Respondent: Russell McCutcheon

Tu 3.13 Holiday Inn Garden Court North Beach, Umgeni

WRITING THE HISTORY OF THE HISTORY OF  
RELIGIONS: DIFFICULTIES AND HOW WE  
OVERCAME THEM

CONVENOR AND CHAIR: Gregory D. Alles

Gregory D. Alles, "Finding Evidence is the Easy Part: Rudolf Otto and the Nazis"

Hans Kippenberg, "Fixing the Notion of an 'Autonomy' of Religion"

Horst Junginger, "The Study of Religion under the Impact of National Socialism"

Don Wiebe, "American Influence on the Shape of Things to Come: Religious Studies in the Twenty-first Century"

Respondent: Michel Despland

Tu 3.14 Holiday Inn Garden Court North Beach, Congella  
RELIGIOUS EXPERIENCE: TRANSFORMING THINKING  
ABOUT GOD SOUTH AFRICAN ACADEMY OF  
RELIGION SPONSORED PANEL

CHAIR: Danie P. Veldsman

Celia E.T. Kourie, "Mysticism and Transformation"

Daniël J. Louw, "The Use of Art and Aesthetic Reasoning in the Transformation of God-images within a Context of Suffering and Social Change"

J. S. (Kobus) Krüger, "From Riches to Rags. The Contextualisation of Reformed Spirituality in South Africa"

Respondent: Henk S. Versnel

Tu 3.15 Jewish Club Conference Room

WESTERN ESOTERICISM AND JEWISH MYSTICISM V  
CONVENORS: Wouter J. Hanegraaff and Jan A. M. Snoek

CHAIR: Jan Snoek

Olle Hjern, "Esoteric Christianity in Sweden: Emmanuel Swedenborg, the Last Judgement and the New Age"

Jane Williams-Hogan, "Emanuel Swedenborg and the Jewish Kabbalah: Organic or Syncretic Relationship?"

Tomas Mansikka and Nils G. Holm, "Philalethes and Swedenborg: August Nordenskjöld and the Revival of Utopian Alchemy"

TEA BREAK 4 - 4:15 p.m.

CULTURAL EVENING

4 - 5 p.m. (optional) Tour of Zulu herb market, Emakethe Yemithi, with Sangoma. Meet in Elangeni lobby.

4 - 5 p.m. (optional) Exhibition opening, "Makabongwe ophezulu", sponsored by US Consul-General. African Art Centre

[Note: both locations are near the Art Gallery and City Hall]

5 - 6:15 p.m. Reception and viewing of Human Rights exhibitions, Durban Art Gallery  
Welcoming remarks by Carol Brown, Curator and Prof. Charles Dlamini, Rector and Vice-Chancellor, University of Zululand, member of South African Human Rights Commission

6:15 - 7:15 p.m. Mayor's civic reception, Durban City Hall

7:30 - 9:30 p.m. Cultural evening, Durban City Hall  
Master of Ceremonies: Dennis Schaffer  
Featuring: Gumboot dancers, Westville Girls' Choir, Patrick Ngcobo, Siwela Sonke Dance Theatre, Kathak, Umtshezi Heroes, Fauzia Bhanu, traditional Zulu "Ngoma" dance

## **WEDNESDAY, AUGUST 9**

### **EXCURSIONS**

Main tour:

8:30 a.m.....Depart hotel for the Grey Street mosque

8:45 a.m.....Tour mosque + view the outside of the cathedral

9:45 a.m.....Make our way to the St. Pauls Cathedral in Pine street.

10:30 a.m.....Arrive and Tour cathedral

11:15 a.m.....Depart for Hare Krishna temple via the routing with the

view of the other historic temples on the

way.

12:15 p.m.....Arrive & tour Hare Krishna temple

1:00 p.m.....Lunch at the Hare Krishna temple

2:00 p.m.....Depart for Phezulu via Mariannahill

3:00 p.m.....Arrive at Phezulu - watch the show /croc world/tour

4:30 p.m.....Tea/coffee/scones (because of time this will be

served at the Boma @ Phezulu overlooking the Valley

of a 1000 hills).

5:15 p.m.....Depart for hotel.

**W1 MEETING OF IAHR INTERNATIONAL COMMITTEE**

8:30 a.m. - 12 pm Suite 5

Limited to representatives of regional and national associations of the IAHR, together with the Executive Committee and four co-opted members

**W2 BUSINESS MEETING OF THE SOUTH AFRICAN ACADEMY OF RELIGION**

PLACE: Suite 1

TIME: 11 a.m. - 12:30 p.m.

Suite 5, Durban Elangeni

Presiding: J.A. (Bobby) Loubser

**W3 BUSINESS MEETING OF THE ASSOCIATION FOR THE STUDY OF RELIGION IN SOUTHERN AFRICA**

2 -3 p.m.

Unisa regional offices, Room 1-B1

230 Stanger St (c/o Old Fort road), Durban

**W4 SCIENCE AND RELIGION 1: MIND, ETHICS, AND EPISTEMOLOGY**

**SPONSORED SESSION OF THE SOUTH AFRICAN SCIENCE AND RELIGION FORUM**

PLACE: Suite 5, Durban Elangeni

TIME: 4 - 6 p.m.

CHAIR: Abraham Khan

George Ellis, " Issues of Compatibility between Science and Religion"

I.G. Gous, " Mind, Memory & the Management of Meaning"

Lieb Liebenberg, " Cognition, Imagination & Ethics"

Braam Pieterse, "Ecology and Evolution"

**W5 SCIENCE AND RELIGION II: SYMPOSIUM ON CURRENT SCIENCE AND RELIGION ISSUES**

TIME: 7 - 9 p.m.

PLACE: Suite 5, Durban Elangeni

CHAIR: E. Thomas Lawson

George Ellis, Lieb Liebenberg, Peter Barrett, Donald Wiebe, Abraham Khan, Ronald Numbers, Gustavo Benavides

**FILM SHOWING of "Sarafina"**

TIME: 7:30 - 9:30 p.m.

PLACE: Great Ilanga

**THURSDAY, AUGUST 10**

Th 1 KEYNOTE ADDRESS 5 8:30 - 10:30 a.m.

PLACE: Great Ilanga, Durban Elangeni

KEYNOTE SPEAKER: Madhu Kishwar

CHAIR: Miriam Levering

THEME: "Allies or Adversaries? The Continuing Hold and  
Power of Female Moral Exemplars in Hindu  
Religious Tradition"RESPONSES: Kim Knott, Teresia Hinga, T. S. Rukmani,  
Sylvia Marcos

COFFEE BREAK 10:30 - 11:00 a.m.

PANELS SESSION A 11 a.m. - 1 p.m.

Th 2.1 South Ilanga

GLOBALIZATION AND RELIGION STUDIES IN ASIA

CONVENOR: Michio Araki

CHAIR: Michio Araki

Michio Araki, "The Religious Meaning of Urban Space in Asia  
and Globalization Today"Yoshiya Abe, "Globalization and Civil Religion--the Japanese  
Case"Kojiro Nakamura, "Islamic Revivalism in the Midst of  
Globalization"

Respondent: Kazuko Shiojiri

Th 2.2 East Ilanga

NEW PERSPECTIVES ON RELIGION AND GENDER

CONVENOR: Morny Joy CHAIR: Sylvia Marcos

Edith Franke, "The Goddess at the Side of the Cross"

Judy M. Tobler, "Home is Where the Heart is: Gendered  
Sacred Space in South Africa"Jennifer Ann Seif, "Red Sisters: Celibacy, Domesticity and the  
Cultural Meanings of Catholic Womanhood, Mariannahill,  
Natal"

Marja Hinfelaar, "The Urban Identity of Roman Catholic and Methodist Women's Organisations in Colonial Zimbabwe (1945-1959)"

Akay Jharia Minz, "The Impact of Modernization in Tribal Religion"

Maya Milcinski, "The Notion of the Feminine in Japan's Religions"

Th 2.3 North Ilanga

HINDUISM IN DIASPORA

CONVENOR: Knut A. Jacobsen

CHAIR: Pratap Kumar

Knut A. Jacobsen, "Global Hinduism and Norwegian Context"

Purushottama Bilimoria, "Diaspora and Difference: Problems in Studying South Asian Religious Communities in Australasia"

Indira Y. Junghare, "Hindu Religious Tradition in Minnesota"

Radhika Sekar, "Sri Lankan Hindus in Canada"

Respondent: T.S. Rukmani

Th 2.4 Suite 1

TEACHING, RESEARCH, AND USE OF ELECTRONIC MEDIA IN THE STUDY OF COMPARATIVE SACRED TEXTS AT EMORY UNIVERSITY

CONVENOR and CHAIR: Gordon Newby

Vernon Robbins, "Technology and Interactive Interpretation in the Comparative Study of Sacred Texts"

Laurie Patton, "The Fruits of Interactive Reading: Research and the Comparative Study of Sacred Texts"

Gordon Newby, "Pedagogical Strategies in the Comparative Study of Sacred Texts"

Th 2.5 Suite 2

COGNITIVE THEORIES OF RELIGION: NEW PERSPECTIVES: I

CONVENOR: E. Thomas Lawson

E. Thomas Lawson, "Towards a Cognitive Science of Religion"

Justin Barrett, "Recent Developments in the Cognitive Psychology of Religion"

Harvey Whitehouse, "Imagistic and Doctrinal Religions: a Cognitive Approach"

## Th 2.6 Suite 3

RELIGION IN POST-INDEPENDENCE AFRICA  
AMERICAN ACADEMY OF RELIGION SPONSORED  
PANEL

CONVENOR AND CHAIR: Jacob K. Olupona

Hassan Mwakiamako, "Leadership and Governmentality in  
the Muslim Community in Kenya during Colonialism"Leslie R. James, "Patterns of Remembrance : Religion,  
Integration, and Restoration in the New World African  
Diaspora"Richard Hoskins, "The Religious and Social Challenges of  
Post-Independence Kimbanguism"Zulfikar Hirji, "Muslims in Post-Independence Zanzibar:  
Religious Life at a Crossroads"Jibrin Ibrahim, "Pentecostalism and Democratic Governance  
in Nigeria"Helgard Patemann, "Community Spiritual and Civil  
Society, Values of Life in an African Rural Community"Gampi Matheba, "Religion and Political Violence in South  
Africa"

## Th 2.7 Suite 4

USING ICONOGRAPHY TO DOCUMENT RELIGIOUS  
CHANGE

CONVENOR and CHAIR: Brian Bocking

Brian Bocking, "The Oracles of the Three Shrines: Windows  
on Japanese religion"Bradley Tindall, "Rajaraja I and the Rise of Devotional  
Hinduism in South India"Marion Bowman, "Making Gerard Manly: the Iconography of  
the Mothers' Saint"Michael Pye, "Reflections on the Marburg Museum of  
Religions"

## Th 2.8 Suite 5

CULTURAL STUDIES AND RELIGION: CASE STUDIES IN  
MEDIA USE BY U.S. CHRISTIANS IN A GLOBAL  
CONTEXT

CONVENOR and CHAIR: Mark Hulsether

Mark Hulsether, "Building Bridges Between Cultural Studies  
and the Study of Religion"



Ron Hopson, "Religious Right Rhetoric in Postmodern America."

Michael Laney, "Motivations for US Christian Web Usage by International Religious Web Site Users: Implications for Indigenous Cultures."

Respondent: Stewart Hoover

Th 2.9 Quarterdeck

RELIGION AND HUMAN RIGHTS III: ISLAMIC PERSPECTIVES

CONVENOR: Abraham Khan

CHAIR: Richard Martin

Frederick M. Denny, "Human Rights and Religious Conversion: The Empathetic Scholar who does not Convert to the Religion S/he Studies"

Bruce B. Lawrence, "Human Rights and Religious Conversion beyond the East-West Cultural Divide"

John Kelsay, "Religious Conversion and Interpretation of the Qur'an"

Th 2.10 Sundeck

LOCAL AND GLOBAL RELIGIOUS INTERSECTIONS

CHAIR: David Westerlund

Afe Adogame, "Traversing Local-Global Religious Terrain: African New Religious Movements in Europe"

Elio Masferrer, "The Historical Configuration of the Religious Field in Mexico"

Peter B. Clarke, "African (Candomblé) and Japanese-derived Religions in Brazil"

Alba Maranhao, "Daimoku and the Transcendent: Identity Construction among Soka Gakkai's Followers"

Juan Campo, "Globalizing Pilgrimages: Modern Islamic and Hindu Pilgrimages in Comparative Perspective"

Paras Kumar Choudhary, "Text and Context of Pilgrimage to Gaya Tirtha"

Viktor Savelyev, "Protestantism in Ukraine: History and Nowadays"

Th 2.11 Great Ilanga, Zone A

THE STUDY OF RELIGION AND SOCIAL ENGAGEMENT

CONVENORS: Abdulkader Tayob and Teresia Hinga

Abdulkader Tayob, Teresia Hinga, Armin Geertz, Gary Ebersole

Th 2.12 Great Ilanga, Zone B

**SACRED PROMISES: DYNAMICS OF LAY RELIGIOUS VOWS: I**

CONVENOR and CHAIR: William Harman

Selva J. Raj, "Shared Vows, Shared Space, and Shared Deities: Ritual Vows Among Tamil Catholics"

J.E. Llewellyn, "The Vows of Women: A Nariyist Critique"

William Harman, "Dealing with the Goddess: Hopes, Fears, and Down Payments"

Th 2.13 Holiday Inn Garden Court North Beach, Umgeni

**SCIENCE AND RELIGION III: SCIENCE AND RELIGION PERSPECTIVES**

**SPONSORED SESSION OF THE SOUTH AFRICAN SCIENCE AND RELIGION FORUM**

CHAIR: Abraham Khan

Thomas Ryba, "Varieties of Naturalism"

Ronald Numbers, "Creationism in the 20th Century: an International Perspective"

Gustavo Benavides, "Cognition and Ideology in the Religious Management of the World"

Respondent: Donald Wiebe

Th 2.14 Holiday Inn Garden Court North Beach, Congella

**GENERAL TOPICS IN THE AREA OF GRAECO-ROMAN RELIGIONS**

CONVENOR: Luther Martin

CHAIR: Panayotis Pachis

Einar Thomassen, "Early Christian Initiation and the Theory of Transformation Rituals"

Charles Guittard, "From Archeology to Anthropology : the Relationship Between Literary Sources and Archeological Discovery in Our Knowledge of Roman Religion"

Jonathan Peste, "The Syncretistic teachings of Zosimus from Panapolis"

Pier Franco Beatrice, "Power and Forgery in Christian Antiquity, Some Methodological Remarks"

Henk Versnel, "'Coping with the Gods': Wayward Reading of Ancient Greek Theology"

Dominique Briquel, "Georges Dumézil and his Contribution to our Knowledge of Roman Religion"

Th 2.15 Jewish Club Conference

WESTERN ESOTERICISM AND JEWISH MYSTICISM VI

CONVENORS: Wouter J. Hanegraaff and Jan A. M. Snoek

CHAIR: Antoine Faivre

Martha Keith Schuchard, "Judaized Scots, Jacobite Jews, and the Development of Kabbalistic Freemasonry"

John Collett, "The Integration of Kabbalah with Other

Religious Ideas in Albert Pike's *Morals and Dogma*, 1871"

Pierre Riffard, "Esoterisms and Religion"

LUNCH 1 - 2 p.m.

PANELS SESSION B 2 - 4 p.m.

Th 3.1 South Ilanga

SACRED PROMISES: DYNAMICS OF LAY RELIGIOUS VOWS II

CONVENOR and CHAIR: William Harman

Martin Baumann, "Vows in Diasporic Contexts: Hindu Temples in Germany"

Brigitte Luchesi, "Who Reaps the Fruits of Fasting? Women's Vows in Kangra, North India"

Karen Pechilis Prentis, "Devoting Oneself to Siva Through Song"

Th 3.2 East Ilanga

INTER AND INTRA RELIGIOUS COMMUNICATION

CONVENOR and CHAIR: Tuula Sakaranho

Minna Rikkinen, "New Religious Movements and the Evangelical-Lutheran Church of Finland"

Tuula Sakaranaho, "Multicultural Rhetorics. Religious Freedom in a Muslim-Christian Dialogue"

Heikki Pesonen, "A Rhetorical Analysis of Media Discourses dealing with the Role of the Finnish Lutheran Church in Environmental Questions"

Tom Sjoblom, "Early Irish Taboos. A Study in Cognitive History"

Marja Tiilikainen, "The Language of Suffering: Bodily Symptoms of Somali Women as Communication"

Th 3.3 North Ilanga

RELIGIOUS EDUCATION IN SOUTHERN AFRICA:  
CHALLENGES AND PROSPECTS  
SOUTH AFRICAN ACADEMY OF RELIGION SPONSORED  
PANEL

CHAIR: Ulrich Berner

H. Christine Steyn, "Religious Studies in the Secondary School"

Cornelia Roux, "Religious Education in the New Millennium: Fact or Myth?"

Gomang S Ntloedibe-Kuswani and Mercy Amanda Rakhudu, "Towards a Working Definition of Religious Education in Botswana"

Christo Lombaard, "Transformation of Religious Education in Namibia"

Th 3.4 Suite 1

PERSPECTIVES ON IMAGE WORSHIP IN THE HISTORY  
OF RELIGIONS

CONVENOR and CHAIR: Leona Anderson

Jayant K. Lele, "Why Gods Drink Milk? On the Postmodernity of a Milk-guzzling Ganesh"

Leona Anderson, "Awakening God: the Power of Images in South Asia"

Willi Braun, "The Western (Christian) Construction of Idolatry"

Radhika Desai, "The Politics of Idolatry"

Th 3.5 Suite 2

WOMEN AND ISLAM

CONVENOR and CHAIR: Rubina Ramji

Rahni Ennor, "A Matter of Honour: The Zina Ordinance and Gendered Interpretations of Islamic Law in Pakistan"

Rubina Ramji, "Western Media and Muslim Women: Image and Counterimage"

Suleman Dangor, "Muslim Women between Tradition and Modernity"

Th 3.6 Suite 3

THE POWER OF THE OCCULT IN MODERN AFRICA II  
CONVENOR and CHAIR: Jim Kiernan

Birgit Meyer, "Ghanaian Popular Cinema And The Power Of  
The Occult"

Isak Niehaus, "Lustful Witches : Sexuality And Witchcraft In  
The South African Lowveld"

Rosalind Shaw, "The Magic Of The Stateless: The Hunter-  
Militias Of Sierra Leone"

Owen Sichone, "Witchcraft As Knowledge : Some Zambian  
Examples"

Th 3.7 Suite 4

SCIENCE AND RELIGION IV: THEOLOGY, ECOLOGY  
AND HEALTH

SPONSORED SESSION OF THE SOUTH AFRICAN  
SCIENCE AND RELIGION FORUM

CHAIR: Lieb Liebenberg

Peter Barrett, "Toward a Theological Meta-Narrative of  
Kenosis and Beauty"

James Cochrane, "Theology, Science & Health in an African  
Context: A Proposed Post-Graduate Course"

David Field, "Narratives, Ecology and Worship"

Th 3.8 Suite 5

MORAL UNIVERSALS, HUMAN RIGHTS, and RELIGIOUS  
FREEDOM

CONVENOR: Abraham H. Khan

CHAIR: Arvind Sharma

Joseph Runzo, "What are the Parameters for a Universal  
Ethics and can Christian Ethics be Universal?"

Nancy Martin, "Contextualizing Moral Universals and  
Human Rights: Views from the Underside"

Mohammed Rafique, "Moral Universals in Islam"

Sumner B. Twiss, " Confucian Values and Human Rights: A  
Philosophical and Historical Perspective"

Th 3.9 Quarterdeck

THE VIRTUAL FRONTIER: TRANSFORMING POWER  
AND IDENTITY IN THE ELECTRONIC DIMENSION  
OF RELIGION

CONVENOR: Rosalind I. J. Hackett

CHAIR: Mark MacWilliams

Michael Collier, "How Fast Is Faith: The Religion of Hyperreality"

Shawn Arthur, "Technophilia and Nature Religion: Growth of a Paradox"

Stephen Flanigan, "Falun Gong Online: Redefining Revolutionary Space"

Respondent: Bruce Lawrence

Th 3.10 Sundeck

RELIGIOUS CONFLUENCES REEXAMINED II

CHAIR: Peter Clarke

Torres Yolotl Gonzalez, "The History of African Religion in Mexico"

Marion Bowman and Catherine Robinson "In Search of Druids: Parallel Theories of Origins and Questions of Identity"

Nazki Mohmmad Iqbal, "A Comparative Study of Saivism and Islam and Kashmir"

Gwilym Beckerlegge, "From Saffron to Seva: The Rashtriya Swayamsevak Sangh's Appropriation of Swami Vivekananda"

Kameshwar Prasad Singh, "Impact of Hindu Cult on the Tribes of Chotanagpur"

Raju Poundurai, "Early Contacts of South India and China: An Exploration of the Phenomenon of Hindu Diaspora"

Th 3.11 Great Ilanga, Zone A

NEW PERSPECTIVES ON RELIGION, THE BODY AND HEALING

CHAIR: Patrizia Burdi

Noritah Omar, "The Metaphorical Functions of Religious Narrative: An Agent of Change in Human Experience-Past, Present, and Future"

Maya Burger, "Body Language as a Religious Expression: Some Methodological Problems"

Stuart C. Bate, "An Interdisciplinary Approach to Understanding And Assessing Religious Healing in South African Christianity" Rachela Permenter, "Interactive Narratives in Navajo Sandpainting: Healing as Layering of Time, Space, and Meaning"

Luis Felipe Rios, "Support, Individuality and Energy: The Body of Filhos-De-Santo: An Anthropological Perspective on Afro-Brazilian Coporeality"

Th 3.12 Great Ilanga, Zone B

ENGAGING RELIGION IN A TAIWANESE ACADEMIC CONTEXT

CONVENOR AND CHAIR: Geoff Foy

Geoff Foy, "Ethnographic Reflections on Religious Studies Methodology: Taiwan"

Hwei-syin Lu, "Emotional Discourses in the Study of Religion"

Rei-zhen Huang, "Examining Taoist Ritual from the Inside and Outside: Perspectives from a Taoist Priestess"

Respondent: Miriam Levering

Th 3.13 Holiday Inn Garden Court North Beach, Umgeni

THE UPANISHADS: FOCUS AND PERSPECTIVES I  
SYMPOSIUM CONVENOR and CHAIR: Mikael Aktor

Daud Ali, "Politics and the Birth of the Self in Early India"

Laurie Patton, "Stealing and Birthing: Closer Readings of Women's Bodies in the Upanishads and Vidhana"

Brian Black, "Technologies of the Atman: The Self, Body & Person in the Early Upanisads"

Mikael Aktor, "Upanishadic Bodies Between Self-knowledge and Ritualism: Consequences for a 'Hindu Understanding' of the Human Body?"

Th 3.14 Holiday Inn Garden Court North Beach, Congella

SYNCRETISM: CONTEMPORARY CASE STUDIES AND THEORETICAL EXPLANATIONS II

CONVENOR: Luther Martin and Anita Leopold

CHAIR: Luther Martin

Panayotis Pachis, "Neo-paganism: A Case of Syncretism in Contemporary Greece".

G. C. Oosthuizen, "African Christian Syncretism versus Western Stagnant Churchianity"

Respondent: Luther Martin

Th 3.15 Jewish Club Conference Room

WESTERN ESOTERICISM AND JEWISH MYSTICISM VII

CONVENORS: Wouter J. Hanegraaff and Jan A. M. Snoek

CHAIR: Antoine Faivre

Henrik Bogdan, "Kabbalah and Western Esoteric Rituals of Initiation"

Marco Pasi, "British Occultism and Kabbalah: From the Golden Dawn to Israel Regardie"

Yuri Stoyanov, "Enochic Apocalypticism and Mysticism in Some Currents of Modern Western Esotericism"

Th 3.16 Great Ilanga, Zone C

COGNITIVE THEORIES OF RELIGION: NEW PERSPECTIVES II

CONVENOR and CHAIR: E. Tom Lawson

Robert N. McCauley, "The Evolution of Ritual Arrangements"

Stewart Guthrie, "Religion, Cognition and Evolution"

TEA BREAK 4 - 4:15 p.m.

PANELS SESSION C 4:15 - 6:15 p.m.

Th 4.1 South Ilanga

RELIGIOUS INSTITUTIONS AND GLOBALIZATION

CONVENOR and CHAIR: Abdulkader Tayob

Ulrich Berner, "Religion and Globalization. African New Religious Movements in the so-called Global Age"

Mark Perry, "Global Society in the Writings of Baha'u'llah: Comparative Analysis of a Nineteenth-century Conception"

Suleman Dangor, "The Challenge of Cultural Globalisation to Muslims in the 21st Century"

Th 4.2 East Ilanga

NEW APPROACHES TO THE STUDY OF AFRICAN RELIGION I

CONVENOR and CHAIR: James Cox

Henk van Rinsum, "Okot p'Bitek and African Religions: A Case of Double Consciousness"

Gerrie ter Haar, "Research and Personal Interaction: The Case of Ghanaian Christians in the Netherlands"

Douglas Dziva, "Key Figures in the Study of Zimbabwean Traditional Religions: Implications for New Methodologies"



Leslie Nthoi, "Understanding Mwali Cult Shrines in Zimbabwe: Contestation of Sacred Space"

Respondent: Frank Whaling

Th 4.3 North Ilanga

RELIGIOUS PLURALISM AND IDENTITY I

CONVENOR AND CHAIR: Gerard Wiegers

Ganga Natha Jha, "Changing Tribal Identity: A Study of Religious Conversion in Chotanagpur"

Kim Knott, "Emergent Religious Identities in a Dynamic Plural Context: the Case of South Asians in Britain"

Albertina Nugteren, "Navakalevara Rituals: The Periodical Renewal of the Wooden Temple Statues at Puri (India) as an Illustration of Intrareligious Pluralism"

H. L. Beck, "Christmas as Identity Marker: Three Islamic Examples"

Th 4.4 Suite 1

RELIGION AND WORLD CINEMA

CONVENOR and CHAIR: Lewis Rambo

Krzysztof (Kris) Jozajtis, "'The Birth of a Nation' an Event in American Religious History"

Maria De Lourdes, "The History of Roman Catholic Church Intervention in Motion Picture Production"

Lewis Rambo, "Representations of Religion in Contemporary Film"

Respondent: Mark Hulsether

Th 4.5 Suite 2

THE UPANISHADS: FOCUS AND PERSPECTIVES II

SYMPOSIUM CONVENOR and CHAIR: Mikael Aktor

John Gardner, "The Early and Middle Vedic Origins of the Vocabulary for the Self in the Upanishads"

Patrick Olivelle, "The Heart in the Upanishads"

Signe Cohen, "The Katha Upanishad Reconsidered"

Walter Slaje, "Water and Salt: The saindhava-d.r.s.taanta in the Yaaj~navalkya-Maitreyii dialogue (BAAU II 4,12)"

Th 4.6 Suite 3

COGNITIVE THEORIES OF RELIGION: NEW PERSPECTIVES III

CONVENOR: E. Thomas Lawson  
 Veikko Anttonen, "Identifying Generative Mechanisms of Religion: The Issue of Origin Revisited"  
 Theodore Vial, "Good to Eat and Good to Think: Cognitive Aspects of the Eucharist"

Th 4.7 Suite 4

INTERPRETATION OF SCRIPTURE IN COMPARATIVE PERSPECTIVE

CONVENOR AND CHAIR: A. Tsukimoto  
 M. Ikezawa, "The Early Confucian Ideas of Rituals and their Transformation in Medieval Chinese Textbooks"  
 H. Ichikawa, "Two Ways of Communicating with the Transcendence in the Pentateuch and Lotus Sutra"  
 S. Kamada, "How Do Mystical Thinkers Read Their Thought in the Qur'an?"  
 Y. Tsuruoka, "The Song of Songs for Three Spanish Mystics"  
 Yoshitsugu Sawai, "Hermeneutics of the Upanishads in the Vedanta Religious Traditions"  
 Respondent: S. Kanai

Th 4.8 Suite 5

VISUAL PIETY AND THE POWER OF IMAGES II

CONVENOR: David Morgan  
 CHAIR: Stewart Hoover  
 Robert Papini, "The Mandala of Courtship Beads: Modern Flat-beadwork Pattern as Lineal to Pre-horticulturalist Iconography in Southeast Africa"  
 Henry John Drewal, "Serpents, Mermaids, Snake Charmers and Saints: The Many Faces of Mami Wata Imagery, Beliefs and Practices in Africa and Beyond"  
 Norman Girardot, "Howard Finster's Visionary Cosmos: Religious Aspects of American Outsider Art"  
 Dana Rush, "The 'Idea' of India in West African Vodun Art and Thought"

Th 4.9 Quarterdeck

RELIGION AND HUNTING

CONVENOR and CHAIR: Gary Lease  
 Gary Lease, "Hunting and Human Consciousness: The Origins of Religion as a Survival Strategy"

Jordan Paper, "Religion and Hunting: The History from a Religio-Ecological Perspective"  
David Shorter, "Killing Deer, Remembering Christ: Catholic Yoeme Indian Hunting Rituals"  
Respondent: Chirevo Kwenda

Th 4.10 Sundeck  
**RELIGIOUS ADVOCACY**  
**CONVENOR and CHAIR: Terry C. Muck**  
Terry Muck, "Religious Advocacy and Buddhism: Teaching Tempered By Anatta"  
Frances S. Adeney, "Religious Advocacy and Christianity: Verbal Witness as Ritual Communication"  
Arvind Sharma, "Religious Advocacy and Hinduism: Paradoxical Yet Distinct Perspectives"  
Frederick Denny, "Religious Advocacy and Islam: Some Personal Expressions"  
Respondent: Jacques Waardenburg

Th 4.11 Great Ilanga, Zone A  
**CURRENTS OF CHANGE WITHIN HINDUISM**  
**CHAIR: Harilall Dewa**  
Elizabeth A. de Michelis, "Modern Yoga: Transmission of Theory and Practice"  
Harilall Dewa, "Sanatana Dharma: Vision for the 21st Century"  
Vijaypani Pandey, "Tanatism among the Tribal Bihar"  
Reender Kranenborg, "Apocalyptic Movements within Hinduism"  
Karma Oraon, "The Changing Aspects of Tribal Religion in Chotanagpur"

Th 4.13 Holiday Inn Garden Court North Beach, Umgeni  
**REFLECTIONS ON SACRED POWER**  
**CHAIR: Umar Danfulani**  
Lisa Maria Madera, "Rainbows, Anacondas, and Holy Water: Tracing the Currents of Sacred Power in Contemporary Ecuador"  
Ina Fandrich, "The Hidden Power of Female Diviners and Fortune-Tellers"

Christina Harrington, "How the Irish Saved Civilization":  
Celtic Christians, Celtic Pagans and the Attribution of  
Mystical Powers"

Lalenthra Dass, "Can Spirituality Meet the Challenges of the  
Modern Scientific World?"

Rosa Maria Martinez Ascobereta, "New Perceptions of the  
Sacred: A Methodological Approach"

Adewale Kuyebi, "African Belief in Consciousness of the Soul:  
A Study in Yoruba Religions"

Luis Felipe Rios and Maria do Carmo Brandao, "The Jurema  
Cult in Pernambuco, Brazil"

Th 4.14 Holiday Inn Garden Court North Beach, Congella  
RELIGION THROUGH THE LOOKING-GLASS

South African Academy Of Religion Sponsored Panel

CHAIR: Elias Bongmba

Gerhard van den Heever, "The Social Construction of  
Eternity. Category Formation in Unreligion/Atheology"

Ernst Conradie, "On Cosmology and Plurality, Symbolic Sub-  
universes and Paradoxical Umbrellas"

Johannes N Vorster, "To Put 'the Body in Pain' into Religious  
Discourse"

Respondent: Vernon Robbins

Th 4.15 Jewish Club Conference Room

WESTERN ESOTERICISM AND JEWISH MYSTICISM VIII

CONVENORS: Wouter J. Hanegraaff and Jan A. M. Snoek

CHAIR: Arthur Versluis

Jan Snoek, "Influence of Kabbalism on Freemasonry?"

Ralph Liedtke, "Hermeticism and Kabbalah in Friedrich von  
Hardenberg"

Jean-Pierre Laurant, "The Nineteenth Century Reads  
Kabbalah"

## EVENING MEETINGS

### AFRICAN ASSOCIATION FOR THE STUDY OF RELIGIONS

GENERAL MEETING (open to all AASR members  
and interested parties)

TIME: 8-10 P.M.

PLACE: Suite 5, Durban Elangeni

Presiding: Jacob K. Olupona

FILM SHOWING of "Cry, the Beloved Country"

PLACE: Great Ilanga

TIME: 8-10 p.m.

FILM SHOWING of "The Gospel According to the Papuans"  
(Dir. Thomas Balmes, 52 mins. 1998) [fascinating and  
provocative documentary on the conversion of many  
Papuans to Christianity amidst fears of the  
Millennium, as expressed by themselves] and "Peace  
Child" (24 mins.) [popular evangelical film about the  
conversion of the Sawi of Irian Jaya to  
Christianity in the late 1960s].

Introduced by Lewis Rambo and Charles Faradhian.  
Discussion follows.

PLACE: Suite 1

TIME: 8-10 p.m.

## **FRIDAY, AUGUST 11**

PANELS SESSION A 8:30 - 10:30 a.m.

F 1.1 South Ilanga

COGNITIVE THEORIES OF RELIGION: NEW  
PERSPECTIVES IV

CONVENOR: E. Thomas Lawson Timothy Light, "The Unity  
of Identity: the Question to which Religion is Part of the  
Answer"

Benson Saler, "Secondary Beliefs and the Alien Abduction  
Phenomenon"

F 1.2 East Ilanga

THE IMPACT OF PHILOSOPHICAL IDEAS ON THE  
STUDY OF RELIGION I

CONVENOR and CHAIR: Abraham Khan

Patrice Brodeur, "Between Medieval and Contemporary  
Islamic Constructions of Disciplinary 'Origins': Towards a  
Pluralistic History of Religions?"

Douglas Allen, "The Impact of Philosophical Phenomenology  
on Religious Studies"

Thomas Ryba, "Rational Choice Theory in Religious Studies:  
Husserl, Schultz, and Weber"  
Michel Despland, "From Polemics to Diplomacy"

F 1.3 North Ilanga

THEORETICAL FRAMEWORKS FOR THE STUDY OF  
GRAECO-ROMAN RELIGION I

CONVENORS: Luther Martin and Panayotis Pachis

CHAIR: Gustavo Benavides

Hans Kippenberg, "Religio Licita/Illicita: the Impact of Legal  
Status on the Worldview and Ethics of Ancient Religious  
Communities"

Giovanni Casadio, "How to Write a Survey of Greek Religion  
from the Point of View of the Comparative Study of  
Religion"

Luther Martin, "Kinship towards Kingship: the Consolidation  
of (Religious) Power during the Hellenistic Period"

Panayotis Pachis, "The Hellenistic Age as an Age of  
Propaganda"

F 1.4 Suite 1

REVIEW SYMPOSIUM: JEREMY CARRETTE'S RELIGION  
AND CULTURE AND FOUCAULT AND RELIGION

CONVENOR AND CHAIR: Russell McCutcheon

Timothy Fitzgerald, Richard King, Gregory Alles, Jeremy  
Carrette (respondent)

F 1.5 Suite 2

ISLAMIC STUDIES IN RETROSPECT

CONVENOR: Abraham Khan

CHAIR: Fred Denny

Richard Martin, "Other People's Theologies: The Changing  
Face of Hubris in History of Religions Scholarship"

Jacques Waardenburg, "The Impact of Twentieth Century  
Muslim Presence on Islamic Studies"

Delia Cortese, "Islam and the Study of Other Religions: A  
Contradiction in Terms?"

F 1.6 Suite 3

PSYCHOLOGY OF RELIGION: CONTRIBUTIONS AND  
CHALLENGES TO RELIGIOUS STUDIES

CONVENOR and CHAIR: Sebastian Murken

Sebastian Murken, "The Psychology of Prayer Reconsidered:  
A Challenge for Religious Studies"

Nils Holm, "Psychophenomenology: An Important Aspect in  
Religious Studies"

Peter Antes, "What Do We Experience if We Have Religious  
Experience?"

Neal O'Donnell, "The Changing Faces of God and the Worse-  
Man, as Seen Through the Eyes of Maslow, and Erikson,  
and Patanjali"

F 1.7 Suite 4

RELIGION AND HEALING IN AFRICA

CONVENORS: Walter van Beek and Gerrie ter Haar

CHAIR: Jan de Wolf

Walter van Beek, "African Religions And Healing Technology"

Samuel Mbambo, "Religion And Healing Among The  
Vagciriku"

Irma Specht, "Rebels and Soldiers: Religion and Healing in  
Contexts of Armed Conflict in Africa"

Umar Danfulani, "Disease, Etiology and Healing in African  
Religion"

F 1.8 Suite 5

CYBERSPACE AS SACRED SPACE

CONVENOR and CHAIR: Mark W. MacWilliams

Mark MacWilliams, "Virtual Pilgrimages-- Sacred Traveling  
in Cyberspace"

Philip P. Arnold, "Determining the Place of Religion: Native  
American Religions and the World Wide Web"

Anastasia Karaflogka, "Religious Discourse in Cyberspace"

Respondent: Patrick Maxwell

F 1.10 Sundeck

MAKING RELIGION: CREATING IDENTITY

South African Academy Of Religion Sponsored Panels

CHAIR: Neville Richardson Thoz Nomvete, "Male or Female:  
Wings of a Bird"

Gina Buijs, "South Africa's Black Jews: A Consideration of  
the Jewish Identity of the Lemba of South Africa in Terms  
of the Jewish Diaspora"

Pieter J. J. Botha, "The Image of God and Perceptions of the Human Body in Early Christian Literature"

Respondent: Michael Pye

F 1.15 Jewish Club Conference Room

WESTERN ESOTERICISM AND JEWISH MYSTICISM IX

CONVENORS: Wouter J. Hanegraaff and Jan A. M. Snoek

CHAIR: Jan Snoek

Eliane Moura Silva, "Esoteric Spirituality in Brazil: The Communion of Thought Esoteric Circle (1908-1943)"

Ana Maria Binet, "Jewish Mysticism and Western Esotericism in the Works of a Portuguese Poet, Fernando Pessoa"

Colette Rayment, "Hiroshima and the Emanations of Glory"

Antoine Faivre, Concluding Address

COFFEE BREAK 10:30 - 11:00 a.m.

PANELS SESSION B 11:00 a.m. - 1:00 p.m.

F 2.1 South Ilanga

RELIGION AND CULTURAL DIFFERENCE IN SOUTH AFRICA

CHAIR: Robert Papini

Dawid Venter, "The Political Economy of Racially Mixed Congregations in South Africa, 1665-1998"

Andreas Heuser, "Experiments in an Independent South African Satyagraha"

Hans Peter Mueller, "The Colour of Religion and Culture: the Public Definition of Religion and Culture in Contemporary South Africa"

F 2.2 East Ilanga

RELIGIOUS PLURALISM AND IDENTITY II

CONVENOR AND CHAIR: Gerard Wieggers

T. Sitoto, "Bazenz'amaSlamsi: Are 'African Muslims the Cultural Other?'"

Abdulkader Tayob, "Redefining Islam in African Democracies"

Yusef Waghied, "Does Post-modern Theory Create Space for Narratives of Islamic Identity and Citizenship?"



G.A. Wieggers, "Religious Plurality and Identity: A Case Study of Religious Issues in Organ Donation in Comparative Perspective"

F 2.3 North Ilanga

ON RITUAL AND RAPPAPORT

CONVENOR AND CHAIR: Ulla Lehtonen

Keith Hart, introductory remarks

Sarah Caldwell, "Ritual, Performance, and Transformation in Rappaport's Theory"

Ulla Lehtonen, "Myth, Ritual, and Communitas in the History of Religions: Durkheim and Rappaport"

Don Wiebe, "Can Science Fabricate Meaning? The Anti-Modernism of Rappaport's Post-Modern Science"

F 2.4 Suite 1

RELIGIOUS BROADCASTING IN SOUTH AFRICA

CONVENORS: Ruth Teer-Tomaselli and Suleman Dangor

CHAIR: Ruth Teer-Tomaselli

Ashwin Trikamjee, The Future Strategy

Ruth Teer-Tomaselli, "Religious Broadcasting Policy"

Nokusola Mndende, "African Traditional Religions"

Suleman Dangor, "Equity and Openness"

F 2.5 Suite 2

NEGOTIATED IDENTITIES IN GLOBALIZED HINDUISM

CONVENOR and CHAIR: Martin Baumann and Knut A. Jacobsen

<http://www.uni-bremen.de/~mbaumann/IAHR-Hindu-Panel.htm>

CHAIR: Sushil Mittal

Rachel Dwyer, "Leading British Hindus: The Swaminarayan Movement from Gujarat to Global"

Marianne Qvortrup Fibiger, "Sri-Lankan Tamil Hindus in Denmark. Internal and External Cultural and Religious Representations"

Anapurna Devi Pande, "Stri Dhama: Text versus Context. An Ethnography of Contemporary Hindu Women in the Diaspora in the UK and the USA"

Martin Ramstedt, "Globalized Religion and the Nation State: 'Hinduism' and Identity Formation in Modern Indonesia"

## F 2.6 Suite 3

## WARFARE AND RELIGION II

CONVENOR AND CHAIR: Funso Afolayan

Gamal Gorkeh Nkrumah, "Muslim African Students Between  
Militant and Moderate Islam"John A. I. Bewaji, "Jeru-baal: an Epistemic Analysis of the  
Doxastic Foundations and Practical Implications and  
Social Consequences of Religious Disputes and Warfares"Tsega Endalew, "Religious Violence in Northwest Ethiopia:  
Persecution and Rebellion in Bahir Dar, 1970s-1991"Julius O. Adekunle, "'Devils and of Stubborn Nature':  
Religion and Warfare in Nineteenth Century Borgu"

Respondent: Tunde Lawuyi

## F 2.7 Suite 4

RELIGION, LAW AND CULTURE II: RELIGION AND THE  
STATE

CONVENOR and CHAIR: Winnifred Fallers Sullivan

John Kelsay, "and the Cultural Regulation of Force"

Winnifred Fallers Sullivan, "Freedom for 'Folk' Religion?"

Hans Kippenberg, "Ancient Christian Communities: From  
collegia illicita to collegia licita"Diane Bell, "Religion, Law and Gender: Indigenous  
Australians' Struggles to Protect Sacred Places."

Respondent: Simeon Ilesanmi

## F 2.8 Suite 5

## VISUAL PIETY AND THE POWER OF IMAGES III

CONVENOR and CHAIR: David Morgan

Frans Prins, "The Utilization of San Rock Paintings by  
Traditional Healers in South Eastern Africa"G. Deivanayagam, "Impact of Saiva Siddantha on South  
Indian Temple Architecture"Maria de Fatima da S.Costa G. de Mattos, "Reflections about  
the Image and the Symbolism on the Manuelina  
Architecture: the Jeronimosí Monastery"Chris Parr, "'Oh Buddha, thou art translated' -- NOT! Visual  
& Verbal Representations of Buddha in the West."

## F 2.10 Sundeck

THE IMPACT OF PHILOSOPHICAL IDEAS ON THE  
STUDY OF RELIGION: II

CONVENOR: Abraham Khan

CHAIR: Gustavo Benavides

Robert Neville, "The Comparative Religious Ideas Project of  
Boston University and its Contribution to the History of  
Religion"

Arvind Sharma, "Radhakrishnan's Influence on the Study of  
Religion"

Abraham Khan, "The Idea of Method in the Study of Religion"

William Sweet, "Faith, Demonstration, and the Epistemic  
Character of Religious Belief in J.H. Newman "

F 2.13 Holiday Inn Garden Court North Beach, Umgeni  
RELIGION, NATURE AND THE STUDY OF RELIGION IV:

The Encyclopedia of Nature and Religion Working Group

CONVENOR/FACILITATOR: Bron Taylor, Editor

This session will be devoted to exploring with conference  
participants their ideas for the structure, entries, and  
contributors to an *Encyclopedia of Religion and Nature*.  
All conference participants are cordially invited. Scholars  
interested in the project are encouraged to visit our  
website, if possible before the conference, located at  
<http://www.ReligionandNature.com>

LUNCH 1:00 - 2:00 p.m.

PANELS SESSION C 2:00 - 4:00 p.m.

F 3.1 South Ilanga

CONTEXTUALIZING JAPANESE RELIGIOUS STUDIES

CONVENOR and CHAIR: Clark Chilson

Hidetaka Fukusawa, "From Cultural Construction To  
Cultural Criticism: Anesaki Masaharu And The Early  
Formation Of Religionswissenschaft In Japan"

Hideaki Matsuoka, "Intellectuals And Japaneseness: The  
Discourse On The 'Japanese Spirit' In Wartime Japan"

Makoto Hayashi, "The Imperial Universities And Buddhist  
Studies In Japan"

Michiaki Okuyama, "Approaches East And West To The  
History Of Religions"

Respondent: Jacqueline Stone

F 3.2 East Ilanga

MIRCEA ELIADE'S VISION AND OUR PRESENT

UNDERSTANDING OF RELIGION II

SYMPOSIUM CONVENOR and CHAIR: Bryan S. Rennie  
 Michio Araki, Katerina Lund Ore, Arvind Sharma, Philip  
 Vanhaelemeersch, Mircea Itu, Elena Borta

F 3.3 North Ilanga

WOMEN PROPHETS IN HISTORICAL PERSPECTIVE

CONVENOR and CHAIR: Robert Baum

Robert Baum, "From Prophets to Prophetesses: Toward a  
 Gendered History of Senegalese (Diola) Revelation from  
 the Supreme Being"

Karen Torjesen, "Regendering Femalesness: Women  
 Prophets in Early Christianity"

Michael Pye, "The Developing Message of a Japanese  
 Prophetess: Byakkoshinkokai's Masami Saionji"

Respondent: TBA

F 3.4 Suite 1

NEW APPROACHES TO THE STUDY OF AFRICAN

RELIGION II

CONVENOR: James Cox

CHAIR: Abraham Kovacs

James Cox, "Identifying African Methodologies in the Study  
 of Religions"

Ezra Chitando, "'Insiders' and 'Outsiders' to the Study of  
 African Traditional Religions: One More Time!"

Isabel Mukonyora, "The Wilderness Church: Marginality and  
 Protest in the Masowe Vapostori Movement"

Respondent: Elom Dovlo

F 3.5 Suite 2

RELIGION AND LOCALITY II: LOCALITY AS A FOCUS IN

THE STUDY OF RELIGION Kim Knott, "Issues in the  
 Study of Religion and Locality"

Marion Bowman, "Many Places, Many Faces: Glastonbury as  
 a Multivalent Location"

Lisbeth Mikaelsson, "Selja: the Recreation of a Sacred Site"

Helen Waterhouse, "Placing Buddhism: the Impact of Locality on the Establishment of Buddhism in Two British cities"  
Respondent: Mary MacDonald

F 3.6 Suite 3

THEORETICAL FRAMEWORKS FOR THE STUDY OF  
GRAECO-ROMAN RELIGION II

CONVENOR and CHAIR: Luther Martin and Panayotis  
Pachis

Petra Pakkanen, "The Encounters of Novelty and  
Conservatism in Hellenistic Greek Religion and  
Analogical Reasoning"

Ennio Sanzi, "Some Historical and Religious Frameworks for  
the Study of the Oriental Cults in the Roman Empire"

Larry Alderink, "Euripides as Social Critic: The Socio-political  
Morality of Revenge"

F 3.7 Suite 4

RELIGION AND IDENTITY

CONVENORS: Gerrie ter Haar and Walter van Beek  
CHAIR: Samuel Mbambo

Walter van Beek, "Mormons in Africa, African Mormons?"

Esther Grava and Janneke den Hertog, "Religion and  
Afrikaner Identity in Namibia"

Ellen Vossen, "Identity and Churches in Rehoboth, Namibia"

Jan De Wolf, "Concepts of the Person, Rituals of Identity, and  
Social Change: a Comparison of Gisu and Bukusu  
Experiences"

Lydia van Dijk, "Africanisation of the (Dutch) Reformed  
Tradition: Black Congregations in South Africa Today"

F 3.8 Suite 5

CHANGING CONSTRUCTIONS OF EVIL

CONVENOR and CHAIR: Marcel Sarot

Gerrit V. W. Brand, "The Interaction Between Religious  
Conceptualisations of Evil and the Contexts in which  
They Occur: the Case of African Christian Theology"

Wilko van Holten, "Can Evil be Explained Religiously?"

Maarten Wisse, "The Interaction Between the Interpretation  
of Canonical Texts on Evil and the Context within which  
They are Interpreted"

Respondent: Murray Hofmeyr

F 3.9 Quarterdeck

MUSICAL DEMONSTRATION AND DISCUSSION - The  
Evolution of South Indian and South African Devotional  
Music Traditions in the 20th Century

CONVENOR: Matthew Allen

PARTICIPANTS: Jayendran Pillay, Ambigay Raidoo,  
Matthew Allen

F 3.13 Holiday Inn Garden Court North Beach, Umgeni

REVIEW SYMPOSIUM: RICHARD KING'S ORIENTALISM  
AND RELIGION

CONVENOR and CHAIR: Russell McCutcheon

J. E. Llewellyn, Federico Settler, Donald Wiebe, Richard King  
(respondent)

F 3.14 Holiday Inn Garden Court North Beach, Congella

BIBLICAL SCHOLARSHIP THROUGH THE LOOKING-  
GLASS

South African Academy of Religion Sponsored Panel

CHAIR: Willi Braun

S. J. (Fanie) Riekert, "Methodological Notes on the Religio-  
historical Background of the New Testament: The Letter  
of Claudius to the Alexandrines as Case Study"

Paul A. Cummergen, "Liberalism and Literalism - Forms of  
Biblical Discourse in Contemporary Swaziland"

Jeremy Punt, "The Bible and Multiscripturality in South  
Africa: Moving beyond the Boon-or-bane Debate"

Jonathan Draper, "Orality and Literacy"

TEA BREAK 4 - 4:15 p.m.

F 4 CLOSING PLENARY 4:15 - 5:15 p.m.

PLACE: Great Ilanga

THEME: VISIONS OF THE STUDY OF RELIGION FOR  
THE NEW MILLENNIUM

CHAIR: Rosalind I. J. Hackett

SPEAKERS: Elom Dovlo, Jun'ichi Isomae, Winnifred Fallers  
Sullivan, Abraham Khan, Martin Baumann, Wouter  
Hanegraaff, Gerrie ter Haar, Russell McCutcheon

BANQUET: 7:00 - 10:00 p.m.

Master of Ceremonies: Dennis Schaffer

CLOSING ENTERTAINMENT: Kevin Gordon Jazz

PLACE: Great Ilanga

**SATURDAY, AUGUST 12**

Sa 1 IAHR GENERAL ASSEMBLY 9 a.m. - 12 noon

PLACE: Great Ilanga

Open to all members of the IAHR.

At the conclusion of this meeting, there will be a short closing ceremony

**DEPARTURES**

**LIST OF PANELS BY TITLE**

This listing of the panels by title refers to their position in the overall schedule as set out above. For convenors and abstracts see the following section.

- African Cultures and Africans' Reconstructions of  
Christianity in Colonial Zimbabwe, 1890-1980 Tu 2.12  
Great Ilanga, Zone B
- African Women and Their Struggles Against Violence and  
Loss of Identity F 2.11 Great Ilanga, Zone A
- American Academy of Religion Sponsored Panel Th 2.6 Suite  
3
- Biblical Scholarship Through the Looking-Glass F 3.14  
Congella
- Challenges to Authority and Authenticity in Buddhism M 4.9  
Quarterdeck
- Changing Constructions of Evil F 3.8 Suite 5
- Christian Missions in Amazonia M 4.11 Great Ilanga, Zone A
- Christian-Muslim Relations in Africa South of The Sahara:  
The Interface Between  
Research and Dialogue M 2.7 Suite 4
- Cognitive Theories of Religion: New Perspectives: I Th 2.5  
Suite
- Cognitive Theories of Religion: New Perspectives II Th 3.16  
Great Ilanga Zone C
- Cognitive Theories of Religion: New Perspectives III Th 4.6  
Suite 3
- Cognitive Theories of Religion: New Perspectives IV F 1.1  
South Ilanga
- Comparativism Then and Now: Stocktaking and Critical  
Issues in the Formation of  
Cross-Cultural Knowledge Panel I: Historical  
Comparativisms M 4.5 Suite 2
- Comparativism Then and Now: Stocktaking and Critical  
Issues in the Formation of  
Cross-Cultural Knowledge Panel II: Contemporary Issues and  
Directions Tu 2.4 Suite 1
- Contextualizing Japanese Religious Studies F 3.1 South  
Ilanga



- Conversion: Research and Theories of Religious Transformation M 4.1 South Ilanga
- Critical Issues in the Study of Indigenous Religious Traditions Tu 3.4 Suite 1
- Cross Cultural and 'Post' Critiques of Philosophy of Religion: New Vistas for the 21<sup>st</sup> Century? M 2.5 Suite 2
- Cultural Studies and Religion: Case Studies in Media Use by U.S. Christians in a Global Context Th 2.8 Suite 5
- Currents of Change within Hinduism Th 4.11 Great Ilanga, Zone A
- Cyberspace as Sacred Space F 1.8 Suite 5
- Dance and Music as Sacred Expression Tu 3.10 Sundeck
- Diaspora and Social Integration: South Asian Religions M.2.1 South Ilanga
- Engaging Religion in a Taiwanese Academic Context Th 3.12 Great Ilanga, Zone B
- Ethics, Culture and Society M 4.10 Sundeck
- Evangelicalism Compared M 2.10 Sundeck
- Freedom of Religion as a Universal Human Right Tu 2.8 Suite 5
- General Topics in the Area of Graeco-Roman Religions Th 2.14
- Globalization and Religion Studies in Asia Th 2.1 South Ilanga
- Hinduism in Diaspora Th 2.3 North Ilanga
- Inter and Intra Religious Communication Th 3.2 East Ilanga
- Interpretation of Scripture in Comparative Perspective Th 4.7 Suite 4
- Interreligious Dialogue Tu 3.1 South Ilanga
- Islam and Identity Formation Tu 2.14
- Islamic Discourses in Comparative Perspective M 3.13
- Islam, Gender, and Identity M 4.2 East Ilanga
- Islamic Studies in Retrospect F 1.5 Suite 2
- Jewish History: Turn It and Turn It Again for Everything is Contained in It M 2.2 East Ilanga
- Liberation, Truth and Reconciliation: Perspectives on the Recent Process Tu 3.7 Suite 4
- Local and Global Religious Intersections Th 2.10 Sundeck
- Making Religion: Creating Identity F 1.10 Sundeck
- Millennialism, Persecution, and Violence: I M3.2 East Ilanga
- Millennialism and Violence: Panel II M 4.3 North Ilanga

- Mircea Eliade's Vision and Our Present Understanding of Religion I M 2.4 Suite 1
- Mircea Eliade's Vision and Our Present Understanding of Religion II F3.2 East Ilanga
- Missing Links and the Study of Religion Tu 3.11 Great Ilanga, Zone A
- Moral Universals, Human Rights, and Religious Freedom Th 3.8 Suite 5
- Musical Demonstration and Discussion - The Evolution of South Indian and South African Devotional Music Traditions in the 20th Century F 3.9 Quarterdeck
- Negotiated Identities in Globalized Hinduism F 2.5 Suite 2
- New Approaches to the Study of African Religion I Th 4.2 East Ilanga
- New Approaches to the Study of African Religion II F 3.4 Suite 1
- New Developments in the Study of Religion in Eastern Europe M 3.11 Great Ilanga, Zone A
- New Paradigms for Research and Teaching M 4.12 Great Ilanga, Zone B
- New Perspectives on African Religious Movements Tu 2.5 Suite 2
- New Perspectives on Religion, the Body and Healing Th 3.11 Great Ilanga, Zone A
- New Perspectives on Religion and Gender Th 2.2 East Ilanga
- New Religions and Globalization I Tu 2.6 Suite 3
- On Ritual and Rappaport F 2.3 North Ilanga
- Perspectives on Image Worship in the History of Religions Th 3.4 Suite 1
- Plurality of Thai Religions: Syncretism or Adjustment? Tu 2.10 Sundeck
- Psychology of Religion: Contributions and Challenges to Religious Studies F 1.6 Suite 3
- Reconceiving the Indigenization of Christianity and Islam in Africa Tu 3.6 Suite 3
- Reconsideration of the Methodology of Buddhist Studies in Japan Tu 2.1 South Ilanga
- Reflections on Sacred Power Th 4.13 Umgeni
- Religion and Cultural Difference in South Africa F 2.1 South Ilanga

- Religion and Healing in Africa F 1.7 Suite 4  
Religion and Human Rights I M 3.7 Suite 4  
Religion and Human Rights II: Comparative Perspectives Tu  
3.3 North Ilanga  
Religion and Human Rights III: Islamic Perspectives Th 2.9  
Quarterdeck  
Religion and Hunting Th 4.9 Quarterdeck  
Religion and Identity F 3.7 Suite 4  
Religion and Locality I: Religious Understandings of Place M  
3.4 Suite 1  
Religion and Locality II: Locality as a Focus in the Study of  
Religion F 3.5 Suite 2  
Religion and Media I: Religion, Media, Global, Local M 2.8  
Suite 5  
Religion and Media II: Emerging Theory, Research and  
Practice in Media, Religion, and Culture M 4.4 Suite 1  
Religion and Memory Tu 2.2 East Ilanga  
Religion and Politics in Africa: Some New Approaches M 4.6  
Suite 3  
Religion and Transformation: The Truth and Reconciliation  
Model M 3.8 Suite 5  
Religion and World Cinema Th 4.4 Suite 1  
Religion in Post-Independence Africa Th 2.6 Suite 3  
Religion in Public Life: Southern African Perspectives M  
4.8 Suite 5  
Religion in Southern African Society Tu 2.3 North Ilanga  
Religion Through the Looking-Glass Th 4.14  
Religion, Law and Culture I: Religious Law M 4.13  
Religion, Law and Culture II: Religion and the State F  
2.7 Suite 4  
Religion, Nature and the Study of Religion I: Religion and  
Nature in Theoretical  
Perspective M 2.6 Suite 3  
Religion, Nature and the Study of Religion II: Religion and  
Nature in the Global Context M 3.3 North Ilanga  
Religion, Nature and the Study of Religion III: Religion and  
Nature Activism and Trans-Atlantic Connections Tu 3.9  
Quarterdeck  
Religion, Nature and the Study of Religion IV: The  
Encyclopedia of Nature and Religion  
Working Group F 2.13 Umgeni

- Religious Advocacy Th 4.10 Sundeck
- Religious Broadcasting in South Africa F 2.4 Suite 1
- Religious Confluences Reexamined I M 3.10 Sundeck
- Religious Confluences Reexamined II Th 3.10 Sundeck
- Religious Diaspora and the Academic Study of Religion:  
Prospects and Perils M 3.9 Quarterdeck
- Religious Education in Southern Africa: Challenges and  
Prospects Th 3.3 North Ilanga
- Religious Experience: Transforming Thinking About God  
South African Academy of
- Religion Sponsored Panel Tu 3.14 Congella
- Religious Institutions and Globalization Th 4.1 South Ilanga
- Religious Pluralism and Identity I Th 4.3 North Ilanga
- Religious Pluralism and Identity II F 2.2 East Ilanga
- Religious Worlds in Latin America M 2.14 Congella
- Review Symposium: Jeremy Carrette's Religion and Culture  
and Foucault and Religion F 1.4 Suite 1
- Review Symposium: Richard King's Orientalism and Religion  
F 3.13 Umgeni
- Sacred Promises: Dynamics of Lay Religious Vows: I Th 2.12  
Great Ilanga, Zone B
- Sacred Promises: Dynamics of Lay Religious Vows II Th 3.1  
South Ilanga
- Science and Religion I: Mind, Ethics, and Epistemology W4  
Suite 5 4-6 p.m.
- Science and Religion II: Symposium on Current Science and  
Religion Issues W5 Suite 5 7-9 p.m.
- Science and Religion III: Science and Religion Perspectives  
Th 2.13
- Science and Religion IV: Theology, Ecology and Health Th 3.7  
Suite 4
- Shifting Shapes: Moments in Buddhism's Movement from  
Monastic to Global in the 21<sup>st</sup> Century M 3.6 Suite 3
- Struggles to Define Hindu Identity Tu 2.13 Umgeni
- Syncretism: Contemporary Case Studies and Theoretical  
Explanations I Tu 3.5 Suite 2
- Syncretism: Contemporary Case Studies and Theoretical  
Explanations II Th 3.14 Congella
- Teaching in the Trenches: Cross-Cultural Perspectives on  
Religious Education M 3.1 South Ilanga

- Teaching, Research, and Use of Electronic Media in the Study of Comparative Sacred Texts at Emory University Th 2.4 Suite 1
- The History of Religions in Japan: Retrospect and Prospect M 2.3 North Ilanga
- The Impact of Goddess Studies on Theoretical Paradigms in the History of Religion, Asia and the Himalayas M 2.9 Quarterdeck
- The Impact of Goddess Studies on Theoretical Paradigms in the History of Religion, Europe and the Mediterranean M3.14 Congella
- The Impact of Philosophical Ideas on the Study of Religion I F 1.2 East Ilanga
- The Impact of Philosophical Ideas on the Study Of Religion: II F 2.10 Sundeck
- The Power of the Occult in Modern Africa I M 3.5 Suite 2
- The Power of the Occult in Modern Africa II Th 3.6 Suite 3
- The Problem of Nature, Life and Salvation in Japanese Religion(s) M 4.14
- The Study of Indigenous Religions: Looking Backward and Forward M 4.7 Suite 4
- The Study of Religion and Social Engagement Th 2.11 Great Ilanga, Zone A
- The Upanishads: Focus and Perspectives I Th 3.13
- The Upanishads: Focus And Perspectives II Th 4.5 Suite 2
- The Virtual Frontier: Transforming Power and Identity in the Electronic Dimension of Religion Th 3.9 Quarterdeck
- Theoretical Frameworks for the Study of Graeco-Roman Religion I F 1.3 North Ilanga
- Theoretical Frameworks for the Study of Graeco-Roman Religion II F 3.6 Suite 3
- Urban Dwellers and Religions in Asia Tu 2.11 Great Ilanga, Zone A
- Using Iconography to Document Religious Change Th 2.7 Suite 4
- Visual Piety and the Power of Images I Tu 3.8 Suite 5
- Visual Piety and the Power of Images II Th 4.8 Suite 5
- Visual Piety And The Power Of Images Iii F 2.8 Suite 5
- Warfare and Religion I Tu 2.7 Suite 4
- Warfare and Religion II F 2.6 Suite 3

- Western Esotericism and Jewish Mysticism I M 2.15 Jewish Club
- Western Esotericism and Jewish Mysticism II M 3.15 Jewish Club
- Western Esotericism and Jewish Mysticism III M 4.15 Jewish Club
- Western Esotericism and Jewish Mysticism IV Tu 2.15 Jewish Club
- Western Esotericism and Jewish Mysticism V Tu 3.15 Jewish Club
- Western Esotericism and Jewish Mysticism VI Th 2.15 Jewish Club
- Western Esotericism and Jewish Mysticism VII Th 3.15 Jewish Club
- Western Esotericism and Jewish Mysticism VIII Th 4.15 Jewish Club
- Western Esotericism and Jewish Mysticism IX F 1.15 Jewish Club
- Witchcraft and Witchcraft-Related Problems in Africa I Tu 2.9 Quarterdeck
- Witchcraft and Witchcraft-Related Problems in Africa II Tu 3.2 East Ilanga
- Women and Islam Th 3.5 Suite 2
- Women Prophets in Historical Perspective F3.3 North Ilanga
- Workshop on Publishing and Book Distribution in Africa M 2.13 Umgeni
- Writing the History of the History of Religions: Difficulties and How We Overcame Them Tu 3.13

## THE ACADEMIC PROGRAMME

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In this section we present a large number of abstracts, both for panels and for individual papers, because these give a good general view of what was going on at the Congress. It was very significant for the Congress that abstracts were sent in from many countries around the world.

At a large international congress of this kind it is not possible to be certain about which individual papers were in fact presented. A small number of the papers listed below were perhaps not in fact delivered due to illness or other hindrances. On the other hand, it is also possible that papers were delivered in Durban, for which no abstracts arrived in time for the Congress list. For such reasons, papers may have been published elsewhere in which reference is truthfully made to their presentation at the Congress, even though they are not referred to below.

Information about the participants has been limited to a simple indication of their academic location at the time, focusing on institution, city and country. This is based almost entirely on information provided by participants themselves. Professional titles are not included as this could not be done in any uniform way. Personal contact information which was supplied for the administration of the congress is in many cases no longer relevant, and has also not been included.

The abstracts of panels, which are listed first, appear under the names of those who were named as the convenors of panels. In most cases, it is no longer known which papers were included in which panels. Abstracts from the same persons may also appear in the general list of abstracts. Most contributions do not indicate to which panel they belonged, if any. However, the fact that a panel was conceived does indicate a certain clustering of interests, even if the documentary value is limited.

For publication a light editorial processing of the abstracts was unavoidable, and in very few cases it was even necessary to reconstruct the title. However, the editorial process has been very cautious, and we do not believe that the intentions of the authors have been changed in any significant way. It was not possible, organisationally, to refer back to all the participants individually after the congress. However, although there may be a few errors or misunderstandings, we believe that the presentation of the abstracts below gives a reasonable impression of the academic programme of the Congress.

**ABSTRACTS OF PANELS AND SYMPOSIA**

AKTOR, MIKAEL

University of Aarhus, Denmark

**THE UPANISHADS: FOCUS AND PERSPECTIVES**

The early Indian Upanishads are documents that testify to what was perhaps the most important and lasting innovation in South Asian religious history, the emergence of religious practices and ideas in which the human person - more than gods and rituals - became the central religious agent. Thus, the Upanishads brought the human potentials and their ritual and cosmological significance into focus. In the study of religion the Upanishads have therefore been a double resource. They are sources for particular religious, historical and social changes in South Asia, and they are documents of what has been seen as a universal religious form, most often in terms of a monistic mysticism. This symposium seeks to cover this double potential of the Upanishads while also updating the inquiry in the light of new insights within the humanistic studies. Thus, papers will address the Upanishads from the angles of history, society, language, body and gender, but will also take up some of the general philosophical questions regarding human existence and subjectivity that the Upanishads raised so intriguingly more than two and a half millennia ago.

ANTTONEN, VEIKKO

University of Turku, Finland

**IDENTIFYING GENERATIVE MECHANISMS OF RELIGION: THE ISSUE OF ORIGIN REVISITED**

The autonomous status of the study of religion in academic communities is based on the fact that the phenomena it explores are cross-cultural and recurrent. Since significant similarities in religious representations can be detected in human societies world over, the comparative method still remains one of the defining qualifications for their study. But how does this academic field manage to carry out its scientific task? The majority of scholars within the comparative study of religion seem to adhere to humanistic pluralism rather than to scientific rigor in respect to methodological



considerations. Scholars are both methodologically and ideologically conscious about making a necessary distinction between views from the inside and the outside of religious traditions. Only few, however, have paid attention to what Pascal Boyer has called inherent theologism in our cross-cultural notion of religion. By theologistic bias Boyer does not refer to discourses based on conceptual schemes in theologies of specific world religions, but to assumptions according to which religious representations of a given group, "culture", or "society", constitute an integrated and consistent set of abstract principles".

The cognitive approach to religion is not intended to replace socio-cultural approaches. It gives scholars a tool, which, instead of metaphysical concern, helps us outline general principles and formulate explanations of common causes that underline human cognition in general and religious thought in particular. Cognitive theorizing significantly alters the issue of religious origins as it has been framed in theoretical accounts in the study of religion. In cognitive terms, the issue of origin has relevance in the study of religion as part and parcel of the generative mechanisms that explain religious representations in general.

ARAKI, MICHIO

University of Tsukuba, Japan

GLOBALIZATION AND RELIGIOUS STUDIES IN ASIA

Globalization tends to be treated as a European and Christian problem. Globalization, however, has aroused counter movements in non-European cultures and religions. This session focuses upon the issues and problems in the globalization of religions initiated in those backgrounds which are neither western nor Christian.

ARAKI, MICHIO

Institute of Philosophy, University of Tsukuba, Japan

THE PROBLEM OF NATURE, LIFE, AND SALVATION IN  
JAPANESE RELIGION(S)

In religious traditions of Japan, which have long demonstrated a strong tendency towards the affirmation of nature as sacred, not only has the concrete life world of the Japanese been inseparable from nature, but nature has also

been estimated by popular religions as salvific. In modern Japan, however, the rapid change of society under the intense impact of Western civilization enforced people to reconstruct their ideas and visions of nature, while popular religions, which have been critical of this situation, provide us with new meanings of nature, life, and salvation, creativity of which will be the main subject of this panel.

BOCKING, BRIAN, and BOWMAN, MARION  
 Bath Spa University College, Bath, UK  
 USING ICONOGRAPHY AND VISUAL IMAGES TO DOCUMENT  
 RELIGIOUS CHANGE

This panel will explore how changes in religious practice and belief in a wide range of religious contexts may be documented and better understood through the study of visual images (paintings/drawings, prints, photographs etc.).

BRAUN, WILLI  
 University of Alberta, Canada  
 PERSPECTIVES ON IMAGE WORSHIP IN THE HISTORY OF  
 RELIGIONS

This panel examines the phenomenon of image worship as it is understood in various contexts in the history of religions. The four papers and respondent investigate this custom from different academic perspectives (religious, political and economic) and in different geographical regions. Two of the papers focus on image worship in South Asian religion emphasizing the political and religious foundations and implications of this practice; one paper examines theoretical and historical interpretations through which image worship has been understood; and the final paper details the economic implications of this practice in China. The panel attempts to elucidate the manner in which image worship has been perceived as, for example, in colonial and religious discourse, as well as ways in which it is actualized in the context of diverse religious and political agendas (e.g., as popular religion and fundamentalism). In addressing this topic, the panel seeks to account for the power deeply embedded in religious images.

CHILSON, CLARK

Nanzan Institute for Religion and Culture, Nagoya, Japan  
CONTEXTUALIZING JAPANESE RELIGIOUS STUDIES

Since the Meiji restoration (1868) the establishment of the academic discipline of religious studies in Japan has been progressing at the national level within specific historical, cultural, and social contexts, while also being influenced by religious studies in the West. In the process of its development, religious studies in Japan has been influenced by many factors including not only the various personal experiences of researchers and the particular theoretical frameworks researchers used, but also the types of educational and research institutions that existed during their careers. The present panel aims to examine from a variety of perspectives the distinguishing features of religious studies in Japan at specific times from its founding as an academic discipline up to the present.

COX, JAMES L.

University of Edinburgh, Scotland, UK

NEW APPROACHES TO THE STUDY OF AFRICAN RELIGIONS

This panel examines how African religions have been studied historically, identifies problems with traditional methods and offers suggestions for innovations in the study of African religions. By examining ideological constructs, such as "religion" or "culture", the panelists reflect on the problem of studying African expressions of what the West calls religion through methods that have largely been created in Western academic circles. If African methods for studying African religions are somehow fundamentally different from Western methods, a dialogue is required between African and Western scholars based on an equal distribution of power within the academy.

CREARY, NICHOLAS M.

Columbia University, New York City, New York, USA

AFRICAN CULTURES AND AFRICANS' RECONSTRUCTIONS OF  
CHRISTIANITY IN COLONIAL ZIMBABWE, 1890-1980

This panel examines how Africans in colonial Zimbabwe (1890-1980) became Christians within the context of indigenous cultures. These African Christians constructed

new identities and institutions, but not in a vacuum. The panel includes papers on African women's efforts to become Christians in schools operated by the Brethren in Christ mission; African women's and men's efforts to indigenize the Catholic church's liturgies, personnel and institutions; and money and monetary transactions' significance in defining and shaping the church community among Methodists. Together, our discussion explores the controversies through which Africans built their new, African, Christian culture.

ELLIS, STEPHEN, and TER HAAR, GERRIE

African Studies Centre, Leiden, the Netherlands / Institute of Social Studies, The Hague, the Netherlands

RELIGION AND POLITICS IN AFRICA: SOME NEW APPROACHES

Religion in Africa is changing very quickly, whether it concerns Christianity (with the creation of new churches and the spread of pentecostalism), Islam (with the development of reform movements, often of a political nature), or community religions (with the spread of traditional religious practices overseas). In many African countries, religion fulfills a public role, or occupies public space, more clearly than ten or twenty years ago. It is perhaps for this reason that some observers believe that there is a connection between present religious developments in Africa and the continent's recent political history. Investigating the political aspect of religious activity appears to benefit most readily from research which draws on a variety of academic disciplines, including political science, anthropology, history, and the academic study of religion. Papers in this panel explicitly aim to explore the political aspects of recent religious developments in Africa.

FOY, GEOFF E.

Graduate Theological Union, Berkeley, USA

ENGAGING RELIGION IN A TAIWANESE ACADEMIC CONTEXT

In order to contextualize the dynamics of the scholar-practitioner mode of engaging religious phenomena, this panel offers a critical look inside Taiwanese society via its religious culture and academic community. Three of the four papers presented are self-reflexive accounts of the lives of scholar-practitioners who research and teach the Chinese

religious traditions they practice. In addition to addressing methodological issues concerning the study of Chinese religious culture in Taiwan, panelists will also discuss the meaning of their personal modes of engaging religious phenomena for the academic study of religion globally. The first paper presented, then, will serve as an introduction to the three other papers. The reasons behind forming such a panel will be discussed in this paper as well as the principle questions that establish the framework for the other three presentations. This panel, in fact, is a "live" representation of dissertation research completed by the first presenter.

GOLDENBERG, NAOMI

University of Ottawa

RELIGION, POPULAR CULTURE AND THE CONSTRUCTION OF GENDER

The panel of four papers will explore specific examples in which religious ideas about gender are represented in popular media such as music, film and advertising. One paper will discuss how contemporary films continue religious traditions about the importance of male birth giving and creativity in what is termed in "divine masquerade". Another will show how films over the last 3 decades have perpetuated Biblical notions about the social dangers of women's intimate relations with one another. There will be a presentation that argues that mass advertising presents a theological view of a feminine natural world that is in dire need of critique in order for ecological philosophy to advance. A fourth will show how popular music is infused with religious longings for divine presence that is consistently imaged as female. The panel will demonstrate that instead of challenging traditional religions, contemporary popular cultural forms are enhancing and promoting long-standing religious myths and ideologies concerning gender. Papers by Naomi Goldenberg, Peggy Schmeiser, Rubina Ranji and Janet Tullock.

HULSEHER, Mark

Religious Studies Dept, University of Tennessee, Knoxville,  
Tennessee, USA

Cultural Studies and Religion: Case Studies in Media Use by U.S.  
Christians in a Global Context

The recent proliferation of cultural studies programs has marked a watershed on the U.S. intellectual and academic scene. Growing out of Marxian political philosophy and strongly influenced by postmodern theories, cultural studies has arisen as a new voice of commentary and critique on largely taken-for-granted structures and functions in mainstream U.S. culture. Lacking in this movement, however, has been sustained and nuanced consideration of the role of religion both as a factor of cultural identity and institutional power.

This panel attempts to redress this lack by employing cultural studies models to explore the use of media among U.S. Christians. An opening paper introduces core approaches of the cultural studies movement and considers its rise in relation to religious studies, while the other papers use a variety of cultural studies methods to explore the cultural dynamics of particular problems: the use of rhetoric by conservative Christians in the US <sup>3</sup>culture wars<sup>2</sup> and the implications of this rhetoric for debates about the power of the religious right; efforts by conservative activists to promote the International Religious Freedom Act, which in effect makes the persecution of evangelicals their top priority human rights concern even within countries where these activists are in the majority; and the proliferating use of U.S. religious web sites by international users who access them from significantly different social, cultural and economic circumstances.

All panelists stress that concepts such as values, human rights, and normal behavior do not arise arbitrarily nor ahistorically, but rather are situated concepts utilized by people at different levels of power within their particular cultures. The panel will offer conceptual approaches and case studies to illustrate these issues and advance models for integrating cultural studies and the study of religion. Papers by Mark Hulsether, Ron Hopson, Howard University, Michael

Laney, Lee University, Jennifer Rosenbaum, Harvard Law School.

JACOBSEN, KNUT A.  
University of Bergen, Norway  
HINDUISM IN DIASPORA

One of the most significant developments of Hinduism in the twentieth century has been the creation of large Hindu diaspora communities. The papers of this panel try to answer the questions of how diaspora has influenced Hinduism and what the consequences of the diaspora for the scholarly understanding of Hinduism are. The papers are based on the study of Hindu diaspora communities in Australia, Canada, Norway and United States.

JACOBSEN, KNUT A. and BAUMANN, MARTIN  
University of Bergen, Norway / University of Bremen, Germany  
NEGOTIATED IDENTITIES IN GLOBALIZED HINDUISM

JOY, MORNY M.  
University of Calgary, Calgary, Alberta, Canada  
NEW PERSPECTIVES ON RELIGION AND GENDER

Recent work in Gender Studies, and also in postcolonization and Cultural Studies, have brought new perspectives to bear on Religious Studies. Received notions of conventional gender and cultural norms are being examined for their assumed neutrality of "naturalness". This panel will provide a forum for critical and exploratory studies that challenge either theoretical or methodological presumptions as they have operated in the study of religion.

KELSAY, JOHN  
Florida State University, USA  
ISLAM AND THE CULTURAL REGULATION OF FORCE

This panel will be a roundtable in multi-disciplinary perspective with contributions by Jacques Waardenberg - Univ. of Lausanne, Arvind Sharma - McGill University, M. Prozesky – Univ. of Pietermaritzburg, P. Bilimoria - Deakin Univ, J. Van der Vyver -Emory Univ., S. Marcos -

Cuernavaca, Mexico, Tim Bryson - Emory University, S. Twiss - Brown University, Abdulkader Tayob - Univ. of Cape Town.

KHAN, ABRAHIM H.

Trinity College, University of Toronto, Canada

FREEDOM OF RELIGION AS A UNIVERSAL HUMAN RIGHT

This round-table session problematizes religious freedom as a universal human right. It considers, for example, whether conversion to or from a religion is as much a limitation as manifestation of religious freedom. This is becoming a pressing political issue as well, given 1) the emergence of a global awareness among native/aboriginal peoples in various countries of being victims of the right to proselytize by missionary religions, 2) the issue of proselytization as an intra-faith, illustrated by the resistance to Protestant missionary activity in Russian and Latin America, and 3) the reservation that certain traditions have about conversion either from (Islam) or to (Judaism and Zoroastrianism) them. Further, examination of the right to conversion within the context of marriage and family, especially with respect to a feminist perspective, forms part of the backdrop that problematizes the issue of religious freedom as a universal human right. With Arvind Sharma, McGill University, Chair - Abraham H. Khan, Participants: Denis Janz - Loyola Univ, New Orleans, John Kelsay - Florida State Univ., Jacques Waardenberg - Univ. of Lausanne, Frederick Denny - Univ. of Colorado, Arvind Sharma - McGill University, G. ter Haar - Amsterdam, Netherlands, M. Prozesky - Pieter., S. Africa, A. Sachedina - Univ. of Virginia, P. Bilimoria - Deakin Univ.

KHAN, ABRAHIM H.

Trinity College, University of Toronto, Canada

SCIENCE AND RELIGION ENGAGEMENT: TRENDS AND PERSPECTIVES

Participants: Rudavsky, Tamar (Ohio State University), Cole-Turner, R. (Pittsburg Theological Seminary).

KHAN, ABRAHIM H.

Trinity College, University of Toronto, Canada

THE IMPACT OF PHILOSOPHICAL IDEAS ON THE STUDY OF RELIGION



This panel seeks to identify and discuss philosophical ideas, whether it be through movements or individual thinkers, that have contributed to the development of the academic study of religion. What are the ideas that have played a more crucial role than others in that study, while some have had unintended consequences. Some others have had to be resisted since they did not quite help to distinguish the study from that of theology, which also have an impact on the study. Phenomenology, existentialism, language analysis, deconstructionism are some examples to be considered. Individual thinkers include Descartes, Dilthey, Kierkegaard, Radhakrishnan, Wittgenstein are examples of individual thinkers. In short, the aim is to consider the impact of philosophy on the academic study or Religionswissenschaft.

KHAN, ABRAHIM H.

University of Toronto, Canada

ISLAMIC STUDIES IN RETROSPECT

This panel seeks to identify and discuss unintended consequences that have led to new insights for scholarship and to a broadening of the horizon in the study of Islam. It is part of a strategy to rethink approaches to the study of the tradition and includes considerations to orientalism, philology, historiography, phenomenology - the ideas of empathy, interaction with other religions, Muslim as religious minorities, and sacred space. Consideration will be given also to the scholarship of Islam on the emergence and defining of the academic study of religion, especially how insights of its scholarship are applicable to specific situations in the study of religion.

KISALA, ROBERT

Nanzan University, Japan

URBAN DWELLERS AND RELIGIONS IN ASIA

Focusing mainly on the problem of urban dwellers and religions in Asian countries such as Japan, Korea and Thai, we discuss the relationship between the ever developing urbanization and religious life in the latter half of the twentieth century. We will pay attention in the continuity and discontinuity in the tradition facing the fast-developing

modernity. Presenters: Lee Won Bum (Sun Dong Univ, Korea)  
Yano Hidetake (Japan Society for the Promotion of Sciences,  
Japan) Yumiyama Tatsuya (Taisho University, Japan).

KNOTT, KIM and MACDONALD, MARY N  
University of Leeds, Leeds, UK / Le Moyne College, USA  
RELIGION AND LOCALITY

The Religion and Locality panel will consist of two sessions: Religion and Locality 1 (Religious understandings of place), and Religion and Locality 2 (Locality as a focus for the study of religion). This session will focus on the sense, reinforced through religious processes, of personal and communal life being integrated with the larger life, or sacred life force, of particular locales. In the first place, the panel invites exploration of the ways in which spirituality is embedded in experiences of particular landscapes with particular patterns of weather, food crops and animal populations. In the second place, the panel considers the modification of habits and habitats (e.g. through population increase, colonialism, technological development, economic change) and the effects that such changes have on religious conceptions and practices. In the third place, the session looks to religious sensibilities concerning Earth as home shared by many species, and it asks what resources religions bring to reflection on current ecological concerns.

The second session will consider the ways in which place in general and localities in particular provide the focus for religious belief and practice and, thus, opportunities for the study of religion. It will raise theoretical and methodological issues associated with such study, and, through several contemporary case studies, will offer examples of the interaction of locality and religion.

LEHTONEN, ULLA  
Oxford University, UK  
ON ROY A. RAPPAPORT'S 'RITUAL AND RELIGION IN THE  
MAKING OF HUMANITY

The panel will discuss Roy A. Rappaport's new book *Ritual and Religion in the Making of Humanity* (published posthumously 1999) from the perspectives of e.g.

anthropology, cognitive sciences, philosophy, and comparative religion.

MACWILLIAMS, MARK W.  
St. Lawrence University, Canada  
CYBERSPACE AS SACRED SPACE

Arjun Appadurai and others have argued that any attempt to understand the post modern world in which we live must take into account the important role of electronic media play in "the construction of imagined selves and imagined worlds." As a rapidly evolving global technology, the internet has created a fascinating new environment for the development of the religious imagination. This is the focus of our panel, cyberspace as a sacred space. Anastasia Karaflogka's paper offers a general overview with a study of the typology of religious discourse in cyberspace. Religious discourse in cyberspace raises significant issues about the status of religion on computer networks, particularly about how a religion is perceived and about the kind of relationship an individual can have with his/her religion in this new medium. The other three papers in the panel examine specific religions and thematic issues. Philip Arnold's paper looks at Native American traditions on the internet. If the central focus is not a sacred scripture but the land as a living being that is filled with spiritual powers, then the importance of locatedness for "Native American religions" contrasts dramatically with the celebrated dislocatedness of the world-wide-web (WWW). Arnold's paper analyzes several examples of appropriations of "Native American religions" by people on the web. Catherine O'Callaghan's paper examines Christian fundamentalism on the internet. The Religious Right has always been quick to utilize new electronic media in their proselytization efforts. Focusing on groups like Operation Rescue, this paper explores how the internet is a powerful religious-political instrument in contemporary American life. Mark MacWilliams' paper is a study of pilgrimage on the internet. Many famous Marian pilgrimages have sites on the internet where it is now possible to go on "virtual pilgrimages." What are some of the typical formats and conventions used to represent some of the famous Marian pilgrimages (Lourdes, Fatima, Santiago de Compostela) on the internet? Does a pilgrimage in "virtual reality" significantly change the experience of pilgrimage

which Victor Tuner has defined as a kind of "exteriorized mysticism"? As a disembodied space, what effect does the internet have on pilgrimage which, if anything, is religiously embodied-in which the pilgrim experiences the sacred through the often physically demanding regimen of travel?

MUCK, TERRY C.

Austin Presbyterian Theological Seminary, Austin, Texas, USA

RELIGIOUS ADVOCACY

Religious advocacy is the history of religions category used to define the way the world's religious traditions attempt to promote themselves to their children and to those in other religious traditions (or those with noreligious tradition). As a history of religions category it makes no assumptions whatsoever about the nature of advocacy within religious traditions. It does not assume one rationale for advocacy (revelatory mandate, sociological need, psychological basis, etc.), one method for advocacy (education, persuasion, retreat, service, etc.), or one goal for advocacy (membership, conversion, exclusion, separation, self identity, communal identity, etc.). This panel will be made up of scholars with expertise in the religious advocacy efforts of Judaism (proselytizing/anti-proselytizing), Christianity (missions or evangelism), Islam (jihad or dawah), Buddhism (dhatu), and Hinduism. Each participant will present a paper analyzing whether or not this understanding of religious advocacy is useful as a history of religion category for doing descriptive and explanatory work within their tradition of expertise specifically or across traditions generally. They will summarize the factors he or she sees as central to the advocacy efforts of their assigned religious tradition. Little work has been done in history of religions circles on this facet of religion. Because the history of religions has had to quite intentionally distance itself from being seen as an agent of advocacy for any specific religion or religion in general (thus separating itself from theological and confessional work), almost all work on advocacy has been done by advocates themselves with the result that studies of advocacy often become apologetics for advocacy, usually of one, religion-specific kind. The subject matter needs to be studied from a scientific, that is to say, a history of religions approach.

MURKEN, SEBASTIAN

University of Trier, Bad Kreuznach, Germany

PSYCHOLOGY OF RELIGION: CONTRIBUTIONS AND  
CHALLENGES TO RELIGIOUS STUDIES

Traditionally psychology of religion is claimed to be a part of religious studies though in fact religious studies (Religionswissenschaft) and psychology of religion do often not acknowledge each others' contributions. In this panel we shall try to show the contribution of the psychology of religion for religious studies by discussing some specific phenomena from a psychological as well as from a more phenomenological perspective. The material will include such phenomena as prayer, the Apostles' Creed, glossolalia and alternative healing methods. The panelists will show how empirical psychological data can contribute to theorizing in religious studies. Along the specific material the panelists will draw out theoretical considerations about how psychology of religion can be fruitfully integrated with religious studies.

NAKAMURA, KOJIRO

Obirin University, Tokyo Japan

RECONSIDERATION OF THE METHODOLOGY OF BUDDHIST  
STUDIES IN JAPAN

Buddhist studies in modern time Japan, starting at Meiji period in late 19th century with the efforts to introduce the Western philology and the comparative study of religions, have shown similar development to that of the study of Christianity called 'higher criticism.'<sup>2</sup> This exertion can be evaluated as successful when we see the numerous and worldwide contributions to this field made by Japanese scholars. At the same time, however, not a few scholars have come to be aware that these studies have not only left important problems unsolved but made them still more complex due to the methods they have employed. Buddhist studies now need their own methodology. This panel aims at reconsidering the methods to date with discussing more or less specific topics from the viewpoint of the current Buddhist studies in Japan.

NEWBY, GORDON

Emory University, Atlanta, USA

TEACHING, RESEARCH, AND USE OF ELECTRONIC MEDIA IN  
THE STUDY OF COMPARATIVE SACRED TEXTS AT EMORY  
UNIVERSITY

This is a panel discussion on teaching, research, and use of electronic media in the study of comparative sacred texts at Emory University, Atlanta, Georgia, USA. The panel will discuss and exhibit this innovative approach to the comparative study of religion by explaining how and why it begins with close reading of individual texts, each in the context of its own individual tradition; moves to identification of similarities and differences among texts and traditions; and ends with interactive interpretation that guides a re-reading of all of the texts. Papers by Vernon Robbins, Laurie Patton, Gordon Newby (all Emory University).

NIELSEN, JORGEN S.

University of Birmingham, Birmingham, UK

DIASPORA AND SOCIAL INTEGRATION: SOUTH ASIAN  
RELIGIONS AND THE INTEGRATION OF SOUTH ASIAN  
MUSLIMS IN THE UK

The settlement of South Asian communities of Muslim background has raised a number of challenges to the Muslim dimension of their character and development towards integration. Foremost has been the relationship between ethnic and religious aspects of identity. This has been tested with regularity on a number of key issues: education, health and social services, law, and political participation. These issues have served to focus attention on: 1) the contesting elements within the imported South Asian traditions (varieties of theological, sectarian, ethnic/kin, and political adherence), 2) changing perspectives of generation in the passage of time since immigration, and 3) different expectations and constraints as between the Muslim communities and wider British society and its institutions. An important continuing dimension is the network of transnational Islamic links which are channels for both reinforcing tradition and exploring an Islamic pluralism. The changing nature of attachment to such transnational networks is itself a test of the process of integration.

OLUPONA, JACOB K.

University of California, Davis, USA  
RELIGION IN POST-INDEPENDENCE AFRICA  
AMERICAN ACADEMY OF RELIGION SPONSORED PANEL

A time of high spectacle and great expectation, Africa's independence in the 60s marked a major turning point in the lives and destiny of peoples of the continent and the African nations. Four decades after independence, not only has the continent's religious landscape changed, religion has helped shape the identity, character and moral values of contemporary Africa. But there has been little study of this phenomenon. We have a clearer picture of the relationship between religion and the colonial legacy that preceded independence than we have of the post-independence period. One can hardly conceptualize how Africans fared in the post-colonial period without giving due consideration to the role which religion played in the social and religious transformation of the continent. This panel will provide a forum for examining some of the most crucial events and challenges in Africa in which religion played a significant role in the post independence era. The panel will examine topics such as: the theoretical and historical consideration of religion and national character; religion and civil society; religion and (un)civil religion; religious revivalism; religion and social transformation; religion and economic development; religion, race and ethnicity. The presenters will raise critical questions about the character of religion in the public sphere and how Africa's plural religious heritage has affected the cultural development of nations. What role is religion still playing in the transformation of fragile nation states? Papers by Hassan Mwakiamako, Leslie R. James, Richard Hoskins, Zulfikar Hirji, Jibrin Ibrahim, Helgard Patermann, Gampi Matheba.

PEARSON, JOANNE E.  
The Open University, Milton Keynes, UK  
RELIGION AND MEMORY

RAMBO, LEWIS  
San Francisco Theological Seminary, San Anselmo, California, USA  
REPRESENTATIONS OF RELIGION IN CONTEMPORARY FILM

Film is one of the most powerful and pervasive modern art forms. This paper will explore the ways in which religion and spirituality are represented in motion pictures. Topics will include specific examples of the ways in which particular religions are portrayed in film, the religious and spiritual dimensions of the movie going experience, the influence of cinema on religion, and a comparison and critique of the impact of "national cinema" and of the hegemony of Hollywood on the cultural, religious, and spiritual consciousness of people around the world. Special attention will be given to such films as "Why Has the Bodhi Dharma Left From the West?" [Korea], "The Apostle" [USA], "Kundun" [USA], various Joan of Arc films, "Dogma" [USA], and "Jesus of Montreal" [Canada].

SAKARANAHO, TUULA

University of Helsinki, Finland

INTER- AND INTRA-RELIGIOUS COMMUNICATION

The aim of this panel is to approach religions from the communication perspective and in the context of communicative theories developed, for instance, in cognitive science and in the new rhetoric. The programme of the panel consists of six presentations dealing with both verbal and non-verbal forms of communication. The presentations take up several religious traditions in the Western context and in particular problematise the relations between majority and minority religions in multicultural Europe. The members and the topics of the presentations.

SCOTT, JAMIE S.

York University, Toronto, Canada

LAND, RELIGION AND POST COLONIAL LITERATURES

The name of Mircea Eliade is inseparable from any contemporary discussion of the history of religions, especially any comparative exploration of sacred space. Recently, however, Eliade has had his critics; in particular, the essentializing opposition of sacred and profane permeating Eliade's work seems to recapitulate ancient western epistemological and ontological dualisms. In this context, Eliadean accounts of sacred space lack economic, social and political nuance, and hence often seem to forget or to beg



serious ethical questions associated with religious ideologies of dispensation, dispossession and reclamation of land, landscape and ethnic or national identity. This panel invokes the Eliadean spirit of sacred space in and through a series of constructive reflections upon the narrativizing of land and landscape in post-colonial literatures. Such literatures, we argue, often serve as sites of contest and occasional accommodation between vying religious ideologies of land and identity. The novels of Kenyan writer Ngugi wa Thiong'o, for example, blend biblical and Gikuyu myths of divine dispensation in an ironic and parodistic writing back to Christian missionary complicity in British colonial oppression in Southern Africa. In this and related capacities, post-colonial literatures raise and address issues of individual and communal ethics in ways which at once echo and problematize an Eliadean spirit of sacred space. Papers as follows: "The Tilling Fields: Cultivating Christianity in Canadian Literature". Dr. Dorothy Lane, University of Regina, Regina, Canada. "Fate of Our Fathers: The 'Anti-Dominion Hymn' in Australian Literature", Dr. Trevor James, University of Auckland, New Zealand. "Claims of Presence: Bicultural Spiritualities and the New Zealand Landscape", Dr. Geoff Davis, University of Aachen, Germany, "Land, Religion and Liberation in Black South African Urban Writing", Respondent: Dr. Frederick Hale, University of Cape Town, South Africa: "The colour of religion and culture: The public definition of religion and culture in contemporary South Africa".

SHARMA, ARVIND

McGill University, Canada

RELIGION AND HUMAN RIGHTS

This session is organized in the belief that religions of the world are a major source of value formation for vast sections of humanity, in the context of human rights. We have therefore designed this session to assess the contribution religions can make to human rights discourse in any of the following ways: 1) by identifying problem areas within themselves in relation to human rights, 2) by identifying areas and ways in which religions could make a positive contribution to human rights, and 3) examining the prospect

of drafting a universal declaration of human rights by the world's religions.

SILVA, ELIANE MOURA  
 IFCH – UNICAMP, Sao Paulo, Brazil  
 RELIGIOUS WORLDS IN LATIN AMERICA

This round-table session proposes to present studies about religion and religiosity in Latin America, specially Brazilian research, in different perspectives that are already in discussion through varying world-interpretations in the process of growing up in an expanding pluralistic culture where religious horizons continue to coexist, to be questionable in a plural vision of a Latin-american religious aspects sharing methodological and theoretical approaches to promote the cross-cultural, comparativist and critical study of religions.

SINHA, BRAJ M  
 University Of Saskatchewan, Saskatoon, SK, Canada  
 RELIGIOUS DIASPORA AND ACADEMIC STUDY OF RELIGION -  
 PROSPECTS AND PERILS

TAYLOR, BRON  
 University of Wisconsin, USA  
 NATURE AND RELIGION

This series of presentations examines the role that nature plays in religion and the ways the religion-nature relationship has and should be conceived by scholars. Papers address Nature's role as a physical environment shaping human cultural evolution (including in the contemporary period in response to growing environmental concern), its use in religious life, and its deployment as a heuristic category in the humanities and social sciences. The role of nature in religion has long provided important issues for scholarly debate. To provide two controversial examples which some of the papers will address, E.B Tylor invented the term 'animism' to describe the spiritual perceptions of nature that he encountered in Africa and Catherine Albanese's has used the term 'Nature Religion' to describe 'the natural dimension of religion' in widely divergent religious phenomena.

TSUKIMOTO, AKIO

Rikkyo University, Tokyo, Japan

INTERPRETATION OF SCRIPTURE IN COMPARATIVE  
PERSPECTIVE

Long before the emergence of the modern critical study of the sacred scripture, each religious tradition of the world has developed the ideas and methods of interpreting the sacred scriptures of her own and most philosophers and mystics have been occupied with elucidating and discovering the profound truth of their religions. In this panel we will take four or five religious traditions of the world, tracing the contemplation of the philosophers and mystics of each religion to find how they tried to discover the truth of their religions through the scriptures.

**ABSTRACTS OF INDIVIDUAL PAPERS****ABE, YOSHIYA**

Kokugakuin University, Japan

**GLOBALIZATION AND CIVIL RELIGION - THE JAPANESE CASE**

In spite of the claim of the modern nation states to be secular, nationalisms and national identities bear religiosity. Institutionally, many modern nation states adopt the separation of church and state, and yet a religious element is hidden in the depth of the nation state itself. Particularly in the non-Western countries, like Japan, religious nationalism was aroused by the threat of the Western powers, particularly in the days of gun-boat diplomacy and imperialism. The Western powers, especially the Americans, called the pseudo-religious nationalism of Japan State Shinto, and ordered it to be abolished during the American Occupation of Japan, which followed Japan's surrender to the Allies. Since then, Japanese opinions as regards the religiosity of nationalism and national identity are sharply split. By calling national identity supported by religious tradition a civil religion, I argue that the example of Japan is applicable in other encounters of globalizing powers and national bodies.

**ADAMO, DAVID TUESDAY**

Delta State University, Abraka, Nigeria

**WHAT IS IN NAMES? AFRICAN NAMES AS EXPRESSION OF RELIGIOUS EXPERIENCE IN AFRICAN CULTURE**

In the western world, names are used mainly as identification, thus it is not unusual that one bears names including black, red, waters, stone or even sand. However, unlike the western concept of names, the Yoruba indigenous names do not only have meanings, they also reflect an expression of religious experience. Names among the Yoruba people mean power, possession, prayers and the totality of what a person is. The sad truth is that many scholars of African Religion have neglected the importance of African names as religious expression in African culture. The purpose of this paper is to attempt to bridge that gap. In order to do this, this paper will also examine some Yoruba names which express the religious experience of the Yoruba people. The

religious festival and social influence of these names as an expression of religious experience through action, deed, and silence will also be discussed.

ADEKUNLE, JULIUS

Monmouth University, West Long Beach, USA

DEVILS AND OF STUBBORN NATURE: RELIGION AND  
WARFARE IN NINETEETH CENTURY BORGU

Using oral and archival sources, this paper examines the issues of religion and warfare in Borgu during the nineteenth century. In West African history, the Borgu people were synonymous with anti-Islamic attitude and military prowess. Alluding to the important issues of religion and warfare in Borgu history, E. W. Bovill remarked that the people were "warlike pagans with long experience of the great defensive possibilities of their country." Sultan Muhammed Bello of Sokoto described them as "devils and of stubborn nature" because of their consistent refusal to accept Islam. Their successful defense of their independence, and on many occasions through warfare, has led to the Borgu's belief in their invincibility. But this sense of invincibility came especially under stress in the 19th century, when Borgu was confronted from different directions by the relentless pressures of militant Islam. Determined to remain traditionalists, the Borgu people devised resistance measures against Islam. Rituals and festivals were developed or adapted to fight against Islamization. Proverbs, songs and chants, fulfilling the same purpose, sprang into being. The desire to maintain their independence, preserve their indigenous religions and keep Islam out of their country entangled Borgu in a series of wars in the course of the century. From the northern direction, Borgu fought religious wars with Gwandu; from the east it fought with the Nupe Muslims; and from the south it collaborated with the Yoruba to prevent the Fulani jihadists in Ilorin from spreading Islam to Borgu. Encircled by powerful Islamic states, Borgu was compelled to defend itself from religious invasion. In the end, and ironically, the wars weakened Borgu, undermined its culture, transformed its society and set the stage for the eventual triumph of Islam in Borgu at the beginning of the twentieth century.

ADENEY, FRANCES, S.

University of Southern California, USA

**RELIGIOUS ADVOCACY AND CHRISTIANITY: VERBAL  
WITNESS AS RITUAL COMMUNICATION**

Christianity uses methods of advocacy that are similar to those of other religions: establishing institutions, developing rituals that mark life passages, teaching its doctrines to younger generations, and engaging those outside of Christianity in dialogue. The Christian religion is known for its strenuous efforts in evangelism, in particular verbal witness. This paper explores verbal witness, a central form of religious advocacy, as a category of ritual communication. Verbal witness in both priestly and prophetic modes (Weber, 1956) pursues rational goals of bringing outsiders into the religion, expanding congregations and territories of Christian denominations, and bringing the next generation into the church. At the same time, evangelism also functions as ritual communication in three ways: First, it builds group solidarity and maintains the status quo within and among groups in society. (Durkheim, 1912) Second, evangelism as ritual communication contributes to the social construction of meaning, addressing issues of economic and political power (Berger, 1969, Anderson, 1993). Announcing the Christian faith in public forums reinforces and recreates the sacred cosmos of the Christian world view. It also establishes the Church as a significant world-ordering cultural leader. Such efforts may include or exclude other Christian groups, welcome or reject cooperation from intellectuals and leaders of other religions, engage or ignore national and political entities. Third, verbal witness communicates symbolic meaning. Ritual speech, like poetry, carries an excess of meaning. (Gadamer, 1978) The actors themselves may not be fully aware of the ritual meanings carried by their words of witness. Possible unrecognized results of the ritual communication of Christian evangelism may include redefining the gospel itself, re-ordering socio-economic structures, and reclaiming sacred meaning.

AFE, ADOGAME

Obafemi Awolowo University, Ile-Ife, Nigeria

**TRAVERSING LOCAL-GLOBAL RELIGIOUS TERRAIN: AFRICAN  
NEW RELIGIOUS MOVEMENTS IN EUROPE**

Increasing worldwide interconnections, interchanges and movements of people, images and commodities has resulted in the use of the new acronym 'global village'. One remarkable fall-out of the globalization process is the increasing 'dispersal' of Africans beyond their continental context, thus moving them from a 'local' to a 'global' presence. As links between the global and local space are intertwined, globalization is understood in the sense of the global dissemination of a local practice, and a local dissemination of a global practice. Africans have migrated to Europe and elsewhere, largely carrying their religious identity with them. Most often, living in a different context has encouraged these migrants to reconstruct, organize, and identify "their religion" both for themselves and for the non-Africans around them. First, this paper examines how and to what extent African new religious communities have spread physically in Europe. Second, using the Celestial Church of Christ Worldwide as a case study, it shows how African new religious movements are taking advantage of new forms of communication technologies in information processing and dissemination; in their task of 'fishing for men'; as well as in their self-assertion on the European religious landscape. It assesses how they are creating a religious consciousness that attempts to assimilate notions of the global, while at the same time maintaining their local identity.

AKERMAN, SUSANNA  
 DER LÖWE AUS DER MITTERNACHT' AND JOHANNES  
 BUREUS' ROSICRU-CIAN PAPERS

The Swedish royal antiquarian Johannes Bureus wrote a series of replies to the Rosicrucian Fama where he promoted a special eschatology with a hyperborean theme of northern antiquities as a newly discovered cultural contribution to the expected European reformation of the arts. His main reply, Fama e Scanzia Redux 1616, was paralleled with speculations on the runes. In his manual Adulruna Rediviva, Bureus developed a mystical norm for the runes based on John Dee's Monas Hieroglyphica. This paper shows how Bureus' view of the runes was based on Kabbalistic readings. Bureus' speculations developed into the idea of spreading the para-celsian prophecy of the lion of the north in the thirty

years war, as foreshadowed in the Rosicrucian confessio. It will be demonstrated how the idea of "der we aus der mitternacht" in Bureus' writings was motivated by his view of the northern antiquities and their special mystical meanings.

**ALBUQUERQUE, EDUARDO B.**

Campus of Assis, São Paulo State University, São Paulo, Brazil  
**NARRATIVE AND CURES IN BRAZILIAN PRAYERS**

Brazilian popular prayers are structured in traditional formulas that express mystical attitudes and collective representations. They are directed to the Catholic saints and ask for love, marriage, money, physical and spiritual defense, employment and cures of diseases. These last are characterized by the narrative of the disease's origins and by the strategies of cure. Its history shows: 1) Permanence in the face of repressions such as: the Catholic Inquisition from the 16th to the 18th centuries; foreign travellers, folklorists and Brazilian clergymen in the 19th century, who considered them to be the fruit of ignorance; the Penal Codes of 1898 and 1940 (still in force) in which the use of cure prayers is a crime. 2) The transition from oral to written forms, since the 19th century. Nowadays they are published by the cultural industry in popular books to solve daily problems, while maintaining the traditional formulas.

**ALBUQUERQUE, LEILA M. B.**

Campus of Rio Claro, São Paulo State University, São Paulo, Brazil  
**EAST: SOURCE OF AN IMAGINARY GEOGRAPHY IN BRAZIL**

The Eastern religions are spreading over Brazil through the demand for religions coming from India, Japan, China, Tibet, Iran etc. However, academic discussions ignore the historical and cultural particularities of those religions. They are treated generically as an immense and indefinite East. This also happens with the followers, who construct syncretisms and look for pre-modern cultural vestiges. My reasoning is that this generic vision indicates something about the Western itself. The 'civilized' and 'scientific' Westerner considers reason to be humanity's common attribute. Access to it by other people or cultures would occur if they overcome 'irrational' manners of acting, feeling and thinking. Therefore, in so far as the West is the holder of reason, the East should



come to it. Thus, the generic treatment of Eastern religions portrays an imaginary geography, supported by ethnocentric assumptions, rather than specific territories, cultures and histories.

ALCANTARA, MARIA DE LOURDES BELDI DE  
University of Sao Paulo, Sao Paulo, Brazil  
THE HISTORY OF THE ROMAN CATHOLIC CHURCH  
INTERVENTION IN MOTION PICTURE PRODUCTION

This work aims at analysing Catholic Church censorship in motion picture production. We will introduce how the symbolic catholic universe of images has conflicted with the image difused by the motion picture industry. We believe that the movie censorship pattern proposed by the Church follows the medieval one-- that is, submitting the artistic manifestation to the look that reflects the divine. What we try to point to is the permanence of a concept of catholic image, whereas the changes occur on the level of political and semantic strategies. What does remain is the association of "beautiful" with both "good" and "true", thanks to a transcendental vision of art through which the beautiful materializes and solidifies itself and is able to escape from the subjective impression basis to become an objective attribute of the truth and of the moral value (cf Eco 1972, p.106). The material which will become a paradigm for this demonstration will be Cinematographic Files elaborated by catholic organs such as: Legion of Decency and Office Catholique du Cinema.

ALLEN, MATTHEW, and PILLAY, JAYENDRAN  
Wheaton College, Massachusetts, USA/ Ambigay Raidoo, India  
MUSICAL DEMONSTRATION AND DISCUSSION: THE  
EVOLUTION OF SOUTH INDIAN AND SOUTH AFRICAN  
DEVOTIONAL MUSIC TRADITIONS IN THE 20TH CENTURY

This presentation addresses the central position of music in religious expression, then identifies and discusses contingent social and historical factors that profoundly affected devotional practice over the last century. In an effort to foreground the importance of "mangala isai", sacred/auspicious sound, in religious expression, and as a prelude to discussion, the participants will perform music

from three discrete genres: "bhajanas" of the Sathya Sai Baba movement as practiced in South Africa; examples of "tevaram", the earliest known genre of Saivite devotional hymn, in South India and as transplanted to South Africa; and the dance music of "devadasis", an hereditary community of South Indian female religious practitioners and temple dancers. We then move to outline issues which arose in the performance practices of these genres during the century just past, causing profound changes in musical style and in the social organization of performance. To give one example: throughout the twentieth century imperatives of devotion intersected those of virtuosity as religious performance traditions were self-consciously "systematized" and "classicized", and moved from the temple to embrace the concert stage as well. This impetus to "classicize", coming largely from English-educated Indian nationalists who saw extant performance traditions as, variously, feudal, disorganized, or disreputable, resulted in changes ranging across the gamut from the surface textures of musical sound to the repopulation of music and dance traditions with a different social class of performer.

ALMEIDA, RONALDO R. M.

Centro Brasileiro de Análise e Planejamento – CEBRAP, Brazi  
 PROTESTANT TRANSCULTURAL MISSIONS IN AMAZONIA  
 (ARNAPA-BRAZIL)

Thought of as phenomena of the colonial past, Christian missions are still one of the most important "civilising" activities, primarily in regions like Amazonia, whose fate is still somewhat undecided from the territorial, political and economic viewpoints. Our proposal seeks to analyse, firstly, the missionary work currently being undertaken by Catholics and Protestants in indigenous areas of Brazilian Amazonia. From an anthropological perspective, we hope to gain an understanding of the symbolic and material mechanisms involved in the meeting of different cultures, when this is instigated by a mission. To achieve this, we will discuss the religious principles that guide the missionary work and the impact on the belief system and social organisation of indigenous groups that have been Christianised. Secondly, from the historical perspective, the missions will be analysed in the context of the relationships between the State and the

Catholic Church in the countries of Hispanic Amazonia.  
WHY? It is listed as above

ANDERSON, LEONA

University of Regina, Regina, Saskatchewan, Canada

AWAKENING GOD: THE POWER OF IMAGES IN SOUTH ASIA

This paper examines the manner in which image worship is understood in the South Asian (Hindu) religious tradition and explores the ways in which religious images have been and continue to be manipulated and interpreted by those bidding for power in the highly contentious political climate of India. Specifically, the paper explores the rituals of installation and pranapratishta or the awakening of deities in Sanskrit literature drawn from a wide range of sources. Descriptions of the installation of images of Shiva, Ganesha, Vishnu, and Jagannatha drawn from the puranas and temple manuals will be examined. The analysis focuses on the ways in which the power of the images, once awakened, is manifest. The paper concludes with an estimation of the ways in which understanding this power differs from western understandings and analyses. (Cf. panel under BRAUN)

ANDERSON, ROBERT

Mills College, Oakland, California, USA

CONVERSION TO CHRISTIANITY AND THE GHOSTS OF ICELAND

The conversion to Christianity is well documented for Iceland. In or about the year 1000, meeting in a general assembly for the whole nation, those opposed to conversion and those in favor reached an extraordinary compromise. They agreed that they would become Christians, but that it would be permissible for any who wished to continue to worship Odinn and the other Nordic gods, and implicitly to believe in ghosts, as long as it was not done in public. A millennium later, Icelandic Christians remain remarkably open to spiritist beliefs and practices involving contact with the dead. During five months of ethnographic (participant-observation) research in 1998, I explored the question of whether one could be a spiritist and also be a Christian. Lay informants almost universally agreed that one could be both. The Lutheran clergy varied from those who said emphatically "no" to two, in

particular, who are active spiritists. Even those within the Church who are most opposed demonstrate a remarkable tolerance, which seems to have its roots in the conversion experience as documented in the Saga literature.

ANTES, PETER

University of Hannover, Germany

WHAT DO WE EXPERIENCE IF WE HAVE RELIGIOUS EXPERIENCE?

The starting point of the paper is the fact that people who have special forms of religious experience such as seeing saints, angels, gods or goddesses can always say whom they saw. They never met anyone totally unknown to them. The question is why. The answer that the paper proposes is that having experience means to identify what is happening with what is known as pattern of interpretation. The knowledge of those patterns is due either to socialization or to further studies in favour of, or against, those patterns, yet, it is unlikely that something totally new will ever be discovered through those forms of religious experience.

ANTTONEN, VEIKKO

University of Turku, Finland

QUESTIONING THE UNQUESTIONABLE: RAPPAPORT AND THE RITUAL CONSTRUCTION OF THE SACRED

ARAKI, MICHIO

Institute of Philosophy, University of Tsukuba, Japan

THE RELIGIOUS MEANING OF URBAN SPACE IN ASIA AND GLOBALIZATION TODAY

The crisis of the world today is partly brought forth by the overwhelming power of borderless economic aggressions and the mass-migration of people. This is seen also in various parts of Asia, especially in the developing slum areas of urban space and desperate attempts among ordinary people to organize meaningful space and/or religious centers on which to build their life. Various urban spaces which used to be accepted as the splendid religious city, are now characterized a big mess, areas deprived of their dignity and integrity, as well as their splendor. (Cf. panel under ARAKI)

ARININ, E

Pomor State University, Arkhangelsk, Russia

DESIGN AND DISORDER IN RELIGION: BETWEEN  
WHOLENESS AND ELEMENTARISM

Philosophy and Theology have been discussing the problem of the wholeness of the Culture, its reason, grounds and specificity. Three different approaches to understanding of the whole seem to be singling out – an order of the elements; a functional unity changing its elements; a dynamic system initiated on the basis of certain elements as a product of their functioning, which in its turn affects the elements themselves and transforms not only the structure, but the elements constituting the whole. Substratum approach (Democritus) implies that there are invariable elements, the function of which seems to be the system as a whole. The order of the whole comes to putting together or the sum total of the elements. Functional approach (Plato, Leibniz) presupposes invariability of the some processes the function of which seems to be not only the system as a whole, but the relatively static elements appearing and transformed in the process of fundamental regulation and destruction of the process being. Substantial approach (Cappadocians, Hegel, P.Ricouer) implies reality of sources of ecological whole in substratum as well in functional forms. The whole is represented as a self-organizing basis of common and different certain substrate and functional peculiarities of being. The whole is God, the basis of being, the beginning of the Cultural Universe, the Ultimate Reality. The concept of “Ecology of Spirit” is opposed to the tendencies of multiculturalism and ideological totalitarian unificism.

ASCOBERETA, ROSA MARÍA MARTÍNEZ

UNAM, Mexico

NEW PERCEPTIONS OF THE SACRED: A METHODOLOGICAL  
APPROACH

I wish to present an analysis using the methodological orientation of religious anthropology. I consider this methodology to be necessary to study of the present evolution of the history of religion, which is marked by a strong influence of humanistic disciplines which put emphasis on the analysis of the sacred, starting from its insertion in human

existence. The actual problem of religious facts of western societies--inheritors of Judeo- Christian tradition--shows the eclosion of a polymorphic religiosity in which the primacy of a personal and intimate experience with the sacred, sheltered by the so called “new religious movements”, seems to have a preponderant place. Therefore we will deal in this paper with topics related to the emergence of these new forms of religiosity of imprecise form and content, e.g. “profane religiosity,” “syncretic religiosity,” “pseudo science,” etc. highlighting as a central topic the methodological aspect of its analysis: how can we reach the comprehension of the sacrality lived by contemporary human beings through religious anthropology.

BAILEY, GAUVIN ALEXANDER

Clark University, Worcester, Massachusetts, USA

UNTO THE INDIES: ART ON THE JESUIT MISSIONS IN JAPAN, CHINA AND MUGHAL INDIA, 1542-1773

The Jesuits penetrated further into the non-European world than any other religious order of their time, and placed almost as much importance on their missions in Asia and the Americas as they did on activities at home. From the very beginning, they emphasized the importance of the visual arts in their mission work, not only to communicate across profound linguistic barriers, but also because they believed that art possessed didactic and miraculous capabilities. But there were two sides to their artistic ministry. Like the missions themselves, their art shows that the Jesuits were engaged in an active dialogue with the host culture, borrowing and trading styles, techniques, and even symbols, and creating a hybrid visual culture of great subtlety and erudition. In most cases the host cultures responded in kind, adapting elements of European styles and even Christian symbolism to their own traditions, regardless of whether they had any sympathy with the Jesuits' religious goals. The Jesuit missions to Japan, China, and Mughal India illustrate three similar approaches by the Jesuits but three very different reactions by the host communities. The Japan Mission (1549-1614), the home of the largest Jesuit art academy in the world, produced a whole generation of Japanese-Christian artists who often subtly blended the styles of East and West in their work. But it also helped spark

a widespread fashion for European-style painting in Japanese art, in which painters incorporated Renaissance shading and motifs into their screen paintings and Buddhist portraiture. In China after 1600, the Jesuits initiated a long tradition of acculturative religious art which went so far as to abandon European style altogether in many of their woodblock prints and paintings. Yet the Chinese did not reciprocate beyond a fad at the Imperial court for Western exotica and a general curiosity in Late Ming and Qing culture for eclectic imagery. The Jesuits' endeavors in Mughal India, by contrast, made a thorough and enduring impression. In fact, the greatest impact of European art was felt, not in the art produced by the mission communities, but in the non-Christian art of the Imperial Mughal court. Court artists co-opted Renaissance styles and iconography to help formulate a new Imperial ideology of kingship, which was based not on Christianity, but Islamic and Indian parables, stories, and scripture.

BATE, STUART, C.

CEDARA, Natal, South Africa

AN INTERDISCIPLINARY APPROACH TO UNDERSTANDING  
AND ASSESSING RELIGIOUS HEALING IN SOUTH AFRICAN  
CHRISTIANITY

This study attempts to understand religious healing in South African Christianity using an interdisciplinary approach. Coping-healing churches form a major component of South Africa Christianity comprising about 30% of all Christians here and 55% of Black Christians. The coping-healing churches are also the fastest growing forms of Christianity worldwide. The approach attempts to mediate the phenomenon of Christian coping-healing through a number of epistemological lenses provided by the human sciences. Each lens provides us with some truth about the phenomenon. Christian healing as a psycho medical phenomenon uses the criteria of the medical model and the categories of psychology. Christian Coping-healing as an anthropological phenomenon looks through the categories of understanding brought by different anthropological models. The role of culture, symbol and world view is crucial here. The Socio-economic and Political mediation considers socio-economic etiologies of sickness and the political dimensions of Christian Coping-healing. Finally the theological mediation looks at the way

Christian coping healing has been understood in the various Christian traditions. Bringing together the truths highlighted by the different mediations allows us to have a greater breadth of understanding of what is going on and to recognise the limitations of judgements about this phenomenon coming from particular standpoints. At the same time the greater complexity of the understandings emerging from the various mediations allows us to have a greater breadth in assessment.

BAUMANN, MARTIN

University of Hannover, Germany

VOWS IN DIASPORIC CONTEXTS: HINDU TAMILS IN GERMANY

Vows (vrat) in the Hindu Traditions are sometimes looked at as a 'bargain with the deities'. Among many forms they comprise fasts and austerities. This paper explores the range of continuity and change of practising vrats outside South Asia, i.e. in diasporic contexts. Rather than discussing vows in form of fasts, most often practised by women on behalf of their husbands or further family members, the focus will be on publically performed vows in form of austerities, conducted by men. Specified will be the case of Hindu Tamil men in Germany, being 'pierced by Murugan's lance' or rolling for about half a mile around the temple of the Hindu goddess Sri Kamadshi Ampal in Hamm (Northern Germany). The spectacular, media attracting exercises are performed on behalf of an ill family member to beg for curing, to win the favor of the deity again, or for various other reasons. So far, in Germany only at this temple such austerities are performed, nowhere else. This leads us asking to what extent diasporic situations impose severe restrictions, both social and legal, on the possibility to performing austerities for members of an immigrant religious tradition. Also, have the shortcomings of the new socio-cultural environment possibly produced new and different forms of vows, substituting established ways and means? Does the importance and relevance of vows diminish or enlarge in diasporic situations? The paper will provide the history of establishing Tamil Hindu temples in Germany during the 1990s and give a description of the Sri Kamadchi Ampal temple's main festivity. Following, the issue of practising these austerities will be discussed.



BAUMANN, MARTIN

University of Hannover, Germany

GODDESS IN THE DIASPORA: TAMIL HINDUS AND THE  
VENERATION OF SRI KAMAKSHI AMPAL IN GERMANY

BAYAT, ASEF

The American University in Cairo, Egypt

FROM POLITICAL ISLAM TO POST-ISLAMISM

The paper describes a historic change in the evolution of Islamism in the Middle East, chiefly in Iran. I would argue that since the early, 1990s, following the death of Ayatollah Khomeini and the end of the war (with Iraq), a new thinking about Islamic politics has developed in Iran, which differs considerably from the Islamist thinking and movements of the 1980s. The new phase, which I have called 'post-islamism,' first manifested itself in a new intellectual movement (around the ideas of Abdul-Karim Soroush and his associates). But it later expressed itself in the new Muslim Women's movement, youth and students' movements, and currently underlies a segment of the Reform Movement in Iran. The paper characterizes the features of Post-Islamism, discussing the reasons behind this historic shift. It will conclude by examining the implications of this new thinking with regards to the Islamist movements in Egypt and Lebanon.

BEATRICE, PIER FRANCO

University of Padua, Italy

POWER AND FORGERY IN CHRISTIAN ANTIQUITY: SOME  
METHODOLOGICAL REMARKS

In the history of ancient religious texts forgery has played an important role but, with the exception of a very small number of scientific contributions, the subject as a whole has not yet received the attention nor involved the interest of the historians of the Graeco-Roman world. It is the aim of this paper to highlight several dimensions of this literary and religious phenomenon in the special setting of the early Christian Centuries. Four Topics, in particular, deserve to be introduced to a wider audience: (1) The nature and purpose of pseudepigraphy (2) The meaning of apocryphal literature (3) The apologetic falsification of pagan texts (4) The publication

of hagiographical forgeries. The present lecture will be basically devoted to the discussion of some methodological issues concerning the possible link between the production of religious forgeries and the strategies of conquest of any form of influence or power in the fields of religion and politics.

BECK, H. L

Tilburg University, Tilburg, the Netherlands

**CHRISTMAS AS IDENTITY MARKER: THREE ISLAMIC EXAMPLES**

The point of departure of this contribution is the outsider's interpretation of Christmas. What significance might an outsider attribute to the celebration of Christmas? Through this approach, it will become clear that the meaning(s) attributed to Christmas by outsiders can differ in important ways from the meaning(s) it usually has in the eyes of Christian believers or it has been credited with by scholars studying Christmas as a religious phenomenon. To make clear the difference between the insider's view of Christmas and that of the outsider, I take the example of some past and present views of orthodox Muslim religious scholars on Christmas. However, I will begin by summarizing some of the best-known results of the science of religion regarding Christmas, its meaning(s) and its social significance. Then, I will give three examples of Muslim reactions towards Christmas in the course of history. Finally, I will conclude that, by taking the outsider's position vis-a-vis Christmas, its role as identity marker between different religious communities becomes much clearer than by studying it only from the insider's point of view.

BECKERLEGGE, GWILYM

The Open University, UK

**FROM SAFFRON TO SEVA: THE RASHTRIYA SWAYAMSEVAK SANGH'S APPROPRIATION OF SWAMI VIVEKANANDA**

The paper begins by noting the frequency of references to Swami Vivekananda in RSS sources and explores the seeming incongruity of the use of Swami Vivekananda, popularly referred to as a Hindu 'universaliser', by the RSS, frequently labelled as 'fascist' and narrowly chauvinistic. It is suggested that the use of Vivekananda by the RSS, however, merits

attention because of the emphasis in many critical studies on a chauvinistic quality in Vivekananda's utterances. The paper offers a consideration of the promotion of seva within the RSS because this is where references to Vivekananda are most common and because this aspect of the work of the RSS is less well publicised. The paper outlines the place of seva activities within the contemporary RSS and the uses made of Vivekananda's name, image and words. The paper then examines the relationship of its pre-Independence leaders, K.B. Hedgewar and M.S. Golwalkar, to the Ramakrishna Math and Mission, arguing that the growth of commitment to seva within the RSS in the post-Independence period resulted from the strategic needs of the RSS and not from its first two leaders' links to the Ramakrishna movement. The paper then analyses the more specific use to which Vivekananda has been put by RSS leaders such as Golwalkar and Eknath Ranade in their construction of a philosophy to support the offering of seva by the RSS. The conclusion offers comment on the legitimacy of the use of Vivekananda to bolster the RSS version of 'positive Hinduism'.

BERGMAN, JAN

Uppsala University, Sweden

THE GODDESS IO AMONG GREEKS AND EGYPTIANS:  
THERIOMORPHIC TRANSFORMATIONS IN COMPARATIVE  
PERSPECTIVE

In classical Greek mythology, Io, priestess of Hera at Argos, is transformed into a cow in punishment for her love affair with Zeus. The persecuted Io arrives in Egypt, where Isis restores her human shape. Viewed in isolation, this narrative reflects the Greek ideal of anthropomorphic deity. However, the bovine transformation takes on other meanings when examined from an historical and comparative perspective. This motif may reflect the succession of Io, a local theriomorphic goddess at Argos, by Hera, as evidenced by the name Hera bouopis, or "cow-faced." The association of Io with Egypt, where the cow shape is very prestigious (as Hathor, the Heavenly Cow), may reveal genealogical links with Egypt. A scene featuring Io and Isis, popular on Pompeii and Herculaneum frescoes, foreshadows the metamorphosis of Lucius, while the ongoing importance of the bovine goddess is seen in festival processions featuring Isis in cow form. This

study highlights the importance of a cross-cultural and comparative approach to the interpretation of mythology.

BERNER, ULRICH

Universität Bayreuth, Bayreuth, Germany

RELIGION AND GLOBALIZATION: AFRICAN NEW RELIGIOUS  
MOVEMENTS IN THE SO-CALLED GLOBAL AGE

For the last ten years or so the concept of globalization has attracted attention among historians of religion. It has even been proposed to speak of a "global religious system" which is said to be emerging, conditioned by the global forces which have been operating during the last part of the 20th century. The question, however, arises how to distinguish between this new trend towards globalization and the old tendency towards globalization which has been part of the self-definition of the so-called world religions from their very beginning. This question will be discussed focussing on Charismatic or Pentecostal Churches in Nigeria. Special attention will be given to the creativity of African church leaders and to recent contributions by African scholars. The paper presents as a general problem and as a point of departure the occurrence of similar, very likely genetically related, poetic phrases, verbal collocations and compositional strategies in early texts composed in Indo-European languages. Such formal concordances may enable students of archaic Indo-European literatures to transgress the limits of individual cultures or communicating cultures without having to presuppose the manifestation of universal structures, and although the significance of this procedure has not yet been fully investigated among historians of religions, the method itself provides a reliable basis of comparison, not least due to a long history of painstaking linguistic analysis. The aim of the current paper is 1) to sketch an integrating theory of myth, tradition and culture as a clue to the status of such recurrent, linguistic features and 2) to penetrate further into the reception of writing in semi-literary societies and the mythical responses to such innovations in order to problemize the notion of history and prehistory as concepts regulated by the presence of writing.

BHASKARAN, G.

Tamil University, Thajavur, India

**VALLALAR'S SAMARASA – SUDDHA –SANMARGAM**

Among the religious philosopher-poets of India who were moved by the strife-torn condition of their times, and who tried to find a universally acceptable religious ideology placing stress on self - refinement and mutual love, Saint Ramalingaswami, known as Vallalar has an important place. This paper focuses its attention on the origin and vision of Vallalar's Samarasa-Suddha-Sanmargam. This paper discusses Vallalar's tradition and yet his modern attitude towards religion. We may claim that Samara Suddha Sanmargam is one of the last stages of the great religious tradition of Saivism. This paper tries to elucidate the various definitions given by Vallalar to the term Sanmargam. From the definitions we could easily emphasis the origin and vision of Sanmargam.

BHATIA, M. L.

University of Delhi, Delhi, India

**RESUMPTION OF LAND GRANTS TO HINDUS UNDER AURANGZEB**

Some research has already been done on the nature and scope of Mughal revenue-free land grants, as also socio-economic status of the grantees. However, an imperial order issued by Aurangzeb in 16th R.Y./1673 for resumption of Hindu grants throughout the Mughal Empire has not been examined in its proper perspective. The distinct order and its motivation has either been overlooked or generally referred to in the category of Shariat measures. The grants to the Hindus viz. Brahmans, Yogis, Sanyasis, Maths, and Temples, some times mentioned as inam or muafi, were basically covered under madad-I-mash regulations because these grants bore the seal and endorsement of the sadr who was primarily responsible for such grants. The grantees were favorably termed by Irfan Habib as army of praying people, who were a class of natural apologists and propagandist of the Mughal Empire. Some of the grantees from whom theologians were drawn were also considered the bulwark of orthodoxy trying to motivate the authorities for action against anything which could jeopardise their distinct identity. This paper takes a re-look at the issue of the resumption of Hindu grants during Mughal rule.

BILIMORIA, PURUSHOTTAMA

Deakin University, Australia

DIASPORA AND DIFFERENCE: PROBLEMS IN STUDYING  
SOUTH ASIAN RELIGIOUS COMMUNITIES IN AUSTRALASIA

Two significant questions have recently arisen in Hindu studies concerning i) the differential space between Hinduism as textually portrayed and the lived experience of Hindus, and ii) the difference marking the Hinduism of orthopraxy (Brahmanical, etc.) from that of the fledgling diaspora constituent. These impinge on the epistemes of 'tradition,' 'periodicity,' 'authenticity,' 'normativity,' 'subject position,' and 'agency,' and they can be generalized across all South Asian communities abroad. The paper presents a self-reflexive analysis of the kinds of theoretical and methodological issues that have challenged the writer over the decade, particularly while preparing two recent studies: *Hindus and Sikhs in Australia* (1996) and '*South Asian Diapora in Australia*', *A New Handbook on Living Religions* (1997). The critical narrative will consider the status of archival, textual and 'scriptural' productions in the diaspora; dominance of a repressive anglo-celtic literary force; impact of the generic colonial classification of 'Hindoo' and the 'White Australia'; interventions of popular or hybridized self-identities; and absence of a controlling ecclesiastical discourse.

BILYK, OLEXIY, and BILYK, YAROSLAV

Pedagogical Institute of Berdyansk, Ukraine

RELIGION AND HUMAN RIGHTS

Democracy arose from doctrine that universe is created by God on pattern, which permeates all forms of being, uniting them in harmonia mundi. Therefore state laws must be coordinated with cosmic order, and human rights are part of common or natural law and tyranny is violation of laws of nature. Study of nature of universe, for example by Galileo, Kepler, Leibniz, also was based on idea of harmonia mundi. But modern philosophers and lawyers didn't remember always Plato (Resp., 500 e; Leg., 630 ce), Aristotle (Polit., 368 e; 464 b) and Cicero (De resp., I, XIII, 19; De leg., II, V, 11), who based this doctrine of justice. Religion is necessary not only that each man should renew harmony of his existence

(Schleiermacher. Die Reden, II), but also for basing of human rights. Therefore renunciation of religion leads to totalitarianism.

BINET, ANA MARIA

Université Michel de Montaigne, Bordeaux III, France

JEWISH MYSTICISM AND WESTERN ESOTERICISM IN THE  
WORKS OF A PORTUGUESE POET, FERNANDO PESSOA

Fernando Pessoa (1888-1935) is one of the greatest Portuguese poets. Born in Lisbon, he moved at the age of seven to Durban, South Africa, where he remained until 1905, when he returned to Lisbon. Most of his works were written under different heteronyms, literary personalities, each with his own style and biography. Constantly returning elements in his works are: a sense of mystery, of reality as only an illusion, of something existing behind the screen of our senses. He tried to look behind the mirror by following the path of different esoteric traditions: Theosophy, Freemasonry, Alchemy, Astrology and Rosicrucianism. He was fully aware that Jewish Mysticism in general, and Jewish Kabbalah in particular, were essential elements in these western esoteric traditions. This paper will show that his works bear witness of his empathy with these traditions, thus demonstrating for one more author the influence of Jewish Mysticism, through Western Esotericism, on the literary creations of many European authors.

BOCKING, BRIAN

Bath Spa University College, Bath, UK

THE ORACLES OF THE THREE SHRINES: WINDOWS ON  
JAPANESE RELIGION

This paper will document radical changes in Japanese religions from the 15th century to the present through a study of different versions of a popular hanging scroll.

BOGDAN, HENRIK

Göteborg University, Sweden

KABBALAH AND WESTERN ESOTERIC RITUALS OF  
INITIATION

This presentation is devoted to the impact of kabbalah on western esoteric rituals of initiation, with special attention to the initiatory system of the hermetic order of the golden dawn. It starts with a general discussion of western esoteric rituals of initiation, stressing the point that not all western initiatory societies are esoteric, i.e. not all orders transmit the western esoteric form of thought, followed by a general discussion of the impact of kabbalah on the esoteric systems of initiation. It concludes with the golden dawn. After, a historical outline follows a presentation of the candidate's ascension along the kabbalistic tree of life through the orders of the system, and a discussion of this initiatory scheme with special attention to an analysis of the kabbalistic knowledge that each candidate is required to master before proceeding to the next degree.

BOWMAN, MARION I. and ROBINSON, CATHERINE A.  
Bath Spa University College, Bath, Somerset, United Kingdom  
IN SEARCH OF DRUIDS: PARALLEL THEORIES OF ORIGINS  
AND QUESTIONS OF IDENTITY

The Druids occupied a special position in the religious life of the ancient British Isles and continue to exert a fascination over the popular imagination. Described only partially in diverse classical sources, comparatively little is known about their beliefs and practices. However, this has not prevented, indeed, it seems to have encouraged, centuries of speculation about where the Druids came from and who they were, as well as what they thought and did. This paper explores two parallel views of Druidic origins and identities, one Indian/Brahmanic, the other Judaeo-Christian/ Celtic, both in an historical context (especially the eighteenth and nineteenth centuries) and as part of the contemporary religious scene in the British Isles (across a range of traditions, including Christianity, Paganism and Hindu-derived NRM's).

BOWMAN, MARION  
Bath Spa University College, Bath, UK  
MAKING GERARD MANLY: THE ICONOGRAPHY OF THE  
MOTHERS' SAINT

This paper deals with the evolution through iconography of the cult of St Gerard Majella in Newfoundland. This program



studies the dynamics of religious plurality (an empirical and historical concept) and religious pluralism (a doctrinal and philosophical concept) on the one hand, and (religious) identity on the other. The programme focuses on the problem of how religious plurality shapes and influences religious identities, both on a collective and on an individual level, and how these religious identities respond to that situation (for example, by transformation) and to each other (for example, in the form of religious polemics or interreligious dialogue). Taking its point of departure in the ethnic, cultural and religious plurality which characterizes many present-day societies, it sets out to study the historical precedents from different perspectives. Thus, the programme includes historical-critical and empirical studies of religions, ancient and living, both in and outside the Western World, with a strong focus on new religious identities in the Western World, such as African religions, Zoroastrianism, and Islam.

BOWMAN, MARION

Department for the Study of Religions, Bath Spa University College,  
Bath, UK

MANY PLACES, MANY FACES: GLASTONBURY AS A  
MULTIVALENT LOCATION

This paper will explore the ways in which one small town in the south west of England has become regarded as immensely significant for a variety of believers. From 'cradle of English Christianity' to 'heart chakra of planet earth', Glastonbury will serve as a case study for the interdependency of religion and location.

BRACH, JEAN-PIERRE

"CHRISTIAN KABBALAH" WITHIN THE "CHRISTIAN  
KABBALAH" MOVEMENT

One of the most surprising features is the eagerness of otherwise devout Catholic thinkers to resort to Jewish religion and literature in a quest for renewed intelligence of what could be termed "christian esotericism" proper. That poses the question: why call upon Jewish mysticism, on the part of Christians, and under which conditions? This paper will approach this question from the double perspective of "method" and "material." One of the issues treated is the

complex and difficult relationship which the renaissance entertains with language. The popularity enjoyed by hebrew, seen as the divine and primitive language of revelation as well as the prerogative of illuminated adam, addressing god on the one side and attributing their "real" names to all living creatures on the other, cannot help being appreciated in the light of a strong tendency to renew the relationship with the divine and reestablish order and harmony within heaven and earth.

BRAUN, WILLI

University of Alberta, Canada

THE WESTERN (CHRISTIAN) CONSTRUCTION OF IDOLATRY

In Western discourse on religion the term "idol" (Greek, eidolos = image) is not an honorable term, just as the veneration of images, "idolatry," is a pejorative designation both of specific religious practices and general religious systems. A typical older evaluation of the substance that the category idol/idolatry denotes is provided by J. Newton Brown in the *Encyclopedia of Religious Knowledge* (1835): "The essence of idolatry is every where the same. It is every where 'abominable' in its principles and in its rites, and every where the cause of indescribable and manifold wretchedness." This paper plots the history of the category and remarks on its function as a negative oppositional term in the development of the Western concept of "religion" and the study of religion. (Cf. panel under BRAUN)

BRENDAN, CARMODY

University of Zambia, Lusaka, Zambia

CATHOLIC CONVERSION AND A SECULAR VOCATION

Early conversions to Catholicism in Zambia confirm that major social change facilitated initial conversion. Nonetheless, conversion at a deeper level entailed commitment which was frequently influenced by the perception of the opportunity structure and its potential for upward social mobility. Both mission employment and schooling helped to create and enhance such perspectives even if many missionaries did not entirely endorse the expansion of pre-colonial capitalism. Neither the White Fathers nor the Jesuits--the missionaries in question--

promoted major integration into the emerging capitalist mode of production. Thus early converts often experienced tension between the imperatives of Catholicism and the expectations of its missionaries on the one hand and the attractions of the newly developing economy on the other. While this psychological conflict, though often very real, remained somewhat latent in the days prior to Vatican II, the experience of Zambian Catholics in the Council's aftermath has included more explicit awareness of the underlying tension. This is especially true for those Catholics who have been successful in a secular sense when they are confronted with Vatican II's justice agenda. Such Catholics today continue to be ill at ease with their secular vocations experiencing confusion though not total surprise in face of their Church's contemporary critique of the forces that have made them successful.

BRENNEMAN, MARY G

Montpelier, Vermont, USA

THE HOLY WELLS OF IRELAND AND SYNCRETISTIC CELTIC-CHRISTIAN HEALING PRACTICES RELATED TO THEM

BRODEUR, PATRICE

Connecticut College, USA

BETWEEN MEDIEVAL AND CONTEMPORARY ISLAMIC CONSTRUCTIONS OF DISCIPLINARY 'ORIGINS': TOWARDS A PLURALISTIC HISTORY OF RELIGIONS?

As contemporary scholars in the History of Religions pause to evaluate over a century of academic endeavor at the threshold of a new (Christian) millennium, two questions, among many, come to mind. First, looking at the past from my present vantage point of view as a North American Christian White male academic, are the question of and the quest for the 'origins' of the academic field of the History of Religions not rooted in modernist essentializing biases worth leaving behind? Second, looking at the future from our present, with the triple factors of a growing participation of scholars from around the world, a blurring of academic boundaries with the rise of multi-disciplinarity, and the sheer increase in the volume of scholarly production, is it still possible to cling to a monolithic vision of the History of Religions (or any of the other names used to refer to the academic study of religion/s)?

In other words, have we already embarked upon a pluralistic History of Religions? The instability of our disciplinary perceptions may be both a part of the problem and a part of the solution. In this paper, I will draw a parallel between the construction of the discipline of the History of Religions and the notion of 'the ideology and instability of genre' as defined by Thomas Beebee in *The Ideology of Genre: A Comparative Study of Generic Instability* (1994).

BURGER, MAYA

University of Lausanne, Lausanne, Switzerland

BODY LANGUAGE AS A RELIGIOUS EXPRESSION: SOME  
METHODOLOGICAL PROBLEMS

The body expresses an important part of what is being lived during phenomena like vision, orison, ecstatic trance, and illness. Starting from textual evidence (documents of Indian saints of the past and the Xxth century studied in a comparative approach), one is confronted with the problem of how to interpret and reconstruct the part the body plays in such religious experiences. Body language being silent demands a peculiar approach. The searcher has to "read" from the written evidence what could be extracted as meaningful information for analysing body language and to rebuild a picture of physical occurrences that are definitively part of the saint's experiences.

CALDWELL, SARAH, and LEHTONEN, ULLA

California State University, Chico, USA / Oxford University, UK

RITUAL, PERFORMANCE, AND TRANSFORMATION IN  
RAPPAPORT'S THEORY

CAMPO, JUAN E.

University of California Santa Barbara, California, USA

GLOBALIZATION PILGRIMAGES: MODERN ISLAMIC AND  
HINDU PILGRIMAGES IN COMPARATIVE PERSPECTIVE

What forces have brought about the remarkable upsurges in participation in traditional pilgrimages during the twentieth century? What transformations have they experienced? What impact have such pilgrimages had on the construction of modern identities?. This paper explores these questions

comparatively in relation to the Islamic hajj and to Hindu *yatras*, particularly to Sabarimala in south India. It will argue that although these pilgrimages have their distinctive cultural and historical characteristics, they have experienced in common the effects of twentieth-century globalization. Moreover, it will argue that they have also contributed to the formation of new globalized religious, cultural, and national identities. Sources used for researching this topic include pilgrim narratives, pilgrimage guidebooks, publications from religious organizations, mass media government publications, films, audio-cassette recordings, television broadcasts, and the worldwide web. The paper also incorporates findings obtained through several years of fieldwork on the subject in the Middle East and India.

CAPIBERIBE, ARTIONKA M. G.

Universidade Estadual de Campinas (UNICAMP) and Universidade de São Paulo – USP, Brazil

#### THE PALIKUR CHRISTIAN CONVERSION EXPERIENCE

The presence of Christian missions in the Amazon region began in the 16th century with catechises and civilisation processes of the Catholic Church. In the 20th century, evangelical missions arrived with their principal efforts directed towards the conversion of pagan groups. One of the most effective experiences of conversion to evangelism in this region occurred amongst the Palikur, a group that speaks an Aruakan language and lives on both sides of Brazilian-French Guyana border. It is a region marked by the presence of four different ethnic groups that associate politically. Located in the Brazilian Amazon, the Palikur of the Urukauá River were converted by the Summer Institute of Linguistics, New Tribes Mission and by pastors from the Evangelical Church Assembly of God. This seminar will cover the conversion of this ethnic group to evangelism, trying to understand how they elaborate their Indian identity considering the evangelical religiosity and the relationship with other indigenous groups in the region.

CHAN, SHUN-HING

Hong Kong Baptist University, Hong Kong, China

#### INDIGENIZING THE SOCIOLOGICAL STUDY OF RELIGION IN THE CHINESE CONTEXT: THEMES, VISIONS AND PROPOSALS

The idea of indigenization of sociology has become an important issue today in the academic circles in Hong Kong, Taiwan and Mainland China. The discussions of indigenization are due to many theoretical and practical problems encountered when Chinese sociologists employed concepts and research paradigms of the west in the study of Chinese society. The discussions can be extended to the sociological study of religion in Chinese context. Four types of indigenization efforts are identified: (1) Borrowing of concepts and social group nomenclatures that are considered to be culturally free and universal. (2) The use of sociolinguistics in the search for meaning that is deeply embedded through experience in the feelings and thoughts of Chinese people. (3) The use of rich Chinese classics, as a system of inter-related propositions presenting empirically demonstrated facts, to explain the nature and function of social interactions in the Chinese context. (4) The effort of building competing research paradigms based on the comparative study of non-Western societies. The visions and proposals of Chinese sociologists can enrich researchers in the study of religion in non-Western social contexts.

CHAOUL, M. ALEJANDRO

Rice University, Houston, Texas, USA

TRACING THE ORIGINS OF CHÖ (GCOD) IN THE BÖN  
TRADITION: A DIALOGIC APPROACH

The ritual of chö (gcod, "cutting") has not been given enough in-depth attention by Euro-American scholars. Further the few scholars who have written about it have done so solely from the Buddhist perspective, with very few references of even finding this practice within the Bön tradition. This reflects that there is a tendency to confine Buddhist Tibetan practices to indological sources, and therefore exclude the complex and rich religiosity that exists in Tibetan societies. My hope is that the understanding of the chö in the Bön tradition will bring a "dialogical awareness"--borrowing Bakhtin's term--of the chö practice, as an example of a wider tension between Tibetan cultural practices in general and their reinterpretation and recontextualization by Buddhist scholastic schemes. Looking at the Bön tradition of chö will

help dissipate these boundaries, which is part and parcel of what the chö practice itself facilitates.

CHEHABI, HOUCHANG E.

Boston University, USA

MOSES AS INSPIRATION FOR AYATOLLAH KHOMEINI

The Iranian revolution of 1978/79 has focused scholarly attention on the "Kerbala Paradigm," i.e., the struggle of the Prophet Muhammad's grandson Husayn b. Ali against the unjust Caliph Yazid, as a major inspiration for the uprising against the regime of the Shah of Iran. However, there is a major difference between the struggle of Imam Husayn and the struggle of the Iranian revolutionaries: whereas the former failed to unseat the Caliph and was killed, the revolutionaries did topple the Shah. While the rituals associated with the martyrdom of Imam Husayn did indeed play an important role in the mass mobilization that culminated in the overthrow of the ancient regime, Husayn's ultimate failure makes him an ambiguous role model for political activists on the ideological level. It is not astonishing, therefore, that in his book *Islamic Government*, which is a blueprint for the regime he wanted to set up, Ayatollah Ruhollah Khomeini invokes the struggle of Moses against the evil Pharaoh more often than the struggle of Imam Husayn. This paper analyzes the use to which Moses and traditions pertaining to him are put in the revolutionary discourse of Khomeini. It compares the Iranian revolutionaries' invocation of Moses with the inspiration the American Puritans drew from the Moses of the Old Testament, as analyzed by Michael Walzer in his book *Exodus and Revolution*.

CHETTY, IRVIN

University of Zululand, Durban-Umlazi Campus – DUC, South Africa

THE CONFLICT BETWEEN RELIGIOUS EDUCATION AND RELIGIOUS OBSERVANCE IN A SOUTH AFRICAN PUBLIC SCHOOL: A DURBAN CASE STUDY

The abuse of religion by the erstwhile Apartheid government through the policy of Christian National Education has resulted in the stakeholders for religion within the new educational framework becoming wary of any repetition

under a new garb. Whilst it was agreed that education in the religious beliefs and practices of fellow citizens in the new South Africa would serve a unifying purpose, nagging fears of this forum being also usurped by religious zealots for proselytizing, still persisted. This challenge on the educational front has also prejudiced the issue of religious observance at public schools. The Bill of Rights, the Constitution and the Religious Equity Bill all entrench the right of individuals to religious freedom. The Schools Act also clearly makes provision for the right of religious observance within the school environment. Notwithstanding this, Christian students at Arena Park Secondary School were de facto 'banned' from observing their religion at school by some 'militant' Hindus while Muslim students continue to observe their Friday prayers. This case study will explore all the concomitant issues inclusive of the wider societal tensions; the role of the media, religious leaders, governing bodies, school management, department of Education; the rights of students vis-a-vis the rights of parents and the legal implications.

CHITANDO, EZRA

University of Zimbabwe, Zimbabwe

**'INSIDERS' AND 'OUTSIDERS' TO THE STUDY OF AFRICAN TRADITIONAL RELIGIONS: ONE MORE TIME!**

The study of ATRS has undergone numerous changes since early writers painted negative images. This paper highlights the debate that has been generated between African and Western scholars. It outlines the insider/outsider problem in the study of ATRs. African scholars have maintained that as "insiders" they are better placed to study and interpret ATRs. In this scheme, Western scholars are "outsiders". The paper problematises the insider/outsider paradigm by showing the varying degrees of being "inside" and "outside" a religious tradition. It provides the underlying political and ideological reasons informing the African scholars' stance. This paper argues that the insider/outsider problem in the study of ATRs can be better understood if the larger African scholars/Africanist researchers' conflict is appreciated. In the concluding section this paper examines how the phenomenological approach may be applied to minimise the insider/outsider problem in the study of ATRs. The paper



briefly reviews the phenomenological approach to the study of ATRS and probes how it could continue to inform the study of ATRs.

CHOUDHARY, P K

Ranjendra Tati Coal Depot, Anandpuri, Harmu (West), Ranchi, Bihar, India

TEXT AND CONTEXT OF PILGRIMAGE TO GAYA TIRTHA (INDIA)

Gaya tirthas, located in Bihar State of India, is famous for Pinddan and Shradh ritual which are performed for the salvation of the ancestral souls by their son, grandson or daughter-in-law. It is described in the Hindu religious texts like "Vishnu Sutra" and "Vay Purna", which are approximately of first century. According to them whoever dies takes rebirth in human form or in other animal form. But the ancestors souls become free from their death and birth cycle (ie salvation of their souls), if their inheritors perform Pinddan rituals in their name in Gaya Tirtha. In practice Pinddan at Gay Tirtha is essentially performed for salvation of dead parents and other progeniters. Besides this a few Pilgrims also perform Shradh (details death ceremony) here. Earlier the priests guiding and conducting the observance of Pinddan and Shradh ritual followed prescribed text. But today they are reconstructing it. This paper throws light on the different aspects of textual and contextual aspects of Hindu Pilgrimage to Gaya Tirtha.

CHRYSSIDES, GEORGE D.

University of Wolverhampton, Walsall Campus, Walsall, UK

TRANSCULTURAL MIGRATION AND NEW RELIGIOUS MOVEMENTS: A CASE STUDY OF WESTERN BUDDHISM

Westerners who claim to pursue traditional forms of Buddhism are frequently accused of 'inauthenticity'. This accusation is not wholly the result of 'anti-cultist' ignorance: I argue that it is simply not possible for westerners to practise Buddhism as in its country of origin. Western Buddhists generally become familiar with Buddhism by reading western writers (albeit a few exceptions in the Zen and Tibetan traditions), who focus on scriptures, meditation and monasticism rather than folk practice, such as fending off evil

and securing good fortune. These pragmatic aspects of a religion, being culture-bound, cannot readily be appropriated by westerners, whose world view is different, and who espouse Buddhism primarily for intellectual and spiritual reasons. I shall discuss western Vipassana as an example of the phenomenon of trans-cultural migration.

CHUNG, CHIN-HONG

Seoul National University, Seoul, Korea

MIRCEA ELIADE'S CREATIVE HERMENEUTICS AND THE  
DIALECTIC OF SACRED AND PROFANE

This thesis puts two questions on Eliade: First, how does he define the object of religious studies? Many criticize that his concept of sacred or hierophany is so ambiguous that he regards religion not only as an objective reality but also as a phenomenon of subjective consciousness. But if one scrutinizes Eliade's dialectic of sacred and profane, the criticism is proven to be wrong. It is due to these two facts: that he presupposes human as "homo" "religiosus"; and that human experiences this in the world of life. Then, the question should not be 'what is religion?' but must be 'what is called religion?' The concern should be turned from metaphysics to experience itself. What is important, therefore, is not what he says about the consciousness system of religious studies, but how he changes the scheme of question itself. What can be thought the object of Eliade is a world-constructing object, the object of a creative subjectivity. If the first question is on Eliade's epistemology, the second is on his hermeneutics. As sacred was substituted by hierophany in his epistemology, hierophany is now substituted by symbol in his hermeneutics. This shows Eliade's hermeneutics is deeply based on traditional phenomenology. The process of his hermeneutic discourse is not greatly different from the structure of phenomenological hermeneutics. In addition, his attitude is strongly criticized as being anti-historical. But such a criticism is due to misconception of structure and phenomenon, sacred and profane. And the misconception is the result of ignoring the fact that what Eliade calls free variation is not imaginative variation but actual variation, and the fact that encoding of symbolic meaning or assessment of symbol is done on the basis of existence. What should be understood is the creativity

of Eliade's hermeneutics. In this respect, Eliade's hermeneutics is more than phenomenological hermeneutics. It can be mapped as follows: He unfolds a new phenomenology different from traditional phenomenology by overlapping epistemology and praxiology through phenomenology and hermeneutics based on history and structure, hierophany and symbol, model and paradigm. It may be called the surplus of phenomenology. The very surplus is Eliade's contribution to religious studies and is still appropriate for students of religion.

CINER, P. A.

Universidad Nacional de San Juan, Argentina

TOWARD MYSTICISM WITHOUT DOGMAS

Mysticism, as a search for the union with the divine, has been present in all important religions and spiritual roads of humanity. Although it is possible to detect fundamental assumptions in all these statements (presence of the divinity in multiplicity, ontological resemblance of soul and the divine), mysticism can also assume particular characteristics. Our objective will be to show the kind of spiritual work Cafh is doing. The central idea of this road of spiritual unfolding is renouncement. In the teaching of Cafh, "To renounce is mainly to stop living centered in ourselves; it is the expansion of our vision, so that it embraces all aspects of live; it is to participate with all human beings and live every instant conscious and awake". This interpretation of mysticism does not admit dogmas, that is to say, apriori limits that impose conditions to the expansion of the soul.

CLARKE. PETER B.

King's College, University of London, UK

AFRICAN (CANDOMBLE) AND JAPANESE DERIVED

RELIGIONS IN BRAZIL: COMPARISONS AND CONTRASTS

The focus of this presentation is African and Brazilian derived religions in Brazil, with special reference to Candomblé and Sekai Kyusei Kyo (Church of World Messianity). Once almost exclusively ethnic religions, both now appeal to all sections of society and the dynamics of this transition is addressed in the historical part of this paper. The main areas of comparison and contrast are: notions of

healing, gender and power, the functions of ancestral rites, and 'syncretism'. The data are derived from research in Brazil begun in 1986 and continued annually since then, and in Japan since 1990.

COLLETT, JOHN

UNISA, Pretoria, South Africa

THE INTEGRATION OF THE KABBALAH WITH OTHER  
RELIGIOUS IDEAS IN ALBERT PIKE'S MORALS AND DOGMA,  
1871

This paper is about the book *Morals and Dogma*, written in 1871 by Albert Pike (1809-1891) at the time when he brought "Order from Chaos" in the degrees of the "Ancient and Accepted Scottish Rite" of Freemasonry, which at that time had in America gone into serious decline. The book contains comments on his rituals for the degrees - the Craft degrees (Entered Apprentice, Fellow Craft and Master Mason) as well as the fourth to the thirty-second degrees - of the "Scottish Rite". Besides moral and spiritual ideas, it includes numerous references to the Kabbalah, often as a result of lavish quotes (though not indicated as such) from the works of Eliphas LÉvi (Alphonse Louis Constant). Pike uses the word "dogma" in its original sense of "doctrine" or "teaching". He only requires of his readers that they weigh what is taught, and give it a fair hearing and unprejudiced judgement.

COUDERT, ALLISON P.

Arizona State University, Tempe, Arizona, USA

SEVENTEENTH-CENTURY NATURAL PHILOSOPHY AND  
ESOTERICISM AT THE COURT OF SULZBACH

It is generally thought that tolerance, secularism, and a scientific orientation only emerged when rationalist Enlightenment philosophers rejected religious and occult traditions. It is the purpose of this paper to show that this view seriously misrepresents the actual course of events. Instead of impeding the development of science and the growth of tolerance, the various forms of seventeenth-century Jewish and Christian esoteric thought represented by Kabbalah and Hermeticism fostered both by promoting the idea that man was essentially good and reason a noble tool in the inevitable march of progress. In arguing for the

importance of Jewish and Christian esotericism in shaping modern culture, this presentation will concentrate on the Christian Kabbalists at the seventeenth-century court of Prince Christian August of Sulzbach and show how their tolerant and progressive views stemmed from their commitment to a mix of kabbalistic and hermetic thought.

COX, JAMES L.

University of Edinburgh, Scotland, UK

IDENTIFYING AFRICAN METHODOLOGIES IN THE STUDY OF RELIGIONS

In the history of religions, Western scholarship, particularly in the social sciences, has dictated the way research on African religions has been conducted. In recent years, postmodern analyses have introduced significant methodological changes in the study of African religions, but have done so without altering the balance of power. In particular, postmodern thinking has demonstrated that no "objective" or reified knowledge of African religious communities is attainable. This "deconstruction" of African religion has resulted from Western self-reflection where the questions posed and problems identified are relevant exclusively to Western research interests. This perpetually restricts Africans to the role of outsiders in the academic language game until they learn to play according to the rules of scholarship governed by disciplines operating within Western universities. The problem of the hegemony of Western research methods poses a series of questions for those committed to redressing the power relationships in academic research: 1) Can specifically African methods for interpreting the religions of Africa be identified and clarified? 2) If so, what media would be employed to convey those methods? 3) How would African methodologies interact with Western approaches? 4) How might methods in the study of religions be re-defined in the context of such a methodological interaction?

CUMMERGEN, PAUL A.

University of Swaziland, Kwaluseni, Swaziland

LIBERALISM AND LITERALISM - FORMS OF BIBLICAL DISCOURSE IN CONTEMPORARY SWAZILAND

This paper seeks to describe and give some account of the use of Biblical discourse in contemporary Swaziland. The focus is on two distinct discursive forms and their manifestations in southern African society. Contrary and competing discourses are tentatively identified as literalism and liberalism. The problematic nature of these initially transparent and obvious identifications is discussed. It is suggested that historical and theological criteria fail to identify and distinguish them in any satisfactory fashion. Rather, their specific and situated function in a social and cultural context must be considered as an alternative means of providing a more satisfactory description. This is illustrated by reference to contemporary Swazi religious and social life.

CUSH, DENISE A. and FRANCIS, DAVE  
Bath Spa University College, Bath, UK / County Hall, Taunton,  
Somerset, UK  
‘POSITIVE PLURALISM’ TO ‘AWARENESS, MYSTERY AND  
VALUE’: A CASE STUDY OF RELIGIOUS EDUCATION  
CURRICULUM DEVELOPMENT

The authors will outline a philosophy of religious education which takes a positive approach to religious plurality. It is a dialogue between the plurality of religious traditions and the worldviews and experience of the students. Traditions such as Paganism, African Traditional Religions and non-religious worldviews should be included. Religious education should be affective and contribute to spiritual development and attitude formation as well as providing knowledge and understanding of religious traditions. Against the background of current debates in religious education in the UK, Europe and worldwide, the process of creating a religious education syllabus which both reflects this philosophy and is acceptable to all stakeholders (teachers, religious organisations, parents, pupils, local and central government) will be outlined and evaluated. The paper contributes to the conference theme by outlining a vision of religious education for the future whilst acknowledging the constraints on the present inherited from the past.

DANFULANI, U.H.D.  
University of Jos, Jos, Plateau State, Nigeria

## MYTHOLOGY, RITUAL AND COSMOLOGY: ORIGIN AND SPREAD OF SIXTEEN FIGURE DIVINATION IN SUB-SAHARAN AFRICA

This paper is divided into three major sections. The first deals with clarification of major concepts used in the paper such as myth, ritual, cosmology and divination. The second narrates and examines some myths about the origin of divination with sixteen figures in sub-Saharan Africa. The analysis of these myths include among others, the central role played by human, animal, colour, gender and other cosmogonical symbols that evidently form part of divination mythology and language. This section also discerns imageries and symbols emerging out of these divination myths and examines their relationship with the ritual processes in actual divination. Furthermore, a hermeneutics of divination rituals and symbols is carried out. The third section analyses the spread of four-figure and sixteen figure divination in Africa using a comparative and hermeneutical approach.

DASS, LALENTHRA

University of Durban-Westville, South Africa

## CAN SPIRITUALITY MEET THE CHALLENGES OF THE MODERN SCIENTIFIC WORLD?

There has been a great deal written about the role of spirituality and religious experience in dealing with many social issues in our modern world today. In attempting to unpack the role of spirituality, this paper investigates the notion of spirituality as a category in understanding plurality of religions in our world today. Secondly, it examines the limits of the usefulness of such a normative role that spirituality should play in our modern society. Thirdly it attempts to place religious experience/spirituality within the context of our modern secular worldview and look at the complementarity that can exist between secular and religious worldviews. The overall emphasis of this paper would be to engage in a dialogue between the religious and secular worldviews.

DAVIS, WINSTON

Washington and Lee University, USA

## PHILOSOPHICAL INFLUENCES IN THE SOCIOLOGY OF WEBER

DE MICHELIS, E.

University of Cambridge, Cambridge, UK

### MODERN YOGA: TRANSMISSION OF THEORY AND PRACTICE

Modern Yoga borrows from Classic forms of yoga, but it is not a straightforward development of South Asian religions. At the level of the history of ideas, Modern Yoga finds its roots in the milieu of British Orientalism and in the modern forms of Hinduism elaborated in Bengal from the beginnings of the 19th century onwards. Consisting of isolated intellectual strands at first, it gathered inspiration as much from Hinduism and Buddhism as from the worlds and discourses of Christianity and of Western esotericism, science and philosophy. The first fully-fledged formulation of Modern Yoga was elaborated by Swami Vivekananda, and later developed in various directions by a number of his followers, emulators and intellectual heirs. In its modernised form, yoga sits comfortably within those styles of modern and contemporary religiosity defined as "Spiritual and Mystic" by the sociologist Troeltsch.

DEIVANAYAGAM, G.

### IMPACT OF SAIVA SIDDHANTA ON SOUTH INDIAN TEMPLE ARCHITECTURE

The endeavour of the religions is to connect the Man and God and to restore the lost unity. It is nothing but an attempt to self-realization-a lifting up of our empirical ego to the transcendental plane and the process by which it is affected is called Sadhana - the Temple. The Saiva Siddhanta is an advanced Philosophy of Saivism, evolved and spreaded in South India from the later half of 12th cent A.D. This theoretical form of Saivism a formless one, was transferred also into the form as Siva temples there by to explain the very meaning of Saiva Siddhanta by visual means of different parts of the temple and of the rituals. Since Saivism affirms that the Lord supreme is both formless and with form the "Sivagnabodham" (13th C.A.D) the pinnacle of Saiva Siddhanta theory probagating "the very form of a temple



itself as Siva - the Almighty". This paper attempts on this fact with the authors field work experience on Siva temples of South India and of his expertise in Saiva Siddhanta, tries to explain the possible meaning of understanding the Siddhanta from the parts of the Siva temples and of the rituals done. The Presentation will be accompanied with visual data.

DENNY, FREDERICK M.

University of Colorado at Boulder, USA

SCHOLARLY IDENTITY AND PERCEPTIONS OF MUSLIM IDENTITY

This paper will explore some ways in which scholarly identity affects one's perceptions and understandings of Muslim identity. One issue that will be addressed is essentialist assumptions about Muslims, for example assuming that people will think, believe, and act in predictable ways because of doctrinal, cultural, or customary views attributed to Muslims. Stereotyping is a major factor in the ways Westerners view Muslims, whether in traditional Islamic societies or in new Muslim communities in Europe, Australia, or the Americas. In recent years, there has been much greater opportunity for Muslims and non-Muslims to meet and become acquainted with one another, through travel, higher education, employment and other means. More Western scholars of Islam have had opportunities to visit and live in Muslim majority contexts and to gain, in the process, valuable, first-hand experience of identity issues and their subtleties. Often, the discerning of the other's identity is linked with grasping more deeply one's own identity in relation to the subject of one's study. This may lead to a fruitful intersubjective discourse marked by empathy and genuine appreciation of the other as an autonomous human being and not a predictable exponent of what might be assumed to be "Muslim" identity in the abstract. (N.B. Title supplied by editors)

DENNY, FREDERICK M.

University of Colorado at Boulder, USA

HUMAN RIGHTS AND RELIGIOUS CONVERSION: THE EMPATHETIC SCHOLAR WHO DOES NOT CONVERT TO THE RELIGION HE/SHE STUDIES

This paper will address the issue of the right of a scholar to study a religion in an academic manner without feeling any duty to convert to that religion. Among world religions, Islam and Christianity eagerly encourage conversion to their ranks. Sometimes proponents of those religions interpret a non-adherent's scholarly interest in their faith as inquiry preceding possible conversion. When the scholarly observer does not join the ranks of the believers he or she studies, often with great empathy and application, adherents are sometimes perplexed and disappointed. Probably most members of academe, at least, around the world--regardless of the religion they follow--would acknowledge the open, respectful study of any religious tradition as a universal right. But does such study also entail obligations? If so, what might they be and how may they be fulfilled and understood both ethically and professionally? This paper will address this matter with respect to the study of Islam by non-Muslims, with particular attention to the Qur'an.

DENNY, FREDERICK M.

University of Colorado at Boulder, USA

RELIGIOUS ADVOCACY AND ISLAM: SOME PERSONAL EXPRESSIONS

Islam commands its adherents to invite outsiders to consider submitting to God by following the "Straight Path" of true religion as taught in the Qur'anic revelation and the authoritative teaching and example of the Prophet Muhammad as preserved in the Hadith. Islamic religious advocacy should never include forceful means, for as the Qur'an teaches: "Let there be no compulsion in religion" (Sura 2:256). The invitation to Islam, known as *da'wa*, may be done in a wide variety of ways, both formal and informal: preaching, honorable business dealings, personal example, providing services to show Muslims' concern for others, friendship and hospitality, upright forms of entertainment (e.g. Javanese shadow puppets), architecture and the visual arts. There has been much discussion over the centuries as to whether and to what extent Muslims may fraternize with non-Muslims. According to my observations, if a Muslim first offers information about Islam to a non-Muslim acquaintance, it is then acceptable to associate with the person whether or not he or she embraces Islam once *da'wa* has been provided.

This question is becoming urgent for many Muslims as they migrate to non-Muslim societies in the West. An additional factor is the religious free market where non-Muslim religious advocacy exists, such as Christian missions. Muslims from traditional Islamic societies have generally not been exposed to non-Muslim proselytization efforts which they consider to be threatening as well as illegal from a traditional Islamic perspective. This paper will consider informal da`wa by examining cases encountered in field work in Indonesia, Egypt, and the United States. Each case involves a personal relationship between a Muslim and non-Muslim, with the former inviting the latter to consider conversion to Islam.

DESAI, RADHIKA

University of Victoria, Victoria, British Columbia, Canada

#### THE POLITICS OF IDOLATRY

The paper investigates the political content of idolatry in Indian history and in Modern India. Using the 19th century distinction between Saguna Bhakti which was supposed to be for the ignorant masses and Nirguna Bhakti which was supposed to be the province of the enlightened, the paper seeks to trace the distinction in Indian cultural history with particular attention to the politics which this distinction spawned. While the distinction has clear implications for the politics of the formation of the modern Indian state, the paper will also seek to trace, as far as possible, the implications for state formation in earlier times, and investigate, in broad outline, the evolution this deeply political idea underwent with the advent of regimes of the avowedly non-idolatrous - under rulers who were themselves Islamic and Christian. It will attempt to see idolatry in the broader context of class society and the nature of political authority in it over time.

DEVENISH, STUART C.

Edith Cowan University, Bunbury, Western Australia, Australia

#### THE TRANSFORMATION OF MEANING IN CHRISTIAN CONVERTS IN WESTERN AUSTRALIA: APPLIED RESEARCH IN THE PHENOMENOLOGY OF RELIGION

The paper addresses the ways in which Christian converts' self-worlds come to be constituted differently following religious conversion. A textured description of selected recent

converts in Western Australia allows patterns to emerge in the way respondents' beliefs about God, their world, and themselves change. The primary metaphor used to depict changed perspectives on reality is Paul's "scales falling from the eyes". Six key interpretive themes are presented for explication: self, reason, God, Bible, world and worlds, and conversion. I elucidate the possibility that new formulations in root metaphor produce new convictional knowledge which constitute new "worlds" which converts come to "indwell". The research uses Husserlian phenomenology, as a science of consciousness, as its method.

DEVJI, FAISAL FATEHALI

#### MUSLIM FEMINISM: THE GENEALOGY OF A CONCEPT (1)

The universality of feminism as an historical project has come in for considerable criticism in the recent past. Among the critics are feminists and scholars who work in the Third World. Very often criticism from this direction will not only point to the Eurocentric or (neo) colonial nature of a feminist enterprise in the Third World, but will also attempt to write an alternative history of the women's movement there. This is a history that generally links this movement to nationalist struggles against colonialism in a contradictory relationship. My intention here is to problematize this latter narrative by looking at the development of a Muslim feminism in Pakistan. In other words, one that marshalls the anti-nationalist history of Muslim politics in colonial India to think critically about the post-colonial state, and this in a way that moves well beyond the language of citizenal rights. In particular, I link the work both of Islamist and secular Pakistani women within the category of Muslim feminism by reference to this history of anti-nationalism. Among the figures I deal with are Muhammad Iqbal, Abul Ala Mawdudi, Maryam Jameelah, Kishwar Naheed and Fahmida Riyaz.

DEVJI, FAISAL FATEHALI

#### MUSLIM FEMINISM: THE GENEALOGY OF A CONCEPT (2)

A photograph of the veiled Jamat-i Islami ideologue Maryam Jameelah appears as the frontpiece to her books, above the caption "Portrait of the Author". This photograph is ironic

because the veiled woman in it must be seen not to be seen, and as such it is a statement about presence as much as about absence. The portrait of Maryam Jameelah, in fact, advances three criticisms of presence. First a criticism of the Enlightenment's desire for complete knowledge, since what remains unknown about the author is of no account here. Second a criticism of Liberalism's ideal of representation, since who the author really is remains of no consequence here. And third a criticism of the Modernist theory of a full identity, since the irony of Maryam Jameelah's photograph makes for a situation where her presence and absence become interchangeable. Indeed as the preface to and medium for books on a whole range of classically masculine topics, the portrait of Maryam Jameelah is transformed into a figure for abstract Muslimhood, or even for universal citizenship, because it attempts to constitute an absence from all particularity. This gendered ironization of the Muslim subject as/or citizen emerges from the history of Muslim nationalism in colonial India, and includes among its theorists both Islamists and Secularists, who come together here in a tradition I call Muslim feminism. Given its criticism of presence, whether epistemological, political or phenomenological, I will not presume to represent this tradition, but rather to follow through its logic historically in order to expose the beyond of what is generally recognized as organized feminism elsewhere. A feminism which in much of South Asia is forced by its very history into a colonial trajectory that is unable to move much beyond paternalism.

DEWA, HARILALL

University of Durban-Westville, South Africa

SURVEYING HINDU RELIGION AND ETHICS IN ITS  
HISTORICAL DEVELOPMENT

This paper investigates the necessary conditions qualifying this ancient tradition for survival in the new millenium, within a global context of diverse inter-facing cultures. Brief comparative analyses are also undertaken in relation to other relevant religious and cultural themes. Having much of its origins in the ancient texts of the Vedas, Hinduism is already seen to display a degree of heterogeneity in ethical praxis. In spite of the profusion of ethico-religious culture down the centuries, the paper asserts that the transmission of the

Hindu religious tradition across historical time leaves undisturbed its primary cultural theme captured in the term 'Sanatana Dharma'. This term is analysed as harbouring a root significance apart from the popular usages, and its potential for projecting Hinduism into the new millenium as a viable philosophical alternative is critically examined. The perspective is developed that Hinduism, in its essential representation as the Sanatana Dharma, can contribute significantly to the re-making of civilization in the global context of a pluralistic religious environment.

DOURLEY, JOHN P.

Carleton University, Ottawa, Ontario, Canada

JUNG, MYSTICISM, AND A NEWER MYTH

The paper briefly exposes Jung's theory on the psychogenesis of religious and mystical experience and addresses the related contention that currently the psyche is generating in Christian influenced cultures a myth indebted to but corrosive of the reigning Christian myth. The remote origins of the currently emerging myth Jung locates in two mystics: Meister Eckhart, d. 1328, and Jacob Boehme, d. 1624. Both mystics, Jung argues undergo a cyclical identity with divinity as a prelude to a renewed engagement with the world. In Boehme's case this reengagement takes on the form of the resolution of the divine self contradiction in human history and consciousness. Jung's now emerging myth would revision divinity and humanity as "functions" of each other within the containment of an all encompassing psyche in which they endow on each other a mutual redemption. Jung's late work on Job is used to elucidate the moral imperative of such a myth: the divine command to become self-conscious in humanity.

DOVLO, ELOM

University of Ghana, Legon, Ghana

THE NATION OF ISLAM IN AN AFRICAN SETTING: THE RHETORIC AND POLITICS OF LOUIS FARRAKHAN IN GHANA

The Nation of Islam is renowned for the rhetoric of its current leader, Minister Louis Farrakhan. In the US his rhetoric seeks to give identity to African-American and expose their predicament through utterances considered to be vehemently

anti-Caucasian, anti-US government and above all anti-Jewish. The nation of Islam came to Ghana in the 1980s. Its presence is marked by regular visits by Minister Farrakhan. During such visits he is given wide Media coverage. The paper compares the rhetoric of Farrakhan in the African setting of Ghana vis-a-vis in his home setting of the US. It examines how these are carried and portrayed in the media, and considers Ghanaian reactions to his rhetoric and the relevance of his message in an African setting.

DWYER, RACHEL

University of London, London, UK

**LEADING BRITISH HINDUS: THE SWAMINARAYAN  
MOVEMENT FROM GUJARAT TO GLOBAL**

The Swaminarayan movement, founded in Gujarat in the nineteenth century, was one of the first Hindu groups to establish firm connections between India and the Gujarati diaspora in East Africa. Since the formation of a substantial (c.400,000) Gujarati-speaking community in the UK, as a result of earlier migration from Gujarat, augmented by the arrival of an East African diaspora during the 1960s and early 1970s, the Swaminarayan movement has come to establish itself firmly in the UK. The Swaminarayan Hindu Mission marked its status as the dominant form of British Hinduism with the building of one of the largest Hindu temples outside India in Northwest London, which has become a focus of British Hinduism, both within the Hindu communities and in the eyes of wider British society. This paper addresses the ways in which this community has negotiated with the west in the development of its unique identity. This sect's origins lie in the wider nineteenth-century interaction between western and Indian beliefs about religious identities, which resulted in the (mis-)identification of a Hindu religion, overriding indigenous categories. The sect's beliefs and organisations are a product of this dialogue and I look at ways in which the sect has negotiated between Hindu orthodoxy and western-based reformism over almost two hundred years. I examine how this negotiation has evolved as the sect has become global, arguing that the dynamic of this dialogue has been the major factor in the group's rise to dominance in the South Asian diaspora.

DZIVA, DOUGLAS

University of Natal, Pietermaritzburg, South Africa

**KEY FIGURES IN THE STUDY OF ZIMBABWEAN TRADITIONAL RELIGIONS: IMPLICATIONS FOR NEW METHODOLOGIES**

This paper provides a critical examination of patterns of research in the academic study of the religion of the Shona people of Zimbabwe by focusing specifically on the works of Michael Gelfand, Gordon Chavanduka and Michael Bourdillon. Each of these writers on Shona religion brought with him religious, cultural, academic and professional presuppositions that affected his research findings. Shona traditional religion needs to be understood as a polyvalent and polymorphic community religion and thus none of the key figures discussed can be regarded as providing an adequate single methodology. This paper contends that innovative approaches to the academic study of Shona religion are suggested in Cox's version of "methodological conversion" and Platvoet's "agnostic restraint," but these need to be forged into a multi-disciplinary and poly-methodic science of religion.

EATON, HEATHER

St. Paul University, Ottawa, Ontario, Canada

**ANIMISM: A POLITICAL TOOL FOR SOCIAL TRANSFORMATION**

Reflections on the nexus of religion, nature and gender are rich, varied and provocative. Within the wide range of these discourses, this paper will focus on the resurgence of animism as a unifying element within emerging perspectives on gender and religion. The discussion will look at different ways in which the recent emphasis on animism is presented, used and applied as a political tool for change: reclaiming ancient or creating alternative rituals, challenging the anti-women and anti-nature frameworks of classical religions, supporting a range of (eco)feminist positions from liberal, radical, postmodern, etc. The presentation concludes with a feminist critique of the transformative potential of animism as a response to the ecological crisis.

EATON, HEATHER

St. Paul University, Ottawa, Ontario, Canada



## GENDER AND NATURAL SPIRITUALITIES: AN ANALYSIS OF TRANSFORMATIVE POTENTIAL

The intersection of women, nature and religion/spirituality is becoming a catalyst for new religious movements, interdisciplinary reflection and socio-political praxis. This ancient nexus -women, nature and spirituality - is resurfacing in a postmodern world in fascinating and compelling forms, and it is a global phenomenon. This paper will address, in general terms, the nexus in order to develop specific critical tools for examining this as a new religious phenomenon in terms of the impact on nature/culture(s) and the transformative potential. The premise is that some remain in apolitical, individual and other-worldly forms where as others are directed towards social, political and ecological transformation. The paper develops a gendered, environmental and political analysis of the dialectic of nature/religion/culture.

ELLIS, STEPHEN, and TER HAAR, GERRIE

African Studies Centre, Leiden, the Netherlands / Institute of Social Studies, The Hague, the Netherlands

## THE IDEA OF TRANSFORMATION IN AFRICAN RELIGION AND POLITICS

One of the distinctive features of religious belief in Africa, by comparison with Europe and North America, is the frequent occurrence of a belief in personal transformations. During such transformations, an individual personality is perceived to be replaced by another. This may be temporary (such as in cases of spirit possession or a witch's nocturnal travels), or longer-lasting, such as those who claim to have died and experienced rebirth. People may even be perceived to be possessed by the spirit of an animal, and thus transformed into that animal for a period of time. This is true not only in the case of witches, but also of initiates to certain secret societies. Such beliefs, as well as having rich implications for religion, also have implications for politics. Modern bureaucratic states, such as were introduced into Africa in most cases in the colonial period, attempt to maintain all potential sources of social or political change only within predetermined channels. For this reason, religious transformations of the sort described above may be perceived

by state officials as a threat. At the same time, holders of political power in Africa sometimes endeavour to create an impression that they enjoy privileged access to the invisible world, which is calculated to increase their power and prestige. This paper will explore the concept of transformation in more depth and its implications for religion and politics in Africa.

ELOLIA, KIPTALAI S.

Emmanuel School of Religion, Johnson City, Tennessee, USA  
 THE ROLE OF RELIGION ON CIVIL SOCIETY: BISHOP  
 ALEXANDER MUGE AND PROF. FRANCIS SANG

This paper will examine the work of two religious leaders in Kenya in relationship to their role in civil society. One of the leaders, Bishop Alexander Muge was an Anglican Bishop of the diocese of Eldoret who was believed to have been killed by the government for his stance on corruption and mismanagement of public resources. After his death in 1992, Bishop Muge was considered a martyr in line with the earlier East African martyrs which included Archbishop Luwum, murdered by Idi Amin. The Bishop found support among the youth and the university fraternity for his courage in confronting powerful politicians. Unlike the Bishop, Professor Francis Sang a founder and leader of an independent Church as well as professor of Forestry at Moi University tend to preserve the status quo in matters political. He claims to see God's hand over Kenya holding back bloodshed because of Moi's faith and the prayers of the faithful. The focus of the paper is to interpret the two perceptions accordingly as it represents the wider picture in African religious life.

ELLWOOD, ROBERT

University of Southern California, USA  
 NAZISM AS A MILLENNIALIST MOVEMENT

German National Socialism, in power 1933-45, in many key aspects represented a quasi-secularized version of millennialism. There was the charismatic leader, the anticipation of a paradisaical age for believers once the movement had triumphed, the naming of enemies and the careful definition of boundaries by expulsion or destruction of

objects--and persons--considered polluting, together with the use of magical as well as rational means to the accomplishment of the goal. Those means emphasized the power of will and manipulation of symbols. At the same time, Nazism was also in some ways a product of the Enlightenment, the French revolution, and the nineteenth century. In the end, however, the inability of a millennialist movement to sustain itself for more than a few years in the real world was clearly revealed.

ENDALEW, TSEGA

Bahir Dar University, Ethiopia

RELIGIOUS VIOLENCE IN NORTHWEST ETHIOPIA:

PERSECUTION AND REBELLION IN BAHIR DAR, 1970s-1991

This research proposal is specifically aimed at investigating the nature and dynamics of religious violence in Bahir Dar, a town about 500kms a way from Addis Ababa, capital of Ethiopia. The town is located in the center of northwest Ethiopia where Orthodox form of Christianity has been deeply entrenched since the fourteenth century. There are acute doctrinal problems between the Orthodox Church followers and the Protestants particularly on the worship of Mary, the icons, the Prophets and the Saints. Also there are apocryphal problems, such as the fact that the Orthodox churches accepted the non-canonical 81 books of the Bible while the Protestants insist on the generally accepted 66. The latter particularly wanted to preach, teach and proselytate the masses so that they may avoid traditional cults which had long been practiced. The majority of the masses do consult witch doctors, make rituals along river sides particularly the Blue Nile and believe in the existence of spirits every where with the power to decide their fate. Until recently preaching of the sermons has been outlawed in the Orthodox churches; consequently the people are not directly exposed to the Bible. This situation had challenged the Protestants to become more earnest in teaching the Bible. Thus, since the early 1970s, the two denominations have been locked in a struggle with each other. The Orthodox Church followers mainly wanted to take severe measures to eliminate the Protestants who were regarded as followers of foreign religion, especially because of their close associations with missionaries. This triggered open rebellion in the town for several years, which consumed

property and life of the people. The present paper is an attempt to understand the roots of this rebellion and continuing conflicts and to explore some possible means of resolving them.

FARHADIAN, CHARLES E.

Boston University, Boston, USA

PAPUAN RESPONSE TO WESTERN MISSIONS IN IRIAN JAYA

Boston University, Boston, USA Western contact with highland Papuans of Irian Jaya, Indonesia began in the period following the Second World War. By the 1960s most highland Papuans accepted evangelical mission Christianity as a response to the outreach of Westerners and Indonesian missionaries. The demise of the Dutch East Indies and the acquisition of Irian Jaya by the Republic of Indonesia in 1963 precipitated an ongoing conflict between Indonesian nationalist forces and Papuan independence movements that forced identity issues to center stage in the religious and political discourse. Papuan use of Christianity to bolster identity conservation and political aspirations illuminates the role that religion has played in the contest of voices defining nation building and personal and communal fulfillment in the border region between Southeast Asia and Oceania. (N.B. Title supplied by editors)

FIBIGER, MARIANNE QVORTRUP

The Institute of Religious Studies, Aarhus University, Denmark

SRILANKAN TAMIL HINDUS IN DENMARK: INTERNAL AND EXTERNAL CULTURAL AND RELIGIOUS REPRESENTATIONS

In Denmark we have around 9000 Srilankan Tamils, where about 7,500-8,000 are Hindus. The first Tamils came in 1983 because of the escalating conflict in Sri Lanka. It was mostly men, and they were categorised as de facto refugees. Today they have married or have a family, they had to leave to Denmark, and around half of the Tamils have been granted Danish citizenship. They have realized that there will not be any solution to the conflict in Sri Lanka in the near future, and they have begun to rebuild or reorganize some of their cultural and religious representations in Denmark, so it can cope with the requirements of the traditions and Danish society as well. For example this creates an institutionalized

Hinduism, where the temple has become the religious bearer per se (internal representation), and that the barata-dance that has its roots in the Hindu-Bhakti, has become very popular among all the Tamils (external representation), because it communicates very well with Danish society.

FOY, GEOFF E.

Graduate Theological Union, Berkeley, USA

ETHNOGRAPHIC REFLECTIONS ON RELIGIOUS STUDIES  
METHODOLOGY: TAIWAN

This paper discusses ethnographic data of three Taiwanese female academics who study the religious traditions they practice. One is a Buddhist nun and an adjunct instructor and author, the second is a Buddhist layperson and a research fellow and associate professor, and the third is a Taoist priestess and doctorate student. They are considered by the author to be "scholar-practitioners". It is the author's contention that this ethnography serves as a case study to critique Western conceptions of how to study religious phenomena, and to review the current status of religious studies in Taiwanese academics. Specifically, the life accounts of these three women offer valuable information for a critical reflection on the epistemologies and methodologies of Religious Studies researchers. In this sense the paper is an introduction to three related panel presentations.

FRANCKE, SRUTI SUKHINA

Leiden University, The Netherlands

WATER FLOWING THROUGH PAST, PRESENT, AND FUTURE:  
THE ACT OF IMAGINATION IN THE ORATURE (ORAL  
LITERATURE) OF GHANIAN MIGRANTS BETWEEN THE CITIES  
OF THE HAGUE (THE NETHERLANDS) AND ACCRA (GHANA)

Since the seventies an increasing number of Ghanaians have chosen to travel to Europe. Migration as a rite of passage in the life of a young male person has a long tradition among Akan speaking peoples in Southern Ghana. Migration of women, however, seems to be of a more recent date. This brings certain changes into the old pattern of migration and into social, economic and kinship relations. To deal with these changes, and to maintain a bond overseas the act of creating images (imagination) is of vital importance to many. Migrants

weave in their own experiences into the basic structures of religious (Christian, Muslim) rituals and stories. Next to this official religious orature, another oral tradition is very much alive both in Ghana as well as in The Netherlands. This source is at hand for every person and offers even more freedom for improvisation, while its character is inclusivist. It offers personal space and time for integrating experiences from different religions and impressions of different cultures. A popular theme in this oratory is the Sea Goddess Mami Water, whose image is known over the whole of West/East-Africa and South America's. Mami Water combines two images of potentiality, that of water and that of a woman, which can inspire and rejuvenate one to create fresh new beginnings.

FRANKE, EDITH

University of Hannover, Hannover, Germany

THE GODDESS AT THE SIDE OF THE CROSS

The phenomenon of the new attractiveness of goddesses and the development of a feminist religious subculture in western societies may be described as a characteristic expression of religious transformations at the present time. I interviewed women with feminist attitudes, who were socialized in a Christian setting. My main concern was to describe the context of transformations in social roles as well as self-assessment and religious behaviour, with regard to images of god. The main results of the study can be summarized as follows. Male images of god do not mean anything to the women. Most women are interested in goddesses. Images of goddesses are preferably used in an individual interpretation. Often there is a simultaneous reference to Christian symbols as well as to elements of other religious systems. Women develop a religious culture of their own in or on the fringe of the Christian churches.

FREIBERGER, OLIVER

University of Bayreuth, Bayreuth, Germany

SALVATION FOR THE LAYMAN? SOTERIOLOGICAL CONCEPTS IN EARLY AND MODERN THERAVADA BUDDHISM

According to the traditional view of Theravada Buddhists, the discourses collected in the Pali canon go back to the Buddha

himself. Modern scholarship has shown, however, that the canonical texts have undergone a long redactional process in which different, sometimes even contradictory tendencies concerning the concept of the layman developed. While some texts claim that only members of the monastic order can attain salvation, others demand merely right doctrine and practice and mention laymen that have attained the final goal of arahantship. It is shown in this paper that similar tendencies concerning this issue are found in the Buddhist revival movement which originated at the end of 19th century in Sri Lanka and has been dominated by laymen. Under the conditions of the modern world, Buddhists refer to different instances in the canonical texts to legitimize their own concepts of the layman according to their respective position and interest.

FRENCH, WILLIAM

Loyola University, Chicago, Illinois, USA

CATHOLICISM AND GLOBAL POPULATION GROWTH:  
ECOLOGIZING NATURAL LAW REASONING

This paper situates the Catholic condemnation of birth control amidst current ecological discussions of global overpopulation and overconsumption. At the Cairo Population Conference in 1994 the Catholic stance against birth control was in sharp contrast to the majority of the delegates united in support of international efforts to make birth control accessible to all. I examine the natural law reasoning that grounds Catholicism's condemnation of birth limitation and the views of Catholic revisionists who argue that contraception is morally permissible. While the Catholic Church has been slow to concentrate on ecological issues, its ethical sensibilities still are shaped by Thomas Aquinas's focus on the natural law and his stress on the priority of the common good over the good of individuals. The naturalism and communitarianism of Catholic traditional ethics suggests interesting convergences with ecology's stress on the priority of ecosystems and species over individuals. I examine how ecological concerns are increasingly taken seriously within Catholicism and how some see a possibility of ecologizing Catholic thought on birth limitation by broadening the ethical attention to data beyond the ordering of human reproductive organs and fertility cycles to take account of ecological

findings about biospheric constraints on species growth and ecosystem carrying capacity. A revised natural law ethic can ground arguments for the moral permissibility of contraception in a context of surging global population growth and ecosystem threat.

FRISK, LISELOTTE

University of Umeå, Umeå, Sweden

THE SATSANG MOVEMENT - A TRANSNATIONAL CULTURE IN THE 21ST CENTURY

In the 19th century Eastern religions started to become more commonly known in the West, from the beginning mainly by translations of literature. Gradually, some Westerners adopted Eastern teachings, with a peak in the last half of the 20th century when it became common for Eastern spiritual teachers to visit the West for missionary purposes and for young seekers to travel to the East. However, Enlightenment (or other terms for spiritual awakening) was largely seen as more of a theoretical possibility. Very few of the Western teachers claimed to be Enlightened, and rather directed the devotion of their followers to their own teacher of Eastern origin. Examples are Transcendental Meditation and the Osho movement. But during the last years of the 1990's, suddenly dozens of Western spiritual teachers of both sexes and from different countries, claiming to have reached "Enlightenment", appeared all over the Western world. This paper will investigate how this transnational network came into being; how the Eastern concept of Enlightenment was adopted and interpreted in the West; and how to conceive of this movement in the contemporary globalized context.

FUKASAWA, HIDEAKI

Hitotsubashi University, Japan

FROM CULTURAL CONSTRUCTION TO CULTURAL CRITICISM:  
ANESAKI MASAHARU AND THE EARLY FORMATION OF  
RELIGIONSWISSENSCHAFT IN JAPAN

GALLAGHER, EUGENE V.

Connecticut College, New London, Connecticut, USA

THE DYNAMICS OF MILLENNIALISM, PERSECUTION, AND  
VIOLENCE AT WACO



More than seven years after the destruction of the Mount Carmel Center outside Waco, Texas and the deaths of seventy-four Branch Davidians, including the sect's prophet David Koresh, the reasons for the violent end to the fifty one day standoff between agents of the US Federal Bureau of Investigation and members of that religious community are still vigorously disputed. While members of the public, many journalists and other casual observers, and even some scholars have assigned blame to single parties, this presentation will argue that the interactive processes that brought about the violence were more complex and that they may provide several lessons for millennial groups, the state officials with whom they may come into conflict, and scholars who attempt either to interpret violent incidents after the fact or predict them in advance.

GARDAZ, MICHEL J.

Montreal, PQ, Canada

THE CHALLENGE OF ISLAMIC FUNDAMENTALISM IN  
KYRGYZSTAN

In the first part of the paper, I will briefly describe (based on my field work) the place of Islam in Kyrgyzstan since the collapse of the Soviet Union. In the second part, I will analyze the trends of the so-called "renaissance" of Islam in that country. We have relatively little information about the history of this very old nomadic people. Kyrgyz converted to Islam quite late. Those living in the Ferghana Valley started to adopt Islam in the seventeenth century and during the first quarter of the eighteenth century. The missionary activities of the Yasawis and the Naqshbandis played a fundamental role in their islamization. During the Soviet period, religious activities outside those approved by the government were prohibited. The members of the Sufi orders were persecuted and the holy places were closed. Since August 31 1991, Kyrgyzstan is free to choose its own path. Since independence, Islam is slowly coming back to life. However, as we will see, the near complete isolation of Kyrgyz from the rest of the Muslim world has serious consequences for the renaissance of Islam in Kyrgyzstan.

GIRARDOT, NORMAN J.

Lehigh University, Bethlehem, Pennsylvania, USA

## MAX MULLER'S SACRED BOOKS AND THE NINETEENTH-CENTURY ORIGINS OF THE "COMPARATIVE SCIENCE OF RELIGIONS"

It is in the nineteenth century that the "comparative science of religions" emerges as one of the academic "human sciences" associated with the rise of German-style "research universities" and international scholarly congresses. The figure that epitomizes these developments is the German Sanskritist and Oxford scholar, F. Max Muller, an indefatigable academic entrepreneur of the new "comparative" sciences and, by virtue of his editorship of the monumental *Sacred Books of the East* (1879-1901), the so-called "father" of the "comparative science of religions." This paper will examine the way in which Muller's *Sacred Books* establish many of the defining characteristics of the new comparative enterprise. These include, for example, the presuppositions of nineteenth-century Orientalism and the controversial implications of philological "comparativism" when applied to "savage" and "oriental" religions, distinctions between "historical" and "speculative-philosophical" modes of interpretation, the significance of "symbolist" theories of translation, various notions of "primordial monotheism," ideas concerning the progressive "fulfillment" of moral and religious development, and the quasi-Evangelical missionary emphasis on "sacred books" as the crucial documents delineating a particular taxonomic set of "world religions".

GIFFORD, PAUL

School of Oriental and African Studies, University of London, UK  
 THE BIBLE AS A POLITICAL DOCUMENT IN CONTEMPORARY AFRICA

The paper looks at the way in which the Bible is used in Africa by all brands of Christianity, from mainline to pentecostal Christians, as a political document. It discusses the major motifs used in current African Christianity and assesses them for their political implications. The main motifs studied are: deliverance, faith, millennialism, prophecy, covenant, prosperity, godly leadership, and blackness.

GIRSHICK, BEN-AMOS PAULA.

Indiana University, Bloomington, Indiana, USA

**ENSHRINING TEMPORALITIES IN THE PRE-COLONIAL BENIN ARISTOCRATIC HOUSE**

Analysis of a Benin chief's reconstruction of a pre-Colonial aristocratic house reveals that this structure was mapped socially along the axes of public/private and male/female. Conjoined with the social mapping was a sacred mapping centered on a series of shrines dedicated to various deities, spirits, and aspects of the human personality. This paper will focus on the way in which the placement and relationship of these shrines juxtaposes -- and ultimately links -- twin temporalities: the microlevel of the individual chief's life trajectory with the macrolevel of ancestral and primordial time.

**GOLD, ANN GRODZINS**

Syracuse University, Syracuse, New York, USA

**IMAGINARY LANDSCAPES GET REAL: NATURE STORIES IN CONTEMPORARY INDIA, WHILE STUDYING PILGRIMAGE IN RAJASTHAN**

I often found myself inhabiting a storied landscape. Narratives imbued terrain seemingly devoid of charm with color, value and power. Once, I recall scrambling up a barren rocky slope to be shown triumphantly what seemed the faintest scratch on its unyielding surface: the hoof print of a deity's horse, worthy of worship, its divine vision a testimony to mythic reality and a blessing to travelers. Stories offer more than imaginative embellishments of a nature remaining separate and external, a world "out there"; reworked to reflect human social needs and values. Landscapes, inhabitants, and stories exist in relationships of mutual construction and interaction. Pilgrims carry home mud from a murky pond where God once bathed to be ingested as cure for difficult childbirth. A rash or greedy woodcutter hacks a tree limb belonging to a deity, and collapses with stomach pain and fever. In this paper I explore some North Indian oral traditions revealing nature's interplay with divinities and humans. Without claiming that ecological pressures twist devotional tales into pragmatic lessons, I am particularly concerned here with stories delivering messages about care for nature, and about sanctions enforcing environmental

protection. I shall consider finally how such narratives travel into activist discourses.

GREGORY, FRED

University of Florida, USA

FROM WARFARE TO RE-ENGAGEMENT: HISTORIES OF SCIENCE AND RELIGION IN THE TWENTIETH CENTURY

Among history's ironies is the fact that the so-called "warfare historiography" of science and religion that dominated the latter years of the nineteenth century began to unravel because of the West's experience of war itself. In the period between the wars the histories of science and religion reflect a far more cautious attitude than those written earlier. After World War II there was yet another shift in emphasis, this time reflecting general changes in the way all history was being written. Social histories of science and religion from the 1970s and 1980s betray the impact of Thomas Kuhn's famous book of 1962, *The Structure of Scientific Revolutions*. As the century and millennium draws to a close in the decade of the 1990s, cultural history of science and religion has tended to dominate. The pattern exhibited by these vicissitudes of historiographical change has been a transformation from narratives of antagonistic interaction to accounts that increasingly recognize various dimensions of mutual interest.

GRIFFITHS, GARETH

University of Western Australia, Perth, Australia

POLITICS, POWER AND GENDER: THE REPRESENTATION OF THE MISSION IMPACT ON GIKUYU PRACTICES IN MEN'S AND WOMEN'S TEXTS IN KENYA

GUPTA, KANTA

Maharani Bagh, New Delhi, India

STRIDHANA IN HINDUS AND MAHR IN MUSLIMS - A CROSS-CULTURAL STUDY

In ancient civilizations of India, China, Rome and other countries having thousands of years of cultural traditions – the status of women is the result of a variety of economic, cultural, educational, religious and political conditions prevalent in the society. Stridhana among Hindus and

Mahrin Muslims are quite akin to Donatio Proper-nuptias of the Romans. Irrespective of different soils of origin, heritage, religious and social conditions, the underlying idea of incorporating women's proprietary rights was to ensure ample safeguards and socio-economic security to women against any inner or outer exploitation by society. The concept of Stridhana among Hindus and Muslims has its roots in ancient religious scriptures, i.e., Vedas and Koran respectively. From time to time different interpretations, explanations, alterations and additions were made by scholars to suit socio-economic and legal needs of the society, which further resulted in various judicial judgments, legislations and enactments. In the present era, because of interacting societies and institutions of law, the topic Stridhana among Hindus and Muslims is imperative and edifying.

HANEGRAAFF, WOUTER J.

University of Amsterdam, the Netherlands

LODOVICO LAZZARELLI'S USE OF JEWISH MYSTICAL SOURCES

Lodovico Lazzarelli (1450-1500) is a relatively neglected but important early representative of the Christian appropriation of Jewish mystical sources. In addition, within the Renaissance context he is arguably one of the purest examples known to us of a Christian Hermeticist or Hermetic Christian - much clearer so, in any case, than any of the figures famously highlighted as Renaissance "hermeti-cists" by Frances Yates. This paper will focus on Lazzarelli's use of Jewish sources in his *Crater Hermetis* and *Epistola Enoch*, as well as some smaller surviving texts which reflect the influence of his spiritual teacher Giovanni "Mercurio" da Correggio: the self-proclaimed "hermetic Christ" who made a spectacular appearance in Rome on Palm Sunday 1484. Lazzarelli suggests that Correggio initiated him into the supreme spiritual mystery of the "making of souls", which authorized him in turn to pass that initiation on to others. Challenging the views of P.O. Kristeller, D.P. Walker and Moshe Idel, this paper will propose an interpretation of what this mystery was about.

HARVEY, GRAHAM

King Alfred's College, Winchester, UK

THE VITALITY OF ANIMISM IN NATURE-CENTRED  
SPIRITUALITIES

Animist understandings and engagements with the world remain vital among some indigenous peoples. Based on dialogical research among Anishinaabe, Maori and Aboriginal Australians, contextualised by a wider survey of 'shamanist' and other traditions, this paper explores the challenges offered by animism's continuing vitality. Clearly the expectation that animism and indigenous religions were in a fatal decline in the face of 'progress' and 'civilisation' are falsified. But so too are theories about 'syncretism' and the boundedness of indigenous religions. Far from, being primitive and outdated, animism offers complex insights into the nature of being and relating that might be of inestimable value in confronting major contemporary concerns.

HERBERT, DAVID

Open University, UK

RELIGION, TRUST AND CIVIL SOCIETY

This paper will examine relationships between faith, trust and civil society by engaging critically with Adam Seligman's work, which provides the theoretical framework for this volume, and using examples of Christian and Muslim faith-based organizations from across the world during the last three decades. During this period there has been a resurgence of religion in the public life of societies as diverse as Iran and the United States (Beyer, 1994), Brazil and Poland (Casanova, 1994), India and much of sub-Saharan Africa (Everett, 1997; Gifford, 1998). Furthermore, religious activity in civil society, defined as 'an intermediate associational realm between the state and family' (White, 1994, p. 379) has been central to this resurgence. Religions have been particularly active in two kinds of situation: First, where the state has retreated or been unable to fulfill basic education and welfare functions, whether Hizbullah in Lebanon (Esposito, 1991) or base ecclesial communities in Brazil (Nagle, 1997). Second, where the state has repressed or undermined the credibility of more political institutions, as in Poland and East Germany in the late communist period (Kubik, 1994; De Gruchy, 1995). But, even in democracies

with effective state structures, where modernization has been associated with religious decline, religions have continued and even extended their activities in civil society. This is evidenced by Evangelical Christianity in the US (Casanova, 1994), the increasing self-organization of Muslim groups across Western Europe (Shadid and van Koningsveld, 1996), and the association of religious practice with participation in voluntary work in Britain (Gill, 1992). However, the example of Hizbullah in the Lebanon shows that there is no unproblematic relationship between active civil society groups and democratization. Furthermore, Eastern European and Latin American examples show that while religious organizations could be significant agents in 'third wave' democratic transition, their impact on democratic consolidation has been more ambivalent. In view of such evidence, this paper seeks to develop a conceptual map of the relationship between religions and civil society.

HINFELAAR, MARJA

University of Utrecht, The Netherlands

WOMEN'S CHURCH MOVEMENTS IN ZIMBABWE

After 1945, women's church organisations, like the Roman Catholic Chita cha Maria and the Methodist Ruwadzano movements, were the largest women's organisations in Harare, Zimbabwe. The urban Ruwadzano and Chita cha Maria movements, whose members came from different ethnic and national backgrounds, provided new kinship relations and social security for its members. Whereas the members of these organisations had a strong sense of ownership of the movement and in more recent years have stressed the African identity of their movements, the author will argue that the women's church organisations were a new kind of organisation, which successfully adapted themselves to a new, often hostile, environment. The author will discuss the following issues: The origin of the Chita cha Maria and Ruwadzano movements, The social standing and activities of Chita cha Maria and Ruwadzano women in Mbare (Harare) (1945-1959) within the urban colonial context. Religion, Nature, and the Study of Religion. (N:B: Title supplied by editors)

HJERN, OLLE

University of Stockholm, Sweden

ESOTERIC CHRISTIANITY IN SWEDEN: EMANUEL  
SWEDENBORG, THE LAST JUDGMENT AND THE NEW AGE

This paper will present the life, work and teachings of Emanuel Swedenborg. After a busy life in political, scholarly, literary and administrative connections, he presented in 1749, at the age of 61, an interpretation of the books of the Bible according to their deeper, "internal" or "spiritual" sense. It was published first in his *Arcana Coelestia*. At the same time he reported about his contacts with spirits and angels in the other world, all in order to confirm his Christian theosophy. He also devoted several volumes to the interpretation of the Apocalypse in the New Testament, denying that there would be any personal return of Jesus in the literal sense, or any destruction of our earth and its human beings. He claimed, however, that a complete change in the spiritual atmosphere surrounding us had taken place in 1757, since then a "last judgement", a Divine ordering and cleaning up of the spiritual world had taken place.

HOLM, NILS

Åbo Akademi, ÅBO, Finland

PSYCHOPHENOMENOLOGY: AN IMPORTANT ASPECT IN  
RELIGIOUS STUDIES

HOOD, STEPHEN L. and SHUCK, GLENN W.

Rice University, USA

INCORPORATING THE 'OTHER': THE MISSION OF  
CONTEMPORARY RELIGIOUS COLONIALISM

Ecumenism has characterized the relationship of many world religions in the 20th century. Some, however, have remained diametrically opposed, viewing alternative forms of religious expression as radically other, adversaries worthy of conquest, not conversation. Recent developments have continued this confrontational stance among some groups, while more progressive bodies have sought to incorporate that which has been traditionally beyond their frontiers. The Southern Baptist Convention represents the first stance, resolving in a June 1996 policy dispatch. Clearly, this position allows little room for interfaith conversation, as the immediate response of the United Synagogue of Conservative Judaism indicates. The



United Church of Christ, a progressive Protestant denomination, embodies the second strategy, as they do not seek converts but rather attempt to stabilize their own membership. They have done this in some cases by incorporating alternative religious practices, specifically those of Wicca--a form of Neo-Paganism. This study compares two forms of encounter between Protestantism and its other, and seeks to investigate whether what appears to be appropriation on the part of the United Church of Christ may represent an instance of an "unauthorized borrowing" of the other's voice, similar to the incorporation of Native American spiritualities into the so-called "New Age" movement. We seek to understand the consequences of this action from the perspective of Wiccans themselves. Our work will draw upon the scholarship of French theorists Michel de Certeau, Michel Foucault, Jean Francois Lyotard, as well as Wiccan scholars such as Margot Adler, Loretta Orion, Sarah M. Pike, and Starhawk. We will also include participant-observation within Wiccan communities.

HOPSON, RON

Howard University, Washington, DC, USA

RELIGIOUS RIGHT RHETORIC IN POSTMODERN AMERICA

HORI, G. VICTOR

McGill University, Montreal, Canada

DISCIPLINE AND WORK: RINZAI ZEN MONASTIC PRACTICE  
AND THE TOYOTA AUTOMOBILE PRODUCTION SYSTEM

This paper compares two quite different social organizations, one in Buddhist monasticism and one in business industry, both rooted in Japan and extending branches around the world. A study of their work routines, learning strategies and social organization finds some unexpected strong similarities: (i) detailed and ritualized work routines, (ii) an emphasis on constant improvement, (iii) a practice of learning from failure, (iv) group organization which has authority to create its own work routines and is also responsible for its failures, (v) "mutual polishing" practices which combine top-down authority and peer pressure. The paper ends with some general remarks about how cultural practices undergo change when transplanted to another culture.

HOVI, TUIJA

University of Turku, Finland

NEW CHARISMATIC CHRISTIANITY IN FINLAND: EXTREME OR NOT?

Most of the traditional Christian revival movements in Finland have their roots in German Pietism of the 18th and 19th centuries. Principally, they emphasise the idea of humbleness, modesty and ascetic way of life. In the beginning of this century, new Americanised religious movements started to raise more interest in Finland. Since 1950's above all the Pentecostal revival has got an increasing amount of supporters being now the largest religious community outside the Lutheran church in Finland. One of the latest revivalist impacts on the Finnish religious field is the Faith Movement. As an individual revival, the Faith Movement has grown out of Pentecostalist tradition, especially of the charismatic healing revival, which took place in USA in 1947-58. The Faith movement has brought out a very different world view compared to the old Pietist movements or to Lutheranism. According to the Faith dogma, a born again Christian person is able to achieve health, wealth and success with the help of his or her faith. So-called theology of success (or Prosperity Gospel) of the Faith movement has been criticised as a utilitarian quasireligion because of this view. The criticism has come as well from the main line church, and the old revival movements, as from the non-religious context. In my paper, I am going to shed light on the Faith movement in Finland as a charismatic Christian critique both to the main church and to the profane way of life by focusing on a single Faith congregation, Word of Life (Elämän Sana). In 1983 a Swedish priest Ulf Ekman founded the first Faith congregation in the Nordic countries in Uppsala, after having been trained as a Faith minister in Kenneth E. Hagin's Bible center in Tulsa, Oklahoma. Livets Ord of Uppsala has been the spiritual home for many of those Finns who decided to found a new congregation in Turku in 1990. Word of Life teachings are mostly based on the writings of Hagin and Ekman, and their fundamentalist interpretation of the Bible. In the Finnish context, the Faith Movement represents the extremist way of religious life in the sense that, unlike in the secularized Lutheranism, the Faith Movement requires a total commitment of its members as a result of the conversion

or born again experience which is said to make an individual totally new. In Clifford Geertz's terms, the Faith Movement represents broad-scope religion meaning the way religion serves as a lens through which every other aspect in life is seen and understood; every aspect of life is experienced through the fundamentalist Faith doctrine. However, despite the strict fundamentalist principles, the members of the movement do not try to isolate from the rest of the society or stand out from the outsiders, for instance, by dressing up certain way. On the contrary, they rather make an effort to integrate well to the society and change it from inside, according to "God's plan." .As the Faith movement in general, the Word of Life congregation does a very active missionary work both in Finland and abroad, and foreign Faith preachers are regular guests in Finland. I have interviewed members of the Faith Movement in Turku, Finland, and my analysis of the essential Faith concepts success, blessing, salvation and healing, is based on this empirical material.

HUANG, REI-ZHEN

National Cheng Chih University, Taipei, Taiwan

EXAMINING TAOIST RITUAL FROM THE INSIDE AND  
OUTSIDE: PERSPECTIVES FROM A TAOIST PRIESTESS

This paper serves a two-dimensional purpose. First, it is an anthropological study of a charismatic communicator between deities, spirits, ghosts and humans in a spirit shrine in Taiwan. It aims to describe all the phenomena and probe the rationale for the therapeutic activities undertaken there. Meanwhile, it applies conceptual schemes from Taoist scriptures and specific scholarly perspectives toward Taoist ritual in order to development a philosophical foundation for the latter. Following the theoretical exposition of Taoist ideas in view of contemporary humanistic-social approaches, as a Taoist priestess and scholar, my best way of proceeding is concentrating on the operations with sincere belief as I stand on the Taoist altar, but also distancing myself from the phenomena by the use of academic methods. As more experiences and interpretations are produced, I shall develop a better point of view to observe the diversities and beauty of Taoism in Taiwan.

HULSETH, Mark

University of Tennessee, Knoxville, Tennessee, USA  
**BUILDING BRIDGES BETWEEN CULTURAL STUDIES AND THE  
 STUDY OF RELIGION**

**HUSSAIN, SYED EJAZ**

Visva-Bharati University, West Bengal, India

**SUFISM AND CIVIL SOCIETY: AN INDIAN EXPERIENCE**

The concept of civil society is modern. Having been in currency for the last few decades the question of civil society has travelled from the West to the East. Since the concept is basically western the conditions for a society qualifying as civil are generally explored within the ambit of western democracy, liberalism, human rights or individual rights, civil justice and the social institutions free from the state tutelage. India, with its pluralistic pattern of society for centuries and now with the largest democracy in the world, enshrines a long tradition which provides conditions qualifying her as a civil society. During over six hundred years of Sultanate-Mughal rule India had many instances of collisions and conflicts. In spite of this the country forged a realm of harmony between the ruler and the ruled on the one hand and between the two major social groups-the Hindus and the Muslims-on the other hand. This harmony, visualised even in arts and literature, largely qualified India as a civil society. This demands a wider analysis of social forces operating as a determinant of civil society. In the context of Sultanate-Mughal India one such social forces was the sufism which worked not only for harmony among different segments of the society but harmony between the state and the society. Sufism thus provided certain though limited conditions demanding for formation of a civil society. The present paper probes the role of Sufism in constituting a civil society in India during the medieval period.

**HUTCH, RICHARD A.**

University of Queensland, Australia

**HEALTH, HEALING AND SPIRITUAL PURPOSE: SPIRITUAL,  
 PHARMACEUTICAL AND MECHANICAL ETHNOMEDICINE**

**IBRAHIM, JIBRIN**

Centre for Research and Documentation, Kano, Nigeria

## PENTECOSTALISM AND DEMOCRATIC GOVERNANCE IN NIGERIA

The Pentecostal movement has introduced at least two new elements into Christian belief and practice. The first is the gospel of prosperity. It reverses the anti-materialism associated with the early Church and justifies and legitimises the acquisition of material wealth. The second element is the gospel of power. It attracts new converts and maintains existing members on claims of a continuous capacity to perform miracles. The basic hypothesis we shall be exploring is that the tenets of Pentecostal belief have implications for civic and democratic culture. Members are trained to search for solutions to concrete political and economic problems uniquely in the spiritual realm. This has negative consequences for democratic struggles. The Pentecostals also have an attitude of provocation and intolerance to people of other faiths - thus breeding an uncivic culture. The form of authority exercised in Pentecostal organisations is personal and charismatic. Leadership is exercised on the basis of having somehow received a message directly from God. There are no elections and even consultations are very limited, because direct messages from God supersede earthly questions. The culture of leadership that they are breeding might therefore be antithetical to democratic culture.

ICHIKAWA, H. I.

University of Tokyo, Japan

### TWO WAYS OF COMMUNICATING WITH THE TRANSCENDENCE IN THE PENTATEUCH AND LOTUS SUTRA

In this paper the author will make clear how the sages of the Buddhist and the Jewish religions tried to understand the difficult and problematic passages of the scriptures in each religion, finding out the two different ways of communication between the finite and the Infinite according to the level of cognition and experience. In Lotus Sutra, Gotama Buddha was said to declare that he had not revealed the truth until this teaching was taught at the last stage of his life. How could this declaration be interpreted? In the Bible, we are told that when Moses asked God His name at the dramatic situation of the burning bush, he was given His names in two different ways: first 'I am that I am' and then 'YHWH, the

God of your ancestors, the God of Abraham etc.' Why in this order? and What is the meaning of the first?

IKEZAWA, MASARU

University of Tokyo, Japan

THE EARLY CONFUCIAN IDEAS OF RITUALS AND THEIR  
TRANSFORMATION IN MEDIEVAL CHINESE TEXTBOOKS

ILESANMI, SIMEON

Wake Forest University, USA

RELIGION AND THE POLITICS OF HUMAN RIGHTS IN AFRICA

The interaction of religion and politics in Africa has received considerable attention in recent scholarship. Rejecting the Western paradigm of institutional separation of religion and the state, scholars have sought to offer contextual explanations for the alliance of mutual enhancement that is perceived to exist between the religious and political spheres in Africa. The paper will explore an aspect of this alliance that has been largely ignored in recent studies. By focusing on human rights, it hopes to show that religion has not always been an ally of the state. Human rights discourse constitutes a new venture in Africa's religious and political landscape, providing secular and religious activists with moral tools with which to interrogate the activities of the state and its managers.

ISLAM, MD. SIRAJUL

Visva Bharati, Santiniketan, India

KIRMANIYA SUFI ORDER OF KHUSTIKIRI AS A VIVID  
INSTANCE OF FRATERNITY AND SOLIDARITY IN INDIA

India is a land of meditation, where more than three hundred million gods are exist since time immemorial. Here religions are deeply entangled with the lives and deeds of the peoples. In the course of time various other sepearate religions also emerged: viz., Buddhism, Jainism, Vaisnavism, and so on. Besides this, in the beginning of medieval period, Islam penetrated in Indian soil and gradually acquired a firm foundation in the Indian society & culture. Successively, large numbers of Sufi anchorites came in India and preached all and sundry for the emancipation of people as well as the upliftment of the society. They ultimately won the heart of

the Indian people, namely, Khwajah Muinuddin Chishti, Shah Niamatullah, Hadrat, Nizamuddin Aulia, and so on. Many ba-shara and be-shara orders here made their mark in the society and worked for the benefit of the common peoples. Khustikiri is a village, situated at Birbhum district of West Bengal, India, near the famous Central University (founded by the reputed poet Rabindranath Tagore) Visva Bharati. The Sufi hospice (khanqah) was founded here by the popular Sufi saint syed Shah Abdullah Kirmani, a 27th descendant of the Prophet Hadrat Muhammad(s). He was the disciple of famous Chistiya Sufi saint Saikh Arzani Multani (d. 1512 a.d.). From long time this hospice became a centre of fraternity and social solidarity. Even at present, each and every day large numbers of devotees are assembled here without any discrimination of caste, creed, sex, or religion to obtain peace and tranquility of the mind and body. As a result, they all break the barrier of their own religious rigidity and attain divine pleasure.

ISOMAE, JUN'ICHI

Japan Women's University; Tokyo, Japan

THE FORMATION OF THE CONCEPT OF 'RELIGION' IN  
MODERN JAPAN

In this paper, I would like to examine the process of formation of the concept of religion (shukyo) in modern Japan. Two viewpoints are presented in my paper: one, to examine the hegemonic relationship between sociopolitical groups and, two, to investigate the periodization of the term "religion." As much research of non-Western countries reveals, there exists a political-cultural hegemony between Western countries as rulers and Japan as subordinate. Furthermore, there exists another hegemony between the native elites and the populace within the same non-Western country. Following the work of Brian Wilson, I have divided Japanese modernity into two periods: first, the period of religion as "lexical definition" and, second, the period of religion as "precising definition." After the establishment of the science of religion in Japan, there followed a period of religion as "precising definition," that is, the formation of the autonomous concept of sui generic religion. In the case of modern Japan, attention must also be given to the political-cultural formation of the Tenno system.

JACKSON, PETER G.

University of Augsburg, Germany

**TOWARDS A DESCRIPTION OF THE INDO-EUROPEAN  
RELIGIOUS HERITAGE**

The body of literature devoted to Indo-European religions is overwhelming in proportion to the corpus of formal concordances on which its arguments must be based. In this paper, an attempt is made to summarize and synthesize new and old evidence regarding the religious heritage among peoples speaking Indo-European languages in pre-Christian and pre-Islamic Euroasia. Initial stress is put on the methodological, theoretical and ideological problems of such undertakings. The following discussion concerns how the transmission of heritage was conceptualized (with examples from Vedic and Greek literature), to what extent we are able to discern the outlines of an Indo-European pantheon and the possibilities of tracing the realizations of hereditary, mythical motifs in the oldest Indo-European literatures.

JACOBSEN, KNUT A.

University of Bergen, Norway

**GLOBAL HINDUISM AND THE NORWEGIAN CONTEXT**

This paper presents the religious traditions of the Hindu communities of Norway. The focus is on the role of globalization and diaspora. Based on interviews of Hindus in Norway and their written self-presentations it analyzes statements of religious beliefs and perception of Hinduism as a world religion. The paper gives an account of processes in Norway which favor the formulation of beliefs such as the teaching of Hinduism in the public school system, generational transfer of the religion, religious dialogue and the expectations from the Christian environment. It asks the question to what degree diaspora leads to less emphasis on orthopraxis and more emphasis on the articulation of belief and to what degree a separation of Hinduism from South Asian culture is possible.

JAMES, LESLIE R

De Pauw University, Greencastle, Indiana, USA

**RELIGION IN POST-INDEPENDENCE AFRICA: PATTERNS OF  
REMEMBRANCE: RELIGION, INTEGRATION, AND  
RESTORATION IN THE NEW WORLD AFRICAN DIASPORA**



Remembrance of Africa by the descendants of the survivors of the Atlantic slave trade subverted plantation society and colonialism throughout the Americas. This subversive spirituality is manifested in African New World religious worldviews such as Voodoo, Santeria, Candomble, Rastafarianism, Jordanities, and African-American religious traditions. The cultural and political emancipation of the African Diaspora has always been coterminous with significant religious developments throughout the region and in dialogue with political processes in Africa. This paper consequently argues that a survey of African derived religious traditions in the region shows that an Afro-centric praxis of remembrance promoted resistance to slavery, colonialism, and the negotiation of a New World identity and society geared to the restoration of communal existence and political sovereignty.

JENSEN, TIM

University of Odense, Denmark

THE GREENING OF RELIGIONS: OPPORTUNITIES FOR THE STUDY AND TEACHING OF RELIGIONS

After a survey of the greening of the so-called world-religions in the form of theological/ theoretical reinterpretations of classical texts and rituals as well as other various means of adjusting to the ecological crisis and the call for an ethics comprising nature, the paper discusses how this can be used to further our general studies in religious tradition and renewal as well as our efforts to teach our students about religions as social, cultural and human constructs. The greening of the religions make it possible for us to take the students right into the laboratories where religious traditions are made and remade, where traditions and religions are, reinvented. Finally, the paper discusses the relations between the ethics and politics of religions, that is, whether the greening of religions is one more example of how religions try to enter or reenter the political scene by way of the ethics.

JHA, GANGA NATH

Univesity Ranchi, Bihar, India

CHANGING TRIBLE IDENTITY: A STUDY OF RELIGIOUS CONVERSIONS IN CHOTANAGPUR

The southern part of Bihar state of India is known as Chotanagpur. There are 30 tribal groups living in this plateau region. The Santhal, Oraon, and Munda are known as major tribal groups and Asur, Birjia, and Birhor are recognised as primitive tribal groups of Chotanagpur. Their religion is based on Animism and Bongaism. We can say that it is a stage of evolution of religions. Their religion is known as "Sarna." Followers worship several gods and goddesses like Dhermesh, Bonga Guru, Marai, Singhi, Sing Bonga, Beru Gosai, etc. Every tribal group has their own deities from which we can identify them. But today in the Chotanagpur region, religious conversions have been spreading widely. These tribes are shifting towards Christianity from their "Sarna" religion. It is high time to think about the identity of the converted tribals. The traditional informal academic institutions of the tribals like Geetiora and Dhumkuriya now are mostly fading. The spread of Christianity is one of the main factors to change the tribal culture and their identity. The missionaries have done lots of good things for the poor tribal people of Chotanagpur, but there was some motive behind it, i.e. spread of Christianity.

JOY, MORNY M.

University of Calgary, Calgary, Alberta, Canada

GENDER AND RELIGION IN THE WORK OF LUCE IRIGARAY

In her most recent work, Luce Irigaray, as well as promoting a heterosexual ideal as the basis of an ethics of sexual difference, has turned towards "Eastern" religions. One of the main notions that she invokes is the concept of prana (breath). She specifically endorses pranayama, the yogic cultivation of the breath, as the source and means of an affirmative orientation that honors like. The questions that arise from her then linking these two somewhat disparate notions are twofold. One concerns her appropriation of the yogic tradition and her rather simplistic description of its philosophy and practice. The other is whether in her views of the role of women, particularly with reference to their religious identity, Irigaray simply reinforces traditional religion's idealization of women and its concomitant reinforcement of sexually separate spheres. In reviewing these problems from a perspective within method and theory,

I will focus on the issues of ethnocentrism, and of gender, with specific reference to ways that religion is still invoked in ways that are either essentialist or reductionistic.

JOZAJTIS, KRZYSZTOF

University of Stirling, Stirling, Scotland

THE BIRTH OF A NATION: AN EVENT IN AMERICAN  
RELIGIOUS HISTORY

This paper re-examines one of the key 'media events' of the century, D.W. Griffith's picture 'The Birth of a Nation'. Seeking to add an historical dimension to an emerging body of research addressing and re-theorizing relations between media, religion, and culture, it argues for a reconsideration of this seminal movie, and the race controversy it prompted, as an obvious watershed in the history of film and American popular culture, as a similarly significant event in the history and evolution of American religion. By working through the religious background to the picture, ritual aspects of the film itself, and the movie's cultural legacy, the paper discusses the picture as a creative response to the crisis of American Protestantism which informed the reform movements of the Progressive Era, a crisis prompted by the upheavals of immigration, industrialization, urbanization, and the intellectual challenge of science.

JUNGHARE, INDIRA Y.

University of Minnesota, Minneapolis, Minnesota, USA

HINDU RELIGIOUS TRADITIONS IN MINNESOTA

It has been known that Hinduism took its roots in America during the 60's and it has been growing along with the growing population of Hindus. The State of Minnesota is considered to be one of the most liberal states in the country. The Twin cities, Minneapolis and St. Paul, is the home of a large number of Indian regional groups, including Maharashtrians, Gujaratis, Bengalis, Punjabis, Tamils, Telugu, etc. Consequently, these communities have established regional-cultural organizations in order to provide for their socio-religious needs, representing various regional aspects of the Hindu tradition. The purpose of this paper is to describe the nature and scope of the religious traditions of the Hindu community of Minnesota, through the analysis of their

philosophical and ritualistic practices, and to determine to what extent this tradition has been influenced by their non-native setting. The research findings will be based on fieldwork constituted through interviews with the practitioners of the diasporic Hinduism, and current academic research into the Hindu tradition in the United States.

JUNGINGER, HORST

University of Tuebingen, Germany

THE STUDY OF RELIGION UNDER THE IMPACT OF NATIONAL SOCIALISM

Contrary to a prevailing opinion, the German study of religion widely attained acknowledgment after the rise of the Third Reich. Several new seminaries and a considerable amount of new appointments were established to support the ideology of National Socialism in the sphere of religion. Having collected the necessary archival data, I will give an overview about the organizational situation. This, as I hope, will help to open a general discussion not only about the reasons which led to this fateful development but also about the implications and consequences arising hereof for our subject on the whole. Just to mention the emigrants, the preparations for the IAHR-conferences planned to take place in Rome and Berlin in 1939 and 1942, and the role German Religious Studies scholars played within the Germanization policy of the Third Reich in Europe shows the international dimension of the problem.

JUNNONAHO, MARTTI

THE BHUTA WORSHIP AS A RELIGIOUS AND CULTURAL INTEGRATION SYSTEM IN SOUTHERN INDIA

Dakshina (Southern) Kannada is located on the coast of the Arabian Sea in the state of Karnataka in Southern India. The cultural and linguistic climates of Dakshina Kannada are distinctively Dravidian. The language of administration is Kannada, which is also the official language of Karnataka. However, the majority of the people living in the area speak Tulu. It is spoken by about 2 million people and therefore the area is sometimes referred to as Tulunadu, the land of Tulu. Tulu, too, is a Dravidian language. As Tulu is not a written language, the language of education and written

communication in the area is Kannada. Despite this, Tulu is by no means a dying language, and its position can even be said to have strengthened recently. Even some written material has now been published in Tulu using the Kannada (or Roman) script. The bhuta rituals are annual religious ceremonies, which in Tulu-nadu are performed around from November-December to May-June. The bhuta festival is like the Day of the False King, as on that particular day the members of the lowest caste impersonate the bhuta spirits. These spirits come back annually to observe the village life: they give advice on how people should run their lives, and they also give out warnings and impose punishments in order to keep order in the society. The bhuta rituals are multidimensional, and they can be viewed from the social, cultural, political, judicial, and health perspectives. The contexts of history and society are involved in the whole process. So in this sense the bhuta ceremony reflects the social and political systems of Tulu-nadu. The social system of bhuta is based on the caste system and it operates according to the life cycles and annual cycles of the castes. The basic rules of the cultural order are inclusion and exclusion. What is considered suitable and proper for one community is a forbidden taboo for the other. The criteria for the ranking of different groups include the distinctions of purity and pollution, superiority and inferiority, cultured and uncultured - the first being pure and the second polluted and impure. These rankings determine the group identities. The performance and position of the bhuta worship has during the hundreds (or possibly thousands) of years changed a lot and adapted themselves to external influences. However, it has proven to be an enduring and accommodating system and therefore its future seems secured. It appears that the people living in the Dakshina Kanna-da area want to see spirit world incarnate annually in the form of an impersonator. When the spiritual and the material worlds meet in the dark of the night, the balance between the human and the divine worlds is maintained. If we regard the bhuta worship as a social integration system, it seems to me to be a very functional system with all the numerous details. It is like a net or network where every single part has its own particular function to keep the net whole. The bhuta spirits come regularly among the community to remind people of the tradition: "according to the practice", to remind of the duties

of every single villager both in the ritual and outside the ritual.

KAMADA, SHIGERU

University of Tokyo, Japan

HOW DOES A MYSTICAL THINKER READ HIS THOUGHT IN THE QUR'AN?

KANAGANAYAKAM, CHELVA

University of Toronto, Toronto, Canada

THE SACRED AND THE SUB-NATIONAL IN SOUTH/SOUTHEAST ASIAN WRITING IN ENGLISH

KAPLAN, JEFFREY

PRAY FOR VICTORY AND NOT AN END TO SLAUGHTER: TWO FACES OF FIN DE SIÈCLE RELIGIOUS TERRORISM

“Hydra of Carnage: the International Linkages of Terrorism and Other Low Intensity Operations, the Witnesses Speak”, was published in 1986 by four academic specialists at the Fletcher School of Law and Diplomacy. Unknown to the four co-editors, the late 1980s would be remembered as marking the dying days of the Cold War. Be this historical hindsight as it may, at the time Hydra of Carnage was at the cutting edge of our understanding of the phenomenon of trans-national terrorism. The metaphorical hydra was selected to symbolize the conception that, while there were many faces of terrorist activity, it had but one heart whose steady beat was all that gave life to the many headed hydra. In less poetic terms, the bedrock assumption of each of the contributors to Hydra of Carnage was that terrorism, in whatever guise and for whatever cause, relied on the protection, or at least the sufferance, of nation states. Moreover, it was the Cold War environment which provided the shelter under which terrorists could act with virtual impunity. Talk of regional integration, the relaxation of border controls, and the free passage of citizens within Europe and ultimately, throughout the world, was seen in this framework as an utopian dream which would eliminate the first and still most effective line of defense against terrorism. With the fall of the Berlin Wall and the dissolution of the Soviet state in the 1990s, the argument that the relaxation of border controls would serve to facilitate terrorism collapsed. In the Cold War vision of the

world, the phenomenon of global terrorism should have faded into the most distant backwaters of international affairs. Clearly this has not happened. Rather, terrorists have adapted to changing conditions, and other forms of terrorism have emerged. This paper will examine to just two forms of the current wave of terrorist violence. First, we will consider what I will call PET or private enterprise terrorism—the most distinctive fin de siècle form of terrorism active today. Then we will turn to what has been dubbed by its devotees, leaderless resistance—the final refuge of the disenfranchised and the dispossessed.

KARNAL, LEANDRO

UNICAMP, State University of Campinas, São Paulo, Brazil

RELIGIONS IN COLONIAL AMERICA: A COMPARATIVE STUDY

This paper proposes to compare the issue of religion in two different situations in the Americas: in colonial Mexico and Brazil. Emphasis is given to how the differences in the colonial period have imprinted the religiosity of those areas, with special attention to the Mexican Franciscanism and Brazilian Jesuitism. The comparisons not only focus on the action of religion belief on European settlers but also on how the different missionary behavior have affected the relationship between native people and settlers in those areas.

KATZ, NATHAN

Florida International University, Miami, Florida USA

THE ABIDING INFLUENCE OF KONGOLESE DIASPORIC  
RELIGION IN SAINT-DOMINGUE/HAITI

During the three decades before the Haitian Revolution, most slave imports to the French colony of Saint-Domingue were from the war-torn Kongo kingdom. In light of their agreement that this was the most critical formative period of Haitian popular religion, it is curious that scholars of religion in Haiti have largely ignored Kongolese, and especially Kongolese Catholic, influences, over-focussing instead on West African contributions. Scholarly discourse on Vodou, furthermore, is based mainly on ethnography done in southern Haiti, whereas in the north Vodou demonstrates a greater focus on ancestors than on spirits, perhaps because most Kongolese

slaves settled in the north and traditional Kongolesse religion, although featuring some local spirit cults, was centrally characterized by its ancestor cult. This paper illustrates the nature of eighteenth century Kongolesse religious influences, both traditional "and" Catholic, in Saint-Domingue/Haiti, and outlines their progression through the nineteenth century and their presence in contemporary popular Haitian religion (Catholic "or" Vodou), and their endurance in the wider system of symbols in Haitian culture, from political protest to pop music.

KATZ, NATHAN

Florida International University, Miami, Florida USA

UNDERSTANDING RELIGION IN DIASPORA: MODELS,  
METAPHORS, AND METHODS OF RELIGIOUS  
ACCULTURATION WITH REFERENCE TO THE CASE OF THE  
JEWS OF COCHIN

This paper addresses the question of how a religion travels; that is, what happens when a religion and the community in which it is embedded moves from a place where it is "at home", where it is in the majority, where it enjoys political and cultural authority, to a place where it is a stranger, where it becomes a minority, where it flourishes or suffers at hands other than its own? In short, this paper suggests models, metaphors, and methods for the process of religious acculturation of an exiled community. The theory is generated by data from the ancient Jewish community in Kochi (formerly Cochin), a city on southwest India's coast. After critiquing the high tradition/ little tradition and syncretism models, the metaphor (borrowed from Gestalt psychology) for foreground/ background is suggested. This metaphor is then applied to the three methods of religious acculturation favored by the Jews of Kochi: the narration of an appropriate historical narrative; the emulation of the social structure of the host community; and the adoption of Hindu symbol complexes of asceticism and royal display in the community's distinctive Passover and Simhat Torah observances.

KAUSHAL, MOLLY

Indira Gandhi National Centre for the Arts, Janpath, New Delhi,  
India



**LANDSCAPING THE DIVINE, DIVINING THE LANDSCAPE:  
ECO-COSMOLOGY OF THE GADDIS FROM INDIA**

The paper focuses on the ecological perspectives of the Gaddi cosmology. It explores concepts such as land, body, nature and cosmos which form a continuum constituting the total landscape of the Gaddie existence. This landscape is empowered and made sacred as physical manifestation of the divine on the one hand, and on the other the divine is conceptualized in terms of harmonious union between the feminine and the masculine of the landscape. Ecological balance and harmony form integral part of this worldview that has a bearing on the Gaddi praxis. It presents an alternate and contesting point of view to the existing environmentalist discourse on Himalayan ecological degradation and its agents.

**KELBER, WERNER H.**

Rice University, Houston, Texas, USA

**MEMORY AND MANUSCRIPT: THE ROLE OF MEMORY IN THE  
FORMATION OF THE GOSPELS**

While memory is presently very much in vogue in the humanistic and social sciences, New Testament studies by and large have managed to pursue gospel studies without consideration of the creative force of memory. By laying out the gospels in tidy columns one next to the other we have grown accustomed to operating in a narrowly confined chirographic space which, while uncannily depopulated and barren of emotive significance, makes us believe in a world where texts exist primarily in relation to other texts. Without disputing literary relations among the gospels, this paper seeks to overcome our scholarly repression of productive memory in the formation of the gospels. To think of the gospels as works of productive memorial processes is to revive extra-textual sensibilities, and to imagine cultural tissues at once more copious and elusive than literary sources and source dependencies. Even literary sources are not processed strictly via scribal copying, but filtered through mediation of memorial arbitration, perhaps by way of compositional dictation, perhaps in terms of inventive rewriting. It will be argued that the deepest impulse driving the gospel

compositions is the memorial reconstruction of Jesus' past in the interest of the evangelist's present.

KETOLA, KIMMO

University of Helsinki, Finland

COMMUNICATION OF CHARISMA: NEO-HINDUISM IN THE WEST

Globalization means that people, ideas and goods move around the world ever more rapidly and that people are simultaneously becoming more and more aware of the emerging global connections. Religion is part of this process of increasingly rapid spread of ideas from one culture to another. During the last hundred years there has been a steady increase in popularity of Indian spirituality and religious culture in the West. Statistics have shown that ideas like karma, reincarnation, and the panentheistic conception of God have become more common at the same time as more and more Indian religious movements have come to the West. In my paper I shall focus on one of the more controversial Indian imports, namely the idea of guru or religious and spiritual authority in Neohinduism. The Western reception of the Indian ideas concerning gurus has been varied. At one extreme there is a romantic notion of authenticity and purity and in the other there is a fear of exploitation and autocratic power. I shall take a close look at some of the processes that maintain, recreate or transform the charisma of gurus in Western settings.

KIMURA, KATSUHIKO

University of Tsukuba, Japan

THE IMPACT OF WESTERN IDEAS OF NATURE ON MODERN JAPANESE RELIGIONS

KINNUNEN, TAINA

University of Oulu, Finland

THE PERFECT BODY AS A SALVATION: AN INTERPRETATION OF THE "RELIGIOUS" DIMENSIONS OF THE DEVOTED BODY-BUILDING

My presentation deals with meanings connected to the competitive body-building and passionate training for fitness on the basis of interpretive anthropology (in which the

semiotic and the phenomenological approaches are combined). The interpretive hypothesis for the empirical material is formed of the concepts of religion and subculture - the viewpoints that were selected during the preliminary examination of the subject. Thus, in my presentation I will discuss the "religious" dimensions of the extreme body-building which with a good reason can be characterized as the "ultimate meaning" (or "concern") to its practitioners. The study is based on fieldwork since 1990 in competitively oriented gyms mainly in Finland, but also in Los Angeles, with around thirty interviews. According to my interpretation, body-builders leave the profane and reach the sacred existence by gaining muscle mass and reducing body fat. The salvation of the competitive body-builder is in the heroic, godlike figure of a supermuscular perfection, whereas the fitness bodybuilder finds it in the "natural" looking hedonic figure. The postmodern culture is equalized with representation. Correspondingly, the salvation of body-building is founded on the surface of the body, thus reflecting the estheticized culture which is linked with narcissism and, paradoxically, with "urban tribalism" (M. Maffesoli) as well. The muscular body symbolizes beauty, domination and self-mastery; the overall success in our culture. But, body-builders tell they really experience the salvation, the rebirth, in their bodies. After all, the esthetics of the outer body is merged with the esthetics of the inner body; the perfect body is a sign of the perfect mind, and vice versa. According to my interviewees, Arnold Schwarzenegger is the embodiment of this.

KNOTT, KIM

University of Leeds, Leeds, UK

ISSUES IN THE STUDY OF RELIGION AND LOCALITY

This paper will explore a polymethodic and inductive approach to investigating religions through their local manifestations. It will consider how such manifestations, whether through communities and networks, material culture, ritual practice or beliefs, relate to philosophical and religious ideas about place and locality, and social attitudes to them. The pedagogical value of undertaking local studies of religions will also be discussed.

KNOTT, KIM

University of Leeds, Leeds, UK

EMERGENT RELIGIOUS IDENTITIES IN A DYNAMIC PLURAL  
CONTEXT: THE CASE OF SOUTH ASIANS IN BRITAIN

It is evident that the reproduction of Islam, Hinduism and Sikhism, three of the religions found in communities of South Asian origin in Britain, is a complex process affected by historical circumstances in the Indian sub-continent and in the colonial relationship between India and Britain. The contemporary context of this reproduction is not static either, as issues of ethnic and religious identity are discussed and played out among established and new communities in Britain. Additional contributors to the process of reproduction are public institutions (government, education, media and the mainstream churches) who assist in defining religion and religions, and in hardening the boundaries between religious groups. Individual religious communities contribute too, by processes of boundary maintenance involving conflict, competition and cooperation. This paper will bring together recent attempts to understand this reproductive process, and will seek to identify the different factors at work within it.

KOVACS, ABRAHAM

Edinburgh University, UK

IDENTIFYING AFRICAN METHODOLOGIES IN THE STUDY OF  
RELIGION

In the history of religions, Western scholarship, particularly in the social sciences, has dictated the way research on African religions has been conducted. In recent years, postmodern analyses have introduced significant methodological changes in the study of African religions, but have done so without altering the balance of power. In particular, postmodern thinking has demonstrated that no 'objective' or reified knowledge of African religious communities is attainable. This 'deconstruction' of African religion has resulted from Western self-reflection where the questions posed and problems identified are relevant exclusively to Western research interests. This perpetually restricts Africans to the role of outsiders in the academic language game until they learn to play according to the rules of scholarship governed by disciplines operating within

Western universities. The problem of the hegemony of Western research methods poses a series of questions for those committed to redressing the power relationships in academic research: 1) Can specifically African methods for interpreting the religions of Africa be identified and clarified? 2) If so, what media would be employed to convey those methods? 3) How would African methodologies interact with Western approaches? 4) How might methods in the study of religions be re-defined in the context of such a methodological interaction?

KRUGER, KOBUS

UNISA, South Africa

#### FROM RICHES TO RAGS: REFORMED RELIGION IN THE CONTEXT OF MODERN SOUTH AFRICA

Reformed religion was a major player, and in fact the dominant religion, in the formation of modern South Africa since the seventeenth century. In more than one sense, that epoch has now drawn to a close. The paper will focus on the state of local Reformed religion in the context of, and mirroring, wider socio-political and worldview changes in the subcontinent over the last one hundred and fifty years. The paper will attempt to combine a broad, multi-factorial empirical and historical analysis of Reformed Christianity with a religio-philosophical (not theological!) interpretation of the problems of and resources in this form of Christianity to play a meaningful role in future. On the basis of a model of religious change in the perspective of religious societies, the paper will focus on three areas: social structure and organisation, religious thought (Reformed theology), and ritual and liturgy. In addition to developing some methodological and theoretical ideas, the paper aims at contributing to the understanding of religious dynamics in the Southern African context.

KUYEBI, ADEWALE

University of Manitoba, Canada

#### MOTHERHOOD ACCORDING TO THE AFRICAN TRADITION RELIGIONS' SCRIPTURES: MYTHS, PROVERBS, PRAYERS, AND DAILY WATCH-WORDS

KUYEBI, ADEWALE

University of Manitoba, Canada

AFRICAN BELIEF IN CONSCIOUSNESS OF THE SOUL: A  
STUDY IN YORUBA RELIGIONS

KWENDA, CHIREVO

University of Cape Town, Rondebosch, South Africa

SACRED SPACING: AN AFRICAN PERSPECTIVE

LANEY, MICHAEL

Lee University, Cleveland, TN, USA

MOTIVATIONS FOR US CHRISTIAN WEB USAGE BY  
INTERNATIONAL RELIGIOUS WEB SITE USERS:  
IMPLICATIONS FOR INDIGENOUS CULTURES

LASKER, DANIEL J.

Ben-Gurion University of the Negev, Beer Sheva, Israel

THE KARAITE AS JEWISH 'OTHER'

Karaism is the oldest surviving Jewish sect, whose origins go back at least to the eighth century. One of the bases of Karaism is the denial of the divinity of the "Oral Law," namely the extrabiblical legal teachings which are the foundation of Rabbinic Judaism. Although Karaism never was so strong as to threaten the viability of Rabbinic Judaism, there were periods and places of great Karaite influence. Also, by its very existence, Karaism calls into question the validity of Rabbinic Judaism. It was natural that Karaism became a major target of Rabbinic Judaism. As a result of Rabbinic antagonism to Karaism, the Karaite became the ultimate Jewish "other," even in places where there were few or no Karaites at all. Today there are at most 35,000 Karaites in the world, and yet Karaism remains a foil for Rabbinic Judaism. Furthermore, "Karaite" has become a term of opprobrium in internal Jewish debates, even when the issues had nothing to do with Karaism. The paper will analyze how the Karaite became the ultimate Jewish "other."

LAURANT, JEAN-PIERRE

THE NINETEENTH CENTURY READS KABBALAH

LAWRENCE, BRUCE B.

Duke University, North Carolina, USA

**HUMAN RIGHTS AND RELIGIOUS CONVERSION BEYOND THE EAST-WEST CULTURAL DIVIDE**

I will look at two seemingly unrelated challenges: first, the challenge of providing collective economic satisfactions equivalent to individual/personal securities in the post-Cold War era. I will take as my major point of departure the stinging critique of the New World Order offered by Chandra Muzaffar (\*Human Rights and the New World Order\*), and suggest ways that Muslims and non-Muslims can cooperate in moving both the debate and the circumstance of Human Rights observance to a level of equivalence, if not equality. The second challenge is the issue of religious rights, or specifically, the right to convert non-Christians to Christianity, or non-Muslims to Islam. I will draw on evidence from two recent trips (one to Saudi Arabia, the other to Tunisia) to suggest different ways that Muslim polities are addressing the 'mandate' for openness to proselytization.

LEASE, GARY L.

University of California, Santa Cruz, California, USA

**RELIGION AND HUNTING**

An ever-growing literature, both within and especially without the field of history of religions, focuses on the relationship between religions and hunting, between spiritual development and hunting, the transcendental character of the hunt, etc. Ritual and sacrifice are the most frequently chosen thematic locations for investigating religion and the hunt, though they are certainly not the only ones (e.g. shamanism). Possible case studies might include the far northern bear cult (Gilyak), Europe (cave paintings, St. Hubertus), classical antiquity (mythic prey and predators), Pharonic Egypt, North American Aborigines (buffalo and totems), African predators, contemporary non-subsistence hunting, and the theoretical juncture of religion and hunting. Using these or other examples, papers are invited that will illuminate the ancient and contemporary links between these two primordial human activities.

LEE, WON-BUM MUAN-UP

University of Chodang, Muan-gun, Chonlanam-do, South Korea

SOLIDARITY AND REDEMPTION OF URBAN DWELLERS IN KOREA

LEHTONEN, ULLA

Oxford University, UK

MYTH, RITUAL, AND COMMUNITAS IN THE HISTORY OF RELIGIONS: A REVALUATION OF TRADITION

The paper will explore the relation between the concepts of myth, ritual and communitas in the history of religions as seen by Emile Durkheim (1912) and Roy A. Rappaport (1999) whose works have contributed to a wider understanding of the life-worlds of religion. The paper will encourage researchers to assess present knowledge and continuously redefine the object of their study, religion, in which the concepts of myth, ritual, and communitas have traditionally played a great role. As present makers of that tradition we have a responsibility to look back ad fontes and update our vocabulary through revaluation. Asking where we come from as well as where we have got so far can make the choice of direction a less haphazard one, and help us to catch visions worth pursuing in the future. And, maybe, in this process, 'the world as lived and the world as imagined... turn out to be the same world'.

LEVERING, MIRIAM

University of Tennessee, Knoxville, Tennessee, USA

SHIFTING SHAPES: MOMENTS IN BUDDHISM'S MOVEMENT FROM MONASTIC TO GLOBAL IN THE 21ST CENTURY

"In the Atomic City, For Whom Does the Temple Bell Toll?" A committee of citizens of Oak Ridge, Tennessee, home of the first atomic bombs and a present-day U.S. govt. nuclear installation, raised the money to cast a Buddhist temple bell in Japan as a sign of friendship between the citizens of Oak Ridge and those of their former enemy, Japan. Inscriptions on the bell commemorate Pearl Harbor, Hiroshima and Nagasaki. When the bell was erected on public land, a citizen brought suit for its removal as a religious symbol. Looking at all sides of this case, the paper seeks to understand the use of Buddhist symbols in the overseas Japanese movement to erect friendship bells in the lands of Japan's former enemies,



and to examine how Buddhism in new non-monastic forms is at work in these local and global commemorations.

LIEDTKE, RALPH

Bamberg, Germany

HERMETICISM AND KABBALAH IN FRIEDRICH VON  
HARDENBERG

The romantic poet and philosopher Friedrich van Hardenberg (1772-1801) called himself "Novalis" - discoverer of "new ground". New and promising for the future was the synthesis of scientific-technical thinking and esoteric philosophy in his so-called "magic idealism". As a student of the Freiburg Mining College, the first technical university of the world, Novalis was well acquainted with the scientific know-how of his time. At the same time he took recourse to western hermetism. By referring to the spiritual tradition, in his opinion the philosopher of the future ought to produce "revolutionary, progressive ideas", "ideas on a large scale". As Thomas S. Kuhn expressed it in an actual term, philosophy should create new "paradigms". With his appeal to the innovative force of ideas, Novalis was a pioneer of holistic and ecological thinking, committed to a creative and spiritual awareness of nature and technology.

LORENTZEN, LOIS ANN

University of San Francisco, California, USA

THE WOMAN/NATURE DEBATE: THE CASE STUDY OF  
CHIAPAS, MEXICO

This presentation explores many facets of the woman/nature debate, exploring the disproportionate impact of environmental degradation on women, the growth of women headed environmental movements in less affluent nations, and critical perspectives on ecofeminism arising from a particular context, that of Chiapas, Mexico.

LU, HWEI-SYIN

Institute of Ethnology, Academia Sinica, Nanking, Taipei, Taiwan

EMOTIONAL DISCOURSES IN THE STUDY OF RELIGION

This paper examines the emotional dynamics that underpin both the development of a well-known Buddhist group in

Taiwan, the Buddhist Compassion Relief (Tzu-chi) Foundation, and the ethnographer's gradual envelopment in the field as a practitioner. The author reflects upon the interactional process, which is highly charged with human sentiments, through which she works and identifies with a group of female believers. As an active volunteer member, the author is able to vividly observe the structuring forces and principles of this religious organization from the inside. While questions of "objectivity" are raised by some of her academic colleagues, the author argues for the "empathy" of the researcher with the researched. The notion of "empathy" is further addressed to the sharing of emotional expressions, dialogue, and aura, which are crucial in shaping group solidarity in this particular case. This paper will elaborate on what emotions are evoked, modified, or nurtured, with reference to the affective, cognitive, religious, and social contexts of these occurrences.

LUBBE, GJA

UNISA, Pretoria, South Africa

RELIGION-STATE RELATIONS IN SOUTH AFRICA: THE COMMISSION FOR THE PROMOTION OF CULTURAL, RELIGIOUS AND LINGUISTIC COMMUNITIES

Since the inception of a democratic state in South Africa in 1994, the official stance has been that of separation between religion and the state. With an oft declared desire for meaningful inter-action from both sides. The provision made for religious freedom in the Constitution emphasises the recognition of religion as an important component of South African societal life. Amongst the statutory bodies provided for in the new Constitution, is the above commission. Legislation in this regard has already been prepared and this body may soon be a reality. Appreciating the good intentions of the state, several concerns from the side of religion have been raised about the establishment of such a body. It is the purpose of this paper to highlight these concerns and to examine the possible consequences of the said commission.

LUCESI, BRIGITTE

University of Bremen, Germany

WHO REAPS THE FRUITS OF FASTING? WOMEN'S VRATS IN KANGRA, NORTH INDIA

The importance of vows and observances (vrats) in the religious life of Hindu women has been frequently noted by social anthropologists and historians of religions. It has been put forward that women's vrats are for the most part meant to ensure the well-being of their husbands or close kinsmen like sons and brothers. Recent studies based on personal narratives of women are emphasising another aspect pointing to the benefits women hope to gain for themselves. The present paper follows the same direction drawing on additional material: the stories women tell among themselves during certain vrats. The main examples will come from the so-called Panc-Bhism vrat (or Tulsi vrat) in the month of Karttik performed by rural women in the North Indian district of Kangra. Their stories tell about the fruits women may reap by observing this vrat. They not only mention the religious and spiritual benefits but also express in a sometimes explicit or implicit way the physical or social gains the vrats may result in.

LUDWIG, FRIEDER and DANFULANI, UMAR  
University of München, Germany / University of Jos, Nigeria  
RELIGION AND SLAVERY IN NIGERIA (JOS PLATEAU)

The effects of the slave trade and the effects of the abolition of slavery upon interreligious relations are controversial. The thesis of Walter Rodney that the transatlantic export had a negative impact of the internal system of slavery has been challenged, but also defended, P.E. Lovejoy pointed out that "one important result of European trade...was the consolidation of a distinctively non-Muslim form of slavery. Slavery underwent a transformation from a marginal feature of society to an important institution". When the slave trade was prohibited in 1807, the strategies adopted by the British government varied in different parts of the empire. Similarly, the attitudes of the different missionary societies wavered between pragmatic and fundamental attitudes. In his doctoral thesis about slavery and slave emancipation in the Gold Coast Peter Haenger proved that the traditional elites did not regard the work of the missionaries as politically dangerous, but that they recognized in the patriarchal structures of the Christian congregations a reflection of their own society. The freed slaves thought similarly and accepted the western

missionary movement as a new form of patriarchal rule. In this paper the first results of a research project at Jos University focusing especially on the experiences of the people of the Nigerian Jos Plateau shall be presented.

MACDONALD, MARY

Le Moyne College, Syracuse, New York, USA

EXPERIENCES OF PLACE AND CHANGE IN MELANESIAN RELIGIONS

This paper surveys experiences of place in Melanesia before introduction of the sweet potato, after introduction of the sweet potato, and in the era of multinational companies. It considers what responses indigenous religions and the Christianities which most Melanesians practice might offer to the incursion of multinational companies seeking mineral resources and, thereby, altering the landscape. Traditional Melanesian stories tell of relationships of people, animals, and plants within particular landscapes. They also tell of transformation of these relationships. Prior to colonial contact and missionary activity, which came to the coastal regions in the late nineteenth century and to the inland regions of New Guinea within the past fifty years, it was the responsibility of human beings to sustain their habitat by physical and by ritual work. Small subsistence societies were able to maintain a sustainable relationship with their environment even as events, such as the arrival of the sweet potato changed their life. However, with the introduction of cash-cropping, timber-getting, and mineral-extraction, land is being changed in ways which seriously threaten Melanesian understandings of life. It is suggested that in these enterprises a separation of economy from myth and ritual takes place which is found neither in indigenous Melanesian religions nor in Melanesian Christianities.

MADERA, DANIEL C.

Emory University, Atlanta, Georgia, USA

BATHING IN THE ANDES: PILGRIMAGE, TOURISM AND GLOBALIZATION IN THE ECUADORIAN ANDES

This essay will describe how an ancient pilgrimage site, the sacred baths of Baños, in the Ecuadorian Andes, is being transformed by contemporary tourism and the changes

brought by globalization. Baños is home to the Virgen del Rosario de Agua Santa, or the Virgin of Baños, as she is popularly known. Every year tens of thousands of pilgrims come to visit the Virgin from all over Latin America and beyond. While in Baños they also bath in the waters of the seven bathing complexes in the town. The mineral springs, which are said to have healing properties, issue directly from the nearby volcano, Tungurahua. Ritual bathing here dates back to the time of the Inca. I will describe how contemporary tourism is transforming traditional ritual forms. Recent years have seen a marked increase in pilgrims. I will describe how tourism is increasing the scope of ancient religious practices.

MADERA, LISA MARÍA

Emory University, Atlanta, Georgia, USA

RAINBOWS, ANACONDAS AND HOLY WATER: TRACING THE CURRENTS OF SACRED POWER IN CONTEMPORARY ECUADOR

This paper examines how the meanings of native religious symbols—in this case, symbolic representations of water as anaconda and rainbow—transform and accrete meanings as they move through distinct indigenous and Catholic spaces in the Ecuadorian Amazon and Andes. The western Amazonian water spirit, Sungui, who appears as Anaconda and Rainbow, commands the liminal world. Images in a nearby Dominican mission associate the Virgin of the Rosary of the Holy Waters of Baños with the rainbow and thus suggest her colonizing power over dangerous Sungui. Further to the west, in the Quito Andes, traditional Quichua yachajs (or shamans) draw on the dual water powers of Amazonian Sungui and the Catholic Virgin of Baños to combat miscarriage caused by the envious and malevolent Rainbow. Throughout this discussion, I explore the flexible character of symbols and the permeable nature of boundaries surrounding religious communities, their systems of belief and ritual practice.

MADERA, LISA MARÍA

Emory University, Atlanta, Georgia, USA

BRIDGING THE DIVINE: THE SACRED EXCHANGE OF RELIGIOUS OBJECTS IN ANDEAN CATHOLICISM

Throughout Latin America Catholic devotees ritually bring gifts to their patron saint and leave them at the saint's altar. As devotees leave the church, they often buy a religious souvenir as a memento of their pilgrimage. This paper examines ritual exchange in the Andean devotion to the Virgen de Agua Santa de Baños where these sacred objects serve as a bridge linking the devotee's life and home with the life and shrine of the Virgin. Photographs, objects of clothing and artistic creations serve to guide this sacred exchange between the Virgin's specific favors and the completion of the devotee's promise while, at the same time, initiating a new cycle of devotion. The paper maps out the sensuous bond between the Virgin and her devotees and thus further clarifies the character and boundaries that delimit interactions between human bodies and the body of the divine within late twentieth century Andean Catholicism.

ROBERT, MAGER

University of Quebec, Trois-Rivieres, Quebec, Canada

RELIGION IN QUEBEC'S PUBLIC SCHOOL SYSTEM: FORTY YEARS OF DEBATE

In the last half-century, Quebec has undergone profound social, political, economical and cultural changes. This traditional and religious milieu has become very rapidly a modern and secular society. The State has taken charge of the social institutions previously controlled by the Catholic Church. This resulted in a clear withdrawal of the Church from the public realm. A noticeable exception is the maintenance of a denominational (Catholic or Protestant) public school system. For the last forty years, this presence of religion in the public schools has nourished an ongoing debate opposing the partisans of Quebec's "religious identity" and those who insist on the pluralistic character of modern Quebec. This paper outlines the evolution of the debate. It shows how arguments on both sides have changed over the decades and how this evolution reflects ongoing changes in the way Quebecers perceive the role of religion in their society.

MANSIKKA, TOMAS and HOLM, NILS G.

Åbo Akademi, Åbo, Finland

PHILALETHES AND SWEDENBORG: AUGUST  
NORDEN-SKJÖLD AND THE REVIVAL OF UTOPIAN ALCHEMY

This paper aims to give a presentation of a late eighteenth century utopist, alchemist and Swedenborgian: August Nordenskjöld (1754-1792). Born in Finland, Nordenskjöld inherited his alchemical interest from his father and uncle. He worked from 1780 to 1787 as a court-chemist for Gustav III, and ended his days as a disillusioned utopist in Freetown in Sierra Leone. Despite Nordenskjöld's major role in the early Swedenborgian movement, his importance as one of the last classical alchemists (and probably the last court-chemist in Europe) has been largely neglected. The paper will discuss alchemy in eighteenth century Sweden-Finland and the maintenance of alchemy among pietists in Finland; the originality of Nordenskjöld's alchemy; his writings and their relation to Kabbalah; Eirenaeus Philalethes' *Introitus Apertus* as the main source of Nordenskjöld's alchemical and utopian views; and Nordenskjöld's fusion of Swedenborgian doctrine with alchemical tradition, alchemical (Paracelsian) prophecy and the New Jerusalem.

MARTÍNEZ, ASCOBERETA ROSA MARÍA  
Sociedad Mexicana Para El Estudio De Las Religiones (SMER),  
Mexico  
THE RELATIONSHIP BETWEEN MAN AND SACRED TODAY.  
METHODOLOGICAL APPROACH

It looks evident that Religion's current historical evolution, under a strong influence from humanistic disciplines, is taking us to an anthropological perspective of religious fact in proportion with our understanding of the sacred inserted in the self-existence of humanity. It is in this sense that I wish to present during my paper an analysis of the different ways in which the modern human establishes a relationship with what is considered divine in the western society, using as a methodological orientation the religious anthropology, and exhibit its limitations and reaches as working tool. The subjects that I will speak about are all related to the uprising new forms of religiosity, with its limits and forms in constant change, that influence the religious picture of the end of the century.

MATTOS, MARIA DE FATIMA DA

Centro Univ. Rio Moura Lacerda, Sao Paulo, Brasil

REFLECTIONS ABOUT THE IMAGE AND THE SYMBOLISM ON  
THE MANUELINA ARCHITECTURE OF THE JERONIMOS  
MONASTERY

The royal Santa Maria de Bel in the Jeronimos Monastery is the scenery for a reflection on the study of the Portuguese image and symbolism in the 15th and 16th centuries and its presence in the architecture. In this Portuguese scenery, where the middle age emerges in the Renaissance's modernity, the masterpiece became a symbol between truth and theme. Focused in the representation of King Manuel, his symbols of power as well as his strong personality traits, we search, through the iconography analyses and interpretation of some of his royal symbols, the elements that were used as a styles attribute, the Manuelino, which innovated the artistic vocabulary on national decoration, reiterating the meaning of the masterpiece, and the artistic monument as universal testimony. Considering that the image shows the study of the art history and religious, this reading is a direct way to understand a quantity of expressive shapes in a specific theme, through the representation and the historic memory of masterpiece as cultural and artistic memory.

MATSUOKA, HIDEAKI

University of California, Berkeley, California, USA

INTELLECTUALS AND JAPANESENESS: THE DISCOURSE ON  
THE "JAPANESE SPIRIT" IN WARTIME JAPAN

MAXWELL, DAVID

Keele University, UK

CATCH THE COCKEREL BEFORE DAWN: PENTECOSTALISM  
AND POLITICS IN POST-COLONIAL ZIMBABWE

The paper explores relations between pentecostalism and politics in post-colonial Zimbabwe. It analyses pentecostalism's evolving response to politics by means of a case study on one of Africa's largest and most vital pentecostal movements, the Zimbabwe Assemblies of God, Africa (ZAOGA), which claims to be Zimbabwe's largest church. The paper conceptualises the movement's changing political guises in terms of distinctive contradictions, both



developmental and transformational, which work upon African pentecostalism. Developmental contradictions are those inherent in pentecostalism and which are continually being worked out, such as the tension between voluntarist origins and an increasingly authoritarian leadership, or the tension between sectarian sources and the drive for respectability, recognition and an embrace of the world. Transformational contradictions are those which come with the making of a new era, as in the transition from the colonial to the post-colonial period. These internal and external motors of change on ZAOGA have collided and conflated to create very specific forms of politics.

MCGEE, JULIE L.

Bowdoin College, Brunswick, Maine, USA

ART THAT HEALS: AFRICA AND RITUAL IN AFRICAN AMERICAN ART

This paper examines the curative associations of African American art invoked through reference to ritual and in particular African art. What is required of a work of art to make it a "ritual object" and how does this question shape our present understanding of ritual objects? Many Black American artists have mined the growing body of visual and written knowledge of the arts of Africa and seek in its appropriation a place of reclamation and ritual. These African-inspired, American-made works offer particularly poignant points on the healing properties of the visual arts. Artists to be considered include Aaron Douglas, Renee Stout, Betye Saar, Xenobia Bailey, Winnie Owens-Hart, John Biggers and Houston Conwill.

MIKAELSSON, LISBETH

University of Bergen, Bergen, Norway

SELJA: THE RECREATION OF A SACRED SITE

Selja is a tiny island in the western part of Norway. During the Middle Ages it was an important church centre, but it lost its significance after the Protestant Reformation. Recently, Selja has started a new career as a place of pilgrimage and a visiting spot for tourists with spiritual interests. The paper will look into the various motivations and people connected

with this change, and comment on the role of legend in the process.

MILLER, HANS PETER

University of Stellenbosch, South Africa

THE COLOUR OF RELIGION AND CULTURE: THE PUBLIC  
DEFINITION OF RELIGION AND CULTURE IN  
CONTEMPORARY SOUTH AFRICA

In addition to more theoretical definitions of religion and culture, these terms are continuously being defined in public discourse. It has been argued that the dominant public definition of religion and culture in the past has been to define difference. Features of this discourse has been the polar opposites of human/not-human and civilized/uncivilized and the constructions of ethnic difference based on religion and culture. These differences were part of the conceptual framework of colonial and apartheid rule. The aim of this paper is to explore the fortunes of the public definition of religion and culture as marker of difference in contemporary South Africa. A number of options are defined and examples of divergent trajectories actualised in the current situation are discussed. The statements and positions of various political parties and social movements are analysed and classified. The metaphors developed to articulate the ways in which religion and culture have been defined in public discourse are variations on a theme with two main foci. One the one hand, religion and culture are defined as the colours of one rainbow and, on the other, religion and culture are defined as white light. In both, religion and culture function as a marker of difference. The consequences, however, vary widely because this difference is actualised in very different ways.

MINOWA, KENRYO

Aichi-gakuin University, Japan

DEBATE (RONGI) AND ORATORY (SHODO) IN ANCIENT  
JAPANESE BUDDHIST TEMPLES

MINZ, AKAY JHARIA

Ranchi University, Bihar, India

THE IMPACT OF MODERNIZATION IN TRIBAL RELIGION

The present paper deals with women's important participation in tribal religion. The Oraon (Kurukh) are one of the traditionally oriented tribal communities in India that are believed to be the earlier settlers in the central tribal belt known as Chotangapur. The Oraon observe animism and polytheism in which they worship nature and spirits. The women are given secondary positions in tribal religion. They are not permitted to perform any religious ceremonies although the women prepare the worship place and all the materials for rituals. Though they have an important status in their community and major role to play in socio-religious rites like marriage ceremonies.

MIYAMOTO, YOTARO

Institute of Philosophy, University of Tsukuba, Japan

THE NATURE OF LIFE AND THE LIFE OF NATURE IN  
JAPANESE RELIGIONS

MOLNAR, ATTILA K.

Eotvos Lorand University, Budapest, Hungary

THE CONSTRUCTION OF THE NOTION OF RELIGION

The paper focuses on the construction of the notion of religion in the 16-17th century. this word was firstly used by lay people dealing with worldly affairs, such as Machiavelli, Bodin. The spread of this word was parallel with the spread of another new word, "politics". The notion of religion was taken from Latin republican thinking and it was interpreted from a sceptical and public policy/ peace point of view. As a result of denominational wars, from this beginning, the notion of religion undervalued the dogmatical differentions, and it emphasized its moral content. Religion was meant as an important control in sake of civil peace. "Religion" became the self-dfinition of religious people in the 17th century, and, of course, later it assimilated different other meanings as well. The paper analyses the creation of the notion of religion, and it emphasis that the notion of religion was created and used originally from the point of view of civic peace.

MONAGHAN, PATRICIA BRIGID

GODDESS, ABBESS, EARTH-TENDER

This paper looks at a recent revival of the cult of the Celtic goddess/Christian saint Brigid at Kildare, Ireland, using participant observation and intensive qualitative study of individuals involved in the revival. A number of folk traditions connect Brigid, an alleged historical abbess and a Celtic goddess, with the feast of Imbolc, the end of the Irish winter: Bidy Boys (cross-dressed celebrants who demand tribute to avert disorders), the brideog (a dolly made of potatoes and straw), the brat bridghe (a cloth on which the goddess/saint is said to walk on the night of Imbolc Eve), the Bridget cross (plaited rushes in a swastika design). After falling into disuse over the past thirty years, these rituals were re-introduced to the area in 1993 by the Sisters of Saint Bridget, an order which claims descent from the Christian saint, who in turn was said to have adopted Celtic sacred rites. The Celtic goddess was triple (smith, poet and healer). The Brigandines similarly describe their saint as having three functions: she remains a poet, but smithcraft is redefined as forging peace, and healing is defined as ecological and social healing. In rituals which invoke Brigid as both goddess and saint, these nuns employ the vocabulary of "Celtic spirituality," arguing that Brigid links the pagan past of Ireland, with its strong nature sensibility, with the ethical challenges of Christianity. Invoking Brigid as "earthtender," the Brigandines and their followers, the Corde Bridghe, have raised ecological consciousness in the Irish midlands, offering a model of how a syncretic religion can link religiously conservative and more liberal or radical elements of a community.

MONAGHAN, PATRICIA  
BRIGIDÍS FIRE: CELTIC CHRISTIANITY AND SACRED LAND IN IRELAND

In 1993, Catholic nuns of the order of St. Brigid (Brigidines) relit the sacred fire in Kildare, site of an ancient Celtic Christian monastery and, even earlier, a Celtic sanctuary of the goddess Brigid. The nuns' action, taken as part of a yearly ritual to St. Brigid which is based in the pagan-Celtic calendar, has ignited a national Brigid revival which is, in turn, tied in to the resurgence of what poet-priest John O'Donohue defines as "Celtic Christianity." This earth-based Christianity does not deny--indeed, emphasizes--its

connection to earlier paganism. As part of this revival, old rituals such as the plaiting of Brigidís crosses have been revived, while at the same time bonds are being forged with ecological activist groups to preserve ancient sacred sites like the Kildare holy wells.

MOOSA, EBRAHIM

Stanford University, California, USA

MYTH AND REALISM IN ISLAMIC LAW

MONTERO, PAULA

University of Sao Paulo, Sao Paulo, Brazil

CHRISTIAN MISSIONS IN AMAZONIA

Thought of as phenomena of the colonial past, the Christian missions are still one of the most important civilising activities, primarily in regions like Amazonia, whose fate is still somewhat undecided from the territorial, political and economic viewpoints. Our proposal seeks to analyse, firstly, the missionary work currently being undertaken by Catholics and Protestants in indigenous areas of Brazilian Amazonia. From an anthropological perspective, we hope to gain an understanding of the symbolic and material mechanisms involved in the meeting of different cultures, when this is instigated by a Christian mission. To achieve this, we will discuss the religious principles that guide the missionary work and the impact on the belief system and social organisation of indigenous groups that are non-Christian or have only recently been Christianized. Secondly, from the historical perspective, the role played by the missions will be analysed in the widest context of the relationships between the state and the Catholic Church in the countries of Hispanic Amazonia.

MORIER-GENOUD, ERIC

State University of New York at Binghamton, USA

EVANGELICAL AND PENTECOSTAL CHURCHES IN

MOZAMBIQUE: ORIGINS AND PRESENT DEVELOPMENTS

The historiography on Mozambique has been, and remains, silent about evangelical and Pentecostal churches. Yet there has been an evangelical presence in the country since the beginning of the century and there has been a literal

explosion of pre-millenarist movements and institutions since the early 1990s. Considering this, it is time to lay down some basis for the history of these churches and for an understanding of their present nature and the pattern of developments. This is what this paper will attempt by dealing more precisely with the following questions: (a) Where does the movement come from? (b) What does it build on? (c) What is the pattern of the present developments? (c) Is this phenomenon a replica of what is going on elsewhere in Africa?

MORGAN, DAVID A.

Valparaiso University, Valparaiso, Indiana, USA

THE VISUAL CULTURE OF ETHIOPIAN PROTESTANTISM

Attention to Christianity in Ethiopia and its material culture is almost without exception focused on the Orthodox tradition. Yet the growth of Protestant Christianity in Ethiopia over the last dozen years has been dramatic. This paper examines the visual culture used by Ethiopian Protestants and compares its visual piety with the role of mass-produced images in American Protestantism in order to begin to understand the importance of the global visual culture of Christianity today. "Visual media and the history of Christian missiology: framing the research of local appropriations of global visual culture. This is a methodological reflection on the study of the global diffusion of religious visual culture as a means of learning more about the role that the visual arts have played in the history of Christian enculturation. The paper explores a heuristic taxonomy of visual forms of appropriation and proposes a model for a future research project. The aim is an open conversation on how best to conceptualize such research, how to conduct it, and how to learn more about the sites and resources available to students of the visual culture of religions. (N.B. Title supplied by editors)

MOURA-SILVA, ELIANE

UNICAMP, State University of Campinas, São Paulo, Brazil

SPIRITUALIST LITERATURE AND RELIGIOUS IMAGINARY IN CONTEMPORARY BRAZIL

Spiritualism in Brazil has an intensive literary movement. During the development and organization of this Allan

Kardec doctrine since the second-half of nineteenth century in Brazil books are very important. The spiritist doctrine is diffused through reviews, articles and books above all works produced by a medium, a special person with ability to perceive the spirits of the dead and reproduce their messages from the beyond. It is the psychographic literature that produces romances, philosophy, history, science, self-help. One of the most important writers is Francisco Candido Xavier (1910 -) who has published more than 400 books and sold about 30 millions of exemplars in diferent languages. The consideration of this kind of Brazilian spiritual literature and religious imaginary is the paper's purpose.

MUBASHSHIR, DEBRA WASHINGTON

Beloit College, Beloit, Wisconsin, USA

RETURNING HOME: AN AFRICAN AMERICAN'S TRANSITION  
TO ISLAM FROM CHRISTIANITY

In recent years, Islam has surpassed Judaism as the second largest religion on the North American continent. Analysts project that the American Islamic population will reach 8 million by the year 2000. While Muslims in the United States represent communities of both ethnic and cultural diversity, the emergence of the faith as an accepted religion is due in large part to its growing number of African American adherents. Islam has a long history on North American soil and among African Americans. Individuals of African ancestry brought the faith of the Prophet Muhammad to America, possibly as early as 929 when trading voyages transported African Muslims from Spain and Africa to a "strange and curious land." Muslim migration to the US -- both voluntarily and by force -- continued during the Atlantic slave trade. Scholars such as historian Marc Ferris argue that as much as 33 percent of all Africans bought and sold during the four centuries of slavery in the US were Muslims. During the ensuing period, individual African Americans practiced Islam but no formal religious structure emerged until 1913 when Nobel Drew Ali began to preach a "recovery of the awareness of Islam." Today, between 1.5 and 4.5 million African American Muslims practice their faith in at least seventeen distinct communities. These believers, many former Christians, comprise the single largest Muslim group in America. Little has been written on their history, outside of

scant research on the Nation of Islam or its leaders. Much less is known about the "transitioning" of African American Muslims to a faith that has been so intrinsically woven into the fiber of their religious heritage. This paper is the story of one such journey.

MUCK, TERRY C.

Austin Presbyterian Theological Seminary, Austin, Texas, USA  
 RELIGIOUS ADVOCACY AND BUDDHISM: TEACHING  
 TEMPERED BY ANATTA

As one of the three great "missionary" religions of the world, Buddhism has long been one of the more obvious exemplars of the developing history of religion category called religious advocacy. In response to the Buddha's command to go and teach the dharma, Buddhists early and late have advocated Buddhism in Asia, the Far East, Europe, and the Americas. Buddhist advocacy has been distinguished, however, by two key teachings of Gautama Buddha, teachings that may be summarized under the headings, anatta (or no-self) and ehi passako (come and see). This paper will examine the hypothesis that these two teachings have enabled dhatus (Buddhist missionaries) to advocate Buddhism with rigor and commitment, while at the same time recognizing a common human "anthropology" and solidarity.

MUKONYORA, ISABEL

University of Zimbabwe, Zimbabwe  
 THE WILDERNESS CHURCH: MARGINALITY AND PROTEST IN  
 THE MASOWE VAPOSTORI MOVEMENT

This paper tries to address questions of marginality and protest as they are expressed in the religious language among the Masowe Vapostori, a large new religious movement in southern and central Africa. Against the background of observations made at the World Council of Churches held at the University of Zimbabwe, Harare in early December 1998, I propose to highlight first the difference between ideas which have shaped the African understanding of Christianity among missionary founded churches and the ideas of marginality which have contributed to the identity of Masowe vapostori as a 'wilderness church'. For a start the founder figure's biography highlights a struggle with modernity leading to a



religious response. I suggest that Masowe followers continue to have similar struggles 60 years later. Not only are the majority of Masowe vapostori semi-literate, like their founder, they are ambivalent towards literacy and associated benefits which would help them rise up the social ladder and become more like Christians in mainstream society.

MULLEN, EVE L.

Temple University, Philadelphia, Pennsylvania, USA

ACCULTURATION: THE TIBETAN BUDDHIST DIASPORA IN NORTH AFRICA

MUNDA, SATYA NARAYAN

Ranchi College, Ranchi University, Ranchi, INDIA

THE ROLE OF SARNA (PRIMITIVE) RELIGION FOR THE SURVIVAL OF NATURE AND ANIMAL KINGDOM IN JHARKHAND

Tribal people of Jharkhand are the older inhabitants of Jharkhand and are indigenous. By nature and religion, they are co-operative, collective, and wish to preserve nature and the animal kingdom. Traditionally they worship forests, hills, rivers, valleys, plateaus, hollows, water depths, caves, drains, trees, fruits, flowers and other natural things. The main objective of this study is to highlight their traditional socio-economic, cultural-religious, educational, organisational activities of these people and also to highlight the salient features of their religion beliefs and functions which attract human beings to protect nature. Due to Cultural - Religious contact and change, gradually they are going to forget the primitive concepts, which will hoary (smoky) the Sarna (primitive) religion and culture. So, there is need to highlight Sarna (primitive) characters and Sarna (primitive) religion for the society, culture and animal kingdom.

MURKEN, SEBASTIAN

University of Trier, Bad Kreuznach, Germany

THE PSYCHOLOGY OF PRAYER RECONSIDERED: A CHALLENGE FOR RELIGIOUS STUDIES

MWAKIAMAKO, HASSAN

University of Cape Town, South Africa

## LEADERSHIP AND GOVERNMENTALITY IN THE MUSLIM COMMUNITY IN KENYA DURING COLONIALISM

MWAURA, PHILOMENA N.

Kenyatta University, Nairobi, Kenya

### WOMEN EVANGELISTS AND THEIR USE OF MASS MEDIA IN AFRICAN INSTITUTED CHURCHES

Christian Churches have always used a variety of media to communicate the message. They have used the living spontaneous media with which people communicate by word of mouth, dance, song, drama, prayer, gestures etc and the technological media both print and electronic. The electronic church has been criticised for manipulating listeners and viewers just like the secular media. Nevertheless, there is no denying the great advantages of technological media in drawing attention to people's needs, identifying remedies and empowering them to find solutions to their problems. In Africa, the mainline churches have been using the media to educate, inform, evangelise, sensitize and create awareness on issues of social-economic justice, human rights and poverty. The question then arises to what extent have African Instituted Churches used the mass to evangelize and minister to the needy, suffering and wounded in their midst? To what extent do women evangelists in these churches access the media and to what purpose do they employ it? This paper investigates the access to and employment of the mass media by women evangelists in African Instituted Churches in the Kenyan cultural context. It focuses on two women led churches, Jerusalem Church of Christ an African indigenous church founded by prophetess Mary Akatsa and the Evangelistic Ministry of Margaret Wanjiru, a neo-pentecostal indigenous African church. The study compares two approaches to evangelization in the city of Nairobi, one drawing heavily on indigenous media (verbal, use of language, proverbs, gestures, song, dance, clapping, drama etc), as well as modern technology (use of public address system, video and photographs), while the other relies heavily on print and electronic media to reach her audience.

JAYAVIDHYA, N.

Tamil University, Tanjore, Tamil Nadu, India

**BHAKTHI CULT THROUGH MUSIC IN HINDUISM - A STUDY OF JAYAVIDHYA NARASIMHAN**

The origin of the cult of Bhakthi in Hinduism is shrouded in mystery. It is an indigenous growth in India suited to its genius and culture. The cult of Bhakthi blossoms forth in the Epics and Puranas and later in devotional literature. The contribution made by music to Hinduism needs to be noted. The theory of Sonic creation conceives of absolute sound as Nada Brahman, from whom all sound emanates. Music is declared an element in the worship as God by the Agamas. And temples use music as part of the ritual. They teach the singing of the names of God as the way to salvation. They refer to the nine kinds of Bhakthi, ie. SRAVANAM, KIRTANAM, SMARANAM, PADASEVANAM, ARCHANAM, VANDANAM, DASYAM, SAKHYAM AND ATMANIVETHANAM, KIRTANAM is one way of approach to God. Those who take to music are declared to be the body of Vishnu. It is even asserted that music excels all other forms of worship of god. Thousands of sacred songs whose sahyas are mere doxologies and panegyrics have been composed by singing them (kirtana) or listening to their paper deals with the Bhakthi cult through music in saivism and vaishnavism.

**NAKAMURA, KOJIRO**

Obirin University, Tokyo, Japan

**ISLAMIC REVIVALISM IN THE MIDST OF GLOBALIZATION****NEL, PHILIP JOHANNES**

University of the Orange Free State, Bloemfontein, SA

**SOCIAL JUSTICE AS RELIGIOUS RESPONSIBILITY IN NEAR EASTERN RELIGIONS: HISTORICAL IDEAL AND IDEOLOGICAL ILLUSION**

The historic evidence and the nature of these edicts of social reform will be treated comparatively with a view to their religious motivation and historical impact on society. Special attention is devoted to Old Babylonian, Neo-Assyrian and Israelite evidence. The comparative discussion will focus on the ambivalence between the religious and ideological ideal to promote societal justice vis-à-vis the historical reality of continuous social and political violation of justice. Finally, the question as to the legitimacy of religious motivation of social

justice is addressed with reference to the current debate regarding socio-economic redress.

NEVILLE, ROBERT

Boston University, Boston, Massachusetts, USA

THE COMPARATIVE RELIGIOUS IDEAS PROJECT OF BOSTON UNIVERSITY AND ITS CONTRIBUTION TO THE HISTORY OF RELIGIONS

The Comparative Religious Ideas Project was a seminar composed of historical specialists in specific traditions of Hinduism, Buddhism, Chinese religion, Judaism, Christianity, and Islam, as well as generalists in philosophy, comparative theology, history of religions, and sociology of knowledge. Over a four-year period it studied the comparative categories of the human condition, ultimate realities, and religious truth, analyzing the ways elements in each of those traditions specify them, and developing hypotheses about how they compare. Three volumes on these respective topics will soon appear. The philosophical basis of the Project is a theory of omparative categories as having three moments: a vague form that allows all the items to be compared to be specifications, the actual articulation of the specifications, and the drawing out of comparative hypotheses that make the categories concrete cross-cultural religious ideas. The virtue sought by this conception, both as a hypothesis about the nature of comparison and as a method for organizing collaborative research, is that each stage of the discussion be vulnerable to correction in appropriate ways. In this respect, the conception of comparison is a contribution of the pragmatic tradition in philosophy, to be set alongside approaches through phenomenology, anthropology, history of religions, and other disciplines. The philosophical conception of comparison will be explained in detail and illustrated with reference to the work of the Project.

NEVO, JOSEPH

University of Haifa, Haifa, Israel

ISLAM IN JORDAN: THE ROLE OF PROFESSIONAL ASSOCIATIONS

This paper seeks to analyze and explain the 'Islamization' of Jordanian society following the Islamic Revolution in Iran

and particularly since the process of democratization that began in 1989 and gave new impetus to the impact of Islam on society. Freedom of expression was then enhanced and open the way to the emergence of numerous publications, inter alia on Islamic affairs; it also resulted in democratic general elections in which Islamic groups and individuals won an impressive number of seats in the Parliament and some even served as cabinet ministers. The paper focuses on the Islamic impact of the major professional associations in Jordan, whose leaderships are either controlled or influenced by Islamic activists. An attempt is made to find out whether this circumstance influences the professional and general policy of the associations. It is asked if those leaders constitute agents for the 'Islamization' of their constituencies, and if this phenomenon is uniquely Jordanian.

NIEHAUS, INGA AND GUNTHER, URSULA

University of Hamburg, Germany and University of Cape Town, South Africa

CIVIL SOCIETY AND ISLAM DURING THE TRANSITION  
PROCESS IN SOUTH AFRICA

NIEHAUS, ISAK

LUSTFUL WITCHES : SEXUALITY AND WITCHCRAFT IN THE  
SOUTH AFRICAN LOWVELD

NISHIMOTO, TERUMA

Musashino Women University, Tokyo, Japan

THE CURRENT STUDY OF CHINESE BUDDHISM IN JAPAN

NKRUMAH, GAMAL GORKEH

Al-Ahram Weekly, Cairo, Egypt

FROM PEACEFUL ACCOMMODATION TO FORCEFUL  
INTEGRATION: THE POLITICS OF JIHAD IN SUDAN, 1989-1999

Arab-Muslim early movements into Sudanese plains had been accompanied by a slow, uneven and peaceful spread of Islam in Sudan. Gradually Arab-Muslims groups penetrated social and political hierarchies until early Muslims Sultanates were established in the sixteenth century. British colonialism (1898-1935) slowed down the full integration of Southern areas beyond the Savannah belt and thereby prevented the southwards expansion of both the Arabic language and of

Islam. After independence in 1956, the ruling Arab-Muslim groups in the North went on imposing a more-or-less mild version of Arabization and Islamization on the non-Muslim peoples. In response to marginalization and inequalities a resistant movement emerged in the South fighting for cultural, political, and regional autonomy. However, developments in the 1970s and 1980s changed the peaceful, accommodative nature of Islam to a vocal, more assertive, aggressive, militarized form of Islam in the 1990s. Consequently, the nature of the civil war changed from a classical war of a resistant movement fighting a central government, to a war taking a religious twist and a messianic turn. It is a war characterized by a Northern-based "Islamic militarism" with an ideological drive southwards to forcibly integrate the South into an Islamic polity. As a result, the South that was for the people in the North so distant in the past suddenly turned into a present reality, a field for jihad (holy war) and a gate to martyrdom and to paradise. Religious war flared up, extending the frontier of Islam beyond the Savannah belt into the South and beyond. Using an interdisciplinary approach, this paper examines the nature of this transformation in the text and texture of Islam. How are non-Muslims in the South, Nuba Mountains and the Blue Nile responding to advocacy of militarized version of Islam? Is religious war inevitable in prevailing circumstances? What are the material and ideological forces behind the religious war in Sudan?

NOORMOHAMED, TALLEB

Oxford University, UK

AMERICA'S ISLAM: THE CONSEQUENCES OF MUSLIM  
POLITICAL ENGAGEMENT

The United States is now the home of 6 million Muslims - more adherents than can be claimed by American Jewry. This study examines, with particular reference to South Asians, the way in which Muslim political engagement has become a reality. It builds an understanding of the methods used by Islamic organizations to advance political agendas, examines the emergence of the Muslim political candidate, considers the way in which Muslim communities mediate across cultural lines, and the socio - economic motivations for Muslim participation. With this foundation, implications and

long term consequences become clearer, as does the reality of a very permanent Muslim presence in the United States. As major players in this community, South Asian American Muslims must deal with questions of nationality, integration and comfort as they become part of an active Muslim political force, in which the Islamic identity forces other identifiers to be set back to advance a collective agenda. By understanding their push into the public sphere, broader conclusions may be drawn about other Muslim and ethno-religious communities.

NTLOEDIBE-KUSWANI, GOMANG S.

University of Botswana , Gaborone, Botswana

### TOWARDS A WORKING DEFINITION OF RELIGIOUS EDUCATION IN BOTSWANA

John Hick's interpretation of religion closely reflects the argument that 'a religious phenomenon will only be recognised as such if it is grasped at its own religious level', not as theology, psychology, anthropology, sociology, linguistics or art [Eliade, 1959]. However, the various forms of religion make it difficult to work out a single, universal and adequate interpretation or definition that can easily help us grasp religion as religion. As a result, Hick employs Wittgenstein's idea of 'family resemblance concepts', something similar to Ninian Smart's dimensions of religion/ sacred, as a framework for a working definition (or interpretation) of religion. By a 'working definition', James Cox, means a definition that guides the student of religion to identify data within human structures that might properly be included under the general heading of religious studies. This paper seeks to use Botswana as its case study in order to find out how the concept 'religion' is understood to an extent of including it in the curriculum. The paper intends to trace the history of the teaching of religion in Botswana. It will investigate how religious and educational a religious curriculum can be understood. I will also like to establish how the curriculum is as academic as other subjects and how does the teaching of religion contribute in the national development. Further, the paper will explore new methods for the teaching of the subject. The investigation will cover all levels of schooling that have religion as part of their curriculum. These levels are primary, secondary (junior and senior), and tertiary (colleges and the university). This will be

achieved by a critical survey of the syllabi/curricular used at these levels, and any other related information. Lastly, the paper's findings will be used to propose a working definition of religion for schools, particularly, in Botswana and generally in Southern Africa.

**NUGTEREN, ALBERTINA**

Tilburg University, the Netherlands

**NAVAKALEVARA RITUALS: THE PERIODICAL RENEWAL OF THE WOODEN TEMPLE STATUES AT PURI (INDIA) AS AN ILLUSTRATION OF INTRARELIGIOUS PLURALISM**

The temporary renewal of the wooden temple statues at Puri (India) as an illustration of intrareligious pluralism. Every twelve to nineteen years the wooden temple statues of Jagannath, Balarama and Subhadra in the famous Jagannath temple at Puri are replaced by new ones. Very elaborate and partly extremely secret rituals are prescribed for this. In these rituals there is an intriguing cooperation of royalty, brahmin priests and tribal temple functionaries. Every action in the month-long process (such as the search for the sacred trees, the forest-sacrifice, the transport of the logs, the carving of the statues, and their final consecration) is well-defined. The whole procedure is a unique blend and living history. Elements of tree worship, tribal wooden pillar-deities, royal power-politics, epic and even Vedic associations, popular Sivaitic and Visnuitic cults, and Orissan state history all go together to form an intrareligious whole that is both strikingly archaic and very much alive.

**NUMBERS, RONALD**

University of Wisconsin, USA

**CREATIONISM IN THE 20TH CENTURY: AN INTERNATIONAL PERSPECTIVE**

Although made in America, scientific creationism, unlike the antievolution movement of the 1920s, has become a truly international phenomenon. During the last third of the 20th century so-called creation scientists have successfully carried their message not only to the English-speaking world of Britain (where they captured and renamed the Evolution Protest Movement), Australia (where they established their largest beachhead and scored their most impressive victories



outside of the United States), New Zealand (where they proved especially successful among the Maori), Canada, and South Africa but to such locales as Korea (with a large creationist society) and Turkey (where the ministry of education translated and distributed creationist texts to every science teacher in the public schools). This paper explores the reasons behind this unexpected development.

NYAMWERU, CELIA

St. Lawrence University, Canton, New York, USA

RELIGION AND NATURE IN AFRICA: THE SACRED GROVES OF THE MIJIKENDA PEOPLE, KENYA

The indigenous belief system of the Mijikenda peoples of Coastal Kenya includes belief in the sacred nature of forested areas known as kaya or makaya (plural). The kaya forests are abandoned settlement sites, believed to be the original homes of the nine Mijikenda groups. Their sacred status is reinforced by the presence of buried charms or mafingo, essential to the material and spiritual well-being of the community. Today about 60 kaya forests exist, covering a total area of about 4000 acres. They are under increasing risk of being cleared or degraded by people who need farmland, land for settlement, for residential and tourist developments, or for fuel wood and lumber. As the indigenous religion is increasingly weakened by the influence of Islam, Christianity and the modern secular Kenyan education system, so the sanctions that protected the kaya forests from destruction are eroded. In this paper reports on the results of the researcher interviews and questionnaires administered to adults and children in several villages lying close to kaya forests. It will show (1) what people consider the spiritual, cultural and material value of the forests to be, (2) what sanctions people still believe in that control use of and conduct within the kaya forests. I will also outline the rituals that are still carried on within some of the kaya forests, as they have been described to me by the elders, who are in charge of kaya affairs. In conclusion I hope to evaluate the extent to which these belief systems can serve as the foundation for a policy of kaya conservation, given the strength of the forces that are currently working towards destruction of the kaya forests.

NYE, MALORY

University of Stirling, Stirling, UK

**RELIGION, POST-RELIGIONISM, AND RELIGIONING:  
RELIGIOUS STUDIES AND CONTEMPORARY CULTURAL  
DEBATES**

In this paper I examine some of the ways in which recent anthropologists have sought to question some of their basic disciplinary assumptions with regard to the 'culture concept', particularly by putting forward strategies of 'writing against culture' or by writing culture in more dynamic terms (as cultural or culturing). This insight, which is relevant in itself to the contemporary study of religion, can be extended to a re-evaluation of the 'religion' concept, which I suggest could be reconstructed in terms of practice theory as religious practice or religioning. By conclusion I argue that to maintain its relevance within the broad field of contemporary humanities scholarship, the discipline of religious studies needs to align itself more clearly (theoretically and methodologically) with the dynamic interface between the approaches of cultural anthropology, cultural theory, and other 'postmodern' theoretical discourses.

NYITRAY, VIVIAN

University of California, Riverside, USA

**GLOBALLY ENGAGED BUDDHISM FOR THE 21ST CENTURY?**

The paper will highlight the international work of the Tzu Chi Buddhist Compassion Foundation to illustrate and problematize several trends in contemporary Buddhism: (1) the shift from local to transnational modes of action; (2) the vigor of lay involvement; and (3) the purported "feminization" of Buddhism.

O'DONNELL, NEAL

University of Cape Town, South Africa

**THE CHANGING FACES OF GOD AND THE WORSE-MAN, AS  
SEEN THROUGH THE EYES OF MASLOW, AND ERIKSON, AND  
PATANJALI**

In this paper I pick up on the phenomenon of reification of ritual through history where the contemporary god of economics insists on a ritual of purchase of life "assurance" and medical "aid". I examine possible reasons for this in

terms of Abraham Maslow's theory of peak experiences and an aspect of his Hierarchy of Needs in which I find that a transition from a sense of security to that of belonging has through history been problematic. Then I look to Erik Erikson for reasons for this and find that a basic sense of trust has been missing in religion and society over the centuries. Finally in view of the the relative inability of religion and psychotherapy to address these aspects I return to the 2nd century BCE Indian sage, Patanjali, for guidance, focusing on the first two sections of his yoga-sutras.

O'GRADY, KATHLEEN  
AU COMMENCEMENT, S'IL Y A JAMAIS EU UN  
COMMENCEMENT: MONIQUE WITTIG AND THE  
CONSTRUCTION OF RELIGIOUS HERITAGE

There can now be said to exist a tradition of self-conscious "feminist criticism" in religious studies that spans more than three decades and has taken a variety of forms. What remains largely unexamined in the corpus of this critical work, however, is a strand of feminist theory known as, "lesbian separatism." Just as feminism has remained ghettoized in traditional religious studies, largely understood as a performance by women for women, so lesbian writings have been castigated to the sidelines and understood to have no bearing on the discipline and its adherents as a whole. In my paper, I would first like to address the exclusion of lesbian writings by feminist critics of religion and argue for their necessary inclusion in any comprehensive critique and transformation of established religious discourse. Secondly, I will provide an examination of two works by the lesbian writer, Monique Wittig: *Across the Acheron* (Virgile, non, 1985) and *Lesbian Peoples' Material for a Dictionary* (Brouillon pour undictionnaire des amants, 1975) and demonstrate that these texts offer a significant contribution towards a radical re-examination of Judeo-Christian religious structures.

OKEMWA, PACIFICA F.  
Kenyatta University, Nairobi, Kenya  
THE MAKING OF MEN AND WOMEN AMONG THE ABAGUSII  
OF WESTERN KENYA

OKUYAMA, MICHIAKI Nanzan Institute for Religion and Culture,  
Nanzan University, Japan  
APPROACHES EAST AND WEST TO THE HISTORY OF  
RELIGIONS

In Japan recently, new overviews for the comparative study of the history of religions have been presented. Taking into account the plurality of Japanese religions, religious studies scholar Yamaori Tetsuo has reevaluated the theories of the history of Japanese religions. Umesao Tadao, a leading ethnologist and scholar in the comparative study of civilizations, reviews the historical phases of religions East and West on the Eurasian continent with his theory of the "hypothesis of phasic correspondence." Murakami Yasusuke, a theoretical economist with expertise in Japanese history, studies the encounters between a nomadic society and an agricultural society in the light of Robert N. Bellah's theory of religious evolution to give insight into the origin of "historic religions." Another religious studies scholar, Shimazono Susumu, attempts to revise Bellah's theory both with a new framework on salvation religions and with an original understanding of "New Spirituality Movements".

OLUPONA, JACOB K.  
University of California, Davis, USA  
SACRED COSMOS: THE MEANING OF PLACE IN YORUBA  
RELIGIOUS TRADITIONS

OMAR, NORITAH  
Indiana University, Bloomington, Indiana, USA  
THE METAPHORICAL FUNCTIONS OF RELIGIOUS  
NARRATIVE: AN AGENT OF CHANGE IN HUMAN  
EXPERIENCE-PAST, PRESENT, AND FUTURE

This paper explores the meaning-making process of interpreting the human experience: thus looking into the psychological changes (fear, anxiety) that take place in the recitation of religious narratives based on the experiences of a five year old American girl, a Somali spiritual leader, and of an Asian, the researcher. The process is demonstrated by using Milton H. Erickson's three-step healing process, usually comprised of utilization of symptom approach, trance, and metaphor (Mills & Crowley, 1986). The spiritual leader

believes that narratives in the Quran can alleviate physical and psychological problems as well as deepen one's understanding of self. The narrative about a Prophet in the cave has led the five-year-old's emotion and subconscious to create meaning relevant to her and free her from loneliness, and the researcher witnessed the Quranic narratives alleviate the emotional distress of some female students. The experiences described suggest religious narrative as potential passage to reshape our future and present experiences and belief systems.

OMWEGA, ASENATH, and WANYAMA, JACOB

Kenya

### THE SACRED MOUNTAIN OF THE SAMBURU PEOPLE

In most African traditional religions, mountains are often among the sacred sites for special religious rites. This is certainly true for the Samburu, a nomadic pastoralist community in northern Kenya. The Samburu believe that their god resides on top of Mount Nyiro and the mountain is his seat. Most of their sacrifices are offered at a designated area on top of Mount Nyiro. Mount Nyiro is one of the few areas with indigenous forest remaining in Samburu District. Although it is now a gazetted forest area under government protection by the Forestry Department, this mountain has been protected, for centuries, by the Samburu people because of its religious significance to them. In addition to the religious significance of Mount Nyiro to the Samburu people, this mountain has also been protected for other reasons. As a source of springs, this mountain like Mount Nyiro and its surroundings form one of the dry season grazing areas. The mountain is also a fort for the Samburu and their livestock during raids from the neighbouring tribes. Apart from the sociocultural and religious values of Mount Nyiro, this relatively small ecosystem has high biodiversity value that is of special significance to pastoralist communities. Information so far obtained from an ongoing ethnoveterinary research and development project in Samburu by ITDG Kenya has shown that Mount Nyiro is an important source of plant materials used for ethnoveterinary purposes. Through validation, conservation and propagation of these plants, the project is expected to enhance the conservation of the environmental resources of Mount Nyiro. This paper demonstrates that the

religious beliefs of the Samburu have been instrumental in the protection of the fragile ecosystem of Mount Nyiro and its valuable plant resources.

**ORAON, KARMA**

Ranchi University, Ranchi, India

**THE CHANGING ASPECTS OF TRIBAL RELIGION IN  
CHOTANAGPUR**

Tribal Society is of a composite character owing to the gradual interactions of different religious elements amongst the Oraon, Munda, Ho, Santhal, Kharia and many other tribal groups. On the other hand, the non-tribal religious beliefs and practices have tremendous amount of impact due to interactions of different cultural and religious traits with those of Tribal's and similarly many primitive practices, taboo and beliefs of Tribal Society entered the Hindu Pantheon and converted the Anthropomorphic Hindu into icon and fetish worshippers though their faith in or conception of one god remained unchanged. Among the tribes, the Oraon hold the Dravidian Socio-linguistic, cultural and religious practices have common footings with the Austric groups, have gained an enriched common essence and pursuits of religious life. Thus tribal religious traditions, trends and transformation give rise to a continuous process of change both from within and outside. The present paper will have a detail and elaborate account of the study of the Silent features of Tribe Caste-Contimuum, which are responsible for change of Tribal Religious life to a considerable extent in Chotanagpur.

**ORAON, P. C.**

Research Institute, Morabadi, Ranchi, Bihar, India

**SIGNIFICANCE OF SARNA IN ETHNIC GROUP OF TRIBAL  
BIHAR INDIA**

This paper has been written to emphasize the religious importance of the Sal tree (*Shorea Robusta*) in the life of ethnic group of Tribal Bihar. This tree has a stronghold in the worship of nature in the tribal communities of proposed Jharkhand state in Bihar (India). The different ethnic groups of proposed Jharkhand state worship the almighty God in the form of Brahma or Sarna. They believe in one God and in his omnipresence. Through their worship to nature they believe

that homage is paid to the God Dharmesh (Supreme God of the Oraon Tribe), sing Bonga (supreme God of Munda Tribe). Their religious theories have never been documented however their tradition of worshipping sarna and of nature is continued, unchange over the years.

ORYE, LIEVE ELVIRE RENÉE

University of Ghent, Ghent, Belgium

A MISSING LINK IN THE STUDY OF RELIGION: RELIGION AS 'LEARNING TRADITION'

Often a difference is pointed out between learning about (a) religion/scientifically studying it and learning from (a) religion/being religious. The argument that a form of 'learning from' is crucial to arrive at a genuine scientific appraisal of (a) religion (e.g. N. Smart) is seen by others (e.g. D. Wiebe) as an attempt to (re)theologize the study of religion. A close look at the 'politics of religion', linking these discussions to the surrounding societal learning processes shows how myopia hampers the study of religion and man. Variation between cultures and religious traditions might be the result of differences on this level of learning processes, amongst other factors. Focussing on these learning processes leads to a view on traditions as transmitting means for learning rather than results and opens up a possibility to learn about non-Cartesian learning processes and -results, without recourse to a form of reductionism or retheologization.

PADEN, WILLIAM

University of Vermont, Burlington, VT, USA

UNIVERSALS REVISITED: HUMAN BEHAVIORS AND CULTURAL CONTENTS

This paper explores the benefits of examining "comparative" continuities in religion as expressions of the kinds of actions people perform as a human, social species. By contrast, traditional comparativism focused on comparing cultural contents and objects, like beliefs. The distinction between the forms of human actions on the one hand and cultural contents on the other provides a viable basis for adjudicating commonality and difference, while at the same time linking comparative religion with the orientation of the human sciences. The concepts of world-making and world-habitation

are intrinsic parts of an expanded notion of action and behavior.

PAHNKE, DONATE

### MODERN WITCHCRAFT AND THE DEVELOPMENT OF NEW RITUAL FORMS

In the modern history of religions new forms of ritual have appeared which trace their origins to pre-Christian times and orientate themselves towards the needs of persons who are interested in a form of religion which is independent of denomination. The new witches and other neopagan communities as well as institutions of transpersonal psychology play an important role in providing rituals for seasonal feasts and moon feasts, but also for birth, death, weddings, healing, change and new beginnings etc. The demand for these kinds of rituals is also growing in middle-class circles, among people searching for alternatives to the ecclesiastical rite. One of the unique characteristics of these new forms of religious ceremonies is that they are not performed on the basis of belief contexts and dogma but relate to the dimension of the immediate spiritual experience of the participants.

PANDEY, YADU NATH

Ranchi University, India

### PUSHAKAR TIRTHA OF RAJASTHAN INDIA: AN ANTHROPOLOGICAL APPRAISAL OF HINDU PILGRIMAGE PUSHAKAR

Pushakar is situated in the state of Rajasthan in western India. In the "Padma Puran," we get a detailed description about the Pushakar tirtha. Lord Brahma, the creator of this Universe, according to Hindu mythology, is the presiding deity. The temple of Lord Brahma is found only at Pushakar in whole India. Many legends are associated with the Pushakar tirtha. Pushakar Sarovar (lake) is the main attraction where Pilgrims take sacred bath and offer "Pindas", to their passed ancestors. There are fifty-two "Ghats" in the Pushakar lake which is surrounded by many sacred centres, mountains etc. In the present paper I will discuss all these aspects of Pushakar tirtha, besides the



animals fairs, several other changes, which have taken place during recent years. The Brahmin Priests of Pushakar tirtha belong to Paraashar "Gotra' (Clan.). As per the Pushakar legends only the ascetics are allowed to worship lord Brahma, while the house-holders are allowed to have a simple darshan. However, the highest religious merit lies in the sacred bath in the Pushakar lake.

PAPER, JORDAN

York University, Toronto, Canada

**THE STUDY OF NATIVE AMERICAN RELIGION: PERSONAL EXPERIENCE WITH POLITICAL CORRECTNESS AND INDIGENOUS RACISM (OR WHY I NO LONGER STUDY NATIVE AMERICAN RELIGIONS)**

In a special issue of the *American Indian Quarterly* (20 [3/4], 1996), Christopher Ronwanien:te Jocks, severely criticized (note #15, p. 431) an article co-written by myself and a Native scholar, Ken Pitawanakwat, appearing in the same issue on essentially racist grounds. Jocks, whose article continues the attack, albeit in a minor key, on non-Native "appropriation" of Native spirituality, attacks our article on essentially racist grounds: that a Native (other than himself, one assumes) could not write a scholarly article nor create an original myth-type story to communicate essential Native (of his particular culture) understanding to a non-Native audience. This is hardly the first example I have encountered of Native scholars attacking other Natives in academia on racist grounds, and I provide others to contextualize this incident. I argue that there is a toleration of Native racism, learned from the dominant culture, that would not be tolerated coming from any others, and this toleration is based on notions of "political correctness.

PAPOUSEK, DALIBOR

University of Brno, Brno, Czech Republic

**THE ACADEMIC STUDY OF RELIGIONS IN THE CZECH REPUBLIC: RETROSPECT AND PROSPECT**

The paper starts with remembering roots and main streams in the development of Czech religious studies. Since its very beginnings it is possible to distinguish two wings: a neopositivist stream connected with anticlerical movement

(Otakar Pertold) and a theologizing stream developed by Catholics as well as by Protestants (Frantisek Kubalik, Jan Heller). After World War II, during the communist period, the study of religions was shaped by both these methodological influences. On one side by a Marxist replacing the academic study of religions with scientific atheism, on the other side by confusion of academic study and theology of religion. The academic study of religions did not exist as an autonomous discipline at that time, the most convincing contribution was represented by detailed specialized analyses in various fields of religious studies (Frantisek Lexa, Otakar Klima, Vincenc Lesny et al.). It is clear that after the collapse of the communist regime the first task consisted in a renewal of broken international contacts. Only the participation in international discussions could provide a sufficient theoretical and methodological background for "resurrected" academic study of religions. The academic study was fully renewed at universities in Prague and Brno. While Prague was mainly confronted with theologizing heritage of Czech religious studies, Brno was faced with ideological traditions of scientific atheism. Nevertheless, both departments now represent standard university institutes in the field of religion focused on philological-historical (Prague) and sociological-anthropological (Brno) research of religions (the paper presents their detailed research programs).

**PARR, CHRISTOPHER**

Webster University, St. Louis, USA

**OH BUDDHA, THOU ART TRANSLATED! -- NOT!: VISUAL AND  
VERBAL REPRESENTATIONS OF BUDDHA IN THE WEST**

As Buddhism spread across Asia, artists and artisans in each new culture adapted the features and garb of the Buddha to those of the new culture. In marked contrast, Western Buddhism has produced virtually no notable \*visual representations reimagining the Buddha as a Westerner -- that is, translated into Caucasian features, dressed in modern clothes. Yet there are impressive literary versions of a non-Asian Buddha. Why this disparity occurs -especially given contemporary theories that see the visual as privileged over the verbal in postmodern societies -- can perhaps only be speculated on, as I will venture to do. A synopsis with slides will show the transformations of the Buddha from Indian

features and garb to Central Asian, Chinese, Korean, Japanese and South-East Asian ones -- from the Ajanta caves to video hyperrealist Mariko Mori. Their role in visual piety can be readily established. To be venerated either as the historical Prince, Shakyamuni/Gotama, or as a cosmic figure in the Mahayana traditions apparently required he be shown as "like us," naturalized, local-looking. Examples of Buddhas in Western countries -- also intended to promote piety and veneration -- will then be contrasted with literary "translations" of the Buddha-figure by Gary Snyder, Jack Kerouac, Murray Edmond, Charles Johnson and others. I will then point out that other aspects of Buddhist visual practice have been translated by various Westerners into Western artistic practices -- eg. Brice Marden, Max Gimblett, John Cage, Isamu Noguchi, et al. -- but for some reason the visual figure of the Buddha remains untranslated. My suggestions as to \*why will also invite hypotheses from the audience, to further a collective investigation of visual pieties (and others) in western and global Buddhism.

PASI, MARCO

Ecole Pratique des Hautes Etudes, Paris, France

BRITISH OCCULTISM AND KABBALAH: FROM THE GOLDEN DAWN TO ISRAEL REGAR-DIE

In his "Major Trends in Jewish Mysticism", Gershom Scholem, in order to clean up the field he was going to explore, liquidated with some sharp comments the attempts made by "visionaries and charlatans", who according to him had nothing to do with the real and living sources of Kabbalah. The time has come to see if his stern judgment deserves revision. This paper will first look at the Kabbalistic sources of English occultists. It shall show to what extent these authors limited themselves to the tradition of Christian Kabbalah or rather tried to bypass it in order to go back directly to Jewish sources. Subsequently, it will present the literature about Kabbalah produced in British occultist milieus between the end of the 19th century and the first half of the 20th. Finally, it will analyze in which ways this new syncretistic use of Kabbalah modified some traditional concepts of Jewish Kabbalah and introduced some new ones.

PATTANAİK, KAILASH

Visva-Bharati, India

**'MAHIMA DHARMA': THE MONOTHEISTIC RELIGION OF 19TH CENTURY INDIA**

Towards the mid nineteenth century, there emerged a very significant religious concept in Orissa, the eastern province of India, which is known as 'Mahima Dharma' within a short span of time this new concept became very popular among the lower cast and down trodden people of Orissa. Significantly, in India, is the period of Renaissance people started questioning the dogmatic religious rites of traditional Hinduism? The most significant aspect of this religious concept is monotheism. In Mahima Dharma, 'ALCKHA' is the supreme. Mahima Dharma denounces the worship of idol or image, and advocates for simple living and environmental purification. It was a movement of protest against all established concepts of Hinduism. The proposed paper will give a brief introduction of the religion, analyse its conceptual differences from other religions and discourse the strong socio ethical rules from the viewpoint of the Indian Renaissance.

PEARSON, JO

The Open University, Milton Keynes, UK

**“I AM THE SOUL OF NATURE, WHO GIVES LIFE TO THE UNIVERSE”:** WICCA, ESOTERICISM, AND 'LIVING NATURE'

'Living Nature', whereby “Nature is seen, known, and experienced as essentially alive in all its parts, often inhabited and traversed by a light or hidden fire circulating through it” (Faivre 1994: 11), is one of the four fundamental characteristics of the Western Esoteric Tradition identified by Antoine Faivre, and delineates a certain Hermetic view of the world. In this paper, we consider Alexandrian and Gardnerian Wicca (as practiced in the UK) as a current manifestation of the Western Esoteric Tradition, outlining Wicca's magical heritage and indicating the affinities between Wicca and esotericism. We then proceed to an investigation of the application of central esoteric doctrines concerning nature in contemporary Wicca, in order to assess Wicca as nature religion and wiccan understanding of nature.

PERMENTER, RACHELA

Slippery Rock University, Slippery Rock, Pennsylvania, USA

**INTERACTIVE NARRATIVES IN NAVAJO SANDPAINTING:  
HEALING A LAYERING OF TIME, SPACE, AND MEANING**

This paper will study Navajo sandpainting and compare its use of narrative for "creation" and healing to the contemporary Native American novel *Ceremony* by Leslie Marmon Silko. Silko's depiction of a sandpainting ceremony to heal a Pueblo victim of World War II and its incumbent white "mechanization" is so explicit as to include a drawing of a ceremonial constellation as a central page in the novel. Native American written literature since N. Scott Momaday's *House Made of Dawn* is seen by many of its writers to be instruments of healing as much as their oral literature has been. As Momaday explains, memory, language, and storytelling are inextricable to native experience, and experience itself is inseparable from what is described as native religion. Similarly, for the purpose of bestowing or restoring physical or emotional health to an individual, the three or nine-day Navajo sandpainting ceremonies combine mythopoetic and physical elements to blur the distinction between the mythic past and everyday present. As with the sweep of the monk's hand at the completion of a Tibetan sand mandala construction, Navajo chanters stress the coexistence of finite impermanence and infinite constancy by brushing their intricate creations back to their natural states near the end of the sandpainting ceremony. Sandpaintings are neither works of art nor static images for the Navajos; rather, they are dynamic, living entities that combine mythic narrative, spirit of place, the immediate presence of the eternal night and day skies, and the interaction of the chanter and the "one-sung-over." The meaning of the ceremony's chants, stories, constellations, drawings, and actions lies individually in the process and use of each ceremony. Yet the chants themselves, unlike most Navajo and other American tribal storytelling, are long, memorized narratives and reprises, with strict requirements for precise wording. This paper's study of sandpainting and a contemporary novel that both describes and utilizes sandpainting adds to discussions of myth and narrative.

PERRY, MARK

Lebanese American University, Beirut, Lebanon

**GLOBAL SOCIETY IN THE WRITINGS OF BAHA'U'LLAH:  
COMPARATIVE ANALYSIS OF A NINETEENTH-CENTURY  
CONCEPTION: PARADIGMS DELINEATING THE  
SUBSTRUCTURE OF A GLOBAL SOCIETY ARE PROMINENT IN  
THE WRITINGS OF BAHA'U'LLAH (1817-1892), THE FOUNDER  
OF THE BAHA'I FAITH**

This paper centers on a comparative analysis of these paradigms and conceptions of globalization in classical and modern sociological theories of religion, systems philosophy, current macrosociology, the praxis of international social and governmental structures, and the growing ecumenical movements. Particular emphasis is given to approaches suggested by these paradigms regarding: the resolution, in a global context, of the historical conflict between secular and religious concerns; the practical limits of globalization as an organizing principle of human society; theological bases for international conflict resolution; the global contextualization of religion itself, and the concomitant re-evaluation of theological, anthropological and sociological constructs of "human nature". Finally, the paper offers some considerations of future development of critical scholarship on the relationship between teleological conceptions of society and globalization.

**PESONEN, HEIKKI**

University of Helsinki, Finland

**RELIGIOUS ENVIRONMENTALISM AS A MEDIA FOR INTER-  
RELIGIOUS DIALOGUE: A RHETORICAL ANALYSIS**

The aim of my paper is to show how Christian argumentation on environmental issues entails various references to other religious traditions. My data consists of official documents of the World Council of Churches and semi-official documents produced in connection with it. I will apply a rhetorical analysis on these documents. Environmental problems have been increasingly discussed by European Christians, and the World Council of Churches, in particular, has actively encouraged a worldwide dialogue with other religions concerning these problems. Interestingly enough, many Christians have been more than willing to accept that it is Christianity that is responsible for environmental problems of the world. Consequently, it is not surprising that those

Christians who are looking for a solution to these problems are searching it from other religious traditions, such as primal religions or Eastern philosophies. However, Christianity remains as their main point of reference and the scope of Christian theology is simply widened to other religious traditions and their beliefs concerning the value of nature as well as the relationship between nature and the human beings. In my view, religious environmentalism can therefore be seen as a media for inter-religious dialogue, even if within the boundaries of Christianity.

PESTE, JONATHAN

University of Gothenburg, Sweden

THE SYNCRETISTIC TEACHINGS OF ZOSIMUS FROM  
PANAPOLIS

Zosimus from Panapolis had a positive attitude towards several different religious traditions in Late Antiquity that in some cases can be designated as esoteric and mystical. He used Gnostic, Hermetic and Jewish traditions to describe and develop his own religious and spiritual teachings. The fact that there are different kinds of teachings in the texts of Zosimus, such as alchemy, Gnostic dualistic teachings and monistic views on the creation, does not mean that there either are contradictory elements in his teachings or that there is a problem whether Zosimus really have written all the text that are ascribed to him. If it is possible to find some common patterns in the texts of Zosimus, one can discern a special purpose and aim for Zosimus. This aim was a mystical and visionary experience that meant a transformation of the spiritual part of the human being, in other terms a salvation of the divine part of man. Several of the religious traditions in Late Antiquity contained such a teaching, and Zosimus was aware of this common denominator, and saw these traditions as a confirmation for a special knowledge about the divine reality and salvation. The paper will concentrate on three special sides of Zosimus, that is, some of the perspectives from which he choosed to unveil his understanding of the divine reality.

PIKE, SARAH

Dept. of Religious Studies, California State University, Chico,  
California, USA

## DESERT GODS AND SACRED SPACE AT THE BURNING MAN FESTIVAL

On Labor Day 1998 thousands of participants at the Burning Man festival danced around a flaming forty-foot effigy on the prehistoric lake bed of Black Rock Desert, Nevada. The media emphasized festival debauchery: U. S. News called it “the anarchist’s, holiday of choice.” However, what most intrigued me after two years of participant observation at the festival and on the Internet was that for many festival-goers Burning Man is an event of religious significance, characterized by experiences of personal transformation, a sense of shared community, feelings of kinship with the desert environment and sacred space. Burning Man exemplifies the migration of religious meaning-making activities out of North American temples and churches into other spaces, particularly those that are imagined to be more “natural.” In this paper I analyze a set of contradictions in participants’ understandings of the festival and its isolated desert location: festival-goers expect the desert to purify them and yet they accuse each other of corrupting the land; they imagine the desert as a “blank canvas” for their expressive work, as well as a “living land;” and the language of “tribes” living at one with nature coexists with electronic technologies such as house music stages in the middle of the desert. I argue that these contradictory views of the relationship between humans and nature point to important contemporary issues and future trends in North American cultural and religious, life.

PLATVOET, JAN

Leiden University, The Netherlands

## SHIFTING IDENTITIES: SCIENCE OF RELIGIONS AS A PRODUCT OF RELIGIOUS PLURALISM

The academic study of religions (Religionswissenschaft, godsdienstwetenschap) is itself a product of religious pluralism. Since early modern times, Europeans grew increasingly aware of the religious diversity of this globe. That had important effects on them: religious, cultural, institutional, political, and scholarly. These were fostered also by concomittant processes of secularisation, religious privatisation, religious diversification and fragmentation, the influx of 'diaspora religions', the emergence of new religions,



and of massive a-religiosity, and others. These provoked important shifts in the identities of the scholars of religions, which expressed themselves in a number of paradigms shifts. I will try to relate these 'shifting identities' in scholars of religions to the historical processes in Western culture that created the conditions in which these shifts could, and did, occur; and also to the distinctly different kinds of academic study of religions that are produced by/in them.

POLLIACK, LILY

Hebrew University, Rothberg International School, Mount Scopus,  
Jerusalem, Israel

THE CENTRALITY OF RELIGIOUS EDUCATION FOR A MIDDLE  
EAST PEACE

Two thousand years after Jesus walked the hills of Jerusalem, an opportunity has arisen to bring to a closure the conflicts that plague the holy land. The opportunity has presented itself in a political form. However, if it is to stand up to the test of time in a land where religion and national identities overlap, it is necessary that the emerging political accord be reinforced by a spiritual dimension. Subsequently, this paper will discuss the educational responsibility of religious institutions for developing a curriculum that will bring the doctrines of Christianity, Islam and Judaism into an overlapping consensus concerning the meaning of political and social justice. This may be facilitated by a methodology that will encourage students to look through the prism of the other, so that, ultimately, a compatibility in interpretation of divine purpose becomes possible. The implications of this pedagogical approach for a lasting Middle East peace will be explained by alluding to sacred texts, rabbinical literature and the treatise of Jacques Derrida and John Rawls.

PORCIÓ, TIBOR

Attila József University, Szeged, Hungary

RELIGIOUS STUDIES IN HUNGARY AND THE DEPARTMENT  
OF RELIGIOUS STUDIES IN SZEGED

In 1999 the Attila József University in Szeged, Hungary launched a Religious Studies major and established a Department of Religious Studies. Both events were of a revolutionary importance in the history of science in

Hungary. No such department or program had existed before in the system of Hungarian higher education. The presentation gives a survey of the philosophy of the program and its background in the theory of science, together with a demonstration of its structural organization. The history of religious studies in Hungary starts with studies and debates focusing on the work of Max Müller. Scientific activities in Hungary were very much determined by a strong Christian influence, and they were aimed at questions of the theory of science and the history of religion that also characterized the beginnings of religious studies on an international level. During the communist regime scientific research was totally determined and supervised by the party authorities, and two aspects of religious studies were dealt with in the countries of the Eastern block: the atheistic critique of religion, and Jewish and Islamic religious history. With the decreasing of total censorship and control, ethnographical, philological, sociological aspects of religious research could emerge and get published.

PRADHAN, MANORANJAN

Visva-Bharati University, West Bengal, India

VAISHNAB RELIGION OF ORISSA & ITS MODERN DEVELOPMENTS

In the streams of various religions in Orissa, Vaishnavish is the most powerful stream and ultimately it has assumed all the religious trends to its lap..In the hoary past we see there was Vedic religion and then Jainism and Buddhism emerged. Buddhism was the main stream till 10th & 11th century. But during the rule of Bhowma kar dynasty, Buddhism went down and Brahmanya Dharma came in to existence. Worship of Vishnu became predominant. Lord Jagannath came to the forefront of Orissan religions during 9th century as it is proved from sankaracharya's slokas. During the rule of Somavansa, Orissa became the cradel of saivism and vaishnavism. The temple of lord Jagannath was first constructed by Jajati keshari. But from the rule of gangavansa from the begining of 12th century till the end of 14th century Vaishnavism became the Orissan religion and lord Jagannath became its Central point. During Surya vansa dynasty (1435-1540) Jagannath not only became the central point of Orissan religion, also became the spirit of orissan

Nationalism and the inspiration of Literature too. He became the King of Kings and the rulers and the Gajapati kings became His sevakas and Rutas. During the 16th century the Panchasakha, the five religious poets had really established the Yogig Vaishnavite faith in Orissa through their religious scripts. They discarded the casteism and declared themselves sudras. They were really the revolutionary Vaishnab poets and after them a number of Vaishnab saint poets like preached the philosophy of Vaishnab Dharma through their respective writings. This was the Jyana Margi and Yogic trends. In 1568 A.D. Orissa lost its independence and gradually it was ruled by Afghan Muslims, Moghulas, Marathas, and British. Although in these periods, there was unstipped attack to demolish Jagannath and other temples. A number of temples were broken down. The people of Orissa became helpless. Vaishnavism is the only religion then which kept the people tied with each other and gave inspiration to face the situation. In spite of all such situations, Lord Jagannath was the only inspiration. During 20th Century Vaishnab religion in Orissa is still flowing on. There are new vaishnab cult such as ISKCON, Goudiya Mission and others. After 1960 there are some modern mathas constructed in many parts of Orissa in the name of Vishnu, which are mainly originated from. The lord Jagannath. Though the intention of these mathas are not clear so a vivid analysis is necessary.

PRASAD, LEELA

Duke University, Durham, North Carolina, USA

NATIONAL HINDOO CHARACTERISTICS: INVENTIONS IN  
19TH CENTURY COLONIAL COLLECTIONS OF "INDIAN  
FOLKLORE

The infamous colonial conviction that local knowledge would help in making transparent the 'native mind' and in securing the British empire, significantly motivated the spate of folklore collections, travelogues, dictionaries, monographs, and surveys of 'customs' published between 1865 and 1920 in India. Focusing on folklore collections made by British officials, their families, and missionaries, I argue that these, written simultaneously for many audiences--colonial administrators, British anthropologists, and Victorian nurseries--are critical documents, providing insights into

colonial processes of cultural categorization and simplification. Contextualizing them in their intellectual and political milieu, I examine the methodology of collections like Georgiana Kingscote and Natesa Sastri's *Tales of the Sun* (1890) or Florence Griswold's *Hindou Fairy Tales* (1914) which implicitly pose the question "What is a Hindu?". The profoundly problematic understandings of region, genre, and 'belief' which subtext that question, I argue, continue to collide in contemporary discussions of Indian religious traditions.

PUURONEN, ANNE

#### PENITENTS OF OUR TIME – CONSIDERING THE MEANING OF NON-EATING IN ANOREXIA

Caroline Walker Bynum stresses, that in order to understand the fasting of the late medieval women we should not isolate it from the broader phenomenon of the overpowering concern with food that characterises the lives of medieval women in general. Furthermore, such a fasting should neither isolate from the late medieval notions of suffering physicality of Christ or of the female as flesh nor from deliberate and systematic physical punishment of the daily routine for many religious women at that time. I regard that, when considering the refusal to eat as a phenomenon of our times, namely anorexia, Bynum's way to emphasise the cultural context of female piety of the late medieval period is a most important thing to remember. The medico-psychological examination of anorexia, made in twentieth century, has mainly been concentrated upon control directed to eating and the body weight. From cultural studies point of view such an approach to anorexia sounds insufficient. In this paper, I argue, that the dominance of seeking only causal explanations of anorexia in medical understanding cut the phenomenon of refusal to eat off from its cultural context of food-related behaviour. There is therefore an urgent need for a more interpretative way of understanding of an anorexic non-eating that takes seriously the symbols used in anorexic person's experience, likewise the current ideologies formulated about it. Thus, my purpose is to understand how anorexic women themselves perceive their anorexia/how the meaning of anorexia is understood by an anorexic person. It is important to bring

into focus a more holistic conceptualisation of penitence and negation of all kind practised by an anorexic person, not only her/his abstinence of food. I attempt to show this by giving some examples of my research material gathered by ethnographic fieldwork in 1998 -1999. The research material consists of essays written by 19 Finnish anorexic women and their interviews.

PRAKASHA, RATASH

Marwari College, Ranchi, India

BRIDGING PEOPLES: THE CHAU DANCE OF  
BIHAR/ORISSA/BENGAL

The Chhau Dance is a folk dance in which the tribal and neighboring communities take part wearing the dresses and masks of ancient deities or gods and goddesses. They jump and shout or pronounce while acting like incarnation of deities and enact some legendary event. It has greater presence among the peoples of the area covering the adjacent parts of the states of Bihar, Bengal and Orissa. It is pertinent to note that this paper will highlight the salient features of the performances and religious essence of the dance which depicts the life of the tribal and non-tribal people living around, by way of socio-religious and cultural interactions and acculturation. The chhau dance has become an important event known not only to that area but the whole of India as well as the world. This folk dance has been playing an important role towards the bridging of different socio-religious and cultural groups.

PRINS, FRANS

Pietermaritzburg, South Africa

IMAGES OF POWER: THE UTILISATION OF SAN ROCK  
PAINTINGS BY TRADITIONAL HEALERS IN SOUTHEASTERN  
AFRICA

San rock art continues to figure prominently in the religious ideology of traditional healers in southern Africa. This paper provides a conceptual framework in which the contemporary utilization of San rock art is analyzed in the context of the 'power of the place' and perceptions relating to the San as autochthonous people. More specifically, the forceful removal of painted images for umuthi (traditional medicines) is

discussed with reference to general Nguni notions of fortune and misfortune, colour symbolism and recent political developments in South Africa.

PROZESKY, MARTIN

University of Natal, Pietermaritzburg, South Africa

ON BEING ETHICALLY RELIGIOUS IN A SECULAR, PLURAL AND DEMOCRATIC SOCIETY: PRINCIPLES, PROBLEMS AND PROSPECTS

Freedom of religion is taken for granted nowadays in many parts of the world. Does this then mean that there is freedom for men to control or dominate women, beat children, vilify evolutionists, kill animals and harm the environment because they interpret their sacred texts or other forms of spiritual guidance as mandating these and other practices—practices that strike many democrats as morally reprehensible? Or should progressive people insist that freedom of religion must be subject to ethical criteria? This paper proposes a set of ethical principles to assist in handling this dilemma, also noting the problems involved, and end by offering an estimate of the prospects for achieving a harmonious confluence of religious freedom and moral principle.

PYE, MICHAEL

University of Marburg, Germany

ANALYSING SYNCRETISTIC PROCESSES: A CONTRIBUTION TO THEORY DEVELOPMENT IN THE STUDY OF RELIGIONS

It is frequently assumed that the discipline known as history of religions, study of religions, Religionswissenschaft etc. produces little or no theory, and that theoretical models can only be drawn from other disciplines such as anthropology, sociology, psychology or even missiology and theology. Against this, it is argued here that the notion of syncretism has been developed most effectively by specialists in the study of religions from as long ago as the work of Pettazzoni (1883-1959), and that social scientists in general, rather than ignoring this steady work, would do well to take account of the considerable theoretical refinement which has been achieved over the course of several decades. The same applies to specialists in area studies such as Sinologists and Japanologists who, if they wish to make use of the term

syncretism, should turn above all to specialists in the study of religions in order to benefit from advanced theoretical reflection on the subject. Specialists in the study of religions, on their own part, should have the courage to do more than simply defer to colleagues in other disciplines. Rather, they should develop their own theoretical models with respect to other features of religion concerning which they have detailed knowledge. It will be recalled that it is not helpful to equate syncretism with mere mixture or synthesis, as is so often done. On the contrary, it should be understood that there are syncretistic situations and syncretistic processes, and that these need to be understood in terms of their dynamics and possible outcomes.

PYE, MICHAEL

University of Marburg, Germany.

CONTRIBUTIONS TO THE DOCUMENTATION OF RELIGIOUS CHANGE FROM THE MARBURG MUSEUM OF RELIGIONS (RELIGIONSKUNDLICHE SAMMLUNG), MARBURG; GERMANY.

This paper will be a contribution to a panel organised by Professor Brian Bocking (London) on the subject of religious change as documented in iconography. The Museum of Religions at Marburg, Germany, was founded in 1927 and contains a considerable number of artefacts, sculptures, hanging scrolls etc. drawn from religions across the world. During the writer's direction of the museum from 1998 to 2000 the (partly hand-written) catalogue was computerised for the first time, which helps to make the holdings of the museum accessible in new ways. On this background the paper offers some reflections on the manner in which the holdings of a museum of this kind can be used in the documentation of the history of religions, which always implies religious change in some sense. These reflections in turn have implications for the systematic preservation and documentation of religious artefacts. This should include, for example, a clear documentation of their original context (that is, in more detail than an indication of the country of origin), which is often partly or even completely forgotten. Particular reference will be made to the Japanese holdings. In addition, special attention will be paid to artefacts of an ephemeral nature, which are often despised, and to the problems of their adequate preservation and documentation. The presentation

will indirectly help to make Marburg's Museum of Religions more widely known, but the emphasis will be on reflections and recommendations relating to the general documentation of religious change via artefacts.

PYE, MICHAEL

University of Marburg, Germany.

THE PROPHETESS OF THE "WHITE LIGHT ASSOCIATION"

At the 15th Congress of the IAHR in Sydney in 1985 I presented a paper on a new Japanese religion called Byakkōshinkōkai, which is also known under the English name of White Light Association. The main theme of the congress in Sydney being "identity", it was argued there that the internationalism of the movement's public prayer ritual for peace had the function of relocating Japanese identity in the new internationalism of the post-war world. Since 1985 a considerable time has passed and the movement itself has developed further. In particular, the leadership role of the "prophetess" Saionji Masami has matured significantly, and on this occasion her contribution to the further development of the Byakkōshinkōkai will be briefly presented. Whether the word "prophetess" is precisely appropriate for Mrs. Saionji may be debatable, but a link is intended to this section of the Durban congress.

PYYSIÄINEN, ILKKA E.

Academy of Finland/University of Turku, Turku, Finland

RELIGION AND SCIENCE/COUNTER-INTUITIVENESS IN  
RELIGION AND IN SCIENCE

This paper presents the author's three-layer approach to religion and science as cognitive phenomena. On the basic level, is common sense, or intuitive ontology (Boyer); on the intermediate level are various kinds of counter-intuitive representations; and on the third level are both theological and scientific representations and the related cognitive processes. The third level phenomena are made possible by the intermediate level phenomena, but they are reflective while the phenomena on the first two levels are spontaneous in Dan Sperber's sense of the terms. The respective modes of thinking on the three levels, as well as the historical differentiation of science from theology, are briefly discussed.



RAFIQUE, MOHAMMED

Aligarh Muslim University, Aligarh, India

MORAL UNIVERSALS IN ISLAM

Every religion places great emphasis on the practice of moral values. In doing so, it makes no distinction of time, space, age, sex, circumstances, and caste and creed of the fellow-beings. It hardly needs mention that the moral values are so essential for a harmonious, safe and peaceful living in a society. This goal cannot be achieved unless the whole society is regarded as a field and all distinctions which seek to divide humanity are transcended. In this sense, they are universal and eternal and it is they that ennoble a man. As we see it, Islam is such a religion that upholds a moral universalism meaning thereby that the moral values insisted upon by it are universal in application and they do not permit a distinction of co-religionists and other religionsists. This is what I have termed as a moral universalism in Islam. Negatively speaking, identifying Islam with terrorism is highly opposed to the spirit of Islam. Such accusations on Islam stem from mistaking the individual decisions and actions, often over-zealous, for the religions injunctions based on the actual text of the Quran and Ahadith. For, we find that they never permit aggression except in cases where the peaceful and safe living is threatened by the oppressive forces: The moment, these forces desist, the rightful aggression becomes a transgression. It is this aspect of Islam with regard to moral universalism that I have sought to focus in my proposed paper.

RAM, KAROO

New Delhi, India

ATTITUDE OF BUDDHISM TOWARDS SECULARISM

The Buddha condemned the ritualistic religion of the Vedas not only because it was bound up with injury to animal life, but also on the ground of its failure to bring about the ultimate good. Vedic ritualism did not always exclusively aim at a blessed life in heaven after death, though it was a matter of supreme importance to the religious aspirant. Vedic religion did not deprive the claims of such temporary benefits and advantage as long life, good health, economic prosperity,

acquisition, political power and ascendancy, the duties and happiness in conjugal life, and devotion and obligation to parents, teachers and guardians of law. It sought to govern the relation between the rulers and the people, the rule of inheritance, the rules of trade and commerce and all other interests through religious sanctions so far as their proper and equitable execution and adjustment were concerned.

RAMSTEDT, MARTIN

International Institute for Asian Studies, Leiden, The Netherlands  
 GLOBALISED RELIGION AND THE NATION STATE:  
 'HINDUISM' AND IDENTITY FORMATION IN MODERN  
 INDONESIA

Since the establishment of the Indonesian Ministry of Religion in 1946, the Indonesian government only recognises those sacred traditions as "religion" which have a "universal message", are mono-theistic and possess a holy book conceived by a holy prophet in divine revelation. This rather narrow definition of "religion" put forward by the Muslim dominated Ministry of Religion initially applied only to Indonesian Islam, Catholicism and Protestantism. Hence, the various local traditions in Indonesia were discriminated as "superstitious beliefs", and every Indonesian citizen who did not yet have a "religion" was to convert to either Islam or Christianity. In order to get recognition for their "Hindu Balinese religion", the Balinese reformulated their respective "theology" along the lines put forward by the Ministry of Religion. Consequently, "Hinduism" was finally recognised as one of the "religions" adhered to by the people of Indonesia in 1958. Although "Hinduism" started out as a Balinese reform movement, members of other ethnic groups resorted to "Hinduism" between 1969 and 1980, trying to pursue their local traditions under the shelter of what was thought to be a more congenial religion. Between 1965 and 1998, the "civil religion" of the Indonesian state, the so-called pancasila-philosophy of Suharto's "new order" regime, ensured that religious tolerance was maintained among the adherents of Indonesian Islam, Catholicism, Protestantism, Hinduism and Buddhism. Thus "tamed", the various "religions" of Indonesia were made to serve the government priorities of national development and Indonesianisation. After the downfall of Suharto and the ensuing deterioration of the nation state, the

globalised religions in Indonesia increasingly provide sources of alternative supra-local identity and solidarity. Simultaneously, however, they are responsible for the development of new socio-religious factions and clashes. The paper focuses on how and why certain currents of Indian reform Hinduism as well as aspects of "Hindu fundamentalism" have been influencing the discourse of Indonesian Hindus especially after the fall of Suharto. It thus tries to elucidate the background of recent developments in Indonesian Hinduism that have pointed to an increasing willingness "to affirm sanatana dharma as a billion strong global religion in renaissance" and thereby to imagine a "golden past" as the model for the future.

RANJAN, MANORAM

Mahila College, Lucknow University, Aliganj Lucknow, UP India

CONCEPT OF RELIGION ACCORDING TO MANU AND ITS  
UNIVERSAL SIGNIFICANCE

Manusmriti more than ever before is acquiring global importance. Manusmriti's teachings are not addressed to any specific group or sect but they are universal and addressed to humanity at large. The fundamentals of religion preached in Manusmriti are essential in the light of modern knowledge and experience. The most important fact is the definition of religion as preached in manusmriti. This definition is totally different from the prevalent concept of religion as understood by the rank and file. Manu has given the definition of religion in the following words "Achaarah Parmo Dharmah". Religion at its highest form is essentially good conduct and proper behaviour. The meaning of religion as explained in manusmriti helps in social construction. The religious views as mentioned in manusmriti have a universal appeal transcending the barriers of countries and nations. They had practical values in the past, and they are of value in the present times and will prove useful, valuable and beneficial in the times to come.

RATAN, PRAKASHA

Marwari College, Ranchi University, Ranchi, India

THE CHAU DANCE IN INDIA: BRIDGING TRIBAL AND NON-  
TRIBAL PEOPLES

The Chhau Dance is a folk dance in which the tribal & neighbouring communities take part wearing the dresses and masks of ancient deities or gods & goddesses. They jump and shout or pronounce while acting like incarnations of deities, and enact some legendary event. It has greater popularity among the peoples of the area covering the adjacent parts of the states of Bihar, Bengal & Orissa in India. It is pertinent to note that this paper will highlight the salient features of the performances and religious essence of the dance which depicts the life of the tribal and non-tribal people living around, by way of socio-religious & cultural interactions and acculturation. The Chhau dance has become an important event known not only to that area but the whole of India as well as the world. This folk dance has been playing an important role towards bridging together of different socio-religious and cultural groups.

RATAN, PRKASHNA

Dept. of Hindi, Marwari College, Ranchi University, Ranchi, India

THE GREATNESS OF BUDDHISM IN INDIAN LIFE AND  
THOUGHT

In India religion played an important role in uniting the different castes, sects as well as of various social orders, irrespective of geographical, linguistic and economic obstacles. It is not only in ancient India that religions played the integrative role but also in the present and modern context religion is playing the same role and has strengthened social solidarity of the nation. However, when we look at the different religions of ancient India specially the Brahmanism, Jainism, the Buddhism etc we find that the latter played a great role in influencing the life and thought of the people of not only India but to the whole south and south east Asia. As the subject is too vast, I will confine myself to India in order to explain it more specifically and empirically.

RAYMENT, COLETTE

HIROSHIMA AND THE EMANATIONS OF GLORY

Two contemporary writers, an American Jewish novelist and an Australian Jesuit poet and critic, focus (in their respective works) with equal intensity on the atrocity of the dropping of the Hiroshima bomb. To most the event was an act of war and

by now a fact of history. To Chaim Potok (*The Book of Lights*) and Peter Steele SJ (in his poem "August 6th" and other works) the Hiroshima incident is a major vehicle in their respective striving towards an explanation of their mystical apprehension of life. Potok's Kabbalist hero and Steele's Ignatian mysticism rely implicitly on the trope of the blinding and ruinous bomb to mediate a mystical understanding of kabod and of good and evil. This paper asks what can such a trope say to us about the nature of Jewish and of Christian mysticism, how well does it promote the communication of mystic experiences and how does it confirm the idea of mystical experience as unique.

READER, IAN

University of Stirling, Scotland UK

WAGING THE COSMIC BATTLE: AUM SHINRIKYO,  
MILLENNIALISM, AND THE CONSTRUCTION OF A  
PERSECUTION COMPLEX

This paper examines how the Japanese millennialist movement Aum Shinrikyo saw itself as a movement with a mission to save the world, and as a source of truth battling against the evils of the material world. The visions of Aum's founder, Asahara Shoko, in which he led the armies of righteousness in a final war against evil, produced a sense of mission, which was pivotal to Aum's development and central to its legitimation of aggression against anyone who challenged it. Opposition to its activities was seen as persecution--a self-created persecution complex that fueled Aum's legitimation of violence against its enemies. Aum was not subjected to serious external pressures prior to becoming violent; its violence was generated from within. My paper will argue that violent acts by new religions cannot be interpreted only in terms of reactions to external pressures, but often are products of internal dynamics.

REY, TERRY

Florida International University, USA

DISPERSION, DIFFUSION, MARGINALIZATION AND  
RESACRALIZATION: HINDU DIASPORA IN THE CANADIAN  
CONTEXT

Diasporized existence in the case of most religious communities tend to have an effect tantamount to marginalization of the identity of the individual/group involved in the diasporized situation. The paper seeks to argue that the dispersion diffusion and attendant feeling of marginalization of a religious community has certain adverse implications for the identity consolidation and maintenance of the religious community involved which needs to re-discover or recover its original frame of reference for identity formation. This process of recovery I would prefer to call resacralization. Through an analysis of the situation prevailing with respect to the Hindu Diaspora I propose that the Hindu community in Canada definitely amplifies the basic assumption of this paper that communities experiencing identity diffusion and religious marginalization on account of dispersion find it necessary to go through resacralization process. In the context of Canadian Hindu Diaspora, resacralization consists of re-discovery through reinterpretation and reformulation of original meaning structures which are seen to be seminal to what is considered to be "essential" elements in the profession and practice of Hinduism by the diasporized Hindu community. Paper will try to critically evaluate Hans Mol's mechanisms of sacralization and their theoretical and methodological relevance for understanding the resacralization process with special reference to the experiences of the Canadian Hindu Community.

REY, TERRY

Florida International University, Florida, USA

ACCULTURATION: THE TIBETAN BUDDHIST DIASPORA IN NORTH AMERICA

Religious continuity is vital to any ethno-religious group in diaspora as it is foundational for group identity and unity, both necessary for group strength and cultural survival. Religious continuity, however, is difficult to measure: the scholarly social scientific concept of acculturation is often employed in studies of diasporic peoples but is a concept with many shortcomings. This paper examines the acculturation concept, proposes in its place a model emphasizing identity construction, a concept which better incorporates religious continuity, and uses the Tibetan Buddhist community in America as a representative diaspora. In order to maintain a

unified front in the struggle to gain Tibetan independence and preserve Tibetan culture, Tibetans rely upon a cohesive Buddhist identity. They undertake their project of identity within an influential host culture. The necessary adaptations within the Tibetan community, however, are not actions of acculturation but of internal religious continuity. The works of Anthony Giddens and Stephen Warner serve as methodological starting points for this paper.

RIFFARD, PIERRE A.  
ESOTERICISMS AND RELIGIONS

This paper will start with an introduction on esotericisms without religion and religions without esotericism. Then follow some ideas about the differences between esotericism and religion with respect to secretness, elitism, hermeneutism, the ideas about the here and the there, etc. The paper will culminate in the discussion of an example: angels according to Kabbalah or according to the Synagogue. This results in an ambiguity: is Maimonides an esotericist or a theologian?

RIKKINEN, MINNA  
University of Helsinki, Finland  
NEW RELIGIOUS MOVEMENTS AND THE EVANGELICAL-  
LUTHERAN CHURCH OF FINLAND

Evangelical-Lutheran Church is the majority church in Finland. Nearly 86 per cent of the population is Church members. But Finnish field of religions is getting more pluralistic all the time. New Religious Movements are not very visible in Finland, but their number is growing, also. This has been noticed in the Church, and the official levels of the Church (e.g. Synod) has discussed about so called NRM's few times. And on the Church's www-site there is information about NRM's, also. The aim of this presentation is to describe from the viewpoint of rhetoric the majority church's reactions to minority religions, and NRM's are an example of these. The source material is all literal. Here are some questions I have asked the texts: How does the Church speak about NRM's? Language carries in itself hidden connotations: what do the terms used tell about the attitude(s) towards new religions? What is the goal of these discussions, and how is the audience

assured of it? I see these discussions as a mirror: what does the Church see, when it looks at the mirror? In my opinion looking at the quite subconscious act, and it is not very often realised that when we talk about others we talk about ourselves, also.

RINSUM, HENK VAN

Utrecht University, the Netherlands

HONEST TO JOK: OKOT PÍBITEK AND AFRICAN RELIGION: A CASE OF DOUBLE CONSCIOUSNESS

In the study of African religion, the Western discourse has been dominant both to Western and African scholars. Through this Western discourse, ‘African traditional religion’ was conceptualised and interpreted in terms of a Western vocabulary and conceptual scheme as a pyramid ranging from an all-pervading power at the base to the supreme being at the top with the spirits as intermediaries. The Ugandan scholar and poet, Okot Píbitek (1931-1982), launched a vehement and bitter attack in 1971 in his African religion in Western scholarship on this Western discourse stemming from missionaries and scholars of religion (Edwin W Smith, Geoffrey Parrinder, Evans-Pritchard). In the articulation of his critique on this Western discourse of “African traditional religion” as a “hellenization” of African religious concepts, Okot appeared to have been influenced by yet another Western theological paradigm, i.e. the “god is dead theology,” stimulated by the publication of honest to god by John A T Robinson in 1963.

RODRIGUES, DONIZETE

University of Beira Interior, Covilha, Portugal

THE GYPSY EVANGELICAL CHURCH OF PHILADELPHIA OF PORTUGAL: SOME CONSIDERATIONS

The gypsy peoples have been able to adapt their beliefs to the religions of the countries where they have settled. Back in the 1970s there was a surprising occurrence regarding the gypsy community of Portugal when it adhered to Pentecostalism, through the then recently created Gypsy Evangelical Church. The Gypsy Evangelical Church was founded in France in the 1950s, by Clement Le Cossec, a non-gypsy pastor of The



Assembly of God of Brest, in Brittany, who dedicated his life to the evangelisation of the gypsy peoples. During the 1960s a number of gypsies of Spanish origin returned to their country for the purpose of spreading the "word of God" throughout Spain, and their base of operations was established in Madrid. Soon after the Church was introduced in Portugal by two Spanish pastors who entered into contact with the pastor of the Church of Assembly of God and together created the Gypsy Evangelical Church of Philadelphia of Portugal, in the beginning of the 1970s. At the end of this century (and millennium), the transformations in modern society affect the nature of the contacts between gypsies and those who live around them and consequently have provoked cultural changes in the gypsy ethnic group, principally among the groups that have settled permanently. The gypsies are thus, directly affected in their secular traditions and in their style of life. It is evident that this new religious undertaking and its obligations, assumed by a great number of gypsies, is the origin of some of the new and inevitable cultural adjustments; especially when assessing that the movement's religious doctrine is, in some areas, entering into fierce contradiction with the traditional ways of being a gypsy.

#### RONCA, ITALO

Pontifica Università Urbaniana, Rome, Italy

#### ASTROLOGICAL MEDICINE, NATURAL MAGIC, AND CATHOLIC ORTHODOXY IN MARSILIO FICINO'S THIRD BOOK ON LIFE

Ficino's *De vita coelitus comparanda* was composed in 1489 as the third part of a trilogy. Most critics have focused their attention to the influence of this or that particular tradition on the *De vita*, missing a unitary design and speaking of "disiecta membra" both in its overall structure and within the trilogy. After a brief discussion of the most relevant studies on the *De vita* after 1989, this paper will show the possibility of a more integrated interpretation, focused on the following points: (1) Astrological Medicine in the *De vita*: how Ficino integrated the Hippocratic-Galenic tradition with the Hermetic-Neoplatonic natural magic and astrology into his own *pia philosophia* or *docta religio*; (2) Ficino's preoccupation to safeguard human freedom and responsibility from astrological determinism; his theoretical justification of

natural magic and astrology within the Perennialist tradition of living nature; and (3) a close philological interpretation of Ficino's most significant texts.

ROODNAT, ALBERT

Rotterdam, the Netherlands

J.B. VAN HELMONT'S CONCEPT OF BUTLER'S STONE AND MIDDLE-LIFE

The (al)chemist, physician and natural philosopher Joan Baptista van Helmont is the most prominent and original follower of Paracelsus. Modern historians recognize his contributions to chemistry, but his work as a scientist cannot be separated from his natural philosophy, which has its origin and specific place in the Hermetic tradition of the late Renaissance. To what extent he had immediate knowledge of the Jewish kabbalah is a vexed question, on which this paper hopes to shed some light. Attention will be focused on Van Helmont's *Ortus medicinae* (publ. posth. 1648), in which he rejects Paracelsus's concept of the "Tartarus" as one of the main causes of illness, and replaces it by the Paracelsian idea of "middle-life". He used this approach to explain the medical efficacy of "Butler's stone": this stone, in the possession of the Irish nobleman Butler but reproduced by van Helmont, supposedly cured any physical disorder almost instantaneously.

ROSENFELD, JEAN

University of California, Los Angeles, California, USA

COMMON LAW MILLENNIALISTS OF THE 1990s

This paper will address a new movement in the United States that has challenged the legitimacy of the federal system of government on the grounds that it is controlled by satanic forces that include an international cabal of Zionists. Not all members of the "common law" movement are fully aware of the Identity religious tradition that has motivated the formation of alternative courts and grand juries by white Americans who have renounced their federal citizenship. Identity religion has given rise to a number of local nativist groups, including the Jordan Freemen of Montana and the Republic of Texas, two armed groups that engaged in standoff with the civil police in 1996 and 1997, respectively. These

millennialist, revolutionary groups are nativist and express themselves through anti-government activism.

RUDAUSKY, T.M.

University of Wisconsin, Wisconsin, USA

RELIGION, SCIENCE, AND JUDAISM: WHAT SAYS THE BIBLE  
IN THE 20TH CENTURY?

In the ongoing examinations of the relations between science and Judaism, some attention has been paid to the issue of biblical interpretation. It is my contention that already within classical Judaism, the enterprise of creative biblical hermeneutics allowed for a receptivity to scientific advances in Jewish thought. This receptivity is readily apparent in modern discussions surrounding the interaction between developments in science and Jewish life. In this paper I shall examine the ongoing tradition of biblical hermeneutics within Jewish thought, and then present examples from modern Jewish biomedical ethics to show how this tradition incorporates scientific thinking into Judaism.

SABAR, GALIA

Tel Aviv University, Israel

CHURCH, STATE AND SOCIETY IN KENYA; FROM MEDIATION  
TO OPPOSITION 1963-1993

The interweave of religion and politics is the subject of this paper. It looks at why and how the church in Kenya has captured an ever increasing space in people's daily lives and in their hearts and minds. It explores the ways in which the wananchi, the common man and woman, have sought earthly support from the church in a context of political authoritarianism and limited avenues of protest. It attempts to understand the connection between the power of the church within Kenyan society and its ever growing involvement in the fight for democracy in Kenya. The central question organizing this paper is: How and why did the church become a leading force in the struggle for political change and the content of democracy in Kenya in the 1990s? Its central claim is that in combination with the spiritual authority that is the province of all churches, the wide net of social, educational, health-related and economic activities that the church steadily developed from its earliest days in the region

gradually made it an integral part of society, an instrument of its transformation, and a power that the government had to reckon with.

SAHU, HEEM BACHAN

Ranchi University, Ranchi, India

PLANTS - THEIR SOCIO-RELIGIOUS VALUE AMONG THE TRIBES OF CHOTANAGPUR

Plants are of immense social, cultural and religious value for the tribes of Chotanagpur. The social systems of the Tribes reveals that flora and fauna of the forests have been included in the social system like Totemic Clan Organization and various practices related to life cycle rituals. The religious system of the Tribes also indicates a close relationship between flora and fauna of the forests and the religious practices of the Tribes. All the sacred centres of the Tribes are located in the forest where worship is done with the help of Baiga Pahan (Priest) on different occasions. Animals are sacrificed to please the different kinds of spirits. Flowers, fruits, leaves etc. are offered to get their blessings. Tribes worship plants for the betterment of the Universe on the eve of their festivals such as Sarhul, Karam and Jitia. Twigs & Inflorescence of Sal (*Shorea Robusta*), Karam (*Adina Cordifolia*) and Peepal (*Ficus Religiosa*) are worshiped in these festivals respectively. Tribal religious customs and traditions reveal the fact that plants function a Nucleus for Sarna (Tribes Religion).† The present paper deals with detail account and their scientific basis towards the socio-religious importance of plants among the tribes of Chotanagpur.

SAITO, AKIRA

Mie University, Japan

INTERPRETATION OF THE SCRIPTURE IN COMPARATIVE PERSPECTIVE

Long before the emergence of the modern critical study of the sacred scripture, each religious tradition of the world has developed the ideas and methods of interpreting the sacred scriptures of her own and most philosophers and mystics have been occupied with elucidating and discovering the profound truth of their religions. In this panel we will take four or five religious traditions of the world, tracing the contemplation of

the philosophers and mystics of each religion to find how they tried to discover the truth of their religions through the scriptures. (Panel contribution)

SAKARANAHO, TUULA

University of Helsinki, Finland

MULTICULTURAL RHETORICS: RELIGIOUS FREEDOM IN A  
MUSLIM-CHRISTIAN, DIALOGUE

During last decade the number of foreigners in Finland has increased rapidly. Because of the membership in the EU, Finland is also perceived as a part of an international entity. It is said that Finland has become a multicultural society. With regard to religion, however, great majority of Finnish people belong to Lutheran church, which still has a privileged status in relation to the state as well. Lutheranism has not, all the same, gone unchallenged. Among other things, the increasing numbers of Muslims have given the church the impetus to start a kind of a dialogue with Muslim communities. In my paper, I will analyse the ongoing dialogue between members of Muslim communities and of Lutheran parishes in the Helsinki area. One topic that has recently been on the list of this dialogue is the question of religious freedom. At the moment, religious freedom is also a matter of bigger importance in Finland because there is a committee working for a new law concerning freedom of faith and consciousness. In my view, one can take the Muslim–Christian dialogue on religious freedom as an example of how multiculturalism is rhetorically constructed in today's Finland. From the rhetorical point of view, my aim is to develop a critical theory of multiculturalism, which will be shortly outlined in my presentation.

SALER, BENSON

Brandeis University, Waltham, Massachusetts, USA

SECONDARY BELIEFS AND THE ALIEN ABDUCTION  
PHENOMENON

Research dealing with the alien abduction phenomenon has focused largely on these two questions: What do putative abductees or “experiencers” claim? And why might they claim what they claim? Those questions, which relate to the profession of what might be called “primary beliefs”, are

crucial to the study of the abduction phenomenon. Focusing on them to the near exclusion of other questions, however, diverts attention away from other matters that could be of considerable interest to students of religion and, more broadly, to students of cognition. Most especially, why do some persons who do not claim to have been abducted by “aliens” profess to find credible the claims of those who do allege that they have experienced such abductions? How might we account for such “secondary beliefs?” This paper suggests answers based on recent research accomplished by the author and certain others.

SALER, BENSON

Brandeis University, Waltham, Massachusetts, USA

COMPARISON: SOME SUGGESTIONS FOR IMPROVING THE INEVITABLE

When studying some demarcated religious tradition, scholars develop understandings in part by comparing and contrasting the subject matter under study to understandings already entertained about other religious traditions. Given the inevitability of comparison, however tacit it may be, how might we improve it? Our understandings of the comparative enterprise may be enlarged by juxtaposing cross-cultural and cross-species comparisons. The cross-cultural comparativist is sometimes troubled by ethnocentric language, and the phylogenetic comparativist is sometimes troubled by anthropocentric language. Ethnocentrism and anthropocentrism are parallel problems, for each is associated with difficulties in finding appropriate language to be used across conceptualized boundaries. I argue that the above problems sometimes relate to overly optimistic and often ambiguous talk about “universals.” I further argue that we can improve cross-cultural comparisons by shifting from what H.H. Price identifies as “The Philosophy of Universals” to what he calls “The Philosophy of Resemblances.”

SARKAR, SMRITIKUMAR

University of Kalyani, Kalyani, Nadia, West Bengal, India

IN SEARCH OF ROOTS: RELIGION OF THE MARGINAL PEOPLE, BLACKSMITH TRIBE IN INDIA

In order to understand the polymorphic character of Hinduism, India's prime religion, this paper seeks to examine the religious practices of a marginalised group - the blacksmith tribe of India. As in similar other countries, primitive blacksmith played an important role in the evolution of tribal societies in India as priest-magician - a position both feared and awed. Left to them, blacksmiths ritualised their interactions with nature in three forms - earth as mother, forest as source of sustenance and fire as the transmuting agent of the state of nature. Slowly these ideas spread to their client-groups, thus binding tribal societies to an informal religion based on enduring relationship. The paper explains how the acculturation process of the majority population had marginalised blacksmiths; nevertheless appropriating basic ideas of their religion into Hinduism. This is analysed here with reference to myths and rituals of the still-surviving blacksmith tribe of India.

SASAKI, SHIZUKA

Hanazono University, Kyoto, Japan

NEW DEVELOPMENT IN THE STUDY OF BUDDHIST  
DISCIPLINE

SASAO, MICHIYO

Keisen University, Tokyo, Japan

THE PROBLEM OF TIME AND COSMOVISION IN MODERN  
JAPANESE RELIGIOUS CULTURE

SAVELYEYEV, VIKTOR

Logic and Sociology Institute, Lviv, Ukraine

THE SPREAD OF PROTESTANTISM IN THE UKRAINE

The first wave of the spread of Protestantism in the Ukraine began in the XVIth century, at which time the Ukraine was a part of Poland. There are 2 edicts by the king of Poland, dated 24 May, 1520, and 15 February, 1522, which prove this spreading. These edicts strictly forbade Luther's teaching. In order to stop the spreading of Protestantism in Ukraine the Roman-Catholic and Orthodox churches concluded the Brest Unia in 1596. Also the Ukrainian Greek Catholic Church was created. As a result Reformation in Ukraine was hampered for a certain period of time. The second wave of spreading Protestantism in Ukraine was caused by the migration of 150

thousand German colonists in 1803-1835. The majority of them were protestants. The 3rd wave was caused by the migration in the 2nd half of XIX c. of 180 thousand German colonists to Volyn region of Ukraine, and by the creation of Baptist, Pentacost and Adventist communities in the West and the South regions of Ukraine. In the period 1917-December, 1988 the activity of most Protestant confessions in Ukraine was forbidden. In 1992 the resurrection of Protestantism began. Nowadays there are Lutheran, Baptist, Pentacost and many other Protestant confessions in Ukraine. Their churches are being returned, educational institutions are being opened, newspapers and magazines are being published. Protestantism again is becoming a significant religious factor in Ukraine.

SAWAI, YOSHITSUGU

Tenri University, Japan

HEMENEUTICS OF THE UPANISHADS IN THE VEDANTA  
RELIGIOUS TRADITIONS

This paper will focus on the interpretation of the Upanishads by three philosophical representatives of Vedanta philosophy: Sankara, Ramanuja and Madhva. Vedanta philosophy developed as the hermeneutics of scriptures such as the Upanishads in its religious traditions. It is an accumulation of traditional philosophical reflections on scriptural interpretations. In so far as one attempts to understand the content of the Upanishads which are sometimes contradictory in the literal sense, one cannot help but discover a logical inconsistency. These Vedanta philosophers, however, held a firm belief that the Upanishads were coherent in their content, but their respective ways of interpreting the Upanishads were different. Based upon an understanding of these different scriptural interpretations, I will clarify the structures of Vedanta philosophy from the perspective of hermeneutics, while taking into consideration the religious and metaphysical experiences underlying their philosophical reflections.

SAWAI, YOSHITSUGU

Tenri University, Japan

THE SEMANTIC STRUCTURE OF REALITY IN SANKARA'S  
ADVAITA VEDANTA PHILOSOPHY



In Sankara's Advaita philosophy, the nature of reality is advocated as the identity of Brahman with Atman, originally expressed in the Upanishad texts. In this regard, the Upanishad texts contain various types of discourse. For example, Uddalaka Aruni, a Upanishad philosopher, attempts to portray the nature of reality with the mythical motif of creation of the many by the "Being". "Yajnavalkya, another philosopher of the Upanishad, refrains from expressing positively the nature of reality with words and intends to express it negatively, "neti, neti" (it is not this, not that). Further, a commentary left by Gaudapada on the Mandukya Upanishad, known as Mandukya-karika, contains the fundamental principles of the Advaita doctrine as later discussed by Sankara. Taking into account these types of Upanishadic reflections, I will semantically discuss how Sankara incorporates such philosophical discourses into his philosophical scheme which ontologically consists of a double structure of reality.

SCHUCHARD, MARSHA KEITH

Atlanta, GA, USA

JUDAIZED SCOTS, JACOBITE JEWS, AND THE DEVELOPMENT  
OF KABBALISTIC FREEMASONRY

The international emergence of "high degrees" of Kabbalistic initiation within Ecosais Masonic lodges in the eighteenth century has long puzzled scholars, who must explore murky oral traditions and anachronistic documents in their search for historical context and credibility. An overlooked key to this mystery is found in Scottish nationalist mythology, which since medieval times identified Scottish patriots with the Jewish Maccabees who purified and restored the Temple. This paper will trace the Kabbalistic-Masonic careers of Francis Francia (the "Jacobite Jew"). Dr. Giuseppe Athias (friend of Vico and Ramsay), Dr. Samuel Falk (the "Baal Shem of London"), Martinez de Pasqually (chief of the "Elu CoÛns"), Comte de Saint-Germain (crypto-Jewish Rosicrucian), Dr. Gumpertz Levison (Swedenborgian alchemist to Gustav III), and Giacomo Casanova (Marrañnist? adventurer) and discuss their influence on Jewish mystical symbols and rituals that were developed in

the Ecosais lodges established by Jacobite exiles in Scandinavia and Europe.

SEIF, JENNIFER ANN

University of North West, Mmabatho, South Africa

RED SISTERS: CELIBACY, DOMESTICITY AND THE CULTURAL MEANINGS OF CATHOLIC WOMANHOOD, MARIANHILL, NATAL

The paper elucidates the early history of the Catholic missionary Sisters of the Precious Blood (CPS), a religious order founded at Mariannahill mission near Durban in the mid 1880's. I examine the cultural and gendered meanings of religious life, with particular attention to the striking red/blood symbols adopted by early women missionaries. I further examine the emergence of celibate forms of "motherhood" and, in the context of colonial Natal, uniquely Catholic models of married domesticity. I consider what these signs and practices represented for Zulu converts, and for the future of the nascent congregation. By way of conclusion, such questions are related to the contours of contemporary mission life, including the rise of Marian devotions amongst Zulu Catholics. Finally, the case provides commentary on the need to historicise studies of religion, culture and society.

SEKAR, RADHIKA

University of Ottawa, Canada

SRI LANKAN HINDUS IN CANADA

This paper examines the influence that specific legal decisions, economic opportunities and social forces at certain places and times have on the manner in which minorities recreate their religious traditions in alien environments. The specific focus in this regard is the Sri Lankan Hindus in Canada, most of whom have arrived in this country within the last two decades; and a great many of whom are in fact refugees fleeing the conflict in their country of origin. Three Hindu Temples are presented to explore the effect of different circumstances on the ways that these Hindu migrants have (re)constructed their religious institutions. In particular, the large community in Toronto has been able to devote its main temple almost entirely to religious purposes, the smaller one in Montreal also incorporates educational and various

cultural functions into its temple organization, whereas the tiny Ottawa community participates in a "joint-temple" that seeks to serve the needs of a diverse Hindu and South Asian population. A general conclusion is that what a migrant community decides is legitimate, authentic, and appropriate in religious matters has much to do with the practical circumstances in which it finds itself.

SETH, BAIJNATH

Ranchi University, Ranchi, Bihar, India

ORIGIN AND IMPACT OF "GODDESS DURGA": TEMPLE OF THE ASUR CIVILIZATION PERIOD IN DEWRI JHARKHAND INDIA

An ancient and popular temple of Goddess Durga is situated in village Dewri, Jharkhand. Mythologically, the temple is said to have been constructed more than 3,000 years ago during the period of the Asur Civilization. The temple, made of large black stones, was constructed in only one night. Gold Durga of Dewri temple is one of the nine incarnations of the goddess. The deity is worshipped by two priests of different sects, one "Pahan" and the other, "Brahmin", the former belonging to the tribal sect and the latter to the Hindus. This is being done as per a judgment delivered by the Calcutta High Court. Consequently, two different systems of worship are being observed in the temple Vaishnavi and Bali Pratha. During the festival of Dussera on the special day of "Mahanavami", goats and buffaloes are sacrificed as offering to the deity. Devotees from all over India visit the temple to offer prayers to "Mother Durga" and to get her blessings.

SHARMA, ARVIND

McGill University, Canada

RELIGIOUS ADVOCACY AND HINDUISM: PARADOXICAL YET DISTINCT PERSPECTIVES

Hinduism provides an interesting approach to religious advocacy as an emerging category in the history of religions, by allowing one to bring even paradoxical, and certainly distinct perspectives to bear on it. For instance, one section within the tradition advocates non-advocacy; another would distinguish between exemplary and emissary advocacy (pace Weber) and a third would insist that there is no conversion to Hinduism, only reversion to it. These aspects of its stand on

religious advocacy come tantalizingly close to some positions found within the *religio perennis* school, and in Judaism and Islam. This paper will be devoted to examining these and similar positions in depth to assess their significance for the category of religious advocacy.

SHAW, MIRANDA

University of Richmond, USA

THE VASUNDHARA VRATA IN NEPAL: WOMEN AS LIVING  
BODHISATTVAS

The Vasundhara Vrata is a major ritual that is performed annually by hundreds of Newar Buddhist women in Nepal. The ritual centers upon a female bodhisattva, Vasundhara, who is one of the two most widely and actively worshipped Buddhist goddesses in Nepal. This annual observance is virtually unknown to Western scholarship, and Vasundhara herself receives only passing mention. This paper and accompanying slides provide an overview of the two-day ritual. The analysis of the ritual focuses upon the ways in which the identity between women and the goddess is ritually and symbolically invoked at specific stages of the ritual and expressed by the Vrata as a whole. The paper also considers how the ritual sheds light on the cultural construction of gender in Newar Buddhist society by dramatizing, rather than temporarily dissolving or reversing, the gender roles that inhere in daily life.

SHIH, HENG CHING

National Taiwan University, Taipei, Taiwan

THE STUDY OF RELIGION: THE METHODOLOGICAL  
RUMINATIONS OF AN ACADEMIC BUDDHIST NUN

How does a Buddhist nun, who is a professor at a national university in Taiwan, study religion? One answer is: Like anyone else in academics. That is to say, the methods among academic scholars are congruent, only varying when the object of study is different. Their personal religious affiliation is not an issue. However, that being said, it should also be stated that where their religious affiliation (or ideology) may become an issue is within their methodology. Quite naturally, what I view as important in the study of religious phenomena, and the questions and objects that I consider in

my studies, are conditioned by my religious identity. How does a Chinese Buddhist nun, trained in the tradition of Ch'an, raised in Taiwanese culture, engage religious phenomena, both academically and personally? This multidimensional question is the one I address in the present paper. Based on twenty-four years of religious life and fourteen years of academic work, I offer a methodology for the academic study of religion that delineates the relationship between the personal and the professional, both of which are forces of influence in an interpretative framework. Consequently, this paper is as much autobiographical as it is theoretical--the latter representing a consequence of the former.

SHLOMITH, YARON

The Open University of Israel, Tel Aviv, Israel

MIRACULOUS WATER CROSSINGS AS RITES OF PASSAGE IN  
ANCIENT ISRAELITE RELIGION

Although fording a river such as the Jordan or the Jabbok, or crossing a sea - the Red Sea (Yam Suf) for example - was ordinarily safe and simple, Scripture treats the crossings of these water-bodies as miraculous phenomena. While all these unique water-crossing stories contain elements reminiscent of mythological struggles - be it against the demonic god of the river, or the remnants of the theomachy myth - the main reason for weaving supernatural phenomena into these episodes is rooted in their role as expressions of the protagonists' liminal 'rites de passage': the physical crossing symbolizes a profound change in the status of the individual or of the people, as the case may be. The redactors interlinked new symbolic theological values into the nucleus of what was originally legendary and mythical traditions, thus providing a new religious outlook of ancient folkloristic elements.

SICHONE, OWEN

University of Cape Town, South Africa

WITCHCRAFT AS KNOWLEDGE: SOME ZAMBIAN EXAMPLES

Many social scientists have a problem with the 'resilience of witchcraft' given the reality of modernity and globalisation. In this paper witchcraft, or wanga, is seen as a form of cumulative knowledge freely available to those who wish to

have it and which can be used, abused, misused according to the owners' personalities. Most importantly, wanga is open to new, foreign, religious, occult and scientific practices and thus its resilience needs no explaining. If any thing it is the state, the church and the scientists' beliefs that represent closed and hostile systems that is surprising. The aim of this paper is to show using Zambian examples that wanga is not a local opposition to global processes but an expression of people's creativity both in trying to understand their lives and changing their situation.

SILVA, ELIANE MOURA

IFCH – UNICAMP, Sao Paulo, Brazil

ESOTERIC SPIRITUALITY IN BRAZIL: THE COMMUNION OF THOUGHT ESOTERIC CIRCLE (1908-1943)

This paper presents a study of an expression of esoteric spirituality in Brazil at the beginning of the 20th century through a specific association: the CECP (Círculo Esotérico da Comunhão do Pensamento). Founded in 1908 by Antônio Olívio Rodrigues, a freemason, theosophist and scholar of the occult sciences then in fashion, this association can be studied as a notable example of the encounter of diverse forms of eastern and western traditions, including a specific interpretation of Jewish mysticism through different influences, including masonic. The CECP had as its objective: initiatic knowledge of the occult powers of nature and of man, seeking to promote the awakening of creative forces of the mind and cosmos through the study of magnetism, astrology, the Kabbalah, symbolism, clairvoyance, psychic powers and mental phenomena. The history of the CECP in this period reveals the fluid and creative frontiers existing between these mystic, spiritual and esoteric currents at that time.

SINGH, KAMESHWAR PRASAD

Ranchi College, Ranchi, Bihar, India

IMPACT OF HINDU CULT ON THE TRIBES OF CHOTANAGPUR, INDIA: A RELIGIOUS AND ETHNOLOGICAL STUDY

A comprehensive study of the religious status of the tribes of Chotanagpur (India) is an urgent necessity of the academic world. Anthropologists and social scientists from various countries of the world are taking keen interest in studying the

socio, cultural ethnic and religious life of the tribes of Chotanagpur. In the present study however my attention has been confined to two bigger tribes, the Munda and the Oraon. The object of the study is to find out the factors and forces which lead to the impact of Hinduism on the tribal life of Chotanagpur. Mansa Pooja or Shake worship is rampant among the tribes of the area. Hindu influence has penetrated to a large extent among the Munda and Oraon of Chotanagpur. Like Hindus Oraons and Mundas also perform purification ceremony after Death. Pahans among tribes normally adopt all Hindu customs in their personal life. My study on this subject will add a new dimension in the discussions of Anthropology and comparative Religion.

SINHA, BRAJ M University Of Saskatchewan, Saskatoon, SK,  
Canada

DISPERSION, DIFFUSION, MARGINALIZATION AND  
RESACRALIZATION: HINDU DIASPORA IN THE CANADIAN  
CONTEXT

Diasporized existence in the case of most religious communities tends to have an effect tantamount to marginalization of the identity of the individual/group involved in the diasporized situation. The paper seeks to argue that the dispersion, diffusion and attendant feeling of marginalization of a religious community has certain adverse implications for the identity consolidation and maintenance of the religious community involved which needs to re-discover or recover its original frame of reference for identity formation. This process of recovery I would prefer to call resacralization. Through an analysis of the situation prevailing with respect to the Hindu Diaspora I propose that the Hindu community in Canada definitely amplifies the basic assumption of this paper that communities experiencing identity diffusion and religious marginalization on account of dispersion find it necessary to go through resacralization process. In the context of Canadian Hindu Diaspora, resacralization consists of re-discovery through reinterpretation and reformulation of original meaning structures which are seen to be seminal to what is considered to be "essential" elements in the profession and practice of Hinduism by the diasporized Hindu community. This paper will try to critically evaluate Hans Mol's mechanisms of

sacralization and their theoretical and methodological relevance for understanding the resacralization process with special reference to the experiences of the Canadian Hindu Community.

SITOTO, TAHIR

University of Natal, Pietmaritzburg, South Africa

'BAZENZ'AMASLAMSI': ARE 'AFRICAN' MUSLIMS THE CULTURAL OTHER?

SJÖBLOM, TOM

University of Helsinki, Finland

EARLY IRISH TABOOS – A STUDY IN COGNITIVE HISTORY

This paper examines how beliefs are transmitted and spread through society. Early Irish taboos (*gessi*) are apparently irrational beliefs constraining the actions of early Irish people. According to our sources, in early Irish tradition it is believed that tabooing words can constrain and control the future behaviour of those they are spoken too. This control is achieved through counter-intuitive means, i.e. automatically without any human or societal intervention. My purpose is to examine and explain the beliefs and cognitive processes connected with tabooing events in order to show that there is nothing mysterious or counter-intuitive involved in the process. Religious transmission of beliefs is nothing special and unique, the cognitive processes involved are shared with other kinds of cultural transmission processes. Neither does early Irish tradition show any signs of being based on some kind of alien and unique cognitive epistemology. Early Irish taboos are best explained with reference to the general cognitive processes known to cognitive science and evolutionary psychology. In this sense, early Irish taboos are based on a completely natural basis. Special attention will be placed on the apparently contradictory fact that taboos are transmitted and spread around in early Irish society although the available representations frequently show that most of the time taboos show to be more of a handicap than an advantage for the individual carrying them. My suggestion how to clear up this problem will be based on the emerging memetic approach on cultural phenomena. I will also make some preliminary suggestions how to explain belief transmission in general on the basis of memetics.



SNOEK, JAN A. M.

University of Heidelberg, Germany

### INFLUENCE OF KABBALISM ON FREEMASONRY?

Both Freemasons and others have claimed that Kabbalism would be the, or at least a, source of Freemasonry. Although any attempt to explain its creation as the product of only one source must be dismissed, it is not impossible that Kabbalism had a certain influence on Freemasonry during its formation and/or its later developments. We should not mistake the simple use of names or expressions borrowed from the Old Testament as Kabbalism, but maybe other issues might count as such. As an example, this paper will present one aspect which seems to have developed during the 18th century. It is concerned with the two pillars of the Temple of King Solomon, the tradition that such pillars might contain secret knowledge, the names of these pillars, the characteristic of the Hebrew language that only its consonants are written, the pronunciation of the Name of God, and the consequences which the knowledge of that pronunciation would have for him who has that knowledge.

SONNEMANN, BARBARA

Universität Hannover, Hannover, Germany

### WHAT MAKES DANCE RELIGIOUS?

Although German religious studies also emphasise the importance of dance as a religious phenomenon among so-called primitive cultures, the subject has seldom been studied in depth. The term "religious dance" is generally used unreflectedly too. So what makes a dance religious? Without starting to redefine religion, various categories of religious dance are identifiable....The dancer attempts to experience religion through dance....The dancer imparts religious ideas to the observer. Thus numerous intermediate steps and questions arise, which I examine by means of examples ranging from classical ballet to church-inspired meditative dance, taken from the German-European world. If viewers' reactions show that each observer discovers something different in modern dance, how can (religious) messages be conveyed at all by dance? Is this only possible when the observer is familiar with the step vocabulary, as in the case of

Indian dance? Can religious ideas be conveyed by non-religious dancers? Does not the choreographer at least have to be religious? If everyone dances for him- or herself, are the religious experiences the same? What influence does space, e.g. the church-building, have on the dancer and the observer? The lecture topic is also the main subject of my exam and research. Changes to text and new insights are likely before the congress. Hannover, 7th of September 1998.

STOVER, DALE

University of Nebraska at Omaha, Omaha, Nebraska, USA

LAKOTA SUNDANCING IN A POSTMODERN WORLD

This paper begins with a critique of recent scholarly representations of Lakota Sundancing along with notice of the problematics of hegemonic discourse operative in participant observation, emic-etic framing, and attributions of voice to represent local knowledge. The paper presents a collaborative account of the contemporary Sundance of the Wakpamni Lake community on Pine Ridge Reservation in South Dakota (United States). This account includes commentary by Lakota visionaries and elders in their collaboration with the author which addresses the problems in meaning raised by the postmodern setting for contemporary ceremonial practice. The paper features the Lakota theme of wamicicunze, the spiritual obligations resulting from ritual acts, especially reciprocal obligations issuing from kinship established with wakinyan oyate (thunderbeing nation) in dreaming and in ceremony. Visionary mandates of wamicicunze are now encountering the world of postmodern choice in which all signifiers appear transposable, resulting in an intensification of identity issues in visionary and ceremonial practice.

STOYANOV, YURI

ENOCHIC APOCALYPTICISM AND MYSTICISM IN SOME CURRENTS OF MODERN WESTERN ESOTERICISM

The paper discusses first the main features of the Enochic tradition (knowledge of divine secrets, the transformation of the ascent hero, etc.), its crucial influence on Jewish apocalyptic and apocryphal traditions, Jewish transformational and visionary mysticism, related to the Merkabah tradition, and on early Christianity and

Gnosticism. The paper then charts the medieval survivals of Enochic apocalypticism and mysticism and then focuses on its modern revival in the 18th, 19th and 20th centuries and its impact on some trends in western esotericism, which was determined by the rediscovery of major Enochic texts and the Enochic material in the cabalistic tradition. The paper explores the influence of the revived Enochic apocalypticism and mysticism on a variety of esoteric and cultic trends in modern religiosity, ranging from ritual magic to millenarianism, and its elitist re-interpretation in literary, Masonic and neo-Gnostic frameworks.

STEYN, CHRISTINE

University of South Africa, Pretoria, South Africa

**SOUTH AFRICAN MILLENNIAL MOVEMENTS AND VIOLENCE:  
THE XHOSA CATTLE-KILLING MOVEMENT AND THE  
BULHOEK MASSACRE**

This presentation will explore two millenarian movements in South African history which ended in tragedy, namely the Xhosa Cattle-Killing movement and the Bulhoek Massacre. The approach will be conditionalistic in the sense that the interplay of all the mutually conditioning factors and forces that contributed to the violence in which both events erupted, will be highlighted. There are a number of significant differences between the groups, such as the reach of the devastating consequences and the direction of the violence. In one case an entire nation was almost wiped out while in the other 183 people lost their lives. In one case the violence was inwardly directed while in the other the millenialists were gunned down by government forces. However, there are also remarkable similarities. All the differences and similarities will be discussed in the light of Michael Barkun's work on millennialism.

SUMMERS, CAROL

University of Richmond, USA

**TICKETS, CONCERTS AND SCHOOL FEES: FAITH, FINANCE  
AND MISSION CHURCHES IN SOUTHERN RHODESIA DURING  
THE 1930s**

This paper explores three concerns in Wesleyan mission Christianity during the 1920s and 1930s-- tickets, concerts,

and school fees-- and then uses these central, controversial, issues to explore some of the meanings of money to Christian belief in the 1920s and 1930s in Southern Rhodesia. Tickets, mandatory for church members, conveying membership in a participatory form of church governance and producing an audited, regulated pool of locally raised money, institutionalized Wesleyan churches in the region. Concerts, enthusiastic fundraisers planned and coordinated by ambitious and organized African evangelists, producing inspirational moments, provided charismatic and unaudited authority for individual African church leaders. And school fees constituted the mission and the people's payments for a future within the rules of a segregationist administration. Though I could draw from other missions to make similar points, this paper focuses on the Wesleyans, a mission which has left relatively good records behind not only in England, but also in Zimbabwe, where local records provide insight into local Christians' beliefs and institutions, not just into mission structures. Money, and the occasions and practices which raised it, was central to mission Christianity in Southern Rhodesia not simply as a way to pay bills, but as a way to create new forms of authority, new celebrations of power, and new types of people.

SVANBERG, JAN M. A.

Åbo Akademi University, Finland

THE CONTRIBUTION OF THE ACADEMIC STUDY OF  
RELIGION IN RECONSTRUCTING NEO-SHAMANISM: A STUDY  
OF RESEARCHERS OUTSIDE, BESIDE AND INSIDE THE  
INNER-CIRCLE OF RELIGIOUS PRACTICE

The main focus of this paper is to discuss the relation between the researcher and the object of her or his study. The example given here is the world-known anthropologist Michael Harner and his fieldwork among the jívaro indians and their shamanic culture. The problematic issue related to this example deals with the steps Harner took when he, from being a traditional researcher who studied the culture from an outside perspective, a few years later, became an insider, a neo-shamanic apologetic and an introducer of shamanism in the western world. At this point I do not intend to do a deep study of his personal or religious convictions but concentrate on methodological tools and ideals which have

shown to have had an impact on the researcher Michael Harner, and later on, in his career helped him to change his focus from the study of shamanism to the practising of neo-shamanism. What kind of ideals and methods inside the anthropological discipline provided the researcher Harner with new concepts and ideas about how fieldwork should be done? How can these new methodological perspectives and ideological concerns totally change his outside perspective of shamanism into an inside, even admitted kind of practising of the same? My paper discusses a study of how an antropologist who have gone native and back again in the urban milieu begin to introduce the thing he studied as a potential new mode of life-style. My point of departure is that neo-shamanism would never have found its place among the other western neo-pagan movements, without researchers introducing their studies on traditional forms of shamanism in a totally different way, at crucial points different from typical classical scientific study reports. Consequently, I see my research, which focuses new forms of presentation and new ideals concerning methods, as one way among others to gain further information about the complex neo-shamanic phenomenon. One result of my research, which will be presented in this paper, is the impact of the post-modern ethnographic ideals on research of shamanism. These ideals have, in a sense, blurred the distinction between the researcher and his object of study. Today a researcher is often questioned, at least in the context dealing with research on shamanism, if he or she does not have first hand shamanic experiences, or vice versa, if you have them! Or let me put it this way; conferences on shamanism today are a mixture of neo-shamanic healing sessions and theoretical discussions. How come and what impact has this interesting confusion had on the emergence of western neo-shamanism? What is the role played by researchers sometimes inside and sometimes outside religion in shaping new forms of religious movements? And what are the changing criterions inside the academic debate which have caused this situation?

TANATSUGU, MASAKAZU

University of Tsukuba, Japan

THE VIEW OF NATURE IN JAPANESE RELIGIONS

TAVES, ANN

Claremont Graduate School, Claremont, California, USA  
 MYSTICISM, TRANCE, AND DISSOCIATION: ACADEMIC  
 DISCIPLINES, RELIGIOUS TRADITIONS, AND THE  
 CONTESTED TERRAIN OF EXPERIENCE

Robert K. Foreman's recent claim that mystical experience can be rooted in an innate human capacity while true, does not negate the supposedly opposing claim that such experiences are culturally constructed. The interplay between physiological psychology and culture is evident if we attend to the contestations that surround such experiences both in academic theory and in traditions of practice. This broadened perspective shifts our attention from the study of religion *per se* to the processes by which alleged religious experiences, such as "mysticism," are constructed and deconstructed. This approach raises significant questions of method in relation to the study of religion and religious experience. First, it matters what we call things. As scholars, we are involved in constituting the "objects" we study whether we are insiders or outsiders to the traditions we are studying. Second, we constitute the objects of our study by means of comparison whether we make these comparisons explicit or not. Third, since we cannot write ourselves out of this process, it is important that we take responsibility for the comparisons we construct.

TAYLOR, BRON

University of Wisconsin, Oshkosh, Wisconsin, USA

NATURE AND RELIGION: THEORETICAL ISSUES IN THE  
 CONTEMPORARY AND GLOBAL CONTEXT

This presentation introduces the discussion (of the panel under TAYLOR) by defending the utility of and refining the constructions 'Animism' and 'Nature Religion' for the global study of religion. I do so by examining the proliferation of "earth-based spiritualities" that conceive of themselves as animistic or otherwise as Nature Religions. Illustrative case studies will include what I call, alternately, "pagan environmentalism" and "scientific pantheism."

TAYLOR, BRON, and KAPLAN, JEFFREY

THE ENCYCLOPEDIA OF NATURE AND RELIGION - WORKING  
 GROUP

The Encyclopedia of Religion and Nature will be the first encyclopedia examining the complex relationships between Homo sapiens and the wider natural world, focusing especially on role of religion in these relationships. It will recapitulate scholarly debates within areas of inquiry usually called “ecology and religion” and ecological anthropology. It will provide both historical background and a contemporary focus on the ways in which the world’s diverse religious groups are (or are not) re-thinking and revising their traditions, ethical ideals, and behaviors in response to a perceived environmental crisis. It will provide a comprehensive, global overview of diverse religious forms sometimes labeled “nature religion” and the scholarly debates over this and other nature-related constructions. This session will be devoted to explore with conference participants their ideas for the structure, entries, and contributors to this encyclopedia. All conference participants are cordially invited.

TAYLOR, PATRICK

York University, Toronto, Canada

KNOWLEDGE, NARRATIVE AND NATION: CARIBBEAN  
SACRED SPACES

TAYOB, ABDULKADER

University of Cape Town, South Africa

DEBATES ON ISLAM AND SOCIOLOGY IN TWO DIFFERENT  
CONTEXTS: EGYPT AND MALAYSIA

This paper attempts to look at the field of sociological production from a comparative perspective in two entirely different contexts. I will look at the practical outcome of the debate of islamization of knowledge upon the field of sociology and compare Egypt to Malaysia. I will trace on discourse which is the Islamization of Knowledge, the networks and debates it produced in these two countries and look at the local variations. I analyse these two different contexts not only from a discursive perspective but will focus upon job markets, the ascending and descending status of the intellectuals, networks, variations in local cultural and political constellations. This paper attempts to search in the labyrinth of the process of the ‘production of knowledge’ of such a discourse. It focuses on the competing intellectual

agents and their field in two different Muslim societies undergoing modernity, each in its own distinctive way. The discourse of the search for authenticity, through "Islamizing various fields of knowledge" becomes here one and the same thing that resulted from the interactive encounter with the West and in particular Western academia.

TAYOB, ABDULKADER

University of Cape Town, South Africa

REDEFINING ISLAM IN AFRICAN DEMOCRACIES

TENGEZA, AMINI

Coastal Forest Conservation Unit, Kilifi, Kenya

THE MIJIKENDA GRAVE MARKERS

The Mijikenda consist of nine ethnic groups who share a common history, language and culture. They are found in Kwale, Mombasa, Kilifi and Malindi Districts of coastal Kenya and comprise the Giriama, Kauma, Chonyi, Kambe, Ribe, Rabai, Jibana, Digo and Duruma. These groups have traditionally used distinct markers on their graves, which are believed to provide a link between community members and their ancestors. Markers include rocks or stones, Koma (wooden posts less than a foot in height), Vigango (carved wooden posts up to 5 feet high), and special trees planted at the graves. A study was carried out at selected locations in Kilifi District to determine the different types of grave markers still used, their cultural and spiritual significance and possible value in terms of plant conservation. It investigated the causes for the observed disappearance of the sculpted markers (vigango) from the Kayas or sacred forests where the traditional burial sites were located. It also looked at the effects of foreign religions (Islam and Christianity) and western education on the traditional culture. Results of the study showed that stones, Koma, Chikupa, Vigango and specific planted trees were still used as grave markers by the Mijikenda. The wood used in making koma was usually from Mkone (*Grewia plagiophylla*) and Muhumba (*Cassia abbreviata*) trees while that used for vigango included Mpingo (*Dalbergia melanoxylon*), Mhuhu (*Brachylaena huillensis*) and Mwamba (*Azelia quanzensis*). Specific trees planted as markers include Mware (*Bombax rhodognophalon*), Mbuyu (*Adansonia digitata*) and Mbambangoma (*Erythrina*



sacleuxii). Species of wood used were selected for particular properties such as durability. The vigango and koma were consecrated and became sacred memorials upon installation at the grave site. Tree species commonly planted as grave markers were regarded as special and were protected by the community elders. The disappearance of vigango was linked to the effects of tourism at the coast region and trade in these artefacts as curios. Other factors such as wood decay and termite damage also played a significant role. Western education and the influence of Christianity and Islam have also played a role in the weakening of respect for the grave markers that was part of traditional Mijikenda culture.

TER HAAR, GERRIE

Institute of Social Studies, The Hague, The Netherlands

RESEARCH AND PERSONAL COMMITMENT: THE CASE OF  
GHANAIAN CHRISTIANS IN AMSTERDAM

TIILIKAINEN, MARJA

University of Helsinki, Finland

THE LANGUAGE OF SUFFERING: BODILY SYMPTOMS OF  
SOMALI WOMEN AS COMMUNICATION

Somalis have entered Finland during the past ten years through asylum procedure and family reunification. They are Finland's largest immigrant group of African origin, the largest Muslim group and also the largest refugee group. This paper is based on ethnographic fieldwork among Somali women living in Helsinki and its surroundings. The research belongs to fields of comparative religion and medical anthropology. The paper will explore the social suffering of Somali refugee women and the bodily symptoms experienced and expressed by them. One way to approach the symptoms is to see them as communication. Women's talk about symptoms and illnesses is at the same time talk about traumatic experiences during the war as well as everyday problems in diaspora, in a culturally and religiously different society. Talking about symptoms is also a form of communication between women. In addition, moral, religious and political experiences get embodied in sociosomatic processes. Thus e.g. pain experienced by Somali women can be linked to the breakdown of the Somali society and the dissolution of the Somali people.

TIMOSCHUK, GRIGORIYEV

Vladimir Institute of Law, Russia

CHECHEN CONFLICT ROOTS - SUFI OR VAHHABA?

In the site of American Association of Religion there is an essay by David Damrel, called "The Religious Roots of Conflict: Russia and Chechnya". Damrel makes a point, that today's resistance in Chechnya is led by the Sufi groups, moreover "powerful, clandestine Islamic mystical brotherhoods in particular - survived there, despite two centuries of brutal Czarist, Soviet and now Russian persecution" and all the time led mountaineer war against them. The reason for the long-term survival of the murid groups is seen by us, first of all, in the clannish organization of the mountaineers of Caucuses in general, their hierarchy. According to Guriya Murklinskaya, a reporter of the analytical Kavkaz agency, there are two Sufi tarikats in North Caucasus: Nakshbandiya and Kadiriya. Their activity has increased since Dudaev came to power in 1991, mainly due to the fact, that Dudaev drew into the political scene kadiriya virdu (with whom he was affiliated through his elder brother Bekmirza). At the same time, the nakshbandi sect, headed by Deni Arsanov stood in opposition to the Dudaev clique. Traditional tarikats of Chechnya couldn't shape the ideology of the young hegemonist state, something which Dudaev hoped to find help with in order to justify his independence from Russia and annexation of Ingushetia. Neither can they be regarded as active opponents during all the Czarist-Soviet regime. Zikrist were known as active supporters of bolsheviks and the revolution. Moreover, Murklinskaya characterizes Chechen muridism as pro-Russian. Who are the chechen fighters then? Our understanding is that ideology of the Chechen group leaders is largely dominated by vahhabism. Because there was little scope for the ideological approval of the militarist claims from Sufi groups, Chechen leaders patronized vahhabism. Chechen leaders supported development of vahhabit moods by inviting Arab mojaheds and sending young Chechens to Saudi Arabia, Egypt, and Pakistan. When the young Chechens came back, they criticized of Sufism and ardently supported vahhabism. As a result, large young vahhabit gathering followed, determined to destroy traditional tarikats. Vahhabism as

Saudi Arabia sect has little to do with the Chechnya rooted religious and political fundamentalist movement. They are rather formally can be named vahhabists. Home-made vahhabists stepped for the purification of Islam from late "pagan" influences. Both in Tadjikistan and Chechnya, they were acting against pre-islamic beliefs and cults, that sufi tarikats imbibed.

TIRZA, VISSER

The Netherlands

GENDER ROLES IN ISLAM

In studying the role and position of women in society, a major problem that has to be dealt with is androcentrism. Women are studied in a male context, thus being objectified. This problem can be solved by changing the model of androcentrism into -as Rita Gross calls it- a two-sex model of humanity. Despite the differences in gender, human equality of both sexes is thus acknowledged. From this perspective I would like to look into issues like emancipation and liberation of women in Islam. One should be aware not to impose Western ideals of emancipation on a non-Western society. Specific gender roles are culture based and the result of a long process. I would like to see what is left of the first regulations regarding women written down in Islamic society and what their meaning is for the present-day according to contemporary thinkers such as Arkoun and al-Jabri. (N.B. Title supplied by editors)

TORRE , EMILIO SUAREZ DE LA

University of Valladolid, Spain

A NEW APPROACH TO THE ORIGINS OF THE SIBYLLINE  
TRADITION AND TO ITS DEVLOPMENT IN THE GRAECO-  
ROMAN WORLD

This paper will display a kind of 'diptych' on the topics announced by the title. First, I propose a reconsideration of the birth of the European Sibylline tradition. We must take into account that it is older than currently accepted. Some new data known in the last twenty-five years force us to a renewed analysis of facts. The role of Semitic travellers to Euboea and (in turn) of the Euboean and Corinthian colonists westwards needs to be reexamined, as well as that of the Etruscans in the case of the penetration of this tradition into Italy. The same can be said of the role played by Alexander

the Great, the mythologization of the Roman past and the revitalization of Ancient apocalyptic and millenarist traditions. As for the development of the collection known as Sibylline Oracles, I think that the 'analytic' view must be counterbalanced by a kind of moderate 'unitarianism'. The usual procedure of dissectioning the different Books sometimes darks a global perspective and prevents us from appreciating the rhetorical (and 'logical') structure of what we could call the 'macro-units'. The reconstruction of the environment of each part and the understanding of the role played by every section in its old milieu are as much important as the delimitation of the aims and resources of the new organisation of the texts in their (also new) circumstances.

TROMPF, GARRY W.

University of Sydney, Australia

ESOTERIC NEWTON AND THE KABBALISTS' NOSH: NATURAL LAW BETWEEN MEDIAEVALIE AND MODERNITY

What is Isaac Newton's connection with Kabbalistic thought? What his approach to it in the neo tradition of 'Christian Kabbalah,' through More, Selden, etc., or was he directly affected by Jewish strands (Maimonides, Noachide ideas within Judaism)? This paper will essay answers to these questions. In the process other's theories eg Popkin's view that Newton was 'Maimonidean' will be critiqued.

TSURUOKA, YOSHIO

University of Tokyo, Japan

THE SONG OF SONGS FOR THREE SPANISH MYSTICS

UDDIN, SUFIA

University of Vermont, Burlington, Vermont, USA

A MYSTICAL JOURNEY OR MISOGYNIST ASSAULT?: AL-QUSHAYRI'S COMMENTARY ON THE SEDUCTION OF YUSUF

This paper examines al-Qushayri's Sufi commentary (tafsir) of the attempted seduction of Yusuf as detailed in the Qur'an. Religious scholars have interpreted this vignette as an example of the danger women pose in society. Western scholars too have suggested that this sura and interpretations of it, such as al-Qushayri's, evidences the historically

misogynist elements in the Arabo-Islamic tradition. This argument is not, however, based on a full understanding of al-Qushayri's work. Rather, his commentary is more properly understood in the context of his other writings, including his body of Sufi works, in addition to the *Qisas al-anbiya'* which, when read together, re-casts Zulaikha in a positive light. Thus, by juxtaposing Yusuf - portrayed by al-Qushayri as a "perfect human" embodied in a prophet- with Zulaikha- represented as a typical Sufi novice encountering the struggles and triumphs of life -he assists his reader in the individual endeavor to seek perfection. Al-Qushayri's tafsir demonstrates the evidence of a commentary tradition that employs the female and the feminine positively.

UNDERWOOD, GRANT

Brigham Young University, Utah, USA

MORMONISM, MILLENARIANISM, AND THE MATURATION OF  
A NEW RELIGIOUS MOVEMENT

Sociologist Rodney Stark has observed that Mormons "stand on the threshold of becoming the first major faith to appear on earth since the Prophet Muhammad rode out of the desert." Yet in the nineteenth century, Mormonism was a persecuted and marginal apocalyptic sect. This paper offers an overview of the ways in which this millenarian new religious movement has "matured" and "mainstreamed." How has Mormonism acquired the institutional accouterments of modernization while remaining intellectually insulated from the acids of modernity? How has the "sacred canopy" of modern revelation enabled Mormons to live "in" the modern world and yet be "of" it only to a degree not harmful to their sacred enterprise? And as people make their peace with the world, how does the apocalyptic dream of the "great reversal" get modified?

URBAN-MEAD, WENDY

Columbia University, New York, USA

GIRLS OF THE GATE: FEMALE CHRISTIAN IDENTITY IN  
MATABELELAND, COLONIAL ZIMBABWE, 1930-1948

This paper centers on the history of African women from Matabeleland who attended the Brethren in Christ Church's (BICC) girls' central primary boarding school at Mtshabezi.

The paper addresses questions regarding the spiritual motivations and familial circumstances for girls who decided to attend a school where control was so strict that its pupils were known as “the girls of the gate.” The BICC planted its four major mission stations in Rhodesia throughout the province of Matabeleland, an under-researched region of Zimbabwe. Important evidence is drawn from church archives in both Zimbabwe and the USA. At the core of my sources, however, are the orally-communicated life histories and testimonies of faith of Ndebele women who attended Mtshabezi in the 1930s and 1940s, a time when both the Rhodesian colonial state and Christian mission presence were well established in Matabeleland South. The paper is as much about outlining the family dynamics, life choices and religious experiences both preceding and during a girl’s education at the mission school, as it is a reflection on the complex issues involved with the gathering and use of oral evidence.

USARSKI, FRANK

Pontificia Universidade Católica, , São Paulo, Brazil

**WORLD EXPOSITIONS OF THE 19TH CENTURY AND THEIR  
ROLE FOR THE DEVELOPING DISCIPLINE OF HISTORY OF  
RELIGION**

That the famous "World Parliament of Religions", held in Chicago in 1893, was an important part of the "Columbian World Exposition" has often been mentioned. However it is rather ignored that a tradition of religious encounter in the context of International Fairs can be traced back to the very first EXPO of London in 1851. Therefore the paper will reflect on the world expositions of the 19th century and their role for the developing discipline of history of religion.

VAN BEEK, WALTER

University of Utrecht, the Netherlands

**PRIESTHOOD AND COLOR-BLINDNESS IN THE CHURCH OF  
JESUS CHRIST OF LATTER DAY SAINTS**

The Church of Jesus Christ of Latter Day Saints, widely known as Mormons, for long had a colour code in priesthood dispensation. The historical roots of this lack of color-blindness are well known, and stems from the early history of the Church before and in the Civil War. The theological

foundations were acknowledged to be weak, but the institutionalisation of the LDS church precluded easy changes. However, doctrinal changes and refinements are possible, and in 1978 the LDS church became - at last - colour blind. (N.B. Title supplied by editors)

VAN BEEK, WALTER E. A.

Utrecht University, the Netherlands

RELIGION AND IDENTITY: AFRICAN MORMONISM? THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS IN AFRICA

Mormonism has taken its time to come to Africa. Though founded in 1830 in the USA, the Church of Jezus Christ of Latter Day Saints, it was only after the 1980's that the first "exploration" of Africa started. The reasons for this late arrival are various. Its Mid-Western signature of the "Saints" directed the missions to the old homelands of Europe first. More important, the traditional and also among Mormons highly impopular theological stance on the Negroes was abolished in 1979, opening the way to our continent. Yet, Mormonism in its inception had some relative advantages in doctrine and practice that would make it very suited for Africa. Polygamy was one, but that too was abolished (in 1890). Others, and more relevant, commonalities of Mormonism with the African practice are the lay ministry, the community orientedness and some central tenets of its theology, esp. the place of the dead, and the importance of ancestors. So it is not surprising that the indroduction into Africa, when it happened, was quick, and even initially ran out of control, for the church headquarters in Salt Lake City, Utah. This presentation deals with the ways this missionary religion, which seems so thoroughly American, fits into the African social and religious scene.

VAN DIJK, LYDIA

University of Utrecht, The Netherlands

RELIGION AND IDENTITY, THE SIGNIFICANCE OF THE REFORMED TRADITION FOR AFRICAN MEMBERS OF REFORMED CONGREGATIONS IN SOUTH AFRICA

The paper deals with the significance of the reformed tradition for members of the Uniting Reformed Church in

Southern Africa (URCSA). In the period from June up to October 1998 I visited two black congregations of the URCSA. Both congregations were started by the Dutch Reformed Church, the church that justified apartheid through the reformed tradition. During that period I investigated the significance of the reformed tradition for members of the URCSA. I found that the reformed tradition is meaningful for African believers in South Africa today, and that they are able to separate the reformed tradition from the history of apartheid. They place their own accents and interpret the reformed tradition within the context of their own culture. In the panel I will explain in what way members of the URCSA interpret the reformed tradition within their own culture and how they understand the reformed tradition against the history of apartheid.

VAN 'T SPIJKER, GERARD

Interuniversity Institute for Missiological and Ecumenical Research,  
Utrecht, the Netherlands

RELIGION AFTER THE GENOCIDE IN RWANDA

The war and genocide in 1994 in Rwanda have resulted in a turbulence and wrench of the society, which find their expression in a hitherto unknown religious change. The established Churches have lost the prominent position in society which they had before 1994, and many new Christian communities have been created. The majority of these new Christian communities were founded by the Tutsi repatriés, former Rwandese refugees who returned after 1994 after an exile of one or two generations. Therefore, in several cases the creation of these Churches may be interpreted as a manifestation of the dissatisfaction with the existing Churches because of their assumed involvement with the genocide. Thus these communities seem to be part of a new wave of religious consciousness that can be observed all over Africa. But also another factor plays a role: the repatriés who arrived from Uganda, Tanzania or Kenya had grown up in an Anglophone culture, and for this reason could not easily feel at home in the existing Churches. One new phenomenon in all Protestant churches is the development of a 'theology of suffering', which reflects the deteriorated living conditions of the Rwandese people. It expresses mourning, the poor conditions of wives whose men are in jail, and the suffering of



poverty. This new people's theology interprets the passion and death of Jesus as victory over evil, an interpretation which was strongly emphasised in early Christian thought but was neglected in the Western Church. At the same time there is a growing new self-consciousness among the Muslim minority, which is manifestly present both in the cities and in remote areas. Among the repatriés who entered the country in 1994 were numerous Muslims who gave the Muslim community a new impulse. In the cities one hears early in the morning the call for prayer. The actual government counts several Muslims among its ministers. The end of the Ramadan, Id-al-Fitr, is since 1995 a national holiday, whereas Ascension Day and Good Friday have been abolished as public holidays. The actual Muslim propaganda claims that the Shari'a disposes of the key to a new society which Christianity and modern Western culture manifestly do not possess.

VAN DE BREEVAART, HANS

Leiden University, the Netherlands

IDENTITIES IN QUESTION: ANALYSIS OF AN INTELLECTUAL CONTROVERSY ON 'THE FUTURE OF RELIGION' IN THE NETHERLANDS 1948-1998

VAN DER MEER, ANNINE

The Hague, The Netherlands

THE HARRAN OF THE SABIANS IN THE FIRST MILLENIUM A.D.: CRADLE OF A HERMETIC TRADITION?

Some two thousand texts ascribed to Hermes circulated in the medieval Arabic world. Who were the translators from Greek and Syrian into Arabic? Who transmitted these texts to the Arabs? In Harran people venerated the stars, the planets and the moon. This planetary cult was famous in antiquity. Later Harran became a hellenistic outpost in Mesopotamia. In the Academia of such Syrian cities as Harran, hellenistic philosophy was studied, and from the eighth and ninth century, translated into Arabic. Intellectual Harranians left the city in the ninth century and founded in Baghdad famous centres of learning. They translated texts, ascribed to Hermes, and transmitted them to the Arabs. Did the Harranians transmit hermetic, pseudo hermetic or esoteric texts? The answer depends of the definition we give to this

terminology. The people of Harran gave their interpretation of what they considered to be the sacred tradition of Hermes, their god and prophet. In this sense they transmitted a hermetic tradition.

VENTER, DAVID

University of the Western Cape, South Africa

THE RISE AND DEMI-DEMISE OF A GLORIOUS EXPERIMENT -  
A CASE STUDY OF AN INDEPENDENT CHARISMATIC CHURCH  
IN SOWETO, 1985-1995

The history of the independent charismatic movement in South Africa is infrequently studied and - so far - inaccurately represented. So a recent exploration from a global perspective inaccurately indicates that the movement was primarily local. I present a brief history by means of a case study of the emergence of a remarkable social experiment, the Soweto Vineyard. The manner of its founding, the socio-economic composition of its members, its political ideology, the interaction between black and white, and its location in a black township made it unique. I represent its history as the articulation of opposing political ideologies which eventually contributed to a major setback, played out against global homogenizing and heterogenizing forces. While all congregants valued non-racialism, some embodied ideologies of radical political equality; others a conservative interpretation of theocratic leadership. The interaction between wider globalized and localized cultures within the world system also came into play.

VENTER, DAVID

University of the Western Cape, South Africa

THE POLITICAL-ECONOMY OF RACIALLY-MIXED  
CONGREGATIONS IN SOUTH AFRICA, 1665-1998

The most remarkable aspect about racially-mixed local congregations in South Africa is that some exist at all - and in some cities continued to exist through the dark history of apartheid. Such congregations have a long historical precedent in an ideal expressed by most denominations from the early colonial periods. My purpose in this paper is to sketch a preliminary socio-historical overview by noting the factors which contributed to the formation of racially-mixed

congregations and the subsequent deviation by denominations towards segregation. These constraining factors are related to the specific colonial, post-colonial, apartheid and post-apartheid periods. In this way the manner in which such congregations converged or deviated from the dominant racial and political attitudes of their times become visible. The question how such patterns relate to the effects of incorporation into the modern world system, while not the primary focus of the study, is touched on in closing.

VERSLUIS, ARTHUR

Michigan State University, USA

JACOB BÖHME AND KABBALAH

While it is generally thought that Jakob Böhme was both directly and indirectly influenced by Jewish Kabbalah, the presence of such influences in the history of Christian theosophy still awaits systematic investigation. Although a complete analysis would take a monograph at least, this paper will offer an overview of this topic. It will also look into the influences of Jewish magical practices on later American theosophic communities like Ephrata and the Harmony Society of George Rapp. What will be offered, in other words, is an analysis of Jewish Kabbalistic influences in two main areas: not only on Christian theosophic mysticism, but also on theosophic magical practices that persisted in what is known as "Pennsylvania Dutch [Deutsch]" folk magic.

VERSNEL, H. S.

University of Leiden, the Netherlands

COPING WITH THE GODS: WAYWARD READING OF ANCIENT GREEK THEOLOGY

The leitmotiv is, first, that monolithic, one-sided or universalist theories in the field of Greek theology by their very nature tend to be misleading since they illuminate only part of a complex and kaleidoscopic religious reality, which is neither fully transparent/structured nor entirely chaotic. Secondly, that ancient Greeks in many respects display an alarming capacity to validate two (or more) dissonant, if not contradictory, representations as being complementary rather than mutually exclusive. They not only accept the validity of either one in its own right, but also allow them to co-exist in

such a smooth and seemingly unreflected manner that it often shocks the modern mind. The Greeks certainly could acknowledge tensions, problematizing them for instance in tragedy, but surprisingly often they did not or did not explicitly. This position constitutes both their similarity and their difference as compared to the modern reader (without, for that matter, making them "desperately foreign", as an all too fashionable expression claims). The modern reader recognizes the seduction of smoothing over logical dissonances (knowing how it works from theories of cognitive dissonance etc.), but is not able to really live with it, at least not to the extent of consistently launching it as a strategy for "coping with the gods," as I hope to show the Greeks did.

VON STUCKRAD, KOCKU

University of Bremen, Germany

THE BEGINNING OF A MUTUAL ENRICHMENT: JEWISH MYSTICAL DIS-COURSE AND HERMETIC ESOTERICISM IN LATE ANTIQUITY

This paper discusses the strong parallels between Jewish and non-Jewish esotericism in late antiquity. It focuses on four important manifestations of esoteric thinking, namely Hekhalot mysticism, magic, alchemy, and astrology. It is shown that early Jewish mysticism participated in a commonly acknowledged 'hermetic' discourse in which the doctrine of correspondences served as a meta-structure. Magic and alchemy can be considered as the structure's practical application, whereas astrology contributed to hermetic discourse through scientific interpretation of reality. The documents of early Jewish mysticism prove the close connection between those four manifestations. These documents will be compared with esoteric sources of pagan, Gnostic, and Manichaean provenance. This shows that the transition of Jewish mysticism and magic into non-Jewish theological and theosophical thinking is not a feature restricted to early modern times. Jewish discourses of late antiquity first borrowed the hermetic matrix from the Greco-Roman Egyptian tradition; after that, Jews held a key position in shaping hermetic esotericism.

VORSTER, JAKOBUS M.

Potchefstroom University for Christian Higher Education,  
Potchefstroom, South Africa

### THE CHRISTIAN REFORMED TRADITION AND HUMAN RIGHTS

In the development of the concept of human rights and the constitutional state since Locke the Christian reformed tradition was not strongly involved. In Europe this tradition was, because of the influence of orthodoxy, even suspicious of the concept and opposed its development. This attitude led to a culture of indifference to human rights and especially religious rights. The result was that the reformed Churches in Europe and in the colonies promoted ideas that led to oppression and persecution in the name of the Christian religion. This paper deals with the historical development of the influential Christian Reformed tradition regarding human rights. Attention is paid to secular ideological and political influences which caused the indifference. In conclusion ways are explored in which the indifference to human rights can be rectified and in which churches of this tradition can in future become active in the promotion of an ethos of human rights in a modern democracy.

WAARDENBERG, JACQUES

University of Lausanne, Lausanne, Switzerland

### IMPACT OF 20TH CENTURY MUSLIM PRESENCE ON ISLAMIC STUDIES

In the West the presence of Muslim collectivities, groups and individuals has made itself felt increasingly in the following ways: 1. Awareness of their existence beyond European borders; rise of curiosity; 2. Contact with large numbers of them under colonial rule; tensions; 3. Arrival of Muslim students in the West; recipients of Western knowledge of Islam; . Impact of social & ideological changes in Muslim world: end of stereotypes of passive Islam; 5. Impact of Muslim migrants in the West: visibility of Muslim people and Islam; This presence led to different kinds of intellectual interaction: 6. Impact of Muslim Islamic studies; traditional, reform, "Islamization" and scholarly varieties; 7. Influence of Muslim debate with the West & Orientalism; apologetic & intellectual varieties; 8. Effect of Muslims' cooperation in research & teaching of Islamic studies in the widest sense. For further

scholarly cooperation between Muslims and non-Muslim researchers the existing facilities of Islamic studies in Muslim countries need improvement, the different starting points need to be clarified, and the differences in approach between non-Muslim (Western) and Muslim scholars need to be exploited as potentially fruitful for research.

WAARDENBURG, JACQUES

University of Lausanne, Lausanne, Switzerland

CRACKING THE CONSTRUCTS: STUDYING RELIGIONS AS FACTS AND MEANINGS

From its beginnings the study of religions has concentrated on the study of religious facts, of different kinds. This has sometimes given a positivistic character to the discipline. Various attempts have been made during the 20th century to address the general meaning of these facts (psychoanalysis, structuralism, semiotics). The present paper contends that the study of subjective meanings, wherever they can be captured, constitutes a scholarly priority. The question is how they should be reconstructed, understood and explained. If religions may be seen as particular constructions of meaning, then one of the tasks of the scholarly study of religions is to study these meaning constructions, as far as possible. This kind of research should not impose "foreign" cultural or religious meanings and should be wary of applying theories which have not been proved to be universally valid. Scholarly research should now concentrate on the "subjective" readings, interpretations and applications of religions. It should focus on the practical interests, the intentions, the emotional, intellectual and spiritual articulations, and the social and other practical consequences of these interpretations and applications given by particular individuals and groups in particular situations and contexts. This opens up a new field of critical scholarship. The approach advocated here has already led to interesting results in Islamic studies.

WAGHIED, YUSEF

Stellenbosch University, South Africa

DOES POST-MODERN THEORY CREATE SPACE FOR NARRATIVES OF ISLAMIC IDENTITY AND CITIZENSHIP?

WAMUE, GRACE

Kenyatta University, Kenya

## REVISITING OUR INDIGENOUS SHRINES THROUGH MUNGIKI

One of the most dynamic phenomenon in the contemporary period has been the growth of African Instituted Churches and New Religious Movements in Kenya. These have also tried to adapt religion to the African condition rather than accept the foreign structures of Western missionary religion. These movements form a bridge between classical African religions and Western thought, and between indigenous values and those of contemporary world. These at times are referred to as “Sects” and/or “Cults”. The scene in Kenya is one that brings great dynamism. People’s emotions and self-determination to have a new sense of identity in larger, more impersonal context, favor the reversion to indigenous beliefs and practices. Even before the colonial struggle is over, a new struggle for democracy has started. In Kenya, the fight for democracy intensified in the nineties. This gave people some freedom of expression and association. However, Africans have still to put up with the low value placed on their cultural achievements and styles of life by the West. History has shown that religion can, and has been used as a tool either to oppress, exploit and alienate (discriminate); or to liberate and restore peoples’ life and dignity. It offers to those who view it as the basis for their struggle, a realization of their full humanity, faith, hope, and courage to continue struggling, in spite of any obstacles and costs. Religion can therefore, act as a depressant, which tranquilizes peoples’ aspirations, which Karl Marx referred to as the “opium of the masses” or “opiate for the poor”. Religion can also act as a stimulant; which activates people to rise against any form of oppression and start fighting for their total liberation and destiny. This paper addresses a movement that has drawn attention with mixed reactions in Kenya., the Mungiki. The paper focuses on the role of the sect in fighting for democracy in the ending decade. Initially the aim of the Mungiki was to sensitize people against the government which, they accused of starting and fuelling ethnic clashes. The sect started administering oaths to its members. This move alarmed the church and state that, ever since, the police have been dismissing Mungiki assemblies and arresting the followers. Although Mungiki members insist that the movement is wholly religious and not political, the sect has clearly acquired impetus from

recent political events. A discussion with any Mungiki follower hardly carries on for five minutes without spontaneously deviating into the politics of contemporary Kenya. They bitterly lament over the widespread political oppression, poverty and violence experienced by Kenyans through government agents. This is condemned in the same breath as cultural and religious imperialism. The sect has been involved in acts that have raised outcry from religious leaders and government officials. So anxious is the government about the sect that in several occasions, president Moi has accused the sect of taking binding oaths in order to overthrow his government. The followers have been constantly appearing in court accused of oath taking and conducting undefined illegal activities, but only to be discharged for lack of evidence. Mungiki intend to unite Kenyans, while fighting against undesirable, cultural, religious and political practices. The main objective of the Mungiki is to sensitize Kenyans to revert to traditional beliefs and practices, which they feel, would speed the democratization process. Each ethnic community in Kenya should be taught their religious values and how these can mobilize people in times of need. Mungiki sect openly criticizes the current political system, arguing that, most political leaders are Christians. Nevertheless, they continue to oppress the masses by amassing wealth through seasoned corruption, land grabbing, bribery, and economic exploitation. Consequently, since Western religion has been used to oppress Africans, Africans have in turn to use their religion to mobilize themselves and fight for their rights. Mungiki sect has taken Gikuyu religion as a weapon to challenge political and religious authority. In this, religion becomes a tool to mobilize the masses for passive resistance and to claim liberation and justice. People interpret religion in a way that suits them. In some cases, religion acts as a strong bond of unity, a catalyst for continuing struggle for human and civil rights. People turn to passive resistance, which may eventually become violent leading to rebellion and bloodshed.

WAUGH, EARLE H.

University of Alberta, Canada

RELIGIOUS ISSUES IN THE FORMATION OF THE ALBERTA  
ELDERS' CREE DICTIONARY



For over 25 years I have worked with a team of elders and other specialists to produce a contemporary Dictionary of 2 of the 5 dialects in the Cree language in Canada. The Dictionary was published in December of 1998 by the University of Alberta Press as *The Alberta Elders' Cree Dictionary*. It has been extraordinarily successful. What will be of interest to scholars in the History of Religions is the many issues with which we had to grapple that had religious content. This paper will examine the more critical of these issues under the following headings: Naming the Spiritual Contents of the Universe, Addressing the Role of Medicine People, Assessing the Role of Missionaries in the Formation of Current Categories, and Concluding with Cultural Norms and Religious Depictions. What is remarkable is how crucial theoretical issues in the History of Religions and in Anthropology were in dealing with many of these areas. This paper will analyze the more pressing of them in the light of contemporary developments in Aboriginal life in Canada and provide some reflections on the development of the discipline in the light of this work.

WATERHOUSE, HELEN

The Open University, Walton Hall, Milton Keynes, UK

PLACING BUDDHISM: THE IMPACT OF LOCALITY ON THE ESTABLISHMENT OF BUDDHISM IN TWO BRITISH CITIES

This paper is about the impact of location in the representation of Buddhism in Britain. It is well-established that, in its transfer or translation to the West, Buddhism is being expressed in adapted forms appropriate to new audiences. Within that broad process, localised differences emerge. These differences are most obvious first, in the adaptations of contrasting Buddhist schools, which work with diverse Asian expressions of Buddhism and, second, between national boundaries where historical factors, such as patterns of immigration and scholarship, impact upon the establishment of communities of practitioners. But highly localised distinctions also emerge which depend upon the characteristics of individual towns and cities. This paper will compare and contrast the manifestation of British Buddhism in Bath and Milton Keynes, two starkly contrasting English cities, to show how locality plays its role in shaping the broader picture.

WESSINGER, CATHERINE.

Loyola University, New Orleans, Louisiana, USA

MILLENNIAL MOMENTS ON A CONTINUUM OF VIOLENCE

A significant number of cases of religious violence involve millennialists. The comparative study of millennialism and violence reveal critical moments on a continuum of development involving the potential for violence. Violence occurring at a particular moment distinguishes groups that are *\_assaulted\_* from *\_fragile\_* groups that initiate violence, and distinguishes these two types from *\_revolutionary\_* millennial movements. The precise violent moment on this continuum is relevant to the question of which party bears the primary responsibility for the violence, the millennial believers or confrontational outsiders. The Bulhoek massacre in South Africa and the Mormons in America will be cited as examples of assaulted groups. The Xhosa Cattle-Killing movement and Aum Shinrikyo will be cited as fragile millennial groups that initiated violence. The German Nazis and the American Freemen will be cited as examples of revolutionary millennial movements.

WIEGERS, GERARD

Leiden University, The Netherlands

RELIGIOUS PLURALITY AND IDENTITY: A CASE STUDY OF RELIGIOUS ISSUES IN ORGAN DONATION IN COMPARATIVE PERSPECTIVE

Since the sixties (postmortem) organ donation has become an almost globally accepted and practiced phenomenon. Yet, in many religious Traditions discussions have taken place about various aspects of the process of donating and accepting organs and tissues, varying (in some cases) from prohibition to allowing it or even strongly recommending it. My paper seeks to explore the background of these religious issues, focusing on matters of religious identity in currents within two major religious systems: Islam and Christianity, and on the consequences of the current (religious) views and attitudes for present-day (Dutch) plural society. In particular, I will highlight the role of the science of religion in the analysis of the said issues and its practical significance as an "applied" science. Can the empirical science of religion be of

any help in resolving the problems involved, and if so, what does this imply with regard to its methods and theories.

WILLIAMS-HOGAN, JANE.

Bryn Athyn College, Bryn Athyn, PA, USA

EMANUEL SWEDENBORG AND THE JEWISH KABBALAH:  
ORGANIC OR SYNCRETIC RELATIONSHIP?

Swedenborg's doctrine has often been linked intellectually to the Jewish Kabbalistic tradition. This paper will explore the possible connections between Swedenborg and that tradition biographically and comparatively. The most obvious biographical links are those with his brother-in-law Eric Benzelius, an orientalist and the Librarian of Uppsala University, and Johan Kemper, a converted Jew (Moses ben Aaron) and Hebrew tutor at the same University. Rabbinical studies flourished in Sweden at this time, more than in other European nations, and this development is often credited to Kemper, who also wrote a work on the Zohar. If Swedenborg studied Hebrew or the Jewish religious tradition when he was a matriculated student at the University, Kemper was probably his teacher. Thus, he could have been familiar with the Zohar and Kemper's commentaries on it. Therefore, this paper will also make a comparison between some of Swedenborg's central theological concepts and those found in the Zohar.

WRIGHT, ROBIN

UNICAMP, State University of Campinas, São Paulo, Brazil

NEW PERSPECTIVES ON NATIVE MILLENARIANISM IN  
SOUTH AMERICA

This paper presents the results of recent research on various historic natives millenarian movements in South America specifically the Taki Onqoy of 16th Century Andean Peru; prophetism among the 16th Tupinambá of coastal Brazil ; and 19th century messianic movements of the Northwest Amazon. This research explores how, in each of these cases, native cosmogonies and cosmologies shaped the directions of these movements allowing native peoples to re-ground their cultures in changing historical contexts.

YAMANAKA, HIROSHI

Aichigakuin University, Aichi, Japan  
 IMAGES OF NATURE IN CONTEMPORARY JAPANESE  
 POPULAR CULTURE

YANO, HIDETAKE

University of Tokyo, Japan  
 RITUAL AS SPECTACLE AND MEDITATION: A CASE OF NEW  
 BUDDHISM MOVEMENT OF URBAN MIDDLE CLASS IN  
 THAILAND

YOON, Yee-Heum

Seoul National University, Seoul, Korea  
 RECONSIDERATION OF THE METHODOLOGY OF BUDDHIST  
 STUDIES IN JAPAN

Buddhist studies in modern time Japan, starting in Meiji period in late 19th century with the efforts to introduce Western philology and the comparative study of religions, have shown similar development to that of the study of Christianity called higher criticism. This exertion can be evaluated as successful when we see the numerous and worldwide contributions to this field made by Japanese scholars. At the same time, however, not a few scholars have come to be aware that these studies have not only left important problems unsolved but made them still more complex due to the methods they have employed. Buddhist studies now need their own methodology. This panel aims at reconsidering the methods to date with discussing more or less specific topics from the viewpoint of current Buddhist studies in Japan.

YORK, MICHAEL

Bath Spa University, Bath, UK  
 FROM MUELLER'S SOLAR MYTHOLOGY TO DUMEZIL'S 'ANTI-  
 NATURE' FUNCTIONALISM: TOWARD AN UNDERSTANDING  
 OF NATURE AS THE CHIEF SOURCE FOR ANCESTRAL  
 RELIGIOUS METAPHORS

This presentation provides analyses of religious phenomena from Mueller's solar mythology to Dumezil's "anti-nature" functionalism, working toward an understanding of nature as the chief source for ancestral religious metaphors.

YOUNG MAN, ALFRED

University of Lethbridge, Canada

NATIVE AMERICAN SPIRITUALITY VERSUS THE IDEA OF  
RELIGION IN THE ART OF CONTEMPORARY NATIVE ARTISTS

Spirituality and religion are not interchangeable concepts and are often confused in the minds of Western peoples. The latter presupposes that there is something called "religion" which Native peoples practice, much as Christian peoples rehearse their many organized religions which may succinctly be defined as a belief in, worship of, or obedience to a supernatural power or powers considered to be divine or to have control of human destiny. Spirituality, by contrast, is thought to be related more to the spirit or soul and not to physical nature. Neither definition does Native art or spirituality real justice, and the idea that there may be something called a general Native religion is simply unprovable. Native artists incorporate much that may be considered as Native spirituality into their contemporary art expressions which is often misunderstood as assimilationist rhetoric by critics and writers alike. It is time to listen to what Native artists have to say about the reality of their creations and how they fit into the contemporary Native psyche, as spirituality and as art.

YUMIYAMA, TATSUYA

Taishō University, Tokyo, Japan

AUM AND NEW AGE MOVEMENTS IN JAPAN

# CONGRESS ADDRESSES AND REPORTS

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## INTRODUCTORY NOTE

In this section we include six texts which in their various ways give expression to the perspectives, hopes and achievements of the first major congress of the IAHR to be held in Africa. These are the words of welcome by the South African Deputy Minister of Education, Fr. Smangaliso Mkhathshwa, an opening address by Michael Pye, President of the IAHR during the period preceding and including the congress, a keynote lecture by David Chidester, then professor at the University of Capetown, followed by reports on the academic and cultural programs by Rosalind Hackett, Congress Academic Program Chair, and a final congress report by Pratap Kumar of Durban, who as Director of the Congress Secretariat was responsible for the general administration of the congress.

It is unfortunately not possible to include all of the most varied and stimulating keynote addresses here – for equally varied reasons. The list of speakers and titles of the keynote speeches is as follows:

Chidester, David. "History of Religions, Durban 2000: Identity, Location, Media, Method, and Education" (see "Situating the Programmatic Interests of the History of Religions in South Africa" below).

Smith, Jonathan Z. "A Twice Told Tale: The History of the History of Religions' History"

An-Na'im, Abdullahi A. "Human Rights, Religion and Secularism: Does it have to be a Choice?"

Kishwar, Madhu. "Allies or Adversaries? The Continuing Hold and Power of Female Moral Exemplars in Hindu Religious Tradition"

Among these keynote lectures, that by David Chidester was specifically addressed to the South African situation in which the Congress was held, and was also kindly reserved for publication in these proceedings.

**WELCOME ADDRESS FOR THE IAHR CONGRESS  
AT DURBAN, SOUTH AFRICA, 2000**

***Father Smangaliso Mkhathshwa, MP  
Deputy Minister of Education, Republic of South Africa***

The Mayor of Durban, the President and Secretary-General of the IAHR, the Director of the Congress, other distinguished guests, international and local participants, Ladies and Gentlemen,

As you know, it is the Deputy President of the Republic of South Africa who was supposed to be doing the honours of opening this Congress. Due, however, to pressing government business, unforeseen at the time he accepted your invitation, he is now unable to be with you today. He sends his apologies, warmest greetings and best wishes.

Thank you for accepting me as his substitute to deliver the opening address at this auspicious occasion. To all participants from abroad, *namukelekile* – welcome. May you enjoy your stay with us. To the Governing Body and the International Secretariat of the IAHR, a sincere thanks for choosing South Africa, and in particular Durban, as the venue for the 100<sup>th</sup> anniversary of the international meetings in the field of religion and, very special, for the 50<sup>th</sup> birthday of your association. If one takes as starting point the First International Congress for the History of Religions, convened in Paris in 1901, your association can rightfully claim a place in the league of international bodies such as the International Olympic Committee and FIFA! I therefore need to congratulate the South African host committee for bringing off this bid! Being in Africa, the congress offers many African scholars an opportunity to share their own research and experience in religion as a field of study.

Being a relative outsider to the IAHR, and yet a student of religion all my life, I found it exciting to acquaint myself with the history of your association and I would like to share with you the main impression that I gained in the process. In doing so I run the risk of boring you with well-known facts or perhaps of interpreting these facts in a way that you may find objectionable to the point of saying *fools rush in where angels fear to tread*! I trust that neither will be the case. Let me nevertheless say that I was struck by the tension surrounding the concern for the boundaries of the study of

religion during the first half of the twentieth century. It makes for fascinating reading and runs like a golden thread through the history of the IAHR.

Right from the outset the tension seems to have been present when, in advertising the meeting in Paris, the organisers found it necessary to stress the exclusively historical nature of the event. When the IAHR was officially born at the Amsterdam Congress in 1950 its first statute stated that the first objective of the IAHR was the promotion of the academic study of the history of religions. It would then seem that it was the intention of the founders of your association to stress the academic or scientific study of religion. If there was dissent to this emphasis it was not openly expressed and could probably have been simmering under the surface.

The question whether the academic study of religion is an end in itself, or should serve the cause of international and inter-religious understanding, became a burning issue after the ninth International Congress which took place in 1958 in Tokyo. The fact that the Tokyo Congress was the first one to be held outside Europe and also the first one where a significant Asian input was experienced, no doubt played an important role in this regard. It is with reference to the Tokyo event that Eric Sharpe makes the following comment:

The West had generally tended to look upon religion for scholarly purposes as something static, a collection of data, or alternatively as an organism to be dissected. The East, on the other hand, could as a rule conceive of no purpose for the study of religion, other than to deepen one's apprehension and understanding of reality: certainly it could never look upon religion merely as a passive object stretched out on the scholar's operating table.

At the Tokyo congress Friedrich Heiler, pupil and friend of the famous Rudolph Otto, took sides when, in an address at the opening session, he stated that

A new era will dawn upon mankind when the religions will rise to true tolerance and co-operation on behalf of mankind. To assist in preparing the way for this era is one of the finest hopes of the study of religion.



It was to be expected that the tenth congress held in 1960 in Marburg would contain some kind of reaction to the Tokyo event. This was indeed the case and influential members of the IAHR availed themselves of the opportunity to stress that the scholar of religion should concern himself only with his trade and that individual ideology and commitment should under no circumstances be allowed to influence or colour the character of the IAHR.

It is indeed remarkable that when the IAHR met five years later for its eleventh congress in Claremont, California, a totally different mood prevailed. While the ideal of disinterested objective scholarship for its own sake was perhaps not abandoned, it was very clear that it had been relegated to a position of only relative importance. It was at Claremont that Wilfred Cantwell Smith, in delivering a paper on *Traditional Religions and Modern Culture*, marked his own position with the salient remarks:

Every time a person anywhere makes a religious decision, at stake is the final destiny and meaning of the human race. If we do not see this, and cannot make our public to see it, then whatever else we may be, we are not historians of religion.

It would appear that since the twelfth international congress of the IAHR in Stockholm held in 1970, the period in which scholars had locked themselves into a rigid methodological "either-or" and had failed to recognise the essentially complementary character of alternative approaches, has come to an end. What seems to have dawned was a new day in which the scholar of religion accepts the responsibility of morally obligatory claims from the world in which he or she lives and works.

Ladies and gentlemen, when I glanced at your programme schedule it appears that the emergence of the social dimension of the study of religion that surfaced in Tokyo and Claremont and was endorsed in Stockholm has indeed endured. I welcome that. A healthy mix between the academic study of religion and the relations between religion and issue of current importance appears to be the order of the day. I noticed sessions on theory and methodology, but also the interface between religion and globalization. Papers will be read on mysticism but also on religion and human rights. Relations

between religion and the media will be attended to and so also will matters such as gender, the environment and reconciliation.

Two matters in particular caught my eye. In the first place I am glad to note that a session will be devoted to the very contentious issue of witchcraft and related problems. This is a matter which not only concerns scholars but also has an impact on society as a whole.

In the second place I noticed that several papers dealing with religion in education will be read. In my present portfolio as Deputy Minister of Education I certainly welcome the fact that this important aspect of education will receive scholarly attention. In this regard it may interest you as scholars in the field of religion to know that my government is on the verge of announcing a new policy on religion in education. While the finer details of the policy are still being finalised, I briefly want to share with you some of the principles on which this policy will be based.

We first of all need to distinguish between Religious Education on the one hand, and Religion Education on the other. Religious Education, with specific religious aims, is being viewed as the responsibility of the home, family and religious community. Religion Education, on the other hand, is seen as a subject with clear educational outcomes and is therefore regarded as the responsibility of the school.

As an educational programme for teaching and learning about religion, religions and religious diversity, Religion Education shall be adopted by South African schools. It shall include teaching and learning about the major religions of the world, with particular attention to the religions of South Africa, as well as secular world views, and it shall place adequate emphasis on values and moral education.

Religion Education will not be exempted from assessment criteria but will be recognised as a field of learning that produces outcomes on the same basis as any other field of study.

Accepting their civic responsibility with respect to religion in education, School Governing Bodies shall not outsource Religion Education to representatives of religious institutions but shall entrust the role of teaching to adequately trained professional educators. In this regard tertiary institutions shall be called upon to provide the necessary training for prospective educators. In view of

the backlog of trained religious educators, tertiary institutions will also be requested to assist in in-service training.

In essence the new national policy for religion in education is designed to support unity without uniformity and diversity without divisiveness.

In conclusion may I draw your attention to our President's declaration of this century as an African century. We see your presence here as one more step from the margins to the centre for Africa, thus giving content to the call for an African Renaissance. And, as we in Africa grapple with the relevance of indigenous knowledge systems and sciences, we shall be affirming the important contribution we believe African religions can make to world culture, particularly from the perspective of religion being a way of life. I would hope that your congress will find time to expand on this matter, both interrogatively and as a statement.

Ladies and gentlemen, please allow me to wish you everything of the best for this, your eighteenth congress. May you enjoy the academic interchange, the renewal of old friendships, the cultivation of new ones, and the sun and hospitality of Durban. It is my firm belief that what you do as scholars of religion could, if responsibly discharged, make a difference in our world. Thank you.

**OPENING ADDRESS**  
**Memories of the Future. Looking Back and Looking Forward**  
**in the History of Religions**

*Michael Pye, President of the IAHR (1995-2000)*

It is well known that different people remember the past in different ways and that they use their selective memory to organise their understanding of the present and their intentions for the future. We have all heard of the invention of tradition and the invention of history. Such a process occurs for individuals and families, for small-scale societies, for organisations within complex societies, for nations, for communities of nations, and for cross-national organisations of many kinds. The concept is also relevant for the International Association for the History of Religions (IAHR), which this year is celebrating its 100th anniversary as a congress tradition and its 50th anniversary as a formal organisation with statutes. While in general there are some common threads to hold on to, such as the sequence of congresses and proceedings, our memories of the past can never be comprehensive. Yet, even though these are difficult to determine with complete accuracy in a manner which commands total assent on all sides, they will always be a significant factor in our understanding and creation of the future.

In recent years various colleagues have been considering the invention of our subject and the invention of our discipline in ever more detail, thereby positioning themselves with regard to an understanding of what they think these should be. While this is a sign of maturity in the history of any academic discipline, it is also, interestingly enough, analogous to the way in which "tradition" may be understood to function in the religious systems which we study. That is, "tradition" is not merely to be understood as an element which lies in the past or which is nostalgic of the past (as implied in some anthropological usage) but rather as synonymous with the very process of *transmission*, which implies the construction of present and future forms. For our discipline, and for the IAHR, the construction of the future requires taking informed, selective decisions about the nature of the past. It is not a question of constructing an artificial past which, in its simplicity, might stand in

tension with a historian's critical account of the same events or period. Rather it is a construction of the past which, while historically serious and reliable, at the same time is consciously intended to feed the future. At this congress we are looking back, over one hundred years, but we are also looking forward. Where will the quinquennial congress be held in the year 2020, or 2035? And what will its programme be like? With this in mind I would like to recast our memories of the past as "memories of the future", a phrase intended as a metaphor in the style of science fiction, in which time-travelling is possible.

Let us reflect a little more on the ways in which the past is problematic, and disputed. The anthropologist Raymond Firth discovered this principle in Tikopia, where various different groups would claim descent from the ones who had originally colonised their home, later to be turned into revered ancestors. Or putting it another way, they would declare that the most important ancestors were really *their* ancestors rather than those of other inhabitants of the islands. Moreover we all know that powerful states like to promote an authoritative version of history as part of their state religion, or their civil religion. Such versions of history are "invented" through selection, and may include fictional elements as well. (Incidentally, I am by no means proposing that we include fictional elements in a new history of the IAHR!) The programmatic writing of history has been going on since the composition of the earliest known chronicles in the Ancient Near East and in China. The key elements are origins and legitimations, the glorification of achievements and the explanation of failures, as can be seen so clearly in the most widely known examples, namely the legends and chronicles of the Hebrew Bible. However, clever politicians in modern democratic states are just as interested in weaving their own versions of the past, especially the immediate past. This is the work of so-called "spin-doctors". In Britain for example the current government calls itself "New Labour" thus giving the impression, uncritically conveyed by politically correct media, that the previously existing Labour Party was just "old labour", which it would be folly to revive. It is just the same in religions. The Ahmadiya movement, for example, claims that a new, secondary prophet enabled them to rediscover the true meaning of Islamic teaching and practice, with the result that Muslims in general do not regard the Ahmadiyas as being Muslims

at all. Everybody present at this congress will easily think of further examples from their own cultural context and specialist field of interest. Where do modern Mexicans come from? Where do today's South Africans come from? And how is the past to be presented to young people and to children? Who writes the history books? In Japan the history books have to be approved by the Ministry of Education (Monbushō), and as a result there have been long-running debates between the ministry and the professors who draft the texts, not to mention serious dissatisfaction on the part of Japan's neighbours. One thing that has been learned in post-war Germany is that not only good things have to be remembered, but also bad things, for which responsibility must be taken. This year (2000) has seen a new controversy about what form a Holocaust memorial should take in the reunified capital, Berlin. Since the specific factual documentation is already available at concentration camp locations and elsewhere, the conclusion reached was that the new monument should be a generalised abstract monument. Unfortunately it appears that countries have to lose wars, catastrophically, before they are forced to reflect really critically on their past. Countries which happen to win wars usually obscure their own misdeeds in the glow of victory. Thus, astonishingly for the critical mind, Alexander "the Great" and Julius Caesar, the conqueror who was made into a god, are even today presented in school history books with positive awe. Nor did I ever hear a North American regret the military acquisition of huge areas of Mexican territory. On the other hand even losses can be turned to good account in a nation's story, as with the Niños Heroes of Mexico who are presented as gallant martyrs.

In South Africa, the memory of sufferings in the first modern concentration camp, built by British forces, is kept alive at Die Nasionale Vrouemonument (the National Women's Monument) near Bloemfontein. This episode is not given much prominence in British history writing. Another story about the South African past is displayed in the Voortrekker Monument in Pretoria. This may seem very out-of-date in the new South Africa, especially among liberal whites, not to mention among the majority, and yet it is part of the history of the nation. There must be a serious question about how to preserve it and how to present it. History is full of examples where monuments have been purposely destroyed because they told what came to be regarded as the wrong story. Hundreds if not thousands of

Lenin statues have recently been overturned and smashed in eastern Europe, for example. But is this always the right way forward? I would suggest that the Voortrekker Monument, which is still standing, deserves a different fate. It can provide a new function in the future memory of South Africa, that is, as part of the total story which now has to be retold in new ways.

What has all this got to do with the history of religions? Quite a lot. For one thing most of the examples I have given are intertwined in some way with aspects of religion, religious myth, state religion, civil religion, and so on. But more importantly, they illustrate the dynamics which run through our own professional debates about who we are, where we are, and where we are going. An earlier draft title for this lecture was "disputing the past", but a colleague suggested that it might sound too argumentative. Rather, we should be integrative and holistic, it was suggested. In general, I agree with this, so I changed the title. Nevertheless, the very existence of other organisations for academic activities relating to religion, and of other congress traditions, means that we must, with all due courtesy and accuracy, clearly define the past and thereby dispute it, or (to use an ideologically popular word of our day) "contest" it. My title "memories of the future" may sound paradoxical. It is intended to. Our memories determine our future. What is our future? What is the future of the IAHR? It is up to us, as participants in the academic process which the IAHR represents, to claim the past, with all due dispute, and in so doing to define our present and our future.

I use the word "process" advisedly, because in recent years the IAHR truly has seen some dynamic developments. This means that the point from which we now define the past, and thereby the future, has itself moved forward dramatically. We are holding our major congress in South Africa just now, in Kwazulu-Natal, though some decades ago this would probably have seemed inconceivable. On the other hand the *idea* has been around for some time, and was probably first advanced by one of our honorary life members, Ninian Smart. The first IAHR meeting of any kind to be held on the continent of Africa was the regional conference staged at Harare in 1992, during which the African Association for the Study of Religions

was founded.<sup>1</sup> Looking at the African presence of the IAHR from today's perspective it is a matter of great satisfaction that the work of this African regional association has developed step by step. For example, a most successful regional conference was also held at Nairobi in 1999. Participation in the IAHR by scholars from Africa has therefore now become normal, in a sense which in earlier decades it was not. The continuing economic difficulties in almost all parts of the continent should of course not be underestimated. However the most recent issue of the bibliographical journal *Science of Religion* shows a good sprinkling of articles by African scholars and by other scholars about African subjects.

To give another example, I remember being told (at that time as General Secretary of the IAHR) that it would be politically impossible to hold a regional conference on religion in the People's Republic of China. But this the IAHR managed to achieve, in 1992, thanks to the careful cooperation of the Institute for the Study of World Religions with which relations had been nurtured over many years. The select proceedings were published both in Chinese, in China itself, and in an English edition which is still available.<sup>2</sup> Turning elsewhere, people do think *now* that it is possible to hold IAHR conferences in the countries of eastern Europe. However, the IAHR had already held small but significant conferences in Poland in 1979 and again in 1989, when it was still widely held in some quarters to be impossible or at best undesirable. Just recently, in 1999, a special IAHR conference was held in Brno, Czech Republic, at which the effects of the Cold War on the study of religions in both East and West was appraised. Those who read the proceedings, which are due to appear shortly,<sup>3</sup> will discover that the realities

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<sup>1</sup> The proceedings were published as: J. Platvoet, J. Cox, and J. Olupona (eds.) *The Study of Religions in Africa. Past, Present and Prospects, Proceedings of the IAHR Regional Conference at Harare, Zimbabwe 1992*, Cambridge (Roots and Branches) 1996.

<sup>2</sup> Dai, K., X. Zhang, and M. Pye, eds. *Religion and Modernization in China. Proceedings of the International Association for the History of Religions held in Beijing, China, April 1992*. Cambridge 1995, (Roots and Branches) Cambridge.

<sup>3</sup> Since published as: E. Dolezalova, L.H. Martin, and D. Papousek (eds.) *The Academic Study of Religion during the Cold War: East and West*, Frankfurt, New York (Peter Lang Publishing) 2001.



behind that extended period of ideological history were rather complex. But even after the end of the Cold War, there is still a question about who writes the history, and from what point of view. In my own contribution to the Brno volume I argue that it is *not* appropriate to write the history of the study of religions during the Cold War period from a point of view which is itself defined by the Cold War. No doubt this observation will be disputed by others. However it seems to me that a *post-cold-war* perspective (as in "post-colonialism", to which I will be referring shortly) is required for a correct assessment of that period. That does not mean a point of view which is merely chronologically later than the end of communism in eastern Europe, but rather one which has advanced *intellectually* beyond the positions of the Cold War which were so dominant on both sides at the time. As a matter of fact, such an intellectual perspective was possible *before* the political end of the Cold War, but this perception was limited to a rather small number of critical spirits.

The currently topical "post-colonial" critique of the study of religions is of course important in principle, and needs to be thought about along similar lines. The term "post-colonial" has arisen on the back of the so-called "orientalism" debate. However, this debate has largely run its course. After all, hardly anybody would nowadays see themselves as "orientalists" in the sense in which "orientalism" is nowadays criticised. (At this point a call for orientalists to "put their hands up" showed that there were none present in the hall.) I regard the somewhat fashionable call for post-colonial studies in the history of religions, or the study of religions, in much the same way. After all, where are the colonialists nowadays? (A call for colonialists to "put their hands up" was answered by just one brave person in the hall, who thereby kindly illustrated the point.) In my own head, though British, I have been a post-colonialist since my adolescence in the nineteen-fifties. And I do not imagine myself to be unique in this respect. Rather, the idea of "post-colonialism" seems to have arrived rather late in some quarters. The truly "colonialist" contributions to the study of religion were made many decades ago. A classic case, which I have used for many years in teaching about the history of our subject, is provided by the detailed descriptions of Tibetan religion

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which were, at least in part, a by-product of the Anglo-Russian tussle for influence in Central Asia, culminating in the so-called "Younghusband expedition" from Darjeeling to Lhasa in 1904.

The question of "post-colonialism" may well appear differently from the point of view of those whose countries were once colonised by outsiders and which now look back on an increasingly long period of independence. A need may be perceived in this perspective to develop or prove *intellectual* independence to accompany political independence. Indeed, it might seem desirable to seek freedom from the dominance of a perceived, *neo-colonialist*, western intellectualism, and I would like to think that a genuinely international organisation such as the IAHR may be of assistance in this regard, through its varied conference programme which honours difference while maintaining the lines of academic or "scientific" communication between various cultural regions of the world. The real danger is therefore not so much colonialism, to be countered by post-colonialist reflection, but *neo-colonialism* which ought to be countered intellectually by post-*neo-colonialism* on the part of all concerned.

In this wide picture, complex and fascinating, but too vast to review comprehensively here, the field contributions of missionaries have also played a major role in the development of the history of religions. In some cases, as Eric Sharpe has argued, missionary writers recognised the need for independent reflection on what they observed and therefore sought to do justice to the non-theological criteria of the science of religion. In general however, understandably, a theological or missiological motivation provided the overall orientation. Even today there remains a significant hangover effect in writing which understands itself to be "missiological". Such writing frequently fails, or does not even seek to free itself from programmatic motivations in the analysis, for example, of acculturation processes or the assessment of innovative religious movements. Those who regularly read publications about religious situations in various parts of sub-Saharan Africa will no doubt understand this point clearly. The influence of missiological programmes is still quite strong in this context. Thus, in so far as "missiology" may wish to maintain its own criteria and legitimation, it may be necessary to distinguish it at times from the study of religions as promoted by the IAHR.

These are examples of areas where the IAHR, as an organisation and as a process, needs to be clear about its past and its future. Its programmes should of course be open, tolerant, flexible, and responsive to the issues of the times, as I believe the programme here in Durban is, thanks to the vision of Rosalind Hackett and all those who have contributed to it. On the other hand, now and in the future, the programmes of the IAHR should not simply be identified or confused with different agendas, whether missiological, dialogical, pastoral or politically topical such as the human rights discussion. I would not like to be misunderstood here. It is of course legitimate to correlate the study of religions with all kinds of other questions, but the IAHR, according to its statutes, stands for and promotes the study of religions as such. This point was cleared up in principle during the debates at the 10th Congress which was held in Marburg, Germany, in 1960. As is now well-documented, Zwi Werblowsky and others were in debate with Friedrich Heiler about the aims of the IAHR. The latter wished to see it as part of a larger programme of inter-religious understanding in which Christianity would play a dominant role. Just recently I came across an interesting paper in the archives in Marburg, namely the programme of an "ecumenical service" conducted by Heiler himself "on the occasion of the opening of the 10th international congress for the history of religions", with the assistance of Father Thomas of the Syrian Orthodox Church of South India, Professor Ohata of Tokyo and Professor Philippidis of Athens. To give a demonstration of internationality, the closing hymn is printed in German, English and Swedish, which are, it must be said, a rather cosy family of languages. Moreover the contents of the service were exclusively western and Christian. Does it not now seem astonishing that Heiler conceived the idea of celebrating the opening of an IAHR congress with a religious service? Most of those involved in the work of the IAHR nowadays agree that the distinction between studying religions and being religious not only is important, but that it can in fact be maintained. Admittedly this was contested in 1960, and it is not uncommon to hear it disputed by persons not mainly concerned with the study of religions even today. I would like to admit therefore, and indeed I would like to claim, that my version of the history is presented from the independent perspective which is now dominant within the IAHR. I believe that the IAHR should stay with this perspective in the future, and strengthen it. In so doing it

has a unique contribution to make by standing for a specific academic discipline in a world-wide context.

Most will be aware that not all academics in the world agree with this approach to the identification of a discipline. Some claim that all such distinctions are fluid and hence superfluous. Whatever may have been the merits of the post-modernist movement, for example, which has now probably almost run its course, one of its most insidious side-effects was to insist that since all positions are negotiable or contestable, all are of more or less equal validity in any context. Now if this really were to be so we might as well close down the IAHR right now. This is because it is quite clear that the IAHR, over the long term, has developed a certain corporate identity. However open and flexible this association rightly is, its identity is defined above all by the intention to study and analyse the religions of the world in their history and in their contemporary forms, without being beholden to any particular religious viewpoint or programme. Though not formulated in exactly these terms, this identity and intention will be found in Article 1 of the IAHR constitution. Thus I am providing a reading of Article 1 in the light of the overall history of the congresses since 1900 and the life of the organisation since 1950. There is no doubt that the main trend in this history, starting with the very first congress in Paris, has been to explore the history of religions *without* taking a religious perspective on it. In this respect the congresses themselves contributed to the gradually continuing emergence of the study of religions as an independent discipline.

It will be clear by now that I share with various colleagues (Casadio, Despland, Kippenberg, McCutcheon, Michaels, Preus, Rudolph, Sharpe and Waardenburg, to name but a few) a certain interest in the *history* of our discipline. I think these and other colleagues would all agree that this history should be contested, or even disputed. Each one has particular points to make about chosen strands, while some of us are even drawing attention to hitherto unnoticed components, thus demanding that the shape of the past be reconsidered. At the present time, so it seems to me, there is no single satisfactory overall picture of this history.

For the moment I would just like to illustrate the matter very simply by displaying the contents page of a textbook recently published in Germany under the editorship of Axel Michaels, a

colleague in Heidelberg. The title is *Klassiker der Religionswissenschaft* (München 1997) and it is indeed an excellent textbook. But who are the "classic" figures who are treated in it? I hasten to say that you have to be dead to qualify. Of course, a textbook with contributions about living pandits would look rather different. Admittedly the list of *authors* alone, that is, those writing about the proposed classical figures, might be thought to give some idea of what our discipline is like today. However, the spectrum of interests is not comprehensive and other multi-authored works would have to bring in interesting new elements such as the harvest of cognitive science. But, returning to the so-called classical figures, is Sigmund Freud really an early *Religionswissenschaftler*? Or Aby Warburg? To face up to the question, in spite of the widespread interest of these figures, I myself would think that they are not. No doubt everybody would make up a different list of those who should be included. For example, I would like to see William James, Ernst Troeltsch and Ernest Renan included. Surely it is not for nothing that the French affiliate to the IAHR is called Société Ernest Renan! And might there not be some candidates from outside Europe and America? While using this textbook recently in a class, I invited my students to consider whether each of the famous intellectuals treated should be left in, or left out. There was a strong tendency to include those who also count as founding figures of the social sciences such as Durkheim, Van Gennep and Weber. Jung remained, with a question mark, and the clear candidates for exclusion were Freud, Warburg, and last but not least, Rudolf Otto! I hasten to say that while the students were correct in perceiving the strong theological orientation in Otto's writings, which today would be regarded as a severe distortion in the study of religions, I myself would keep him in on historical grounds. Fortunately the essay about him by Gregory Alles puts the record straight with fine clarity. It is interesting to compare Axel Michael's list of "classic" figures with a list of those who receive detailed treatment in Eric Sharpe's well-known) *Comparative Religion. A History* (1975). This is not to criticise either of these excellent works as such, but the differences are instructive. In brief, the latter makes no mention at all of Aby Warburg or Victor Turner and only brief mention of Marcel Mauss and Arnold van Gennep, who are all treated by Michaels. On the other hand the following figures not included by the latter receive relatively detailed attention by

Sharpe: J. Baillie, S. G. F. Brandon, J. N. Farquhar, E. R. Goodenough, W. James, A. Lang, J. H. Leuba, L. Lévy-Bruhl, J. Lubbock, J. F. M'Lennan, R. Pettazzoni, J. B. Pratt, S. Radhakrishnan, H. Spencer and E. D. Starbuck.

Yet all the time there is much more to this matter than agreeing, or failing to agree, on a collection of founder figures. Are the roots of our discipline to be found in the orientalism, the evolutionism and the arm-chair anthropology of the nineteenth century? Or are they to be found in the eighteenth century Enlightenment, now unjustly maligned by post-modernists? Or should we look earlier, in the deism of the seventeenth century, or perhaps again later, in romanticism? Is the emergence of our discipline to be seen as a spin-off from Christian theology, leading to some versions of "religious studies" which are indeed still recognisably religious in their own presuppositions? Or are they to be found in the rationalist, atheist counter-tradition? It has certainly been significant that from the earliest days of our discipline, however conceived, historical study and analysis has often conflicted with the religious memory itself, which is part of the object under study. The religious memory does not always wish to know, or remember, that people and events have been characterised by features which do not fit with the religiously effective picture. As the eighteenth century Japanese thinker Tominaga argued, the neo-foundational scriptures of Mahayana Buddhism were not uttered by the Buddha himself, in spite of the regular opening line "Thus I have heard" used to suggest legitimacy. "'Thus I have heard', indeed!", we can still hear him muttering. That is, we might hear it, if we were aware that Tominaga, too, is part of the story. Is there not a case for a post-Eurocentric or post-Euro-American history of the history of religions?

While it may be taken as a matter of course that the history of religions, as it has been carried out for quite some time, is and should be "post-colonialist", there is a much greater need to take care of the extreme ambiguity of the recently fashionable idea of "globalisation". On one hand certain particular processes may be taking place which can be summed up under this term. When these are specified however, it is not at all easy to agree that these are all new in principle, or even recent. Are the activities of Shell or Toyota really more global than those of the British East India Company or the Dutch United East India Company (*Verenigde Oostindische*

Compagnie) in their day? Or again, while we are now experiencing the revolution of digital communication, the correct historical assessment of this is another matter. It is much too simple to assert that this is the third great qualitative leap forward after the invention of writing and the invention of printing. Looking at it in another way, the enablement of global communication through digital information technology may be seen as an extension of the wireless communication which excited people quite a long time ago. Whether we are old enough or not, we should try to think back to the miracle of those days. Think about the very idea of biological organisms communicating over extremely large distances without messengers, without paper and even without cables and wires!

Of course most of us now enjoy the speed, the informality, even the politics of electronic mail, the rush of new web-sites, and so on. Yet the recent commercialisation of web-sites should warn us once more about the dangers of so-called "globalisation" in this regard. In the early days of e-mail communication, though using it myself for most correspondence, I resisted the temptation to shift too much IAHR business into this medium, for this would have led to two different societies within the association. Now the danger has more or less passed, at least in the academic circles which are addressed by the IAHR. However, some caution is needed. The communiqué of a recent meeting of "G8" leaders in Okinawa (2000) called for the spread of internet access to millions of deprived people all over the world. At the same time reports indicated that these powerful leaders, except perhaps President Putin of Russia, do not in fact use e-mail themselves. I do admit that, like the Virgin Mary at Lourdes, they probably have assistants who read their messages for them. My own observations of relative deprivation, remembering a visit to Hammanskraal near Pretoria in 1998, suggest that if all the shanties of Southern Africa are to be provided with world-wide-web connections in the foreseeable future a lot of other things will have to change first. I have commented on this aspect of "globalisation", setting our memories into the future, because there is certainly a task here for the IAHR both as an institution and as a process. It is urgently necessary to reappraise the relations between the world-wide communications of the IAHR, taking account of the relationship between the printed word in the form of bulletins, the official journal

Numen and related publications, and the possibilities of the internet for sending and displaying information.

For the first half of the twentieth century our IAHR tradition existed as a sequence of congresses, of which this is the 18th. But in the second half of the twentieth century it has also existed as an organisation with statutes, committees and officers. Today, people are calling for improvements to organisational systems which, ten or fifteen years ago, were not even in place. Not everybody is equally interested in organisational questions. Some prefer a more bohemian, anarchic view of academic life, and this may be a contribution in its own right. However I believe that these organisational systems are sometimes rather important after all, and that this applies to the IAHR.

Let me briefly draw attention to some of the organisational features. Beginning with 1988 (at Marburg), in 1993 (in Paris) and in 1997 (at Hildesheim) the International Committee of the IAHR has assembled *in between* the world congresses, and on each of these occasions major initiatives were taken which today are influencing the character of our organisation. The International Committee can be seen as the central body of the IAHR, for it is here that all the various national and regional associations are represented. The International Committee on the one hand makes formal recommendations to the General Assembly, for ratification, and on the other hand it elects the much smaller Executive Committee. At the same time the well-being of the national and regional associations is of fundamental importance. It is from them that the members of the International Committee and the Executive Committee are drawn. In recent years there has been a steady series of newly founded national associations seeking affiliation to the IAHR, and this has been a fine development. I would also like specifically to commend the activities of the regional associations, namely, the Asociación Latinoamericana para el Estudio de las Religiones and the African Association for the Study of Religions. The present Executive Committee recommends that these should be joined, as IAHR affiliates, by the recently founded European Association for the Study of Religions (EASR), which is expected to play a significant liaison role in Europe in the coming years. I also personally commend this initiative and request your support for it.



You may wonder why I am talking about such arrangements during a keynote lecture. The reason is simple. I have learned over the last twenty or thirty years that in very many ways the institutional arrangements for the study of religions, including publication patterns, are extremely important for the way in which the discipline is understood. Of course the intellectual questions are important. Together with the materials which we study it is the intellectual questions which make it all interesting. But institutional contours also shape a discipline, and the IAHR helps to create those institutional contours for the study of religions, both as a historical and a social-scientific enterprise. There is no other international association which has maintained such a steady vision in our field, regardless of political pressures from various directions, yet with all due account being taken of intellectual shifts and developments as the times have required.

With these perspectives and developments in mind I am particularly happy to have had the opportunity of giving a keynote lecture at the opening of this 18<sup>th</sup> Congress in Durban. Please allow me to end on a personal note. At the end of this congress I will no longer be an office holder in the IAHR. Although the electoral rules would theoretically permit me to be nominated again, I let it be known some time ago that I regard three periods in leading offices (in my case two as General Secretary and one as President) as enough for any one person. It is right to give way, so that others can come forward. The future of the IAHR will be shaped by our common past, to which so many have contributed, and it will also be shaped by the way in which new leaders perceive it. This is not only a matter for the office-holders. Fortunately there are many fine intellectual leaders in our field present at this congress, not to mention numerous absent friends. All of them have a part to play. But my plea is, in particular, for responsible, corporate, *organisational* memory, which in turn will help to structure the way forward. Memories of the IAHR are part of the history of our discipline, and so I conclude by expressing the hope that these memories, selected, contested, and always reflected, will turn out to be not only memories of the past but also constituents of the future.

**KEYNOTE LECTURE****Situating the Programmatic Interests of the History of Religions in South Africa**

(Title in program: "History of Religions, Durban 2000: Identity, Location, Media, Method, and Education")

*David Chidester, Professor of Comparative Religion,  
University of Cape Town*

South African scholars working in the academic study of religion have been overwhelmed recently by international conferences on religion. In December 1999 we survived the Parliament for the Worlds Religions, a five-day inter-faith extravaganza in Cape Town starring the Dalai Lama and Nelson Mandela. In July 2000 we endured the international Congress of Religion, also in Cape Town, which initially appeared to be a sequel to the inter-religious parliament, but only turned out to be a meeting of the International Society of Biblical Literature. Now, in August 2000, we have to deal with the eighteenth quinquennial congress of the International Association for the History of Religions (IAHR) in Durban, South Africa.

How are we coping with all of this attention to religion and religions in South Africa? Let us say that many of us might understandably feel that we have become extensions of the South African Tourism Board. Certainly, we have had to acknowledge that these conferences have been good for tourism. The brochure for the congress of the IAHR, for example, even celebrated the tourist agenda by featuring on its cover promotional material provided by the Durban Metropolitan Convention and Visitors Bureau. As the IAHR brochure announced, "Durban is a vibrant cosmopolitan city on the eastern seaboard of the African continent, and is surrounded by game reserves and pristine beaches in the north, mountains in the west and superb golf courses and fishing spots in the south." Although the IAHR congress promised appealing tourist attractions—mountains, beaches, game reserves, golf courses, and fishing spots—all located just outside of a vibrant African city, the city itself was advertised as a distinctive venue because Durban represented "a new and exciting destination where first world

technology combines with true African tradition.” In this tourist propaganda, Durban, South Africa, was advertised as a point of intersection between the global and the local, an appropriate place for first-world academic technology to meet authentic indigenous tradition, which fit perfectly the self-promotion of the IAHR as “an international body of scholars engaged in a common scientific approach,” which was specified as the “cross-cultural, interdisciplinary, comparativist, and critical study of religion,” an academic association facing new global opportunities by meeting for the first time in its history on the African continent.

Although the IAHR is holding its first meeting in Africa, we cannot forget that Africa has met the IAHR before. The year 2000 bears the weight of profound temporal convergences in the history of the association but also in the history of the IAHR’s association with Africa. 2000 marks the centenary of the death of F. Max Müller, who is often cited as the founder of the scientific, comparative, or historical study of religions, but also the centenary of Max Müller’s last publication to appear before his death, a vigorous defense of English sovereignty in South Africa written in the context of the Anglo-Boer War. 2000 marks the centenary of the first international congress of the history of religions, held during the international exposition of 1900 in Paris, which has been identified as the historical point of origin for the IAHR, an exposition that incorporated Africans, not for discussion, debate, or dialogue, but for ethnographic display. And 2000 marks the fiftieth anniversary of both the presidency and death of the first president of the IAHR, the great phenomenologist of religion, Gerardus van der Leeuw. We remember that Van der Leeuw, in his capacity as the Dutch Minister of Education, was present in Pretoria, South Africa, the previous year at the inauguration of the Voortrekker Monument, that massive memorial to a certain kind of Afrikaner nationalism—fascist, racist, and violent—that was promoted by the apartheid regime for nearly half a century in South Africa. What did Van der Leeuw make of that powerful ceremonial event? Here I recall his presence not to condemn but merely to remember the long entanglement of the history of religions with Africa from North to South.

**Identity, Location, and Media**

So Africa has had a long historical association with the history of religions. The programme for the IAHR congress in Durban, 2000, however, suggests that the history of religions is not what it used to be. In the past, we looked to the scholarship of the IAHR for expertise in dead languages, ancient texts, and historical methodology. Now we find instead a range of academic interests in identity, location, media, and new methods of cultural studies and cognitive science. Briefly, at the risk of acting like a tourist guide, I want to point to these interests that seem to signal a shifting field of engagements within a new history of religions.

First, human identity, especially religious identity, is being recast as a negotiated reality. Many sessions explicitly address questions of religious identity, including three sessions on pluralism and identity, but they examine identity with consistent attention to the multiplicity, diversity, syncretism, and confluence of factors and forces within which a human identity might be negotiated. In this respect, identity does not appear as a categorical given, not even when negotiations over identity are driven by race, class, or gender. Rather, identity is at stake. As a product of competing discourses and forces, identity is unstable, multiple, fluctuating, and fragmented. Certainly, this understanding of identity is a familiar theme in various kinds of poststructural, postmodern, and postcolonial theory. Instead of providing a basis for individual or collective action, identity emerges as a product of processes, interactions, or negotiations at the fluid intersections of multiple subjectivities and shifting collectivities. Many of the papers in the programme appear to have adopted this understanding of identity. We find reference to emergent identities, shifting identities, changing identities, invented identities, contested identities, and negotiated identities. Basically, religious identity is not what it used to be. In this regard, the sustained attention devoted in the programme to religion and human rights appears as a critical arena for testing these assumptions about the contingent negotiation of human identity in relation to universalized human rights.

Second, presentations in the programme pay careful attention to the location of their subjects. While a series of sessions explicitly thematizes religion and locality, many other presentations suggest the importance of location for the history of religions. Instead of

addressing Christians, Muslims, Buddhists, or Hindus, for example, they deal in meticulous detail with the specific location of Christians in Mozambique, Zambia, Guatemala, or Hungary; Muslims in the UK, the US, Ghana, or Thailand; Buddhists in North Africa; Hindus in Canada; and so on. This attention to location seems to be more than merely contextualizing religion. Religious location is being relocated. While attention is devoted to indigenous locations, especially to indigenous African locations of religious beliefs and practices, nothing seems to be located where it ought to be. People do not stay where they're supposed to be. Location has been dramatically dislocated by diaspora, dispersion, diffusion, and migration. This relocation is being affected under the sign of globalization, which cannot be theorized according to the old *either/or* dichotomy of the universal and the particular, but is governed by the *both/and* of global forces and local productions of identity, meaning, and power. While many presentations pay specific attention to locality and globalization, the sustained attention to religion and nature in the programme, like the sessions on human rights, appear to be an important site for testing analysis of the local and the global.

Third, many sessions seem to suggest that the history of religions is being recast as media studies. New media are being recovered as the primary material of the history of religions. Not only texts, but also the body and the senses, verbal and visual media, electronic media, film, radio, television, and the internet are being explored in ways that expand the scope of relevant data for the study of religion. Even the study of textual media seems to have changed, with the notion of "multiscripturality" introduced in one session. Any residual privilege of the text, however, has receded before the interest in the embodied, sensory media of orality and orature, visual piety and the power of images, and "dancing for divinity." While some sessions engage the electronic media of film or religious broadcasting, other sessions suggest that the history of religions has launched into cyberspace, mapping the new religious territory of Cyberia, in an effort to locate religion within the transformations of local, regional, and global media.

If I am right in identifying these interests in identity, location, and media as central to the programme of the IAHR in Durban 2000, then we might be witnessing the emergence of a new

definition of the work of the history of religions: In the history of religions, we study the media through which human beings negotiate what it is to be a human person in a human place. We analyze the rich resources of media—embodied, sensory, visual, oral, written, and electronic—that mediate identity and location, that negotiate classifications of persons and orientations in time and space. Under the sign of the sacred or the superhuman, the transcendent or the ultimate, we track the mediology of situated human being. But what does that work in media studies have to do with our primary categories, religion and religions? What do those terms add to media studies and studies of mediation? Perhaps the very terms “religion” and “religions” need to be situated in a history of mediations—colonial and imperial, modern and postmodern, local and global—in and through which identity and location have been negotiated. Since we are in South Africa, it might be useful to review our local history of these mediations that have produced our categories of religion and religions.

### **Frontier, Colonial, and Imperial Comparative Religion**

From a southern African perspective, our subject of study, “religion,” was a term of reference that did not come from Greco-Roman antiquity or the European Enlightenment. It came from the sea in ships. I tried to tell this story in *Savage Systems: Colonialism and Comparative Religion in Southern Africa* (Chidester, 1996). Beginning around 1600, the word, “religion,” was consistently deployed by European navigators and explorers, travelers and missionaries, settlers and colonial administrators, as a term of denial. Coming to the Cape during the first half of the seventeenth century, European observers, whether Dutch, English, French, German, Spanish, or Portuguese, found people living at the southern tip of Africa who supposedly had no religion at all. Sometimes they just looked over the side of the boat and saw people with now religion. This discovery of an absence was repeated on every southern African frontier, configuring a discourse of denial that dismissed the full humanity of the indigenous people of southern Africa who were represented as being no different than the “beasts that perish” because they lacked religion (Chidester 1996: 11-16). This failure to recognize the existence of indigenous forms of religious life in southern Africa was not merely a mistake, as if it

were an unfortunate consequence of limited opportunities for participant observation, the unfamiliarity of strange customs, the incomprehension of local languages, the intrusion of Christian theological prejudices, or some other failure of method. Instead, the denial of African religion was itself the method, a method for entering contested frontiers and representing them as if they were empty spaces for conquest and colonization. If it is going to engage South Africa, therefore, the academic study of religion must come to terms with this history of denial.

The nineteenth-century European discovery of indigenous African religions was just as problematic as their denial. In the eastern Cape, for example, the existence of any kind of indigenous Xhosa religion was consistently denied by travellers, missionaries, and magistrates. Although they were credited with an abundance of superstition, a term that operated as the defining opposite of religion, the amaXhosa of the eastern Cape allegedly had no semblance of religious beliefs or practices. With the imposition of a colonial administrative system for native control, surveillance, and tax collection in 1858, however, the amaXhosa were discovered to have a religion, even a religious system, as its discoverer, the colonial magistrate J. C. Warner, insisted, that counted as a religion because it fulfilled the two basic functions of any religious system by providing a sense of psychological security and reinforcing social stability. According to this proto-functionalist in the eastern Cape, therefore, the amaXhosa had a religious system that could be reduced to these psychological and social functions—security and stability—that oddly duplicated the aims of the colonial administrative system in keeping people in place. Rather than representing an advance in human recognition, therefore, this discovery of an indigenous religious system was a strategy of colonial containment that mirrored the structure of the magisterial system, location system, or reserve system (Chidester 1996: 73-115). With the destruction of the last independent African polity in the 1890s, when every African was in principle contained within an urban location system or a rural reserve system, European observers found that every African man, woman, and child shared the same religious system, which was designated as “Bantu religion,” that fulfilled psychological and social functions that kept people in their place.

While I tried to tell that story of colonial denial and containment in *Savage Systems*, I have a sequel, which might never be written, *Empire of Religion*, that focuses on the metropolitan center of theory production from the perspective of the colonized periphery of southern Africa. In developing a science of imperial comparative religion, the manufacture of theory, the process of turning raw religious materials into intellectual manufactured goods, involved a complex process of intercultural mediation. In his inaugural lectures on the science of religion in 1870, F. Max Müller demonstrated that the culture of British colonialism and imperialism permeated his understanding of the academic study of religion. First, the study of religion was a science of distance and difference. The distance between the metropolitan center and the colonized periphery was conflated with the difference between the civilized and the barbarian, the savage, or the primitive. In developing a comparative method for the study of religion, Max Müller and other metropolitan theorists played on this theme of distance and difference in order to infer characteristics of the “primitive” ancestors of humanity from reports about contemporary “savages” living on the colonized periphery of empire. “Though the belief of African and Melanesian savages is more recent in point of time,” as Max Müller (1873: 25) observed in his 1870 lectures, “it represents an earlier and far more primitive phase in point of growth.” In similar terms, E. B. Tylor (1871: 1:16), the “father of anthropology,” asserted that the “hypothetical primitive condition corresponds in a considerable degree to modern savage tribes, who, in spite of their difference and distance . . . seem remains of an early state of the human race at large.”

In the hands of Max Muller, the study of religion was explicitly shaped as an imperial science. “Let us take the old saying, *Divide et impera*,” Max Müller (1873: 122-23) proposed, “and translate it somewhat freely by ‘Classify and conquer.’” More than merely a rhetorical flourish, this “old saying” provided legitimation for an imperial comparative religion that aspired to global knowledge over the empire of religion. Classification according to language gave Max Müller a measure of conceptual control over the library of the sacred texts of the world. But imperial conquest enabled him to develop theories of religion that were anchored in British India and British South Africa. In his last work to be published before his



death, a pamphlet, *The Question of Right between England and the Transvaal*, which was printed and widely distributed by the Imperial South African Association, Max Müller (1900: 11) asserted that the British Empire “can retire from South Africa as little as from India.” These two imperial possessions, he suggested, were essential for maintaining the global power and authority of the British Empire. But they were also essential for Max Müller’s imperial comparative religion that mediated between “civilized” Great Britain and the “exotic” and “savage” peripheries of empire. While his edition of the *Rig Veda* and his expertise on the religious heritage of India were made possible by the financial support of the East India Company, Max Müller’s imperial comparative religion rested on comparative observations that depended heavily on the British possession of South Africa. Although he observed (1873: 101) that in the empire of religion there was “no lack of materials for the student of the Science of Religion,” Max Müller knew that those raw materials had to be extracted from the colonies, transported to the metropolitan centers of theory production, and transformed into the manufactured goods of theory that could be used by an imperial comparative religion.

In his relations with South Africa, Max Müller was engaged in a complex process of intercultural mediation in order to transform raw religious materials into theory. First, Africans on the colonized periphery were drawn into this process as informants—often as collaborators, sometimes as authors—as they reported on religious innovations, arguments, and contradictions in colonial contexts. The Zulu convert, catechist, and deacon Mpengula Mbande, for example, reported arguments about uNkulunkulu, tracking African disagreements about whether he was the first ancestor of a particular political grouping, the first ancestor of all people, or the supreme god who created all human beings. Second, local European “experts” on the colonized periphery synthesized these religious conflicts and contradictions into a “religious system.” Relying heavily on Mbande’s local fieldwork, the Anglican missionary Henry Callaway became the leading authority in the world on Zulu religion, and, by extension, on “savage” religion in general, by publishing his classic text, *The Religious System of the Amazulu* (1868-70). Like other “men on the spot” in colonized peripheries, Callaway corresponded with the metropolitan theorists in London (Benham 1896: 215, 239, 341; Callaway 1874). However, his exposition of the

Zulu “religious system” was dissected by those metropolitan theorists in the service of a third mediation, the mediation between the “primitive” ancestors of humanity, who could supposedly be viewed in the mirror of the Zulu and other “savages,” and the “civilized” European. In the case of the Zulu “religious system,” for example, Max Müller dissected the system to find evidence for the primordial “disease of language” that had supposedly generated religious myth by mistaking metaphors for reality, *nomina* for *numena*. What was construed as a religious system in the colony, therefore, was taken apart and reassembled in London as religious data that could be used in support of an evolutionary progression from the primitive to the civilized.

Whatever their differences, metropolitan theorists, such as Max Müller, Tylor, John Lubbock, Herbert Spencer, Andrew Lang, W. Robertson Smith, and James Frazer, deployed a comparative method that inferred characteristics of the “primitive” ancestors of humanity from reports about contemporary “savages” living on the colonized peripheries of empire. Briefly, I want to recall the roles played by E. B. Tylor and Andrew Lang in this history of imperial comparative religion. For all of their differences, what did they have in common? Among other things, both relied upon Henry Callaway, who relied upon Mpengula Mbande, who was struggling to work out the meaning of his own situation. While paying attention to this triple mediation that linked metropolitan, settler, and indigenous thinking about religion, I want to situate the programmatic interests of the IAHR in South Africa by taking Tylor as an ancestor of cognitive science, Lang as an ancestor of cultural studies, although I will only be able to let these putative genealogies ripple implicitly through my discussion as an undercurrent.

### **Cognitive Science**

Cognitive science begins with the human organism—physical, psychological—and analyzes its cognitive constraints and capacities. What are the cognitive constraints and capacities that produce religion? In his popular survey of human evolution, *The Origin of Civilization and the Primitive Condition of Man*, John Lubbock explained that religion originated as the result of the primitive tendency to attribute animation to inanimate objects. To illustrate this primitive “frame of mind” and “tendency to deification,” Lubbock

cited evidence from southern Africa, relying on the early nineteenth-century report from the traveler Henry Lichtenstein that the Xhosa in the eastern Cape assumed that an anchor cast ashore from a shipwreck was actually alive. In a footnote, Lubbock observed, "Dogs appear to do the same" (Lubbock, 1889: 287). This analytical link between the behavior of dogs and the primitive origin of religion was not uncommon in imperial comparative religion. In the *Descent of Man*, Lubbock's friend and mentor, Charles Darwin, made this link explicit. Religion could be explained in terms of two features of dog behavior. First, like Lubbock, Darwin observed that dogs characteristically attributed life to inanimate objects. A dog's attention to a parasol blowing in the wind, for example, suggested to Darwin that the animal assumed that objects were alive. Second, Darwin argued that religious devotion, the sense of submission or fear before a higher power, was analogous to a dog's devotion to its master (1952: 49:302-03; see Verkamp, 1991; Hallpike, 1986). In both these senses, therefore, by attributing animation to inanimate objects and by submitting to a higher power, the dog could provide the basic theoretical model for explaining the origin and evolution of religion.

Max Müller complained about this equation of canine and religious behavior. He blamed it on a misreading of Hegel. Against Schleiermacher's definition of religion as absolute dependence, Hegel had argued that religion should rather be understood as perfect freedom. If the sense of dependence constituted religion, then the dog might be called the most religious animal. "What was considered a rather coarse joke of Hegel's," Max Müller complained, "has now become a serious doctrine" (1889: 69). Not only Darwin, but other theorists developed this doctrine. In a discussion of "Animal Concepts of the Supernatural," for example, John H. King asserted that "the dog engages occasionally in rites similar to those of negro fetishism" (1892: I:87). At stake in this controversy was a crisis over what it meant to be human. For Max Müller, the human was constituted by language, with speech standing as the Rubicon that no animal could ever cross. As an extension of language, religion also marked an impenetrable boundary between the animal and the human. Indicating the seriousness of this question, when Max Müller confronted him with this premise, Darwin reportedly declared, "You are a dangerous man" (1902: 468). In blurring the boundary represented by speech and religion, Darwin, Lubbock, and, as we will

see, the anthropologist Edward B. Tylor, established a developmental and evolutionary continuity between the animal and the human. However, because they really did not regard dogs as human beings, these theorists actually established a fundamental discontinuity between the civilized, cultured man of Britain and animals, children, women, rural peasants, the urban working class, criminals, the insane, the deaf and dumb, and “savages” on a colonized periphery of empire such as southern Africa, all of which, as Joan Leopold has noted, “represented a stage of civilization or shared cultural traits of remote ancestors” of humanity (Leopold, 1980: 66).

By using southern African evidence, Edward B. Tylor built a theory of religion—animism, the belief in spiritual, supernatural, or superhuman beings—that explicitly linked the animal and the human by focusing on the cognitive constraints and capacities of human physiology. That theory was based, not on his analysis of the role of dreams, as historians of the discipline have often supposed, but more directly upon reports from southern Africa about the originating religious significance inherent in a certain kind of involuntary physical activity that I will identify in a moment. Like Max Müller, Tylor was impressed by the apparently unmediated access to “savage” religion afforded by Callaway’s *Religious System of the AmaZulu*. In September 1871, Tylor tried to raise funds, by making an appeal through the *Colonial Church Chronicle*, to subsidize the completion and publication of Callaway’s work, declaring that “no savage race has ever had its mental, moral, and religious condition displayed to the scientific student with anything approaching to the minute accuracy which characterizes” the *Religious System* (Benham, 1896: 247). In his major work, *Primitive Culture*, Tylor observed that Callaway’s account represented “the best knowledge of the lower phases of religious belief” (1871, I:380). Unlike Max Müller, however, who used Callaway’s book as a resource for studying language, analyzing the play of metaphors in Zulu religion, Tylor harvested evidence of the embodied origin of religion.

In standard accounts of Tylor’s theory of religion, animism is thought to be derived from the “primitive” inability to distinguish between dreams and waking consciousness. When the “primitive” ancestors of humanity dreamed about deceased friends or relatives, they assumed that the dead were still alive in some spiritual form. Out of dreams, therefore, evolved “the doctrine of souls and other

spiritual beings in general,” a doctrine that was “rational,” even if it was enveloped in “intense and inveterate ignorance” (I:22-23). Certainly, Tylor found evidence of an active dream life among Callaway’s Zulus. As many European reporters had observed, Zulus often saw the shade or shadow of deceased ancestors in dreams (I:430; Callaway, 1868-70: 91, 126; Casalis, 1861: 245; Arbousset and Daumas, 1846: 12). However, Callaway’s volume included a detailed account about one Zulu man, an apprenticed diviner, who had become so overwhelmed with visions of spirits that he had described his own body as “a house of dreams” (Callaway, 1868-70: 228, 260, 316). According to Tylor, all Zulus, as “savage” survivals of the “primitive,” were subject to dream visions, but “as for the man who is passing into the morbid condition of the professional seer, phantoms are continually coming to talk to him in his sleep, till he becomes as the expressive native phrase is, ‘a house of dreams’” (I:443). Although Tylor appropriated him as an archetype of the “primitive,” this particular Zulu man, who served Tylor as a “savage” survival of the original “house of dreams” from which religion originated, can be identified as James, the brother of Mpengula Mbande. Like his brother, James was torn between the Christian mission and indigenous tradition. While Mpengula Mbande went one way, becoming a catechist for the mission, James struggled in the other direction, striving to keep an ancestral dream alive under increasingly difficult colonial conditions. In this case, therefore, the “house of dreams” was not a “primitive,” but a colonial situation, the product of contemporary conflicts in southern Africa.

In any case, the analysis of dreams did not provide the primary or most important evidence for Tylor’s theory of animism. Rather, the involuntary physical phenomenon of sneezing was central to Tylor’s argument. Here again Callaway’s Zulu evidence was definitive. As Tylor observed, sneezing was “not originally an arbitrary and meaningless custom, but the working out of a principle. The plain statement by the modern Zulus fits with the hints to be gained from the superstition and folklore of other races, to connect the notions and practices as to sneezing with the ancient and savage doctrine of pervading and invading spirits, considered as good or evil, and treated accordingly” (I: 104). From Callaway’s account, Tylor derived the ethnographic facts that Zulus thought their deceased ancestors caused sneezing; that sneezing reminded Zulus to name

and praise their ancestors; that the ancestors entered the bodies of their descendants when they sneezed; and that ritual specialists, such as Zulu diviners, regularly sneezed as a ritual technique for invoking the spiritual power of the ancestors (I:98; II:367; see Callaway, 1868-70: 64, 222-25, 263). These Zulu concepts and practices, Tylor concluded, were remnants of a prehistoric era in which sneezing was not merely a “physiological” phenomenon, “but was still in the ‘theological stage’” (I:104).

Much has been made of Tylor’s “intellectualist” theory of religion. Although primitives suffered from primordial stupidity, Tylor argued that they nevertheless exercised their limited intellectual powers to develop explanations of the world in which they lived. Unfortunately, Tylor cited a Zulu source in support of this proposition, Callaway’s catechist, Mpengula Mbande, who observed that “we are told all things, and assent without seeing clearly whether they are true or not.” However, Mbande’s point in this statement was that most Zulus had not been exposed to Callaway’s new Christian gospel (II:387). Rather than offering evidence of primordial stupidity, therefore, Mbande was announcing his recently acquired Christian commitment. In any event, Tylor’s theoretical work, and his use of Zulu evidence, demonstrated that his theory of the origin of religion was based on an analysis of the body rather than the mind. More animal than human, in this respect, “primitive” religion, as revealed according to Tylor by its survival among contemporary Zulu “savages,” had evolved out of a bodily process that was as simple, basic, and involuntary as sneezing. However much it might have been theologized, sneezing marked the physiological origin of religion.

### **Cultural Studies**

Cultural studies begins with the human artifact—artificial, factual—and analyzes its modes production and consumption. If E. B. Tylor can be invoked as a progenitor of cognitive science in the history of religions, then the mythographer Andrew Lang can stand as an appropriate ancestor for cultural analysis in the history of religions. Andrew Lang is included in standard histories of comparative religion for his expansive anthropological approach to myth and folklore, for his commitment to the premise that high gods stood at the origin of religion, and for his vigorous polemics against Herbert

Spencer's theory of ancestor worship, Max Müller's philological analysis of Aryan myth, and James Frazer's scheme of religious evolution. He described himself, however, as a "hodman of letters," indicating, with characteristic humor, the humble building trade of popular literature in which he worked. Although he engaged in often heated intellectual controversy with other imperial theorists of comparative religion, Lang seemed to hold greater affinity with popular novelists such as H. Rider Haggard and John Buchan who were working in South Africa. Certainly, the novelists acknowledged Lang as a model and mentor. Meeting Lang in 1885, Rider Haggard praised him as "*par excellence* a *litterateur* of the highest sort, perhaps the most literary man in England or America." Rising to hyperbole, Haggard identified Lang as "the tenderest, the purest and the highest-minded of human creatures, one from whom true goodness and nobility of soul radiate in every common word or act, though often half-hidden in jest, the most perfect of gentlemen" (1926, I:229-31). Where Haggard found human perfection, John Buchan discovered a high god in Andrew Lang, noting that after reading his work in 1892, a decade before embarking upon his own career in southern Africa, Lang became "the chief deity of my pantheon" (Buchan, 1933: 1).

What did these adventure novelists find in the comparative religion of Andrew Lang? First, Lang insisted upon a global unity, a vast narrative uniformity, in the entire history of religions. Whether in southern Africa or Britain, "All peoples notoriously tell the same myths, fairy tales, fables and improper stories, repeat the same proverbs, are amused by the same riddles or devinettes, and practise the same, or closely analogous, religious rites and mysteries" (*Longman's Magazine* 28 (October 1896): 632). What provided evidence for this global uniformity of religious narratives and practices? Like other imperial theorists, Lang relied upon reports from local experts on the colonized peripheries of empire. "Our best evidence," he held, "is from linguists who have been initiated into the secret Mysteries. Still more will missionaries and scholars like Bleek, Hahn, Codrington, Castren, Gill, Callaway, Theal, and the rest, sift and compare the evidence of the most trustworthy native informants" (Lang, 1906: II:358). Of these seven scholars cited by Lang, four worked in southern Africa, suggesting, once again, the importance of evidence from that region for theory building in imperial comparative

religion. According to Lang, however, the narrative unity of religion was only revealed when such evidence was tested by cross-checking accounts from other regions of the world. Lang asked, “Does Bleek’s report from the Bushmen and Hottentots confirm Castren’s from the Finns? Does Codrington in Melanesia tell the same tale as Gill in Mangia or Theal among the [Africans].” In Lang’s comparative method, evidence was validated if it was confirmed, not by additional reports from the same region, but by reports from widely divergent areas of the globe. If local scholars in different regions told the same stories, Lang concluded, “then we may presume that the inquirers have managed to extract true accounts from some of their native informants” (Lang, 1906: II:359). In adopting Lang’s notion of the global uniformity of all religious narratives, the adventure novelists could also relate the same stories. As Haggard’s hero put it in the novel, *She*, “All great Faiths are the same, changed a little to suit the needs of passing times and people” (Haggard, 1887a: 125).

Second, given this global unity of religion, myth, and ritual, Lang argued that it resulted, not from intercultural borrowings or historical diffusion, but from the creative power of the human imagination. In his 1873 essay on “Mythology and Fairy Tales,” Lang argued, against Max Müller’s philological exegesis of Aryan myth, that “there are necessary forms of the imagination, which in widely separated peoples must produce identical results.” Similar mental and social conditions, he proposed, generated forms of imagination that produced the same narratives and practices. Clearly, Lang drew upon a long history of nineteenth-century Romantic theorizing about the creative power of imagination and fancy to conclude that “the Aryan and the lower races have had to pass through similar conditions of imagination and of society, and therefore of religion” (Dorson, 1968: 197). However, his model for the creative imagination was derived primarily from reports about the myths and rituals of the Zulus of southern Africa. The Zulus demonstrated the “necessary forms of imagination” that had originally produced myth and ritual. Furthermore, according to Lang, Callaway’s Zulus had successfully refuted the alternative hypotheses advanced by Max Müller and Herbert Spencer. With respect to Vedic and Greek myth, Max Müller’s special province, Lang concluded that it was “plain that these tales go back to the time when our Aryan forefathers were in the mental condition of Dr. Callaway’s [African] instructor in the



Zulu language” (Dorson, 1968: 200). As for Herbert Spencer’s theory of ancestor worship, Lang found that “that inquiring race, the Zulus, are as subversive of the fancy of Mr. Spencer as of the early orthodoxy of Bishop Colenso” (Dorson, 1968: 206). By exemplifying the “necessary forms of imagination,” therefore, the Zulus stood as the foundation of Lang’s imperial comparative religion. In writing extensively about the Zulus, with special attention to their “forms of imagination,” adventure novelists such as Haggard and Buchan extended the scope of Lang’s imperial comparative religion.

Third, since Lang was concerned with not only the mental, but also the social conditions of myth and ritual, he developed an analysis of primitive politics in which he found that religion was politicized and politics was inevitably enveloped in a religious aura. Here again, reports about the Zulu religious polity served as Lang’s model. “Among the Zulus,” he noted, “we have seen that sorcery gives the sanction to the power of the chief” (1906: I:111). In this respect, the religious resources of ritual specialists, of priests, diviners, or sorcerers, supported political authority. At the same time, however, political power carried a sacred aura. As Lang recounted, “when the chief, as among the Zulus, absorbs supernatural power, then the same man becomes diviner and chief, and is a person of great and sacred influence” (1906: I:113). In the novels of Haggard and Buchan, this intersection between “savage” religion and politics was arguably their central narrative theme; it definitely set a recurring and pervasive framework for dramatic action and interaction between Europeans and Africans in their adventure novels. For example, in *Allan Quatermain*, Haggard invented a Zu-Vendi society in southern Africa in which priests held such political power that “it is scarcely too much to say that they really rule the land” (1887b: 154). Buchan’s *Prester John* centered on a religious movement that was also a political uprising against colonial domination. Although more explicit in adventure novels, this implicit link between religion and politics formed a subtext in imperial comparative religion.

Finally, Andrew Lang’s academic researches and southern African adventure novels merged in the common project of juxtaposing, often through ironic inversions, the fundamental binary opposition between savagery and civility upon which imperial comparative religion was based. In his collection of satirical stories, *The Wrong Paradise* (1886), Lang’s dedication to Haggard read: “We

are all savages under our white skins; but you alone recall to us the delights and terrors of the world's nonage." As Haggard had his hero declare in *Allan Quatermain*, "Civilization is only savagery silver-gilt" (1987b: 13). These rhetorical turns—stating, undermining, but also reinscribing the opposition between savagery and civility—were crucial to the comparative religion of Andrew Lang. The truth of religion, according to Andrew Lang, was its global uniformity, imaginative origin, political character, and, playing upon the thematic inversion of savagery and civility, the haunting irony revealed by the history of religions that "as man advanced in social progress, he became more deeply stained with religious cruelty" (Lang, 1901: 239-40). In similar terms, and engaging similar tensions in comparative religion, Lang's more intimate colleagues, the adventure novelists of southern Africa, were already imagining new myths and fictions, new folklore and history, for the global British imperial project.

### **Situated Method**

Briefly, then, this is our history of the term, "religion." It is a history of denial and discovery, of displacement and containment, of global mediations and local negotiations, in which the subject of our study was forged on contested frontiers and metropolitan centers of theory production. Not only a product of the Enlightenment, therefore, the category of "religion" was thought out, worked out, and fought out in local colonial situations and global imperial relations.

This legacy lingers in our current academic enterprises in the study of religion. Here I mention only three ways in which this colonial heritage persists in the present. First, in reviewing the vast twentieth-century literature of research on African traditional religion, we find a persistence of methodological strategies of displacement and containment. Recently, the Institute for Comparative Religion in Southern Africa published a 500-page annotated bibliography for the study of African traditional religion in South Africa (Chidester, et al., 1997a). Although we regard this bibliography as a useful academic resource, we sometimes refer to it as the "literature cemetery," because so much of the material contains colonial, racist, and Christian theological prejudices that should be buried. In compiling that review of the literature, however, we were struck by the prevalence of two organizing strategies that

seemed to carry on the colonial legacy—the abstraction of a mentality and the construction of an inventory.

On the one hand, the abstraction of an African religious mentality recalled colonial denials, since that mentality tended to be represented in terms of absences, as non-rational, non-logical, or non-scientific. Into the 1980s, we could still find examples of local research on African indigenous religion that tried to distill an African mentality by defining it in opposition to Christian theology or Western rationality. Not only a sign of opposition, however, this abstraction of a mentality effectively erased all the political, social, and economic relations in which religious life was necessarily embedded. Having been abstracted from those contexts, the African “mentality” could be redeployed in the service of government or capital. For example, in praising H. P. Junod’s research on African traditional religion in 1938 as evidence of the “Bantu mind,” the mining-industry spokesman William Gemmill recommended Junod’s book because it explained “the races whose work makes European life in South Africa, as we know it, possible” (Junod, *frontis*; Chidester, 1992b: 73-74). Although rarely if ever stated so bluntly, this practical rationale for abstracting an African “mentality” arguably adheres to much of the literature that has tried to distill a distinctively African worldview.

On the other hand, the construction of an inventory of African traditional religion recalls colonial efforts to create systematic boundaries within which African populations might be contained. Enclosed within a stable, secure, and unchanging religious system, African religion can be catalogued as an inventory of basic elements—belief in a supreme being, reverence for ancestors, rites of passage, and practices of divination, rainmaking, and detection of witchcraft—that constituted the terms and conditions of a distinctively indigenous religion. While the abstraction of a disembodied mentality erased the full humanity of African religion, the construction of an inventory contained its dynamic vitality within the conceptual boundaries of a secured and stabilized system. Ironically, recent efforts to positively represent the traditional religious heritage of South Africa, whether motivated by Christian acculturation or Africanist revitalization, run the risk of perpetuating the colonial legacy to the extent that they repeat the inventory or abstract the mentality of *ubuntu* or African humanity

from political, social, and economic relations. In terms of method, therefore, we are faced with the challenge of liberating the study of religion from the colonial strategies of abstracting a mentality or constructing an inventory.

Second, in reviewing the literature on the religions of South Africa, we were struck by the curious distribution of academic labor between ethnographic and historical methods. While African traditional religion was studied through a range of ethnographic methods, European Christian missions, which were often constituted in and through local conflicts, conversations, and exchanges with African traditional religion, were consistently studied through historical methods. The conventional, mainstream, or mission churches with their roots in Europe were studied historically, but African initiated churches, especially the Christian Zionist churches, came in for ethnographic treatment. In turning to minority immigrant religions, we found that Hinduism was studied ethnographically but Islam and Judaism were studied historically (Chidester, et al., 1997a, b, c). What should we make of this distribution of academic labor? What difference does this difference in methods make to the study of religion in South Africa? Here I can only raise these questions for further reflection. But there is a sense in which the opposition between ethnographic and historical methods in the study of South African religion points starkly to a conceptual division between agents and objects of change. While the agents of change in historical accounts are urbanizing, industrializing, and modernizing, the objects of change in ethnographic accounts are being urbanized, industrialized, and modernized. Although this opposition is only a rough caricature, it does suggest that once again research methods can be situated in the shifting terrain of social conflict.

Third, as we develop innovative, cutting-edge methods in the history of religions, we have to acknowledge that we carry the burden of a horrible history. Cognitive science and cultural studies, for example, are simultaneously new and old methods in the study of religion that bear a history that I have only been able to suggest by indirection, by ancestral invocation, by raising the ghosts of Tylor and Lang, in order to arrive at this provocation: In developing new methods for the history of religions, we stand under the long shadow of a history. How do we understand that history? From a southern

African perspective, as I have tried to suggest, the history of the history of religions can look like multiple mediations in which the indigenous ancestors of southern Africa, who continue in the present to be regarded as the living dead, as our living contemporaries, have been rendered as if they were merely data. As historians of religions, paying attention to history, can we recover the historical contacts, relations, and exchanges through which our data has been produced? Recognizing that our data was not merely data, can we recover the interests, intentionality, and agency of indigenous partners in these exchanges, partners such as Mpengulu Mbande, who was neither prehistoric data nor ethnographic display but a collaborator in the history of religions. Accepting no global limits, but taking responsibility for local integrities, can we pursue the history of religions in ways that work not only in some abstract everywhere but also in South Africa? If there are answers to these questions, I suspect they will be informed by close attention to the multiple mediations, complex exchanges, and intimate reciprocities of knowledge production in the history of religions. In other words, the history of religions might gain greater clarity about its historical mission by being thoroughly historical in its analysis of the ways and means by which it produces knowledge. Certainly within South Africa, but no doubt also elsewhere, knowledge about religion and religions has been intensely contested. As we used to say during the era of apartheid, contests over the legitimacy, authority, or authenticity of knowledge are always located in specific sites of struggle. Although post-apartheid South Africa has officially adopted the rhetoric of globalization, transnational markets, and structural adjustments as formulae for the future, the history of religions, recognizing its entanglement in a horrible history, is well positioned to engage critically and creatively with the possibility of new horrible histories that might be on the horizon.

### **Sites of Struggle**

At this point in our history in South Africa, we find ourselves in the midst of a profound contradiction arising out of the increasing global relevance of the history of religions and its local, situational, and circumstantial embattlement in South African institutions of higher education. In South Africa, this crisis can be registered as a historical, structural contradiction: At the precise moment in which

we most desperately need the resources of the history of religions, the structures that might sustain that enterprise are being shut down. We could dwell on the demise of the study of religion at South African institutions. All over the country, university departments of Religious Studies are being dissolved, merged, or downsized. We could all tell war stories. But the undeclared war on the study of religion at South African universities is not merely a local story. After the first democratic elections in South Africa of 1994, while we were dancing in the streets, we were almost immediately re-colonized by global market forces beyond our control, global forces that have dramatically changed the terrain in which we pursue the history of religions. Still we continue. Here I can only hint at two broad areas—education and civil society—in which the academic study of religion can contribute creative and critical work that will be important for the future of South Africa.

First, with respect to religious education in public schools, the exclusive and discriminatory policy of the past has been rejected and the future is open to developing new and creative methods of teaching and learning about religion that will enable pupils to engage religious diversity in ways that foster respect, expand understanding, reduce prejudice, and increase civil toleration in a common society. As the government's 1995 White Paper on Education and Training put it, the education system should facilitate democracy, justice, and peace by encouraging mutual respect for people's diverse religious, cultural, and language traditions. No other subject in the school curriculum is better suited to accomplish this goal than a religion education that is based on the resources of the academic study of religion. In cooperation with other initiatives throughout the country, the Institute for Comparative Religion in Southern Africa has been conducting policy research, running pilot projects, and developing curricula and teaching materials for a new religion education. Although this process has also been an intensely political struggle, with opposition to change being asserted from both within and outside of educational structures, a government commission established towards the end of 1998 drafted a policy on religion in public schools that promises to open new opportunities for pupils to learn about themselves and others by learning about religious beliefs, practices, and forms of life. Those policy proposals were reviewed, opened for public debate, and revised in 1999. As far as I can tell, we

have started over again in 2000—with a new Minister of Education, a new curriculum, and a new impetus to make education work—but also with a new opportunity to reshape the role of religion in public education at every level of the educational system. At a recent meeting in Pretoria, the Minister of Education indicated he would be looking to Departments of Religious Studies all over the country to mobilize resources in this effort. Where will he look for those creative and critical resources in the study of religion if those departments are gone?

Second, the academic study of religion promises to play an increasingly important role in negotiating new relations between religion and civil society in a changing South Africa. While some scholars in the study of religion have worked hard to develop new terms for facilitating inter-religious dialogue, others have explored the critical potential of the study of religion for engaging structures of power. In the study of religion and contemporary society, we are faced again with the inherent ambiguity of the term, “religion.” On the one hand, we study religion as a specialized institution, which can be differentiated from other social institutions, in relation to the broader and shifting matrix of South African society. Here the role of churches, mosques, temples, synagogues, and the places of gathering for African traditional religion can be analyzed in relation to a changing South Africa. However, the question arises: If it is isolated in this sense as a specialized and differentiated social institution, does religion represent an independent variable in social processes of change?

With apologies for having told this story before, I want to recall in this context what I learned about this question during the proceedings of South Africa’s Truth and Reconciliation Commission when I was standing on my balcony in the moonlight at three in the morning with a former officer of one of the notorious death squads of the apartheid regime (Chidester, 1999a, b). “I did all those things because of my Christian faith,” he explained. All the killing, kidnapping, torturing, and lies, by his account, were motivated by a Christian commitment to fighting demonic communism. “You have to understand,” he insisted, “I really believed that I was being a good Christian.” In the context of the Truth and Reconciliation Commission, however, he had turned state’s evidence against his former colleagues. “So what happened,” I asked. “What made you

change?" In all seriousness, he looked me straight in the eyes and said, "You see, I'm a devout Christian. I was changed by my profound Christian faith." If we define religion as a separate and differentiated institution in relation to a broader society, therefore, we have to ask: In what ways has religion, in this case a Christian religious commitment, operated as an independent variable in relation to South African society? On the basis of this evidence taken at three in the morning, we can only conclude that religion has not had any independent force at all in the process of social change in South Africa.

By strange coincidence, however, I was hosting not only this former commander of an apartheid death squad but also a former commander of uMkhonto we Sizwe (MK), the liberation army of the African National Congress. While my first guest had been in charge of abducting, torturing, and killing people, my second guest had been in charge of blowing up things. During the armed struggle of the 1980s, he recalled, MK had devised a plan to blow up the Voortrekker Monument. Built between 1938 and 1949, the monument was consecrated by the ruling National Party at a ceremony attended by the great phenomenologist of religion, Geerardus van der Leeuw. This monument to white Afrikaner nationalism celebrated the sacred time of December 16, 1838, when according to the nationalist myth, to put the matter starkly, God entered into a sacred covenant with the ancestors of white Afrikaners, came out of the heavens, and joined them in killing Africans. Around the walls of the monument, this divinely ordained victory over Zulu-speaking Africans is represented in heroic friezes. By synchronizing its architecture with the heavens, the designers of the Voortrekker Monument ensured that the primordial nineteenth-century sacred time of beginnings would be reenacted each year as the sun came through the aperture in the roof at dawn every December 16<sup>th</sup> to fall directly on the granite monolith that served as the central altar of the monument. Although I have not yet been able to determine what Van der Leeuw made of the Voortrekker Monument, he certainly would have regarded it as a sacred place of power. In the mid-1980s, however, the armed wing of the ANC had worked out a plan to blow it up. As they did in all operations, MK leadership had undertaken a thorough and careful political analysis to identify the monument as a strategic target. Deciding that an



attack on the memorial to white Afrikaner nationalism was politically justified, they worked out the logistics, determining the quantity of explosives and the number of cadres that would be necessary for the operation. In keeping with the morality that generally governed MK operations, they had determined that blowing up the Voortrekker Monument could be effectively accomplished with minimum loss of human life and maximum symbolic impact. As ANC leadership had often insisted during the 1980s, armed struggle was also “armed propaganda,” a forceful medium for addressing the apartheid state and mobilizing the masses.

However, when the proposal was put before Oliver Tambo, the ANC president in exile turned it down. Reportedly, Oliver Tambo gave two reasons for not blowing up the Voortrekker Monument. First, he observed that the ANC was involved in a struggle against a state that had consistently and systematically destroyed the sanctity of the land, the lives, and the human rights of the people of South Africa. In opposing that desecrating state, the ANC had to maintain a moral position in which it would never descend to destroying something that anyone held to be sacred. Even the monumental shrine of a triumphalist white Afrikaner nationalism, therefore, could not be a legitimate target because it would implicate the ANC in an act of desecration. Second, as Oliver Tambo advised, the ANC had to look forward to the possibility, which certainly must have seemed remote at the time, that in the future it would be involved in a process of national reconciliation. In that event, reconciliation would only be made much more difficult if the ANC were to destroy a nationalist monument that was held to be sacred by a segment of the South African population. For these two reasons, therefore, the President of the ANC denied permission to proceed with blowing up the Voortrekker Monument.

Without bestowing prophetic status on Oliver Tambo, we can see that he was certainly prescient in anticipating the negotiating position that the ANC would find itself in during the 1990s. However, we can also recognize that President Tambo was an astute analyst of religion, not by defining religion as a separate social institution, but by analyzing religion as a repertoire of symbols, myths, and rituals that might be diffused through a network of social relations. In this respect, he pointed to what might be called a “political economy of the

sacred” that had to be taken seriously, in addition to political, military, and logistical analysis, in determining the terms of engagement. He seemed to understand the inherently religious character of political strategy and tactics, a religious dynamic that ran through South African society in ways that were not contained by churches, mosques, temples, synagogues, and other religious institutions. Beyond the scope of these “faith communities,” he negotiated on the political terrain of the sacred and the sacred terrain of politics. For the academic study of religion in South Africa, Oliver Tambo’s insight into the political economy of the sacred can be claimed as a warrant for research. Maneuvering within the inherent ambiguity of the term, “religion,” we can strategize about the role of separate, distinct religious institutions in a new South Africa, proposing terms for negotiating between the one nation and the many religions, the public good and private commitments, or civil society and its disenfranchised dissidents. At the same time, however, we can explore the implications of a political economy of the sacred in which highly-charged, potent, and evocative symbols mobilize moods and motivations that can be configured as religious but also as local, regional, national, or global. In this shifting terrain, the academic study of religion can be reconstituted as a human science of identity and difference.

South Africa’s current president, Thabo Mbeki, also has a keen sense of the political economy of the sacred. In his keynote address to a conference in Johannesburg on the African Renaissance in September 1998, Thabo Mbeki suggested that Africa needed to be refounded as a space that was centered in neither the market nor the fortress but rather in what geographer Paul Wheatley called the “ceremonial complex” that organized ritual relations between the living and the dead, the heroic ancestors, or the gods of the city and the land. With respect to global market forces, Mbeki urged, “We must be at the forefront in challenging the notion of ‘the market’ as the modern god, a supernatural phenomenon to whose dictates everything human must bow in a spirit of powerlessness.” Turning to military power, he rejected “the deification of arms, the seemingly entrenched view that to kill another person is a natural way of advancing one’s cause” (Mbeki, 1999b: xviii, xv). In these potently religious terms, therefore, Thabo Mbeki decentered the market and the fortress—the capitalist “modern god,” the nationalist “deification

of arms”—as legitimate religious grounds for founding a new Africa. How, then, can an African Renaissance be founded? Invoking the originating absence that was the condition of possibility for South Africa, Thabo Mbeki has declared, “I am an African,” because “I owe my being to the Khoi and the San whose desolate souls haunt the great expanses of the beautiful Cape—they who fell victim to the most merciless genocide our native land has ever seen, they who were first to lose their lives in the struggle to defend our freedom and independence” (Mbeki, 1998: 31). That originating absence, President Mbeki has suggested, might inspire new African initiatives in identity, location, and media. For the history of religions, that originating absence might represent a new mandate for engaging the past, acting in the present, and strategizing about the future of the study of religion in South Africa and the world.

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**GENERAL ACADEMIC PROGRAMME REPORT**

*Rosalind I.J. Hackett, Congress Academic Program Chair*

Early on in the three-year process of drawing up an academic programme for the 18<sup>th</sup> Quinquennial World Congress, we set up the Congress Academic Programme Committee, which consisted of scholars from the various regions of the world and IAHR's international network. Many of these committee members proved vital in locating participants and constructing panels and symposia. We took quite a radical decision in the initial stages which was to dispense with the formal, more tradition-specific categories of previous Congresses and instead encourage more cross-cultural and cross/inter-disciplinary themes. It was felt that this would both reflect the fluidity of contemporary scholarship as well as the less bounded nature of religious formations in our globalizing world. This appeared to pay off with a number of exciting panels and symposia coming to the fore on topics such as sacred vows, religion and nature, visual religion, goddess studies, religion and human rights, religion and law, religious education, globalization, diasporas, religious pluralism, witchcraft and the occult, warfare and religion, science and religion, millennialism, and syncretism.

The more than 150 panels and symposia showcased the best traditions of comparativism that historians of religion have to offer. Happily this de-emphasis of more traditional categories did not discourage those groups of scholars who still wanted to explore their specific fields of inquiry such as indigenous religions, African religions, Graeco-Roman religions, Hindu identity, the Upanishads, the philosophy of religion, or Western esotericism and Jewish mysticism.

Several of the panels reflected a greater attention to locality and context. Yet those very contexts of religious experience and expression are becoming more multi-sited and trans-bordered, as epitomized by the rapid growth of electronically mediated forms of religion. There is a concomitant increase in visual religious culture and performance, as many of the panels attested to in this Congress. Another interesting development reflected in our program is the challenging new field of religion and cognitive studies, which draws in scholars from a range of disciplines. It is now ten years since

gender panels became a feature of the IAHR scene. This time around while there are some panels with an explicitly gendered focus, we also sought to integrate gender as a category of analysis into panels more generally.

Despite the variety of academic and popular readings of the millennium, in terms of its timing, its impact, its artificiality, or its religio-cultural bias, it has served as a useful stimulus to reflexive thought and ‘stocktaking,’ as one set of panels termed it.

Our field has lagged behind somewhat in this regard. So this type of self-critical introspective thrust which a number of the panels displayed at this Congress was welcome, if, at times, unsettling. If the academic study of religion represents the scientific study of identity and difference as David Chidester has argued, then this was well manifested in our program, but there was also a concern to address religion as a strategy for survival, whether as healing or apotropaic force, and as both local and global phenomenon.

The Durban 2000 Congress initiated a new type of plenary session. Each keynote speaker was subjected to, or should I say, enjoyed, a series of responses from a plenary panel of experts. These experts brought their own perspectives and diverse backgrounds to bear upon the keynote theme. Professor Michael Pye, as IAHR President, shared his extensive experience in the history of our organization and our subject. Professor David Chidester brought not only his intellectual critique to bear upon the content of the Congress but also addressed the embattled position of the academic study of religion in the new South Africa. Professor Jonathan Z Smith’s topic was tongue-teasingly titled, “The History of the History of Religion’s History.” Professor Smith was manifest only in virtual form at the Congress through a direct satellite link made possible by the United States Information Services (USIS) and the University of Illinois at Chicago. This proved to be an interesting manifestation for someone who normally hammers out his trenchant thoughts on a typewriter! On Tuesday morning, Professor Abdullahi An-Na’im a world-renowned scholar on human rights and religion (particularly Islam), who is from Sudan and now based in the United States, engaged the challenging question of the relationship between religious and secular foundations of universal human rights. His talk was timely given the increasing prominence of religious conflict and freedom in international affairs, and the growing demands on religion scholars



to bring their knowledge into the public sphere. On Thursday Madhu Kishwar, a forceful and respected writer and commentator on women's issues in India, addressed the current relationship between women and religion in India, and the ideological manipulations of feminine representations of the divine.

A characteristic and, in my opinion, appealing feature of IAHR Congresses is the dual forum that they provide for the showcasing of local scholarship, as well as that of their constituent members worldwide. This was the first time that an IAHR Congress had been held in Africa. Correspondingly there were a number of sessions that focused on the South African scene and wider African context. For example, a set of panels was organized by the South African Academy of Religion. Congress participants were thereby urged to learn about Africa's rich and complex religious landscape. There is a longstanding tradition of religious studies scholarship in many parts of (mainly Anglophone) Africa. We were privileged and grateful to have several key figures from Nigeria, Ghana, Kenya, Zimbabwe, South Africa, and Egypt present in Durban. Those from the more privileged academic environments of Europe, North America and Australia and New Zealand were encouraged to talk with African colleagues, and to appreciate the pressures and conditions under which they work. This was not just a matter of economic stringencies and practical difficulties of communications and resources, but also cultural religious and political pressures which require careful negotiation to ensure academic survival and integrity. Some of these scholars had useful advice for those considering more critically the relevance of religious studies within the public sphere. It seemed particularly significant that the Congress was taking place in South Africa at this critical juncture in our field.

The closing plenary on Friday afternoon was also something of an experiment. A panel of younger scholars who were making their mark on the field in their respective ways was invited to share two or three key ideas about the future direction of the academic study of religion. Furthermore, an effort was made to relate some of the cultural activities of the Congress to the panels. For example, there were visits to Gandhi sites, ceremonies of the Shembe (Nazaretha Baptist Church) church, the Zulu herbal market, and local art centers. At least forty valiant souls rose before dawn on the Sunday

before the Congress opened to trek along the beach to witness and meet with Zionist groups conducting baptisms and purifications in the Indian Ocean.

This Congress was greatly enriched by the benefits of electronic communication. It allowed us to improve upon publicity and information sharing. I believe that this was reflected in the range of participants who have made it to Durban or who tried to make it to Durban. It equally permitted a good deal more advance creative discussion about panel structures and content. Yet I developed a relationship of extreme ambivalence towards email, to the point that Rudolf Otto's classic notion of the *Mysterium Tremendum et Fascinans* comes to mind to describe this utterly liberating, as well as utterly oppressive, medium.

Naturally, the academic programme of the Durban 2000 Congress was created and sustained by numerous minds and helping hands, and I wish to extend my sincerest gratitude to all—committee members, colleagues, students, and local organizers. In return, we hoped that Congress participants would enjoy and benefit from the unrivalled opportunity to interact with scholars of religion from diverse corners of the world, and in such a meaningful multi-religious and multi-cultural setting as South Africa. Knowing that, for many visitors, this was their first time on African soil, we also wished that many would want to return.

## CULTURAL ACTIVITIES

### *Rosalind I. J. Hackett, Congress Academic Program Chair*

Several cultural activities were organized during the Congress to give participants a memorable experience of South Africa's diverse cultural heritage. The high point of the congress was the visit on the Tuesday evening to the Durban Art Gallery, under the guidance of curator Carol Brown, where participants were able to view the magnificent set of woodcuts and prints created to illustrate South Africa's Bill of Rights. Then everyone crossed the road to the Durban City Hall for a magnificent reception laid on by the Mayor. This was followed by a veritable feast of local talent: traditional Zulu dancers and musicians who performed the "Ngoma" dance, the Westville School Girls' choir, Patrick Ngcobo (a Zulu musician who plays in the South Indian classical tradition), Fauzia Bhanu--a *qawwali* singer, a group of gumboot dancers--the Umtshezi Heroes, and a contemporary dance troupe (Siwela Sonke Dance Theatre) that performed a piece created especially for the Congress by internationally renowned choreographer, Jay Pather.

Field trips in the course of the week included a pre-dawn beach walk to view Zionist (prophet-healing) church groups baptizing new members in the famous Durban surf, and a trip one afternoon to the Zulu herbal market with a traditional healer or *nganga*. Some participants also visited an African Art cooperative in the city where they were able to purchase wire baskets, beadwork, jewelry, and paintings. A mid-week field trip took visitors to lunch at a large ISKCON (Hare Krishna) temple in Chatsworth, and later up into Durban's Valley of a Thousand Hills for tea at an old hotel and a Zulu cultural performance at Phezulu Safari Park.

A penny whistler entertained participants before the banquet on the last night, before dancers from a local branch of the Nazaretha or Shembe Church (one of South Africa's largest independent churches) took over in their magnificent Zulu costumes. Later in the evening, a jazz band got people dancing before the sound engineer turned DJ and started playing energetic "house" or "kwaito" music for the receptive audience.

## **ADMINISTRATIVE REPORT ON THE IAHR DURBAN 2000 CONGRESS**

*Pratap Kumar, Director of the Congress Secretariat*

The 18th Quinquennial Congress of the IAHR took place from 5-12 August 2000 in Durban at the Holiday Inn Elangeni Hotel. The hotel, along with the adjoining facilities from the Holiday Inn North Beach and the Jewish Club provided the infrastructure and the beachfront provided the ambience and a relaxing atmosphere for the delegates. All in all the congress was considered by most delegates a successful one and they were able to enjoy the various aspects of the congress. The following is written both for purposes of providing a report as well as providing a guideline to the next congress holders.

### **Preparations for the Congress**

Soon after the formal decision of the IAHR General Assembly at the 1995 Mexico congress to hold the next one in Durban, South Africa in August 2000, preparations began in earnest. The original idea, and what would have been the more logical way to have organised the congress, that the South African affiliate of the IAHR, viz., the Association for the Study of Religion in Southern Africa, should host the congress did not happen due to many logistical reasons. These details need not form part of this report but suffice to say that that was why the Durban congress had to be organised in many ways differently from those of the past. By the middle of 1997, the IAHR was formally informed by the Association for the Study of Religion in Southern Africa that it would not be able to undertake to host the 2000 congress in South Africa. This forced the IAHR executive to look for other alternatives to keep the congress in South Africa. The various visits in this connection by Prof. Michael Pye (the then President of the IAHR), Prof. Armin Geertz (General Secretary of the IAHR), and Prof. Rosalind Hackett (Deputy General Secretary of the IAHR) enabled a realistic understanding of the situation on the ground. The IAHR executive then initiated discussions with various individual scholars in Durban to see if a solution could be found sooner. These persons included Prof. G.C. Oosthuizen, Prof. S. Nadvi, Dr. T. Naidoo, Prof. S. Dandor, Prof. Jim Kiernen University of

Natal, Prof. Abdulkader Tayob (University of Cape Town) Prof. P. Kumar and other academics at the University of Durban-Westville. At the end of many rounds of discussions both in person as well as through electronic media, it became clear that there was sufficient enthusiasm among the Durban-based colleagues to host the congress in Durban. It was then decided to put together a small core committee to take an active interest in organising the logistics of the 2000 congress. Prof. G.C. Oosthuisen, Prof. S. Nadvi and Dr. T. Naidoo were requested to function as the congress presidents and Prof. Kumar was to function as the Director of the congress secretariat assisted by a number of other interested colleagues.

### **Setting of Dates of the Congress**

This is an important element of the congress to ensure all the various logistics fall into place, such as good weather in the host city, appropriate timing for most overseas scholars to take time off, season during which airline fares are more reasonable to visit that country, availability of venues for the congress and hotels for the delegates. In the case of the Durban congress fortunately all of these aspects fell into place when the choice of dates for 5-12 August was made.

### **Venue Hire**

The next important thing to do was to book the venue for the congress. There had not been a consistent way in which the venues for the past congresses were organised. They ranged anywhere from university campuses to religious convents. The venue for the Durban congress could not be on a university campus in view of the logistics such as the accommodation for delegates and the proximity between the accommodation and the venue of the congress. Taking into consideration the distance between the university campus and the hotels, the International Convention Centre (ICC) in downtown Durban was chosen. This decision was made by the ASRSA committee before they finally indicated their inability to host the congress. Nevertheless, that decision to have the congress at the ICC was carried over even after the new secretariat was formed. However, in February 2000 when it became clear that the number of delegates would not necessarily reach 500, the venue had to be shifted to the Holiday Inn Crown Plaza Elangeni. This decision was also based on subsequent research into the viability of the ICC and

its distance from the hotels and restaurants. It was found that the delegates would find it easier to take quick lunch breaks there and would not have to walk too far to get back to the venue of the congress if it were kept close to the beachfront area, where most of the hotels and restaurants exist. In retrospect, this move to take the venue to the Elangeni hotel proved to be more practical and was much appreciated by the delegates.

### **Congress Organising Company**

Again there had been no consistent way in which the past congresses were managed. Some hired conference coordinating companies and others did not and were managed by local academics. This is a decision that depends on many variables, such as the willingness and availability of time of academics, who are usually busy, and also their ability to understand the business aspects of running a congress, such as hiring venues, booking hotels, managing administration, managing a database, and a whole host of other mundane activities related to a major congress. In the case of the Durban Congress, it was felt that an appropriate company should do the more business-like things, such as accommodations, transport, coordinating all the activities, running the daily administration of sending, receiving and maintaining records of information related to delegates and so on. Initially the Turners Conference Coordinators were hired to do the job by the ASRSA committee prior to their quitting. In 1997, this was reviewed by the new secretariat as the cost factor was extremely high. New quotations were sought from different companies and then it was decided that VDM conference coordinators was not only the most affordable company but also, being smaller, was willing to give more time and attention to the congress work. In the end, it turned out to be an excellent partnership between the company and the secretariat and we were able to get the congress organised to the satisfaction of everyone. Ms. Velia Del Mei and her staff from the VDM conferences were very committed and gave their best; on behalf of the secretariat I would like to record our sincere appreciation for their work.

### **Accommodation Arrangements**

The VDM conferences company made all the arrangements with the various hotels in securing the best tariffs for the delegates. It is very profitable to use a professional conference company to do these negotiations with the various hotels as they are in a position to secure the best tariffs by virtue of their experience and contacts. The VDM conferences company were very helpful in this regard and also negotiated some free rooms as part of the package. Some of these free rooms were allocated to various needy delegates from countries of weaker currency. [Just a cautionary flag to the next congress holders –it is important to secure accommodation for delegates in advance by block booking and have the tariffs continuously renegotiated from time to time, keeping in mind the international market fluctuations. Often the hotels are willing to drop the tariffs in view of various international economic pressures such as exchange rate fluctuations.]

### ***Setting Up the Website***

The congress website has been a very useful tool to access people from all over the world. Therefore, we hired an information technology specialist to design an attractive website for the congress where we placed all the relevant information. The kind of information that we needed to put on the website included: general information on the congress, various committees, congress theme, details of call for panels, symposia and papers, information about congress venue, hotels, tourism, local climatic conditions, safety and security aspects, foreign exchange information, and more importantly registration information, fees for various things and the deadlines for submitting papers/panels and symposia, deadlines for payment of registration fees, and so on. It is important to update all of this information from time to time as things can change. So we had an arrangement with our website manager who updated the website periodically with new information. I would like to record a word of appreciation to our website manager, Ms. Maureen Swan. We made use of our University of Durban-Westville website to create a webpage for the congress which worked out to be free and most effective. It helped us save a substantial amount of money.

Our website was backed by two other websites: the IAHR website edited by Prof. Michael Pye, and Prof. Rosalind Hackett's

Programme webpage. These two sites assisted in disseminating the information.

While most of the countries that have technology available could access the websites, we still had to send out information through emails as using various listservers, and by snail mail as well. In this case I should mention the listservers which were most useful: Indology Listserver, UCSB based Andere list, RISA list of the AAR, American Anthropology Association list. Besides these, scores of individuals also assisted in disseminating the information regarding the congress. It is, however, important to realise that in spite of the technology and our efforts to reach people, some people often wake up at the last minute and realise that they have missed out on the deadlines. This resulted in our continually extending the deadlines for submissions. Especially from countries in Asia, Africa and Latin America one should expect submissions coming late as they tend not to receive information in time. Another important thing to bear in mind is that the IAHR is not very well known in most countries in Africa, Asia and Latin America and so this is a cautionary flag to the next congress holders to pay attention to these areas to ensure that information reaches there in time.

### **Printing of Congress Information**

Although the website made a big difference in reaching out to the many potential delegates around the world, we still had to print a lot of information, registration forms and so on for the conventional modes of reaching people. This has cost implications and the next congress holders should accommodate this in their budget. One problem with printing is that information often changes quickly and we had to reprint our registration forms as well as general information booklets twice. Such things could be prevented by securing the right kind of information ahead of time. This was one of our drawbacks as we had to revise our information in view of the changes that had to be accommodated subsequent to the printing of the information.

### **Ground Transport and Tour Operator**

One of the most important things to ensure that a congress runs smoothly is to organise the transportation from the airports to hotels and back. Also important is the transport facility for other



outings/tours that the congress organises during, before or after the congress. In this regard, we had Ms. Silver Henry of Conference Connection Company to take care of our transport needs for the delegates. This company was able to provide a discounted fare for the delegates of the IAHR for their airport transfers. Of course, although most delegates just come for the congress, many of them in fact wanted to take advantage of seeing the different parts of the country and spend some time on holiday.

# FORMAL MEETINGS OF THE IAHR

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## REPORT BY THE GENERAL SECRETARY FOR THE PERIOD 1995-2000

*Prof. Armin W. Geertz*

The Executive Committee of the IAHR has been very busy since my last report to you. I have kept the associations up-to-date on the most important matters through the *IAHR Bulletin Supplements* (1-3). The committee has met once every year at IAHR sponsored events, and many of the committee members have met informally at various other events or have attended events as formal representatives of the IAHR. My gratitude is especially extended to our two Vice-Presidents Dra. Yolotl González Torres and Prof. Dr. Peter Antes as well as our Deputy General Secretary Prof. Rosalind I. J. Hackett for their activities on behalf of the IAHR beyond the call of duty.

### **Affiliates and Other Societies**

One of the most active areas in the daily routines of this office concerns the flow of information to and from the IAHR affiliates as well as the coordination and co-hosting of IAHR sponsored events together with IAHR affiliates. The past few years have been particularly busy with regards to three areas: 1) requests for help in establishing and conducting meetings with regards to new affiliates, 2) the sad withdrawal of affiliation by the Australian Association for the Study of Religion and 3) the somewhat rocky birth of an IAHR regional European association.

1) *The IAHR is in the happy situation* that there is a growing number of associations requesting affiliation. In Durban, we can expect to deliberate on the applications of associations in Austria, Estonia, Europe (regional), Kenya, Slovakia, and Taiwan. Negotiations are currently being conducted with representatives in Brazil, Ghana, Greece, Portugal and Turkey. The other side of the coin is that the growth of the IAHR complicates the logistics of communication and contact with its affiliates. The complaints of the Australian Association are a case in point. How can we improve our

communication lines, and how can we reach the individual members of IAHR affiliates? As long as infrastructures are so insecure in many parts of the world, e-mail and the IAHR website are of limited effectiveness.

2) *We have received official confirmation* that the Australian Association for the Study of Religion “has decided, after a long period of deliberation, that it did not wish to maintain its affiliation with the IAHR under the current arrangements” (correspondence of 11 January 2000 from Dr. Trevor Jordan, Immediate Past-President of the AASR). Dr. Jordan concluded his letter with the statement: “I am sure that AASR membership will consider any future prospects for re-affiliation with the IAHR on their merits”.

As instructed by the International Committee and the Executive Committee in Hildesheim, I sent the Australian Association a letter sketching out two main points. The first was from the Executive Committee with the support of the International Committee: I asked them to help us understand what the problem was and to ask how we could resolve it. I asked if they wished to meet with an IAHR representative and whether they would be interested in hosting an IAHR regional conference on Southeast Asia in 2002 in cooperation with the Indonesian, New Zealand and possibly Chinese associations. The second was from the International Committee: I wrote that it was unanimously decided that “if the Australian Association has not paid its dues in full by the Durban Congress...it will not be allowed to attend the business meetings of the IAHR”. I also wrote, “Please be assured that nobody, either in the Executive Committee or in the International Committee, wishes to see the emergence of such implications. On the contrary, everybody is most interested in seeing the development of a more positive relationship between AASR and the IAHR....” (correspondence of 28 May 1998 to “Tricia Blombery, Trevor Jordan and David Burgess). A copy was sent on that same day by e-mail as well.

In a letter (incorrectly) dated 15 May 1998 (it was 1999), “Tricia Blombery wrote that “the Australian Association for the Study of Religions does not wish to continue its membership with IAHR”. She enclosed an extract from the minutes of the Annual General Meeting of the AASR held in July 1998. The decision was to be officially ratified at the next AGM in October 1999. The extracts

contained a blend of surprising information and some misinformation. It was the first time that the Executive Committee of the IAHR had ever been presented with the full AASR point of view. I wrote back requesting copies of the documentation that was referred to in the extract and asked if the AASR would present a document to its members that I would send to them shortly before their AGM in October.

After careful deliberation with the Executive Committee, it was decided that we ask Prof. Morny Joy from Canada to present our views at that meeting where she was invited to give a keynote speech. She gracefully accepted that charge. I also sent her a copy of a seven page letter addressed to the members of the AASR dated 24 September 1999. Unfortunately it did not reach Prof. Joy nor the AGM in time for the meeting, which was convened at the end of September. Prof. Joy did, however, present our views fully and faithfully, for which we are very grateful.

Prof. Jordan's letter was brief, but it was accompanied by two pages of personal reflections which were very constructive. As I wrote in my reply, it would have helped things a lot if we had received such a letter ten years ago.

Basically, the problems according to the above-mentioned extract, were the following. After the IAHR world congress in Sydney in 1985, the AASR executives "felt the congress to be unsatisfactory in several respects specifically the general attitude to women scholars and their work and the failure to make adequate provision for feminist perspectives, the Eurocentric nature of the debate, the financial decisions of the IAHR". The issue of the feminist perspective appeared to be resolved at the Rome congress in 1990 from the AASR point of view, and the AASR supported the change of the name of the IAHR. Further unspecified dissatisfaction arose in 1993. Although the discontent persisted, it was decided in 1994 to reduce their dues payments to the IAHR. After the congress in Mexico City in 1995, it is claimed that their representatives (Morny Joy and Garry Trompf) reported "that the suggested name change had been defeated, the Eurocentrism has intensified and the feminist was neglected". As an aside, Morny Joy has denied the latter two points of this allegation.

In my letter of September 24, 1999, I addressed the issues of feminism and gender, the claim that Eurocentrism has intensified after the Mexico Congress and a number of misinterpretations of

correspondence between us. My main point concerning feminist approaches and gender balance was to show that regular and systematic attempts have been made during the past ten years to rectify gender balance on the Executive Committee and to encourage the development of similar policies by IAHR affiliates. The important point, however, is that the Executive Committee can only reasonably represent regions of the world and balance in gender, whereas the International Committee is the actual democratic representative body which reflects both geography and should reflect gender balance. Since then, regular attempts have been made to raise issues of gender balance in the organisation itself. Thus, over the years, this issue has become official policy, so that the Nominating Committee of the IAHR is chosen “in terms of gender and regional representation” (*Nomination Procedure for the Executive Committee of the IAHR*, point 2.b.), that the Nominating Committee should nominate candidates “in such a way as reasonably to reflect various parts of the world” (the *Constitution* of the IAHR, Article 4.c.) and on recommendation of the International Committee which met in Paris in 1993 that “it strive towards a gender balance”.

From a gender perspective, the composition of the Executive Committee has changed slowly since 1985. Old dominances do not disappear overnight, especially in an organization consisting of member associations reflecting a wide variety of opinions about gender, regional diversification, the identity of the academic study of religion and so on. The IAHR is a very large organization that meets only a few times over any quinquennial period: the Executive Committee (12 members) or at least its officers (3 members) meet once every year; the International Committee meets once at the world congresses and once in between congresses; and the General Assembly meets once at the world congresses. Having said this, it is equally true that *dramatic* changes occurred during the 1995 Mexico Congress. 5 women were elected—one as Vice-President and one as Deputy General Secretary—and 7 men for the period 1995-2000. Furthermore the regional spread of the new Executive Committee was quite reasonable. The chart on the following page documents this development. But the most important development has happened since I wrote my letter: the Nominating Committee wisely put together a list of candidates in which the balance is the reverse of the Mexico Congress elections: 7 women and 5 men. Since then, two

further men have been nominated, and at the time of printing, the final deadline has not been reached. At any rate, the International Committee must decide on this issue through their ballots.

I will not document the rapid growth of feminist and gender studies in the study of religion and at IAHR conferences and congresses. I can only affirm that feminist and gender issues were highly visible in Mexico. One of the most successful academic events during the Mexico congress was the "Gender and Religion" section in Mexico with its eight panels. These panels have resulted in several publications that have recently appeared. This development has accelerated and become more pervasive, as can be seen in the academic program for the Durban Congress. The program is chaired by the Deputy General Secretary of the IAHR, one of the most respected woman scholars in the study of religion, Prof. Rosalind I. J. Hackett. All of the current panels and speakers are listed at Prof. Hackett's website (<http://web.utk.edu/~rhackett>), and it is clearly evident that charges of androcentrism and eurocentrism run contrary to the facts.

The Executive Committee of the IAHR, furthermore, has adopted a policy of gender balance and concern for members in economically difficult countries in relation to conferences that are hosted by its member affiliates. Thus in the rules and procedures for IAHR Co-sponsored Conferences, Regional Conferences, Special Conferences as well as the Quinquennial Congresses it is stipulated in writing that it is recommended "that wherever possible attention be paid to gender balance in terms of speakers as well as of participants". Special financial considerations are given throughout to participants and hosting organizations from or in countries with weak currencies.

Thus, the report to the AASR members after the Mexico Congress that "Eurocentrism has intensified and the feminist was neglected" is misleading. Dr. Blombery was advised by Michael Pye in a letter dated August 23, 1995 about the results of the vote in terms of gender balance. He wrote, furthermore, that even though the rejection of the change of the name was about two to one, it "was made clear during the Assembly, the new Committee will be looking for ways to make the breadth of interests covered by the IAHR very clear". The Australian members are not the only ones who were disappointed by the outcome. I personally voted for a change of the

name. But we are also confronted with the problem that many members of the IAHR are worried that its regional diversification policy will weaken rather than strengthen the organization.

Country	Executive Committee Period					
	1985-1990		1990-1995		1995-2000	
	Women	Men	Women	Men	Women	Men
Canada		1		1		1
Denmark				1		1
Finland					1	
France				1		
Germany	1	2		2		2
Israel		1		1		
Italy		1		1	1	
Japan		1		1		1
Mexico			1		1	
Netherlands		1			1	
Nigeria		1		1		
Poland		1				
South Africa						1
South Korea	1					
Sweden			1			
USA				1	1	1

The current Executive Committee does not share this sentiment, but it must maintain a balance between opposing viewpoints. The Australian decision, therefore, hurts the positive forces and people it wants to promote.

In sum, then, I wrote that the Executive Committee of the IAHR is happy to note that the Australian Association for the Study of Religions shares its concern with gender balance. Since the IAHR is an umbrella organization that does not have individual membership, it is very much dependent on the national and regional associations in terms of what kinds of policies to pursue and, of great importance, the ability of the affiliate associations to make the IAHR and its policies relevant and known to their members. This, it is felt, was one of the failings of the AASR.

The second point I addressed concerned the alleged Eurocentrism of the IAHR. The Minutes of the AASR Annual General Meeting of 1998 claim that the defeat of the change of the name of the IAHR somehow intensified its Eurocentrism. This allegation is misconceived. A signal event in the history of the IAHR occurred in Marburg in June 1988, during which the International Committee also met. Study groups presented papers describing the study of religion in areas of the world where the IAHR was either without affiliates or was under-represented, specifically the Islamic countries, Latin America, Africa and Asia. At the time, the IAHR consisted of associations in Australia, Canada, Denmark, Finland, France, Germany, Israel, Italy, Japan, South Korea, Netherlands, Nigeria, Norway, Poland, Southern Africa, Sweden, Switzerland, United Kingdom, and USA. The study groups presented recommendations to the International Committee (Australia, unfortunately, did not send representatives) concerning IAHR activity in the Islamic countries, Latin America, Africa and Asia. These recommendations were enthusiastically accepted. For details see *Marburg Revisited: Institutions and Strategies in the Study of Religion*, edited by Michael Pye, Marburg: diagonal-Verlag 1989 and *IAHR Bulletin* 9 (September 1988).

Since then, the history of IAHR conferences, publications and new memberships sufficiently disproves the allegations in the AGM Minutes. The following associations have been added to the IAHR family: a regional African association, Belgium/Luxembourg, Quebec, China, Cuba, Czech Republic, Hungary, India, Indonesia, a regional Latin American association, Mexico, New Zealand, Russia, Spain and Ukraine. Since I wrote my letter, the above-mentioned applications by and negotiations with a further nine associations from various parts of the globe have been pursued. The distribution of affiliates at



the moment is as follows: North America (3), Latin America (3), East Asia and Pacific (6), India (1), Africa (3), Israel (1), Europe (15) and Russia and Ukraine (2), which means that in terms of Eurocentrism (if North America is included) there are 18 Euro-American associations and 16 from other parts of the world. If all of the current applications are accepted the balance will be 21/18, and if the final three materialize it will be 23/19. It is not parity, but it can be stated that the IAHR policy of regional diversification which became official in 1988 (just 3 years after the initial Australian discontent) has been an overwhelming success. Since 1988, conferences have been held in a variety of locations around the world and, as we all know, the next quinquennial congress will be in the Southern Hemisphere.

Prof. Trevor Jordan responded constructively to these matters in his personal reflections which accompanied his official letter confirming the decision for disaffiliation. These reflections brought out further detail which is not without interest and which raise some issues that I think the IAHR should be concerned with. I therefore cite the main parts of his reflections below.

*Personal reflections*

May I also take this opportunity to make some personal observations based on my involvement with the AASR over the last 18 years.

*Effective participation of AASR members in IAHR*

On 4 August 1994 you wrote: 'If your members have no other contact with the IAHR than our newsletter (which I hope your committee dutifully xerox and send out to all of your members), and know little else of the benefits and activities of the IAHR, then something is wrong and needs to be corrected.' This was exactly the point the AASR was trying to make. Unfortunately, until we objected to paying the annual dues determined by the Executive, that was all most of our members got.

For whatever reason, there has been little involvement of Australian scholars of religion in the IAHR. The cost of participation in IAHR events is very high for our members. The size of our regular contribution was way out of step with

the effective interest in the IAHR by our members. The reduction in our level of contribution was an acknowledgment of this reality. The contribution of \$US1.00, in fact, would still be way in excess of the effective constituency and was an attempt by our executive to *maintain* our link with the IAHR.

*Real costs of involvement*

The 'only US\$1.00' contribution per AASR member must be put into perspective. The primary opportunity to communicate IAHR matters to our members was through the Review which comes out biannually and our annual meeting. Dutifully 'xeroxing and sending out' the Bulletin and supplements out to all our members would be costly. The IAHR itself charges US\$15.00 for a single annual copy of the Bulletin. This is about AU\$25. Reproducing your recent 8 page communication and distributing to all our members would have cost us A\$400 +. Sending two representatives to International Committee meetings in Europe would cost about \$6,000.

*IAHR decision-making processes*

The unsuccessful attempt to change the name of the organisation made it difficult for the AASR to promote the IAHR as an inclusive and forward-thinking organisation. The manner in which such an important decision was made, however, reflects one of the key paradoxes of the IAHR claim to be 'an international body of national societies for the study of religion.' In this day and age, making such a fundamental decision on the votes of those *individuals* who were able to attend the General Assembly seems disingenuous. There must be better ways to ensure *representation of constituent societies*, if the organisation is genuinely concerned with building an international network. The suggestion that AASR interests could be seriously represented on the basis of the possibility 'that one of your many members will be travelling in Europe and might like to take this in' (Michael Pye, 17.2.94) beggars belief.

Individuals cannot join the IAHR if there is a national affiliate organisation, yet decision-making at the General Assembly is *not* on the basis of these affiliate organisations, but on the number of individuals who happen to be present! Representation on the International Committee also requires active attendance. A greater sense of ownership and participation might be engendered by seriously considering a better mix of decision-making processes.

Concerns that 'regional diversification will weaken rather than strengthen the organization' do reflect the 'regionalism' or Eurocentrism that has been our experience of the IAHR. That this is changing is cause for celebration and we do know that the Executive committee is strongly committed to counteracting this legacy.

However, without creatively addressing the representation paradox at the heart of the IAHR's decision-making processes, it is hard to see how that will be achieved.

It is clear that the AASR and the current IAHR Executive is in agreement on key principles such as internationalism, gender balance and disciplinary breadth.

The AASR position only sought to bring its financial contribution into line with its effective involvement with the IAHR over the past 15 years. We did not mean to be provocative or to cause affront to anyone, we merely sought a more honest and practical means of maintaining our connection with the IAHR.

The threat of exclusion from further participation in IAHR if we do not pay our dues is symptomatic of your misunderstanding of our position, which is entirely pragmatic. We hardly feel excluded or isolated by not being able to participate in something we have not effectively participated in anyway.

*A possible way forward*

I do not think the AASR stance is permanent. I certainly think the AASR may, in future, reconsider seeking affiliation with the IAHR. Perhaps a regional conference will be the way of promoting this. Unfortunately, the international committee's suggestion for regional collaboration with Indonesia or China came at an unfortunate time for our membership. Australian/Indonesian relations have been at an all-time low due to the situation in East Timor. However, I am sure the AASR will assist the IAHR to identify potential groups of participants for such a conference.

As I have said, these are only my personal reflections on the matters which have concerned me. Unfortunately, the Durban conference coincides with the teaching semester in Australia and I will not be in attendance, but please give my regards to the organisers, particularly those who have thought so long and creatively about the program.

With kind regards  
Trevor J

I responded to Prof. Jordan and thanked him for his personal reflections. I wrote among other things:

...I am afraid that the significance of the pragmatic nature of the AASR stance did not come out clearly enough for us. On the other hand, the AASR stance clashed with other equally important issues for the IAHR. So the situation would most likely have arisen anyway. But perhaps we could have handled it in a more productive manner. At any rate, I will convey your viewpoints to the Executive Committee and the International Committee of the IAHR.

I am happy to read that the AASR and the Executive Committee of the IAHR are in agreement on principles such as internationalism, gender balance and disciplinary breadth and that the AASR might seek reaffiliation at some time in the future. I am also grateful for your offer to help assist us in

identifying potential groups of participants for a Regional Conference in your area.

You raise important issues on the paradoxes of decision-making in the IAHR which I personally feel deserve debate and, if possible, resolution. With the growth of affiliates accelerating on a global scale, other associations will be faced with the same problems that you raise. This is an issue that we have been aware of, but have not effectively raised for constitutional deliberation. I will take the matter up at the next Executive Committee meeting (e-mail correspondence of 12 February 2000).

Since then, Prof. Jordan has kindly kept me informed on the AASR 2000 Conference on the theme "Identity and Change" which will be held 30 June to 2 July. I wish them success.

I raised the constitutional issues with the Executive Committee in Cracow, but the committee was uncertain about how to proceed. I would therefore like to hear the responses of the International Committee when we meet in Durban. As far as can be determined, the way forward would be in terms of individual membership and a substantial increase in subscription rates. Such a step would also involve the need of a professional distributor whose job would be to maintain a database containing the names and addresses of some 3-4 thousand members. We simply don't know how many members the IAHR affiliates have. And financially, we would be starting from scratch because the affiliates have not been faithful in paying their dues. One could perhaps consider e-mail negotiations on important matters and elections, if all the affiliates were on e-mail. But unfortunately, they are not.

These matters will probably arise more often in the future. I expect the next quinquennial period to focus on Asia, Southeast Asia and the Pacific region. Perhaps some solutions can be found to improving the links between the local and the global.

3) *A new IAHR regional European association* was founded in Cracow, Poland in May 2000. The founding general assembly was attended by representatives from various European IAHR affiliates as well as interested individual scholars. The meeting and the

subsequent elections were observed by members of the IAHR Executive Committee. It seems that we have finally witnessed the equitable solution to a long-term interest on the part of IAHR affiliates in Europe to coordinate their various activities. During the years, the IAHR has been non-committal on the issue because the Executive Committee felt that this was an internal matter between the European IAHR affiliates. But with the establishment of a hostile organisation by Prof. Charles Marie Ternes that actively competed with the IAHR and especially with its European affiliates and with the collapse of a great deal of diplomatic effort to resolve conflicts, it was decided that steps should be taken by the IAHR to ensure that the IAHR European affiliates set the agenda for regional affiliation in Europe. This affiliation would address the needs and promises of a united European scholarship in the study of religions and would ensure peaceful relations with the IAHR. It was also realized that there was a need to reflect on how to properly interconnect the three levels of organisational activity in the IAHR, i.e. international, regional and national. Scholars from various countries in Europe graciously agreed to serve on an ad hoc committee with the charge to develop a draft constitution, to actively elicit the support of a majority of the European IAHR affiliates and to invite them to send any views they may have on the draft constitution or other matters, to incorporate as a legal association in a major European city, and to convene a general assembly at the conference in Cracow in order to activate the association by wider approval, to appoint a board and to apply for affiliation to the IAHR. The committee was chaired by Michael Pye and the participants were Montserrat Abumalham Mas (Spain), Herman Beck (the Netherlands), Francisco Diez de Velasco (Canary Islands), Giulia Sfameni Gasparro (Italy), Halina Grzymala-Moszczynska (Poland), Helena Helve (Finland), Willem Hofstee (the Netherlands), Tim Jensen (Denmark) and Kim Knott (Great Britain).

The ad hoc committee fulfilled its charge successfully and with great talent. And on behalf of the IAHR, I wish to gratefully acknowledge their careful handling of a complex issue. I think that the result can serve to illustrate how regional IAHR affiliates can be constructed and I publish therefore in the announcements section of this bulletin Michael Pye's recent letter to the European affiliates as well as the constitution of the newly founded European Association for the Study of Religions (EASR). EASR applied for affiliation in

Cracow, and the Executive Committee of the IAHR accepted their application and will recommend it to the International Committee and afterwards to the General Assembly which will be convening in Durban during the IAHR world congress this August 2000.

*International Committee*

The International Committee and the General Assembly of the IAHR will be convening in Durban, South Africa during the XVIII<sup>th</sup> Congress. The International Committee convenes to pursue IAHR business and at its meeting in Durban, it will be electing the Executive Committee for the next quinquennial period (2000-2005). The agendas are published on pages 27-28 in this bulletin.

The secretaries of all IAHR affiliates are hereby requested to send the names of the delegates who will be attending the International Committee meeting to me by July 25, 2000 at the latest. This will give me the possibility of publishing the names of the delegates at the congress.

All of the IAHR affiliates have received the documents related to the establishment of the Nominating Committee and the list of candidates which they have nominated in agreement with the IAHR constitution and the rules of procedure. Shortly after the publication of the names of the candidates, two further nominations were forwarded to me by members of the International Committee. All of the names of the candidates are listed below. ***Because this bulletin must be delivered to the printers before the final deadline for alternative nominations, the list below is only provisional!*** The final list will be sent by letter when this bulletin is sent out to the officers of the IAHR associations. The statements of candidacy will be circulated during the congress in Durban.

*Officers:*

President: Peter Antes (Germany)

Vice President: Rosalind I. J. Hackett (USA)

Vice President: Montserrat Abulmalham Mas (Spain)

General Secretary: Armin W. Geertz (Denmark)

Deputy General Secretary: Gerrie ter Haar (Netherlands)

Treasurer: Gary Lease (USA)

*Members-at-large (in alphabetical order):*

Mary Getui (Kenya)  
Ingvild Saelid Gilhus (Norway)  
Halina Grzymala-Moszczynska (Poland)  
Jacob K. Olupona (USA)  
Dalibor Papousek (Czech Republic)  
Kameshwar Prasad Singh (India)  
Akio Tsukimoto (Japan)  
Alef Theria Wasim (Indonesia)

Thus, so far there are no competing candidates for the officers, but there are competing candidates for the members-at-large. This means that at the moment we know for sure that the 8 candidates for members-at-large will be competing for 6 seats. The deadline for further nominations is July 4th. After that date I will send you further details.

#### *Legal Incorporation*

At the International Committee meeting held in Rome during the IAHR world congress on September 5, 1990, point 13 on the agenda concerned "Legal incorporation and contractual obligations of IAHR". It was argued that "the IAHR, in spite of its long history, was nowhere legally incorporated and that therefore it was scarcely possible for its officers to enter into contractual obligations, for example with respect to its journal *Numen*. The Executive Committee was requested to look into this matter and take action as appropriate." This resolution was confirmed by the General Assembly, and the matter has been discussed at various Executive Committee meetings without much progress.

Michael Pye requested the assistance of Willem Hofstee from the Dutch IAHR affiliate to look into the requirements for legal incorporation/registration in The Hague in The Netherlands. It was felt by the Executive Committee that the significance of The Netherlands for the foundation and history of the IAHR spoke for its incorporation in that country. Prof. Hofstee has diligently pursued the matter, and on behalf of the IAHR I wish to extend our gratitude. The incorporation must be finally approved by the General Assembly in Durban, and it must also approve an addition to the constitution of the IAHR. The final wording will be presented to the International



Committee and the General Assembly in Durban, but it will most likely be the following wording as “Article 1B”:

“The association shall be legally registered at The Hague, The Netherlands. In the event of disputes arising concerning these statutes and their application informal mediation shall be sought. In the event that attempts at mediation should fail, all disputes and legal actions which might arise, shall as a last resort, to the exclusion of all other official bodies and insofar as admissible by law, be adjudicated exclusively by the judge entitled to adjudicate in the subject of dispute in the High Court of The Hague.”

The title of Article 1 should then be changed to “Article 1A”. I hope that the International Committee and the General Assembly will approve of this addition in fulfillment of their charge to the Executive Committee.

*Congresses and Conferences*

As can be seen by the accompanying chart, several IAHR events have been put into effect every year during the current quinquennial period. IAHR affiliates have been very interested in having their events acknowledged as IAHR conferences. In some instances we have asked colleagues to host an IAHR conference for various reasons. We have attempted to find the means to arrange conferences in Turkey, South Korea and Indonesia, but communication with contact persons in these countries have been extremely poor. We have also co-sponsored conferences with other international associations as a signal to our colleagues in other fields that the IAHR is cooperative and curious, and has something to say about fundamental human issues.

**IAHR conference locations  
1996-2000**

<i>Year</i>	<i>Special</i>	<i>Regional</i>	<i>Co-sponsored</i>
1996	Aarhus, Denmark	Bogota, Columbia	Florence, Italy

1997	****	Turku, Finland	Salerno, Italy
1998	****	Hildesheim, Germany (IAHR Intl. Committee)	Boston, MA, USA
1999	Brno, Czech Republic	Nairobi, Kenya	****
2000	Cracow, Poland	****	****
2000	XVIII <sup>th</sup> Congress of the IAHR: Durban, South Africa		

With the introduction of a new congress structure, the IAHR is on the road to new possibilities. We have now ensured that the IAHR is more involved in its congresses in terms of structure and academic program. One of the weaknesses, however, is the financial structure. The Congress Director in Durban, Prof. Pratap Kumar, sent us his reflections on this matter, from which I will quote:

As per the role of the IAHR international committee is concerned, it is about time that a more structured approach to the congress hosting is adopted. That is to say, that the international team must first take initiatives to secure funding not just for the keynote speakers, but to look at the entire congress and plan as to how the congress funding could be planned instead of leaving it to the host countries. I think a lot of funding drive could be initiated through European and American funding. But in order to do this one needs a highly organised funding strategy and team that works solely on these matters. It is about time that the IAHR establishes a kind of a semi-permanent secretariat on congress related matters for after all it is the biggest event that the IAHR holds and it has to be done in a manner that the international team is more involved than they are now in the present structure. Of course, now with the Durban experience we have broken the ice to change that and now is the opportune time to take the next step to go further and establish some kind of tangible, if not permanent, but semi-permanent secretariat of the congress. This would mean, the congress

registration fees could be paid to the international secretariat directly and those monies could be easily channeled to the host countries as and when needed. This way, the international team would be in a better position to understand what the funding requirements are and how and where to source them in collaboration with the host country. In the present set-up all financial responsibilities are left to the host country except a few things such as keynote speaker and some subventions to the needy, etc. This in the long run is not very good for the IAHR as it becomes more and more sophisticated in its organisation of the congresses. In a way the Durban experience has forced the IAHR to become more involved at the level of organisation of the congress and the logical step forward is to consolidate that to establish a semi-permanent secretariat at the central level. This would enable the IAHR to approach the congress hosting not in an ad hoc manner but in a highly structured and planned way from the word go (e-mail correspondence of 25 August 1999).

I find this advice well placed. The formerly ambiguous relationship between congress organizers and the IAHR have improved vastly with the new structure. But the area where the IAHR has no influence or insight is in terms of the financial structure and flow. This is in part symptomatic of the fundamental non-commercial nature of the organization. A solution would be to transform the organization into a more commercial venture, but would we then be able to keep our idealism in the forefront? When looking at more economically powerful organizations for instance in the U.S., one is skeptical as one otherwise dreams about the possibility of covering expenses for all worthy scholars in need of subventions; of a total package including membership, journal subscriptions and other publications; and the possibility of running the world congresses financially and organizationally. Surely such dreams if ever realized would entail the need of a professional, paid organization which generates profits and finance in its own right. Can any of these dreams be realized, even partially, in a growing organization with little or no money and run purely by volunteer help?

This, in my opinion, is the crux of our organizational problem. But despite the problem, we are doing rather well actually. Most of

our affiliates understand the situation and they respond in kind to all the many good and kind efforts being done for and in the name of the IAHR. I would like to see the development of a more coordinated international effort to systematically address these issues. I appeal to the IAHR affiliates to join in establishing a committee with the sole purpose of developing fund-raising strategies and to join us in developing structural innovation in terms of IAHR congresses and conferences.

We were fortunate to receive a US\$10,000 subvention from CIPSH for the Durban Congress. After careful negotiations with the Durban committee and the Executive Committee, applications from scholars in need of support to attend Durban were evaluated and scaled. Special priority was given to helping African scholars. Great efforts were made especially by Rosalind I. J. Hackett and Gerrie ter Haar to raise funds, and the African, Dutch and Danish associations pledged substantial funding for African scholars. But even with a substantial amount of money, there were many who had to be turned down. Some do not understand that the IAHR is not a commercial enterprise. Unfortunately, after most of the CIPSH subvention had been distributed, we received word from CIPSH that their budget for 2000 had been cut and that we would receive further information on the amount at our disposal. At the time of this report, official word has not yet come in. But we can expect it to be less than promised and we might therefore be in the unhappy situation that a sizable portion of the US\$10,000 will have to be taken directly out of the IAHR holdings.

### **Future Congress and Conferences**

The Executive Committee has deliberated during the past year on future conference venues as well as the congress venue for 2005. At its meeting in Brno, Czech Republic in 1999 the committee discussed a list of suggestions with reference to regional and special conferences as well as the next congress. The Japanese Association had presented a bid for hosting the next congress. After going through all of the suggestions, it was decided that the Japanese bid was the best, and during its meeting in Cracow, the Executive Committee officially accepted the Japanese bid.

The official bid was presented by e-mail on 3 April 2000:

To the President and the Executive Committee of the IAHR

The Japanese Association for Religious Studies proposes to invite IAHR 2005 to Japan, in conjunction with its celebration of the one hundredth anniversary year of the installment of the first chair of history of religions and study of religions at the University of Tokyo and the seventy-fifth anniversary year of the establishment of the Japanese Association for Religious Studies.

In the General Assembly meeting of the Japanese Association for Religious Studies in September 1999, held at the time of the Annual Conference thereof, we came to a unanimous decision to invite the IAHR Congress in the year 2005 to Tokyo, Japan, in order for us to share the doubly memorable Japanese anniversary year with you, all the colleagues of IAHR. We sincerely hope that you would accept our invitation. The IAHR would consolidate its connection with historical and extensive universe of history of religions and the Japanese celebration would become a truly international event.

We discussed the theme and the venue of the Congress in the Executive Board. We are keenly conscious of the location of Japan, especially Tokyo, situated at the center of Asia and the Pacific.

As regards the conference theme, the majority of the Executive Board members feel it too early to fix it at the present time, because they believe they must go over all of the past themes, and also to see and assess the outcome of the congress in Durban before formulating the most appropriate theme.

As regards the venue, from the preliminary survey, the Makuhari area near Tokyo International Airport, and the Takanawa area, in downtown Tokyo, where more than 3000 bedrooms are available in one campus, and the Tokyo Bay area where the government is planning the construction of academic meeting places are readily available. Indeed, we can

say that Japanese organizers can offer no less than South African partners.

Also, air transportation with substantial conference discount may be arranged. In our approach for the Congress, we do the best to make it open to the world, so that the scholars from all over the world can have significant participation with as much ease as possible, and our approach will be professional.

Sincerely yours,  
 Prof. Dr. Hitoshi Miyake  
 President, Japanese Association for Religious Studies

Prof. Dr. Michio Araki  
 Chair Person, Committee on  
 International Affairs, Japanese Association for Religious  
 Studies

Michael Pye had approached the Japanese Association many years ago and asked whether they would host the 1995 congress, but it was not possible due to the fact that many Japanese who had arranged the 1958 congress were still active and did not want to carry the burden one more time. But during the past year the Japanese Association organized a number of committees and began preparing for such a congress. Besides its commemorative significance, the congress will come at a time when Japanese universities are in organizational transition. It is felt that the congress will help strengthen the situation of the study of religions.

During the past ten years, the two Executive Committees have concentrated a great deal of energy on Latin America and Africa. In the meantime, our contacts in India, Asia and the Oceanic regions—with the exception of Japan—have been sporadic. And, as mentioned, Australia has left us among other reasons because of the sporadic nature of our relations. Therefore the Executive Committee felt that the next organizational phase in the IAHR should be focused on the Asian regions and on how to improve our communication and our organization so that regions that are globally widespread understand themselves as members of an organizational unity. Hosting the next congress in Japan would in this sense be mandatory

because the Japanese Association, which is one of the largest and oldest IAHR affiliates, has stood shoulder to shoulder with the IAHR in the face of organizational uncertainties both in Asia and other parts of the world. The Executive Committee hopes that our members will agree with us that the IX<sup>th</sup> Quinquennial Congress of the International Association for the History of Religions should be convened in Tokyo, Japan.

During the period 2001-2005 we expect a lot of conferences to be held in the Asian and Pacific regions. We have already received suggestions for conferences in China, Hawaii, India, Indonesia, New Zealand, South Korea and Taiwan. There will be representatives from some of these areas in Durban which will give IAHR affiliates ample opportunity to discuss these plans with them. The most concrete suggestion is New Zealand. The President of the New Zealand Association, Prof. Paul Morris, has indicated that NZASR wishes to host an IAHR Regional Conference in Wellington in 2002 or 2003. Prof. Morris will be attending the Durban Congress.

Other venues are Crete and Cuzco. We are also negotiating with colleagues in Turkey which may lead to a conference there. For those of you who have natural contacts with any of the above-mentioned countries, we would appreciate your helpful assistance. We would also appreciate further suggestions and conference bids to be raised during the International Committee meeting in Durban.

### **Finances**

The IAHR Treasurer, Prof. Gary Lease, will be presenting an audited report at the International Committee meeting during which the details can be discussed. The delegates should be prepared, however, for bad news and a good deal of soul-searching. It has been very difficult for Prof. Lease to reconstruct an overview of payments because of problems in transferring incomplete records. The bad news, however, is that a substantial number of IAHR affiliates are long overdue in paying their membership dues. Some are three or four years behind in payments. Only some 15% are paid in full! When combined with the fact that a number of affiliates are simply not able to pay, this leaves the IAHR in a highly vulnerable situation. It makes the organization weak in the face of economically stronger competitors, and it leaves the Executive Committee helpless when economic solutions to problems are required.

Some associations cannot pay their dues, such as Cuba, Latin America, Russia, Ukraine, China, etc. Generally in the past the IAHR has used “alternative contributions” as a way to satisfy payment in some way. This might involve hosting a conference and covering the living costs of a number of key persons or producing a publication, or even paying in national currency according to their means. Some associations apply for funding through their national research councils and thus the timing might not coincide with the IAHR call for dues.

I appeal to all International Committee delegates to check with their treasurers about the status of membership payments and to bring their payments with them. I also ask those who are not in the position to pay membership dues to contact Gary Lease in Durban and work out alternative solutions. It is not necessarily a matter of how fair alternative solutions are, it is more a matter of ensuring a status of good standing. In principle, business meetings should only be conducted by members in good standing. During the ten years that I have served (five as Treasurer and five as General Secretary), this has not been a policy in the IAHR with the exception of the Australian situation. But many IAHR affiliates, even those residing in countries with strong currencies, have not respected their obligation to pay up. The International Committee approved the procedure chosen in relation to the Australian Association. Does the International Committee have a solution to the balance of outstanding dues?

Prof. Lease has raised the issue that according to U.S. tax laws, the IAHR accounts will be taxed unless it applies for non-profit status. But that procedure is almost impossible if the organization is not incorporated. This is a further impetus to have the IAHR incorporated. Basically, the IAHR is located wherever the General Secretary happens to reside. Various countries have different ideas about matters of incorporation. The Executive committee decided that until the IAHR is incorporated, it will have to cover the tax expenses.

### **Conseil international de la philosophie et des sciences humaines (CIPSH)**

As is well known, the IAHR is a member association of CIPSH which consists of 12 international societies. The IAHR pays a membership



price of 7% of its budget, but no less than \$250 annually. The IAHR has the possibility of applying for grants-in-aid for meetings with scientific aims, such as international congresses or special symposia (the travel expenses “of participants from economically under-privileged countries or countries far from the place of the meeting, and preferably of young scholars”—quote from *Conditions Governing the Granting of Subsidies by the CIPSH*), and the preparation or printing of publications, such as bibliographies, dictionaries, collections, etc. and other scientific works of a broadly international character. Because not all members of the United Nations pay their bill, UNESCO has very little money, and, thus, CIPSH is also on a very tight budget. Like the IAHR, CIPSH is faced with economic and political obstacles to international cooperation and global solidarity.

Michael Pye and I attended the XXIV<sup>th</sup> General Assembly of CIPSH in Naples on October 17-21, 1998. It marked the 50<sup>th</sup> anniversary of CIPSH. The theme of the conference held in conjunction with the General Assembly was “Humanistic Studies: Leaving the 20<sup>th</sup> and Entering the 21<sup>st</sup> Century”. It was expected that each constituent society give a lecture on its area of expertise in relation to the theme, and Michael Pye gave a lecture on behalf of the IAHR entitled “Changing Structures in the History of Religions”. During the General Assembly it was announced that the IAHR would receive continued subventions for its *Science of Religions Abstracts* as well as a US\$10,000 subvention to be used in connection with the Durban Congress. As mentioned above, the 2000 budget was cut and we are awaiting word on the actual size of our subvention. The amount mentioned was somewhere around 20% less. This has put us in an unsatisfactory position in relation to the financial commitments that were effectuated on the assumption that we would indeed receive US\$10,000.

I gave a brief report on the IAHR and passed out the May 1998 Bulletin, our brochure and the Durban brochure. The report and this material brought praise from the Secretary General of CIPSH, Prof. Jean Bingen. He said that the IAHR is a model association in the CIPSH family. His reason for this praise was that the IAHR produces materials explaining what it is doing and it devotes effort to explaining CIPSH to the IAHR membership. I thanked him on behalf of the IAHR for his kind words.

The General Assembly was addressed by Prof. Kim, an eloquent representative from UNESCO. CIPSH is a NOG (Non-Governmental Organization) under UNESCO. There are hundreds of NOGs all competing for support by UNESCO. Thus we are in effect competing with organizations such as the Red Cross and Food for Children, a fact which puts our small problems in perspective. Prof. Kim praised CIPSH, and especially Prof. Bingen, for effectively improving its prestige. CIPSH has succeeded in changing the former esoteric character of its journal *Diogenè* to a journal of wider academic appeal. The journal has also become financially viable and less dependent on UNESCO. Simple subventions will no longer be possible because there are 186 member states who have very diverse interests and who may not consider *Diogenè* to be as relevant or interesting as the rest of us do.

Prof. Kim noted that CIPSH has also improved its standing by choosing to support themes that are of interest to UNESCO. But there are serious financial restraints in the work of UNESCO and thus CIPSH should not expect increases in financial support. In fact, Prof. Kim stated that it would be a good idea to reach out to other alternative resources in order to reduce dependence on UNESCO over the coming years. The framework agreement makes it clear that UNESCO is not a funding organization. And he ended by saying that a new leader of UNESCO would be elected who will probably have a different budgetary policy.

The budgetary committee of CIPSH explained to the General Assembly that applications had come in for US\$263,000 but that only US\$190,000 was available. They asked member organizations to try to have the cost of printing reduced, to use disc-ready or camera-ready procedures and to get competitive prices. They also encouraged members to develop their bibliographical publications on the internet.

In celebration of its 50<sup>th</sup> anniversary, CIPSH published an anthology of papers by renowned scholars such as Karl Jaspers, Roger Caillois, Georges Dumézil, Claude Lévi-Strauss, Michel Foucault, Theodosius Dobzhansky and Paul Ricoeur entitled *Diogenè: Une anthologie. Textes choisis à l'occasion du cinquantenaire du Conseil international de la philosophie et des sciences humaines, CIPSH 1948-1998*, published by Gallimard.

The next General Assembly will be held in Buenos Aires in September 2000. CIPSH asked us to help organize the conference during which the General Assembly will be convened. The theme will be "Regard de l'autre, regard sur l'autre" and they asked the IAHR to co-host a round table on "Religion and Religions in the Contemporary World" with emphasis on South America. Our colleague Prof. Pablo Wright has been of great assistance in bringing this about. Rosalind I. J. Hackett will be the official IAHR delegate. She will also serve on the Nominating Committee of CIPSH during the conference.

### **Publications**

The Executive Committee is happy to announce that the following conference publications have now appeared: Two "Adjunct Proceedings" of the Mexico Congress, namely *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*, edited by Armin W. Geertz & Russell T. McCutcheon (published simultaneously as a special issue of *Method & Theory in the Study of Religion* 12 [1/2], 2000 and a separate volume by E.J.Brill, Leiden 2000), and *Gender / Bodies / Religions: Adjunct Proceedings of the XVIIth Congress of the International Association for the History of Religions*, edited by Sylvia Marcos, Cuernavaca: ALER Publications 2000. Three spin-off publications from the Mexico Congress have appeared so far: *Sectas o iglesias viejos o nuevos movimientos religiosos*, compiled by Elio Masferrer Kan, Mexico City: Plaza y Valdés, S.A. de C.V. and la Asociación Latinoamericana para el estudio de las Religiones (ALER) 1998; a special issue of *Religion. An International Journal* entitled *Symposium on Religion and Gender*, edited by Sylvia Marcos & Rosalind I. J. Hackett (28, 1998, 307-411); and *Western Esotericism and the Science of Religion: Selected Papers presented at the 17th Congress of the International Association for the History of Religions, Mexico City 1995*, edited by Antoine Faivre & Wouter J. Hanegraaff, Leuven: Peeters 1998. The official proceedings are currently being edited by Yolotl González Torres and will hopefully appear in Durban.

The Bogota IAHR Regional Conference led to the publication of *Religion y Etnicidad en America Latina: Memorias del VI Congreso Latinoamericano de Religion y Etnicidad ALER y II Encuentro de la*

*diversidad del hecho religioso en Colombia ICER*, 3 vols., edited by German Ferro Medina, Bogota: Instituto Colombiano de Antropología 1997. Although not stated in the publication, the papers were read at an IAHR Regional Conference.

The IAHR Special Conference in Turku led to the publication of *Approaching Religion Part I. Based on Papers Read at the Symposium on Methodology in the Study of Religions Held at Åbo, Finland, on the 4th-7th August 1997*, edited by Tore Ahlbäck, Åbo: The Donner Institute for Research in Religious and Cultural History 1999.

The papers read at the joint IAHR and NAASR Round Table during the Twentieth World Congress of Philosophy in 1998 have been published or are currently in press in several different journals. The proceedings of the IAHR Regional Conference in Nairobi in 1999 are currently being edited by Mary N. Getui, J. N. K. Mugambi and Jan Platvoet. And the proceedings of the IAHR Special Conference in Brno in 1999 are currently being edited by Dalibor Papoušek and Luther H. Martin.

The Executive Committee discussed briefly at its meeting in Brno whether it should be more restrictive in designating IAHR conferences. The reason for this is that many organizers tend to forget the designation when publishing the proceedings. Some organizers believe that they do not owe the IAHR recognition if it doesn't support the publications economically. We have supported various publications in various ways, but as is painfully clear from this report, the IAHR is not a funding agency. The Executive Committee expects organizers to acknowledge the IAHR prominently in their proceedings either on the title page or somewhere near there in return for the honor of using the IAHR designation at their conference. But this is evidently not always clear to organizers. I think that the next Executive Committee will have to deliberate on improving its publication policies.

Efforts must also be made to develop individual subscriptions. The International Committee had rejected the idea of individual membership, but was positive to the idea of individual subscription. But individual subscriptions to the IAHR Bulletin are not attractive in themselves and, therefore, it would be best if we could develop a subscription package consisting of NUMEN, SOR and the Bulletin. Individual subscriptions, however, would raise the need of a profes-

sional distribution service. Michael Pye and I have approached Brill on this possibility, but no response has come in. A possible solution would be that applications for individual subscriptions could be done through the IAHR website. Individual subscriptions are a desirable avenue of income and service, but we would need close cooperation with Brill on this matter.

It came to my attention recently that Brill had appointed Prof. Wouter J. Hanegraff (Amsterdam) as editor of the *Supplements to NUMEN* series. We are happy on his behalf, and congratulate him on the well-deserved honor. We were, however, somewhat surprised by the appointment process which Brill evidently felt did not have to involve the IAHR. The matter was raised in Hildesheim with the Dr. van der Meij, but the position of Brill on this issue is that the series is fairly independent from the journal even though the managing editors served on both boards. Because the series is not dealt with in our contract with Brill, and because it is published at their own risk and expense, they felt that they were in a position to appoint new members to the editorial board of the series themselves. Thus, it seems that this is an area which might need some further debate and negotiation.

The change-over of the managing editors of *Numen* has now occurred after some delays. All manuscripts and correspondence must now be sent to Prof. Michel Despland [desplan@vax2.concordia.ca] and/or Prof. Einar Thomassen [einar.thomassen@krr.uib.no]. On behalf of the IAHR I extend our gratitude for the excellent efforts and dedication of their predecessors, Prof. Hans G. Kippenberg and Prof. E. Thomas Lawson. I also want to thank their assistants as well as Brigitte Luchesi, who now serves as Reviews Editor.

### **Apologies and Possible Ways Forward**

I would like to take this opportunity to apologize on behalf of the Executive Committee for the fact that the *IAHR Bulletin* failed to appear every year. I was able to produce three annual bulletins and three supplements as well as special correspondence on important business matters during the past quinquennial period. This is clearly insufficient in a situation where the flow of information is one of the mainstays of a global network. I must also apologize for the fact that the IAHR website has not been kept up-to-date. There are many good

reasons for these transgressions, but it might perhaps be more constructive to deliberate on possible ways forward.

Most of us know what it is like to function as full-time, active scholars and carry the additional tasks of voluntary organizational activities. And in most places in the world, with economic cut-backs and little sympathy for the academic study of religion, those who are fortunate enough to have full-time employment are grossly overworked while the young and energetic, but un(or barely)employed, scholars face uncertain futures. Most voluntary activity does not qualify for economic support for office staff and assistants. My own faculty has graciously covered equipment costs, xeroxing, mailing and postage, and travelling expenses, but there is no money for assistants. The same holds true for the other members of the Executive Committee.

In a less than perfect world, a possible way forward is to delegate as many of the clearly defined organizational duties that currently end on the desk of this office to other members of the Executive Committee. The model established by the newly founded European Association (EASR) is a good one, in my opinion. The EASR constitution (see page 31 in this bulletin) provides for the following offices: a president, two vice-presidents, a general secretary, a deputy general secretary, a treasurer, a deputy treasurer, a membership secretary, a publications officer and an internet officer. I think that this model would be good to follow. It can be followed during the next quinquennial period, if the elected candidates agree voluntarily. But it would be best to introduce constitutional changes that would institutionalize these offices. Their effectuation would in principle attract scholars who also have talents in those particular areas. A constitutional change in Durban would allow the new model to be in place for elections in 2005. I will bring a clearly worded proposal to the International Committee meeting in Durban.

A final item is brief mention of the fact that I expect the rules and procedures which the International Committee asked me to develop and which were preliminarily approved in Hildesheim to be finally approved in Durban. The reason for this two-part process was to try them out first. I have subsequently made two small changes the need of which were brought to my attention by Gary Lease. In the "Rules of Procedure for the International Association for the History

of Religions” under rules 13.b and 14.b (see the *IAHR Handbook 2000*, page 22), provision is made for voting on points of order and closure of debate, but it is not stipulated by what vote, as is the case for instance in 15.e. Therefore, 13.b and 14.b now have the following wording:

13.b. An appeal may be made against the ruling of the presiding officer. Such appeal shall be put to the vote immediately, and the presiding officer’s ruling shall stand unless overruled by a majority of the members present and voting.

14.b. An appeal may be made against the ruling of the presiding officer. Such appeal shall be put to the vote immediately and the presiding officer’s ruling shall stand unless overruled by a majority of the members present and voting.

If any of the rules prove to be counter-productive to a sensible and transparent conduct of business, the International Committee will have the opportunity to make improvements in the future. But if there are any points that would be good to take up in Durban, please contact me before the meeting.

### **Conclusion**

This is my last bulletin as out-going General Secretary. I am grateful for the support and cooperation of the Executive Committee. We had a good team of dedicated individuals—some new to the job, others old hands with a lot of organizational savvy. It has been an honor to serve with them and a honor to serve the IAHR and its affiliates. I extend all best wishes to our successors. There are still many challenges to be met and jobs to be done. Good luck, and thank you for your willingness to serve!

**MEETING OF THE INTERNATIONAL COMMITTEE OF THE  
IAHR**

*Minutes of the Meeting of the International Committee of the  
IAHR  
Durban August 9, 2000*

*The minutes were taken by Armin W. Geertz and adopted at the subsequent meeting of the committee in Bergen, Norway, on May 10<sup>th</sup> 2003.*

*Professor Michael Pye presiding.*

Prof. Pye described the procedures of the meeting. He explained that the reason the adoption of the rules of procedure was placed early in the agenda is so that the International Committee can adopt them not only for future meetings but also for the present meeting. He also advised the committee that after the election (point 9), the new President would chair the last 3 points (11-13). He would chair point 10 because the ballot-counting will still be in progress.

*1. Adoption of the Agenda*

The agenda was unanimously adopted.

*2. Membership*

*2.a. Ascertainment of Membership*

The following members of the Executive Committee of the IAHR were present: President: Michael Pye, Vice-President: Yolotl González Torres, Vice-President: Peter Antes, General Secretary: Armin W. Geertz, Deputy General Secretary: Rosalind I. J. Hackett, Treasurer: Gary Lease, Members-at-Large Michio Araki, Gerrie ter Haar, Jacob K. Olupona, and Abdulkader I. Tayob. [Apologies were received from Giulia Sfameni Gasparro & Helena Helve.]

The following representatives of the IAHR affiliates were present: Africa (AASR): Mary Getui & Simeon Ilesanmi; Belgium/Luxembourg: none; Canada (CSSR/ SCÉR) [one vote only]: William Sweet; Canada (Quebec) (SQÉR) [one vote only]: Robert Mager; China (CARS): none; Cuba (ACER): none; Czech Republic: Dalibor Papousek; Denmark (DAHR): Tim Jensen & Mikael Aktor;



Finland: Nils G. Holm & Veikko Anttonen; France: Dominique Briquel & Charles Guittard; Germany (DVRG): Hans G. Kippenberg & Sebastian Murken; Hungary: none; India (IAHR India): Karma Oraon & Kameshwar Prasad Singh; Indonesia: Alef Theria Wasim; Israel: none; Italy: Fabio Scialpi & Giovanni Casadio; Japan: Akio Tsukimoto & Shinji Kanai; Latin America (ALER): Elio Masferrer & Sylvia Marcos; Mexico: none; Netherlands (NGG): Hermann L. Beck & Wouter Hanegraaff; New Zealand (NZASR): Paul Morris; Nigeria (NASR): M.T. Yahya & Umar Habila Dadem Danfulani; Norway (NRF): Knut A. Jacobsen & Lisbeth Mikaelssen; Poland: none; Russia: none; Southern Africa (ASRSA): Arthur Song; South Korea (KAHR): none; Spain (SECR): none; Sweden (SSRF): David Westerlund; Switzerland (SGR/SSSR): Philippe Borgeaud & Fritz Stolz; Ukraine (UARR): none; United Kingdom (BASR): Kim Knott & James Cox; United States (NAASR): Gustavo Benavides & Luther H. Martin.

The following observers were present for various reasons: Amarjiva Lochan, Gary Trompf, Panayotis Pachis, Vijaypani Pandey, Abraham H. Khan, Grace Wamue, & Deidre Crumbley. It was proposed, and agreed, that speaking rights should be extended to these observers.

### *2.b. Co-optation as Recommended by the Executive Committee*

The following were unanimously co-opted: the two managing editors of NUMEN: Michel Despland & Einar Thomassen; the reviews editor of NUMEN: Brigitta Luchesi; and the Durban Congress Director: Pratap Kumar.

Prof. Pye concluded that the International Committee had a quorum.

### *3. Minutes of Previous Meeting (published in the IAHR Bulletin 36, 2000, pp. 41-45)*

The minutes were unanimously adopted.

### *4. Final Adoption of the Rules of Procedure (published in the IAHR Handbook 2000)*

Prof. Geertz drew attention to 2 minor changes in the rules. For 13.b and 14.b the matter of overrule has been specified as “by a majority of the members present and voting”. After some discussion the phrasing was changed by overwhelming majority to “by a two-thirds

majority of the members present and voting". The text now reads for 13.b and 14.b:

An appeal may be made against the ruling of the presiding officer. Such appeal shall be put to the vote immediately, and the presiding officer's ruling shall stand unless overruled by a two-thirds majority of the members present and voting.

Prof. Kippenberg raised an issue about the phrasing of 16.g. He argued that votes should be cast even for those officers whose candidacy is unopposed as an indication of support. His proposal that the verb "shall be declared" be changed to "may be declared" was adopted by an overwhelming majority.

The rules of procedure were subsequently unanimously adopted.

*5. Report by the General Secretary (published in the IAHR Bulletin 36, 2000)*

Prof. Geertz said that his report is in the bulletin and that he had nothing further to add.

Prof. Trompf said that he was dismayed by the situation with the Australian Association, and he appealed to the International Committee to keep the lines of communication open. Prof. Kippenberg said that it is a serious problem if the national affiliates do not feel a part of the IAHR. Thus it was very important to maintain a flow of information. Prof. Sweet said that the Canadian Association has also raised similar concerns. Prof. Pye replied that the Australian Association has disaffiliated itself, but that the International Committee does not need to act on the matter beyond noting it. He proposed that the International Committee empower the in-coming Executive Committee to reactivate the Australian Association without the usual procedure if the Australian Association so desires. The proposal was unanimously adopted.

Prof. Geertz asked Prof. Sweet to say a little more about the Canadian concerns. Briefly, Prof. Sweet said that there was some concern that the IAHR seemed more restricted in breadth than the CSSR/SCÉR in that the name "history of religions" was a more restricted part of the broader study of religion. The second concern was the flow of information. To the latter, Prof. Geertz apologized that he had not been able to publish the *IAHR Bulletin* biannually as intended, but that he did send out important information by

supplements and letters whenever necessary. He also mentioned that it is difficult for him to maintain contact with affiliates if they fail to notify him of changes in officers and addresses. To the former, Prof. Pye replied that this problem, which was originally raised a number of years ago by the CSSR/SCÉR, had been addressed by adding a subtitle to the letterhead: "An international body of national societies for the study of religion". The CSSR/SCÉR had agreed at the time that this helped resolved the problem. The proposal to change the name of the IAHR on the other hand had been definitively rejected by the General Assembly in Mexico City. Prof. Olupona said that the nature and objectives of the IAHR were more important than the name.

Prof. Cox asked if regional associations have the right to affiliate/disaffiliate or affiliate with others. Prof. Pye replied that they are independent bodies and could do so if they wished. Prof. Martin asked in the event that the Australian Association sought reaffiliation what would be the status of their 4 years in arrears. Prof. Pye replied that perhaps a gesture would be appropriate such as a contribution to the IAHR Endowment Fund.

Prof. Pye thanked the General Secretary for his report and proposed that it be formally adopted. The report was unanimously adopted.

#### *6. Report by the Treasurer*

Prof. Lease circulated his written report (see attached sheets). He said that the treasury post had a chaotic history because of the unanticipated retirement of the elected treasurer, Prof. Donald Wiebe and a lag in the transfer of funds as well as incomplete records. On the other hand, Prof. Wiebe was publically commended for providing the IAHR with a noticeable income (some \$15,000) by a judicious program of short-term investments and monthly rollovers.

Prof. Lease addressed the issue of delinquent membership dues. He noted that only 25% of the affiliates had paid up and a full 25% were 4 years in arrears. He said that the list may have errors in it due to the changeover. He had already been notified about some of them. He said that there is a need for a professional strategy and that an up-dated list of payments should be published in the bulletin. He asked whether the delinquency was a sign of disinterest in the IAHR?

Prof. Pye thanked the Treasurer for his clear presentation and for his strenuous efforts.

Prof. Kumar pointed out that since the world congresses were integral parts of the IAHR, efforts should be made to generate funding through them. Registrations fees, for instance, could include a small amount that could go directly to IAHR holdings. He said that congress accounts should be presented to the International Committee. Prof. Kippenberg said that financial statements should be produced for all IAHR conferences. He asked where the financial responsibility lies?

Prof. Kippenberg asked for an explanation from the delegates concerning delinquency. Prof. González said that Cuba for instance cannot pay. Prof. Pye reminded the committee that the IAHR has a tradition for alternative contributions from associations situated in countries with weak currencies. Prof. Lease said that it is important that associations in that situation contact him. Prof. Knott said that some of the problems may be a sign of the unexpected changeover of treasurers. The British Association had stopped paying their dues until they were billed. She asked that any communication with association treasurers also be sent in copy to the presidents or secretaries in order to ensure that association boards are aware of their financial responsibility.

Prof. Martin expressed satisfaction in the fact that there is \$6,000 in the IAHR Endowment Fund. He requested that the list of contributors be added to the report. They are listed here as of July 16, 1996:

Anonymous	300.00
Canada (CAN1,000)	809.43
Denmark	1,000.00
Germany (DEM555)	338.57
NAASR	1,000.00
Canada (Quebec)	352.00
South Korea	200.00
Switzerland	1,000.00
United Kingdom	1,000.00

Prof. Song asked for a full audit every five years. Prof. Pye replied that full audits have been presented to the International

Committee at every quinquennial congress. Prof. Song added his apologies for the delinquency of the Southern African Association. He said that they needed reminders. Prof. Yahya concurred. Dr. Murken also concurred and asked that all communication between the treasurers be sent in duplicate to the other officers.

Prof. Pye said that the Executive Committee was aware that all of the records needed up-dating and that this would be effected as soon as possible. Prof. Tayob said that a full list of who has paid up will change the tone of the discussion. Prof. Lochan asked how long an affiliate could remain in default. Prof. Pye said that there were no rules on that issue.

Prof. Pye proposed that the Treasurer's report be formally adopted. The report was unanimously adopted.

#### *7. Additional Matters of Report by the Executive Committee*

Prof. Geertz reported that Congress Director Pratap Kumar (see the *IAHR Bulletin* 36, July 2000, pp. 15-16) had recommended that a semi-permanent secretariat on congress related matters be established in order to effectuate more sophisticated congress organization and to facilitate fund-raising. Prof. Geertz drew attention to his statement in the Bulletin: "I appeal to the IAHR affiliates to join in establishing a committee with the sole purpose of developing fund-raising strategies and to join us in developing structural innovation in terms of IAHR congresses and conferences" (p. 16).

Prof. Kippenberg repeated his request for more clarity on congress finances. Prof. Pye replied that the IAHR has never been responsible for the finances of the congresses. He said, however, that there may be a need to move in that direction, and he hoped that the process will be set in motion by the in-coming Executive Committee. Prof. Lease said that even though this is true, the IAHR nevertheless had a moral obligation to the congress organizers. Prof. Martin proposed that some IAHR conferences should try to produce a profit to help subsidize the organization.

Prof. Geertz's proposal was unanimously approved. Dr. Murken asked that this be announced at the General Assembly so that others can get involved.

Prof. Geertz moved to the next matter of report which concerns the appointment of working groups to establish regional IAHR affiliates in Asia (for instance Central Asia, Southeast Asia

and East Asia). Prof. Araki said that the Japanese Association was working on similar plans. Prof. Lochan said that he was already working on developing a South Asian Association which would cover Bangladesh, Pakistan and Sri Lanka. Prof. Morris made a plea for the development of an Asian-Pacific Regional Association. Prof. Pye proposed that these initiatives be passed on to the in-coming Executive Committee, and this was unanimously accepted.

Prof. Geertz said that the last matter of report was the question of representation raised by the Australian Association as one of their main complaints. Prof. Geertz asked for advice from the International Committee on how the IAHR could improve representation. He asked whether the Australian suggestion that “a greater sense of ownership and participation might be engendered by seriously considering a better mix of decision-making processes” can be developed. As he wrote in his report (p. 12):

I raised the constitutional issues with the Executive Committee in Cracow, but the committee was uncertain about how to proceed. I would therefore like to hear the responses of the International Committee when we meet in Durban. As far as can be determined, the way forward would be in terms of individual membership and a substantial increase in subscription rates. Such a step would also involve the need of a professional distributor whose job would be to maintain a database containing the names and addresses of some 3-4 thousand members. We simply don't know how many members the IAHR affiliates have. And financially, we would be starting from scratch because the affiliates have not been faithful in paying their dues. One could perhaps consider e-mail negotiations on important matters and elections, if all the affiliates were on e-mail. But unfortunately, they are not.

After a brief discussion Prof. Pye concluded that the members should continue to reflect, discuss, and deliberate on the matter.

#### *8. Recommendation of Changes in the Constitution*

Prof. Pye recalled that the International Committee can only *recommend* changes in the constitution since it is solely the General Assembly that has the power to adopt any changes. The General Assembly, on the other hand, cannot make its own recommendations. Prof. Pye then proceeded systematically through each proposal as

listed on page 12 of the *International Committee Documents, Durban 2000*.

*Concerning the legal registration of the IAHR:* Prof. Cox suggested that the term “non-profit” be added. Prof. Kippenberg asked who is being registered. Prof. Pye replied that registration requires the assent of the current Executive Committee. Prof. Kippenberg said that there should be a debate about whether it should be the Executive Committee. Prof. Despland said that the Executive Committee had already taken steps, quite correctly, to arrange the registration and lodge the constitution. Prof. Geertz confirmed that this process had been initiated on the basis of decisions which had already been minuted within the Executive Committee. Prof. Morris asked with whom the IAHR is being registered, i.e. a government, a group of associations, etc. Prof. Geertz replied that the IAHR is being registered as a legal body in the state of The Netherlands. Prof. Geertz proposed the adoption of an empowerment clause in case of the need for unforeseen changes during the legal registration: “In the event of legal advice requiring a different formulation without substantial import, the Executive Committee be empowered to effect the required adjustment.”

The revised version was adopted with 1 abstention.

*Concerning the composition of the International Committee:* Many of the members could not see the motive for changing this point. Even though it was an attempt to make the rules more liberal, it was not considered to be liberal enough. Therefore, an alternative proposal was adopted by an overwhelming majority to completely drop the phrase “except that there shall not be more than two representatives from any one country”.

*Concerning the distribution of portfolios in the Executive Committee:* Prof. Geertz explained that the organization had grown so large that there was too much work for the General Secretary. He pointed out, however, that this move could conceivably hamper the constitutional goal of choosing candidates in such a way “as reasonably to reflect various parts of the world where academic study of religion is pursued in its various disciplines” and the procedural

requirement of striving towards gender balance. Prof. Kippenberg suggested that one office could be “Congress Officer”. Prof. Geertz replied that in the congress organizational structure that was adopted in Hildesheim, the General Secretary chairs the International Congress Committee and the Deputy General Secretary chairs the Congress Academic Program Committee. Prof. Pye put the recommended change to a vote with the following result: 32 in favor, 1 against, 7 abstentions. He pointed out that task descriptions would be needed for the offices.

*Concerning electoral procedures:* Prof. Geertz said that the present deadline of one month prior to each international congress was very difficult to administrate in relation to printing schedules, fulfilling the rule on soliciting statements of candidacy from alternative candidates and so on. Prof. Pye put this proposal to a vote with the following result: 7 in favor, 16 against, 19 abstentions. The proposal was therefore defeated.

*Concerning terms of office:* Prof. Geertz said that the motivation behind this recommended change is that with the new distribution of portfolios there was a need to prevent any one individual from sitting in the Executive Committee in various capacities for more than 20 years. The proposal was unanimously adopted.

Prof. Pye concluded the discussion by pointing out that most of these changes would involve modifying the “Rules of Procedure” and the “Nomination Procedure” accordingly and these modifications would be announced by the General Secretary in his next report.

### *9. Election of the New Executive Committee*

Prof. Pye referred to rule 16 on electoral procedures for the Executive Committee by which elections occur in two rounds. The first round concerns the election of the six officers and the second round concerns the election of the six members-at-large.

In initiating the first round, Prof. Pye noted that the candidacies of all six officers were unopposed, and he therefore asked the International Committee to declare them “elected unopposed”. Prof. Kippenberg proposed that the candidacies of the President and the two Vice-Presidents should be put to a vote. In the subsequent discussion on procedure, a proposal was put forward that the



committee should vote on Prof. Kippenberg's proposal first. The result of that vote was: 24 in favor, 12 against, 5 abstentions. Prof. Pye concluded that Prof. Kippenberg's proposal would be put to a vote first. The result of the vote was: 10 in favor, 33 against, 4 abstentions. Then Prof. Pye put his original proposal to a vote with the following result: 41 in favor, 1 against, 3 abstentions. Prof. Pye therefore announced that the candidates for the six offices were "elected unopposed". They are:

President:	Prof. Peter Antes
Vice-President (two positions):	Prof. Rosalind I. J. Hackett
	Prof. Montserrat Abumalham Mas
General Secretary:	Prof. Armin W. Geertz
Deputy General Secretary:	Prof. Gerrie ter Haar
Treasurer:	Prof. Gary Lease

Their election was acclaimed by applause.

Prof. Pye initiated the second round for electing the six members-at-large. He proposed that Prof. Trompf and Prof. Lochan assist in the procedure and count up the votes. They then assisted the General Secretary in passing out the ballots. While this was effected, Prof. Pye reminded the members that statements of candidacy had been published and circulated in advance. Prof. Trompf and Prof. Lochan retired with the ballots to count them. When they returned later in the meeting, the following results were announced:

- (40) Prof. Mary N. Getui, Kenya
- (36) Prof. Ingvild Sælid Gilhus, Norway
- (25) Prof. Halina Grzyma\_a-Moszczy\_ska, Poland
- (17) Prof. Elio Masferrer Kan, Mexico
- (30) Prof. Paul Morris, New Zealand
- (29) Prof. Jacob K. Olupona, USA
- (25) Dr. Dalibor Papoušek, Czech Republic
- (18) Prof. Kameshwar Prasad Singh, India
- (39) Prof. Akio Tsukimoto, Japan
- (37) Prof. Alef Theria Wasim, Indonesia

Prof. Mary N. Getui, Prof. Ingvild Sælid Gilhus, Prof. Paul Morris, Prof. Jacob K. Olupona, Prof. Akio Tsukimoto, and Prof. Alef Theria Wasim were thereby elected.

Their election was acclaimed by applause.

#### *10. Recommendation of New Affiliations*

Prof. Geertz introduced the following applications for affiliation:

*Eastern Africa (Regional Association): EAASR (Eastern African Association for the Study of Religions).* The application was unanimously accepted.

*Austria: ÖGRW (Österreichische Gesellschaft für Religionswissenschaft).* Prof. Despland asked if there were any problems with democratic principles. Prof. Geertz replied that he had received their constitution which clearly lived up to democratic principles. The application was unanimously accepted.

*Europe (Regional Association): EASR (European Association for the Study of Religions).* Prof. Hackett asked what the scope of the association was. Prof. Geertz described its activities and referred to his report in the bulletin (pp. 28-35) and recommended that future regional associations use the EASR as a model for their own organization. The application was unanimously accepted.

*Taiwan: TARS (Taiwan Association for Religious Studies).* Prof. Olupona said that an officer from applicant associations should be present at important meetings like this. Prof. Sweet said that such a requirement should be in force only if necessary. Prof. Antes said that the Executive Committee should keep it in mind. The application was unanimously accepted.

*Brazil: ABHR/BAHR (Associação Brasileira de História das Religiões/ Brazilian Association for History of Religion).* Prof. Masferrer warmly recommended its affiliation. He said that

they had worked very hard on organizing the association and that it was important that more associations be established in Latin America. The application was unanimously accepted.

*Nigerian Association of Teachers of Arabic and Islamic Studies (NATAIS)*. Prof. Geertz said that he had been given this application just a few days before the meeting, but said that there already was a Nigerian IAHR affiliate. He recommended that they contact the Nigerian affiliate concerning membership. Their application was denied.

[Prof. Peter Antes presided over the rest of the meeting.]

### *11. Honorary Life Memberships*

Prof. Geertz said that this point would be in two parts. The first part concerns the adoption of appointment procedures. The second part consists of proposing two names.

*Concerning procedural rules:* Prof. Geertz explained that the International Committee had decided at its meeting in Mexico City on August 9, 1995 that honorary life memberships can be conferred on senior scholars who have distinguished themselves through life-long service to the history of religions through their scholarship, regular participation in IAHR conferences, service as national or international officers, and/or other outstanding contributions. Such memberships would help to designate the range of interests current in the IAHR and would provide a wide circle of consultants in relation to IAHR-related activities. Honorary life members would be listed on the editorial cover of *Numen* and receive the IAHR Bulletin free of charge. Recommendations for honorary life membership, it was decided, should be presented to the International Committee at its meeting during quinquennial congresses.

He said that the Executive Committee had appointed a sub-committee to draw up rules of procedure for appointing Honorary Life Members. The following rules were drawn up during the week by professors Antes, Geertz, ter Haar, Hackett, Lease, and Olupona:

The Executive Committee appoints an Honorary Life Membership Advisory Committee consisting of three honorary life members. The

General Secretary of the IAHR shall then request each IAHR affiliate to suggest one or two names and the Executive Committee to suggest up to three names. These names will be forwarded to the Advisory Committee which will choose up to five names. Their recommendation shall be accompanied by brief statements of the achievements of the recommended persons. Their recommendation will be presented to the International Committee by the General Secretary of the IAHR.

A brief discussion led to the proposal that the International Committee appoints the committee on recommendation by the Executive Committee. Thus, the first sentence should read: "The International Committee appoints by recommendation of the Executive Committee an Honorary Life Membership Advisory Committee consisting of three honorary life members." The procedure was subsequently unanimously adopted.

*Proposal of two Honorary Life Members of the IAHR:* Prof. Geertz proposed that Prof. Michael Pye and Prof. Yolotl González Torres be conferred Honorary Life Memberships. He then read a brief statement on their achievements:

Michael Pye has been Professor of Religionswissenschaft at Philipps-Universität, Marburg since 1982. During 1991-1994 he was Professor of Religious Studies at Lancaster University. He is a specialist in East Asian Buddhism, contemporary Japanese religions, and a number of theoretical aspects of religion and society in the modern world. He has produced a large number of publications and is the editor of *Science of Religion, Abstracts and Index of Articles*. He served as Deputy General Secretary from 1980-1985, General Secretary of the IAHR from 1985-1995, and as its President from 1995-2000.

Yolotl González Torres is the Head of the Department of Ethnology and Social Anthropology at the National University in Mexico City and the Director of the Museo del Carmen. She is founder of the Center of Asian Studies and the School of Social Anthropology at the Ibero American University. Since 1963, she was employed at the National Institute of Anthropology and for a number of years as

curator of Asia at the National Museum of Cultures. She is a specialist in the prehispanic religions of Mexico as well as on cosmology, religion and society. She organized the *Sociedad Mexicana de Estudios de la Religión (SMER)* in 1970 which became affiliated to the IAHR in 1990. She served as one of the Presidents of the IAHR world congress in Mexico City in 1995 and as Vice-President of the IAHR from 1995-2000.

The proposal was unanimously approved, and Prof. Antes congratulated them and thanked them both for their service. He gave special thanks to Prof. Pye for his 20 years of service on the Executive Committee of the IAHR and for his excellent guidance through the years.

### *12. Future Conferences*

Prof. Geertz announced that the Executive Committee had approved the Japanese bid for the next world congress in 2005. He referred to the documents in his report (pp. 16-17). Prof. Araki said that the Japanese Association was very keen on hosting the congress but that it would retract its offer if Prof. Tsukimoto failed to be elected to the Executive Committee.

Prof. Despland said that Japanese should be allowed as one of the official congress languages as stipulated in the rules of procedure. He said that the IAHR must practice pluralism and not just preach it. Prof. Hackett said that this should be allowed as stipulated, but that the cost of simultaneous translation was prohibitive. Prof. Benavides said that timing was important since Tokyo was very humid in August. He asked the Executive Committee to reflect on that issue.

[At this point, professors Trompf and Lochan returned with the results of the election. The results were announced as listed above in point 9.]

### *13. Any Other Business*

Prof. Kippenberg used the opportunity to repeat the points he made during the meeting especially the request for financial reports of the congresses and the improvement of communication between the Executive Committee and the affiliates through increase in mail and use of e-mail. Prof. Yahya said that he would make arrangements

between the Nigerian Association and NATAIS. Prof. Cox said that deliberations were being taken on the title of the Southern African Association.

Prof. Antes concluded the meeting by thanking the out-going Executive Committee and its officers for the past five years.

*(Minutes by Armin W. Geertz)*

## **THE GENERAL ASSEMBLY OF THE IAHR**

*Minutes of the Meeting of the General Assembly of the IAHR, Durban, South Africa, Saturday, August 12, 2000, adopted by the General Assembly in Tokyo, March 30, 2005.*

### *Welcome and Introduction by the President of the IAHR*

Prof. Pye welcomed the participants and explained that the General Assembly consists of all members of constituent societies of the IAHR who are present at the congress and that all such members are entitled to vote during the meeting. He recalled that, according to the constitution, the General Assembly may take action only on matters referred to it from the International Committee, but that on the other hand it may refer any matter to the International or Executive Committee for consideration and report. He himself would be presiding over the meeting up to and including point 9, whereupon the chair would be passed over to the in-coming president. He ended his introduction by noting that there were about 70 participants present and that the General Assembly had a quorum.

### *1. Adoption of the Agenda*

Prof. Geertz proposed changing point 7 into “matters for announcement” consisting in two parts as listed below. There were no other changes. The agenda was subsequently adopted by general consent.

### *2. Minutes of Previous Meeting (published in the IAHR Bulletin 34, 1996)*

The minutes were adopted by general consent.

### *3. Brief Report by the Out-going General Secretary (published in the IAHR Bulletin 36, 2000)*

Prof. Pye said that the report had been adopted by the International Committee. Prof. Geertz said that some of the important points would be taken up later in the agenda.

Prof. Geertz briefly mentioned the disaffiliation of the Australian Association and said that the International Committee

had agreed to consider their affiliation suspended and had empowered the Executive Committee to reactivate their affiliation without the usual procedure if the Australian Association so desired.

He said that various strategies were being developed to improve communication lines between the Executive Committee and the IAHR affiliates.

Prof. Pye thanked the General Secretary for his report.

#### *4. Brief Report by the Out-going Treasurer (circulated in advance)*

Prof. Pye said that the report had been adopted by the International Committee. Prof. Lease mentioned the difficulties involved in the transfer of funds and records after Prof. Wiebe's retirement. He stated that the IAHR is not a funding agency, and so he suggested that the IAHR look into acquiring professional services to help generate more funds. He said that it was a problem that only 25% of the affiliations were paid in full. It was both symbolically and morally important that the affiliates paid their dues, and he asked the members to contact their officers and ask them to contact him. He said that he will also be contacting them through annual billing, receipts, etc.

Prof. Pye thanked the Treasurer for his brief report and asked if there were any questions. A representative from the Netherlands said that trying to generate more funds was good, but that the IAHR should be careful to maintain independence.

#### *5. New Affiliations*

Prof. Pye explained the procedure for new affiliations. He said that societies that have applied for affiliation must be recommended by the Executive Committee to the International Committee which then must recommend the applications to the General Assembly. The General Assembly must vote either yes or no for each application. He reported that each applicant had sent their statutes, names and addresses of officers, descriptions of their activities and other documents to the Executive Committee. He also said that their applications have been recommended by the Executive Committee and the International Committee. Representatives were asked to stand up during the naming of their association. The following recommendations were put forward:



*Austria: ÖGRW (Österreichische Gesellschaft für Religionswissenschaft).* The application was unanimously accepted.

*Brazil: ABHR/BAHR (Associação Brasileira de História das Religiões/ Brazilian Association for History of Religion).* The application was unanimously accepted.

*Eastern Africa (Regional Association): EAASR (Eastern African Association for the Study of Religions).* The application was unanimously accepted.

*Europe (Regional Association): EASR (European Association for the Study of Religions).* The application was unanimously accepted.

*Slovenská spoločnosť pre štúdium náboženstiev pri SAV Bratislava/Slovak Association for Religious Studies (a reorganized association, formerly a part of the Czechoslovakian IAHR affiliate).* The application was unanimously accepted.

*Taiwan: TARS (Taiwan Association for Religious Studies).* The application was unanimously accepted.

Prof. Pye concluded that each new affiliate will now have the right to send 2 delegates to the International Committee meetings. He was delighted by the increase in representation and welcomed the new associations.

#### *6. Recommendation of Changes in the Constitution (circulated in advance)*

Prof. Pye said that changes and modifications in the constitution on the recommendation of the International Committee were the sole responsibility of the General Assembly. The following recommendations were put forward:

*Concerning the legal registration of the IAHR:* Insertion in Article 1 of the phrase: “and legally registered in The Hague, The

Netherlands” and “non-profit”. It should read: “The International Association for the History of Religions (abbreviated from its English title, to IAHR), founded in September 1950 on the occasion of the VIIth International History of Religions Congress and legally registered in The Hague, The Netherlands, is a non-profit worldwide organization which has as its object the promotion of the academic study of the history of religions through the international collaboration of all scholars whose research has a bearing on the subject.”

The International Committee has recommended the following empowerment clause in case of the need for unforeseen changes during the legal registration: “In the event of legal advice requiring a different formulation without substantial import, the Executive Committee be empowered to effect the required adjustment.”

Prof. Pye explained the importance of legal registration and said that it was a nice symbolic gesture to register in The Netherlands where the IAHR was originally founded. He also said that the IAHR cannot be registered unless this change were incorporated into the constitution.

The recommended change was unanimously adopted.

*Composition of the International Committee:* Change in article 4.b.i. The phrase “except that there shall not be more than two representatives from any one country” should be dropped. Prof. Pye explained that the phrase was widely considered to be too restrictive.

The recommended change was unanimously adopted.

*Distribution of portfolios in the Executive Committee:* Change in article 4.c first sentence. The sentence should read: “The Executive Committee is composed of a President, two Vice-Presidents, a General Secretary, a Deputy General Secretary, a Treasurer, a Deputy Treasurer, a Membership Secretary, a Publications Officer, an Internet Officer and two members without portfolio.” Prof. Pye explained that this change was intended to moved the emphasis of committee membership from representation to function. The Executive Committee had never been a representational body even though efforts have always been made to seek geographical and, more recently, gender balance. The International Committee is the only truly representational body of the IAHR.

The recommended change was unanimously adopted.

*Terms of office:* Change in article 4.c concerning terms of office. The sentence should read: “The members of the Executive Committee shall hold office for one quinquennial term each and be subject to re-election, but not more than two-thirds of the Committee shall be carried on from one term to the next. No one member shall serve in the same office more than two terms and no one member shall serve for a total of more than four terms with or without intervening periods.” Prof. Pye explained that there is a need for continuity and flow in such a large organization as the IAHR, but that seeing the same old faces on the Executive Committee for decades is not necessarily a strength. It was for this reason that, after a period as Deputy General Secretary, two terms as General Secretary and one term as President, he had consciously decided not to be a candidate again, although theoretically eligible. The adjustment proposed to this article was intended to restrict the total number of years in committee to a maximum of 20.

The recommended change was unanimously adopted.

Prof. Pye explained further that most of these changes would involve modifying the “Rules of Procedure” and “Nomination Procedure” accordingly, and that such changes would be clearly announced in the General Secretary’s next report. One of the members inquired about the change in the rules of procedure, Rule 16.g, and asked why the declaration “elected unopposed” was changed from “shall be” to “may be”. Prof. Pye explained that it had been wished by some members that candidates for positions such as the Presidency and the Vice-Presidencies should be put to a yes/no vote, even if the positions were not contested. Prof. Geertz asked what the constitutional consequences would be if a candidate received less than 50% of the vote. Prof. Sweet said that it would just be a matter of referendum, as in Canada. Prof. Pye said that referenda may be allowed in Canada, but were not normal procedure for instance in Germany. Prof. Snoek said that in the event of a failure to elect, the incumbent president could be declared “remaining in office until his/her successor is duly elected”. Prof. Pye replied that this is not provided for in the IAHR constitution. The mode of working in the IAHR does definitely require a satisfactory transition at the time of the quinquennial world congress.

Prof. Despland said that the current procedure is quite sufficient. The Nominating Committee submits nominations which are in line with the constraints mentioned in the constitution and the rules of procedure. This list of candidates is announced in such good time that the members of the International Committee have plenty of time to propose alternative nominations. This procedure is fair, and it allows avenues for opposing candidacies. He concluded that there is no need for last minute referenda. Prof. Pye thanked Prof. Despland for his clear and correct description of the nominating process.

Prof. Jensen recommended that the wording in Rule 16.g. be returned to the original: "shall be". Prof. Pye said that if the General Assembly in its democracy wishes to rescind the rule, then a vote would have to be taken to send it back to the International Committee. Prof. Beck concurred that the General Assembly could only recommend that the rule be changed.

Prof. Pye asked the Assembly if it wished to recommend to the International Committee to change Rule 16.g back to its original formulation. Prof. Jensen said that this was what he was proposing, on the grounds that it is a perfectly clear democratic procedure.

The motion was there formulated as follows and seconded: "The General Assembly of the IAHR in its meeting in Durban, South Africa, August 12, 2000 emphatically recommends to the International Committee that Rule 16.g of the "Rules of Procedure for the International Association for the History of Religions" should read as follows: "Those whose candidacy is unopposed shall be declared "elected unopposed". All others are elected by secret ballot." On being put to a vote, the recommendation was unanimously approved.

## *7. Matters for Announcement*

### *7.a. Decisions by the International Committee*

Prof. Geertz announced that the Rules and Regulations had been finally adopted by the International Committee.

He reported further that the International Committee recommended establishing a committee with the sole purpose of developing fund-raising strategies and developing structural innovation in terms of IAHR congresses and conferences. He said

that it was the hope of the International Committee that as many of the members as possible get involved in this process.

Prof. Geertz moved to the next matter of report concerning the appointment of working groups to establish regional IAHR affiliates in Asia (for instance Central Asia, Southeast Asia and East Asia). He mentioned that Prof. Araki was working on plans for an Asian-Pacific Regional Association and that Prof. Lochan was working on developing a South Asian Association which would cover Bangladesh, Pakistan and Sri Lanka.

Prof. Geertz said that the last matter of report was the question of representation raised by the Australian Association as one of their main complaints. He said that he had asked for advice from the International Committee on how the IAHR could improve representation and the conclusion was that the members should continue to reflect, discuss, and deliberate on the matter.

Prof. Geertz said that he would discuss with the in-coming Executive Committee ways and means to develop a division of labor.

The last matter of report concerned the new procedural rules for nominating Honorary Life Members of the IAHR. And he ended by saying that the International Committee had designated Prof. Michael Pye and Prof. Yolotl González Torres as Honorary Life Members. The Assembly responded with applause and the General Secretary thanked them for acclaiming this decision. He also thanked Prof. Pye and Prof. González for their many years of service in the IAHR.

#### *7.b. General Announcements*

Prof. Pye said that the two new Executive Editors of *Numen* were now in place, Prof. Michel Despland and Prof. Einar Thomassen. He also said that Dr. Brigitte Luchesi had been appointed Reviews Editor. Finally, he announced that Prof. Wouter Hanegraaff had been appointed editor of *Numen Book Series*. He thanked the out-going editors of *Numen* for their excellent work and for holding the *Numen* flagship high when there are so many competing journals on the market. The Assembly applauded.

Prof. Pye announced that the proceedings of the Mexico Congress are in hand and were being edited by himself and Prof. González. He congratulated the editors of the adjunct proceedings for their publications. He said that he and Pratap Kumar would edit the

Durban proceedings consisting among other things of the plenary addresses. He said that there would probably be spin-off volumes from the Durban congress as well. He showed the Harare conference proceedings and said that this represented the signal event that set IAHR activities moving in Africa. The Durban congress was the crowning achievement of a great deal of effort by a large number of dedicated individuals, and he thanked them for their efforts.

Prof. Bocking asked about the CD-publication of the Mexico papers that Prof. Masferrer Kan had announced some years ago, and whether this was supported by the Executive Committee. Prof. Pye said that there had been some difficulties in communication on this matter, but that if the Executive Committee became involved, this would be clearly announced.

The next point of announcement concerned the next congress. Prof. Pye said that the Mexico congress was splendid and that the Durban congress was also splendid. The next congress would be in Tokyo probably during August 2005. Prof. Araki said that the first chair in the study of religion in Japan was in 1905, and thus they would be celebrating its centennial with the congress. It would also be the 75<sup>th</sup> anniversary of the Japanese Association. He said that the Association invited the IAHR several years ago to come to Japan. Many Japanese have attended the Durban congress, about 30 in all, in order to be prepared for the congress in 2005. The Assembly then applauded.

Prof. Kanai from the University of Tokyo said that there was some anxiety and a lot of work needed to be done. He promised, however, that they would do their best. Prof. Araki said that August was the peak season for airfares and that there might be a need to change the time or location of the congress in Japan. He appealed to everyone to come in 2005.

Prof. Pye expressed his thanks to the Japanese Association.

#### *8. Report on the Election of the In-coming Executive Committee*

Prof. Pye reported that, in accordance with the rules, the International Committee had elected a new Executive Committee for the years 2000-2005. The election had occurred in two rounds. Since the nominated candidates for the officer positions had not been contested, they were elected "unopposed" without ballot. The following were elected to the offices indicated:

President:	Prof. Peter Antes
Vice-President (two positions):	Prof. Rosalind I. J. Hackett
	Prof. Montserrat Abumalham Mas
General Secretary:	Prof. Armin W. Geertz
Deputy General Secretary:	Prof. Gerrie ter Haar
Treasurer:	Prof. Gary Lease

Their election was acclaimed by applause.

Prof. Pye reported that there had been ten nominations for the six further positions as members-at-large and that a secret ballot had therefore been conducted. The candidates' names and the number of votes cast were as follows:

- (40) Prof. Mary N. Getui
- (36) Prof. Ingvild Sælid Gilhus
- (25) Prof. Halina Grzymała-Moszczyńska
- (17) Prof. Elio Masferrer Kan
- (30) Prof. Paul Morris
- (29) Prof. Jacob K. Olupona
- (25) Dr. Dalibor Papoušek
- (18) Prof. Kameshwar Prasad Singh
- (39) Prof. Akio Tsukimoto
- (37) Prof. Alef Theria Wasim

Prof. Pye first thanked the losers of the election for their participation and praised them for the high number of votes that they had achieved. He noted that their readiness to be candidates had helped to maintain the democratic system of the IAHR.

He then reported that Prof. Mary N. Getui, Prof. Ingvild Sælid Gilhus, Prof. Paul Morris, Prof. Jacob K. Olupona, Prof. Akio Tsukimoto, and Prof. Alef Theria Wasim were elected as members-at-large.

Their election was acclaimed by applause.

Prof. Pye thanked Prof. Trompf and Prof. Lochan for assisting in the procedure and for counting the ballots. He thanked the outgoing Executive Committee members for their services, and he

extended his congratulations to the in-coming Executive Committee members.

The Assembly applauded.

#### *9. Public Transfer of Office to the In-coming Executive Committee*

The out-going Executive Committee members left the stage and the in-coming Executive Committee members took their seats on the stage thereby signifying the transfer of office.

Prof. Peter Antes presided over the rest of the meeting.

#### *10. Brief Statement by the In-coming President*

Prof. Antes thanked each of the out-going Executive Committee members by name. Then he congratulated the in-coming members of the Executive Committee. He also congratulated the two new Honorary Life Members. He extended special thanks to Prof. Pye for his enormous efforts during 20 years as an officer of the Executive Committee. He said that Prof. Pye was a key figure in making the IAHR an international and global organization. The number of affiliates has risen on a world-wide scale. He said that without the efforts of some key people, such a world-wide organization would run the risk of dying out.

Prof. Antes said that when looking at a photograph of the participants of the 1950 foundational meeting of the IAHR, he noticed that they all looked alike. A similar picture of this wonderful congress would show that the faces of the IAHR have changed. The IAHR has become multicultural. It is a movement around the world: Mexico, Durban, and now Japan. With such cultural diversity, the problem of language becomes most important. There is, on the one hand, a need to understand each other and, on the other hand, a need to ensure diversity. He said that the members should feel free to use their own languages even if we don't understand each other, and that we must try our best to communicate. Prof. Antes then addressed the Assembly in French, Spanish, Italian, and German.

The challenges of the future will be to preserve a balance between the global and the local, to ensure the policies of gender balance, and to encourage the younger generation to participate in the activities of the IAHR and in its organization. Tradition lives, he said, only as long as the next generation carries on. The university, he claimed, is a global institution and he encouraged scholars young



and old to carry on the academic traditions wherever they may be in the world.

Prof. Antes expressed his optimism and asked the Assembly to tell the whole world that we will be meeting in Japan in 2005. The Assembly applauded.

#### *11. Brief Statement by the In-coming General Secretary*

Prof. Geertz said that he would concentrate on developing a Five Year Plan which would consist of a comprehensive plan addressing the weaknesses of the organization. He would like to encourage more regional activities in areas that need support as well as the establishment of more national affiliates. He hoped that the affiliates would help build up committees to develop such goals as well as to develop the congress structure and funding strategies. He said that the IAHR needed more income: paid subscriptions, a growing Endowment Fund, and workable funding strategies. He also hoped that the Executive Committee would be able to develop a comprehensive publication policy involving *Numen*, the *Numen Book Series*, and the *Science of Religion, Abstracts and Index of Articles*, as well as IAHR proceedings. He also expressed the desire to improve services by up-dating the website regularly, developing an interactive membership databank, more frequent bulletins and/or e-mail services, and, if possible, a subscription package. He concluded his statement by thanking the out-going Executive Committee for excellent teamwork and a special thanks to Prof. Pye for his guidance. He concluded by saying that he was fully confident that the in-coming Executive Committee would prove to be just as excellent a team.

#### *12. Suggestions from the General Assembly to the In-coming Executive Committee*

Prof. Antes asked if there were any suggestions or matters that the Assembly would like to give to the in-coming Executive Committee. Prof. Bocking said that he would encourage the increasing use of the internet in maintaining communications between the IAHR and its affiliates.

Prof. Paden said that in some educational institutions in the U.S., there was a growing interest in outside groups and in

improving educational programs internationally. He suggested that IAHR affiliates make use of this growing goodwill.

Prof. Oraon extended on behalf of the Indian Association thanks to the out-going and congratulations to the in-coming Executive Committees.

### *13. Any Other Business*

Prof. Wamue thanked the Assembly for its recognition and acceptance of the EAASR in the IAHR. She also thanked the out-going Executive Committee for making it possible for Kenyans to travel to South Africa and attend the congress.

Prof. Antes thanked everyone and closed the formal meeting.

After a 15 minute break, Prof. Antes and the officers of the various congress committees thanked those who worked so hard to make Durban 2000 a success. Thanks were extended to the Congress Presidents, Prof. G. C. Oosthuizen, Prof. Thillay Naidoo, and Prof. S. S. Nadvi. Special thanks were also extended to Congress Director, Prof. Pratap Kumar, to the Programme Chair, Prof. Rosalind I. J. Hackett, and to conference organizer Velia Del Mei. Thanks were extended to the Holiday Inn Durban Elangeni hotel and its staff for their excellent service. And gratitude was extended to the foundations, associations, and private individuals who helped bring deserving scholars to this congress. Best wishes were extended to Prof. ter Haar and Prof. Tsukimoto who will be key persons in developing the next world congress in Tokyo 2005.

Prof. Antes then declared the XVIII<sup>th</sup> Quinquennial World Congress of the International Association for the History of Religions, Durban, South Africa officially closed.

*(Minutes by Armin W. Geertz)*