

# Newslink

## State Notes

### From the A.C.T.

#### Course Development

A new advanced year unit offered in 1988 in the Faculty of Asian Studies at the A.N.U. is *Islam in Asia*. (See section on Courses and Curricula p. 51 for details).

#### Visiting Scholars

Professor Charles Adams, formerly Director, Institute of Islamic Studies, McGill University, Montreal. Specialist on the Islam of the Indian sub-continent. May-August 1988.

Professor Richard Frank, Catholic University of America. Specialist in Islamic Philosophy. June-July 1988. Lectures to be arranged.

Professor Adams is giving two major lectures. A University House Lecture: Twelver Shi'ism — The Radicalisation of a Religious Tradition, and the Basham Memorial Lecture: The Role of the Naqshbandi Saints in the Pakistan Movement.

#### Staff movements

Dr. Virginia Matheson is on fieldwork in Patani studying the Islamic community under Thai rule.

Tony Johns made a 5-week visit to the State Islamic Education Institute of Syarif Hidayat Jati at Jakarta to lecture on the Islamic Tradition in Indonesia (23 January - 27 February) and will participate in a New Zealand Foreign Affairs Conference at Otago University with a paper on Islam in the ASEAN countries (circa 15 May). He will also be spending a semester (January - April 1989) as visiting professor in the Faculty of Arts and Science at the University of Toronto. He will teach a Graduate Seminar in the Department of

Middle Eastern and Islamic Studies, and an undergraduate course in the Department of Religion.

— Tony Johns  
Australian National University

### From New South Wales

#### Department of Religious Studies, University of Sydney

New members of the Religious Studies Department include Dr. Rachael Kohn and Tony Swain. Dr. Garry Trompf is teaching at Santa Barbara (U.C.) for three months. Professor Wren-Lewis is an occasional teacher. Dr. Arvind Sharma is on leave in 1988 and teaching at The Faculty of Religious Studies, Magill University, Montreal (PQ Canada H3A 2A7).

#### Visiting Speakers

Distinguished scholar, Professor Shmaryahu Talmon (J.L. Magnes Professor in the Department of Bible Studies at Hebrew University) will be visiting the University of Sydney in September, 1988, for one or more guest lectures. His wife, Dr. Penina Talmon-Morag, supervisor of the Institute of Contemporary Jewry's sociology programme, is also scheduled to give a lecture at the University.

1988 speakers in the Religious Studies Department are:

May 5th, 1988: Dr. S. Gopalan, University of Sy Singapore, "Hinduism in Modern Indian Society"

Sept., 1988: Prof. J.R. Hinnells, University of Manchester, "Zoroastrianism"

Sept., 1988: Dr. Eileen Barker, London School of Economics, (topic to be announced).

### Conference and Seminars

The 50th Anniversary of the Divinity School at the University of Sydney was celebrated in March 1988 with a conference on the theme 'Children of a Hard God — the Australian Religious Experience'. Symposia and papers were given on the following topics:

God and Australian Society — census, surveys and sociology of religion

Interpreting Australia — after Manning Clark

Adam and Eve in Australia — a literary perspective

Aboriginal Approaches to Australian Religious Experience

The Society for Early Christianity held a seminar on *Books They Left Out, Apocryphal Gospels and related literature from the first and second centuries* on 15th and 16th April 1988 at Macquarie University.

The S.E.C. is also sponsoring a research seminar featuring Professor Michael Stone (Hebrew University, Jerusalem) 28th and 29th July 1988. Other distinguished visitors include Dr. Stephen Mitchell (Swansea) and Professor Lewis A. Foster (Cincinnati).

### Course Developments

The Guild Centre for non-government education in N.S.W. Colleges of Advanced Education is planning a new course in Biblical Studies to add to their offering of four courses in (Comparative) Religion Studies, and courses in Judaic Studies which are part of the curriculum-elective component of the Bachelor of Education.

The University of Sydney now offers combined undergraduate degrees in Arts and Divinity. The degree in Divinity was previously available only to graduates.

— Rachael Kohn  
Penny McKibbin

## From Queensland

### Student Affairs

The University of Queensland continues to have a strong post-graduate programme. Currently, there are 15 Ph.D., 7 M.A. and 19 M.Litt. Stud. enrolments.

Majella Franzmann returned to full-time study and tutoring at the University of Queensland in April, 1987, after spending a research year (DAAD scholarship) at the University of Tübingen, West Germany, under the supervision of Prof. Martin Hengel. Majella is currently researching a Ph.D. thesis on the form and imagery of the Odes of Solomon.

### Visiting Scholars

Dr. Julie Howell of Griffith University spent part of her Study Leave at the University of Queensland during the second semester 1987.

### Public Lectures and Departmental Seminars

The University of Queensland conducts a series of post-graduate seminars each year for post-graduate students and academic staff. These seminars are advertised in the University News and frequently attract visitors from other academic departments. The seminars offered this year were:

- Peter Harrison, "The Cambridge Platonists and Other Religions"
- Peter Nelson, "The Psychology of Mystical and Related States"
- Trevor Jordon, "Structuralism and the Study of Religion"
- Edgar W. Conrad, "Intention, Convention and the Unity of the Book of Isaiah"
- Rod Bucknell, "Comparison of Lists as a Technique in the Interpretation of Buddhist Doctrine"
- Julie Howell, "A Classification System for Ecstatics and Ecstatic States"

Philip Almond was invited to give a plenary lecture at a colloquium held at

The University of Exeter (2nd to 4th September 1987) to mark the fiftieth anniversary of Otto's death and the seventieth anniversary of the publication of *The Idea of the Holy*. The lecture was entitled, "Rudolph Otto and Buddhism."

Ian Gillman has been appointed to give the second public lecture series mounted by the Melbourne College of Divinity in Melbourne on June 12 and 19, 1988. The series will focus on religious dimensions of Australian life throughout the last 200 years. He has also been appointed as 1988 Fr. Arnott Lecturer to the Anglican Diocese of Brisbane. The lecture will be given in Brisbane in August, 1988.

### Staff Movements

Frank Andersen has obtained a joint appointment and will spend one semester at the University of Queensland and one semester at Berkeley, California each year.

Frank Andersen was honoured with the publication of a Festschrift entitled, *Perspectives on Language and Text: Essays and Poems in Honour of Francis I. Andersen's Sixtieth Birthday*. The book edited by Edgar W. Conrad and Ted Newing and published by Eisenbrauns is 442 pages in length. Containing articles and poems from 37 international scholars, it is divided into five sections (Semitics, Statistics and Linguistics, The Hebrew Bible, The Greek Bible and Religion). The book is available at the University of Queensland Book Shop.

Rod Bucknell has recently received his Ph.D. from the Department of Japanese and Chinese at the University of Queensland. He has taken up a lectureship in which he will spend half of his time in the Department of Studies in Religion and half of his time in the Department of Japanese and Chinese. This summer Rod has been on an overseas study programme spending his time in China and Thailand.

Edgar W. Conrad has continued to represent the University of Queensland on the Subject Advisory Committee for the

Study of Religion for the Board of Secondary Schools.

Ian Gillman has returned from a study leave spent in England, West Germany, Canada and the United States. The Study Leave has advanced the project in which he is working with Han-Joachim Klimkeit of the University of Bonn, West Germany. The project is a "History of Christianity in Asia before da Gama."

Ian Gillman has completed the Bicentennial Guide to Major Faiths and Denominations in Australia for the Bicentennial Committee. The book, entitled, *Many Faiths, One Nation* is published by Collins Australia and will be available in Jan.-Feb., 1988. Thirty-two major groups and 12 minor ones are covered in the book which will be over 400 pages including illustrations. The recommended retail price is \$19.95.

Richard Hutch has continued to hold his appointment as sub-dean for the Faculty of Arts at the University of Queensland.

Ross Reat is on leave in Semester 1, 1988, working on a book on the history of Buddhism. Michael Lattke will be on leave in Semester 2.

### Research Projects

All members of the department of Studies in Religion at the University of Queensland are working on research projects that are intended to eventuate in a book. Some of the projects are:

Philip Almond is completing work on the Victorian construction of Islam which is a companion piece to his work on Victorian Buddhism to be published by Cambridge University Press.

Edgar W. Conrad is currently engaged in a project entitled, "On Reading the Book of Isaiah." The research utilizing reader response theory, especially that of Stanley Fish, is a study of the way communities construct the book of Isaiah as sacred text.

Ian Gillman is working on the compilation and publication of a volume

of primary source material on the history of religion in Australia.

Notes and news from other tertiary institutions in Queensland will be included in future *REVIEWS*.

— *Edgar W. Conrad*  
*University of Queensland*

## From South Australia

### Public Lectures

In 1987, the Religion Studies faculty of the South Australian College of Advanced Education sponsored a series of public lectures under the general title "Religion and Culture". The three lectures, all well-attended, were as follows:

- "Jesus and the World of Judaism" (August 8) by Professor Philip Alexander, Head of the Department of Middle Eastern Studies of the University of Manchester.
- "Poverty and Christian Theology in India" (September 20) by Dr Norman Habel.
- "One Person's Myth" (October 25) by Michael O'Donoghue.

### Staff Movements

In 1987, Michael O'Donoghue, Lecturer in Religion at SACAE, offered WEA courses on Ancient Egyptian Religion. As a result, 200 people wanted to make bookings to go to Egypt!! Michael took two groups, Robert Crotty one, and still other leaders helped out between October 1987 and January 1988.

For later this year 52 more people have signed up for the tour, ready to climb around and through the surviving splendours of ancient temples and tombs for a glimpse of that central aspect of Ancient Egyptian life: religion.

Michael O'Donoghue will take study leave in London from July 1988. His focus

will be on Ancient Egyptian Religion and Sociology of Religion. He will also be looking at Master's degrees in Religious Education, in particular the programs at King's College and at the Institute of Education at the University of London.

Norman Habel (Principal Lecturer, Religion Studies, SACAE), completed a three-year stint (1984-87) as Principal of Kodai Kanal School, Kodaikanal, Tamil Nadu, India. While in India, Norman gave a paper on "The Social Background of the Book of Proverbs" at an Indian Association for Biblical Studies Conference in Madras. On returning to Australia he broadcast a program on "Christian Theology in India" for the ABC. And we note that good reviews are coming through on Norman's book on Job.

Robert Crotty, (Senior Lecturer, SACAE: Salisbury) spent time looking at the results of archeological work in Jerusalem — on his way back from Egypt! Robert leaves Australia again on May 20 to spend three months as a Visiting Scholar at Oxford.

Dr. Ajoy Lahiri (SACAE: Salisbury) attended the Western Conference of American Studies, Bark City, Utah, where he chaired a panel on Secularization in Early Modern India and read the lead paper on "Rammohan Roy and the Process of Secularization in Early Modern Bengal". Ajoy also attended the Seventh Conference of the Australian Asian Association (South Asian Studies Association) and delivered a paper on "Iswarchandra and the Process of Secularization in Early Modern Bengal".

Dr Evan Zuesse (SACAE: Underdale) attended a conference in Nairobi under the auspices of The Council for World Religions. The theme was "African Traditional Religions and the Problems of Modernization" and Evan's paper dealt with "Persistence and Transmutation in African Traditional Religions". Dr Zuesse also delivered the keynote address to the Inaugural Conference of the Australian

Association for Jewish Studies (August 1987) on "Motivations of the Early Founders of Jewish Studies".

Penny McKibbin's energies have been directed to the continuing work of the AASR Women's Caucus, the editing of the A.R.S. Review, and together with Shirley Chappel, the expansion of Asian Studies as a visible presence in the S.A.C.A.E. Penny gave a paper entitled "Disputing the Sacred — Feminism and Religion" to the Research Centre in Women's Studies at the University of Adelaide in 1987, and coordinated the section Feminist Perspectives on Religion at the 1987 AASR Conference. Present research interests include more work on the appropriation of Hindu goddess mythology and iconography by Western feminists, and preparation for early 1990 study leave for which a study/work project with an Indian rural women's action group at Sevapuri in Uttar Pradesh is planned.

Margaret O'Toole is acting as facilitator to the South Australian Catholic Primary Principals' Association at four development days to be held during 1988. The sessions focus on the contemporary Principal's task in the present cultural and multicultural society of South Australia.

#### Awards

In February 1988, Marie Crotty was awarded the M.Ed. degree from the University of Adelaide for her thesis titled "Gender Transmission in Religious Education Curricula". Marie's work is a comparative study, from a feminist critical perspective, of two Religious Education curricula in Australia: the Victorian Joint Board of Christian Education Curriculum for youth (12-14 years) and the South Australian Religious Education curriculum for years 8 and 9.

— Victor Hayes  
South Australian College of Advanced  
Education: Sturt Campus

## From Tasmania

The University of Tasmania is the only tertiary institution to offer courses in Religious Studies. These are available at second-year level only and are administered by a Board of Studies chaired by Dr. Michael Bennett. Dr. R.G. Ely, Dr. Asim Roy, Dr. K.S. Liew and Dr. Michael Bennett (History), Dr. John Davidson (Psychology) and Dr. Gary Earthope (Sociology) teach in the program. Professor Joske (Philosophy) also teaches a course examining religious beliefs from a non-theistic point of view.

The second-year program in 1987 consisted of two half-year courses in *History of Christianity* and *Sociology of Religion*, a two-term course in *Introduction to Religions of the World* and one term in *Psychology of Religion*.

Religious Studies courses for secondary schools in Tasmania are currently under review. At present there are three syllabuses. The first is a confessionally oriented program for years 7-10 taught only in independent schools. The second program for years 7-10, called the Alternative Syllabus, has been taught in only one school in the past fifteen years. Its aim is "to increase students' understanding of religion in general and of specific religions" and "the course need involve no positive religious assumptions or conclusions on the part of either student or teacher".

The third syllabus is the Higher School Certificate program and is similar to the Alternative Syllabus. It is taught in both state and independent schools in years 11 and 12 and much enjoyed by students and teachers. Recently, a number of confessionally oriented personal development courses developed in Christian denominational schools have been accepted by the Schools Board and given public accreditation. The political and educational implications of this have not yet been debated, and a state of flux continues as all secondary school syllabuses are reviewed in the light of an Education

Department policy document entitled  
"Secondary Education the Future".

— John Davidson  
University of Tasmania  
— Andrew Webber  
The Hobart College, Mount Nelson

## From Victoria

### Religious Studies at La Trobe University

Religious Studies have been taught at La Trobe University since the early 1970s, beginning with a single interdisciplinary unit and developing into a full Area of Studies in which students could major, take honours and post-graduate degrees. Now, for two years, Religious Studies has been a Division i.e. a nascent department. However, the emphasis on interdisciplinary approaches has been retained as far as possible. Subjects taught by members of the departments of History, Philosophy and Sociology in addition to those taught directly by the Division are credited towards the major, and staff from many disciplines participate in the Division's seminars, supervise postgraduate students, and are encouraged to engage with research and other activities of the Division.

Currently the Division has four full-time staff members (John Painter — chairperson, Greg Bailey, Joe Hoffmann and Anne Gardner) and two with joint appointments (Paul Rule with History, and Chris Bartley with Philosophy).

In 1988, undergraduate enrolments in the Division have risen by nearly 30%, including 8 honours/MA Prelims, and there are 15 postgraduate. It would appear that the new utilitarianism has not daunted potential students. La Trobe University has the only full programme in Religious Studies in Melbourne. Deakin University in Geelong has a Religious Studies programme concentrating on 'distance education'; and some Religious Studies

style courses are offered in theological colleges in addition to more traditional theology subjects. The La Trobe Division of Religious Studies has working relations with these as well as with the Department of Middle Eastern Studies at Melbourne University.

The course offerings now cover the full range of religious traditions with the exception of Islam (a Melbourne University specialty), and all major disciplines. Recently, courses in Sanskrit, Hellenistic Greek and Hebrew have been created. The result is that students may concentrate on a major tradition (e.g. Christianity, Judaism; Indian or Chinese religions; Aboriginal or Melanesian religions) within a variety of disciplinary approaches (textual, historical, anthropological, philosophical, sociological, psychological): or may focus on one discipline, such as sociology, studying cognate topics within the various traditions. Some courses are constructed and taught on an explicitly interdisciplinary basis e.g. a new subject, offered in 1987 for the first time, on religion and contemporary society.

Undergraduate courses offered at present include: *First Year*: Aboriginal and Asian Religions; or Ancient Near Eastern Religions; Ancient (Hellenistic) Greek I; Sanskrit I. *Later Years*: (most subjects may be taken at either 2nd or 3rd year levels; some are semester, some full year; many are offered alternate years only) Ancient (Hellenistic) Greek II; Sanskrit II and III; Ancient Israel; Buddhism in India and South-East Asia; Christianity in the Roman Empire; Contemporary Christian Thought; Early Judaism; Reading Hebrew (Biblical) Religious Texts; Aboriginal Religion; Jesus and Christian Beginnings; Religions of China; Religion and Society; Hinduism; Women in Religion; Aztecs of Mexico; Literature and Religious Belief; Early Christian Tradition in (the art of) East and West; Church, Religion and Community in 18th Century England; Confucian Thought; History of Buddhist Philosophy; Traditional Melanesian Society and Religion; Indian Philosophy;

Philosophy of Religion; Religion and Community; Pacific History; Reformation in the 16th Century; Ecstasy, Power and Ritual; Mysticism, Rationality and Experience; Philosophy of Love and Hate; Anthropology of Religion; (the Art of) Early Christian and Mediaeval Rome; Religion in Australia; Jung. *Honours*: Methodology and Special Studies.

### Faculty

The research interests of members of the Division are as follows:

Dr. Greg Bailey: Indian religions, *The Mythology of Brahma* (OUP, 1983). Currently working on an annotated translation of the *Ganesa Purana*, an analysis of the *purana* genre and of the prevailing 'discourse' on Hinduism.

Dr. Chris Bartley: Indian philosophy and religion. Research interests in South Asian Sri Vaisnavism and the Saiva Tantric traditions of mediaeval Kashmir.

Dr. Anne Gardner: Old Testament and Early Judaism. *Politics and Theodicy in the Maccabaeon Crisis*, to appear shortly.

Dr. R. Joe Hoffmann: (arrived January 1988) Patristic studies, especially Christian thought 2nd to 4th centuries, Irenaeus and Tertullian. *Marcion on the Restitution of Christianity* (Scholars Press 1984); *Celsus on the True Doctrine* (OUP 1987); ed., *Ethics in Conflict: Biblical and Secular Views of Morality* (Prometheus Books 1988).

Dr. John Painter: New Testament, Christian life and thought. *John: Witness and Theologian* (3rd ed. 1986), *Theology and Hermeneutics* (Stafford Academic Press 1987).

Dr. Paul Rule: Chinese thought and religion; aboriginal religions; modern Catholicism. *K'ung-tzu or Confucius* (Allen and Unwin Australia 1986). Currently working on *Moses or China?*

Other La Trobe University staff members associated with the division include: Dr. Robert Young (Philosophy of Religion); Dr. C. Behan McCullagh (Philosophy of Religion); Dr. Rowan Ireland (Sociology of Religion, especially Latin America); Dr. Ken Dempsey

(Sociology of Religion, especially Australian); Dr. Tom Fisher (Confucianism); Mr. Zahiruddin Ahmad (Buddhism and Tibetan Religion); Dr. Chris Watson (Literature and Religion); Dr. Joan Barclay-Lloyd (Early Christian Art); Dr. Walter Phillips (Reformation and Australian Religious History); Mrs. Inga Clendinnen (Aztec Religion); Dr. June Phillip (18th Century religious history); Dr. Michele Stephen (Melanesian Religion); Dr. Moshe Kroy (mysticism); Dr. E.D. Lewis (Anthropology of Religion).

The La Trobe University School of education has this year initiated an option in Religious Education method for Dip. Ed. students. As yet Religious Studies are not taught in an integrated fashion in the state school system in Victoria, but serious advances have been made towards this. H.S.C. Biblical Studies is now taught in at least one state high school. Other Religious Studies courses are approved for the Higher School Certificate and more are being planned within the new Victorian Certificate of Education structures. Members of the Division have been involved with curriculum development exercises relating to Religious Studies within the general Victorian government policy of encouraging community based courses, multiculturalism and 'values' education. The existence of the Division is a refutation of the common objections to Religious Studies in the government school system that: a. there are not teachers trained in the field; and b. Religious studies necessarily means denominational religious instruction.

A.A.S.R. has, of course, many members in Victoria and at the Melbourne conference in 1987, it was decided to establish a Victorian branch of A.A.S.R. Its main function will be to inform members in Victoria of events of interest, and on occasions to sponsor seminars etc. by visitors or local speakers. In November 1987 Gilles Quispel spoke on gnosticism to an A.A.S.R. audience.

News from Deakin University and other centres in Victoria will be included in future issues of the *REVIEW*.

— *Paul Rule*  
*La Trobe University*

## From Western Australia

### The 1989 AASR Conference and Religious Studies in WA

In looking toward the AASR conference, which is planned for Perth in September 1989, it is also worth updating information on Religious Studies in WA. On the surface there is little to add to the news which reached the AASR Bulletin issues of February and November 1986. Since then there have been no changes in full time personnel at the tertiary institutions and no major new developments. However the times are changing and it is perhaps worth offering a perspective on how current developments have been affecting religious studies in this state. I expect that the mood here will resonate with experiences elsewhere and that for comparative reasons a comment on our local situation is thus relevant in itself, as well as providing some background to plans for the conference next year.

The new staff members in the Department of Religious Studies at the Claremont campus of the WACAE have been settling in happily, becoming established as valuable new members of the local community. Their programme remains the only clear presence of religious studies as such in WA. The major new development in the WACAE programme this year involves planning toward the offering of a coursework MA in Religious Studies, which will become available shortly.

At Curtin University of Technology there are no offerings on Religious Studies this year. Units in the anthropology of religion and on Southeast Asian religion are offered on a rotational pattern, but do not occur this year. There are no plans at

Curtin to develop in the Religious Studies area and the range of offerings, and of staff interest, have contracted substantially in comparison with the situation of ten years ago. At that point WAIT (as it was then) offered a graduate diploma option in comparative religion, which drew on units offered in Asian Studies and Social Sciences. What were then eight or ten separate units in the Religious Studies area have now shrunk to two.

At the University of WA the situation has been relatively static in the Religious Studies area. Separate course offerings in literature, history and anthropology touch on religious subjects but are not constructed as a programme in the area. Sadly we have to report the recent loss, through an untimely death, of Dr. Hugh Owen, of the History Department at UWA. Dr. Owen taught both Indian history and more recently a separate course on Islamic history and thus made a contribution to the study of religion in WA. It is likely that with his death the UWA course on Islam will lapse. The anthropology department continues to deal with religious issues but does not foreground religion prominently.

At Murdoch University there has also been moderate decline in the strength of religious studies. While the new School of Theology, which is to say the offerings of the Perth College of Divinity (reported in the AASR Bulletin of November 1986), has now been established for several years and its staff are remarkably active, interaction between Theology and other Murdoch programmes remains very limited. In the early eighties Murdoch planning committees seriously entertained the possibility of developing religious studies. At that point a significant group of students were using the flexibility of the Murdoch system to effectively construct their BA degrees with a religious studies focus (using courses offered by seven different staff members of other programmes who have a major interest in religious subjects). An introductory course on comparative religion was offered once and with success (in 1985). It was then

dropped despite student interest and essentially because other more senior staff had different priorities. At the moment there are still seven separate semester courses offered centrally focussing on religion, but there is no immediate prospect for Religious Studies as a programme.

The prospects for Religious Studies in the seventies seemed far more. I suspect, with these observations about religious studies in WA as a starting point, that in other states the times we live in have resulted in similar patterns of quiescence. The claim to dominance of pragmatic and essentially materialistic utilitarianism, epitomised now in the Dawkins strategies for higher education (but by no means confined to them), naturally leave little voice to our enterprise. Popular interest in religion has receded and students too have been deciding that careerist considerations should guide their study toward other areas.

But it remains no less evident in the classroom, at the "coal-face" of tertiary teaching, that there is both interest in and reason for continuing to draw attention to the issues of meaning, morality and multidimensionality which arise when "religion" is considered. Trying times they may be, as we ride no wave crest, but perhaps precisely for that reason our task becomes more critical to the society we serve. This context is, or at least should be, relevant to our planning both as an association and for specific conferences.

There have already been two preliminary meetings of AASR and ANZATS/ANZSTS members in Perth to discuss plans for the parallel conferences which will take place in Perth in September 1989. It has already been agreed that the two conferences will run concurrently and share in the use of college facilities adjacent to UWA, where sessions for both conferences will take place. A joint committee will deal with physical arrangements relevant to both groups; separate programme committees

will organize activities for each conference.

Dr. Ian Gardner, of the Department of Religious Studies at the WACAE, has agreed to chair the AASR programme committee and Ms. Cynthia Dixon, head of the same department, has said that their department will be able to coordinate correspondence relating to the conference. Within the next month there will be a meeting of WA members of AASR to form a committee and discuss directions for the conference.

We in the west are well aware of the difficulties of attending conferences across the continent. It is partly for this reason that we are concerned with planning early and also with aiming to construct a conference which offers some extra attractions. We will attempt to attract significant speakers from abroad, as the stimulus they provide is always an extra attraction when attending conferences. We will also especially aim to give coherence to the programme of papers from our national membership. At the same time, even at this early date, we want our national membership of colleagues to know that they will not be coming across to Perth simply to talk to each other, as they might more easily and regularly by staying where they are.

We will solicit a wide range of papers from local WA based students of religion — many of whom have been unable to attend AASR conferences in the past and thus may be unknown to our colleagues in "the East". There are some surprisingly rich resources hidden away in this corner of the continent and we will use the conference as an opportunity to draw them together, both for the sake of those who are here and because they will be of interest to our membership generally.

Beyond that, Dr. Paul Stange and Ms. Franci Williams, from the School of Humanities (yes, it has changed its name this year and is no longer "Human Communication") at Murdoch University (which still has that name!), will organize

a section of the programme aiming to draw in local religious/faith communities. The objective will be three-fold. First, this effort will be designed to facilitate greater contact between religious communities and religious studies in WA; secondly, it will mean that visitors from other parts of Australia can expect the opportunity to explore a variety of venues (such as New Norcia and the Theravada Buddhist monastery at Serpentine) and learn about local communities outside the conference as such; thirdly, it will automatically mean that the issue of connections between faith communities and religious studies will "float" as one theme within the interstices of the programme.

The WA organizing committees will aim to have some details clarified by the time of our conference this year, to facilitate your planning and in the hope that it

will ensure your interest. For our part as an organizing group, and notwithstanding the above, we are not losing sight of the stimulus your presence will provide for us and others in WA and we look forward to the conference with enthusiasm. We aim to use it to provide an intensive and interesting conference for the association and as an active stimulus to sometimes flagging interest in religious studies within our state. Thus we are offering WA not only incidentally as a venue for a national conference, but also as a context to be linked more fully to the national enterprise of religious studies.

— Paul Stange  
Asian Studies Programme  
School of Humanities  
Murdoch University

## The Sixth Biennial Conference of the New Zealand Association for the Study of Religions

21-25 August 1989

University of Waikato  
Hamilton, New Zealand

### First Call For Papers

All scholars interested in the study of religions are invited to submit proposals for topics of papers and seminars by 15 February 1989.

250 word resumés must be submitted by 15 May 1989.

Full details on registration fees, accomodation costs, and other business matters will be made available early in 1988.

### Proposals and Enquiries:

NZASR Conference Convenor  
Dr. Norman Simms  
English Department  
University of Waikato  
Hamilton, New Zealand

## Notes from New Zealand

edited from *The Yana* newsletter

### Course Developments

Course developments in Religious Studies include re-instatement of the honours program for 1988 at Victoria University, an external studies course in *Women and Religion* at Massey University as well as a course in *Recent Religions*. Canterbury University offered its first B.A. (Hons) program in 1987 and the University of Waikato a new course in *Judeo-Christian literature of the Formative Period*. In addition, N.Z. Religious Studies lecturers have taken part in experimental 90 second themes of interest in religions on commercial radio (Otago), India and Middle East lecture tours (Victoria), Continuing Education courses and radio programs (Canterbury), and staff and students exchange visits between Massey and Victoria Universities.

### Student Affairs

Student affairs are highlighted in the graduation of Victoria University's first Ph.D. (Bronwyn Elsmore); at least five more doctoral students are working on theses in N.Z. Universities as well as a number of M.A. students.

### Visiting Scholars

There were a number of these in N.Z. in 1987, including John Whittaker (Louisiana State University) and John Garrett (research on Christianity in the Pacific). Robert Ellwood (University of Southern California, L.A.) will visit in 1988, as will Professor Nissim Ezekiel (Bombay University) and Professor Moshe Goshen-Gottstein (Bar Ilan University).

Kapil Tiwari (Victoria), and Malcolm McLean (Otago) are at present on study leave; Albert Moore (Otago) and Paul Harrison (Canterbury) have recently returned from leave. Jim Thornton, 'who made a major contribution to the devel-

opment of Religious Studies at the University of Canterbury', retired at the end of 1987 and Jim Wilson (Canterbury) intends early retirement at the end of 1988. Chris van der Krogt has left Victoria University and begun a doctorate.

### Current Research Projects

In N.Z., these include work on Nigeria (Elizabeth Isichei — Victoria), religious debates in the 60s (Jim Veitch — Victoria), the history of the Presbyterian Church (Jim Veitch, Laurie Barber, Ian Breward, Allan Davidson and Peter Matheson), Ramakrishna and the Mother Goddess (Malcolm McLean), and new religions of Indian origin (Kapil Tiwari).

### Conference Announcement

The August 1987 *Conference of the NZASR* was very successful and attention is drawn to plans for the sixth biennial conference of the NZASR. The conference convenor is Dr Norman Simms, Department of English, University of Waikato, and the dates, 21-25 August 1989 at the University of Waikato, HAMILTON, N.Z.

*The Yana* ('a vehicle for Ferrying News and Views around Religious Studies Academics in N.Z.') is now edited by Colin Brown at the University of Canterbury and a suggested donation of \$2 for 1988's two issues would be welcome from those who wish to receive copies.

## Notes from Papua New Guinea

We are awaiting a P.N.G. editor, but in the interim we have news of John May, who has left the Melanesian Institute for Pastoral and Socio-economic Service to become Director of the Irish School of Ecumenics and Associate Professor at Trinity College, Dublin. John has written '...the School is maintained by the Catholic Church, the Church of Ireland, Methodist and Presbyterian Churches and

offers courses in Interchurch Dialogue, Interfaith Dialogue and Justice and Peace to MA level ...' His Institute colleagues wish him well in this new appointment.

Ennio Mantovani writes that Dr Mary MacDonal who recently completed her doctorate at the University of Chicago will visit The Melanesian Institute in June 1988.

— Penny McKibbin

## IAHR News

### International Association for the History of Religions XVI Congress Rome, 3rd-9th September 1990

#### First Circular

In accordance with the decisions taken by the XVth Congress of the International Association for the History of Religions (I.A.H.R.) at Sydney in August 1985, the XVIth International Congress will be held at Rome University "La Sapienza" from 3rd to 9th September 1990.

This will continue the tradition of earlier international Congresses of the History of Religions (at Paris in 1900, at Basle in 1904, Oxford 1908, Leyden 1912, Lund 1927, Brussels 1934, Amsterdam 1950; then, following the foundation of the I.A.H.R., at Rome in 1955, Tokyo 1958, Marburg 1960, Claremont (Calif.) 1965, Stockholm 1970, Lancaster 1975, Winnipeg 1980 and Sydney 1985).

The theme of the Congress will be: The notion of "religion" in comparative research.

The executive bodies of the I.A.H.R., the Italian Society for the History of Religions and the Organizing Committee appointed by the latter have pleasure in inviting all experts involved in the disci-

pline to the Congress. Rome, which hosted the VIIIth Congress of the I.A.H.R. in April 1955, is currently a centre particularly suited for debates on new instruments and new fields of study, which are at the same time faithful to the spirit and the traditions of the discipline.

#### Proceedings of the Congress

The official languages of the Congress will be: English, French, German and Italian.

The proceedings themselves will be divided into plenary sessions and a number of sections and panels. The plenary sessions will be reserved to inaugural speeches, to general reports - at the invitation of the Organizing Committee - mainly concerning the theme of the Congress, to reports on the work carried out by the sections and the panels, and to retrospection on the work of the Congress. The individual sections will concentrate on specific regional and cross-cultural topics within the framework of the central theme of the Congress. In addition, other freely chosen subjects of interest for the History of Religions will be dealt with within the sections. Panels will be organized for special purposes of current research, to accommodate, as far as possible, specific requests coming from groups of participants or affiliated bodies. The length of the gen-

eral reports will be 45 minutes and that of the section and panel communications will be 20 minutes.

### Sections of the Congress

The following sections of the Congress are envisaged:

Mesoamerica and Peru  
East Asia  
India and South Asia  
Iran and Central Asia  
Ancient Egypt  
Ancient Near East  
Greece and Rome, Hellenism  
Pre-Christian Europe  
Old Testament and Judaism  
Christianity  
Islam  
Buddhism  
Oral style cultures and folklore; Africa, America, Asia, Australia, Europe.  
The "new religions"  
Historical typology; phenomenology; anthropology, and their contribution to historical and comparative research in religion.\*

\*where "historical" is not limited to literate cultures, or coextensive with "philological", in the strict sense of the word, or with merely "descriptive".

### Panels

Possible themes include at this moment the following: "primal" religions and their place in the history of religions; cultures and religions (ethnic and founded); the universalistic religions; "religion" and theism; mystery religions; gnosticism; Buddhism and religions; methodology and epistemology in their relation to themes of the discipline and concrete examples.

### The theme of the Congress

Correctly understood, the theme of the Congress will not be dealt with speculatively or normatively, but on a positive and inductive basis, with reference to research being carried out on the various

cultural and religious areas and with particular attention to the varying notional and factual implications of the use of the term "religion". Far from being the object of mere terminological or "definitional" study, the term will be tested as an instrument and a problem for historical and comparative research, from its Latin origins down to Latin-speaking late Antiquity, Medieval and Modern Europe, with particular attention to the problems involved in the use of the term by European-trained scholars dealing with extra-European cultures as well as by scholars belonging to these and expressing themselves in European languages. Special attention will also be given to such partially alternative notions as "Law" and "Path" and to problems of notional continuity and discontinuity between pre-Christian and Christian, pre-Islamic and Islamic, pre-Buddhist and Buddhist use of "religious" terminology.

### Participation in the Congress

Participation in the Congress is open to anyone interested in the History of Religions and its auxiliary disciplines, whether members of the national groups affiliated to the I.A.H.R. or not. The registration fee for full membership in the Congress is \$80, which entitles the participant to take part in the Congress proceedings, in the receptions and the anticipated excursion, as well as to receive the pre-publications. Accompanying persons may also be registered on payment of \$60. Such accompanying persons will be entitled to take part in the Congress proceedings, the receptions and the excursion, but not to receive the pre-publications.

### Presentation of communications

Participants in the Congress who intend to present a communication in one of the planned sections should indicate its provisional title not later than May 15th 1988. A second circular will notify the deadline for the sending in of a 500-word summary of the communication.

### Registration and accommodation

The Congress Secretariat will assist participants in finding suitable accommodation (including meals), acting as intermediary between the individual congress participants and the tourist board responsible for the material organisation. The second circular will detail the procedures and rates for accommodation, as well as the price and details of participation in special congress events (artistic events, visits) not included in the registration fee.

### Address of the Secretariat

All communication relating to the Congress should be sent to the following address:

Dipartimento di studi storico-religiosi  
(XVI International Congress of the  
History of Religions)  
Facoltà di Lettere e Filosofia  
Università di Roma "La Sapienza"  
Piazzale Aldo Moro, 5  
ITALY I-00185 ROMA

— Prof. Dr. Ugo Bianchi  
*On behalf of the Italian Organizing  
Committee*

### From the IAHR Bulletin, February 1988

#### ICSR Conference

The next meeting of the "International Conference for the Sociology of Religion" (ICSR) will be held at Helsinki in 1989 (August 21-25). The following text is drawn from the ICSR Bulletin:

Helsinki will welcome us for the XXth Conference. We intend that it should both cause a stir and serve as a stimulus to new impulses in our discipline. To this end, James BECKFORD will produce a Trend report on the evolution of the sociology of religion (1945-1989) and Emile POULAT will appraise the contribution of the ICSR to the scientific discussion of religion

(1948-1988). With regard to the theme, this has been outlined by the local committee (president Nils G. HOLM), discussed by the GA and may now very provisionally be set out as follows:

Religion in the public sphere: individualization and politicization.

The general secretary of ICSR is Roland J. Campiche, University of Lausanne, Switzerland.

### Seminar on Esoteric Buddhism in Japan

A Two-Day Seminar to be held at the University of Aarhus, Denmark, mid-September 1988, under the auspices of The Seminar for Buddhist Studies Copenhagen and Aarhus.

&  
The Danish Association for the History of Religions (DAHR, affiliated to the IAHR)

At the above-named seminar we hope to cast some light on the position of Vajrayana Buddhism in Japan, a major Buddhist tradition which unfortunately has been relatively neglected in the West.

#### Program:

Day One: Introduction to the History and Philosophy of the Sino-Japanese Vajrayana (Ian Astley, Aarhus)

Day Two: Japanese Esoteric Buddhist Art (Roger Goepfer, Cologne), Esoteric Elements in Japanese Mountain Religion (Ian Reader, Hiraakata, Osaka)

Enquiries should be addressed to:

Ian Astley-Kristensen  
Seminar for Buddhist Studies  
(Copenhagen & Aarhus)  
c/o Kolby Hovedgade 8,  
Kolby  
DK-8791 Tranebjerg/Samsø

### **Traditional Cosmology Society**

The Traditional Cosmology Society was founded in Edinburgh, U.K., in 1984 for the international study of myth, religion and cosmology. It aims to provide a forum for discussion and to promote interdisciplinary exchange. Scholars from many disciplines contribute to its conferences, talks and publications: Religious Studies, Social Anthropology, History and Philosophy of Science, Hebrew, Sanskrit, Literature, Archaeology and other areas of study and research are all well represented.

Members receive annually a yearbook, *Cosmos*, and two issues of the newsletter, *Shadow*. The subscription year runs from the 1st of January, and the rates are: Individual £7.50; Joint (two members at the same address receiving only one copy of the publications) £10; Student (receiving only the newsletter) £3; Institutional £12. Overseas members should add £2 to these rates.

Please contact the Membership Secretary, Traditional Cosmology Society, School of Scottish Studies (University of Edinburgh), 27 George Square, Edinburgh, EH8 9LD, U.K.

### **Conference on Polytheistic Systems Edinburgh, Scotland**

**8th-13th August, 1988**

In August 1988 a wide-ranging programme of papers and forums on the broad theme of Polytheistic Systems will be presented at Pollock Hall, University of Edinburgh during the summer conference of the Traditional Cosmology Society. A number of offers of papers have already been made by eminent scholars in the field, dealing with the question of polytheism in relation to Hinduism, African religions, the Old Testament, Aztec and Huichol religion and others, as well as papers covering theoretical aspects of the evaluation of polytheistic systems.

Offers of further papers, or suggestions for further forums, are invited. Please contact:

Dr. Emily Lyle,  
School of Scottish Studies,  
University of Edinburgh,  
27 George Square,  
Edinburgh. EH8 9LD

## **AAR Conference Report**

**An Outsider's Impressions of the A.A.R./S.B.L. Conference held in Boston, U.S.A.  
5th-8th December 1987 and of the S.O.T.S. held in London 5th-8th January 1988**

The joint American Academy of Religion/Society of Biblical Literature Conference is held annually. The location varies each time, with the major cities of academic excellence claiming, in turn, the honour of hosting what is the major American conference of the year in the field of religious and biblical studies. In 1987 this privilege fell to Boston.

The Conference was held at two luxury hotels the 'Marriott' and the 'Sheraton', situated about five minutes walk from one another, close to central Boston. Such

prestigious locations have decided advantages such as comfortable beds, well heated rooms, private bathrooms, maid service etc. Several restaurants and coffee shops were in each hotel and access to others, in the adjoining shopping centre, was easy. Each hotel provided numerous conference rooms where papers, on a multitude of topics, were given simultaneously. Attendance at the Conference was at a level virtually undreamt of in Australia with more than 4,000 being present.

Unfortunately this idyllic picture was, in reality, marred by several factors: firstly, no provision was made in the timing of papers for traveling between a conference room in one hotel and that in another. The result was a multitude of individuals rushing for thick outdoor clothing, hurrying out into the bitter cold, crossing a square to hurry pell-mell into the next hotel, peeling off hats, jackets, scarves and gloves as they moved up escalators and along corridors to the venue of the next paper they wished to hear. Having arrived five or ten minutes late, such persons were condemned to either being locked out of the room of their choice or finding standing room only, while they attempted to follow arguments, the first parts of which they had missed. Secondly, the sheer size of the conference, a bonus in the sense of the numbers of papers on offer and the multitude of their topics, created an atmosphere of impersonality. This was augmented by there not being a central eating place, indeed by there being no provision for mealtimes in the timetabling of papers. Perhaps with so much mental food, the physical variety is unnecessary, but nevertheless eating in congenial company does give an opportunity to digest the plethora of academic insights which have been offered up to that point.

The majority of those attending the conference were American with a sprinkling of other nationalities brave enough to venture into unfamiliar territory. The 'big names' and the young 'hopefuls' just finishing off Ph.D.s, rubbed shoulders together. Interviews for academic appointments were being held at the same time as sessional papers with interviewer and interviewees metaphorically 'tearing their hair out'. One member of the former group confided that he did not know whom he should choose for a particular job. He had seen one hundred and sixty-five applicants and, of those, he would rule out only five percent as being unsuitable.

To see and hear 'the big names' in the flesh was quite an experience. It is won-

derful to be able to match faces and personalities to what have hitherto been merely epithets of a particular viewpoint. Unfortunately, of those 'big name' papers I attended I learnt nothing new in an academic sense, for the subject matter was a repetition of what was already in print.

The real highlight of the Conference for the present writer was the hall where seventy publishers were exhibiting. What a delight to browse through so many academic books and to purchase at prices considerably lower than in Australia. On the last morning, many publishers reduced their stock by 50% in a last bid to clear their shelves before returning home. The hardiest of purchasers staggered around clutching armfuls of books with looks of rapture on their faces, whilst others lamented their lack of funds which prevented them from taking advantage of the opportunity to expand their personal library.

All that remained was to pay the hotel bill and depart.

The Society for Old Testament Study Conference which I attended in London between 5th-8th January was a complete contrast. Like the A.A.R./S.B.L. joint Conference this too is an annual event but is always held in the same place — Halliday Hall, one of the student residences of the University of London. It is an old building with floorboards that squeak and baths which date from the late nineteenth or early twentieth century. The beds are narrow and the lumpy mattresses bear witness to a succession of students' bodies which have temporarily claimed them as their resting place.

The ambience of the conference was all things the American one was not. Those in attendance numbered about sixty, thereby affording the possibility of getting to know one another. The timetabling of papers was leisurely. An individual session was always followed by a coffee break/tea break/meal break/pre-dinner drinks break, giving ample opportunity for private discussion and assessment of what had just been presented. The quality of

papers was high with new insights being given on a variety of topics ranging from the Bible to Early Judaism, to the first University teaching of Hebrew as an academic discipline in Britain. The presentation of one paper at a time, with everyone in attendance, certainly helped to produce a corporate spirit.

At the close of the Conference fond farewells were exchanged between participants, with each person going away feeling mentally stimulated but not exhausted, and richer in terms of human interaction with far flung colleagues. The squeaky floorboards and ancient baths certainly paled into insignificance beside the wealth of a different order which was offered.

— Anne Gardner  
La Trobe University

## The Program for Theology and Cultures in Asia (PTCA)

The Review has received information about a Program for Asian Christians who are developing Christian Theology with Asian Resources. Main points are as follows:

### The Asian Setting

The Program points out that, "despite the diverse and unique features of life in Asian countries, and their rich racial, linguistic and cultural heritages and historical backgrounds, Christians in this area have long looked to the West for leadership and for theological insights, neglecting their own resources in culture, history and spiritual expression".

"The phenomenon of Asian ways of doing theology is not a recent one for, there has been unique theological thinking and exploration in the past. But the dominant influence of Western theologies has often created a block to indigenous theology and at times hampered creative efforts for living theology done in Asian ways and with Asian style and method."

### The Purpose of PTCA

"To strengthen, through concentrated joint efforts, the formation of living theology and to facilitate the growth of a creative theological community in Asia." PTCA is committed, therefore, to the task of

(a) "equipping younger theologians and leaders — women and men, lay and clergy — with Asian resources for their various ministries;

(b) "recovering our own cultural and spiritual resources in Asian countries;

(c) "promoting creative indigenous theological writing within Asian struggles and the heritages of the Asian region;

(d) "facilitating theological interaction within Asia, and between Asia and other parts of the world.

### The History

The groundwork for the Program was laid in the Theological Seminar-Workshops held annually since 1983 in co-operation with the Tao Fong Shan Ecumenical Centre in Hong Kong, and Kansai Seminar House in Kyoto. Each workshop enlisted 25 or 30 younger theological teachers and Christian leaders for an intensive three weeks of reflection and writing, using Asian resources.

Following the initial Seminar-Workshop on Asian Theological Resources, other workshops focused on "Doing Theology with Asian Folk-Literature" (1984), "Doing Theology with People's Movements" (1985) and "Doing Theology with Religions of Asia" (1986). The Inaugural Consultation for the

Program (July, 1987) had the theme: "Theological Exploration of Cultures".

#### The Work

The Program offers consultancy, training and resource services to theological schools, lay training and study centres and associated groups and networks throughout the region; conducts intensive short courses and work-parties; collects, catalogues and distributes Asian theological materials; publishes selected Papers from each Workshop as well as the PTCA Bulletin three times a year.

Sub-regional library/resource centres are being developed in Hong Kong, Kyoto, Yogyakarta and other centres, along with Asia-wide specialist programs in writing, publishing, spirituality, people's history, women's participation, art and liturgy. Secretariat and supporting Task-force are co-ordinated in Kyoto (PTCA office and library) and Singapore (ATEASSA and SEAGST)

#### Co-operating Partners and Sponsors

Academic institutions and ecumenical bodies are important for the Program. Involved at this stage are:

- The South East Asia Graduate School of Theology

- The Pacific School of Religion
- The School of Theology, Doshisha University
- Board of Theological Education — Senate of Serampore College
- The Association for Theological Education in South East Asia (ATESEA)
- Northeast Asia Association of Theological Schools (NEAATS)
- The Korean Association of Accredited Theological Schools (KAATS)
- Kansai Seminar House (Nippon Christian Academy)
- Council for Mission and Ecumenical Cooperation (New Zealand)
- Association of Christian Institutes for Social Concern in Asia (ACISCA)
- Asian Christian Art Association
- World Council of Churches agencies
- United Church Board for World Ministries (UCBWM)
- United Board for Christian Higher Education in Asia (UBCHEA)

For further information write to Rita M England (Librarian), PTCA, Kansai Seminar House, Takenouchi-cho 23, Ichijoji, Sakyo-ku, Kyoto 606, JAPAN.

— Victor C Hayes

## Australian Association for Jewish Studies

The Australian Association for Jewish Studies warmly invites the participation of A.A.S.R. members in its forthcoming Second Annual Conference, to be held in the Sydney suburb of Kensington, at the University of New South Wales, from Sunday the 24th to Wednesday the 27th of July, 1988.

The A.A.J.S. is particularly eager to extend this invitation to participate and to offer papers to A.A.S.R. members, because of the close ties the new association has with the A.A.S.R. As many readers know, the very idea of a national Jewish Studies association was formally broached at the

Tenth Annual Conference of the A.A.S.R. in Adelaide — a singularly appropriate way of demonstrating the creativity of the A.A.S.R., which was in that year celebrating its own birth in Adelaide ten years before.

The inaugural conference of the A.A.J.S., which was held in Melbourne in August 1987 in conjunction with the annual A.A.S.R. conference there, was extremely successful, with a high attendance and presentations of very high quality being offered from a wide variety of disciplinary perspectives. Many of those participating met scholars in other disci-

plines that they had not known of before, who were nevertheless often working on the same topics; the atmosphere was warm and exhilarating. The topics suggested to contributors were as wide and diverse as Jewish civilization itself: the Biblical period, the Second Commonwealth, the Talmud and Rabbinic literature, the Middle Ages, Jewish history, including the Holocaust, Zionism and Israel, Australian Jewish history, and Jewish-Christian and Jewish-Muslim relations. (One of the reasons for creating a Jewish Studies association, in fact, is that the Jewish experience includes so much else besides religion, which could not be dealt with in strictly Religious Studies contexts.)

We are looking forward to the same stimulating 'festival of Jewish Studies' this year, in our Second Annual Conference, which will be held at Shalom College on the University of New South Wales campus. Registration fees for members of the A.A.J.S. or, in recognition of the helpful role of the A.A.S.R. in the founding of the Jewish Studies association, also for members of the A.A.S.R., will be \$50, for non-members \$75. Students and pensioners may register at the conference for \$35. Accommodation will be at Shalom College, at very reasonable rates; kosher meals will be provided, also at very low prices. For example, for complete bed and board, the daily cost is \$40, or \$120 for the three days of the Conference. Conference organizers hope to include a tour of Jewish historical and contemporary sites in Sydney, as part of the bicentenary celebrations.

Inquiries about the conference accommodations should be addressed to Mr. Zac Kaye, Master, Shalom College, University of New South Wales, Kensington, N.S.W. 2033. Inquiries about papers and registration should go to Professor Sol Encel, School of Sociology, University of New South Wales, Kensington, N.S.W. 2033. Notification of the proposed paper title should be sent to Prof. Encel by April 15,

and an abstract of 100-300 words should be sent by June 30.

The Melbourne conference was also the occasion for the publication of the first issue of the A.A.J.S.'s journal, *Menorah: Australian Journal of Jewish Studies*. Most of the articles in that first issue had been presented at the Adelaide conference of the A.A.S.R., the year before, and dealt with Jewish identity in Australia and in the modern world generally. Something of the multidisciplinary nature of the A.A.J.S. was already evidenced in this first issue, for it contained articles from two historians of religions specializing in Judaism, a political scientist, an historian of contemporary Australian Jewry, a psychologist, and a leading Australian Jewish writer and cultural commentator. The journal's editors hope to make *Menorah* a major cultural resource and record for Australian Jewish culture, and to that end have decided to include literary works of merit in each issue along with scholarly articles. The first issue included works from four Australian poets, and the forthcoming issues will include an allegorical fantasy as well as a short story translated from the Yiddish of one of the earliest Jewish writers in Australia.

The forthcoming issues will also include articles on such diverse topics as the life-spans of the antediluvian patriarchs of the Bible, the treatment of the Jews and Judaism in the New Testament, Australian and New Zealand government policies toward Jewish refugees and immigrants in the 1930's, 40's and 50's, the self-image and religious attitudes in the work of some leading Jewish figures in world literature of the past generation (such as Osip Mandelstam, Italo Svevo, Else Lasker-Schuler, and others), social values among Jews of Iraqi origin now settled in Sydney, and so on.

An annual subscription to *Menorah* costs \$35; the 1987 issue, however, is only \$18, or \$13 if requested with a subscription for 1988. Those interested in subscribing should write to the A.A.J.S. Secretary, Dr. Anne Gardner, Religious

Studies, LaTrobe University, Bundoora, Vic. 3083; essays submitted for publication in the journal should be addressed to the Editor, Dr. Evan M. Zuesse, Religion Studies, South Australian College of Advanced Education, Holbrooks Road, Underdale, S.A. 5032. An annual subscription to *Menorah* is automatically included in A.A.J.S. membership rates,

however; they are \$50 for Full Membership, and \$35 for Associate Membership (for students, pensioners, and others interested in sponsoring the Association).

— *Dr. Evan M. Zuesse, President  
Australian Association for Jewish Studies*

## **Australian Association for Jewish Studies**

### **SECOND ANNUAL CONFERENCE**

**Sunday, July 24 - Wednesday, July 27, 1988**

**Shalom College  
University of New South Wales  
Kensington, N.S.W. 2033**

Registration Fees: \$50 for members of the A.A.J.S. or A.A.S.R.;  
\$75 for non-members; \$35 for students.

Accommodation available at Shalom College; kosher meals provided.

Enquiries: Professor Sol Encel  
U.N.S.W.  
Kensington, N.S.W. 2033

Papers are invited and proposed titles should be sent to Prof. Encel  
by April 15, with a 100-300 word abstract sent by June 30.

## Charles Strong Trust Speakers, 1988

Founded 'for the promotion in Australia of the sympathetic study of world religions', the Charles Strong Memorial Trust sponsors two annual lectures, given in plenary sessions of AASR Conferences.

The Major Speaker for 1988 is Dr. Deborah Bird Rose, who gained her doctorate in 1984 from Bryn Mawr College with an investigation of cosmology, morality and social action among Aboriginal people in the Northern Territory.

Deborah Rose has worked for a number of years as a consultant anthropologist with the Bureau of the Northern Land Council on land rights claims, and with the Aboriginal Sacred Sites Protection Authority; she has taught in U.S. universities and at the A.N.U., undertaken projects as Research Fellow for the Australian Institute of Aboriginal Studies, and is at present a Visiting Fellow in the Humanities Research Centre of the A.N.U., preparing a major publication.

Deborah Rose is author of numerous articles and reports, and is co-editor (with Tony Swain) of a collection of historical and critical studies of Australian Aborigines and Christian missions to be published by the AASR in 1988.

Her Charles Strong lecture will be concerned with an analysis of earth-based spiritualities, their reference point in femaleness, and relation with ecological systems.

The Young Australian Scholar for 1988 is Sister Majella Franzmann, a doctoral candidate in the University of Queensland preparing a thesis on the Odes of Solomon. She has extensive teaching experience in secondary schools, as lecturer at McAuley C.A.E. and Pius XII Seminary, and as tutor in the University of Queensland.

Majella Franzmann has recently returned from research studies in Tübingen on a DAAD scholarship. She is author of a number of major papers, co-author with Michael Lattke of a study of the Odes of Solomon, and a contributor to the Francis Andersen 60th birthday volume (eds. Conrad and Newing) published in 1987.

Majella Franzmann's lecture will consider the symbolism of Mandaeen ritual.

Both Charles Strong Lectures will be published in monograph form after the AASR Conference in the University of Queensland in September 1988.

## Asian & Comparative Philosophy Caucus (Australasia)

The Society for Asian and Comparative Philosophy in North America is planning an International Research Conference to be held in Sydney within the next three or four years in co-operation with the Australasian Caucus.

The next conference of interest for Asian and Comparative Philosophy Caucus members is the *Philosophy EAST-WEST Conference* in Honolulu planned for August 1989.

The Caucus is at present seeking a nomination for President and is negotiating a change in status from 'Caucus' to a Society.

— Purusottama Bilimoria  
Secretary: Asian & Comparative  
Philosophy Caucus  
School of Humanities  
Deakin University

## Proposal for an ANU Islamic Studies Group

In December 1987 Professor Tony Johns wrote to his colleagues at the Australian National University proposing the formation of an Islamic Studies Group in 1988. The potential benefits, he wrote, are various.

"It could serve as a forum for the sharing of research experience with an Islamic component — principally by means of regular meetings to present work in progress seminars, or papers on Islamic topics designed to be intelligible and have an appeal across specialist boundaries; it could form as a useful reference point for the appointment of supervisors for higher degrees; its members could contribute to the teaching of courses related to Islam already recognised within the University; it could suggest ways in which such courses

might be enriched, extended, or combined with other units; it could serve as a device to highlight areas of activity in the ANU — especially in relation to Southeast Asia, although not exclusively so — not duplicated elsewhere in Australia, and serve to attract postgraduate students; it could form the nucleus of a program in its own right, and contribute to the growth of Religious Studies in the Faculty (Hinduism, Buddhism, Islam) as a special area of development."

1988 could be a propitious year for getting such a proposal off the ground since the Faculty of Asian Studies has established a new unit — Islam in Asia — and will be hosting several distinguished overseas scholars.

### The 11th Joint Annual Conference

of

The Australian and New Zealand  
Association of Theological Schools  
&

The Australian and New Zealand  
Society for Theological Studies

Burgmann College  
Australian National University  
September 5-8, 1988

Theme:

"Australian and New Zealand Religious History, 1788-1988"

For information write to:  
The Registrar  
1988 ANZATS/ANZSTS Joint Conference  
P.O. Box 98  
Jamison Centre, A.C.T. 2614