

NOTES ON CONTRIBUTORS

GARY D BOUMA

Gary D Bouma is Professor of Sociology at Monash University and an Anglican Priest in the Diocese of Melbourne. Educated at Calvin College and Princeton Theological Seminary in Theology and at Cornell University in Sociology, his research has primarily focused on the interaction between religion and society in Western societies including Canada, The United States, Australia, New Zealand and Europe. Current work includes a theory of religious institutions focusing on Australian Religion, a major study of religious diversity in multicultural Australia focusing on the place and role of Muslims and Buddhists in Australian Society, and a sociology of theology focusing on Post-Modernity as a context for doing theology.

GREGORY MELLEUSH

Teaches politics and history at the University of Wollongong. He is the author of *Cultural Liberalism in Australia* (CUP, 1995), *The Packaging of Australia* (UNSW Press, 1998) and editor of *John West's Union Among the Colonies* (Australian Scholarly Publishing, 2001).

MARION MADDIX

Marion Maddox holds PhDs in theology and political philosophy and has taught religious studies at Uni SA and Australian Politics at the University of Adelaide. As the 1999 Australian Parliamentary Fellow she wrote *For God and Country: Religious Dynamics in Australian Federal Politics*, published by the Department of the Parliamentary Library on 27 September 2001. She currently lectures in religious studies at Victoria University, Wellington, NZ, and is a Visiting Fellow at the Politics Department, University of Adelaide.

ANTON KARL KOZLOVIC

Anton Karl Kozlovic (MA, MEd, MEdStudies) is a PhD candidate in the department of Screen Studies, School of Humanities at The Flinders University of South Australia. He is interested in the fields of interreligious dialogue and celluloid religion (aka cinematic theology, theo-film, religion-and-film) and has published on these topics in *Australian Religion Studies Review*, *Compass: A Review of Topical Theology*, *Journal of Religion and Film*, *Journal of Religious Education*, *Marburg Journal of Religion*, *Nowa Fantastyka*, *Religious Education Journal of Australia* and *Teaching Sociology*. He is currently completing a doctoral dissertation on the biblical cinema of Cecil B. DeMille as a popular culture aid to religious education.

Obituary

NINIAN SMART 1927-2001

Ninian Smart died on Monday January 9th from a massive stroke. Around the world he was seen as the person who, more than anyone in the twentieth century, transformed the study of religion. Prior to Ninian, the study of religion in the western world fundamentally meant the study of Christianity, from a theological perspective. There had been some pioneers advocating a wider perspective - notably E.O. James, S.G.F. Brandon and Geoffrey Parrinder. But each of them worked in a theological department, where the study of religions other than Christianity were, at best, on the margins, generally justified as being a useful study for ordinands, in order that they may have a general idea of what 'others' were like. Ninian was Henry Wood Professor of Theology at Birmingham - appointed at the young age of 34 - before he took up the chair at Lancaster in 1967 where he started the department of Religious Studies. In a new department, and new university, with no theological tradition he built what became the model for departments not only in Britain, but also in America, Canada, Australia, South Africa and countless other countries. He not only changed the subject in terms of content, bringing Hinduism, Buddhism, Islam etc, alongside the study of Christianity; he also transformed it from a disciplinary perspective. The traditional emphasis had been on the major texts and classical doctrines. He insisted that the study of religion was necessarily polymethodic - including sociology, anthropology, and the studies of the arts, as well as history, languages etc. As part of this emphasis on a rounded view of religion, he emphasised the necessity of studying what he termed the six dimensions of religion (doctrinal, mythical, ritual, experiential, ethical and legal, social, material (e.g. artistic) and he also stressed the political dimensions - set out for example in his *Dimensions of the Sacred* (Harper Collins, 1995). This multi-disciplinary approach not only inspired students and scholars of any religion, or none, but also impacted on the study of theology. The study of religion was totally different at the end of the twentieth century from the beginning and few, if any, would question that Ninian was the innovative pioneer. He was a charismatic influence not only on the university study of religion, but also in schools. In the 1960s he was the inspiration behind the formation of the Shap Working Party for developing the teaching of religious studies in schools, an influential group still strong in the third millennium. He remained its President until his death. He died perhaps at the peak of his career, for he was elected President of the American Academy of Religion, a large and influential body, and he presided over the proceedings of more than 9,000 delegates in November 2000.

Ninian produced over 30 books of very different kinds. The most conventional academic publication was *Doctrine and Argument in Indian Philosophy* (Allen and

Unwin, 1964). One of his most successful in communicating his vision and love of the subject for the general public was *The Religious Experience of Mankind* (Scribners, 1970, later editions were retitled *Religious Experience*). He wrote a series of challenging monographs in the field of philosophy of religion (inevitably being him, not simply from a western perspective). Two I particularly enjoyed were *The Concept of Worship* (Macmillans, 1972) and *The Phenomenon of Religion* (Mowbrays, 1978). Some of his books approached the subject from unusual perspectives, for example his consideration of the common and of the distinctive features of religions was presented as a round table debate between participants from different religions (*World Religions: a dialogue*, SCM, 1960). He was consultant to the BBC series 'The Long Search' and wrote the accompanying book. His latest book set philosophy of religion in a global context (*World Philosophies*, Routledge, 1999). He was prolific, always challenging - and always enjoyable. He often said 'Phenomenology is fun.' He loved his subject and he inspired that love in others.

Born in the Observatory in Cambridge, educated at Kings College Choir School and the Glasgow Academy, he served in the Intelligence Corps. He studied Chinese at SOAS for use in the Intelligence Service, but the war ended before he arrived in East Asia. He went to Queens College, Oxford, and studied Classics and Philosophy. He later undertook graduate studies in Sanskrit and Pali. His early academic posts were in philosophy (Aberystwyth, Yale, Kings London, Banares), before becoming H.G. Wood Professor of Theology at Birmingham in 1961, and his move to Lancaster in 1967. Later he began to spend half the year in Santa Barbara and half in Lancaster, before moving full time to California in 1982. There he served as Chair of the Department and became the I. F. Rowney Professor of Comparative Religions. There was yet more to Ninian Smart. It has been estimated that he taught nearly one hundred people who went on to the academic life. His influence as a person was yet greater than as a writer or academic politician. He always stressed that people mattered more than paperwork. He supported, inspired, guided and challenged all the young academics he came in contact with. He was full of fun - except in his beloved activity of cricket where he was deeply serious. His interests ranged widely (e.g. painting, tennis, politics and a devotion to his wife's family home in Italy) which was part of his charm - alongside his ever present smile, his fund of jokes and stories. There were several reasons why he was so influential: one is that he was saying the right thing at the right time. The 1960s were a time of social change in Britain for it was the decade of most Asian migration to Britain. But Ninian always argued that the study of religion should be broad as a matter of principle, not simply as a matter of convenience. Even more important, he was influential because of his personality. As one who worked with him closely on various projects for over thirty years, I do not know of any academic so deeply loved by his colleagues. The respect in which he was held was shown in part by the number of Honorary Doctorates he received (six), the number of public lectures he was invited to give (e.g. the Gifford Lectures, Edinburgh 1979-80; the Drummond Lectures, Stirling 1985) and the number of Visiting Professorships

he was given (e.g. Lampeter, Stirling, LSE) - all of which he fulfilled with greater care than most people do. Indeed, only four hours before his stroke, Nnian had accepted over the 'phone, my invitation to take up an active role as Visiting Professor at Derby. He was ever keen to support the young academic, the emerging department, the new project. It is also important to mention his widow, Libushka. Ninian did not drive, so Libushka commonly took him to places and events. They were a team, loving and beloved. She, like him, was a friend to us all. He leaves three children, Roderick, Louisa and Caroline (a second son, Peregrine, died in childhood), several grandchildren, and a whole of academy of friends.

JOHN R. HINNELLS

Research Professor in Comparative Religion, University of Derby

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Notice to Contributors

Australian Religion Studies REVIEW is a fully refereed academic journal. ARS Review appears on the DETYA register of journals. Manuscripts are evaluated by the Editors and peer referees. Prepare copy as follows:

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2. Send disk copy in IBM compatible mode on 3¼ inch disk in Word. Indicate word-processor used and name of file on disk.
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a. If an author's name is in the text, follow it with year in parenthesis "...Weber (1930) has demonstrated...". If an author's name is not in the text, insert at an appropriate point the last name and year "...some have claimed (Durkheim, 1915) that ..."

b. Pagination (without "p." or "pp.") follows the year of publication, separated by a colon "...it has been noted (Wach, 1944:7-11) that..." There is no space between number and colon.

c. For dual authorship use both last names; for more than two use "et al". For institutional authorship, supply minimum identification from the beginning of the complete citation "...occupational data (Australian Bureau of Statistics, 1991:43) reveal..."

d. If there is more than one reference to the same author and year, distinguish them by the use of letters (a, b, c...) attached to year of publication, in text and in reference appendix "...as was previously suggested (Greeley, 1963a:32)..."

e. Enclose a series of references within a single pair of parentheses and separate by semicolons "...as many have noted (Yinger, 1957; Lenski, 1961; O'Dea, 1966)..."

7. Format of "References" section at end of manuscript: List all items alphabetically by author, and within author, by year of publication. For typing format, see the following examples:

McAllister, I. 1988 Religious change and secularisation: The transmission of religious values in Australia. *Sociological Analysis* 49:249-63.

Roof, W C and C K Hadaway. 1977 Shifts in religious preferences - the mid-seventies. *Journal of the Scientific Study of Religion* 16:409-12.

- 1979 Denominational switching in the seventies: Going beyond Glock and Stark. *Journal of the Scientific Study of Religion* 18:363-78.

Wuthnow, R. 1978 *Experimentation in American religion*. University of California Press, Berkeley.

Evans, R A. 1979 Recovering the church's transforming middle. In *Understanding church growth and decline: 1950-1978*, edited by D R Hoge and D A Roozen, 288-314, The Pilgrim Press, New York.

8. Punctuation. For all foreign words use italics '*sui generis*'; for emphasis use bold '**extremely**'; for direct quotations within the text (as opposed to indented quotes) use "..."; to otherwise isolate a word or phrase use '...' "...the concept 'multiculturalism'...". In all cases use sparingly.
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FUTURE ISSUES

Autumn 2002

Social Theory and Religion (ed) Kath McPhillips, UWS

Spring 2002

Showcasing postgraduate work on religion around the country, (ed) Jay Johnston, UWS

Autumn 2003

Islam (ed) Toni Tidswell, UNE

**AUSTRALIAN RELIGION STUDIES REVIEW JOURNAL
SPECIAL POSTGRADUATE ISSUE — CALL FOR PAPERS
— An opportunity to good to be missed!**

A warm (and fuzzy) invitation is extended to postgraduate students to submit abstracts and/or articles for the Spring 2002 issue of **ARS Review**.

This will be a super special issue focusing on Postgraduate Work in Religious Studies. It is an excellent opportunity to have your work peer-reviewed and published in a DETYA accredited journal. It is expected that the Postgraduate Special Issue will contain a wealth of diverse research areas, showcasing just what is happening in postgraduate research — so don't be shy and don't hold back.

Please take up this opportunity to be published alongside your peers and submit abstracts (200 words) by 31 October and/or complete articles (3000-5000 words) by 21 November to:

Jay Johnston

Guest Editor: Special Issue "Postgraduate Work in Religious Studies"

ASSR Review Spring 2002

For more information or submissions please email: j.johnston@uws.edu.au
Ph: 02 9852 4426

**AUSTRALIAN RELIGION STUDIES REVIEW JOURNAL
CALL FOR ESSAYS
SPECIAL ISSUE ON ISLAM**

Autumn 2003

Edited by Toni Tidswell, Classics, History & Religion, University
of New England, Armidale 2351.

PAPERS TO BE SUBMITTED BY 24th JUNE 2002.

Symposium / Journal Issue on Militant Religion and Global Power

Scholars interested in participating in a symposium/special journal issue on the topic of MILITANT RELIGION & GLOBAL POWER are invited to contact Mervyn F. Bendle Ph.D <Mervyn.Bendle@jcu.edu.au> indicating their area of interest and the shape their contribution might take.

The following areas are suggested as a guide:

- overviews of the demographic and/or economic situation facing the world's different religious traditions
- the nature and extent of militant religious movements: case studies, overviews
- the impact/implications of globalization for the world's religions, eg., does globalization necessarily involve pressure towards secularization or can religious traditions be accommodated within a globalized world?
- the impact/implications of the presence of religious diasporas for the 'host societies'
- the effects on religious diaspora of residence in globalizing Western countries, eg., Muslims in Australia
- the implications for (Western and/or other) societies of a felt need for enhanced security and surveillance, eg., radically enhanced State power, calls for a change in emphasis from social difference to social integration, etc.
- historical treatments of the ideologies of militant religious resistance to globalization/westernization
- reviews of the theoretical literature relating to the current crisis, eg., globalization, detraditionalization, identity formation, etc.

From Townsville in sunny North Queensland

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Call for papers**ISA Research Committee on the Sociology of Religion RC22****XV ISA World Congress of Sociology****Brisbane, Australia****July 7-13, 2002**

ISA Research Committee on Sociology of Religion (RC22) invites proposals for the following sessions at the XV ISA World Congress of Sociology in Brisbane (immediately after the AASR Conference in Armidale, NSW):

Session 1. Religion in the global/local matrix.

Convener: Joseph Tharamangalam (Mt St Vincent Univ, Canada)
jtharamangalam@hotmail.com

Session 2. Revisiting identity and religion.

Convener: Hans Mol (Australian National Univ) via Leena.Messina@anu.edu.au

Session 3. Family, gender and religion.

Convener: Marie Cornwall (Brigham Young Univ, USA) marie_cornwall@byu.edu

Session 4. The interplay between politics and religion.

Convener: Patrick Michel (EHESS, France) Patrick.Michel@ehess.fr

Session 5. Religious tolerance and intolerance

Convener: Ivan Varga (Queen's Univ, Canada) vargai@post.queensu.ca

Session 6. Religion in Australasia.

Convener: Alan Black (Edith Cowan Univ, Australia) a.black@ecu.edu.au

Session 7. The religious market.

Convener: Joseph Tamney (Ball State Univ, USA) jtamney@gw.bs.u.edu

Session 8. The changing face of religion.

Convener: Adam Possami (Univ of Western Sydney, Australia)
a.possamai@uws.edu.au

Session 9. Popular religiosity.

Convener: Roberto Cipriani (Univ di Roma 3, Italy) r.cipriani@educ.uniroma3.it

Session 10. Religion and social change: the revival of the Weberian paradigm in the end of the 20th Century.

Convener: Roberto Motta (Univ Federal de Pernambuco, Brazil)
rmotta@elogica.com.br

Session 11. Religion and postmodernity.

Convener: Kath McPhillips (Univ of Western Sydney, Australia)
k.mcphillips@uws.edu.au

Session 12. Other issues in the sociology of religion.

Convener: Alan Black (Edith Cowan University, Australia) a.black@ecu.edu.au

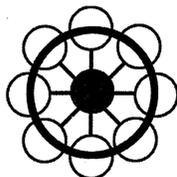
Special Session 1. The sociology of religion: a political agenda?

Joint session with the Association for the Sociology of Religion

Convener: James T. Richardson (University of Nevada, Reno, USA)
jtr@unr.nevada.edu

Please e-mail abstracts of proposed papers to the Convener of the appropriate Session as soon as possible. Abstracts should be no more than 250 words and should include a title for the paper, and contact details for the author(s). Deadline for submitting proposals is 31 October 2001, but earlier submission is encouraged to ensure that there is room in the program. There is some discretion for accepting papers after this deadline, but this will depend on whether there are still some vacant timeslots. The presenting authors of accepted papers must formally register for the Congress by 1 January 2002.

If you are unsure about which Session might be appropriate for a proposed paper, please contact RC22 Program Coordinator: Alan Black, a.black@ecu.edu.au
Fax (08) 9400 5866



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