

INTERNATIONAL ASSOCIATION FOR THE HISTORY OF RELIGIONS

ASSOCIATION INTERNATIONALE POUR L'HISTOIRE DES RELIGIONS

IAHR

*SPECIAL CONFERENCE  
PARIS*

*BULLETIN 26*

*September 1993*

Letter from the Secretary-General

Dear fellow-members of the IAHR,

This issue of the IAHR Bulletin has been prepared on the occasion of the Meeting of the International Committee which is being held in the context of the Special Conference in Paris this September. It contains the agenda for the meeting of the International Committee and a selection of papers relevant to the agenda which have been drawn from recent bulletins. Since not all current officers of affiliate associations have received all past bulletins this will also serve as a simple reference booklet for matters of current interest.

With all best wishes,

Michael Pye

AGENDA FOR MEETING OF INTERNATIONAL COMMITTEE, PARIS SEPTEMBER 1993

1. Membership
2. Minutes of last meeting and matters arising
3. Report by the Secretary-General
4. Report by the Treasurer
5. Proposal concerning the name of the IAHR
- (TEA BREAK)
6. Proposals for new affiliates
  - a) Indian Association for the History of Religions
  - b) African Association for the Study of Religions
  - c) Ukrainian Association for the Study of Religions
  - d) Czech Republic/Slovak Republic
  - e) Spain
  - g) other current negotiations
7. Publication of Proceedings
8. Journals
9. The XVIIth Congress of the IAHR, Mexico City 1995
10. Future conferences

IAHR BULLETIN 26  
September 1993

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## Constitution of the IAHR

### THE INTERNATIONAL ASSOCIATION FOR THE HISTORY OF RELIGIONS L'ASSOCIATION INTERNATIONALE POUR L'HISTOIRE DES RELIGIONS

#### CONSTITUTION

As accepted and confirmed by the General Assembly of the IAHR at its 15th International Congress held in Stockholm on August 22nd 1970 and amended by the General Assembly at the XVIIth International Congress held in Lancaster on August 22nd 1975 and the XVIIIth International Congress held in Rome on September 3rd 1990.

#### ARTICLE 1

The International Association for the History of Religions (abbreviated from its English title, to IAHR), founded in September 1950 on the occasion of the Vith International History of Religions Congress, is a 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.

#### ARTICLE 2

The IAHR seeks to achieve this object:

- (a) by holding regular international congresses and occasional symposia and colloquia;
- (b) by publishing the proceedings of such congresses and meetings;
- (c) by assisting the formation of national and regional associations of historians of religions;
- (d) by encouraging and sponsoring publications of general interest to the study of the history of religions: e.g. an international review, bibliographical bulletins, monograph series;
- (e) by taking all appropriate steps to encourage and further the academic study of the history of religions.

#### ARTICLE 3A

The IAHR is constituted by national or multinational (regional) societies for the academic study of religions. These are such

societies as are now members and such societies as apply for membership and, on recommendation of the Executive and International Committees (see below), may be admitted by the General Assembly at future International Congresses.

#### ARTICLE 3B

To the IAHR may be affiliated.

(a) International associations for the academic study of particular areas within the history of religions;

(b) Individual scholars for whom there is no appropriate national or regional society. Affiliation is effected by the application to the Executive and International Committees and by approval of the General Assembly.

#### ARTICLE 4

The work of the IAHR is carried out through (a) the General Assembly; (b) the International Committee; and (c) the Executive Committee.

(a) The General Assembly of the Association meets at each international congress and is composed of all members of constituent societies of the association present at that congress. The General Assembly may take action only on matters referred to it from the International Committee, and it may refer any matter to the International or Executive Committees for consideration and report.

(b) The International Committee is composed of:

- (i) Two representatives each of the constituent national and regional societies, except that there shall not be more than two representatives from any one country;
- (ii) The Executive Committee (see below);
- (iii) Up to four individual members co-opted by the International Committee on the recommendation of the Executive Committee;
- (c) The Executive Committee is composed of a President, two Vice-Presidents, a General Secretary, a Deputy General Secretary, a Treasurer, and six other members. The officers in particular, and the members of the Executive Committee in general, shall be chosen in such a way as reasonably to reflect various parts of the world where academic study of religion is pursued in its various disciplines. A Nominating Committee, appointed by the Executive Committee, shall submit nominations for the next Executive Committee to the members of the International Committee by mail not more than twelve months and not less than nine months prior to each international congress. Members of the International Committee may propose alternative nominations not less than one month prior to each international congress. The International Committee at its meeting just preceding the General Assembly, shall elect the Executive Committee and shall report this to the General Assembly.

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 and no one member shall serve in the same office more than two terms. In the event of the death or resignation of any serving officer of the Association, a suitable replacement may be nominated after consultation among the remaining officials, and shall serve, subject to the written approval of a majority of the members of the Executive Committee, until the next quinquennial congress.

#### ARTICLE 5

The Executive Committee, or at least the President, General Secretary and Treasurer of the Association shall, if possible, meet at least once a year for the transaction of such necessary business as may arise between congresses. The General Secretary shall circulate the minutes of such meetings to all members of the Executive Committee. A meeting of the Executive Committee requires a minimum attendance of five of its members.

#### ARTICLE 6

The International Committee shall meet on the occasion of each congress, between the meeting of the Executive Committee and that of the General Assembly, and more often if necessary. It reports to the General Assembly. A meeting of the International Committee requires a minimum attendance of ten members from a minimum of seven national associations.

#### ARTICLE 7

The resources of the IAHR consist of:

- (a) annual contributions paid by the constituent societies, affiliated societies and individual members, the amount of which is assessed by the Executive Committee; and
- (b) grants, donations and other sources of revenue. An audited report will be submitted to the International Committee at every international congress.

#### ARTICLE 8

The Constitution may be modified only by the General Assembly on the recommendation of the International Committee.



THE EXECUTIVE COMMITTEE OF THE IAHR 1990-1995

Prof. R. D. Abubakre,  
Dept. of Religions, University of Ilorin,  
Ilorin, Nigeria

Prof. P. Antes,  
Seminar für Religionswissenschaft,  
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Prof. M. Araki,  
Institute of Philosophy, Tsukuba University,  
Tsukuba-shi, Ibaragi-Ken,  
305 Japan

Prof. L. Bäckman,  
Institute of Comparative Religion,  
Stockholm University,  
S-10691 Stockholm, Sweden

Prof. U. Bianchi, (President)  
Viale Libia 5,  
00199 Rome, Italy

Prof. A. Geertz, (Treasurer)  
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Museo del Carmen, I.N.A.H.,  
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Académie des Inscriptions et Belles-Lettres,  
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23, Quai de Conti (VI<sup>e</sup>),  
Paris, France

Prof. M. Pye, (Secretary-General)  
Department of Religious Studies,  
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Lancaster LA1 4YG, United Kingdom

Prof. L. Sullivan, (Deputy Secretary-General)  
Harvard University,  
Center for the Study of World Religions,  
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Cambridge, MA 02138, U.S.A.

Prof. Z. Werblowsky, (Vice-President)  
Dept. of Comparative Religion,  
The Hebrew University, Mount Scopus,  
Jerusalem 91905, Israel

Prof. D. Wiebe,  
Trinity College, Toronto,  
Ontario, Canada M5S 1H8

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*Members may like to be reminded that the Executive Board Members for 1985-90 were as follows:*

EXECUTIVE BOARD OF THE IAHR 1985-90

Annemarie Schimmel (President)  
Harvard University  
USA

Michael Pye (Secretary-General)  
Marburg  
Germany

Henk van Lier (Hon. Treasurer)  
Utrecht  
The Netherlands

Ugo Bianchi (Vice-President)  
Rome  
Italy

Zwi Werblowsky (Vice-President)  
Jerusalem  
Israel

Jacob Awolalu  
Ibadan  
Nigeria

Noriyoshi Tamaru  
Tokyo  
Japan

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Warszawa  
Poland

Don Wiebe  
Toronto  
Canada

Peter Antes  
Hannover  
West Germany

*A list of Presidents and Vice Presidents of the IAHR since its inception is be found in the Brochure.*



Member associations of the IAHR

*The following is a list of the national or regional associations affiliated to the IAHR, with their leading officers as of 1.1.1993. The officers listed are restricted to President, Secretary and Treasurer, or their equivalents. Unless otherwise determined the President and the Secretary are regarded as the representatives of any one association on the International Committee.*

**AUSTRALIA**

Australian Association for the Study of Religions

President

Prof. Alan W Black  
Department of Sociology  
University of New England  
Armidale NSW 2351  
Australia

Secretary

Ms. Tricia Blombery  
6 Balfour Street  
Wollstonecraft 2065  
Australia

Treasurer

Neville Jarvis  
The Swedenborg Lending Library & Enquiry Centre  
1 Avon Road  
North Ryde 2113  
Australia

**BELGIUM**

(currently not organised)

**CANADA**

Canadian Society for the Study of Religions  
Société Canadienne pour l'Etude de la Religion

President

Dr. Jacques Goulet  
Religious Studies Department  
Mount St. Vincent University  
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nt,  
nt  
he

Secretary  
Prof. Roy Amore  
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Windsor, Ontario N9B 3P4  
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Treasurer  
Prof Todd Lawson

CHINA  
Chinese Association for Religious Studies

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Prof. Director Kong Fan  
Institute for Research on World Religions  
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CZECHOSLOVAKIA  
Stanovy Spolecnosti pro Studium Náboženství

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Secretary  
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DENMARK  
Dansk Selskab for Religionshistorie

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Prof. Armin Geertz  
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Hovedbygningen  
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American Society for the Study of Religion

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Russia

Secretary  
Prof. Dr. Sergei V. Deriugin  
Institute for the Study of Religion and Atheism  
Prospect Vernadskogo, 84  
117606 Moscow  
Russia

Treasurer  
Prof. Dr. Jurij B. Pishtshik  
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117421 Moscow  
Russia

Associations Pending Affiliation

**AFRICA**

African Association for the Study of Religions

**Co-Ordinator**

Dr. Jacob K. Olupona  
University of California,  
Davis  
U S A

**Secretary**

**Treasurer**

Dr. Rosalind Hackett  
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501 McClung Tower  
Knoxville 37996-0450  
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**INDIA**

Indian Association for the History of Religions

**President**

Prof. Dr. M. Jha  
U.G.C. Centre of Advanced Study  
Ranchi University  
Ranchi  
India

**Vice-Presidents**

Prof. Dr. Karma Oraon  
Prof. Dr. G. V. Patel

**Secretary**

Prof. Dr. Kameshwar Presad Singh  
Ranchi University  
Ranchi  
India

## International Committee of the IAHR

Minutes of a meeting held in Rome on 5.9.1990 at 10.00 a.m.

### 1. Ascertainment of membership and observers.

Members present (in accordance with Article 4b of the constitution): A. Schimmel (presiding), Executive Committee members as follows: P. Antes, U. Bianchi, S. Kim, M. Pye, H. van Lier, Z. Werblowsky, D. Wiebe (apologies from J. Awolalu and N. Tamaru); for the affiliated associations as follows: P. Masefield (Australia), J. Ries (Belgium), M. Nefsky, J. Rousseau (Canada), A. Geertz, E. Sand (Denmark), N. Holm (Finland), J. Leclant (France), (P. Antes), H. Seiwert (Germany), I. Lovász (Hungary), G. Stroumsa, (Z. Werblowsky) (Israel), G. Gnoli, N. Seralpi (Italy), M. Araki, M. Sonoda (Japan), (S. Kim) (Korea), I. Garriga, Y. Gonzalez, (Mexico), L. Leertouwer, J. Platvoët (Netherlands), R. Abubakre (Nigeria), (Norway not represented), J. Margul, J. Szmyd (Poland), P. Maxwell (Southern Africa), J. Bergman, F. Olsson (Sweden), F. Stolz, J. Waardenburg (Switzerland), P. McKenzie, T. Thomas (UK), W. Oxtoby, N. Smart (USA); coopted member: M. Heerma van Voss (for Numen). The presence of the following as observers was proposed and approved: B. Daya (Indonesia), E. Masferrer (Mexico City, for ALER), L. Mitrohin and J. Pischik (USSR), L. Martin (USA, for NAASR), H. Kippenberg and T. Lawson (for Numen).

It was reported with great regret that Professor Witold Tyloch, who would otherwise have been present, had passed away after a difficult illness, in Warsaw, shortly before the Congress. Special appreciation was expressed for his work in upholding the Polish affiliate to the IAHR, for his organisation of a Regional Conference in 1979 and a Special Conference in 1989, and for his service as a member of the Executive Committee, all during a period of extended political difficulty.

### 2. Cooption of further members.

In accordance with Constitution 4,b,iii and on the recommendation of the Executive Committee H. Kippenberg and T. Lawson, as recently appointed editors of Numen, were coopted to membership of the International Committee (thereby acquiring voting rights).

### 3. Minutes of last meeting.

The minutes of the last meeting (Marburg 18.6.1988), as distributed in IAHR BULLETIN 9, were approved as a correct record.

### 4. Report by Secretary-General

The Secretary-General spoke briefly to his report which had been distributed in advance in IAHR BULLETIN 15 (Special Congress Issue September 1990) pages 3-7. One of the most important features of recent efforts had been the geographical extension of IAHR activities and the new affiliations to be considered during the

current Congress. The report was received by the International Committee.

#### 5. Report by Treasurer

The Treasurer spoke briefly to his statement of accounts tabled as a separate document, indicating that the financial situation was stable and that income and expenditure had been in line with previous experience. The wish was expressed that statements in future should be expressed in a single currency if possible. The statement of accounts, which had been duly audited in the Netherlands, was accepted.

#### 6. Recommendation of amendments to the Constitution.

The Secretary-General requested consideration of the following amendment to the Constitution of the IAHR:

Replacement of the first sentence of article 4c by the following: "The Executive Committee is composed of a President, two Vice-Presidents, a Secretary-General, a Deputy Secretary-General, a Treasurer, and six other members."

He explained that the proposed amendment included Deputy Secretary-General as an office, following the informal practice of the past fifteen years, and that it increased the total number of members from ten to twelve thus allowing for wider representation of various regions of the world. It was agreed that this proposal should be recommended to the General Assembly by the International Committee together with those already agreed for recommendation in 1988 and since published in Numen.

#### 7. New affiliations.

It was agreed that the following new affiliations should be recommended to the General Assembly:

Asociacion Latinoamericana para los Estudios de las Religions (ALER)

Chinese Association for the Study of Religions (CASR)

Czechoslovak Association for the Study of Religion (CZASR)

Indonesian Society for the Comparative Study of Religion

Société Québécoise pour l'Étude de la Religion (SQER)

Sovietskaya Assatsiatsiya Istorikov Religii (SAIR)

In connection with the above it was noted that an understanding had been reached that (i) ALER would not be in competition with the existing Mexican Association for the History of Religions and that (ii) SQER would share voting rights with the existing Canadian association on a one to one basis.

#### 8. Election of Executive Committee 1990-1995.

Nominations for the incoming Executive Committee had been invited in accordance with the rules in the Constitution and the following had been received (from the Nominations Committee and from others)

by the closing date: (for President) U. Bianchi, (for Vice-President) J. Leclant, W. Tyloch, Z. Werblowsky, (for Secretary-General) M. Pye, (for Treasurer) A. Geertz, H. van Lier, (for Deputy Secretary-General) L. Sullivan, and (as further members) R. Abubakre, P. Antes, M. Araki, L. Bäckman, Y. Gonzalez, S. Kim, M. Nowaczyk, D. Wiebe. Professor Tyloch's name was withdrawn from the list.

It was considered desirable to cast votes in secret ballot even for those offices which were not contested (this practice is usual in some countries, though not in others). To ensure the election of officers voting took place in two rounds, first the officers, then the further members. As a result the following Executive Committee was elected for the period 1990-1995:

President:	U. Bianchi (Rome)
Vice-Presidents:	J. Leclant (Paris) Z. Werblowsky (Jerusalem)
Secretary-General:	M. Pye (Marburg)
Treasurer:	A. Geertz (Aarhus)
Deputy Secretary-General:	L. Sullivan (Cambridge, Mass.)
Further members:	R. Abubakre (Ilorin) P. Antes (Hannover) M. Araki (Tsukuba) L. Bäckman (Stockholm) Y. Gonzales (Mexico City) D. Wiebe (Toronto)

The total number of votes cast for each position was 37. The designation of the office "Deputy Secretary-General" and the extension of the number of further members from 4 to 6 were conditional on the previously proposed constitutional amendment being formally accepted by the General Assembly. The results of the election will be presented to the General Assembly "for endorsement" (in line with the current constitution) or in the event of this phrase being withdrawn (as proposed) simply for information.

#### 9. Future conference locations.

The Secretary-General reported on various plans for future conference venues as discussed at the meeting of the Executive Committee. In particular, the International Committee welcomed the proposal for its next meeting to be held in Paris in 1993. It was explained that this repeats the pattern of holding a meeting of the International Committee three years after one major, quinquennial Congress and two years before the next, thus providing a convenient rhythm for the prosecution of business.

#### 10. XVII Congress (1995).

It was agreed that the Executive Committee would support the proposal to hold the XVII Congress in Mexico City as proposed by Professor Elio Masferrer Kan of the School of Anthropology, and



that an organising committee should be established including both Mexican and IAHR representation.

#### 11. Publications programme.

(i) Numen. The revised editorial arrangements for Numen discussed by the Executive Committee at its meeting in 1989 (Warsaw) and explained in IAHR BULLETIN 13 were recalled for the attention of the International Committee. It was reported that Professor Thomas Lawson had been appointed as a further new Editor by the Executive Committee in accordance with Constitution 2d. Appreciation was expressed for the work of Professors Heerma van Voss and Werblowsky whose editorial activity was now coming to an end. While for many years Professor Werblowsky (like Bleeker before him) had combined the office of Secretary-General with that of Editor of Numen this arrangement had come to an end. For this reason a new way of correlating editorial policy with the interests and expertise to be found in the IAHR had been sought. The most clear-cut solution (following many conversations with the parties involved, including the publishers) was to equate the Executive Committee (itself elected as a spectrum of international scholarship in the field) with the Editorial Board for the journal Numen, the official organ of the IAHR. Apart from creating the required identity of interest this would also make an annual meeting of the Editorial Board possible, i.e. on the same occasion of the meeting of the Executive Committee. This proposal met with approval and was agreed by the International Committee.

(ii) Science of Religion. It was reported that additional contributors of abstracts would be very welcome in various fields.

(iii) Revista Latinoamericana para los Estudios de las Religiones. It was reported that this proposed new publication would include an annual bibliographical issue which could attract a UNESCO subsidy. It was therefore agreed to provide seed funding from the IAHR, details to be arranged by the Treasurer.

(iv) Congress and conference proceedings. Attention was drawn to those proceedings still in print and to the guidelines agreed in Sydney for the publication of Congress proceedings. In answer to questions it was stated by the Secretary-General that no plans had been agreed to publish parts of the Congress proceedings separately, and that it was normal for the organising committee of the Congress to make the first proposal for publication.

#### 12. Language policy.

In view of the fact that there were currently no guidelines on languages to be used at conferences the Secretary-General advanced the proposal that, rather than adopting the four traditionally used in the journal Numen (English, French, German and Italian), it would normally be advisable to adopt three, namely English, French and the language of the country in which the Congress or conference



takes place. Thus the official languages of the next Congress in Mexico City would be English, French and Spanish. This policy was approved as a general guideline.

### 13. Legal incorporation and contractual obligations of IAHR.

It was pointed out 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.

### 14. Any other business.

(i) Some complaints were made about the organisation of the Congress and it was proposed that in future strict rules should be established for the organisation of IAHR Congresses and conferences. The matter was referred to the Executive Committee.

(ii) Dr. T. Thomas, for the British Association for the Study of Religion proposed (a) an intensification of contacts between the associations in North-Western Europe and (b) a conference linking the associations of countries in the European Community to celebrate the closer integration due to take place in 1992. These proposals met with general welcome. Proposal (a) was referred to the representatives of the relevant associations, and it was pointed out that if proposal (b) took on specific form the question of overlap with the planned conference in Paris to host the International Committee (see above) should be considered.

Minutes compiled by Secretary-General (Michael Pye)

## Report by Secretary-General

Since there is regular communication nowadays by means of the IAHR Bulletin there are no dramatic surprises to be conveyed in this report. Moreover the main current matters of interest are also to be found in the agenda of this meeting. This report is therefore very brief.

Since the last meeting of the International Committee in Rome 1990 most of the policies discussed there have gone forward steadily. In particular, the international and intercultural perspectives of IAHR activities have been pushed forward energetically by many supportive colleagues. New ground was broken by the Regional Conferences in Beijing and Harare. Both of these conferences were generally regarded as highly successful. In the event both were held in 1992; this is because the Beijing conference was held up slightly for various reasons. Fortunately this did not affect the flow of Executive Committee meetings because the Executive Committee was able to meet in the context of the Special Conference at Burlington (Vermont), which (hosted by NAASR) drew together colleagues from eastern Europe and Latin America. The Harare conference saw the foundation of an African Association for the Study of Religions which is now being further organized on a step by step basis. Significant organizational developments have also taken place in India and in Spain. Some of the countries of eastern Europe have adjusted their forms of association to take account of political changes. During 1991 and 1992 considerable attention has also been paid to the relations between various bodies in North America, notably the AAR and the IAHR affiliates ASSR and NAASR. Although no particular changes have taken place in this area, there is a widespread feeling that appropriate cooperative forms should be sought to avoid wasteful overlapping of effort. The problem of the relative strength of different countries and the way in which they are represented in the IAHR is one which will probably have to be addressed eventually.

The publication of journals and conference proceedings has been continuing along usual lines. More information on this is found later in this bulletin. Negotiations are still proceeding with E.J. Brill on a form of contract which would allow at least a tiny portion of the proceeds of the publication of Numen to be used to enable its Editorial Board (which is the same as the Executive Committee of the IAHR) to meet effectively. The editorial office of Science of Religion has recently moved to Lancaster. Fortunately this journal will continue to receive some assistance from Drs. Rimmelt Bakker, even though he has retired from the Free University of Amsterdam. The abstracting service will continue on the same lines. In addition the possibility of accessing conference proceedings and other multi-authored volumes is being actively considered. At the same time the very modest pricing policy of this journal is to be maintained. Some of the associations in the IAHR publish their own specific journals. For example, Method and Theory in the Study of Religion has become the journal of NAASR, just as

Euhemer is the official journal of the Polish Association for the Study of Religion. Might there be some way of making such journals available to IAHR members on special terms, or listing them in some mutually advantageous way? Ideas would be welcome on this subject, especially if they help to strengthen the links between our member associations.

I turn now to organizational questions. The Executive Committee has met each year in the context of a special or a regional conference: Burlington 1991, Harare 1992 and Paris 1993. It has been very difficult to get all the members together, the main reason being funding. It should be added however that half of the committee also met in Beijing in April 1992. With these meetings, and the present meeting of the International Committee, a pattern for steady liaison is being established. It is of the greatest importance that the Executive Committee meet once each year, both for itself and also because it acts as the Editorial Committee of Numen. It is unrealistic to expect the International Committee to meet every year, and indeed it is not required to do so. However, once again we are meeting three years after a Congress and two years before a Congress. The next meeting of the International Committee will be at Mexico City in 1995. The meeting thereafter should be in 1998. So where could or should it be held? One of the biggest problems is funding. Is there any country which would be able, not merely to arrange a worthwhile conference as a setting, but perhaps also to fund invitations for two representatives from each affiliated association? This would greatly facilitate the corporate life of the IAHR.

At the 1995 Congress a new Executive Committee will be taking up office. Here in Paris, with this in view, the Executive Committee will have been deliberating the appointment of a Nominations Committee. This is to make sure that some nominations will be made in good time, to secure the continued existence of the IAHR. At the same time it is only the first step in a long and democratic process. The nominations procedure will be conducted via the IAHR Bulletin (with one notice in Numen). It is the responsibility of the officers of each affiliate association to keep their own members informed about these matters. The electoral body as such is the International Committee, meeting in the context of the 1995 Congress.

The last General Assembly, by a large majority, requested the Executive Committee to explore the possibility of a change of name for the IAHR and to report on the options to the International Committee. I have sought to facilitate full discussion of this matter, and the documentation has been gathered up below. It will be for the International Committee to decide, at this meeting, on any further steps to be taken. For my own part, I continue to have no view on this subject!

I conclude this report by addressing thanks to Lancaster University which has provided a supportive context for the work of the IAHR and in particular to Lynda Crabtree for her secretarial assistance.

**MEMBERSHIP DUES FOR THE IAHR**  
September 6, 1993

<i>COUNTRY</i>	<i>1991</i>	<i>1992</i>	<i>1993</i>	<i>1994</i>	<i>1995</i>
Australia	200	300	300		
Canada	342	342	348		
China	a.c.	a.c.	a.c.	a.c.	a.c.
Czech Republic	100	100			
Denmark	100	100	100		
Finland	118	118	175		
France	200	100	100		
Germany	170	180	185		
Hungary	100				
Indonesia	100	100			
Israel			100		
Italy	100	100	100		
Japan	400	400			
Latin America	a.c.	a.c.	a.c.	a.c.	a.c.
Mexico	100	100			
Netherlands	150	140	130		
Nigeria	a.c.	100	100	100	
North America	100	100	100		
Norway	100	100	100		
Poland	100				
Quebec	100	100			
Southern Africa	100	100			
South Korea	100				
Sweden	289	289			
Switzerland	208	207			
United Kingdom	145	152	150		
USA	100	100			
USSR	a.c.	a.c.	a.c.	a.c.	a.c.

Note: "a.c." refers to alternative contributions in agreement with the Honorary Treasurer as stipulated by the Executive Committee at the 1991 regional conference in Burlington



## The Name of the Association

(From Bulletin 16 March 1991)

During the General Assembly at the Rome Congress a motion was passed by a large majority with the following text.

"This Assembly requests the Executive Committee of the IAHR to consider the implications of changing the name of the Association to the International Association for the Study of Religions. The Assembly further requests the Executive Committee to prepare a discussion paper on the proposed change of name for the next meeting of the International Committee in Paris in 1993 with the view to placing a decision to change the name of the Association before the International Committee and the Assembly of the Association at the next Congress of the Association in Mexico in 1995.

This request is therefore hereby placed before the members of the Executive Committee and will appear on the agenda at its forthcoming meeting in Burlington, Vermont, in August 1990. Some exchange of views on this subject has already taken place in earlier numbers of this bulletin. Further statements, preferably in ready-to-use typescript, will of course be welcome.

Note that if the meeting of the International Committee takes place in 1993 as planned (two years before the main Congress, i.e. parallel to the meeting held in Marburg in 1988) then a recommendation could be made which would not necessarily require to be brought before the same committee again in 1995 (though this could be called for). Action on such constitutional change can only be taken at the General Assembly on the basis of a recommendation from the International Committee. The International Committee is the elected, representative forum of the IAHR. Any positions taken by affiliated associations should be formulated and communicated to their representatives on the International Committee by summer 1993.

(M.P.)

The following pages contain earlier correspondence on this subject from Professors Wiebe and Bianchi, a lengthy discussion document on the issue prepared for the Executive Committee, and a series of statements sent in by various national associations.

LETTERS DATING FROM 1986:

Letter from Don Wiebe (Executive Committee Member)

Dear Fellow-Member,

Although the question of a change of name for our Association has been raised before and rejected it seems appropriate to me that we look at the issue once again. On either a narrow or a broad interpretation of 'history' the phrase 'history of religions' fails to capture the nature of the academic work encouraged and sponsored by the Association. In fact, I suggest, it stands as an impediment to the growth and development of the Association in the future.

In the early days of the Association the work sponsored was predominantly of a strict historical and philological kind. In limiting its concerns to such positive research the Association, rightly, maintained a clear line of demarcation between itself and the religious and theological community hard won by previous generations of scholars. However, in taking this stand the Association also severely limited its sphere of interest and curtailed the possibilities of its arriving at a comprehensive understanding of religion. In its efforts to remain free of religious and theological modes of thought it excluded from its range of interests the theoretical approaches to religious phenomena of the social sciences. In recent years, however, the Association has attempted to embrace a much wider field of research as the programmes of its recent quinquennial congresses reveal. A change of name to reflect that change in the composition of the increasing membership of the Association would also encourage further development in this direction.

By 1960, it seems, the phrase 'history of religions' had considerably broadened its meaning, admitting into its precincts - in the eyes of many - too broad a spectrum of 'studies', so much so in fact, that it has, or will in the near future, put into question the identity of this field of studies. The breadth referred to here, of course, is that connected with a study of religion that refuses to distinguish itself from 'quest' and therefore reintroduces crypto-theological agendas into the field in the guise of (religiously) hermeneutical studies. This broadened conception of 'the history of religions' if not having rejected totally the ideal of disinterested and objective scholarship for its own sake has certainly allowed it but a secondary and relatively minor significance in the academic study of religion. A change of name that deletes the phrase 'history of religions' would go a long way towards defusing the controversies that first emerged over this matter at the 1960 Marburg congress, were exacerbated at the 1965 Claremont congress and has been with us ever since.

In light of these facts (comments) the Association, I suggest, would benefit considerably by changing its name from 'The International Association for the History of Religions' (IAHR) to 'The International Association for the Study of Religions' (IASR). An Association for 'the study of religion' is non-exclusive regarding other bona fide academic disciplines, besides history and philology, that are of direct (non-religious) relevance to the field. This would encourage recruitment of social scientists and thereby encourage an increased interdisciplinary study of religion. Moreover 'the study of religions' would not encourage the proliferation of



religiously hermeneutical and crypto-theological studies that have also increasingly characterized the work of the Association since 1960.

Furthermore it seems to me that there are no practical impediments to such a change of name. The name of the Association has already undergone one change (in 1955, from 'The International Association for the Study of the History of Religions' <IASHR> to its present name <IAHR>). And a further change to 'The International Association for the Science of Religion' (IASR) was contemplated in 1960 but rejected for the curious reason, so it appears, that this might allow the entry of philosophy into the field, which was as much feared as the influence of theology. A change now, therefore, does not present us with the problem of setting an unwanted precedent. It might also be usefully noted here that the newer national member associations have increasingly tended towards using the phrase 'study of religions' (Australia, South Africa, Canada, the USA, Nigeria); nor is 'history of religions' used uniformly by all the other national member associations. Although translation of the proposed change of name into the four official languages of the Association might not be a simple task, it does not seem to me that it presents an insuperable problem.

I hope this brief note will stimulate further discussion for it seems to me that the question of the name of the Association is but one indication of a more serious set of problems that lies beneath the surface of much of the activity in the Association. There may be problems with the proposal I put forward here and of which I am totally unaware. If so, their airing would contribute to resolving an issue that may yet create serious difficulties for the Association.

Don Wiebe

Trinity College  
University of Toronto

#### The name of the association

Professor Bianchi (Rome) responds to the letter by Prof. Wiebe (Toronto) published in the last issue as follows:

"The change from IASHR to IAHR was not substantial because the S was pleonastic. It seems to me however that if we make a change to IASR (International Association for the Study of Religion) then any intellectual approach to the problematics of religion(s), in all directions and without limitations, would become legitimate in the Association. While other approaches may be perfectly respectable in themselves, this would involve the loss of a central reference point. In particular, we would lose the common language of our discipline, namely the historical approach to and the assessment of texts, which up till now has been the universally accepted medium of discussion. Moreover the history of religions, while maintaining its specificity, has hitherto proved itself capable of recognising and promoting research which arises in other fields (such as anthropology)".

## IAHR Discussion paper on the proposed changes of name

*The following discussion paper has been prepared after extended discussion by the Executive Committee at Burlington (1991) as a basis for further discussion. Colleagues Peter Antes and Don Wiebe are to be thanked for drafting it.*

Serious question has been raised in recent years regarding the appropriateness of the name of the International Association for the History of Religions. Many have argued that the name of the Association does not adequately represent the work of its member scholars and that it, consequently, will not be able to attract new scholars from a wide range of approaches to the study of religions to its ranks. Little of the discussion and debate of this topic has ever appeared in print, but that is not a true indication of the importance of the issue, both at the meetings of national member associations and at the various meetings of congresses of the International Association. Although the question was raised in the Bulletin of the IAHR, the Executive Committee received no further communication on this topic from the national member organisations, or from individual members of those organisations, and did not, therefore, consider this a matter of priority concern. That situation changed, however, at the XVIth International Congress of the IAHR in Rome with a motion by the British Association requesting the Executive Committee to consider changing the name of the International Association for the History of Religions to the International Association for the Study of Religions.

### **Change of Name Proposal:**

Though no member organisation of the IAHR has yet put forward a set of formal arguments justifying a change of name for the international association, the arguments for a change in name of the Association appear to be of two kinds - practical and theoretical (methodological). The list below suggests the kind of arguments that might well be presented.

On the practical side it might well be argued:

1. that many of the member organisations of the IAHR do not use the locution "history of religions" in the name of their organisations and it might well be argued that some degree of uniformity here is necessary if confusion is to be avoided. Furthermore, it could be argued that that locution is not used to designate university departments for the study of religions but rather locutions such as "Religious Studies" or "Study of Religion" and that the name of the International Association ought to reflect that fact.

2. that the phrase "history of religions" does not adequately reflect the breadth of scholarship in the field, or the variety of approaches taken to the study of religion by university professors inside and outside the departments established for the study of religions or even of those who are members of the IAHR through membership in national member organisations.

3. that, furthermore, this inadequacy jeopardizes the work of the International Association in promoting its own work which is to promote the world-wide academic study of religions; the name of the Association, that is, seems to restrict its appeal to historians and so makes it difficult to draw the best scholars from other disciplines who have devoted their attention to understanding and explaining the religious phenomena.

4. that such exclusivity could also present serious difficulty in fundraising activities of the Association; defined more broadly as an association for the academic/scientific study of religions and therefore involving a broader range of scholars, the Associate broadens its base for fundraising activities.

On the theoretical side, the pro-change of name position includes the following concerns:

5. It could be argued that the name "International Association for the History of Religions" was inappropriate from the beginning because its members were originally committed to the historical and phenomenological study of religions.

6. If "history of religions" is not used as a technical term with its own specific meaning (scholarly agenda) it can only refer, simply put, to historical analysis and explanation of religious phenomena. That kind of designation of the field, however, is methodologically unacceptable for it fails to recognise not only that significant contributions have been made to the understanding of religions by other (social-scientific) disciplines but also that few theorists, or practitioners, of the history of religions would deny that proper historical study requires augmentation, so to speak, from the social sciences. If the phrase is used as a technical term, on the other hand, there is the methodologically problematic suggestion that the Association is the home of a new autonomous academic or scientific discipline with its own peculiar mode of explanation rather than of a field of studies that involves the work of scholars from many different academic disciplines.

7. There are religio-theological overtones (undertones?) to the phrase "history of religions" and particularly so in Anglo-American circles. This is so largely in connection with the work of Eliade which is seen to be crypto-theological if not outrightly theological in intent. His influence in North America, therefore, is seen largely to be that of having provided a religious agenda for the 'scholarly' study of religions.

8. There are Eurocentric overtones to the phrase "history of Religions". That phrase, it appears, reflects the peculiar circumstances of the emergence of the study of Religions - as distinct from doing theology - in the European context which



reflected a concern for careful scientific work to distinguish it from the speculative character of theology. Consequently only work that was empirical - that is, philological/historical - was considered acceptable which prevented proper attention being paid to non-literate religious traditions.

#### Status quo Position:

Change for the sake of change of the name of the Association is, obviously, unwarranted. It could also be reasonably argued, moreover, that a change in the name of the Association that does not clearly improve upon the present designation would in the short and the long run be detrimental to the Association. A change, that is, must clearly retain the primary objectives of the original Association. The retention of a name that is not wholly appropriate to the intention of the Association would still be preferable to the adoption of a more ambiguous designation, even though more inclusive, because of the threat such ambiguity presents for the erosion of its original goal.

Arguments here, like those in favour of a change in name of the Association, are of both a practical and theoretical kind.

Practical objections to the change of name of the Association include:

1. The international identity of the Association is well established in the use of the acronym IAHR. Though the Association was only founded in 1950, it emerged as the result of the international congresses for the study of religion held since 1900. Consequently, the current name has an extended life and carries with it the history of the activities of scholars since 1900 since no permanent organisation ever preceded it. Although the original name of the Association was the International Association for the Study of the History of Religions (IASHR) the change of name to the IAHR occurred sufficiently early that only the latter designation has ever been widely associated with this group of scholars. To change that name now, it could be argued, would be to lose visibility in the same way that coca-cola would lose visibility by changing its name to "brown cola".

2. The loss of recognizability as the IAHR would create difficulties in the various activities of the Association in its relations to other institutions and in such matters as fundraising, etc.

3. There would be serious difficulties for the Association in relation to its member organisations in changing its name - i.e., there are difficulties in translation of alternative names that would be considered appropriate in the official languages of the Association.

Theoretical problems that would be involved in a name change include:

4. Some would argue that 'religious studies' is not simply a field of studies but a discipline and that the designation of "history of religions" alone can capture that fact. That is a contentious matter, however, and would need lengthy argumentation.

5. Some maintain that a change of name could lead to the loss of the academic/scientific character of the Association. A too "inclusivist" designation of the Association, that is, could lead to a decline in academic standards. A too vague characterization of the Association, for example, could well permit the acceptance of all kinds of "talk" about religion, even to 'journalistic studies' of religious phenomena. Similarly, a vague designator like "International Association for the Study of Religion" could eventually provide room for the justification of theological studies of religious phenomena as one kind of approach to the subject matter and that would undermine the original intent of the Association which was to ground a non-religious and non-theological study of religions. (Some would argue that the very inclusion of approaches like philosophy, sociology or psychology would introduce crypto-theological agendas. The history of methodological debates show that this concern is particularly widespread in Europe and especially so with respect to the discipline of philosophy.)

PA/DW

The Name contd.....

## A communication on the question of the Name

The propositions put forward by the IAHR Executive Committee indicate that the problem of changing the name or not has entered a decisive phase. The set of arguments presented by Peter Antes and Don Wiebe (which reflect the discussion we are witnessing at present) suffer from unnecessary superstition about a very conventional thing: the name of the Association.

There can be hardly any doubt that any name has a purely conventional character. Whatever we call an institution, it is the content of its activities which is the most important. But it would be a gross oversimplification to say that the name is of no importance at all. It has significatory undertones which may be different for two groups of people who need to be considered: those who are members of the Association and those who are outside it.

The members of IAHR simply know what their activities are and it is relatively unimportant what their organization is called. In other words, it is tradition which matters, and it is this tradition which constitutes the strongest argument against any changes.

Those from without the Association react quite differently. For them the name is not purely conventional since it is often the only source of knowledge as to what this organization is about and what its interests and activities are. Just to quote one example from my own experience: when I first contacted the IAHR I was a little astonished to learn that the activities there were strongly on the theoretical side and that historical problems were hardly ever discussed. In other words for an outside observer the name IAHR is completely misleading, since it is not perceived conventionally but literally: history should mean history y basta!

Now, those active in the Association are well aware of the discrepancy, and therefore argue for a change in order to create a more lucid image. Therefore, the question is, for whom is the name IAHR intended? If only for ourselves, no arguments for change would be valid. Unfortunately, it is the outside world which - to a great extent - is responsible for our "image", and consequently this name plays an important role in defining our place within various branches of research. Those responsible for research policies hardly ever care about the content of our activities, and are led or misled rather subconsciously by the magic of names. Let me quote just one example. A few months ago Poland adopted an official list of branches of knowledge functioning in this country. It covers fields as different as microelectronics and dance. But the study of religions is not included - it seems that theology (which, naturally, is on the list) took its place. This has serious practical consequences, since according to this list degrees are awarded, funds are distributed and research is carried out. It could be easily imagined what the position of the study of religion is now in this country!

This is a strong argument for changing the name of the IAHR. The IAHR is there not only for us, we have to bear in mind the context in which we function. To a great extent we are conditioned by the outside world.

JANUS DANECKI  
Warsaw University  
Oriental Institute

15 October 1992



The Name

A resolution passed by the Société Ernest Renan

The following communication has been received from the French affiliate of the IAHR, the Société Ernest Renan:

- RÉSOLUTION DE LA SOCIÉTÉ ERNEST-RENAN -

En réponse à la question posée par le Secrétariat général de l'Association internationale pour l'histoire des religions, en vue de la réunion du Comité international de cette Association en 1993,

la "Société Ernest-Renan. Société française d'histoire des religions", en son Assemblée générale du 18 juin 1992, a exprimé sa position en deux points:

1. "L'histoire des religions" est une expression technique dans laquelle "histoire" garde son acception étymologique d'"enquête". La tradition française n'a jamais limité l'objet de l'histoire des religions à l'étude diachronique de celles-ci, tout en lui faisant une part légitime, et ne récuse a priori aucune méthode. Mais l'histoire des religions entend conserver pour fondement l'étude scientifique des documents et monuments de toute sorte, ainsi que l'observation directe et désintéressée du vécu. Elle étend sa recherche, ses analyses et ses comparaisons à tous les faits ou phénomènes religieux, avec ou sans tradition écrite, des origines à nos jours.

2. La "Société Ernest-Renan" demande le maintien du nom actuel de l'Association internationale pour l'histoire des religions.

Pour le Bureau de la "Société Ernest-Renan"

Le Trésorier

Prof. E.-M. Laperrousaz



Translation of text on previous page

RESOLUTION OF THE SOCIÉTÉ ERNEST RENAN

In reply to the question posed by the Secretary-General of the International Association for the History of Religions, in preparation for the meeting of the International Committee of the association in 1993, the "Société Ernest Renan, the French association for the history of religions", at its general Assembly of June 18th 1992, expressed its position in two points as follows.

1. "The history of religions" is a technical expression in which "history" retains its etymological implication of "enquiry". The French tradition has never limited the object of the history of religions to their diachronic study, although this is a legitimate part of it, and does not claim any particular method a priori. But the history of religions does seek to maintain as its basis the scientific study of documents and monuments of all kinds, as also the direct and disinterested observation of that which is lived. Its research, analyses and comparisons extend to all religious facts and phenomena, with or without written tradition, from the origins down to our own day.

2. The "Société Ernest Renan" calls for the maintenance of the present name of the International Association for the History of Religions.

For the committee of the "Société Ernest Renan"  
The Treasurer  
Professor E.-M. Laperrousaz

Note by Michael Pve This translation of the French text of the resolution (see facing page) has been prepared (by me) so that it may be appreciated as widely as possible. Please note that "History of Religions", both in the name of the association and as an expression discussed above, directly parallels the French "l'histoire des religions". Note furthermore that the French name for the IAHR runs concurrently with the English name in the constitution. This bilingual statement of the name is one of the symbols of the international nature of the IAHR, and is enshrined in our affiliation to CIPSH/UNESCO. It would therefore probably not be appropriate to change the one without changing the other also. Consequently any proposal to change the name would have to include a parallel proposal for each of these two languages. In spite of some informal discussion with this in mind, no such proposal has yet been made. Perhaps Canadian colleagues would like to comment further on this in view of the official bilingualism of Canada.

## The Name

The following letter has been received from Professor Jordan Paper as Treasurer of the Canadian Society for the Study of Religion (La Société Canadienne pour l'Étude de la Religion) and is endorsed by its President, Dr. Jacques Goulet:

At the executive meeting of the Canadian Society for the Study of Religion (CSSR), 31 January 1993, the Executive voted unanimously to support the change in name of the IAHR to the International Association for the Study of Religion (This I understand is also the position of our sister society in Québec). This position will be brought before the Annual General Meeting of the CSSR in June. As the various positions on this issue have been circulated to the associated members of the IAHR, we are forwarding the reasons for our position for consideration by the Association.

Those of us who have personally long been associated with the IAHR tend to be quite comfortable with the present name of the Association. This satisfaction, however, should not cause us to be insensible to the effect on the continuity and relative importance of the IAHR of not changing our name. Perhaps the question can be phrased in terms of the recent growth of the IAHR; that is, is the IAHR to remain primarily a continental western European association or an international one?

I would suggest there are two interrelated aspects of importance: one concerns the terminology used by the constituent societies and the members of these societies, and the other concerns communication to the scholarly world and the general public. With regard to the first aspect, it is to be noted that outside of continental western Europe, none of the constituent societies use the term history of religions, nor for that matter is a single member of the Executive of the IAHR identified with a department of history of religions. The problem in terminology is not simply due to the English language as has been suggested. As a bilingual society, our name in French is La Société Canadienne pour l'Étude de la Religion; the name of our new sister society in Québec is the Société Québécoise pour l'Étude de la Religion. Clearly, in modern French, *histoire* is not the equivalent of "study," rather the term in general use is *étude*.

The second aspect is not a matter of terminological niceties but one of the Association's survival. Communication, as we all know, has become increasingly condensed. Political speeches, for example, have been replaced by "sound bites" of shorter and shorter duration; the average in North America is now twenty seconds! Names of societies, whether we approve or not, communicate, and they communicate according to the general use of terms. This is true not only among the general population but among scholars. For example, the major funding body of research relevant to religious studies (as well as representation in international scholarly societies) in Canada, the Social Science and Humanities Research Council (SSHRC), in its subdivision of religious studies disciplines, lists history of religions as distinctly different from comparative religion; this categorization, developed by a committee of scholars, understands



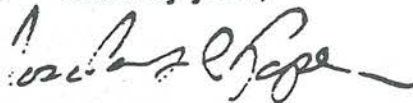
history of religions to be exactly that -- a subcategory of religious studies specific to historical studies. For this reason, we may not receive funds to send a representative to the forthcoming meeting of the International Committee, because the SSHRC understands the IAHR to focus on a minor aspect of religious studies rather than represent religious studies as a whole. The future participation of the CSSR in the IAHR is at risk if there is not compatibility between our name and the international society.

In North America, the influence of Mircea Eliade, including the promotion of the term "history of religions," is waning. Furthermore, at the University of Chicago, where the term was used, its usage was limited to humanistic studies; parallel to the section, "history of religions," in the Divinity School of the University of Chicago is the section, "religion and society." The relatively new scholarly society in the United States, the North American Society for the Study of Religion, obviously chose the word "study" to define itself.

More important in this regard is the relationship between scholars of religion in the United States and the IAHR. Excluding theologians and biblical scholars, several thousand students of religion are members of the American Academy of Religion (AAR), possibly more than in the rest of the world combined. Quite recently, the AAR has begun to develop an international interest to counter the tendency in the United States towards isolationism, even in the realm of scholarship. This in and of itself is a laudable move, but it does affect the IAHR. Since those unfamiliar with the IAHR understand its mandate from a literal reading of its name, it is generally assumed that at present there is no international society for the study of religion. (The United States pays approximately half the amount of dues as does Canada to the IAHR, although there are at least twenty times as many scholars in the AAR as compared to the CSSR.) The Unification Church earlier attempted to fill this assumed vacuum; the AAR may now seek to do so.

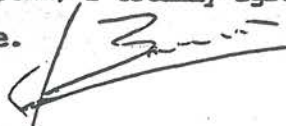
Therefore, the question of name change is not simply a matter of terminological niceties or of historical precedent, it may be a question of survival. Unless we are clearly perceived as being an international society of scholars of religion rather than as a small sub-discipline, than others more powerful than us will move to do what we already are doing. It is not likely that we will be able to educate the rest of the world to understand the term "history" differently than it is perceived in most of the universities of the world. On a personal note, I have been calling myself an historian of religion for over twenty-five years, yet, because of this practice, I do not at present have a single colleague at my own university who understands my disciplinary affiliation. It is time I ended the practice; perhaps it is time the IAHR also recognizes the problem.

Sincerely yours,



Delegated Representative to the IAHR and  
Treasurer/Trésorier  
The Canadian Society for the Study of Religion  
La Société Canadienne pour l'Étude de la Religion

P.S. As President of the CSSR/SCER, I totally agree with Prof. Jordan Paper's views expressed here above.



Jacques Goulet

33.73

## The Name

*The following letter has been received from Professor Peter Antes as President of the German Association for the History of Religions (DVRG):*

in reply to the question concerning the name of IAHR I want to inform you that the executive committee (Vorstand) of the DVRG had a meeting in Hannover on January 29th, 1993, and discussed this issue extensively. The following decision was taken:

The DVRG will not reject the idea of a change of the name of IAHR as a matter of principle but it wants to make clear that a real improvement must be reached if a change should take place. The DVRG will not accept an unspecified use of "study", because of fear that the academic level is thus not assured, nor will it be ready to accept "religion" in the singular because of eventual confusion with Christian theology. If no real improvement is made by the new name the DVRG will opt for maintaining the present name which already has a long tradition in academic circles.



The Name

*The following statement has been received from the Secretary of the British Association for the Study of Religion (BASR), Dr. Terry Thomas:*

At the Annual General Meeting of the BASR held on 9 September 1992 the members approved a proposition that the Association would commend to the IAHR that the latter's title should be amended to the International Association for the Study of Religions.

I hope to be able to present the BASR view at the International Committee meeting to be held in Paris in August 1993.

*The following statement has been received from Professor Luther Martin, Secretary of the North American Association for the Study of Religion:*

It has become clear in the discussion of the name of the IAHR that "history of religion(s)" and "study of religion", and whatever else has been proposed, are terms which reflect largely cultural differences. There is general agreement about the non-incorporation of religious agendas into the association, but difficulty about finding the appropriate short, positive designation for what we are doing. Rather than attempting to solve this problem by changing the name itself, why not deal with it by recognising that there is indeed a problem, addressing it, and making a virtue of it? This could be done by making regular use of a short statement which indicates that "history of religions", in the European context in which the IAHR was founded, was always intended to refer to an inclusive (though non-theological) study of religion.

## The Name

*The following statement has been received from the Societa' Italiana di Storia Delle Religioni:*

SOCIETA' ITALIANA DI STORIA DELLE RELIGIONI

Statement concerning the name of the International Association. 22 VI 93

Etant donné que des tendances herméneutiques différentes, voire des mentalités et des méthodes d'étude différentes existent à l'intérieur de la IAHR, tout changement de nom de la part de celle-ci représenterait, dans cette situation, un choix très décidé en faveur de l'une ou de l'autre manière; en d'autres termes, une modification significative mais pratiquement arbitraire. Au contraire, la conservation du nom traditionnel n'aurait pas la même signification. Elle signifierait plutôt la continuité d'une tradition d'études, dans laquelle l'expression "histoire des religions" n'a jamais empêché études et approches diverses, parmi lesquelles sont à compter celles intéressées à l'aspect anthropologique et sociologique de nos études. D'autre part, il faut remarquer l'inpropriété d'un langage qui définirait l'étude historique comme purement descriptive, intéressée exclusivement aux cultures anciennes ou aux cultures ayant l'écriture.

(English translation of above)

Given that there are different hermeneutical tendencies, mentalities and methods of research within the IAHR, any change of name on its part would represent a decided choice in favour of one or the other tendency, in other words, a significant but more or less arbitrary modification. The conservation of the traditional name on the other hand would not have the same effect. It would signify rather the continuity of a tradition of research in which the expression "history of religions" has never precluded diverse studies and approaches, among which those directed towards anthropological and sociological aspects are to be counted. On the other hand, it should be noted that it would be inappropriate to define historical research as purely descriptive or as concerned exclusively with ancient cultures or with literate cultures.



## Information from India

The following correspondence has been received from Dr. K. P. Singh of the Indian Association for the History of Religions:

### Indian Association for the History of Religions: Its Activities

The Indian Association for the History of Religions was formed during the 16th World Conference of the IAHR at Rome in 1990 with the kind co-operation of Mr. M. Pye, Secretary-General, International Association for the History of Religions. The list of National Office bearers follows:-

- President: Dr. Makhan Jha  
University Professor  
Dept. of Anthropology  
Ranchi University  
Ranchi  
Bihar  
INDIA
- Secretary:  
cum Treasurer. Dr. Kameshwar Prasad Singh  
University Professor  
Dept. of Political Science  
Ranchi College  
Ranchi Bihar  
INDIA
- Deputy Secretary: Dr. B. P. Jain  
Jabalpur University  
Jabalpur, (MP)  
INDIA
- Vice-Presidents: Dr. Karma Oraon  
Member Bihar Public Service Commission  
Patna  
INDIA
- Dr. G. V. Patel, M.A. Ph D. Ahamdabad  
Gujrat  
INDIA

Introduction of Comparative Religion in Universities of Bihar: A delegation of Indian Association for the History of Religions led by President Dr. M. Jha and General Secretary Dr. K. P. Singh met the Governor of Bihar and submitted a memorandum regarding the introduction of Comparative Religion as an independent faculty in University of Bihar. The proposal was accepted for necessary action.

National Seminar: Indian Association has undertaken a proposal to convene a National Seminar entitled "The role of Indian Religions in Nation Building". The same proposal has been sent to the government of India and the University Grant Commission, New Delhi.

Membership Drive: More than 200 scholars of India have given their consent to be life members of IAHR. Any correspondence regarding IAHR can be sent to the address below:

Dr. Kameshwar P. Singh, Secretary - Indian Association for the History of Religions, Balhar Road, Morabadi Ranchi - 8 Bihar, INDIA. Tel: 00910651/0308285

## THE AFRICAN ASSOCIATION FOR THE STUDY OF RELIGIONS

The African Association for the Study of Religions (AASR) is an international association which aims to promote the academic study of religions in Africa. Membership is open to scholars of religion working in the fields of African traditional or indigenous religions, Islam, Christianity, as well as other religions occurring on the continent, such as Hinduism and Judaism. Scholars may reside in Africa or other parts of the world.

The Association aims to stimulate the academic study of religions in Africa in the following ways:

- 1) by providing a forum for multilateral communications between scholars of African religions;
- 2) by facilitating the exchange of resources and information;
- 3) by encouraging the development of linkages and research contacts between African scholars and institutions, as well as between scholars in Africa and those overseas;
- 4) by developing publishing opportunities particularly for African scholars based in Africa;
- 5) by establishing a travel fund to enable African scholars to attend academic conferences both in Africa and overseas;
- 6) by organizing conferences within Africa on topics of relevance to scholars of African religions or panels within conferences held outside Africa;
- 7) by establishing a newsletter as the major medium of communication between scholars of African religions around the world;
- 8) by creating a directory of scholars in the field of African religions.

The Association was formed in September 1992 in Harare, Zimbabwe on the occasion of the first regional meeting of the International Association for the History of Religions (IAHR) in Africa. The conference was held to strengthen academic contacts in the region and promote the academic study of religion. The Association emerged from the wish of the African and non-African participants to benefit from the increased interaction and sharing of information that such an organization could provide. The AASR acts in association with the IAHR and will seek full affiliation at the next IAHR Congress in Mexico City in 1995. Since the AASR operates primarily at a regional (African) level, it includes and seeks to enhance the work of sub-regional and national associations, such as the Association for the Study of Religions in Southern Africa and the Nigerian Association for the Study of Religion, and promote the formation of new national associations. A working committee was elected to implement the association's goals (see below).

Any scholar involved in the study of African religions is invited to join the Association. There is no membership fee for scholars resident in Africa whose salary level would prohibit their participation in the Association. All other scholars are required to pay an annual membership fee which will be used to cover the costs of the newsletter and to support the travel and publications funds for African scholars. In addition, all interested scholars are invited to send relevant information (conferences, publications, jobs, grants, sabbaticals, research projects, awards, etc.) to the newsletter. Both the newsletter and directory are essential to the networking function of the Association.

### COMMITTEE MEMBERS:

*Dr. Jacob K. Olupona (coordinator), University of California, Davis, U.S.A.*

*Dr. Abdulkader I. Tayob (newsletter editor), University of Cape Town, South Africa*

*Dr. Friday M. Mbon, University of Calabar, Nigeria*

*Dr. Teresia M. Hinga, Kenyatta University, Kenya*

*Dr. Ephraim Mandivenga, University of Zimbabwe, Zimbabwe*

*Dr. Gerrie ter Haar (newsletter editor), Katholieke Theologische Universiteit, The Netherlands*

*Dr. Rosalind I.J. Hackett (treasurer), University of Tennessee, Knoxville, U.S.A.*

## Czechoslovakia / Czech and Slovak Republics

Consequent on the foundation of independent Czech and Slovak Republics with effect from January this year - there are now two Associations for the Study of Religions in this region. Since the officers of the currently affiliated association are the same as those of the successor Czech association it has been agreed that this association will continue the existing affiliation to the IAHR. The President is Prof. Jan Heller, the Secretary Dr. Dalibor Papoušek and the Treasurer Dr. Iva Doležalová. The formal change of name of this association will take place at a meeting planned for March 1993. In the meantime a Slovak Association for the Study of Religions (Slovenská spoločnosť pre štúdium náboženstiev) has also been founded with Prof. Ján Komorovský (Bratislava) as President. It is expected that a request for affiliation will be received in due course.

\*\*\*\*\*

## Ukraine

A communication has been received from a colleague in Kiev, The Ukraine, Prof. Anatolij Kolodnij, to the effect that a Ukrainian Association for the Study of Religions has been founded. The intention has been signalled to apply for affiliation to the IAHR. Any communications regarding this development should be addressed, in the first instance, to the Secretary-General. It is hoped that a recommendation can be placed before the International Committee in Paris this year.



Sociedad Española de Ciencias de las Religiones (SECR)

Prof. Michael Pye,  
Dept. of Religious Studies,  
Lancaster University,  
Lancaster LA1 4YG  
England

Madrid, 16 July 1993

Dear Mr Pye,

It is a pleasure to inform you that the *Sociedad Española de Ciencias de las Religiones* (SECR) was founded on the 25th May 1993. You will probably have notice through Prof. Werblowsky, who was present at our first assembly and was designed, together with other Spanish Professors, Honorary member of our Society.

The complete list of the elected officers is the following:

Presidente: Raimon Pannikar, Prof. Emérito de la Universidad de California.

Vicepresidente: Julio Treballe, Instituto Universitario de Ciencias de las Religiones, Universidad Complutense de Madrid (UCM).

Secretario: Montserrat Abumalham, Dpto. de Estudios Arabes e Islam, Facultad de Filología, UCM.

Tesorero: Santiago Montero Herrero, Dpto. de Historia Antigua, Fac. de Geografía e Historia, UCM.

Vocales:

Eduardo Chamorro Romero, Dpto. de Personalidad, Evaluación y Tratamientos Psicológicos I, Fac. de Psicología, UCM.

F. Javier Fernández Vallina, Dpto. de EE. Hebreos y Arameos, Fac. de Filología, UCM.

Juan Martín Velasco, Fac. de Teología, Univ. Pontificia de Salamanca.

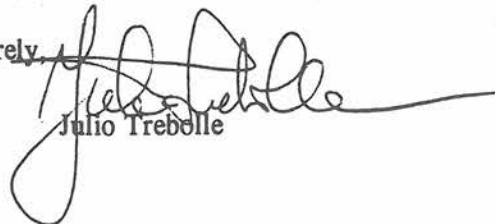
Manuel Reyes Mate, Instituto de Filosofía, Consejo Superior de Investigaciones Científicas (CSIC), Madrid.

Juan Luis Recio Adrados, Dpto. de Sociología, Fac. de Ciencias Políticas y Sociología, UCM.

Amador Vega, Univ. Pompeu Fabra, Barcelona.

In behalf of the new Society I submit the request of affiliation of the SECR to the IAHR. I would be very grateful if you transmit this request to the Executive Committee of the IAHR. Enclosed you will find a copy of the constitution of the SECR.

Yours sincerely,



Julio Treballe

*Sociedad Española de Ciencias de las Religiones*  
Facultad de Filología, Despacho 204, Universidad Complutense, 28040 MADRID

## Guidelines for the Publication of IAHR Congress Proceedings

1. The title "Proceedings of the (XVth) Congress of the International Association for the History of Religions" should be prominently visible, even if accompanied by a thematic title for the particular Congress.
2. The volume should contain a list of participants with addresses.
3. The volume should contain a brief record of formal events, speeches of welcome, etc.
4. The volume should contain a record of the academic programme, naming sections and titles of papers, special lectures, linked symposia, etc.
5. The selection of papers for inclusion should take place on the basis of (a) merit and (b) thematic coherence, and some indication should be given of their relation to other work completed or in progress. Copyright should normally be retained by authors.
6. Room should be made for a contextualising report on the relations of the Congress to the venue selected and on cultural events which accompanied it.
7. Essential information or documentation of IAHR matters should be included as appropriate: e.g. statutes or changes in statutes, current officers, accession of new associations. (It is recognised that such information should also be carried in NUMEN.)

It is assumed that in general the arrangements for the publication of IAHR Congress Proceedings require the approval of the Executive Committee and that the invitation to arrange publication would normally be addressed in the first instance to the national association of the country in which the Congress is held.

(Appendix to minutes of the meeting held of the Executive Committee at the University of Sydney on 23.8.1985)

IAHR-related publications

Proceedings currently in progress

Rome 1990

The proceedings are currently being prepared for publication by l'Erma di Bretschneider, Rome. The subscription price will be Lit 450,000 and the final price will be Lit 600,000.

Burlington 1991

The proceedings have now been published. A specimen volume will be available for inspection at the Paris conference.

Beijing 1992

The proceedings will be published jointly by the Institute for the Study of World Religions and a foreign publisher. Camera-ready copy is in the final stages of preparation.

Harare 1992

The proceedings are currently being prepared for publication, probably in Zimbabwe, under the editorship of Prof. Mandivenga and Dr. Platvoet.



IAHR proceedings currently available

- L.Honko (ed.) *Science of Religion: Studies on Methodology*. Proceedings of the Study Conference of the IAHR, held in Turku, Finland, August 27-31, 1973  
in: Religion and Reason 13. Method and Theory in the Study and Interpretation of Religion  
The Hague (Mouton Publishers) 1979
- M.Pye/P.McKenzie (ed.) *History of Religions*. Proceedings of the Thirteenth International Congress of the IAHR (Lancaster 15-22 August 1975)  
Leicester (Blackfriars Press Ltd.) 1979
- P.Slater/D.Wiebe (ed.) *Traditions in Contact and Change*. Selected Proceedings of the XIVth Congress of the IAHR (Winnipeg, Manitoba 1980)  
Waterloo, Ontario (Wilfrid Laurier University Press) 1983
- W.Tyloch (ed.) *Current Progress in the Methodology of the Science of Religions* (Regional Conference, Warsaw 1979)  
Warsaw (Polish Scientific Publishers) 1984
- V.C.Hayes (ed.) *Identity Issues and World Religions*. Selected Proceedings of the Fifteenth Congress of the IAHR (Sydney 18-23 August 1985)  
Netley, South Australia (Wakefield Press) 1986
- M.Pye (ed.) *Marburg Revisited*. Institutions and Strategies in the Study of Religion (Special Conference, Marburg June 1988)  
Marburg (diagonal-Verlag) 1989
- H.G.Kippenberg/B.Luchesi (ed.) *Religionswissenschaft und Kulturkritik*. Die Zeit des Gerardus van der Leeuw 1890-1950  
(Proceedings of Regional Conference, Groningen 1989)  
Marburg (diagonal-Verlag)  
Oct.1990 approx.58,-DM
- M.Nowaczyk/W.Tyloch (ed.) Proceedings of Special Conference, Warsaw 1989  
N.B. This volume and precise publication details will be available in Rome

# NVMEN

**NUMEN** appears three times a year. Each volume consists of 336 pages. Numen is edited on behalf of the International Association for the History of Religions by Hans G. Kippenberg and E. Thomas Lawson.

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Fax: Germany +421-218-4265; E-mail: 101m@alf.zfn.uni-bremen.de  
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**Assistant editors:** Dr. Brigitte Luchesi, Bremen. Dr. David Ede, Kalamazoo.

**Review editor, copy editor:** Dr. Brigitte Luchesi, Bremen.

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# SCIENCE OF RELIGION

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Correspondence to The Editor, Science of Religion, Department of Religious Studies,  
Lancaster University, Lancaster LA1 4YG, U.K.

FIRST CIRCULAR of the XVIIth CONGRESS

of the

INTERNATIONAL ASSOCIATION FOR THE HISTORY OF RELIGIONS

## MEXICO CITY 1995

Since 1900, when the first International Congress on the History of Religions was held in Paris, similar events have taken place in various regions of the world. However none has yet been held in Latin America. At the XVIth Congress, held in Rome in 1990, it was agreed by the International Committee of the IAHR that the next international congress should be held in 1995 at Mexico City.

The organizing committee of the XVIIth Congress considers that the academic study of religions has enjoyed a dynamic development in recent years and seen a convergence of various kinds of analysis. Originally there was an emphasis on historical and philological questions, but recently there has been evidenced a stronger interest in the interaction of religious systems with their cultural and social contexts. This trend, already current at the Congress in Rome, should be continued. Thus the next Congress, as well as providing space for the presentation of research results, will also be a forum for the discussion of theoretical and methodological questions in the search for new perspectives in the study of religions.

For this reason the organizing committee proposes "Religion and Society" as the central theme for the Congress in Mexico. At the same time, as is customary, contributions on different themes will also be accepted.

Following the pattern of previous congresses, the organizing committee expects to arrange leading lectures on the main theme. It is also hoped that on this occasion the participants will take the initiative in organizing symposia and round tables on themes of interest, and we hope to hear your proposals on such projects in the near future.

The organization of symposia is open, thus permitting the participation of specialists interested in discussing specific themes and problems in the research of particular groups. Proposals for such themes should be made to the Organizing Committee in accordance with the timetable below.



The second circular will carry the titles of the symposia and round tables which have been accepted.

#### TIMETABLE FOR PROPOSALS

September 1992: opening of the period for the receipt of proposals for symposia and round tables

September 1993: close of the period for the receipt of proposals for symposia and round tables

November 1993: second circular, carrying the list of symposia which have been accepted; opening of the period for the proposal of free papers and symposia contributions

31. October 1994: close of proposals of papers and symposia contributions

10. February 1995: publication of the definitive programme and dispatch of the programme to registered participants

30. April 1995: conclusion of the period for receiving communications

5. August 1995: opening of the Congress

For the Organizing Committee

President: Dr. Yolotl González Torres  
Executive Secretary: Prof. Elio Masferrer Kan

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PREMIÈRE CIRCULAIRE du XVII ème CONGRÈS

de la

ASSOCIATION INTERNATIONALE D'HISTOIRE DES RELIGIONS

## MEXICO CITY 1995

Depuis 1900, date à laquelle s'est réalisé à Paris le Premier Congrès International d'Histoire des Religions, des rencontres du même ordre ont eu lieu dans différentes régions du monde, mais jusqu'à maintenant aucune n'avait été organisée en Amérique Latine. Lors du XVI ème Congrès de Rome, en 1990, l'assemblée de l'Association Internationale d'Histoire des Religions a accordé que le prochain Congrès aurait lieu en 1995, à Mexico.

Le comité organisateur du XVII congrès considère que l'étude scientifique des religions s'est considérablement développée au cours des dernières années, et a débouché sur la confluence de divers courants d'analyse. A l'origine, ces études portaient surtout sur des questions d'ordre historique et philologique, alors qu'actuellement nous observons un intérêt accru pour l'interaction des systèmes religieux dans leur contexte culturel et social. Cette dynamique, déjà présente lors du Congrès de Rome, doit se poursuivre afin que cet événement devienne un espace d'exposition de résultats, tout autant qu'un forum de discussion de problèmes théoriques et méthodologiques, à la recherche de nouvelles perspectives dans l'étude des religions.

C'est pourquoi le comité organisateur propose que le thème central du congrès de Mexico soit: "Religion et société", mais comme à l'accoutumé, tous les autres travaux portant sur des thèmes différents seront acceptés.

Afin de préserver la dynamique des congrès antérieurs, il a été prévu la présentation de conférences magistrales sur le thème central. Le Comité Organisateur a en outre prévu que pour cette occasion, ce soient les participants qui prennent l'initiative de l'organisation des simposia et des tables rondes, selon des thèmes qu'ils considèrent d'intérêt particulier; c'est pourquoi nous espérons recevoir vos propositions dans les meilleurs délais.

L'organisation des simposia est ouverte et permettra la participation de spécialistes intéressés par la discussion de thèmes et de problèmes spécifiques de recherche. Les propositions devront être soumises en temps opportun au Comité Organisateur, selon le calendrier ci-joint.



Dans la deuxième circulaire apparaitront les titres des simposia et des tables rondes qui auront été acceptés.

Septembre 1992: ouverture de la période de réception des propositions de simposia et de tables rondes.

Septembre 1993: Fin de la période de réception des propositions de simposia et de tables rondes.

Novembre 1993: Seconde circulaire portant la liste des simposia et ouverture de la réception de propositions libres et de simposia.

31 octobre 1994: Fin de la période de réception des propositions.

1er février 1995: Edition du programme définitif et envoi du programme aux participants inscrits.

30 avril 1995: fin de la période de réception des communications.

5 août 1995: inauguration de Congrès.

Le Comité Organisateur

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## IAHR-related conferences

In addition to the major congresses the IAHR organises REGIONAL CONFERENCES, for which guidelines were agreed some years ago. Since the XVth Congress (Sydney) four regional conferences have been held, in Groningen (1989), in Helsinki (1990), in Beijing (1992) and in Harare (1992).

Furthermore the IAHR may organise a SPECIAL CONFERENCE, as at Marburg in 1988, Warszawa 1989, Burlington 1991 and Paris 1993. The purpose of these small meetings is to consider a subject of special interest for the development of IAHR policies, and to provide a context in which experts on this subject can meet with members of the Executive or International Committees.

The Executive Committee should meet once each year, if possible, and this should coincide with a meeting of the Editorial Board of NUMEN. It is very convenient if the International Committee can meet in the third year after the Congress, and thus two years before the next Congress (as last in 1988 and now in 1993). These administrative meetings may all be held immediately following a regional or special conference. Hence the current perspective for IAHR-related conferences should be noted and questions still open should be considered by those affected.

The recent pattern for IAHR-related conferences has been as follows:

1985	Sydney	Congress
1988	Marburg	Special (Int.Comm., Exec. Comm.)
1989	Groningen	Regional
1989	Warsaw	Special (Exec.Comm.)
1990	Helsinki	Regional
1990	Rome	Congress (Int.Comm., Exec. Comm. & General Assembly)
1991	Burlington	Special (Exec.Comm.)
1992	Beijing	Regional
1992	Harare	Regional (Exec.Comm.)
1993	Paris	Special (Int.Comm., Exec. Comm.)
1994	St. Petersburg	Regional (Exec.Comm.)
1995	Mexico City	Congress (Int.Comm., Exec. Comm. & General Assembly)

The previously agreed criteria for IAHR co-sponsorship of regional conferences are shown on the facing page.

### Guidelines for IAHR co-sponsorship of regional conferences

1. A proposal should normally emanate from an affiliated national association or see next.
2. Where there is, as yet, no affiliated national association the proposal may be devised in conjunction with a relevant institution in the country concerned, with a view to the long-term development of the subject in that country.
3. The conference should not normally be held in the same year as the quinquennial IAHR Congress, and under no circumstances at the same time.
4. There should normally be not more than one such conference in any one year.
5. The conference should be organised around a specific-theme in the field of the study of religion.
6. Participation at the conference should be limited and would normally be by invitation on a regional or regional-interest basis.
7. An organising committee (not necessarily responsible for the practical arrangements) should have some international and some IAHR representation, at least on a consultative basis.
8. The conference should not normally make any direct charge on central IAHR funds but the IAHR may assist with applications for third party finance from UNESCO (CIPSH) or other funds.