

Reading List 6:

WOMEN AND RELIGIOUS EXPERIENCE

- Callahan, S. (2003) *Women Who Hear Voices: The Challenge of Religious Experience*. New York, Paulist.
- Eck, D.L. & D. Jain (eds.) (1987) *Speaking of Faith: Cross-Cultural Perspectives on Women, Religion, and Social Change*. London, Women's Press.
Anthology not specifically focused on religious experience, but dealing with many of the issues relevant to gender bias in religion in general.
- Hampson, D. (1996; rev. ed. 2003) *After Christianity*. London, SCM.
- Holden, P. (ed.) (1983) *Women's Religious Experience*. Croom Helm.
- Hurcombe, L. (1987) *Sex and God: Some Varieties of Women's Religious Experience*. New York, Routledge.
In this anthology of essays, poetry, and stories, women explore their own sexuality in relation to religious experience.
- Mercer, M. & T.W. Durham (1999) 'Religious mysticism and gender orientation.' *Journal for the Scientific Study of Religion*. 38 (1), 175-82.

CHILDREN AND RELIGIOUS EXPERIENCE

- Coles, R. (1992) *The Spiritual Life of Children*. London, Harper Collins.
- Devenish, A.P. (2006) *The Lived Experience of God and its Evolution in Children and Adolescents*. PhD thesis, Edith Cowan University, Perth, Australia.
Published online and available to the public at:
<http://portal.ecu.edu.au/adt-public/adt-ECU2006.0043.html>
A good example of one type of research that can be done in this area, with clear methodology and useful bibliography.
- Erricker, C. & J. (2000) *Reconstructing Religious, Spiritual and Moral Education*. London, Routledge.
- Farmer, L.J. (1992) 'Religious experience in childhood: a study of adult perspectives on early spiritual awareness.' *Religious Education* 87, 259-68.
- Francis, L., W. Kay, & W. Campbell (eds.) (1996) *Research in Religious Education*. Leominster, Greenwing.
- Hay, D. & R. Nye (1998; rev. ed. 2006) *The Spirit of the Child*. London, Kingsley.
An excellent consolidation of most of the relevant issues, including the history of thought, research methods, and definitions of terms.
- International Journal of Children's Spirituality.*

Jackson, R. & E. Nesbitt (1993) *Hindu Children in Britain*. Stoke-on-Trent, Trentham.

Madge, V. (1965) *Children in Search of Meaning: A Study of Religious and Scientific Thought and Enquiry Arising from Experience in the Primary School Years*. London, SCM.
Though out of date, of potential interest for its comparative value.

Piechowski, M. (2001) 'Childhood spirituality.' *Transpersonal Psychology* 33/1,

Robinson, E. (1977) *Original Vision: A Study of the Religious Experience of Childhood*. Oxford, RERC.

Robison, E. & M. Jackson (1985) *Religion and Values at 16+*. Oxford, RERC.

Roehlkepartain, E.C., P.E. King, L.M. Wagener, & P.L. Benson (eds.) (2005) *The Handbook of Spiritual Development in Childhood and Adolescence*. Thousand Oaks CA, Sage.
Up-to-date, interdisciplinary, comprehensive anthology.

Wright, A. (2000) *Spirituality and Education*. London, Routledge Falmer.
Covers many current debates, including definitions of spirituality, multiculturalism, ethics, empirical research, and government legislation.

MENTAL HEALTH AND RELIGIOUS EXPERIENCE

Bar-el Y., R. Durst, G. Katz, J. Zislin, Z. Strauss & H.Y. Knobler (2000) 'Jerusalem syndrome'. *British Journal of Psychiatry*, 176, 86-90
Full-text article online at: <http://bjp.rcpsych.org/cgi/content/full/176/1/86>
A critical response can be found at: <http://bjp.rcpsych.org/cgi/content/full/176/5/492-a>

Christie-Murray (1978) *Voices from the Gods: Speaking with Tongues*. London, Routledge & Kegan Paul.

Clarke, I. (ed.) (2001) *Psychosis and Spirituality: Exploring the New Frontier*. London, Whurr.
An essential anthology with contributions on a variety of topics relevant to this and various other Sections of this module.

Feuerstein, G. (1991; rev. ed. 2006) *Holy Madness*. Prescott AZ, Hohm Press.

Jackson, M. (1991) *A Study of the Relationship Between Psychotic and Spiritual Experience*. Unpublished PhD thesis, University of Oxford (in AHS library).
Also see the June 1988 and March 1992 issues of the Society newsletter Numinis (now called De Numine), for some accounts of Jackson's work.

Mental Health, Religion and Culture.
A journal devoted to the subject.

Nettle, D. (2001) *Strong Imagination: Madness, Creativity and Human Nature*. Oxford University Press.

SHAMANISM, HALLUCINOGENS, AND RELIGIOUS EXPERIENCE

Eliade, M. (1964) *Shamanism: Archaic Techniques of Ecstasy*. Princeton University Press.

A classic work on the subject, though open to criticism on various points. See, for example, Jakobsen 1999. Somewhat judgemental about drug use, considering it to be a 'degenerate' form of shamanism.

Forte, R. (ed.) (2nd ed. 2000) *Entheogens and the Future of Religion*. San Francisco, Council on Spiritual Practices.

Furst, P.T. (ed.) (1972) *Flesh of the Gods: The Ritual Use of Hallucinogens*. London, Allen & Unwin.

Griffiths, R.R., W.A. Richards, U. McCann & R. Jesse (2006) 'Psilocybin can occasion mystical experiences having substantial and sustained personal meaning and spiritual significance.' *Psychopharmacology*, 187, 268-283.

Full text available online at:
<http://www.springerlink.com/content/v2175688r1w4862x/fulltext.pdf>

Grof, S. (1998) *The Cosmic Game: Explorations on the Frontiers of Human Consciousness*. State University of New York Press.

Most of Grof's works deal with altered states of consciousness in relation to mystical experiences, though this is the best place to start as it provides a summary of his life's work and theories.

Harvey, G. (ed.) (2002) *Shamanism: A Reader*. London, Routledge.

Huxley, A. (1954) *The Doors of Perception*. London, Chatto & Windus.

Jakobsen, M. D. (1999) *Shamanism: Traditional and Contemporary Approaches to the Mastery of Spirits and Healing*. New York, Berghahn.

By the author of RERC Occasional Paper 1 (Third Series) Negative Spiritual Experiences: Encounters With Evil.

Lewis, I.M. (1971; 1989 rev. ed.) *Ecstatic Religion: A Study of Shamanism and Spirit Possession*. Routledge, London.

A classic, which places shamanism as well as Christian mysticism, Haitian voodoo, and the ancient Greek cult of Dionysus into the context of 'ecstatic religion.' The approach is interdisciplinary, drawing upon sociology and psychology (including mental health issues), as well as considering biochemical factors.

Nicholson, S. (ed.) (1987) *Shamanism: An Expanded View of Reality*. Wheaton IL, Quest.

Contains some useful articles, though some are dated. Beware particularly of those which take seriously the experiences of Carlos Castaneda as anthropological as

opposed to sociological data. Though he is undeniably an important figure in the rise of New Age shamanism, his work is primarily imaginative and has been discredited by the anthropological community.

Pahnke, W. N. (1963) *Drugs and Mysticism: An Analysis of the Relationship Between Psychedelic Drugs and the Mystical Consciousness*. Harvard University Press.

Roberts, T.B. (ed.) (2001) *Psychoactive Sacramentals: Essays on Entheogens and Religion*. San Francisco, Council on Spiritual Practices.

Smith, H. (2000) *Cleansing the Doors of Perception: The Religious Significance of Entheogenic Plants and Chemicals*. Boulder CO., Sentient.

Stutley, M. (2002) *Shamanism: An Introduction*. London, Routledge.
Places shamanism in the context of other religions and religious experience; though tends to overgeneralise.

Zaehner, R.C. (1972) *Drugs, Mysticism, and Make-Believe*. London, Collins.