

published large studies on Schelling and religious themes as has Marc Maesschalk. Xavier Tilliette's two-volume work, *Schelling: Une philosophie en devenir* (Paris, 1970), led to a number of volumes of essays in this field—some touch on the “speculative Christology” of German idealism—and ends with the magisterial study, *Schelling: Biographie* (Paris, 1999).

Work on the critical text is reaching the writings done after 1800, and the previous volumes have been accompanied by a series of specialized studies on areas touching the volumes published by Frommann-Holzboog in Stuttgart. The basic text of Schelling was republished by the Wissenschaftliche Buchgesellschaft in 1976. There are some recent translations into English, including four early works translated by Fritz Marti, three works published by Thomas Pfau including the “Stuttgart Seminars,” a translation of *Die Weltalter* by Judith Norman, and one by Victor Hays of segments of the philosophies of myth and revelation.

THOMAS F. O'MEARA (1987 AND 2005)

SCHENIRER, SARAH (1883–1935), was a pioneer in religious education for Jewish females and founder of Baiš Ya'akov educational institutions. Born to a Belzer Hasidic family in Kraków, descendant of rabbinic scholars, Schenirer was a devout Jew who worked as a seamstress by day and spent her evenings in the private study of biblical texts and rabbinic legends, a discipline begun in her youth. This was unusual for a woman in her times and even as a child she was affectionately teased as “the little pious one.”

In 1914, inspired by a sermon, Schenirer conceived the idea of Jewish classes for women. Until that time, Jewish education in eastern Europe was designed exclusively for men, inasmuch as rabbinic tradition interpreted the commandment to study Torah as incumbent upon males only. But Schenirer's religious fervor and love of sacred texts, combined with her fear of the inroads of cultural assimilation, secular Zionism, and Polish feminism, led her to radical innovation: the creation of a school that would both increase the knowledge and strengthen the faith of young Jewish women.

Despite initial setbacks, Schenirer persisted. Securing the blessings of the influential *rebe* of the Belzer Hasidim, in 1918 she opened her first school in her home, with two young aides whom she sent off after a year to establish schools in other communities. In 1919, the Orthodox Agudat Yisra'el movement adopted and expanded the network of Baiš Ya'akov (Yi., House of Jacob). By 1925, twenty schools were operating, including several high schools. In combining religious studies with secular and professional training, Baiš Ya'akov represented a synthesis of Polish Hasidic piety and Western enlightenment.

Schenirer soon relinquished executive duties but remained a central figure in the movement, a role model and personal source of inspiration to the students. She also founded the Baiš Ya'akov Teachers' Seminary and established the Bnoš (Daughters) Youth Organization for religious females.

Little is known of her personal life. Her first marriage ended in divorce; a primary factor in the couple's incompatibility was that her husband was less religiously committed and observant than she. She had no children and died of cancer at the age of fifty-two.

The Baiš Ya'akov movement suffered a terrible blow in the Holocaust. Most of the students and teachers who had been involved with Baiš Ya'akov between 1918 and 1939 did not survive. After the war, Baiš Ya'akov and Bnoš were reestablished and expanded in the United States, Israel, and Europe—with more of an eye, however, to conserving tradition than to bridging tradition and modernity, as was its aim in Schenirer's lifetime.

SEE ALSO Agudat Yisra'el.

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BLU GREENBERG (1987)
Revised Bibliography

SCHIMMEL, ANNEMARIE. Annemarie Schimmel (1922–2003) was a German Orientalist and historian of religions. Born in Erfurt to a Protestant family, she started learning Arabic at the age of fifteen and studied Arabic, Persian, and Turkish beginning in 1939 in Berlin, where she completed her Ph.D. in 1941 at the age of nineteen, with a doctoral thesis on “Calif and Cadi in Late Medieval Egypt [i.e., in the late Mamluk period].” Schimmel then prepared her *Habilitation* on the military class in Mamluk Egypt and finished it, after World War II, in Marburg in 1946. While teaching Islamic languages and literature she prepared another thesis in *Religionswissenschaft* under the guidance of Friedrich Heiler, and she completed the newly established doctor of science in religion degree in 1951 with a thesis on the concept of love in Islamic mysticism. Although Schimmel was not a Muslim, she was given a five-year appointment as full professor of history of religions in the Islamic theological faculty of Ankara University in Turkey, a position she held from

1954 to 1959. She later taught Islamic languages at the universities of Marburg (1959–1961) and Bonn (1951–1967) and at Harvard University (1967–1992), where she was given the newly founded Chair of Indo-Muslim Cultures.

Schimmel lectured in Bonn after her retirement from Harvard in 1992, and continued there until shortly before her death. She also lectured in universities around the world, addressing audiences of all levels in Asia, Europe, and America. The various prestigious posts she held included serving on the editorial board of Mircea Eliade's *Encyclopedia of Religion* (1987) and as president of the International Association for the History of Religions (1980–1990). Schimmel also received many honorary doctorates and was highly decorated by academic and cultural institutions in both Western and Islamic countries. Among her many awards was the 1995 Peace Prize of the German Book Trade, which caused some political controversy due to a television interview in which she expressed some sympathy with the Muslims who were offended by Salman Rushdie's *Satanic Verses*. Because of this episode, and because of meetings she had with Pakistan's Zia ul-Haq and other dictatorial Muslim leaders, this award was criticized. Though reports often circulated in the Islamic world about her conversion to Islam, in her will she requested a Protestant funeral, which was held in Bonn.

Schimmel's work concentrates on Islamic mysticism (*Mystical Dimensions of Islam*, 1975); on mystic poetry (*As Through a Veil*, 1982; *A Two-Colored Brocade*, 1992); on individual mystic writers (*I Am Wind, You Are Fire: The Life and Work of Rumi*, 1992; *Gabriel's Wing: A Study into the Religious Ideas of Sir Muhammad Iqbal*, 1963); on forms of Islamic veneration (*And Muhammad Is His Messenger*, 1983); on everyday Muslim practice (*Islamic Names*, 1989); and on other cultural expressions, such as calligraphy (*Islamic Calligraphy*, 1970; *Calligraphy and Islamic Culture*, 1984); as well as on surveys on specific literatures (*Islamic Literatures of India*, 1973; *Sindhi Literature*, 1974; *Classical Urdu Literature from the Beginning to Iqbal*, 1975) and on Islam in India and Pakistan (*Islam in the Indian Subcontinent*, 1980; *Islam in India and Pakistan*, 1982).

In the phenomenology of religion, Schimmel's inspiring Gifford Lectures, "Deciphering the Signs of God: A Phenomenological Approach to Islam" (1994), attempt to apply Heiler's categories of "Erscheinungsformen und Wesen der Religion" (Forms of manifestations and the essence of religion) to a specific religion, and to thus present a phenomenological introduction to a religion. The main thesis of her book *Wie universal ist die Mystik? Die Seelenreise in den grossen Religionen der Welt* (How universal is mysticism? The journey of the soul in the world's great religions, 1996) is that behind all the dogmatic differences in religious teachings there is a common ground accessible through mystic experience. These works explain why Schimmel distanced herself more and more from *Religionswissenschaft*, for which methodological approaches from such human sciences as the sociology of religion or the psychology of religion were more important than sympathy with religious experience.

In the field of Islamic mysticism, Schimmel follows the German tradition represented by Hellmut Ritter, Fritz Meier, and Richard Gramlich, and she used the vocabulary of German Christian mysticism as the prototype for translation of Islamic terms. Schimmel was one of the few representatives of this type of research. Along with Friedrich Max Müller, Schimmel was an important pioneer on research into the Indo-Muslim and Sanskrit Indian context. In the phenomenology of religion she was loyal to Heiler's approach, despite the development of new approaches in the study of religions.

Schimmel's numerous books and articles show a remarkably wide range of knowledge in all kinds of cultural phenomena, both Islamic and Western. Her works are equally appreciated by both Muslim and non-Muslim academics. She is one of the rare non-Muslims whose work has found uncontested acceptance in the world of Islam, and her writings have helped make Muslim thought known across Islamic cultures. The fact that Schimmel quotes from Sindhi, Pashto, Punjabi, Urdu, Persian, Turkish, and Arabic sources allowed her to widen the horizons of Muslims, as well as non-Muslims, to the great variety of religious expression within the Islamic world. Since she translated many of her books herself from her native German into English, and vice versa, most of her work is available in both languages. Moreover, she published works in several other languages (Asian and Western) so that her research could be understood in various linguistic contexts. In addition, many of her works have been translated into countless languages around the globe.

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PETER ANTES (2005)

SCHISM

This entry consists of the following articles:

AN OVERVIEW
CHRISTIAN SCHISM

SCHISM: AN OVERVIEW

Schism is the process by which a religious body divides to become two or more distinct, independent bodies. The division takes place because one or each of the bodies has come to see the other as deviant, as too different to be recognized as part of the same religious brotherhood. Often disputes over doctrine or organization brew for years before some triggering incident incites the final break. During that preparatory period, groups of adherents slowly come to understand their procedures and convictions as being fundamentally different from those of the opposing group. The psychological and sociological process of separation is often complete before an organizational break occurs.

TYPES OF SCHISMS. One way to classify schisms is to look at who defines whom as deviant. Either the parent group or the departing group, or both, may see the other as having diverged from the true faith. In the first instance, when the parent group defines the schismatic group as deviant, the charge against it (or more often against its leader) is usually heresy. Ironically, such heretics do not usually set out to leave the

parent body. Rather, they have new ideas about how the faith should be practiced or how the religious body should be organized; but in the course of promulgating their ideas, these reformers are found intolerable by the parent body and forced out. Such a process was most visible in the Protestant Reformation of the sixteenth century. But it also occurred within Protestantism as, for instance, when Puritan dissenters such as Anne Hutchinson and Roger Williams were cast out of the Massachusetts Bay Colony as heretics, forcing them to form new schismatic groups. Although reformers may declare the current leadership and practice of their body to be corrupt, in this kind of schism the body itself is not usually condemned until the separation is imminent.

In the second instance, schism may occur when a departing group declares the parent body to be illegitimate, and the parent body seeks to retain the schismatics within the fold. Such an occurrence is most common when the schism parallels clear political or ethnic divisions. The parent body seeks to retain a broad definition of itself and its power, and the schismatics seek more local, independent control. For instance, the Philippine revolution of 1897–1898 was followed in 1902 by a schism of many local churches away from the Roman Catholic hierarchy. Because the church had become a symbol of imperial rule, religious schism followed political independence. Throughout their history, the Sikhs of the Punjab have claimed that their way of life should be both politically and religiously independent of Hindu India, whereas India has taken a more inclusive (some would say imperialistic) stance. In the United States, various nineteenth-century Protestant schisms resulted from ethnic and cultural differences introduced by immigrants. As in the 1963 split in the (American) Serbian Orthodox church, these schismatic groups came to see the parent body as unresponsive to their needs and probably irredeemable. Schisms took place despite protests from the parent group.

The third kind of schism is probably the most common. Here each side comes to see the other as having deviated from the true path. Although each may try for a time to convert the other, their final separation is a recognition that they can no longer work and worship together. This pattern has been typical for American Protestantism, from the regional divisions of the mid-nineteenth century to the fundamentalist departures of the 1920s. Since no single Protestant body monopolizes religious authority, charges of heresy can be made by almost anyone. When the charge has found fertile ground in popular discontent, Protestant doctrinal disputes have often led to schism.

IDEOLOGICAL FACTORS. Religious schism, of course, by definition is an ideological matter. Differences in belief and practice are almost always at stake. In Eastern cultures, the scale is likely to tip toward differences in religious practice as the source of division, whereas in Western society, dogma assumes a more central role. The ultimate values of most groups are vague enough to allow for differences in practical interpretation. In religious groups those practical differences