



Fostering Excellence in the Study of Religion

2011 Annual Meeting Abstracts

San Francisco, CA

November 19-22

INTRODUCTORY NOTE

This book consists of abstracts submitted by program unit chairs and participants. Each abstract is printed as it was received, with only minor editorial corrections. Some units and participants did not submit abstracts, so the reader must consult the *Annual Meeting Program Planner* or the *Annual Meeting Program Book* for a full list of papers to be presented.

The American Academy of Religion would like to express their appreciation to Stephanie Gray, Robert Puckett, and Paula Wallace for their time and care in preparing the *2011 Annual Meeting Abstracts*.

A18-100 Preconference Workshops

Theme: *Overcoming Barriers to Underrepresented Scholarship: A Strategy and Action Workshop*

Despite more than four decades of feminist, antiracist, queer, and other insurgent scholarship, this work and the scholars who produce it still face many barriers in the academy. This strategy and action workshop will focus on developing a plan of action for overcoming these barriers. The morning session will feature a panel that will discuss barriers to and strategies for promoting and disseminating paradigm-shifting intellectual projects in the academy. In the afternoon, participants will work on developing concrete proposals for collective action that can be implemented within the AAR and home institutions.

A18-403 Films

Theme: *Highgate United: The Transformation of a Canadian Church*

Highgate United: The Transformation of a Canadian Church deals with the deconsecration and transformation of a rural, Canadian United Church. The work is part of a larger project, titled “Abandoned Sacred.” Ritual sites have life histories. After they are conceived, they grow, undergo transformations, and eventually die. Sometimes they, or parts of them, are recycled. We are studying buildings and sites that have been abandoned or radically transformed. Abandonment does not necessarily bring down the curtain on a place’s religious significance but can instead be the first act in a larger, longer social drama: a synagogue becomes a mosque; a Hopi kiva, the centre piece of a national park; a city-center church, a thriving pub. Historically considered, religious sites and buildings have often been built by one religion and later appropriated by another. In addition, religious architecture, built for liturgical purposes, may be converted into a theatre, home, or condominium. Like people, buildings can be converted, bringing about a sense of heightened emotion and dramatic transformation. The phrase “abandoned sacred” refers to the process of un- and re-making that can overtake consecrated buildings and locales. Even when this process seems to propel a site from sacred to secular, sacralized residues, such as stories and cemeteries, may remain. Using a combination of ethnographic, visual, and historical methods, we are examining this at sites selected to illustrate the range of transformative possibilities. Typically, research on sacred places has focused on statically conceived symbolic meanings of religious architecture. Our project emphasizes moments of change in the uses and meanings of sacred places, because studying sacred sites during moments of crisis offers valuable insight into the dynamic interactions of religion and culture. The film is based on fieldwork conducted in 2010, tracking events surrounding the deconsecration of a United Church. The film braids together the deconsecration service, stories told by members of the Church community, interviews, and a concert designed to re-launch the building as an arts and community centre. The research and film is a joint project of two researchers.

A19-100 Special Topics Forum

Theme: *Beyond Identity Politics*

How do queer people move beyond identity-based politics, and how can or should we do so? This panel brings together five scholars and activists to offer their perspectives on this theme.

A19-101 Special Topics Forum

Theme: *The Mediterranean: Material Cultures and the Study of Religion — Understanding the Past*

This is one of a two-panel session inviting scholars familiar with the Mediterranean World to analyze the materiality of religion. Focusing either on the implications for understanding the past (Session 1) or for interpreting the present (Session 2), the panelists will examine the uses of material culture — including research that considers art, artifacts, archaeology, or architecture. Among the questions they will consider are the following: 1) What are the diverse functions of artifacts in religious life?; 2) How do artifacts allow the religious to imagine the past and construct collective identity?; 3) How do they orient devotees in space and time?; 4) How do they compete with other artifacts and, thereby, negotiate power as they make meaning? 5) What do we gain and lose by focusing on artifacts? In other words, what do they illumine and obscure?; 6) To what extent are artifacts mute and in need of texts to give them voice? In that sense, what is the relation between materiality and textuality in religion?; and 7) How do literary texts function as material culture, and how does material culture function as text?

A19-102 Special Topics Forum

Theme: *Delicious Peace: Fair Trade, Religions, and the Academy*

As part of the AAR Sustainability Task Force's focus on educating about sustainable food practices, and in recognition that San Francisco is a Fair Trade city, this session focuses on issues related to Fair Trade best practices. The international Fair Trade movement has involved over a million growers and countless consumers with its focus on ethical and environmentally-responsible economics. Religious groups have played an important role, both among the producers and in promoting Fair Trade products. This panel will present and discuss the award-winning film *Delicious Peace (Mirembe Kawomera) Grows in a Ugandan Coffee Bean*, which chronicles the Peace Kawomera cooperative with over 1,000 Jewish, Christian, and Muslim farmers/members. Panelists will also discuss Fair Trade and religious practice, the Fair Trade university movement, challenges that the Fair Trade movement faces, and the possible connections between the AAR and Fair Trade. This Special Topics Forum welcomes discussion on all the ways that the AAR can take a greater role in incorporating environmental sustainability efforts.

A19-103 Special Topics Forum

Theme: *Scholars and the Public Representations of Islam in the United States: The Park 51 Mosque Controversy and the Peter King Hearings on the Radicalization of American Muslims*

This session focuses on the role of scholars — such as those consulted by reporters and government agencies — in shaping conversations about the public representations of Islam in the United States. Panelists will discuss the issues involved in two major controversies: the proposed Park 51 Mosque near Ground Zero in Manhattan and the recent hearing by Representative Peter King, head of the Committee on Homeland Security, on “The Extent of Radicalization in the American Muslim Community and that Community’s Response.” Panelists will also discuss their own experiences as scholars in being questioned by the media and government agencies.

A19-104 Special Topics Forum

Theme: *An Open Conversation about Departments, Programs, and Institutions*

This session is intended to provide new and continuing Department Chairs the space to explore the challenges and opportunities of their work, especially in the current context of shrinking funds and under-siege humanities programs. Participants will: 1) Hear from present and former Chairs and consult with each other, and 2) Provide feedback on departmental needs and recommendations to the Academic Relations Committee as it contemplates its ongoing service to the discipline. Continental breakfast will be provided.

A19-105 Arts, Literature, and Religion Section

Theme: *Art and Nontextual Media as Paradigms for Comparative Theology*

Scholars in the area of comparative theology have long focused their attention on textual comparison across religious traditions. Most recently, for example, Francis X. Clooney's *Comparative Theology: Deep Learning across Religious Borders* (Wiley-Blackwell, 2010) predominately locates the practice of comparative theology within the framework of textual comparison. The papers presented in this session make a strong case for extending focused theological comparison to artistic expression across religious traditions. Drawing from a breadth of religious traditions, artistic media, and critical interpretive paradigms, the papers showcase new and innovative comparative theological research that broadens the foundational source material for comparative theology, offers innovative interreligious theological perspectives based in the arts, and reflects on the methodological implications of artistic analysis for comparative theology.

Rama and Jesus in Cinema: A Comparison
Freek L. Bakker, Utrecht University

From the first two decades of the film history up to today films were released about Jesus and Rama, one of the most popular religious figures of contemporary Hinduism. In these movies both Rama and Jesus are confronted with the dark side of human life. This presentation concentrates on the representations of some episodes of agony and terror in six important films, three concerning Jesus and three showing Rama. Subsequently attention is paid to the relationship of their suffering with the views on suffering in the filmic and religious traditions they belong to. After a comparison between these representations as well as between the views of their respective traditions on suffering a conclusion will be drawn about the role of the suffering of an important religious figure both in modern Hinduism and modern Christianity and about what this means for the views of Christians on the passion of their

Mary-Kannon (Avalokiteśvara) Statues and an Art of Comparative Theology
N. Frances Hioki, Sophia University Institute of Comparative Culture

The subject of this paper is the so-called “Mary-Kannon” statues from East Asia. The statues comprise the elements of Buddhism and Christianity in a figure of a woman seated on an armed chair, holding a child on her lap. Especially, ceramic statues of Mary-Kannon were created in China's Guangzhou region in the 17th century, and a number of them were exported for Japanese Catholics who were practicing their faith underground during the time of religious persecution. The paper focuses on the theology of Mary-Kannon through the perspective of comparative theology. It reviews the statue's history and iconography, and reflects on the variety of Marian devotion among Japanese crypto-Christians. In reference to canonical writings and iconographical traditions of Buddhism and Christianity, the paper highlights the key terms, compassion and *Mediatrix* as points of comparison and analyzes the way in which Buddhist and Christian traditions compliment and enrich each other in Mary-Kannon.

Islamic Images of Jesus in the Chester Beatty Manuscript Collection: Visual Art as a Framework for Comparative Christology
Miriam Perkins, Emmanuel School of Religion

While textual comparison remains a dominant paradigm for comparative theology, I propose that visual art is a compelling and illuminating way to engage in comparative theology and specifically comparative Christology. To demonstrate the power of visual art as a tool for comparative theology, I draw upon recently published Islamic images of Jesus from the Chester Beatty manuscript collection to illustrate how artwork can structure the work of comparative Christology by providing an entry point into Islam's aesthetic tradition and relevant sacred texts. Paul Ricoeur's theory of textual interpretation provides a theoretical framework, and I extend his theory to include the way visual art can initiate the interpretive process and move us toward explanation and understanding of another religious tradition, which in turn has the potential to transform the theologian's approach to her discipline. In so doing, I suggest that visual art creates an opportunity for what Indian theologian Felix Wilfred describes as theology of “reverse universality.”

The Beauty of Religions: Art Critical Theory for Comparative Theology
Jon Paul Sydnor, Emmanuel College

How do human beings think when thinking across religious boundaries? As the new, formal discipline of comparative theology gains academic status, comparative theologians must continually reflect on their method. Indeed, the practice of comparative theology necessitates a fundamental comparative theology, or better, fundamental comparative theologies. The provision of various fundamental comparative theologies will increase evaluative awareness of all methods at our disposal. I would like to propose a novel fundamental comparative theology. Specifically, I shall propose that, cognitively, comparative theology correlates to art critical discourse. Given this correlation, the standards of art criticism can inform comparative theology, guiding and advancing this practice. The interdisciplinary association of art critical theory with comparative theology is both unique and promising. It shifts the interreligious conversation from an unpromising contest of exclusive propositions to an inexhaustible conversation about an experientially powerful, historically influential, but inherently nondemonstrable subject, the sacred.

A19-106 Christian Systematic Theology Section

Theme: *Christology and Kierkegaard*

Kierkegaardian Kenosis: Christological and Anthropological Self-emptying as Self-fulfillment

Emily Stetler, University of Notre Dame

Recent systematic and spiritual theology has used the term “kenosis” in an anthropological sense, describing human spiritual activity, in addition to its original Christological meaning. As a result of this, the need to develop a definition of “kenosis” that bridges the gap between human and divine experience and allows for an analogy between them is a pressing theological project. This paper suggests that Kierkegaard’s notion of “becoming nothing before God” allows for the analogy between Christ and human experiences of self-emptying. Moreover, in response to critiques that kenotic christology promotes devaluation of the self, the paper suggests that “becoming nothing before God” will also provide us with a sense of kenosis that actually affirms human well-being rather than undermining it.

Subversive Revelation: Kierkegaard on Unknowing Christ in Desire

Carl Hughes, Emory University

In this paper I contrast Kierkegaard’s interpretation of Christ as “revelation” with more standard Protestant theologies of revelation, such as those of Luther and Barth. Kierkegaard describes Christ, not as dissipating divine mystery, but as sharpening and intensifying it. Rather than making God accessible to knowledge and describable in cataphatic speech, Kierkegaard’s paradoxical Christ subverts objective certainties and imposes an essential “indirectness” upon all theology. I argue that Kierkegaard refigures what Christological revelation means by portraying it as eliciting desire, rather than satisfying it in objective knowledge. Since Protestant theologies have typically been hostile to according desire any place in the life of faith, his work poses a provocative challenge to Christ-centered theologies of revelation today.

Beyond the God-Man?: Exploring Kierkegaard’s Christology in the Late Discourses

Ian Panth, Baylor University, and Daniel Marrs, Baylor University

The purpose of this paper is to examine how foregrounding the direct theological discourses helps re-narrate the shape and function of Kierkegaard’s Christology. Although the pseudonymous *Philosophical Fragments* and *Practice in Christianity* have traditionally been considered the *loci classici* for Kierkegaard’s Christology, it is our contention that giving increased interpretive priority his directly theological discourses will yield significant insights into how Christology functions in Kierkegaard’s authorship. First, we will review how the interpretive weight given to *Fragments* and *Practice* has shaped the conversation thus far. Second, we will examine the language and method of Kierkegaard’s Christology in his late discourses in order to determine what kind of “theological work” this Christology accomplishes. Finally, we will step back and see how this interpretive shift potentially reshapes the much of the current conversation. The renewed focus on *how* Kierkegaard actually uses Christology in a theological context will illuminate Christology’s role in his overarching theological project.

From Paradox to Prototype: Christology as Belief and Imitation in Kierkegaard’s Christian Discourses (1848)

Jordan Rowan Fannin, Baylor University, and K. C. Flynn, Baylor University

In *Christian Discourse* (1848), Kierkegaard proposes a Christology that is not an idea to be examined but a direct address to the individual that requires an answer. The purpose of this paper is to thicken Kierkegaard’s Christology by giving an account of it in his non-pseudonymous late writings that rather than beginning with the “God-man” and “Paradox” of *Fragments* begins with *Christian Discourses* in an attempt to flesh out the theological content of those terms in terms of their importance to Christian existence. It will attend to a) the person of Christ as “Prototype” as it marks a new relationship between the individual and Christological doctrine, b) the address of Christology to the individual at the level of belief, and c) a description of belief as existence marked by *imitatio Christi*. It concludes that any account of Kierkegaard’s Christology that does not attend to his non-pseudonymous writings will ultimately remain at the level of abstraction that is insufficient for guiding Christian existence.

A19-107 Ethics Section

Theme: *Howard Thurman's Legacy for Contemporary Ethical Discourse*

This panel of papers honor the ethical contributions made by Howard Thurman, who cofounded the Church for the Fellowship of All Peoples in San Francisco.

Howard Thurman: A Mentor of the New Left

Daniel McKanan, Harvard University

Howard Thurman was one of the most important mentors of the New Left, someone who linked young radicals of the 1960s to a century-long spiritual tradition of pacifism, racial reconciliation, and economic justice. He is remembered especially for his influence on the young Martin Luther King, Jr., but he was equally important to National Organization of Women cofounder Pauli Murray and to James Farmer, founder of the Congress of Racial Equality and the pioneer (in the 1940s) of civil rights sit-ins and Freedom Rides. This was possible because of the intense mentoring that he had received at Morehouse College and from the Quaker theologian Rufus Jones. A deeper understanding of Thurman's mentoring practice suggests ways in which New Leftists themselves, now entering their retirement years, can play a vital role in invigorating radical traditions for the twenty-first century.

The Challenge of Reconciliation: Honoring the Vision of Howard Thurman

Jacob Robinson, Vanderbilt University

Within Christianity, an inconsistency exists between its ideological claims of unity and the social and ecclesial fragmentation prevalent within the tradition. Based on dualistic paradigms, Christianity has continued to segregate, alienate, and oppress that which is different, both within and outside the parameters of its tradition. In so doing, the church continues to silence many of the teachings of Jesus. In order to shift toward a more just ideology consistent with the teachings of Jesus, Christian ethical discourse must challenge divisive dualistic paradigms and investigate new ideologies that promote cooperative interdependence. Following the scholarship of thinkers such as Howard Thurman, J. Deotis Roberts, John de Gruche, and others, theoethical constructs such as reconciliation and the love ethic of Jesus must be reinvestigated. In honoring Howard Thurman's vision of peace and fellowship, the discourse of Christian social ethics will be furthered in both theory and practice.

The Poetic "Vitality" of Religion in Howard Thurman

Amy Elizabeth Steele, Vanderbilt University

Howard Thurman, 20th century mystic and poet, claims that mystic experience is not the revelation of some truth but "the vital experience of truth itself." The 'vitality' that Thurman refers to is not a veiled attempt to declare a unitive mysticism undifferentiated by variables unique to particular expressions of mysticism (i.e. Christian mysticism, Sufi mysticism, etc.), but rather to say that that which is considered "religious" in general should have common results. In that sense Thurman's notion of mysticism compliments John Dewey's idea of the religious as a "better adjustment in life and its conditions." For Thurman that which is religious is related to the production of a meaningful life/world, resulting in (1) participation in sacralized experience, and (2) a move toward the poetic. Thurman's sense of the religious has significant implications for inter-religious dialogue and Christian social ethics.

Howard Thurman: Not Color-blind but Color-concerned

Larry Perry, University of Virginia

This paper seeks to find the theological and ethical tools that Howard Thurman's early work leaves us in discussing race in our current moment. Most specifically this paper will discuss Thurman's seminary essay, *College and Color* and his 1935 essay *Good News for the Underprivileged*. These two essays will be put into conversation with Thurman's essay *Task of Negro Ministry* and his later works, *Jesus and the Disinherited*, *Deep River and The Negro Spiritual Speaks of Life*, and *Luminous Darkness*. Ultimately this paper hopes to reveal in the works of Howard Thurman a social ethic and theology that will help us better navigate a world where society should not be color-blind, but color-concerned.

The "Apostolate of Sensitiveness": Howard Thurman's Pastoral Contributions to a Contemporary Ethic of Peace

Ridgeway Addison, Georgetown University

As a pastoral theologian and "spiritual father" of the American civil rights movement, Howard Thurman (1900- 1981) made significant contributions to the religious and ethical life of twentieth century America. Since Thurman's death in 1981 our world has experienced much positive growth and tragic suffering at the intersection of individual and institutional spirituality and religion with issues and events of peace and violence. I will review Thurman's general treatment of mysticism and social change with specific attention given to his spirituality of reconciliation, pastoral advocacy for practical, ethical mysticism and innovative experiments in intercultural, interfaith ministry. I explore these issues within the context both of his tenure as founding co-minister of the Church for the Fellowship of All Peoples and his treatment of the individual's role in socio-spiritual renewal set forth in his published pamphlet "Apostles of Sensitiveness" and tandem (unpublished archival) text "The Spiritual and Cultural Prospects of a Nation Emerging from Total War."

A19-108 Philosophy of Religion Section

Theme: *Spinoza and Religion: New Perspectives*

This panel uses Spinoza to challenge and enrich contemporary debates in the philosophy of religion – both analytic and continental. The papers therein begin with analyses of Spinoza's work – both the *Ethics* and other works – as well with issues arising out of Spinoza scholarship in order to then insert them in current debates. This appropriation of Spinoza has the result of both putting contemporary assumptions into question and deepening the concepts and methods we employ.

Striving for New Perspectives: Spinoza and Contemporary Philosophy of Religion

James Carter, Heythrop College, University of London

This paper demonstrates the contribution Spinoza can make in broadening and revitalising the field of analytic philosophy of religion beyond its currently restricted scope. I focus on a group of analytic philosophers of religion who, by applying analytic methods to Christian theology, have recently labelled their work 'analytic theology'. I argue that an engagement with Spinoza reveals methodological shortcomings in this philosophical practice which reflect analytic philosophy of religion's broader tendency to be insufficiently self-critical and narrow in its conception of reason and religion. My claim is that Spinoza enables us to challenge philosophers of religion to scrutinise the assumptions that lie behind their use of theological concepts. The aim is more critical, interactive and reflective (self-) understanding, grounded on a conative conception of human reasoning, striving to persevere against the un-wise passions to which we can become passively subjected through lack of understanding.

Purifying Theological Concepts: The Philosophical Significance of the "TTP"

Jenny Bunker, University of Roehampton

In this paper I argue that a careful reading of Spinoza's *Theological-Political Treatise* represents essential preparation for understanding the theology he later proposes in the *Ethics*. The *Ethics*, I suggest, follows the inferential procedure of Spinoza's second kind of knowledge, and its starting-point is inaccessible to a reader who has not previously subjected his or her inherited theological notions to a rational critique. It is precisely this process of conceptual purification that the *TTP* offers. I conclude my paper with an example, showing that it is the work of clarifying the nature of divine law performed by the *TTP* that lays the foundations for Spinoza's crucial identification of God and nature in the *Ethics*.

The Conversion of Life: Religion and the Contemporaneity of Spinoza
Daniel Barber, Marymount Manhattan College

This paper takes as its focus ‘conversion’ as an underexplored but key theme in Spinoza’s philosophy. Conversion for Spinoza is neither towards a pre-existing religious identity nor towards something understood in pre-existing secular categories; rather, conversion names the process of becoming blessed. As such, I argue that contemporary accounts of Spinoza in the biopolitical currents of continental philosophy are wrong to ignore conversion, because it is this concept which provides the resources for a politics that is both embedded in life but also aims for more than life.

Emendation as Spiritual Practice: On Spinoza and Cottingham
Daniel Whistler, University of Liverpool

This paper develops the idea of emendation out of current debates in Spinoza scholarship and considers its context in the Jewish traditions in which Spinoza was educated. It then places Spinozan emendation into productive dialogue with Cottingham’s account of spiritual practices in *The Spiritual Dimension*. For Spinoza emendation as spiritual practice takes place as one reads the *Ethics*: it is identical to, not separate from, propositional analysis. Such a conception challenges Cottingham’s account and thereby enriches contemporary understandings of spiritual practices.

A19-109 Religion and the Social Sciences Section

Theme: *Rematerializing Religion: Critical Applications of Manuel A. Vásquez’s More than Belief: A Materialist Theory of Religion (Oxford University Press, 2010)*

Manuel A. Vásquez’s *More than Belief: A Materialist Theory of Religion* (Oxford University Press, 2011) offers a non-reductive materialist framework for the study of religion that reconsiders the epistemological assumptions of the discipline and retools its methodologies to “explore the rich and diverse everyday activities of situated actors who have come to identify what they do as religious.” Vásquez decolonizes or de-provincializes the study of religion, expanding the analytical gaze beyond the representation and communication of religious meaning to include the historicity and materiality of religion as a “stable and patterned reality.” This panel will assess the theoretical and methodological implications of Vásquez’s approach by critically applying it to field-specific cases of religion in the Americas.

Keep Clean, and Sweet, and Pure: From Material Religion to Material Morality
Chad Seales, University of Texas at Austin

This paper applies Vásquez’s “non-reductive materialist framework,” which is motivated by a pragmatic and therapeutic need to make sense of the popular religious practices of transnational migrants, to the study of evangelical Protestantism and American advertising in the early twentieth century. It amends Vásquez’s materialist approach by suggesting material morality as a complimentary discursive starting point for the study of religion beyond the “naming and articulation of religion as relatively stable and patterned reality recognized by both insiders and outsiders.” Taking up Vásquez’s charge to recover a materialist strand in the disciplinary development of religious studies, the paper concludes by arguing that what foundational theorists like Emile Durkheim put asunder the moral and the material to categorically construct modern religion, evangelicals and marketers joined together in their shared ritual production of southern cultures.

Toward a Materialist Theory of Metanoia: Reconsidering an "Impoverished Theory of Religious Change"

Sean McCloud, University of North Carolina, Charlotte

In this paper, I engage Vasquez's materialist theory of religious change (conversion, metanoia, deconversion, etc.) through the work of Pierre Bourdieu. While Vasquez describes Bourdieu's social model as offering "ultimately an impoverished theory of religious change," I suggest that the French social theorist's work actually provides useful tools for thinking materially about individual and social transformations. In Bourdieu we find ways to conceptualize transformations that are materially grounded and embodied. After examining Bourdieu's writings on change, I apply his conceptions to the case of contemporary combinative/syncretic religious practices, transformative activities that are part of what Vasquez aptly describes as the "innovation, contestation, and hybridization" that "are as much part and parcel of practices of everyday religious life as are domination and reproduction."

The Materiality of Guadalupan Devotion: Micropractices, Embodied Action, and Space Production

Elaine Peña, George Washington University

This paper considers the theoretical and methodological benefits of Vásquez's call to historicize and materialize the study of religion. Using Michel de Certeau as a primary interlocutor, particularly his attention to micro-practices, embodied action, and space production, it applies an interdisciplinary performance-oriented lens to Vásquez's "non-reductive materialist framework." The author draws from her own work on Guadalupan devotion and sacred space production in central Mexico and the Midwest United States to complement and advance that framework.

A19-110 Women and Religion Section

Theme: *Feminist Theology and Globalization: A Review of Sheila Briggs's and Mary McClintock Fulkerson's Oxford Handbook of Feminist Theology* (Oxford University Press, 2011)

This panel will engage the *Oxford Handbook of Feminist Theology* (Oxford University Press, 2011). This volume has gathered contributors from every inhabited continent and several religious traditions to discuss current contexts and contents of feminist religious reflection under the impact of globalization. The panelists are prominent feminist scholars of religion from diverse regional backgrounds and the editors of the handbook will respond to their comments. This discussion is especially appropriate to a meeting that attracts a large international attendance. It will also allow scholars, interested in the feminist study of religion, to see the directions in which feminist religious reflection is taking in different regions of the world under the varied effects of globalization.

A19-112 Bonhoeffer: Theology and Social Analysis Group

Theme: *Discovering Bonhoeffer in Translation: New Insights from the Bonhoeffer Works, English Edition*

With the anticipated publication of the final volume in 2012, the sixteen-volume English translation of the *Dietrich Bonhoeffer Werke, Dietrich Bonhoeffer Works English Edition* (Fortress Press) is approaching completion. The series includes new translations of all of Bonhoeffer's theological works, as well as his letters, sermons, historical documents, and other writings. Some of this material, particularly the historical documents and Bonhoeffer's correspondence with his contemporaries, appears here in English for the first time. Energetic discussions about translation choices, historical interpretation, and theological meaning were an integral aspect of the project, which involved twenty-one translators. How will this series affect the study and interpretation of Bonhoeffer in the future? What is new or different in its translation of familiar texts? The proposed panel, consisting of three translators who have worked on several volumes in the series and a respondent who teaches in a seminary, will explore these questions.

A19-113 Buddhist Philosophy Group

Theme: *Dialetheism in Buddhist Philosophy*

This session includes papers in which the dialetheist approach to interpreting Buddhist philosophical texts is weighed and considered with respect to the writings of four important Buddhist philosophers: Tsong kha pa, Shakya Chokden, Gorampa, and Dōgen.

Modes of Apprehension in Tsong kha pa's Use of Parameterization

Edward Falls,

This paper explains how modes of apprehension (dzin stangs) figure in Tsong kha pa's use of parameterization. Tsong kha pa postulates three modes of apprehension whereby things are apprehended as intrinsically existent, empty of intrinsic existence, or merely existent. While the first two are logically incompatible, the third does not operate within the same logical framework. This approach avoids becoming trapped between the modes of apprehension of yogic and deluded minds. It gives the Mādhyamika the possibility of common ground when reasoning with non-Mādhyamika opponents. Other approaches leave Mādhyamikas, when reasoning with realists, only able to pretend that ordinary things possess some sort of reality. This is a picture of rationality with which rationalists, I submit, should feel uncomfortable. And I submit that it might be this discomfort which is behind the dialetheists' search for an alternative to parameterization.

Shifting Levels of Reality: Alternative Parameterization Strategies in Tibetan Buddhism

Yaroslav Komarovski, University of Nebraska - Lincoln

"Shakya Chokden approaches the two realities, as well as the issues of existence and non-existence, valid and non-valid cognitions, etc., in dependence upon relative perspectives. He argues, for example, that a vase is an ultimate reality for the worldly mind and a conventional reality for those who have directly realized the ultimate reality. Alternatively, he argues that in the context of emphasizing the Madhyamaka reasoning refuting imputations of worldly minds, a vase should be treated as non-existent but its emptiness of true existence should be treated as existent and as an ultimate reality. Nevertheless, in the context of emphasizing the reasoning refuting imputations of yogic minds engaged in contemplation of emptiness, even this type of ultimate reality has to be treated as a conventional reality."

Nonimplicative Negation and Paraconsistency in Gorampa's "Freedom from Conceptual Elaborations" (spros pa dang bral ba)

Constance Kassor, Emory University, Graduate Division of Religion

Gorampa Sonam Senge is famous for advocating that the ultimate Madhyamaka position is "freedom from conceptual elaborations" (spros pa dang bral ba). That is, the end result of Buddhist practice involves a state in which the concepts of existence, nonexistence, both, and neither are simultaneously negated. Unlike philosophical opponents in line with Tsongkhapa, Gorampa reads this fourfold negation literally, without qualifying any of the extremes. While such a literal reading of the tetralemma initially suggests that Gorampa must accept certain contradictions, I wish to show that he does not, strictly speaking, advocate any type of paraconsistent logic. This is due to Gorampa's use of non-implicative negation (med dgag) throughout his analyses of philosophical issues in Madhyamaka.

Contradictions in Dōgen

Koji Tanaka, University of Auckland

"Dialetheists argue that some (though not all) of the contradictions that appear in Buddhist texts must be accepted. An examination of their argument depends of what sort(s) of negation is (are) used in the texts. In order to see the apparent contradictory statements as affirmations of true contradictions, we must assume that 'not' (or its variance) is used as a contradiction forming operator. In this paper, I examine the conception of negation(s) that is (are) salient in the writings of Dōgen and show that he wouldn't think of his sentences to be contradictory."

A19-114 Contemporary Islam Group

Theme: *Religion and Diversity in Practice: Christianity and Islam in the Middle East*

Muslim-Christian relations in the Middle East defy simple categorization as peaceful or conflicted. This panel looks at a range of cases from Palestine, Syria, and Turkey, and at both Muslim and Christian theologians to explore how Muslims and Christians in the contemporary period negotiate with one another and with their respective traditions as they find ways to coexist, engage, compete, and thrive in a variety of contexts. By examining rituals (sacrifice and pilgrimage), theological debates (within and between communities), and legal formulations for defining group identity, the papers presented aim to move our understanding of the theories and realities that shape multireligious life across the Middle East.

Interreligious Pilgrimages in Southern Turkey: Saint George/Khiḍr, Material Culture, and the Transforming Agency of Local Sacrifice Rituals

Jens Kreinath, Wichita State University

This paper presents an ethnographic account of the interreligious worship of Saint George (Hızır or Khiḍr) in Southern Turkey. With its enigmatic history incorporating pagan, Christian and Muslim traditions, Saint George/Khiḍr is one of the most reoccurring religious figures found in various pilgrimage sites of contemporary Hatay. Throughout the year, members of various religious local communities, be it Christian or Muslim, consult the same sites for purposes of sacrifice, healing, and wish making. Among these pilgrims, which include Orthodox and Armenian Christians, and Sunni Muslims, are the Nusayri, one of the most hybrid among these communities, on which my paper focuses. I demonstrate how the rituals of sacrifice and veneration performed at these sites shape these places and reshape their reality through the transforming agency of these rituals. By engaging in the latest theoretical works of Gell and Deleuze, I ponder upon how theoretical concepts such as 'indexical' and 'virtual' can allow me to analyze ethnographic data on these pilgrimage sites common also in other parts of the Mediterranean in a new key.

Sharing the Umma: The Ritual-making of Communities in Translocal Muslim Spheres

Paula Schrode, Heidelberg University

This paper will argue that in the wake of globalization and transmigration the practice of sacrifice (*dhabīḥa*) as a canonical Islamic ritual connected to donations and charity underlies fundamental changes that impact on the ways in which idealized communities (such as the Islamic *umma*) materialize and become re-imagined. Focusing on trans-ethnic Islam in Germany as well as on Turkish village Islam, the religious sacrifice, which is part of the annual festival *īd al-adhā/kurban bayramı* but also occasionally conducted on other, more personal occasions, will be analyzed as a ritual interface between socio-economic practice and the discursive construction of social collectives based on normative principles such as unity and solidarity. In doing so, markers of distinction between Muslims and non-Muslims as well as within and between Muslim communities will be given equal attention. The boundaries of such collectives, however, are not necessarily defined in terms of religion.

Dār al-Islām Revisited: Concepts of Territoriality in the Context of Fiqh al-Aqalliyāt

Sarah Albrecht, Berlin Graduate School Muslim Cultures and Societies

This paper argues that the various concepts of an Islamic jurisprudence for Muslims living in non-Muslim majority countries that have been developed since the 1990s rest upon diverse concepts of territoriality, reflecting the relation of Muslims to non-Muslim societies. Shedding light on the approaches by the two pioneers of *fiqh al-aqalliyāt*, Yūsuf al-Qaraḍāwī and Ṭāhā Jābir al-Alwānī, I suggest that the former adheres to an antagonistic view of the world, dichotomising between Islamic and non-Islamic territories, whereas al-Alwānī imagines the world as an all-embracing *dār al-islām*. While al-Qaraḍāwī shapes this "land of Islam" along political boundaries, al-Alwānī's deterritorialized conceptualization of *dār al-islām* rests upon a minimum provision for religious freedom. I conclude by arguing that al-Alwānī conceives Muslims as integral members of non-Muslim societies, unlike al-Qaraḍāwī who draws a sharp contrast between their religious identity and their identification with societies that are located outside his conception of *dār al-islām*.

"If I Forget Thee, O Palestinian Jerusalem": The Performance of Palestinian Unity Amidst Political Fragmentation

Alain Epp Weaver, University of Chicago

Palestinian Christians—including Palestinian clergy—have contributed to the construction of Palestinian nationalism since its inception. This paper examines how a Palestinian Catholic priest, Manuel Musallam, has constructed and performed Palestinian unity during the Oslo period and its aftermath under conditions of increasing political fragmentation. The study begins with an analysis of a speech Musallam gave in 1993 in Jenin Camp in defense of the PLO's Declaration of Principles with Israel and concludes with an examination of Musallam's retrospective critiques of the Oslo Accords in the wake of Israel's bombing of the Gaza Strip during Operation Cast Lead. Drawing on the work of critical theorists of space and cartography like Henri Lefebvre, Dennis Wood, and Denis Cosgrove, I examine how Musallam in Jenin and then in Gaza has performed Palestinian unity by mapping a shared Christian-Muslim history of dispossession, exile, and heroic struggle.

Deir Mar Musa al-Habashi: A Contemporary Example of Christian-Muslim Encounter

Christian Krokus, University of Scranton

This paper examines the work of Paolo Dall'Oglio and the mixed (men and women) monastery that he founded and presently guides, namely Deir Mar Musa al-Habashi (monastery of St. Moses the Abyssinian), which is located around fifty kilometers outside Damascus, in Nebek, Syria. The paper addresses three topics, namely a summary of efforts at the monastery to appropriate Arab and Islamic culture, an analysis of the intellectual and spiritual roots of Dall'Oglio's work, particularly the influence of Louis Massignon and Charles de Foucauld, and a hypothesis about how Dall'Oglio's project might inform wider trends in Christian-Muslim relations, particularly at the highest levels of the Catholic Church.

A19-116 Japanese Religions Group

Theme: *Renewing a New Religion in Japan: The Case of Shinnyo-en*

This panel focuses on the modern Japanese Buddhist group Shinnyo-en and examines the innovations that have contributed to its success as a so-called "New Religious Movement." The panelists will discuss the following topics: 1) How the founder Ito Shinjo updated the Nirvana sutra for contemporary audiences; 2) The visual/material upgrades at the temple headquarters in Tachikawa outside of Tokyo; 3) The cultural appropriations and adaptations that have made the Hawaii Lantern Floating ritual so popular; and 4) Shinnyo-en's redefinition of karma for individualized practice. As such, this panel addresses the scriptural, visual/material, ritual, and practical dimensions of institution-building in a contemporary Japanese lay movement.

Back from Nirvana: Shinnyo-en Rescues a Dead Scripture in the Nirvana Sutra

Mark L. Blum, University at Albany, State University of New York

This paper examines how the founder of Shinnyo-en, Shino ITO, managed to bring back a Buddhist scripture called the Nirvana Sutra from relative obscurity and use it to build an entirely new religious movement. How did he interpret the text? How did he manage to convince the movement that this text should form the basis of their religious outlook when there was essentially no precedence for this before in Japan? How did Ito express his understanding of "buddha-nature," perhaps the sutra's core doctrine, in a way that forms the basis for Shinnyo-en practice.

Architectural, Iconographic, and Rhetorical Renovations in Shinnyo-en

Pamela D. Winfield, Elon University

This paper examines key developmental phases in Shinnyo-en's vibrant visual and material culture, and considers the latest renovations to the sacred site of Oyasono ("Parent's Garden") in light of Hobsbaum's "invented tradition." It argues that Shinnyo-en deploys a compelling rhetoric of affinity which uses scriptural, art historical, ritual, hagiographic and linguistic rationales to legitimate new and unusual iconographic altar arrangements. It argues moreover, that this rhetoric functions as both a mask and a method for furthering the more prosaic and pragmatic concerns of institution building and preservation well after the founders' death.

Floating Prayer: Syncretism, Symbolism, and Ritual in the Lantern Floating Ceremony in Hawai'i
Victoria Rose Pinto, Institute of Buddhist Studies

In 1999, Shinnyo-en — a Japanese Buddhist group — held their first lantern floating outside of Japan. From that first year, the ceremony has grown from 1,000 participants (primarily visitors from Japan), to a crowd of over 40,000 in 2010 (predominantly local Hawai'ians). While this rite is not exclusive to Shinnyo-en and is performed by most Japanese Buddhist temples, including those in Hawai'i, it is Shinnyo-en's version of the Toro Nagashi in Honolulu, Hawai'i, that has received the most attention from audiences outside the Japanese Buddhist world. Drawing from ten years of media coverage and Shinnyo-en publications, this study pieces together the multi-layered processes involved in the transferring of a ritual from one culture to another. The study's findings suggest the Shinnyo-en Lantern Floating Ceremony's success in Hawai'i occurred through a process of careful symbol adoption and strategic ritual adaptation resulting in the legitimation of a new Hawai'ian institution.

Guidance to Living in Shinnyo-en: A Modern Way of Individualizing Traditions
Monika Schrimpf, Bayreuth University

This paper addresses the question how "traditional" religious concepts are integrated into teachings, practice and legitimisation of so called new religions. It is based on the assumption that Shinnyo-en is an example of a specific type of individualized religion which can be called religion of guidance (michibiki). The concept of karma (innen) serves as an example to illustrate how a traditional concept is adapted to the group's objective to provide individualised guidance — guidance about how to cope with the ups and downs of everyday life, as well as how to cultivate oneself in order to realise one's Buddha nature. The form and functions of this adaptation are traced on the conceptual level, the level of religious practice and the level of subjective interpretations by members.

A19-117 Qur'an Group

Theme: *Qur'anic Exegesis Outside the Classical Tafsiir Genre*

The aim of this paper panel is to illustrate how the reception history of the Quran includes not only running commentaries but also other scholarly works in which an author engages a number of Quranic verses. Each paper explores such Quranic exegesis outside the tradition of line-by-line commentaries and thus suggests a broader conception of the term tafsiir, which is at times understood to only refer to line-by-line commentaries.

Egalitarian Neoplatonists?: Ikhwan al-Safa's Interpretation of Qur'anic Animal Themes
Sarrah Tlili, University of Florida

The Case of the Animals versus Man Before the King of the Jinn, a medieval narrative authored by Ikhwān al-Safā', is a masterly refutation of anthropocentric views and, due to its unexpected end, a puzzling work. In a fictional legal suit brought against humans by other animals in the court of the King of the Jinn, the authors allow their nonhuman characters to refute humans' claims to a privileged status founded only on species membership, yet nonhuman animals do not win this case. Although many scholars have been intrigued by the narrative's outcome, when one considers the Ikhwān's hierarchical views, the plot of the narrative turns out to be even more surprising. In this paper, I argue that the egalitarian outlook in this work stems from the Qur'an, which, notably, is the most cited text in the epistle.

Moses and Khidr in the Imagination of Ibn al-‘Arabi: The Fusus al-Hikam as Qur’anic Exegesis
Elliott Bazzano, University of California at Santa Barbara

Exploring the story of Khidr and Moses in the Qur’an (18:60-82) is hardly a novel idea in traditional or Western scholarship, but Ibn al-‘Arabi (d. 1240) offers a unique interpretation of the story in his famed treatise, the *Fusus al-Hikam* (Bezels of Wisdom). Although the text is not an exegesis in the traditional sense, this paper argues that it ought to be seen within the larger genre of Qur’anic exegesis to be fully appreciated. Ibn al-‘Arabi gives the Qur’an unparalleled importance by quoting from it extensively. With few exceptions, however, he does not cite other exegetes nor relate many prophetic traditions—common strategies in Qur’anic exegesis. Instead, his textual support comes almost exclusively from the Qur’an itself, and he claims to have received inspiration for the work in a dream. This paper seeks to explain how Ibn al-‘Arabi’s methods remain unique while still drawing conclusions similar to traditional scholars.

Ibn Taymiyya as a Mufassir: Exploring Ibn Taymiyya Views on ‘Isma of the Prophets
Younus Mirza, Georgetown

It is little known that Ibn Taymiyya was not only a jurist and theologian but a mufassir. Ibn Taymiyya never wrote a complete line by line tafsir but nevertheless taught tafsir classes, answered questions relating to Qur’anic verses and wrote one of the most influential treatises on Qur’anic hermeneutics. This paper will analyze Ibn Taymiyya’s contribution to tafsir through his interpretation of verse 12:110, the second to last verse in surah Yusuf. Ibn Taymiyya challenges the mainstream interpretation that the verse refers to followers of the Prophets doubting the promise of God but rather argues that it is the Prophets themselves that are losing hope. Citing examples from the life of the Prophets Abraham and Muhammad, Ibn Taymiyya explains that even though the Prophets were protected by God (*ma’sum*) they were frequently unsure of various aspects of the divine and that their uncertainty was part of their spiritual journey.

“As Time Grows Older, the Qur’an Grows Younger”: Said Nursi’s Contemporary Reading of the Qur’an
Isra Yazicioglu, St Joseph’s University

During World War I, the Muslim scholar Said Nursi (1887-1960) started to write in Arabic a running commentary on the Qur’an, *Isharat al-I’jaz*, (Signs of Miraculousness.) The commentary was left incomplete, at Q. 2:32. Several years after composing the volume, Nursi underwent a change, which he termed as the metamorphosis of ‘Old Said’ to ‘New Said.’ During this period of ‘New Said,’ Nursi composed his magnum opus, the *Risale-i Nur*, a six-thousand-page work, mostly in Ottoman Turkish. The *Risale* followed a completely different format than a running commentary. Moreover, it focused primarily on relating the Qur’an to the modern age. The paper attends to the ways in which Nursi expounds the relevance, or the ‘youth,’ of the Qur’an in the modern age and connects it with his preference of thematic exegesis over line by line commentary.

A19-118 Religion, Media, and Culture Group

Theme: *Surveying Our Understanding of Digital Religion*

Religious beliefs and practices are increasingly invested in digital modalities, not only for purposes of communication, but also as tools which helps religious groups define their very structures and meaning making. This panel will together bring scholars to reflect on how digital and mobile technologies are changing the field of religious studies by altering and enhancing our understanding how people practice and interpret religion within contemporary culture. This panel will feature the work of a forthcoming collection of essays, *Digital Religion: Understanding Religious Practice in New Media Worlds* (Routledge), which explore key issues and questions that arise from religious engagement online. Specifically, panel participants will address how online ritual practice challenge traditional notions of embodiment and spirituality, how the internet informs and challenges traditional notions of religious community/authority, how users construct religious identities in digital environments and how the digital realm is shaping our understanding of the very nature of religion.

A19-119 Religions, Medicines, and Healing Group

Theme: Healing, Hegemony, and Making "Health"

Dancing with the Dark: Social Hierarchy and Models of Health in Korean Shamanism
Connor Wood, Boston University

Rather than seeing religion as a series of truth propositions and therefore the province solely of the mind or spirit, the academy is currently trending toward an engagement with the corporeal, earthbound aspects of religious practice and experience; that is, with embodiment. This paper expands on this development by linking a concrete religious phenomenon – Korean shamanism – with a detailed investigation into the physiology and ethology of social hierarchies. Conceptually rooted in a radical continuity between animal and human physiology and social striving, this investigation nests ecstatic religious experience on the Korean peninsula within a powerful literature of ethology, sociology, and cultural anthropology, while refusing to reduce the shamanic experience to external categories. The result shows that embodiment is not an abstract, literary term, but a robust and incisive concept that implies a deep interpenetration of physiology, culture, and the spirit.

Hidden Treasures: Reiki Masters' Appeals to Vajrayana Buddhism
Justin Stein, University of Toronto

In the year 2000, three different individuals on three continents, apparently unaware of each other, each came out with an innovative understanding of the spiritual healing techniques called Reiki. While Reiki is typically considered to be of Japanese origin and attributed to the founder Usui Mikao (1865-1926), though a common founding myth tells of his inspiration by a line in a Buddhist sutra, these instructors claim that Reiki should be understood as an essentially Vajrayana Buddhist practice. This paper considers these three linkages of Reiki and Vajrayana Buddhism, their coincident development, and their respective receptions. Finally, it questions the role of Western perceptions of Buddhism in lending authority and authenticity to Asian spiritual healing practices and facilitating the reception of such practices.

Magic Blankets and Angel Hugs: Grassroots Theologies of Healing in the Prayer Shawl Ministry Movement
Donna Bowman, University of Central Arkansas

The Prayer Shawl Ministry (PSM) movement was founded as synthesis of handcrafting traditions, feminist theology, laywomen organizational tropes, and social networking. Thirteen years after the movement's formal launch at shawlministry.com, there are hundreds of Prayer Shawl Ministry groups in local congregations across the denominational spectrum. PSM texts -- literature marketed to promote the movement in general, and materials produced by local groups and members -- reveal both implicit and explicit theological meanings attached to the making, giving, and receiving of prayer shawls in medical and healing contexts. Generational, ideological, and religious differences produce frequent and noticeable gaps between the movement's founding values and those propounded by local groups and members. Many PSMs evince more conservative theological values than those of the movement's founders, while a spiritualist strain of the literature refocuses the healing ministry on the shawl maker rather than a suffering other.

Religious Health Assets of Urban "Black" Congregations: A Mosque, a Church, and a Neighborhood
Lance D. Laird, Boston University

This paper examines the intersection of "health" with congregational life in a mosque and a church, both predominantly "Black," that share an inner-city neighborhood. Most studies of religion, spirituality and health separate practices or beliefs from the life contexts, faith communities, and neighborhoods in which religion and health take on meaning. Based on extended participant observation, interviews, and a collaborative interfaith workshop, this paper explores multiple dimensions of "connection" as "causes of life" or health assets in an urban neighborhood. I also explore the challenges of the food environment and the stigma of mental illness in these two congregations. Through the lens of "health," the portrait of Islam and Christianity in urban America becomes more complex, intertwined, and familiar.

A19-120 Tillich: Issues in Theology, Religion, and Culture Group

Theme: *Ultimate Concern After the Post-Secular Age*

This session brings together four papers that make constructive use of Paul Tillich's notion of ultimate concern to engage with the opportunities and challenges of the religious and cultural situation after post-secularism. As the question of the relations between the religious and the secular has become increasingly contested, the comfortable divide between the religious and the secular can no longer be sustained; neither, however, can the confident claims to "post-secularity." The papers in this session all draw on Tillich's reflections on ultimate concern as creative resources within this situation of religious-secular complexity.

The Religiosity of the Secular and the Secularity of the Religious: Tillich, Murray, and Rawls

John Robichaux, Harvard University

The liberal democratic theories of John Rawls, John Courtney Murray and the theonomous ethics of Tillich can be read as offering three different proposals which each seeks to bring the religious into closer relationship with the secular realms, typically described as distinct by classic liberal secular views of religious exclusion. However, recent work in religious studies (in theory and history) has also demonstrated the need to recognize the secularity of the religious—specifically, in the criticisms of a *sui generis* definition of religion and the numerous examples of the influence of the political in defining religious boundaries and practices. In this way, then, the paper advocates for the "interpenetration" (in Tillich's sense) of the classic, but inadequate concepts of the religious and the secular, and suggests the ground in the field is fertile for a further explication of this relationship between theory of religion and political theory, in particular.

Ultimate Concern and Postmodern Theology: Two Competing Legacies

Daniel Miller, Mt. Allison University

This paper considers two models of "postmodern" theology which represent divergent legacies of Tillich's thought, particularly his notion of "ultimate concern." The first of these is Radical Orthodoxy, represented in the thought of John Milbank and Graham Ward. This legacy is essentially negative: Ward and Milbank articulate their theological program in opposition to what they see as the nihilism of modern thought and theology, of which Tillich is a paradigmatic example. The second legacy lies in the "weak theology" of John Caputo. While Ward and Milbank see the culmination of modern nihilism in Tillich, Caputo finds great promise in Tillich's thought, but thinks that it does not go far enough. For Caputo, what concerns us ultimately is "the event," which cannot be defined with the assurance presumed in Tillich's thought. The paper concludes by arguing that Caputo's weak theology is the more productive of the "postmodern" appropriations of Tillich's thought.

*God as Still Living: An Analysis of Paul Tillich's Concept of the Divine Life in Light of Mark Taylor's
Infinitization of the Finite*

Adam Pryor, Graduate Theological Union

How do we continue to understand concrete religious symbols in the wake of deconstructionist theologies? This presentation will integrate the work of Paul Tillich and Mark Taylor as a test case in imagining ways to answer this question. The unity of ontological polarities that characterize Tillich's understanding of 'God as living' will be subjected to the 'finitization of the infinite' that is Taylor's approach to disfiguring potentially concretizing theological affirmations about religious symbols for God. The analysis will generate tentative conclusions for how Tillich's theological appropriation of this metaphor might continue to be relevant to contemporary constructive theologies. Further, it will seek to understand what meaning is potentially left for our understanding of 'God as living' in a theological time suspect of too strongly anthropomorphizing our conception of God.

A19-121 World Christianity Group

Theme: *Women, Theological Education, and Pastoral Formation in World Christianity*

Beyond the "Rocking of Cradles" — Christianity's Unsung Heroines: The Case of Ghana/West Africa
Adelaide Boadi, Drew University

Harvey Cox (1995) has made the most definitive assertion with regards to women and Pentecostalism, that women's disproportionate prominence in the movement makes the religion "unthinkable" without them. While most scholars of Pentecostalism agree with this assertion, they do so only insofar as numbers are concerned. Cox (1995) further identifies women as Pentecostalism's principal agents, a position that is relatively downplayed in most scholarship, and if present, discussed only superficially. This is a socio-historical presentation that focuses on women's agency in the growth/development of West African Christianity in general and Pentecostalism in particular (with Ghana as the point of reference), and their engagement with societal patriarchal structures. I will argue that women's agency has been overshadowed or is completely absent from scripted history as a result of gender power dynamics that privileges masculinity and male agency.

Battle Hymn of a Korean Tiger Mother: Theological Education and Christian Formation in the Life and Writings of Kim Hwal-lan (Activist, Educator, Liberationist, and Methodist)
William Yoo, Emory University

My paper explores how the life and writings of Kim Hwal-lan (1899-1970), a prominent Korean activist, educator, liberationist, and Methodist, illumines practices of theological education and Christian formation from the perspective of indigenous peoples in World Christianity. Kim's account of her parents' religious practices before and after their Christian conversion unveils a dynamic intercultural and interreligious blending of Christianity, Confucianism, and indigenous Korean beliefs. Kim's personal conversion narrative includes a remarkable vision in which she saw God remove three bags of her sins and point her to a big dug-out moat where a mass of Korean women were crying out for help. From that time on, Kim devoted her life as an activist for the emancipation of Korean women. My paper explores how Kim's Christian formation was shaped by the belief that Jesus Christ liberated her and thus called her to be an advocate for women's rights and Korean independence from imperial Japanese rule. As the first Korean woman to earn an American doctorate from Columbia Teachers College (1931) and become the first Korean president of Ewha College in Seoul (1939), I also examine how Kim's practices of theological education contributed to the development of Korean womanhood.

Cambodian Women Pastor Training: Empowerment or Colonization?
Katie Schubert, Claremont Graduate University

Responding to the call for papers on "practices of theological education and pastoral formation in World Christianity," I will describe the Women Pastor Training event that I took part in and then subject it to postcolonial and transnational feminist critiques, finally determining whether it is an instance of empowerment for Cambodian Women pastors or simple a new form of colonization. The workshop, which took place on May 26-28, 2010 in Phnom Penh, is a prime example of pastoral formation with an unapologetically gendered perspective. A Cambodian woman pastor and superintendent led the first session while the remaining workshops were led by foreigners. I, a white U.S. native, led two sessions, and a Filipino woman employed by the United Methodist Global Board of General Ministry led the remaining sessions. I will recount of the event and interrogate to determine whether it was empowering for participants or a new form of colonization.

Dalit Theological Education: Feminist, Postcolonial, and Inner-colonial Perspectives
Sathianathan Clarke, Wesley Theological Seminary

A19-122 Religion and the Literary in Tibet Seminar

Theme: *Religion and the Literary in Tibet Seminar, Year Two: Poetry, Eleventh to Thirteenth Centuries*

Kye ho!: Translation, Genre, and the Poetics of Phyag Chen

Lara Braitstein, McGill University

Through a close reading of portions of Saraha's Adamantine Treasury, I will use Saraha as a lens onto the genre of adamantine songs and the parameters and challenges of expressing and translating realization.

Sakya Paṇḍita's Introduction to Poetics

Jonathan Gold, Princeton University

Sakya Paṇḍita's Mkhas pa 'jug pa'i sgo (Gateway to Learning) included within it Tibet's first treatise on formal Sanskrit poetics (kāvyā-śāstra). It contains an extensive discussion of rasa theory, and then plunges into an unprecedented translation/transposition of hundreds of verses from Daṇḍin's Kāvyaḍarśa (Mirror of Poetics). The manner in which specific translation issues might be interpreted to bring to light Sa-paṇ's specific motives in introducing kāvyā to Tibet will be discussed. Passages from the rasa and Kāvyaḍarśa sections of the Mkhas 'jug will be supplied.

A19-123 African Diaspora Religions Consultation

Theme: *From "Double Consciousness" to the "Black Atlantic": Theorizing the African Diaspora and African Diaspora Subjectivities*

African Diaspora Subjectivities and Religious Experience: The Pursuit of Wholeness

Torin Alexander, Saint Olaf College

In this paper, I contend that the telos of Africana/African Diaspora religious experience is *wholeness* in response to the fragmentation of Africana subjectivity as a consequence of racializing discourses associated with oppression by Western culture and society; e.g., chattel slavery, colonization/imperialism, and industrial capitalism. Such racializing discourses results in the racist negating of Africana beingness, or in the words of the Africana philosopher Lewis Gordon, the phenomenological disappearance of Africana humanity. Conversely, Africana religions and religious experiences, broadly construed, create space for assertions of agency, creativity, and human flourishing; i.e. wholeness.

Brazilian Candomble Meets Ecology: A Samba Plot in the Rio de Janeiro Carnival

Karyna Do Monte, Boston University

This paper analyzes various forms of Afro-Brazilian religious representation in the Rio de Janeiro carnival plot entitled "Turn Bahia, Pure Energy" composed by Milton Cunha and performed by the Viradouro samba school in 2009. This enredo, or carnival plot, contests the marginalization of African diasporic identity in Brazilian culture by presenting a revitalized interpretation of Candomble vis-à-vis Brazil's national energy policy and global ecological issues. A case study approach is used to focus in on the expression of several conceptual aspects of Afro-Brazilian subjectivity in this one performance. Three elements of Viradouro's enredo—lyrical composition, plot story synopsis, and aesthetic performance—are analyzed. This reinvigoration of ancient African wisdom into a modern context updates historicized subjectivities of Bahia and Afro-Brazilian culture and pushes against socio-economic marginalization, racial oppression, and outdated portrayals of Candomble.

Translator of the Afro-Cuban Religious World: Lydia Cabrera
Michelle Gonzalez Maldonado, University of Miami

This project will focus on the contribution of Lydia Cabrera to the construction of African Diaspora religious identity in the Americas. Cabrera remains virtually unknown to the English speaking academy, and her vital contribution to the above fields merits serious scholarship. She is, in many ways, a Cuban Zora Neale Hurston. This presentation begins with a focus on her methodological contributions to the current academy, as well as highlights some challenges her corpus poses to existing academic constructions of religious and racial identity. Cabrera's writings are massive in scope. Publications range from books on the various Afro-Cuban religions to popular medicine to herbal studies to animals in folklore and magic to linguistics. The areas I highlight represent elements of her corpus that are not only central to understanding her work, but also significant for the study of subjectivity within African Diaspora religions.

Damballah and Maman Brigitte: The Irish Influence on Vodou Lwas
Mary Diggin, Pacifica Graduate Institute

This paper explores the influence of the Irish Catholic presence in the Caribbean in the 16th and 17th centuries, on the *Vodou Lwas: Damballah and Maman Brigitte*. It does so by tracing the Irish presence in the Caribbean colonies through exploring the relationship of Ireland and the Irish to the European colonial powers of Spain, France and Britain. The paper looks in particular at the traditions around *Maman Brigitte*, *Vodou Lwa* and mother of the *Ghedes*, and links those traditions to the customs of the Irish saint and the older Celtic goddess, Brigid, as well as to Irish death and burial customs in practice at the time. It traces the links between Irish and African in the 17th century Caribbean and posits that their close connection facilitated the exchange of custom and tradition that allowed Brigid, Irish saint and goddess, to develop into a full *vodou lwa*.

A19-124 Buddhism in the West Consultation

Theme: *Buddhism in the West: Past and Present*

Through the Eyes of Daibutsu: Early Popular American Perceptions of Buddhism
Peter M. Romaskiewicz, UC Santa Barabra

During the nearly two hundred year history of Buddhism in the United States, the World's Parliament of Religions, convened in 1893 in Chicago, has been widely hailed as Buddhism's "coming of age" moment. Yet, this durable historical narrative – with the Parliament of Religions positioned as the tipping point – is too one-dimensional to fully articulate the multi-layered engagement of Americans with Buddhism during the late 19th and early 20th centuries. Therefore, I will explore an underdeveloped dimension of early American Buddhist history regarding mass-mediated representations of Buddhism during this period that remained relatively unaffected by the events in Chicago. Specifically I will look through the lens of a single Buddhist icon, the colossal Great Buddha (*Daibutsu*) of Kamakura, Japan, whose visual representations followed a well-worn path of symbolic meaning from the 1860's until the 1940's, which helped mold popular American perceptions of Buddhism as exotic, sinister, and racially foreign.

Cultural Buddhism and Spiritual Buddhism: Religion, Ethnicity, and the Subjective Turn
Jørn Borup, Aarhus University

Religion is an ethnic marker and Buddhism is a booming religion. These widespread assumptions seem to be less universally true when seen in concrete contexts. This paper will compare Buddhism in a region with a short history of Buddhist immigration (Scandinavia) with a region in which both Asians and Buddhism have a long, living tradition (Hawai'i). It is suggested, that ethnification of religion is natural in first and second generations and that de-ethnification and de-culturalization likewise are logical outcomes of a extensive migrant history. It is argued that the spiritualization of Buddhism is an effect of the subjective turn in a highly individualized culture and transient environment, and that the situation in both Scandinavia and Hawaii are typical for the general tendencies of religion and spirituality in contemporary, yet different contexts.

Reflections on American Buddhist Demographics from the 2010 Buddhist Census

Constance A. Jones, California Institute of Integral Studies, and J. Gordon Melton, Institute for the Study of American Religion

In 2009–2010, the first attempt to count the number of participants in Buddhism in the United States was made in cooperation with the 2010 effort to assess religious members in America by the Association of Statisticians of American Religious Bodies. More than 200 Buddhist temple/congregational associations were contacted and from which information about adherents and constituencies gathered. Based upon the reports from the different Buddhism groups, an assessment has been made of the relative strengths of the different segments of the community (Theravada, Mahayana, Vajrayana), regional concentrations (especially in Hawaii, California, New York, and Texas), the emergence of Vietnamese Buddhism as a dominant presence, and the upward trajectory on a rapidly growing Buddhism community. The findings from the census appear quite aligned with recent polling on religion in the United States.

"This Could Only Happen in California": Dharma Diversity and Queer Buddhist Utopias at the East Bay Meditation Center

Ann Gleig, Millsaps College

Through a focus on the East Bay Meditation Center (EBMC), in Oakland CA, this paper aims to explore the intersectionality of sexuality, race and class in contemporary American Buddhism and how this, in turn, both extends and erupts traditional Buddhist goals and practices of liberation. More specifically, the paper seeks to illuminate the multiple ways that queerness and diversity are understood and enacted at the EBMC from its participants to its politics, its organizational structure to its metaphysical commitments, and how this is both framed within and reconfigures traditional Buddhism.

Exorcising the Mandala: Evangelical Christian "Warriors" and the Kalachakra Tantra

Laura Harrington, Wesleyan University

Over the last decade, American religion has been dramatically shaped by a global movement of Christian evangelicals, or "Third Wave Christians," committed to "spiritual warfare:" the use of religious techniques to exorcise the unseen demons that hold local communities in their grip. The expression came into wide use in the non-Christian media when African spiritual warrior Pastor Thomas Muthee visited America and prayed over 2008 presidential candidate Sarah Palin, but its influence is said to encompass over four percent of humanity. The Kalachakra Tantra and its initiation ritual has emerged as the central site where Tibetan Buddhism and its relationship to the West has been conceptualized and acted upon by the spiritual warfare movement. This paper explores the history, logic and implications of this phenomenon. How should scholars and teachers of Buddhism and ritual respond to this trend in American religion? How might it inform our research and methodologies?

A19-125 Christianity and Academia Consultation

Theme: *The Role of Theology in the Shape of the Academy*

These papers offer theoretical, historical, and practical analyses of how the overall shape of the academy might be affected by a more robust inclusion of the discipline of theology in the way the academy narrates its own identity. The papers approach the subject from a variety of angles, ranging from broader investigations of academic administration and academic freedom, to the role of theology in the humanities, to the importance of theology within a particular discipline that of history. All four of the papers encourage us to consider how theology might be brought into deeper conversation with the wider concerns of the academy.

Theologies of Academic Freedom
Lake Lambert, Mercer University

In the first half of the twentieth century, significant pressure towards a more secular identity for church-related institutions came from advocates for academic freedom best exemplified by the American Association of University Professors (AAUP). As a result, a narrative about higher education has been constructed that juxtaposes academic freedom and sectarian religious identity. However, over the last twenty-five years, distinctively theological arguments for academic freedom have emerged seeking to offer the same protections as the principles of the AAUP but grounded in Christian theology rather than arguments about professional competence, independence, and democratic values. This paper will argue that important cultural and theological trends have necessitated this theological development. Renewed denominational identity by many colleges and universities compelled a theological accounting for how a denomination's theology could be reconciled with academic values, and attacks against academic freedom from inside denominational circles required responses from shared denominational sources of authority.

A Historical Theologian Among Historians: A Case Study of the Revolt of the Vendée
Elissa McCormack Cutter, Saint Louis University

This paper examines the negative view of theology found among historians, with a focus on the scholarship surrounding the Revolt of the Vendée, a counter-revolutionary revolt in northwestern France from 1793 to 1795. I highlight examples of the scholarship on this topic in light of historiographical texts, arguing for the importance of an understanding of theology for those who study religious history. I also propose a new way of considering religious motivations in the study of history, by examining "a Proclamation issued by the Generals of the Army of the Royalists in La Vendée." My proposal suggests that the best way to account for religious motivations in history is to use methods of historical theology, in spite of the reluctance of historians to welcome historical theologians into their discipline. Historians should reexamine their negative view of theology and listen to the voice of the historical theologian.

Towards a Theology of Administration: An Interfaith Approach
Anthony Mansueto, University of Alaska Southeast

This paper explores the theological foundations of academic administration. It takes for its point of departure George Makdisi's work on the origins of the Western doctorate in the structure of Islamic legal guilds and the complex issues which arose when the category of autonomous religious scholar migrated from one political theological context to another (i.e. from Dar-al-Islam to Christendom). The paper then uses this migration as a model for analyzing the relationships between scholars (especially but not only religious scholars and scholars of religion) and the various authorities with to which they relate: academic, religious/ecclesiastical, civil, etc. in the context of an increasingly pluralistic public arena. From there it defines theologically the task of academic administrators in public, private, and church related institutions as one of creating the conditions necessary for scholars to carry out their work of leading public deliberation regarding fundamental questions of meaning, value, and public policy.

Incarnational Logic and the Revitalization of the Humanities
Matthew Moser, Baylor University

This paper offers a constructive theology of the humanities as a solution to the growing crisis over the future of those academic disciplines. At a time when the humanities are falling into obsolescence due to the utilitarian pragmatism of the contemporary university, this paper argues that it is Christian theology, specifically the doctrine of the Incarnation, that most satisfactorily preserves the humanities' place in the academic curriculum of the Christian university. It is only incarnational theology that satisfactorily justifies the humanities because it is precisely in the Incarnation that humanity is united to the divine nature. Human nature- the very locus of the humanities-now bears the weight of the divine. To study the humanities is to come to know that which God has fundamentally endorsed in the decision to unite divine and human nature. Thus a theological account of the humanities locates the necessity of the humanities not in their financial or vocational utility but rather in their doxological role as the location of the union of God with humanity.

A19-126 Cognitive Science of Religion Consultation

Theme: *Responses to Colleen Shantz's Paul in Ecstasy: The Neurobiology of the Apostle's Life and Thought (Cambridge University Press, 2009)*

In this session, cosponsored by the SBL Religious Experience in Early Judaism and Early Christianity Section and the AAR Cognitive Science of Religion Consultation, presenters will comment on Colleen Shantz's *Paul in Ecstasy: The Neurobiology of the Apostle's Life and Thought* (Cambridge University Press, 2009). Arguing that Biblical scholars have not sufficiently attended to Paul's experience due to a bias against religious ecstasy and the limits of the Biblical texts, Shantz asks how we can responsibly access someone else's experience, particularly experience as unusual and debated as religious ecstasy; and, beyond that, how we account responsibly for the role of experience in that person's thought. Respondents from the two units will comment on these and other methodological questions regarding the study of experience raised by Shantz's work.

Is It Really Silly to Call Paul a Shaman?: A Constructive Engagement with Colleen Shantz's Paul in Ecstasy: The Neurobiology of the Apostle's Life and Thought (Cambridge University Press, 2009)
Pieter Craffert, UNISA

The neurological potential for experiencing alternate states of consciousness (ASCs) is supported by the anthropological record, which shows that a pattern of such practices can be found across cultural divides. The designation for this phenomenon is frequently designated shamanism. Therefore, the term shaman in the first instance evokes the comparative material that enriches our historical and sociological imagination. Secondly, by definition a shaman is a religious functionary or entrepreneur who, based on ASCs, performs certain functions to the benefit of the community. The term ASC is not only a descriptive but also an explanatory one; it provides interpretive power to understand, analyse and explain the shamanic pattern. Shantz cautions us that Paul was not a shaman. But we should not hesitate, the anthropologist Ioan Lewis says, to call a shaman a shaman, because the term truly is a cross-cultural tool that, in the words of Jonathan Z Smith, can be used for "re-visioning phenomena as our data in order to solve our problems". Without explicitly using the label, that is what Shantz does in her book, *Paul in Ecstasy*. Comparative material from anthropological research is supplemented by insights from the neurosciences in order to re-vision (describe, analyse and explain) Paul's ecstatic experiences. Perhaps shaman is the best term available for such a re-visioning.

Neuroscientific Inference in New Testament Studies: Can Paul, and "Paul's Brain," Be Reembodied this Way?
Michael L. Spezio, Scripps College

A major aim motivating Prof. Shantz's use of cognitive neuroscience is to better define what Pauline studies, and biblical theology more widely construed, can say about theological claims made in or grounded upon the epistles. She emphasizes the importance of embodied, ecstatic experiences that happen 'in Paul.' The central question of this review is whether and how cognitive neuroscience was helpful in Prof. Shantz's biblical exegesis of ecstatic experiences in the narrative for the purposes of theological reflection.

New Approaches to the Psychology of Experience
Ann Taves, University of California, Santa Barbara

In contrast to more traditional psycho-biographical or psychoanalytic approaches to historical figures, this review will assess Shantz's use of psychology from the perspective of cognitive science and, more specifically, cognitively grounded theories of attribution. Cognitively grounded theories of attribution allow scholars to more carefully distinguish between the phenomenological qualities of experience and the cultural and scholarly concepts used to categorize and characterize such experiences.

Parsing Possibilities for Moving from Ancient Text to Experience
Rodney Werline, Barton College

In the third chapter of her book, *Paul and Ecstasy*, Colleen Shantz brings neuroscience and cognitive studies to bear on her exegesis of the Pauline letters. As a result, often overlooked statements or statements that modern interpreters have given theological meanings now reveal possibilities of looking in on religious experience. This paper engages these methods and explores how these and other methods might assist in moving from an ancient text to statements about experience. Selected texts from the Apocrypha, Pseudepigrapha, and the Dead Sea Scrolls will serve as test cases.

A19-127 Contemplative Studies Consultation

Theme: *Shaping the Field of Contemplative Studies*

This panel consists of papers on topics relevant to the emerging interdisciplinary field of contemplative studies. The papers address the comparative study of contemplative practice, contemplative practices in specific traditions, as well as psychological and cognitive scientific interpretations. In the panel, presenters will provide a window into possible approaches to contemplative studies as an academic field, and also from a religious studies perspective. Paper presentations will be followed by respondent comments and open conversation.

Similarity in Diversity?: Four Shared Features of Contemplative Practice Systems
Doug Oman, University of California, Berkeley

Contemplative practices, such as meditation, lectio divina, and holy name repetition, increasingly interest scholars, scientists, and healthcare professionals. Adherents often undertake systems of practice, not single isolated practices. For example, MBSR (Kabat-Zinn, 1990) involves sitting meditation, cultivating “mindfulness qualities” (patience), and “informal practices,” such as breath awareness, to maintaining balance all day. Integrated systems also appear in traditional religions, Centering Prayer, Yoga, Passage Meditation, and other methods. This study analyzes 4 interrelated features that appear across diverse practice systems: 1) Setting time aside regularly for an activity that redirects or trains attention; 2) Cultivating virtues/character strengths; 3) Using centering practices throughout the day; and 4) Attending to exemplary spiritual models. This taxonomy illuminates underlying dynamics and can be practically applied by pastors, human service professionals, educators, or others to strengthen spiritual practice. Recognizing similarities across faith traditions may facilitate intercultural understanding and improved communication between diverse professionals and those they serve.

Empathy, Altruism, and the Self: The Abnormal Moral Psychology of the Bodhicaryāvatāra
Christopher Kelley, Columbia University

I argue that the prevailing conception of empathy and altruism in moral psychology requires reevaluation in light of experimental findings from new research in social psychology and neurobiology of Buddhist meditation. A paradigm shift, however, demands more than just experimentation — it requires a grasp of the intellectual framework from which the Buddhist concepts of empathy and altruism issue forth. This paper aims to excavate the theoretical and practical elements of Buddhist empathy and altruism from select readings in the *Bodhicaryāvatāra* by Śāntideva (8th century CE) and the Tibetan commentary by Gyaltshab Dharma Rinchen (rgyal tshab rje dar ma rin chen, b. 1364-1432). In my analysis, I turn to the philosopher Richard Rorty, as I believe Rorty’s account of empathy, altruism, and the self is compatible with that of Śāntideva and will help clarify the “abnormal” moral psychology of the *Bodhicaryāvatāra*.

Resuscitating Philosophy as Contemplative Practice: Pierre Hadot and the History of Western Philosophy as a Spiritual Exercise

Matthew Haar Farris, Graduate Theological Union

This paper argues on behalf of the resuscitation of philosophy as a contemplative practice, particularly in light of the work of the historian of Western philosophy, Pierre Hadot. Hadot's interpretation of the history of Western philosophy has dramatic interdisciplinary implications: religious studies scholars, historians, and philosophers alike have largely overlooked the fact that from the ancient Greco-Roman period onward, philosophy was fundamentally understood and practiced as a spiritual exercise. The aim of this paper is two-fold: 1) to limn Hadot's rendering of philosophy as essentially a contemplative practice; and 2) based on Hadot's thesis, to argue that contemporary philosophy ought to be practiced according to its Greco-Roman roots, i.e. *as* a spiritual exercise. How various Stoico-Platonic practices can be thought of as contemplative practices will be discussed, so as to further concretize philosophy's contemplative provenance.

Problems and Prospects in the Cognitive Science of Contemplative Traditions

Jared Lindahl, Indiana University - Purdue University Fort Wayne

This paper suggests that while existing experimental data supports the hypothesis that different contemplative traditions could be engaging similar sensory and cognitive mechanisms, experimental research requires greater precision still in order to establish accurate comparisons both within and across traditions. Comparisons of broad categories such as "meditation" or "prayer" insufficiently attend to the incremental stages of practice found in contemplative traditions. Attending to this level of detail is necessary if researchers are going to move beyond generalizations about the cognitive effects of "meditation" or "prayer" and focus on the cognitive effects of specific strategies that together comprise the various stages of a contemplative discipline. Furthermore, shifting the object of study from "mystical" or "religious experiences" to the cognitive effects of specific contemplative practices would operate from a more sound set of premises and would also enable researchers to investigate some of the most striking similarities found across contemplative traditions.

Contemplative Common Ground: John Cassian and Al-Ghazali on the Mystical Life

Brock Bingaman, Wesleyan College

In light of the momentous documents, "A Common Word" "Loving God," this essay explores common ground between fourth-century Desert Father John Cassian and eleventh-century Sufi mystic al-Ghazali's visions of the spiritual life. I argue that by investigating the following parallel themes, Christian and Muslim scholars can engender constructive interreligious dialogue between their traditions, without homogenizing their differences. First, I consider Cassian and Ghazali's visions of the spiritual life as a journey to God, as portrayed in Cassian's *Conferences* and Ghazali's *Revivification of the Religious Sciences*. Second, I discuss the purifying role of prayer in this spiritual pilgrimage by examining Cassian's *Holy Fathers* and Ghazali's *Jewels of the Qur'an*. Third, I highlight the primacy of praying scripturally-based phrases – something that, for both mystics, may result in spiritual ecstasy. I conclude that correlatively researching the spiritual practices of figures like Cassian and Ghazali engenders constructive Christian-Muslim dialogue around the shared topic of "loving God."

A19-128 Critical Approaches to Hip-Hop and Religion Consultation

Theme: *Salvation for Sale: Hip-Hop as Religious Commodity*

Economic dis/enfranchisement has always played an important role in hip-hop culture. Similarly, the religious is consistently sighted and cited within hip-hop culture as a means of identity construction and ethical formation. Given these concurrent themes operating within hip-hop, what does this possibly signal about the shifting nature of the "religious" in the contemporary moment? Recent texts such as 50 Cent's *The 50th Law* (cowritten with Robert Greene, New York, NY: HarperCollins Publishers, 2009) and Jay-Z's *Decoded* (New York, NY: Random House, 2010) signify on various religious modalities while simultaneously focusing in large part on material gain. Is there a connection, then, between the material and the religious as evidenced in hip-hop? Does this possible connection provide theoretical insights into the nature of the religious as materially informed and produced? Does it signal a shift or growing inability to distinguish between the religious and the commercial? This panel explores these and other questions that emerge from a critical examination of hip-hop's religious and economic sensibilities.

The Hermeneutics of Hip-Hop Hinduism
Scott D. Dunbar, Saskatoon, Canada

The South Asian diaspora has afforded new opportunities for the acculturation of Hindu doctrines and practices in North America. The fusion of 'Hinduism' into American consumer culture, however, has provoked both invective backlash and new melodies of spiritual expression. One less studied outcome of this cultural synthesis has been the emergence of "Hip-Hop Hinduism," by which I mean the appropriation of Hindu motifs into the genre of Hip-Hop music. My paper targets the lyrical hermeneutics –interpreting music as text – of this emerging sub-culture by juxtaposing two specific examples of Hip-Hop Hinduism: i.e., MC Yogi's Hindu-inspired lyrics *vis-à-vis* the Hindu satirical mimesis of Devendra Banhart's *Carmensita*. These case studies raise salient issues for consideration: Can Hip-Hop Hinduism transcend its roots in protest to become a type of religious expression in popular culture? How does one reconcile freedom of artistic expression with religious integrity in a new cultural landscape of consumerism?

Irreplaceable?: Beyoncé, Hip-Hop, and the Logic of Commodification
Devin Singh, Yale University

The paper begins with a close reading of Beyoncé's song "Irreplaceable" as an in-road into considering the operation of the commodity fetish in Hip-Hop as embedded within the culture industry. To highlight this dynamic I set this text into conversation with Lukács's classic essay, "Reification and the Consciousness of the Proletariat". Beyoncé's lyrics reveal their own internal anxieties and contradictions about commodification, while providing a glimpse into the broader cultural logic of Hip-Hop as simultaneously celebrating and contesting the objectification brought by the commodity form. Her text also reveals the elusive place of love in such a framework, the promises and perils of locating desire in transient objects while seeking a resting place for the gaze. Augustine's *De Doctrina Christiana* rounds off the discussion. Rather than a corrective, Augustine's text contributes its own problematic discourse of order, power, and discipline relevant to questions of commodification. It also offers a particular reflection on love, one not altogether foreign to Beyoncé's lyrical world. We are left to struggle with the possibility that humans exist as ciphers, as replaceable parts on the factory floor of society, in the quest for a stable referent of desire.

Selling Salvation: A Phenomenology of Hip-Hop's Manufacturing of Religious Materials
Biko Gray, Rice University

Kanye West is a successful producer-rapper, selling millions of albums and earning fourteen Grammy awards. Hip-Hop mogul Russell Simmons recently published two self-help books aimed at teaching people how to attain material wealth by becoming "better human beings." West's and Simmons' products are connected in that they simultaneously use religious themes while producing significant profits. In so doing, their products also raise questions regarding how scholars of religion should navigate the relationship between materiality and the nonmaterial (defined as language, symbols, or ideas). From this author's perspective, combining a phenomenological theory of Consciousness with Anthony Pinn's theory of religion as the quest for complex subjectivity generates a rich understanding of religion that effectively navigates the tension between materiality and nonmateriality, therefore elucidating how hip-hop culture can be a site of the religious as it creates a space for the push for more life meaning.

The Jesus Piece
Ebony Utley, California State University Long Beach

United States citizens have been socialized to think of themselves as consumers and products to be consumed. At no place is this more apparent than hip-hop — the epitome of American capitalist enterprise. In this paper, I historicize the socioeconomic conditions that gave rise to hip-hop's commodification. Then, through a close textual analysis of "the Jesus piece," lavish jewelry emblazoned with an image of Jesus' face, I establish the groundwork for claims that the relationship between hip-hop and Christianity is mediated by capitalism. Finally, I argue that sensationalized images of Jesus are the missing pieces that mediate the growing chasm between traditional Christianity and hip hop culture.

A19-129 Latina/o Critical and Comparative Studies Consultation

Theme: *Religion at the Corner of Bliss and Nirvana: Politics, Identity, and Faith in New Migrant Communities* (Duke University Press, 2009), Authors Meet Critics

Religion at the Corner of Bliss and Nirvana: Politics, Identity, and Faith in New Migrant Communities (Durham: Duke University Press, 2009), is an exciting new book exploring the intersections of race, sexuality, and faith amongst Latina/o and Asian American communities in San Francisco. In this session, four scholars assess and critique the book. The editors/authors of the book will be present to respond to the panelists.

A19-130 Mormon Studies Consultation

Theme: *Mormon Women and Modernity*

The Mommy Wars, Mormonism, and the "Choices" of American Motherhood

Ann Duncan, Goucher College

The “Mommy Wars” theory supposes that choices among American women regarding childbirth and infant feeding necessarily result in regret and insecurity that are then projected onto other women. Using the results of group and individual interviews with LDS women, this paper will show that religiously motivated “choices” undermine this thesis. Despite fairly detailed theological paradigms and cultural expectations surrounding the family and motherhood, for these women, religion serves as a mediating force in their decision making process. These “choices” represents less a conscious and rationalized decision and more an exercise in personal discernment guided by prayer, divine inspiration and scriptural study. As a result of such decision-making, these women demonstrate a sense of shared responsibility for the decisions that guide their paths as mothers and a reduced tendency to judge other women and their responses to the complexity of life as an American mother in the 21st Century.

Western Pioneer Mythos in the Negotiation of Mormon Feminism and Faith

Jennifer Meredith, University of Utah

Mormon women who supported the Equal Rights Amendment (ERA) faced persecution and excommunication from the church. Despite the possible cost, they continued to support the bill bolstered by a western pioneer mythos. Their poetry, articles, personal correspondence and interviews demonstrate a powerful mythos that allowed pro ERA Mormon women to reconcile their feminist politics within the patriarchic church. Adding to and challenging the work of Marilyn Warenski and Martha Sonntag Bradley, this paper’s focus adds to the knowledge of religion by exploring the themes of boundary negotiations and faith within a western mythos context.

Scripting, Performing, Testifying: Giving Faithful "Seximony" through *The Mormon Vagina Monologues*

Jill Peterfeso, University of North Carolina, Chapel Hill

Abstract: In 2001, a group of Mormon women scripted what came to be known at the *Mormon Vagina Monologues* and presented their monologues at the annual *Sunstone* magazine conference in Salt Lake City, Utah. Using this public forum to express extremely private experiences, the women not only critiqued the Mormon Church patriarchy, but also used essential elements of the Mormon faith — those of testimony, scripture, and personal revelation — to envision a Church more accepting of sexual differences. Using methodological approaches from Mormon studies, feminist studies of religion, and performance studies, this paper argues that the *Mormon Vagina Monologues* exploited an inherent ambivalence in the LDS relationship between priesthood authority and personal authority. A number of monologues are examined, including pieces dealing with sacred undergarments, female masturbation, eternal marriage and the celestial kingdom, and the personal and theological struggles of male-to-female transsexual Latter-day Saints.

"Further Light and Knowledge": Ways of Knowing in Mormonism and the New Spirituality
Doe Daughtrey, Arizona State University

This paper analyzes esoteric ways of knowing in Mormonism to illuminate how particular LDS women have synthesized, supplemented or replaced Mormonism with esoteric elements of twenty-first century New Spirituality. The New Spirituality is the current generalized spiritual milieu in the U.S.: dynamic, competitive, flexible, and hybrid—an inclusive category that can cover the wide range of non-institutional options available to Americans for spiritual self-expression as well as innovative theological trends in institutional religions. It can represent what Americans once considered to be New Age practices and ideas, such as astrology, reincarnation, channeling, and divination (the belief in and use of which are diffuse in American culture). It can also refer to what has become a revitalization of established religious traditions in America toward a progressive, more humanistic spirituality.

A19-131 Religion in Southeast Asia Consultation

Theme: *Southeast Asian Religion in Two Perspectives: Women and Colonialism*

Rebirth and the Golden Lotus: Midwives and the Reconciliation of Cambodia after the Khmer Rouge Genocide

Samphors Huy, Rutgers University, Kunthy Seng, Documentation Center of Cambodia, and Douglas Irvin, Rutgers University

This paper argues that traditional Cambodian midwives played a vital role in their society's reconciliation process after the Khmer Rouge genocide (1975–1979). Drawing on ethnographic research, we demonstrate that midwives, from village to village across the country, presided over Cambodia's cosmological rebirth, which then translated into actual material and structural reconciliation on the local level. Our examining midwives' command over local Cambodian religious and spiritual traditions surrounding birth provides a unique insight into understanding how societies reconcile and reach peace after mass atrocities, through local idioms, local beliefs, and local knowledge.

Avalokiteśvara Bodhisattva (Quan Âm) in Medieval Vietnam: Rhetorical and Ritual Contestation in the Realm of Women's Religions

Cuong Mai, University of Vermont

Despite the "Buddhist" identity of the Vietnamese goddess Quan Âm (Avalokiteśvara), the categories that modern scholars typically use to understand religion in Vietnam—such as Buddhism, Daoism, Confucianism, and popular religion—begin to blur and become less analytically useful. Her identity was fluid and polysemic, morphing and blending through both vernacular and elite cultural productions to meet local needs and traditions. The religious practices associated with her cult—ritual offerings, prayers, chanting, pilgrimages, spirit mediumship, and worship—often mirrored in form and function those of local goddesses. Relying on archival manuscripts preserved at the Han Nom Institute in Hanoi, this paper will address these central issues: What roles did the cult of Quan Âm play in the domestication of Chinese Buddhism in medieval Vietnam? How did goddess cults meet the religious needs of women, and how was the cult of Quan Âm differentiated through rhetorical and ritual contestation?

“Verandahs of Mecca and Medina”: Colonialism and Islamic Knowledge in South Sulawesi and Kelantan

Muhamad Ali, University of California at Riverside

This paper explores the complex way in which Islam and Islamic knowledge became defined and contested in two Southeast Asian societies: South Sulawesi, a “verandah of Medina”, and Kelantan, “a verandah of Mecca”, under Dutch and British colonialisms respectively. It seeks to answer the central question: which historical conditions shape the traditional identity of Islamic knowledge? Colonial modernizing projects, and the transformation of politics, law, and education resulting from them, influenced, although did not determine, Muslims’ need and rhetoric for reform (islah, tajdid) in the religious knowledge transmitted from the “centers of Islam”. Colonialization helped strengthen the traditional identity of Islamic religious knowledge, when Muslim authorities constructed the knowledge in their sermons, fatwas, lectures, and school curricula as “religious” vis-à-vis the other knowledges: “foreign”, or “customary”. When it came to faith, at times of change and challenges, they conceived of “religious knowledge” as belonging to a different history, authority, and trajectory.

The Science of Buddhism and the Buddhism in Science: Shwe Zan Aung's Representation of Buddhist Thought and Practice

Erik Braun, University of Oklahoma

The writings of the Burmese scholar Shwe Zan Aung (1871-1932) helped to formulate Burmese Buddhism as an analytical philosophy that, as he put it, “underlies all sciences.” More than just a basis for scientific endeavors, however, Shwe Zan Aung also believed that the core ideas of Buddhism were evident in Western scientific discoveries of causation. Thus, there was a “science of Buddhism” and a “Buddhism in science.” This paper will explore how these arguments elevated the status of Buddhism in the colonial environment and shaped the Burmese understanding of the nature of religion. To make his arguments, Shwe Zan Aung emphasized the philosophical Abhidhamma texts as the source for objective analyses of physical matter and psychological experience. This focus created an indigenous sense of the importance of the Abhidhamma to modernity that has typified Burmese conceptions of Buddhism and religious practice up to the present day.

A19-132 Religion, Memory, History Consultation

Theme: *Devotion, Coercion, Restoration: Community and Memory in Asia and Eastern Europe*

This session explores the ways in which both individual subjectivities and communities are formed in the representation of the past. Examples are drawn from China, Japan, South Asia, Lithuania, and Romania. From the relevance of the Eknath tradition in Maharashtra to articulations of the Christian heritage in Southern Fujian, from the mythical origins of Japanese idea of a “divine writing system” to the celebration of All Saints Day in Lithuania and coerced manipulations of narratives of the self in Romania’s former oppressive regime, this panel considers the ways in which memory constitutes community as well as the individual within community.

“Sant” to Social Reformer and Back Again: The Changing Portrayals of Eknath on the Twentieth Century Marathi Stage and Screen

Jon Keune, Columbia University

This paper explores the changing ways in which the *sant* Eknath was portrayed in Marathi plays and film in the 20th century, particularly in relation to the popular but contentious memory of Eknath as a critic of the caste system. My main source material for this argument includes four plays, a film and two VCD productions about him from between 1903 and 2005. By historicizing these productions and by comparing their different depictions of Eknath over time, I will show how the figure of Eknath reflects ongoing questions about the relevance of the Marathi *bhakti* tradition and how it relates to socio-political struggles over the status of *dalits* in contemporary society. In doing so, I provide a rich example of how a religious tradition is parsed in the 20th century to reflect and steer social memory and to plot the present and a possible future onto the arc of history.

Changing Cultural Memories of a Divine Writing System
Wilburn Hansen, San Diego State University

This paper examines the connection between religion and the historical changes in the cultural memory of a lost written language. In particular, the project focuses on the link between native Japanese Shinto and stories of a “mythical” native Japanese writing script. The paper demonstrates how imagined cultural memories were used to construct a unique identity based on linguistic differences that clearly distinguished the Japanese from their Chinese neighbors. The paper follows the centuries of discourse about a virtually lost but vaguely remembered original native Japanese writing script created by the gods of Japan that was wrongfully discarded centuries ago in favor of Chinese writing.

Memory on Fire: Death and Re-Membering the Lithuanian Body (Politic)
Denise Thorpe, Duke

The pervasiveness of death, suffering, loss, exile, and dislocation is a prominent aspect of the Lithuanian experience in the modern era. Significant as well is Lithuania’s geographic location along the Occident/Orient divide, a location fraught with the dynamics of the modern projects of empire, colonialism, and nationalism. This paper explores memory practices in Lithuanian cemeteries on All Saints Day and All Souls Day (commonly referenced as “Vėlinės”), and the ways these practices of death and memory re-member the Lithuanian body (politic).

From "Autobiographical Animal" to the "Beast in Human Form": The Totalitarian Model of Forced Autobiography and Public Confession of Sins — A Case Study of the Pitesti Phenomenon 1949–1951
Dragos Stoica, Concordia University

Mutilating the past and memory and forging oblivious and obedient subjects, the totalitarian model of forced autobiography and public confession was one of the pillars of a malign technology of the self, called in communist Eastern Europe “re-education.” This paper- based on first hand testimonies of the survivors- will analyze a radical inversions of both confession’s salvific function and autobiographical affirmation of subjectivity in a particular historical context: a unique carceral experiment conducted in a Romanian political prison between 1949 and 1952. In this environment- named after 1989 the “Pitesti phenomenon-” student political prisoners tortured and killed their own colleagues and friends, and the perverted autobiographical act was employed as an instrument of psychological torture, in order to erase the memory of religious identity and to re-create an “ideologically pure” individual. This elaborate science of dehumanization produced what Soljenitzyn considered to be “the most terrible barbarity of the contemporary world.”

A19-133 Religions in Chinese and Indian Cultures: A Comparative Perspective Consultation
Theme: Engagement of Bhagavad Gita and Chinese Thought

The Bhagavad Gita, or simply the Gita, is the best-known Indian religious scripture, and one of the most translated texts in the world. Due to its prominence and influence within India and beyond, the Gita has been the subject of constant scholarly studies in the West, quite often in the context of fruitful comparisons with Western religious and philosophical texts. However, there has been little, if any, effort in the scholarly community to engage the Gita from perspectives arising out of classical Chinese texts. This panel addresses such a gap in order to facilitate philosophical engagement between Chinese and Indian traditions. Our panelists will draw meaningful and fruitful connections between the ideas presented in the Gita and those in Chinese philosophical and religious texts, on issues of personhood, equanimity, devotion and knowledge, etc.

Moral Personhood and Roles in the Analects and Bhagavad Gita
Alexus McLeod, University of Dayton

I argue that the Analects and the Gita share a similar view of communal moral personhood, in which one's basic moral agency is linked to the basic fulfillment of one's roles. Once a person gains full agency, the proper task of self-cultivation begins. This is the significance, I believe, of Krishna's divergent explanations to Arjuna in Chapter 2 of the Gita, beginning with a consideration of the proper behavior for Arjuna given his responsibilities as a kshatriya, then moving on to the more advanced topics of transmigration and immortality of the soul. I explain how the different goals of the Analects and the Gita necessitate the divergent features of their communal views of moral personhood. This is further instructive in that it shows us different ways of understanding the distinction between "minimal personhood" and ideal personhood, and the philosophical options available in developing a view of moral personhood based on role or communal integration.

The Chinese Term "Ren" Compared to the Indian Term "Sattva" According to the Bhagavad Gita
Ithamar Theodor, Chinese University of Hong Kong

In Chinese thought, and particularly in classical Confucian thought, we find the term Ren often translated as 'True Goodness'. This quality of 'True Goodness' is found in the ideal person, called the 'Perfect Man' or 'Superior Man', the Chinese term being Chun-Tzu. This is a subtle quality, and just like the quality of sattva guna, it is all pervading, and is manifested in various existential states and human expressions. The Superior Man is contrasted with the Inferior Man, who is motivated by profit; as opposed to the Superior Man who's path leads upwards, the Inferior Man's path leads downwards. There are many similarities which could possibly be drawn between the Superior and Inferior Men, on the one hand, and then the person in the higher quality of goodness, or sattva, and the person in the lower quality of passion, or rajas; the paper aspires to look into some of these similarities.

Shining Heaven's Light on the Qualities of Maya: The Purpose and Pursuit of Equanimity in the Bhagavad Gita and the Zhuangzi
David Kratz Mathies, Missouri Western State University

It is a superficial truth that both the Gita and the Zhuangzi advocate an attitude of equanimity as part of their respective lessons. Yet, one text counsels engagement with the world, where the other counsels withdrawal; one demands that we fulfill our duties, the other that we forget conventional morality. Perhaps more central to their ultimate purposes, the Gita sees the objectively real in the transcendent divine, once the qualities (or *gunas*) of nature are correctly seen through as ephemeral illusion (*maya*)—in stark contrast to the Daoist belief, as expressed in the Zhuangzi, that the objectively real is immanent to the order of nature, whose character transcends the distinctions of human conventions. Do the Gita and the Zhuangzi mean the same thing by the attitude of equanimity, as intended for their diverse purposes? As always with comparative analogues worth exploring, the answer must seemingly be both yes and no.

The Bhakta and the Sage
John M. Thompson, Christopher Newport University

Comparing the *Bhagavad Gita* and the Chinese Buddhist essay "Prajna is Not-knowing" (*Panruo Wuzhi*) yields interesting insights. Both texts have similar dialogical structures and involve complex discussion of philosophical matters. Rhetorically, both texts weave together quotations and allusions from other texts, make liberal use of paradox, and have decidedly spiritual intentions. Their differences, though, remain striking. They emerge from distinct circumstances and their original languages (Sanskrit, Chinese) differ markedly. Stylistically, "Prajna is Not-knowing" is less prolix, more intellectual and less devotional in approach, espousing a distinctly 'this worldly' ideal. By contrast the *Gita* is more dramatic in tone, and, while espousing very "this worldly" ideals, it is more inclusive in scope. This may account for the *Gita*'s greater appeal, as it is accessible to a broad audience, whereas "Prajna is Not-knowing" has a subtler effect, its "dark" qualities appealing to a more select group.

Devotion and Knowledge in the Bhagavad Gita: A Suggestive Parallel from Chinese Buddhism
Michael Allen, Harvard University

How is devotion (*bhakti*) related to knowledge (*jnana*)? Does one lead to the other? Are both necessary? Do they correspond to different paths for different people? Commentators on the *Bhagavad Gita* have debated these questions for centuries. In this paper I will suggest, as many Indian commentators have, that the path of devotion and the path of knowledge described in the *Gita* can be harmonized. I will not draw from Indian texts, however, but from a suggestive parallel in the history of Chinese religions: namely, the development of a tradition of "dual cultivation" of Pure Land and Chan (Zen) from the tenth century on. I will focus in particular on the works of Yunqi Zhuhong (1535-1615) and his use of the distinction between principle (*li*) and phenomenon (*shi*) to reconcile seemingly divergent religious paths. I will conclude by considering the implications of his thought for debates within the Indian tradition.

A19-134 Sikh Studies Consultation

Theme: *Sikh Identity Politics: Text and Community*

The papers in this session explore the nature of Sikh identity politics across a diverse selection of cultural, social, and historical contexts. The papers explore the political power of the *Ramavtar* in precolonial and colonial Punjab, the politicization of gender in the construction of a modern Sikh identity as disclosed in the tracts of Bhai Vir Singh, the politics of (textual) transmission across linguistic boundaries by exploring the Farid *bani* in the context of early Sikh literature, and the politicized nature of Sikh-Muslim conflict in Britain's diaspora. Together these papers contribute to the ongoing discourses relating to identity politics across a range of scholarly disciplines including cultural studies, women's studies, diaspora studies, literary criticism, and (post)colonial theory.

The Rāmavtār in the Dasam Granth and Modernity: Politics, Vernaculars, and Multivocality
Charles Preston, University of Chicago

The *Rāmavtār* in the Dasam Granth has barely been mentioned in previous studies of the multiplicity of Rāmāyanas, but analysis of it importantly informs that project and the study of the Dasam Granth more generally. This paper attempts to understand the *Rāmavtār* by drawing on recent research on the Dasam Granth, Sikh court culture, vernacularization, and the political power of the Rāmāyana in precolonial India. The study then turns to poetess Baljit Tulsi's essay on the *Rāmavtār* and her 1967 translation of the text into Punjabi and English. Her interpretation and the timing of her translation suggest that her work be read in the context of the foundation of the new Punjabi state. Both the *Rāmavtār* in the Dasam Granth and Tulsi's translation of it have political resonances and render the Rāmāyana into the vernacular, yet also appear to be intentionally multivocal.

Gender and Sikh Reform in the Tracts of Bhai Vir Singh
Randi Clary, University of California, Santa Barbara

The Punjabi scholar/poet Bhai Vir Singh (1872-1957) is widely considered to be the father of modern Punjabi literature. He sought to preserve and promote Sikh identity in the face of colonial rule through various media, including a weekly newspaper and pamphlets through the Khalsa Tract Society he co-founded. I will focus specifically on his journalistic works with the goal of gleaning and analyzing how his views on gender roles are connected to his beliefs about education, the role of literature, and the place of the Punjabi language, as I maintain that these four issues are central to identity construction of the time. Singh promotes the ideal of the *pativrat*, the devoted wife, in all his work, but he also balances this advice to women by including women's voices and criticizing men's behavior too. My paper will show that Singh's views about gender are more complex than other scholars have argued thus far.

Farid Bani: Sufi Verses in Early Sikh Literature
Simran Singh, Columbia University

This paper explores the ways in which oral and written texts have been transmitted across linguistic communities of premodern Punjab. It will focus specifically on the understudied but critically important personage of Sheikh Farid ad-Din Masud “Ganj-e Shakkar” (d. 1265 CE). Baba Farid continues to be revered for his contributions to the religious and cultural milieu of South Asia. This paper will look at representations of Sheikh Farid through two closely connected Gurmukhi texts – the Adi Granth, which was compiled in 1604 by the Sikh community, and a hagiography entitled *Masle Sheikh Farid Ke*, which was composed in the middle of the 17th century by the Mina community. With the help of Christian Novetzke’s recent work on Saint Namdev and Christopher Shackle’s linguistic analysis of Southwestern Punjabi, this paper aims to explore the transmission of writings ascribed to Sheikh Farid through orality, performance, textualization, and “anamnetic authorship.”

Understanding Inter-Asian Conflict: Sikhs and Muslims in the Diaspora
Katy Sian, University of Leeds

The phenomenon of Sikh and Muslim conflict has been largely analyzed in anthropological and sociological works in terms of a product of angry youth or ethnic hatred or religious passions. This paper explores the main ways in which the increasing tensions between Sikhs and Muslims have been articulated in the landscape of postcolonial Britain. It investigates the most prominent explanations provided both in academic and popular literature to understand the various causes seen to fuel this type of conflict, that is ethno-religious causes, multicultural issues and as the symptom of youth delinquency. The paper offers a critique of such accounts and moves towards an ontological understanding of conflict, that is, to elaborate the central role of conflict and its relationship to the political as the site for contestation between ‘friends and enemies’. This reading of Inter-Asian conflict enables us to open up a new space to reevaluate the nature of Sikh and Muslim tensions within the diasporic context.

A19-135 Theology and the Political Consultation

Theme: *The Struggle is Our School: What the San Francisco Hospitality Industry Can Teach Us about the Possibilities for Social Transformation*

For many scholars the work of research and teaching receives its relevance and vitality from the real struggles going on around us. As we gather in San Francisco during a time of unprecedented economic crisis, continued foreclosures, record unemployment, and increasing attacks on workers' rights to organize, we are presented with unique opportunities to allow these struggles to become a source of transformative learning. Hotel workers across San Francisco are engaged in an ongoing battle to protect their retirement and healthcare benefits and prevent increased workloads. In this panel we will bring together activists, academics, and faith leaders to learn more about this particular struggle, how it is connected to a broader struggle for social change, and in the process begin to develop a model of pedagogy rooted in human struggle.

A19-139 Special Topics Forum

Theme: *LGBTIQ Mentoring Lunch*

All students and junior scholars who identify outside of normative gender histories and/or sexualities are welcome to join us for an informal lunch. No fee or preregistration is required; please bring your own lunch.

A19-200 Special Topics Forum

Theme: *The Mediterranean: Material Cultures and the Study of Religion — Interpreting the Present*

This is one of a two-panel session inviting scholars familiar with the Mediterranean World to analyze the materiality of religion. Focusing either on the implications for understanding the past (Session 1) or for interpreting the present (Session 2), the panelists will examine the uses of material culture — including research that considers art, artifacts, archaeology, or architecture. Among the questions they will consider are the following: 1) What are the diverse functions of artifacts in religious life?; 2) How do artifacts allow the religious to imagine the past and construct collective identity?; 3) How do they orient devotees in space and time?; 4) How do they compete with other artifacts and, thereby, negotiate power as they make meaning? 5) What do we gain and lose by focusing on artifacts? In other words, what do they illumine and obscure?; 6) To what extent are artifacts mute and in need of texts to give them voice? In that sense, what is the relation between materiality and textuality in religion?; and 7) How do literary texts function as material culture, and how does material culture function as text?

A19-201 Special Topics Forum

Theme: *Student Town Hall Meeting — Stepping Stones: Finding Your Footing in the Academy*

Comprising one-third of the total AAR membership, student members bring innovative scholarship and fresh ideas to the table, but navigating the field as a budding scholar can be a daunting task! Please join the Graduate Student Committee and the AAR Student Director for an informal conversation about our place in the Academy. In addition to open dialogue regarding student issues, we will have members from various Task Forces and Committees speak to us about the work they do on behalf of the students. The Town Hall meeting provides an important opportunity to meet your student representatives, learn about student programming, and voice your concerns and needs as undergraduate and graduate student members of the American Academy of Religion. Come for camaraderie, conversation, and coffee!

A19-202 Special Topics Forum

Theme: *A Noble Tradition: On the Meaning and Relevance of the History of Religions Lectureship in Its Second Century*

In this, the third panel discussion organized by the History of Religions Jury of the AAR, we have invited several of our most distinguished colleagues to reflect on their experiences as fellows with the American Council of Learned Societies History of Religions Lecture Series. This series, which dates back to 1893, was traditionally designed to provide a venue for prominent scholars in what was then exclusively known as the History of Religions, to share their work with a wider audience in a year-long series of public speaking events. Contractual support from Columbia University Press ensured that a great many of these remarkable speaking engagements reached even wider audiences subsequently as books of great and lasting value to many subfields. Caroline Walker Bynum's *The Resurrection of the Body in Western Christianity, 200–1336* (1995), Wendy Doniger's *The Implied Spider: Politics and Theology in Myth* (1998), and Bruce B. Lawrence's *New Faiths, Old Fears: Muslims and Other Asian Immigrants in American Religious Life* (2002) all appeared within this important scholarly imprint. The History of Religions Jury imagines this panel as a prelude to the relaunching of the History of Religions Lectureship in 2012–2013. To that end, this year we have elected these distinguished ACLS Lecturers to share their reflections on the Lecture Series, as well as the books that came of this year-long intellectual journey.

A19-203 Arts, Literature, and Religion Section

Theme: *Religious Thought in the Nineteenth Century Novel*

Schleiermacher and Narrative: Theology as "Roman" in the Christmas Eve Dialogue
(G. Reimer, 1826)

Frances Henderson, University of Edinburgh

The nineteenth century systematic theologian, Friedrich Schleiermacher, is not usually regarded as a narrative theologian. Indeed, the critique of Hans Frei, the twentieth century hermeneutician, is that Schleiermacher's theory of reading entirely fails to account for the realistic narrative genre. On the contrary, the proposal is that Schleiermacher's theology is profoundly narrative-based. The misreading has been to understand narrative primarily as 'realistic'. For Schleiermacher, the theological narrative takes the form, not of a Victorian-style realistic novel, but of a *Roman*: the early nineteenth century novel of consciousness and quest. The ultimate aim of this paper is to begin the reclamation of the descriptor, 'narrative theologian', for Schleiermacher, in line with the dominant novelistic genre of his historical context. This task will be approached through a literary-critical analysis of Schlegel's novella, *Lucinde*, by means of which parallels will be drawn with Schleiermacher's early theological 'novella', the *Christmas Eve Dialogue*."

"The Strike of a Sex": Oneida Community Theology and Nineteenth Century Social Reform
Christa Shusko, York College of Pennsylvania

While John Humphrey Noyes's Oneida Community is often considered a discrete, if notorious, 19th century religious movement, the impact of Noyesian theology extended further than is often recognized. Even after the dissolution of the Community's religious experiment, Noyesian theological ideas continued to be disseminated by descendants of the Oneida Community as well as by fascinated outsiders. These new articulations of Noyesian theology would influence later social and religious reforms. This paper analyzes the content and the reception of two short novels written by former Community member, George Noyes Miller. These novels provide important insight into the ways that Noyes's theology influenced late 19th and early 20th century socio-religious reforms. Though Miller's concerns may seem concerned primarily with social reforms and not with theology, with a more complex understanding of Noyesian theology, one can recognize Miller's novels as fairly orthodox if stylistically divergent continuations of that theology.

The Conversions of a Catholic Intellectual: Joseph Maleguez's Augustin ou le Maître est là (1935)
Charles J. T. Talar, University of Saint Thomas

Joseph Maleguez figured in the Catholic Literary Revival in France that has been styled "the reactionary revolution" by R. Griffiths. Maleguez's *Augustin ou le Maître est là* (1935) is a novel of ideas that explores the intellectual issues that agitated Catholics at the outset of the twentieth century, controversies that erupted within exegesis, philosophy and theology and which form the substance of Roman Catholic modernism.

Dinah Morris as Second Eve: The Fall and Redemption in George Eliot's Adam Bede (John Blackwood, 1859)

Ryan Marr, Saint Louis University

Even though George Eliot was not a practicing Christian as an adult, her experience growing up in a low church Anglican family, including her familiarity with Scripture, had a significant impact on her writings. This facet of Eliot's artistic vision is particularly evident in Eliot's first novel, *Adam Bede* (1859). Within the narrative of *Adam Bede*, Eliot draws upon the ethos of the biblical book of Genesis to offer a reimagining of the creation-Fall story. The central figure in this schema is Dinah Morris who assumes the role of a Second Eve, and through her ministry to others effects an apocalyptic in-breaking amidst the suffering of Hayslope's citizens. Ultimately, the lasting impression of *Adam Bede* is not the silenced Dinah wed to Adam, but the divinized Dinah who rises above the limitations of a patriarchal society and, in so doing, helps to redeem a fallen world.

A19-204 Buddhism Section

Theme: *Buddhism and Sacred Mountains*

The focus of this panel is to examine the interface between mountains, power, local deities, and regional politics in Asian societies in which Buddhism has flourished. The papers collected here draw on diverse temporalities and methodologies exploring the connections between Buddhism and sacred mountains in the regions of China's Mount Wutai and Mount Emei, Eastern Tibetan areas such as Labrang and Golok, and Japan's Mount Akiha. With the goal of shedding light on the diverse ways in which Buddhism and indigenous religious traditions have interacted and mutually constituted each other, this panel will investigate the multilayered processes whereby Buddhist leaders and laity negotiated power through an interplay of narratives, legends, rituals, and textual practices centered around sacred mountains.

Wild Yak Mountain: Revelation, Mountain Gods, and Territorial Politics in Golok, Eastern Tibet

Sarah Jacoby, Northwestern University

This paper situates the tradition of Treasure revelation within the environmental, social, and political context of Golok, Eastern Tibet through exploring the multidimensional relationship between Treasures, their revelations, and local sacred mountains. The paper will focus on "Wild Yak Mountain" ('brong ri) as a site of political and religious power. Situated in what is now the northwest tip of Sichuan Province, PRC, the mountain's local prominence stems not only from its importance as the site of many revelations, but also from its position as the anthropomorphic head of the Washul Serta confederation. This paper will focus on 19-20th century sources to argue that the prominence of the Treasure tradition and sacred mountain cults in Golok were mutually constitutive; the strength of the Treasure tradition was closely linked to the powers that inhered in the region's sacred mountains as much as it reinforced the continued prominence of local mountain cults.

The Stūpa of the Prince's Autocremation and the Making of Mount Wutai

Susan Andrews, Columbia University

In this paper I will defend the thesis that the story of the Wangzi Shaoshen stūpa's founding typifies a class narratives that superimpose new, Buddhist readings of Mount Wutai's importance onto a site that was originally the object of devotion for other reasons. Careful study of the dramatic tale reveals that it brings together, first, a miracle tale of a Northern Wei (386-534) eunuch's healing and, second, the story of a stūpa commemorating a Northern Qi (550-577) layman's self-immolation. This examination demonstrates that the appropriation of preexisting narratives associated with other places and times into records of Mount Wutai was one of many ways that proponents of the Wenshu (Mañjuśrī) cult created a Buddhist history for a place celebrated as a dwelling place of autochthonous deities and access point to celestial palaces and hidden grottoes.

Mountain Cult?: A Cautionary Tale of the Shifting Locus of the Mountain in a Japanese Deity Cult

Dominick Scarangelo, University of Virginia

Mountain Buddhism — mountain monasteries, Shugendō traditions and the worship of mountain deities — has experienced a "boom" of popular interest in Japan and increasing attention from European and North American scholars of Buddhism and Japanese religion. Foregrounding underrepresented varieties of religious practice is a welcome development, but for this to be a productive endeavor we must also interrogate the rubric of mountain Buddhism even as we make use of it in our work. In the case of Akiha, a mountain in central Japan which I examine, a privileging of the tradition's origins has obscured historical shifts in the significance of the mountain in the cult of the Akiha deity. By following depictions of Mount Akiha in documentary, epigraphic and material cultural sources, I demonstrate how the mountain can be a protean element within religious cults, a "wobbling pivot," to borrow Jonathan Z. Smith's phrase, whose stability cannot be taken for granted.

Amye Nyenchen: Mountain Residence and Resident Deity
Paul Nietupski, John Carroll University

Amye Nyenchen is the name of a deity and of a mountain northeast of Labrang Monastery near Xiahe in modern Gansu Province. This paper shows that while Amye Nyenchen Mountain is the primary residence of the deity, and an important pilgrimage destination for local peoples, the deity's domain extends across a broad region known as Khagya Tsodruk, from modern Rebgong to Tsö/Hezuo. This results in rituals and monuments as diverse as the regional ethnic groups. Prominent examples of these are in the Guandi/Amye Nyenchen Temple in Xiahe, and in two villages in Qinghai Province. These communities include unsophisticated nomads and farmers and high level lamas and monks. The origins and cult of Amye Nyenchen, both mountain and deity cross ethnic, social, political and religious boundaries. The larger goal of this project is to present a broader definition of Amdo Tibetan religious culture.

Mount Emei and Samantabhadra Worship
Darui Long, University of the West

Mount Emei, located in Sichuan Province, China, is one of the "Four Buddhist Sacred Mountains." It is known as the shrine for the worship of Bodhisattva Samantabhadra. It became sanctified in the Northern Song Dynasty (960-1127) and this process culminated in the reign of Emperor Shenzong (1573 – 1619) in the Ming Dynasty (1368 –1644). The paper discusses its historical sanctification process as well as its modern renewal. It is divided into three parts: 1) Historical development of the Samantabhadra worship at Mt. Emei; 2) The recent renewal of ancient ritual of "Thousands of Divine Lights Heading for Samantabhadra"; 3) The significance of the Bodhisattva Samantabhadra worship in relation to modernization.

A19-205 North American Religions Section

Theme: *Narrativity in the Study of North American Religions*

Each participant in this roundtable has written a monograph and/or edited a wide-ranging synthetic collection touching on religious diversity and conflict in North America. In a format emphasizing dialogue with the audience, they will reflect on the priorities, methods, and trade-offs involved in shaping such narratives. What are the optimum structuring themes? Are certain decisions about periodization and/or organization by tradition especially helpful? Do certain emerging themes need special attention? What overall logics, themes, values, or theoretical orientations offer optimum coherence (and/or productive incoherence) and structure (and/or productive lack of structure)? Such questions lead naturally toward wider discussions about the implicit structuring priorities and methods running through our field(s) at large. Overall, the panel seeks to spark a productive discussion of the pros and cons, strengths and weaknesses, of different underlying narratives and emphases. In this way it hopes to respond to the challenge of clarifying priorities in our field.

A19-206 Religion and Politics Section

Theme: *Citizenship, Religion, and the State: Contemporary Developments around the World*

Muslim Immigrants and the Challenge of Multiculturalism: Bill 94 and the Reasonable Accommodation of the Veil in Quebec

Janis Lee, Vanderbilt University

In the West, the expression of religious identity in Muslim minority communities is a process of negotiation with a variety of (sometimes conflicting) religious, cultural, and nationalist impulses. Debates surrounding religious pluralism and tolerance have largely been framed in the language of citizenship, integration, and assimilation, and have often focused on the status and treatment of Muslim women, conflating issues of religion and gender in the public sphere. This paper will examine the debates surrounding Bill 94 in Quebec, and how the depiction of Muslim women as the gendered victims of religious practices and institutions is being reframed in the Canadian context. It will suggest that a feminist reevaluation of notions of autonomy and rights is a necessary component of the contextual understanding of the debate over the Islamic veil and Muslim women in Quebec.

Protestantism and Politics in Contemporary China: A Study of the Theological Discourse of the Official Chinese Protestant Church

Francis Ching-Wah Yip, Divinity School of Chung Chi College, The Chinese University of Hong Kong

The paper will investigate the complex interaction between religion and politics in contemporary China, with special reference to the theological discourse of the official Chinese Protestant church in the past two decades. Going beyond the one-sided view that solely emphasizes the domination of the state as the decisive factor, it discusses how the liberal tradition of mainline Chinese Protestantism interacts creatively with the Chinese political situation. It also points out the tactics used by some within the official church to advance tacit criticisms of the political status quo and of the official church.

The Making of A Christian Nation: Religion and Politics in Third Republic Zambia, 1991–2001

Derrick Muwina, Boston University

On December 29 1991, two months after assuming the presidency, Frederick Chiluba declared Zambia a Christian Nation. Chiluba created an office for religious affairs, a discretionary fund for churches and appointed clergy to the cabinet. However, historic mission churches contested the declaration, opposed Chiluba's policies and campaigned against his bid for a third term of office. Using ecclesial statements, records, and newspaper articles, this paper investigates the role of historic mission churches in Zambian politics from 1991 to 2001. I argue that, by contesting the religious policy of Chiluba, historic mission churches broadened their self-understanding as vibrant sectors of civil society and conscience of the nation, marking a new era of church-state relations uncommon in Southern Africa. Missing in the literature on religion and politics in Zambia are the dynamic changes that occurred within Zambian Christianity after the reintroduction of democratic politics. This paper works towards filling the gap.

The European Court of Human Rights, Minority Religions, and New Versus Original Member States: Why the Double Standard?

Valerie Lykes, University of Nevada, Reno, and James T. Richardson, University of Nevada-Reno

This paper examines the case law record of the European Court of Human Rights concerning minority religions, sometimes referred to as New Religious Movements or "cults." The question addressed is whether the Court has been using a double standard when handling cases involving minority faiths in nations that were original Member States of the Council of Europe when compared with such cases originating from newer members of the COE from Central and Eastern Europe. The extensive record of cases that have developed since the first violation of Article 9 of the Convention was found in 1993 shows that this may be the case. Alternative theories that attempt to explain the disparate treatment of such groups by the Court are also examined, however.

A19-207 Religion in South Asia Section

Theme: *The Textual Past, the Indological Present, and "Future Philology": New Avenues for Classical Textual Studies*

In his recent article "Future Philology? The Future of a Soft Science in a Hard World" (Critical Inquiry 35) Sheldon Pollock theorizes the decline of textual studies in the post-Saidian academy. This panel explores the possibilities and limitations that Pollock's most recent work represents for the study of religion in South Asia. The panel rejects a reactionary return to narrowly defined classical philology, instead imagining new ways in which classical and modern studies might intersect and dialogue with one another with a particular emphasis on how new questions and new approaches may lead the way forward in textual Indological study. The panel includes four short papers and a respondent, representing a variety of sectarian traditions and literary genres of South Asia. These formal presentations will be followed by a round-table discussion that will be open to the audience.

A19-208 Teaching Religion Section

Theme: *A Teaching Roundtable*

In response to member requests for extended conversations about teaching successes and challenges, you are invited to join a sustained conversation on an issue or topic proposed and facilitated by AAR and SBL members who are committed to excellence in teaching. Drinks and snacks are provided for participants.

Enhancing Critical Thinking: Theories from Art and Theological Reflection

Kathlyn A. Breazeale, Pacific Lutheran University

Implementing the theories for teaching art developed by Corita Kent can enhance critical thinking skill development for theological reflection. Kent (1918 – 1986) was a social activist artist and former Roman Catholic nun. Kent's theories are relevant for theological reflection because her theories enable students to critically engage the text through close analysis of both the content and method of the author. By adapting Kent's theories, students are enabled to: 1) develop their ability to consider the text from multiple perspectives including identification of their own presuppositions and what is implied or missing, and 2) develop their capacity to identify the significance of facts, concepts and methodologies for theological reflection on the text.

"Uncovering" the Introductory Course in Religion

Joanne Maguire Robinson, University of North Carolina, Charlotte

Introductory and survey courses always raise the problem of content coverage. How much is enough? What is essential? What do and should students take away from surveys? This discussion will focus on exploring "uncoverage" and "religious literacy" models. The focal question for the gathering will be "What is gained and what is lost in 'uncovering' the introductory course in religion?"

Hub-and-Spoke Blogging in Introductory Courses

Todd Walatka, University of Notre Dame

This paper offers an introduction to "hub-and-spoke" blogging in the classroom. In this model of blogging the professor maintains a "hub" blog which links out to the student "spoke" blogs. After describing the basics of the medium itself, this paper offers concrete reflections on its advantages and disadvantages – including its public nature – and focuses particularly on student blogging as a powerful tool for generating critical reflection and dialogue in the classroom. Special attention is given to how this can help in facilitating sustained and regular conversation within university-required, introductory religion courses.

Supporting Discussion Based Teaching in Courses with Large Enrollments

Karen Derris, University of Redlands

As many Religion departments at colleges and universities face the challenges of increased course enrollments, faculty who prioritize student-centered pedagogy and discussion based class formats face new teaching challenges. I propose to host a lunch time table discussion at the co-sponsored Wabash Center lunch on developing pedagogical strategies to maintain engaged discussions in courses with a large numbers of students. I will invite lunch time participants to consider both methods and strategies for generating engaged discussions and how we can best nurture a learning community amongst students to encourage broad participation in class discussions. We will also consider how the particular challenges and opportunities a Religious Studies course brings to these issues.

Worship Field Study in Introductory Theology Courses: A Comparative Approach to the Study of Theology
Brent Hege, Butler University

In this workshop we will discuss various strategies for incorporating field study into the introductory course in theology, starting with the convener's own experience with requiring congregational visits for worship observation in the introductory theology course at a mainline denominational seminary. Field work in such a course has the potential to facilitate deeper integration of students' seminary coursework, particularly in theology and liturgics or pastoral theology, into their preparation for ordained ministry. Additionally, such an assignment has the potential to open new avenues for understanding theology, ecumenism, and the diversity of American Christianity. We will share experiences we have had with such methods and discuss pedagogical issues and benefits of this strategy for teaching theology to seminarians preparing for ordained ministry.

Teaching Bible in a Small Liberal Arts Context
Adam Porter, Illinois College

Teaching Bible courses at the undergraduate level is challenging. Students enroll in the class for different reasons. Some take these classes to fulfill a distribution requirement, but have little interest in the topic; how can you share your fascination with the material? Other students are interested in the topic, but dislike a non-devotional approach to the text; how can you teach [biblical criticism](#) without being labeled a "faith-buster"? Institutions may have different goals for introductory classes: are they supposed to teach content or transferrable skills? This table will offer participants the opportunity to share both the difficulties they have experienced in teaching Bible classes and the solutions they have developed to address them.

On Teaching "The Bible" in One Semester
Colleen Conway, Seton Hall University

The discussion will focus on the challenges of introducing students to the entire biblical canon in just one semester. We will explore the benefits, strategies and problems of taking a historically chronological vs. a canonical approach to the material. We will also discuss options for weaving a particular narrative thread through the course to help students organize and process the material and to help the instructor determine what to include and what to leave out (however painful to do so!)

Issues in Teaching Old Testament/Hebrew Bible/Tanach
David Carr, Union Theological Seminary

Teaching Biblical Literacy
Jane S. Webster, Barton College

Recent studies in literacy suggest that people often do not recognize biblical references in art, literature, and film. How can teachers in the Undergraduate Liberal Arts address this knowledge gap effectively? Share your questions and your ideas. We will also consider whether literacy training is enough: What do we gain? What do we miss?

Teaching the Bible with Technology
Taylor Halverson, Brigham Young University

Modern electronic technologies are transforming many aspects of society and culture, including the art and science of teaching. Pressing questions arise: What role does technology play in teaching the Bible? What role does technology play in student learning? Should we use technology to teach the Bible and related texts? What types of technologies are best suited to accomplish specific teaching and learning purposes? What are the best practices, pedagogical and otherwise, in the use of technology for teaching and learning, especially related to Biblical literature? How do we stay up-to-date with the ever changing landscape of [instructional technologies](#)? Our table discussion will center on these and related questions.

A19-209 Women and Religion Section

Theme: *Collaborating across Boundaries: Challenges and Possibilities of Women's Alliances*

This paper session explores how developing alliances among women across boundaries face both challenges and possibilities. Four papers will engage this theme from various contexts – women in interreligious dialogue, women in the Civil Rights Movement, feminist silence on whiteness in the field of feminist theology, and the relevance of feminist theology in diverse spaces including the academy and the church. One paper demonstrates how women in interreligious dialogue implicitly challenge mainstream epistemological views of religious belief in the context of diversity. Another paper re-examines women's participation in the Civil Rights Movement (CRM) in order to construct a nuanced and intricate vision for social change today. The last two papers engage the field of feminist theology by examining white feminist silence on whiteness and by aiming to construct a methodology using the metaphor of a tent to illustrate how feminist theology may inhabit the diverse spaces.

Rethinking Interreligious Epistemology through Women's "Idle Chatter"

Mara Brecht, St. Norbert College

Epistemologists examining religious belief in the context of religious diversity see the encounter with the religious other as something that should lead believers to doubt their beliefs. However, women participants in interreligious dialogue contest this view and suggest that dialogue instead leads to strengthened religious belief. Drawing on original research on a women's interreligious dialogue collective, this paper demonstrates how women in interreligious dialogue implicitly challenge mainstream epistemological views of religious belief in the context of diversity and create interreligious communities that function both socially and epistemically to complement, rather than stand in competition with, traditional religious communities.

Truth-telling and the Variegated Realities of Women in the Civil Rights Movement

Charon Hribar, Drew University and Union Theological Seminary

"Developing alliances across boundaries of religions, race/ethnicity, class, and region is not only a theoretical challenge we must confront in the variegated reality of today's society, but when engaging a conversation of social movement building, the ability to investigate the potential for and challenges to such alliance building becomes a pivotal task. By re-examining women's participation in the Civil Rights Movement (CRM), this paper engages the field of gender studies and the critical new voice it brings to traditional CRM scholarship in order to construct a nuanced and intricate vision for social change today. By attempting to complicate the stories we have been told and challenging contemporary analysis to explore the intersectionality of women's identities, my engagement of gender studies helps to illustrate why we must not be satisfied with the mere telling of women's stories, and suggests that we must push further to examine how and why the stories of women's participation in the CRM have been told in very particular ways. "

Troubling the Absence: Why White Feminist Theologians Don't Talk about Whiteness

Carolyn Roncolato, Chicago Theological Seminary

White feminist theologians have avoided deeply engaging a critique of whiteness, refusing to turn around to examine the way whiteness continues to inform both their identities and their academic work. This paper is an examination of what is at stake in white feminist silence on whiteness and a proposal for what needs to happen in the field if white women are going to truly engage in conversations of race and gender justice. Using the work of scholars who demonstrate the co-construction of race and gender, I argue that in the West the concept of woman is founded on the construction of whiteness. In this sense, an authentic critique of whiteness would undermine the category of woman itself. This means that in order for feminist theologians to move forward they need a drastically different concept of woman and a new understanding of feminism.

Pitching Our Tent: Meditations on a Portable Feminist Theology
Beth Ritter-Conn, Graduate Theological Union

This paper constructs a methodology for feminist theology using the metaphor of a tent — highly mobile, flexible, without fixed boundaries — to illustrate how feminist theology may inhabit the diverse spaces where some iteration of it is needed today. On one hand, in some scenarios it is still necessary to struggle for women's equality in the church and the university. On another hand, the academy must continue to make feminist theology relevant to the ever-changing contexts in which it is used and embrace the deconstruction of rigid lines around gender identity. Feminist theology must make its camp in these and other places, understanding that its tent may need to be folded up at a moment's notice and transferred to another locus where people and ideas are in need of shelter and community.

A19-210 Chinese Religions Group

Theme: *Bodies Present and Absent in Premodern Chinese Religious Practice*

Premodern Chinese religious rituals shaped conceptions of human bodies, whether present or absent. The papers in this session explore the limitations of body/spirit dualisms and reject discursive constructs of the body as a passive imprint of culture. They argue that rituals involving bodies and spirits helped structure people's experiences of sanctity and loss, producing forms of subjectivity, agency, divinity, and transformation. In some cases, the body and the spirit were substitutable, operating on a continuum. In other cases, it was the refashioning of the body or the absence of the body that created identity and personhood.

Water Gods and Floating Bodies in Medieval China
Ian Chapman, University of Alabama

This paper compares the roles of the body in two models for explaining the origins of medieval Chinese water gods, those of "virulent ghosts" (ligui) and "former worthies" (xianxian). Bodily and social dislocation, along with moral ambiguity, were central to the deification of a virulent ghost, whereas moral and usually bodily integration marked a former worthy. In water, a common site of sacrificial death, the two models overlapped and sometimes competed. The author argues that whereas in Six Dynasties accounts most anthropomorphic water-gods were virulent ghosts, Tang writers legitimized officially-sanctioned examples by redefining them as former worthies, as part of a broader project of investing "nature deities" with offices and titles. This involved de-emphasizing or denying the corporeal dislocations characteristic of virulent ghost deification. In focusing on the role of the body, the paper offers new ways of conceptualizing the changing relationship between state and local religions in medieval China.

The Missing Body and Summoned Soul in Mortuary Rituals and Culture of Remembrance in Medieval
Jessey J. C. Choo, University of Missouri

Burying the summoned hun spirit (zhaohun zang) of someone whose corpse was unrecoverable was a well-documented practice in medieval China. It found no precedent in the Classics of Rites and commentaries compiled before the 2nd century CE. While it had caused much debate and was repeatedly banned, it became popular and was eventually accepted by the Tang court as orthodox. This reversal and the rite's commonality across class and religious divides imply a profound change in the medieval conceptualization of spirits and the afterlife. How did this change come about and why only during the Tang? This paper examines the practice and the debates surrounding it by juxtaposing them with other innovations in mortuary rituals, most were inspired by evolving soteriologies. It argues that the body (and by extension, the grave) was reconfigured as a commemorative focal point. A missing body thus demanded a radical solution.

Embodying Guanyin through Hairpins as a Means of Transcendence
Yuhang Li, University of Chicago

A unique burial tradition existed in China during the Ming dynasty. When women devotees were buried, their hair was adorned with wigs and hairpins figuring Amitabha Buddha that resembled Guanyin's hairstyle. This appears to have been a form of veneration of the bodhisattva. My paper investigates this practice on two levels: first I ask how this new burial tradition was intimately related to the feminized Guanyin and how female devotees used women's things to respond to this gendered transformation. Secondly, I argue that when woman wore hairpins similar to Guanyin's, these hairpins did not simply function as talismans; rather, we see the emergence of a new idea that physical likeness to the deity enabled a transcendence of the finite world. A new way of forging the connection between worshipped and worshipper based on mimesis created the conditions for the unification of the worshipping subject with the worshipped object.

Bodies of Sanctity in the Late Ming: Blood-writing and the Developable Body
Jimmy Yu, Florida State University

During the sixteenth and seventeenth centuries, Buddhist clerics ritually engaged in the practice of blood writing and touted these practices as a cure for the "age of decline of the Dharma." They presented themselves as true defenders of the faith. In their writings, they made an explicit link between mutilating their bodies and perpetuating Buddhadharma in the world and realizing transcendent wisdom. They also encouraged and instructed their monastic colleagues and lay followers to engage in the same practice. This paper focuses on several Buddhist clerics' writings about blood scriptures. It argues that blood writing not only established their subjectivity as moral agents, but also challenges our modern analytic categories such as "body" and "ritual"—that is, our methodological biases in privileging of text-based belief over bodily actions and our reductive tendency, especially among social sciences, to read all action (especially ritual action) as socially constructive and expressive rather than instrumental and transformative.

A19-211 Christian Spirituality Group

Theme: *Michel de Certeau and Mysticism/Spirituality: Twenty-five Years Later*

The year 2011 marks the twenty-fifth anniversary of the premature death of Michel de Certeau (1925–1986), who — as a historian, philosopher, theologian, Jesuit, student of psychoanalysis, political commentator, writer on semiotics and linguistics, cultural theorist, and social scientist — profoundly shaped discourse on spirituality and mysticism in the twentieth century and beyond. As one of the pioneers of the modern academic field of Christian spirituality, de Certeau creatively carried out interdisciplinary work on the intersections of spirituality, mysticism, and every-day urban life that continues to be timely and influential. The proposed panel has two converging foci: 1) The integration (at times implicit) of religiosity and spirituality in de Certeau's social scientific writings and his understanding of mysticism and mystics. Does de Certeau's implicit religiosity and understanding of spirituality leave a clear trace even in his social scientific writings?; and 2) If so, what is the significance of these writings for the critical study of spirituality and mysticism?

A19-212 Eastern Orthodox Studies Group

Theme: *Syriac Patristic Literature and Spirituality*

A Garment of Metaphors?: Incarnation as "Borrowed Speech" in the Poetry of Ephrem the Syrian

Thomas Cattoi, Graduate Theological Union

The goal of this paper is to explore the notion of incarnation in the writings of Ephrem the Syrian (ca. 306–373), highlighting the crucial role played by language and metaphor in his account of the work of Christ. The discussion will center on a few excerpts from the Hymns on Faith, where Ephrem outlines the contours of Christ's mission in terms of a descent into language that bridges the ontological chasm between humanity and divinity. I will argue that Ephrem's construal of the incarnation as the divine appropriation and redemption of speech offers us a springboard to chart the points of contact, as well as the differences, between Ephrem's notion of the divine economy and the Christological paradigm that would become normative in the aftermath of Chalcedon, as exemplified by authors such as Maximos the Confessor.

The Veiled Mysteries in the Testamentum Domini

David Belcher, Church of the Holy Innocents Episcopal Church

This paper brings the architectural specifications for the baptistery to bear upon the liturgical rite of Baptism in the Syrian *Testamentum Domini* in order to provide a richer description of the theology manifested therein. Focusing on the rubric for the baptistery to be “under a veil,” the paper investigates the baptismal space as conceived in the section on the church building in the *Testamentum*, together with a close look at the baptismal liturgy, in order to propose likely interpretations of the meaning of the veil. By paying special note to the link between the baptistery veil and the altar veil, the paper suggests that the *Testamentum* conceives of the veil in multiple ways not determined by the liturgical rite itself – such as in terms of the stone before Christ’s tomb and the Jewish Temple curtain before the Holy of Holies. The architectural evidence of the text thus complements the liturgical texts themselves, opening up a depth of interpretation of the mysteries appropriate to their nature as mysteries.

The Interpretation of Dionysius the Areopagite in the Works of John of Dara

Liza Anderson, Yale University

The ninth century Syrian Orthodox bishop John of Dara was one the most prominent interpreters of Dionysius the Areopagite within Syriac Christianity. This paper offers an orientation to John’s unpublished commentaries on *The Celestial Hierarchy* and *The Ecclesiastical Hierarchy*, as well as a homily on the nature of cosmic hierarchy which is labeled in the manuscripts as the first of four homilies on the priesthood. Although John’s work presents itself as a commentary, his interpretation of the texts departs in subtle but significant ways from the original Dionysian corpus, particularly in his focus on the ecclesiastical hierarchy and its role as a mediator between the legal/material and celestial hierarchies. John also articulates a new understanding of how one should interpret Biblical and liturgical symbols, which focuses less on incongruities between the symbols and the divine, and instead emphasizes the manifold ways that symbols are reflective of the divine.

"Base, but Nevertheless Holy": Lessons in Liminality from Symeon of Emessa

Christopher Johnson, The University of Alabama

The relationship between liminality and holy foolishness has never been thoroughly explored. Using Symeon of Emessa as an example, this paper will argue that holy foolishness can be seen as the preeminent liminal lifestyle, often existing between and outside of defined social boundaries and enjoying certain privileges and powers as a result. Not only is there a liminal aspect to the lives of holy fools, but these figures can be said to exist permanently in a liminal state, never reentering into a particular well-defined role in their society. Instead of being transformed by a liminal rite of passage from one stable state to another, holy fools maintain their liminality and bring it into the midst of a structured society. This accounts for the stark contrast between the holy fool and their worldly environment.

A19-213 Ecclesiological Investigations Group

Theme: *Ecclesiology and Church Law: Ecumenical Investigations*

This session features a series of reflections on the relationship between ecclesiology and canon law in different denominations, particularly interactions with the wider ecclesiological debates raised by Ladislav Orsy’s *Receiving the Council: Theological and Canonical Insights and Debates* (Liturgical Press, 2009). Speakers will explore: 1) Juridical reflections on canon law as the “dark side” of ecclesiology; 2) Anglicanism’s recent debates concerning order and instruments of unity and the impact of such developments upon communion; and 3) Comparative ecumenical reflections on ecclesiastical mechanisms of polity in different traditions.

The Code of Canon Law. The "Dark Side" of Ecclesiology?
Sandra Mazzolini, Pontificia Università Urbaniana

According to some scholars (i. e. Legrand, Örsy, Corecco, Antón), the complex ecclesiological model of Vatican II does not find appropriate expression in the reform of the ecclesiastical institutions of the post-conciliar era. The divergent ecclesiological perspectives of Vatican II and those of the Code of Canon Law can be highlighted by comparing the conciliar texts with the Code. The reception of Vatican II in the Code seems to be insufficient because the Code again reproduces ecclesiological perspectives, which are polarized regarding the two categories of *communio* and *societas*. We could ask if the re-reception of Vatican II could favour a renewed understanding of the correlation between *communio* and *societas* so that the ecclesial social structure constitutes a particular aspect of ecclesial communion. Could the sacramental description of the Church be useful to reflect this perspective?

On Law and Reception: Ladislav Orsy in Dialogue with Richard Hooker
Joshua Davis, University of Illinois Urbana-Champaign

This paper argues that Richard Hooker's metaphysics of Law serves as an important supplement to Ladislav Orsy's account of reception. The claim is advanced that the conflict between theory and practice that informs Orsy's analysis of Vatican II's reception, and especially as it pertains to the hindrance of Canon Law, should be augmented by the complex account of the relationship of the general and particular in Hooker's account of divine, natural, and positive law.

Questioning "Communion": Eschatological Ecclesiology and the Anglican Covenant Debate
Scott MacDougall, Fordham University

The churches of the Anglican Communion are hotly debating whether to adopt a proposed Anglican Covenant, a covenant that includes provisions allowing a panel of Anglican leaders to recommend the imposition of sanctions (referred to as "relational consequences") on Anglican churches held to have acted in a manner "incompatible with the Covenant." This presentation will question the extent to which such an approach strengthens the "bonds of affection" that connect Anglican churches to one another. It will offer an alternative view, grounded in an eschatological understanding of the church as a community engaged in provisionally instantiating the perfection of relationality that is the final consummation of Christ's, and so the church's, mission. A relational and eschatological approach to Anglican ecclesiology is riskier and more complicated than the proposal in the current version of the Anglican Covenant, but it may also be more consistent with the vocation of the church.

Policing Koinonia: Anglicanism's Managerial Turn
Andrew Pierce, Irish School of Ecumenics, Trinity College Dublin

In the period since the 1988 Lambeth Conference of Bishops, Anglicans have pursued a variety of concerted strategies in order to offer a greater level of coherence to this tradition. Some of the motivation has arisen from ecumenical engagement (in, for example, the noticeably uneven reception process accorded to the Final Report of ARCIC I in the churches of the communion), and some from developments within the tradition itself (in the 1980s, the presenting issue was the ordination of women to the episcopate; currently the neuralgic point blends issues of human sexuality, the interpretation of doctrine, gender and justice). The language in which the Anglican Communion now explains itself and its understanding of authority remains theologically thin. To rectify this weakness, this paper explores to what extent developments in Anglican self-understanding (between the preparations for Lambeth 1988 and the current reception process of the Anglican Communion Covenant) are continuous – and to what extent discontinuous – with earlier twentieth century willingness to work with traditional notions of a 'dispersed authority' in the service of a 'comprehensiveness' grounded in a distinction between the essential and non-essential elements of Christian belief and practice. The paper reflects critically on the possibilities and limitations of the IATDC Kula Lumpur Report of 2007, and on the tension inherent in Anglicanism's task of articulating an appropriate level of coherence, without imposing a managerial notion of corporate unity.

A19-214 Hinduism Group

Theme: *Authorizing Theologies*

Textual, historical, and ethnographic analyses are used to examine how several Hindu religious groups across history have defined and positioned themselves in relation to other groups and older authorities by means of their theological arguments or doctrinal positions. The groups discussed include early lay Śaivas, late medieval Gauḍīyas and Śrīvaiṣṇavas, early modern Śāktaśaivas and Vellāla Śaivasiddhāntins, ISKCON, and contemporary guru movements, like that of Anandamayi Ma. Theologizing. Some of these groups — whether through scholastic argumentation, dogmatic precepts, modern mass media, or oral teachings — make dual authority claims: validating their own innovative views in terms of older authority and authorizing adherents (including Śūdras and women, who were excluded in earlier traditions) as ritual agents, authentic disciples, and teachers. Conclusions are offered on the discursive strategies of Hindu groups forging new ideals and institutions on the basis of venerable authority and the implications for studies of Hinduism, comparative theology, and new religious movements.

Defining and Doing Theology: Jīva Gosvāmin's and Viśvanātha Cakravartin's Justification of the Bhāgavata Purāṇas Vedāntic Commentary

Jonathan Edelmann, Mississippi State University

Vedantic thinkers are widely characterized as philosophers, though they are more akin to theologians. What does theology mean in a Vedantic context? Using the example of Jīva Gosvāmin and Viśvanātha Cakravartin, this paper characterizes theology as a dhyāna or meditation on scriptural words, and demonstrates how these thinkers justified their new teachings by drawing on the authority of texts such as the *Upaniṣads* and *Brahmasūtra*. Jīva and Viśvanātha further developed the view of their teacher, Caitanya Mahāprabhu, that the *Bhāgavata Purāṇa* was equal or even superior to the Vedas and *Upaniṣads* in authority. They justified the *Bhāgavata's* status as the highest śruti-pramāṇa (scriptural means of knowing) by engaging in brahma-jijñāsā (theological inquiry into the meaning of scripture). As such, Brahmanical structures allow for fluidity within a rigid authoritative textual world.

Varṇāśramadharmā for Śūdras: Śaiva and Vaiṣṇava Revisions

Timothy Lubin, Washington and Lee University

Varṇāśramadharmā, the sum of sacred duties and privileges relative to social position and mode of life as propounded in the Brahmin-authored *Mānava-Dharmaśāstra* and other Dharmaśāstras, became the theological foundation of Smārta Hindu piety. This canon prescribed rules for other strata of society, including Śūdras and mixed-caste groups, whose legitimate social and religious agency was circumscribed. Later religious traditions, under the influence of more egalitarian devotional sentiments, adopted modified versions of this doctrine that signaled continuity with the teachings of the Smṛtis while invoking their authority to justify sectarian practices and higher religious entitlements for Śūdras. This paper focuses on three almost totally neglected examples, the *Śivadharmasāstra* (ca. 500--700), the *Kāśyapottarasaṃhitā* (late-medieval?), and the *Varṇāśramacandrikā* (late 17th c.). Such revisionist doctrines constituted a reconfiguration of the Dharmaśāstric genre itself, and led to the ultimate subversion of Brahmin prerogative: the composition of a Dharmaśāstra by a Śūdra.

Haṃsamiṭṭhu's Ideologies of Gender and Caste

Somadeva Vasudeva, Columbia University

The Haṃsaviṭṭhu of the eighteenth century Gujarati Śāktaśaiva Haṃsamiṭṭhu argues against a Vaidika mainstream view current in his social milieu, that women and Śūdras are eligible for initiation into a fourth estate (caturthāśrama) taught in Śāktaśaiva scriptures that is different from and transcends the fourth estate of the Vaidika mainstream. Only initiates into this estate achieve liberation. Haṃsamiṭṭhu chooses this doctrine as a focal point to articulate the central tenets of his ideologies of gender and caste. The present paper is a preliminary attempt to locate Haṃsamiṭṭhu's borrowings and innovations within a larger framework of similar debates in contemporaneous Vaidika sources and other works of the Śrīvidyā and related Tantric systems.

Who Are the Mādhvas?: A Controversy between ISKCON and the Mādhva Sampradāya
Kiyokazu Okita, Kyoto University / Japan Society for the Promotion of Science

Since the founding of ISKCON (the International Society for Krishna Consciousness) in 1966, the teachings of Gauḍīya Vaiṣṇavism have spread internationally. According to the founder, A. C. Bhaktivedanta Swami, Gauḍīya Vaiṣṇavism belongs to the Brahma *sampradāya* founded by Madhvācārya (13th century). This claim has been maintained by ISKCON despite its significant theological differences from the Mādhva tradition. This Gauḍīya affiliation with the Mādhvas has been severely criticized by a group of young Madhva followers in recent years keen to assert the distinctiveness of their own tradition. This paper explores the claims of the ISKCON founder, and the counterclaims put forward by Madhva followers challenging Gauḍīya affiliation with the Mādhvas. It also examines the use of modern mass media by Madhva followers to present their counterclaims, and the transformative effect this has had on a *sampradāya* whose central teachings have traditionally been transmitted via highly restricted channels.

Hinduism without Religion: The Rhetoric of Spirituality in Amma's Global Guru Movement
Amanda Huffer, Austin College

Many contemporary transnational guru movements that developed their theologies within the context of the Hindu traditions have begun to market their particular interpretations of Hindu religiosity as "spirituality" to global audiences. Many invoke pithy universalistic maxims dislocated from their root context of 19th century reformist interpretations of Shankara's Advaita Vedanta. This paper engages the theological discourses of one such contemporary transnational guru movement, that of Amritanandamayi Ma ("Amma," born 1953), to analyze the modes of translation that she employs to make her neo-Vedantic message palatable to her global audiences. In it, I trace the formation of what Srinivas Aravamudan terms "Guru English," the contemporary transidiomatic theolinguistic register derived from neo-Vedantic philosophy, by looking closely at reforms enacted during the Hindu Renaissance in the context of colonialism and orientalism. I then engage a careful examination of Amma's discourses to demonstrate how she further transforms neo-Vedantic philosophy into the language of "spirituality."

A19-215 Islamic Mysticism Group

Theme: *"It's Not Made by Great Men": Sufism Understood from the Side of the People*

Hodgson warned that "long-range historical change cannot be adequately interpreted in terms of the initiative of great men...." This panel applies that insight by turning our focus away from exceptional Sufis. Ohlander examines the relationship between travel and religious exchange in the Islamic Mediterranean by shifting the historiographical gaze to the "extraordinarily ordinary" case of thirteenth century Sufi scholar Ibn al-Qastallani. Salomon discusses the role of ritual technologies in twenty-first century Sudanese Sufism that inculcates love of the prophet far beyond the Sufi orders to the public on a mass scale. Alam discusses the political autonomy of Sufi disciples in several orders in contemporary Bangladesh despite the claim that they be wholly submissive to their shaykhs. Ingram discusses the Deobandis attempt to circumvent the authority of Sufi shaykhs by claiming that anyone can be a "saint" solely by virtue of conforming with the ethics of the Prophet.

Travel and Exchange in the Sufi Mediterranean: The Extraordinarily Ordinary Case of Ibn al-Qastallani
Erik S. Ohlander, Indiana University - Purdue University Fort Wayne

Travel, and the constellation of effects associated with it, has been one of the most persistent features of Mediterranean history. In relation to the history of religion in the region, travel has often served to foster interaction and exchange decisive not only to the diffusion of religious traditions but to the creation of new ones. Yet, while travel and the religious exchanges it made possible in the medieval Islamic Mediterranean has been treated before, such processes have neither been well theorized nor effectively modeled in relation to their actual extent and significance. Examining the relationship between Sufism, travel and religious exchange in the medieval Islamic Mediterranean, this paper utilizes the case of the well-traveled Sufi scholar Ibn al-Qastallani (d. 1287) to reflect upon how processes of reception, dissemination, and exchange made possible through travel intersected with the development of Sufi institutions and practices at an important moment in its history.

“The People of Sudan Love You, Oh Messenger of God”: Sufi Pop and the Problem of Religious Pluralism in Prepartition Sudan
Noah Salomon, Carleton College

My paper will examine how Sufis in northern Sudan grappled with the challenges posed by religious pluralism in the years following the signing of the Comprehensive Peace Agreement (CPA) with the non-Muslim south and prior to partition which is expected to occur in July 2011. To do so, I will examine how the ritual activity of inculcating the love of the prophet *mahabbat al-rasuul* was transformed through Sufi political activities from a task whose subject was the individual believer to one which became the goal of the nation, and which occurred precisely at a time when the definition of the Sudanese nation was in flux due to a peace agreement which sought to integrate non-Muslim people into its identity. The arena in which this reassigning of the subject of *mahabbat al-rasuul* took place was the audition of Sufi poetry, particularly that which has been appropriated by contemporary religious pop music.

Neglecting the Holy, Risking the Heaven: Rethinking the Analogy of Corpse and Corpsewasher Between the Disciples and Sufi Masters in the Politics of Modern Bangladesh
Sarwar Alam, Fayetteville, AR

It is a generally held belief that a Sufi master enjoys absolute loyalty from his followers. A Sufi is a guide, an intercessor, a friend of God; he is the ladder toward heaven. Imam Ghazzali insisted that complete and absolute obedience is necessary even if the shaykh is wrong. This reciprocity of command and obedience is so intense that the relationship between disciples and Sufi masters is compared to that of corpses in the hands of corpsewashers. Is this popular view based upon any empirical data? After analyzing voting behaviors of the adherents of three Sufi tariqas of modern Bangladesh, I found that the relation between a follower and a Sufi master is not all-embracing. The empirical data show that the majority of followers cast their vote to candidates or parties of their own choice, disregarding the popular belief that neglecting the shaykh or the holy means risking the heaven.

Anyone Can Be a Saint: Sufi Ethics and Mass Sainthood among the Deobandi ‘Ulama
Brannon Ingram, Wheaton College, Norton, MA

Critiques of Sufi devotional practices in the modern era have impacted classical notions of sainthood, and perhaps nowhere more saliently than in the critiques initiated by the ‘ulama of Deoband. The scholars of Deoband embarked on a trenchant, and now globally influential, critique of South Asian Sufism after the Deobandi madrasa was founded in 1867. They interrogated, in particular, the notion that individual Muslims could only access God through the medium of the Sufi saints. This paper argues that Deobandi scholars produced a virtually unprecedented notion of Sufi sainthood, namely, that any Muslim can become a ‘saint’ solely by virtue of conforming with the ethical imperatives of the Prophetic sunna.

A19-216 Law, Religion, and Culture Group

Theme: *The Politics of Religious Freedom: Historical Perspectives from Egypt and South Asia*

This panel rethinks conventional understandings of secular liberalism by examining the unique historical trajectories of the politics of religious freedom in Egypt, India, and Pakistan. Where many have seen conflict between secular politics and religion, we ask how the techniques of secular-liberal government have regulated religion and produced religious identities. Challenging conventional understandings of religious freedom as a self-evident good, we consider how the politics of religious freedom opens the way to some forms of political demand while foreclosing others. This sheds light on possible costs of the politics of religious freedom that conventional narratives do not predict. These include the expansion of state power into the private sphere of family life, the production of religious minorities, and the silencing of forms of political demand that are not easily captured in the language of religion.

The Shape of Religious Freedom: France and Egypt
Hussein Agrama, University of Chicago

Through a comparison of court cases and legislation in Egypt and France I explore three dimensions of religious freedom. The first is how their respective constitutional clauses lead to counterintuitive consequences. In Egypt, the constitutional amendment establishing Islam has had the surprising effect of severely attenuating the authority of the religious establishment over the law. This includes family law, which is governed by religious law. France's constitutional secularism, by contrast, has actually created a small niche for the religious establishment to anchor its authority within an otherwise secular law. The second dimension is how both countries, because of their active stance toward religious regulation, frame religious freedom not just in terms of the freedom to believe what one wants, but also the maintenance of the conditions necessary for the cultivation of religiosity and the sustaining of religious community. The third dimension is a particular contradiction that all secular states exhibit. On the one hand, religion is placed in a private domain, in principle to be protected from state intervention. On the other, family is also placed within this private domain, and is thus a space for the cultivation of religiosity but because it is foundational to society, it must be protected by the state, even if this requires intrusion into it. These conceptual connections and contradictions between religion, family, society and state work to shape religious freedom, its possibility and its practice, in profound and unexpected ways.

Indian Secularism as "Tolerance": Religious Freedom Debates of the 1920s
Cassie Adcock, Washington University, Saint Louis

State-level legislation restricting religious conversion in India in recent years has rekindled controversy over how to interpret religious freedom in the South Asian context. Critics warn that it threatens the rights of Muslim and Christian minorities. Proponents of the legislation – Gandhians and Hindu Nationalists -- invoke the ideal of *Tolerance*: they argue that proselytizing disrupts social harmony; and they argue that as a tolerant, “non-proselytizing” religion, Hinduism needs to be protected from so-called “proselytizing” faiths. This paper analyzes the first deployment of the Indian secularist ideal of *Tolerance* by Mohandas Gandhi in the context of debates over proselytizing and religious freedom during the 1920s. It demonstrates that by focusing exclusively on the problem of religious conflict, *Tolerance* had the effect of deflecting attention from the struggle against caste inequality. It thus highlights the risks that inhere in the political act of invoking the religious-secular divide.

Colonial Governmentality and Religiopolitics: The Case of the Ahmadiyya Inclusion and Exclusion from Islam in South Asia
Asad Ahmed, Harvard University

The declaration of the Ahmadiyya, a hitherto Muslim sect, as non-Muslims by Pakistan's legislature in 1974 through a constitutional amendment appears to be an exemplary instance of the failure of liberal constitutional provisions that guarantee freedom of religion. The amendment is understood as a pivotal moment, by liberal-secularists, when an ostensibly liberal state succumbed to the forces of religio-politics and thereby enabled further measures towards Islamization during General Zia ul Haq's rule (1977-1988). As such explanatory weight is given to an assumed incapacity of Islam to differentiate between the political and the religious. In this paper I consider an alternative genealogy to religio-politics that involves an examination of colonial techniques and practices of government. That is, I bracket analyses that track the interrelationship between religion and politics within Muslim thought and focus instead on the political technologies that brought religion within the scope of liberal forms of government.

Politics of Religious Freedom and the Minority Question: A Geopolitical Problem?

Saba Mahmood, University of California, Berkeley

The right to religious freedom is widely regarded as a crowning achievement of secular-liberal democracy, one that guarantees the peaceful co-existence of religiously diverse populations. Enshrined in national constitutions and international laws and treaties, the right to freedom of conscience is seen as a key mechanism for ensuring that religious minorities are able to practice their traditions freely. By charting the developments in concepts of minority identity and religious liberty in the Middle East, the paper rethinks this conventional narrative. How did the structural inequality between First and Third world sovereignty affect how these concepts were introduced and developed in the Middle East in the nineteenth and twentieth centuries? How does this regional history fit into international developments in the concepts of minority rights and religious liberty? Focusing on the case of Coptic Christians in Egypt, the paper analyzes how their self-understanding has been transformed in the post-colonial period.

A19-217 Platonism and Neoplatonism Group

Theme: *Christian Platonism*

Saint Bonaventure on Divine Unity and the Inner Life of the One

Derek Michaud, Boston University

This paper examines the relationship between divine unity and the orthodox Christian doctrine of the trinity of God in St. Bonaventure's *The Journey of the Mind into God (Itinerarium mentis in Deum)*. Bonaventure's to the Good as a primary name for the Divine leads him to continue his narrative of mystical ascent beyond the naked singularity of the One as logical and causal counterpart to the multiplicity observed in everyday phenomenal existence. If God is Goodness itself as well as Unity then for Bonaventure, and much of the Christian tradition with him, the divine Unity must also be a fecund source of boundless self-giving eternally emanating in the form of the Father, Son, and Holy Spirit of Christian orthodoxy. In other words, if the Platonic One is also the Good then the inner life of the One is the Christian Trinity.

Dante's Platonic Reading of the Incarnation

Marco Andreacchio, University of Cambridge

This paper argues that in Dante Platonism is not only compatible with the Christian doctrine of the Incarnation; which is more, it functions as inestimable aid to our recognition of a nexus between the Christian doctrine and the platform of political life upon which the doctrine emerges as critically relevant, not merely to our engagement with otherworldly realities, but also to the challenge of administrating our commonwealth (*res publica*). Indeed, on Dante's reading, the Incarnation demonstrates that in its essence political life is a life tending in reflective openness towards a supra-political, divine order of things.

Imagination, Identity, and Difference in the Platonic Expression of the Absolute

Alexander Hampton, Clare College, University of Cambridge

A comparative examination of four contrastive thinkers within the Platonic tradition: Philo of Alexandria, Plotinus, Nicholas of Cusa, and Friedrich Schlegel, each respectively expressing Judaism, paganism, mediaeval Christianity and post-confessional theism. It compares their use of the creative imagination as a mode appropriate to the articulation of the Absolute. Each offers not just a philosophical theology, but an imaginative mode for theistic expression, as allegory, vision, the coincidence of polarities, and poesis. Such articulations are both reflective of each thinkers own religious identity, yet at the same time contingent because of their Absolute subject matter. It then asks whether this contingency requires of each thinker a recognition of religious difference and an acceptance of plurality.

Sources for and Influence of Thomas Jackson's Neoplatonism: Nicolas of Cusa, Thomas Jackson, and Henry More

James Bryson, Student : University of Cambridge

"Neglected by modern scholarship, Thomas Jackson (1579-1640), was a forerunner to the Cambridge Platonists at Oxford, and an important exponent of the philosophy and theology of Nicolas of Cusa (1401-1464). Not only should Jackson be of importance to a historian of thought, but he should also excite the interest of a philosopher of religion for his consideration of the perennial themes of beauty, atheism, inter-religious dialogue, and the human soul. This paper will offer a sketch of Jackson's philosophical theology, its sources, and influence."

A19-218 Psychology, Culture, and Religion Group

Theme: *Evolutionary Psychology and Primate Studies: What has Religion Got to Do with It?*

Religious Experience: Mysticism and the "Occult" from Psychoanalytic and Neuroscience Perspectives
Marsha Hewitt, Trinity College

This paper will inquire into the mental states and affective experiences underlying various dimensions of religious experience from the perspective of psychoanalysis, taking serious account of reports varying from a sense of 'unitary being' with a higher, transcendent power, to certain forms of 'occult' phenomena, known in the contemporary literature as "extraordinary knowing." A main argument of this paper is that in considering such phenomena psychoanalytically, the current turn toward neuro- and cognitive sciences in the study of religion will be more deeply enriched and closer to human experience than is presently the case.

The Ritualizing Mind: Recent Evolutionary and Neuroscientific Insights into Doing Religion
David A. Hogue, Garrett-Evangelical Theological Seminary

Ritual practices are central to religious traditions. Two features of ritual include memory and attachment. Ritualization is significant in the encoding, retrieval, consolidation, and transformation of memories for groups and individuals. Beyond conscious, autobiographical memories, implicit, semantic memories are also subject to influence. Rituals facilitate group bonding. Recent research describes the neurobiological processes that diminish interpersonal boundaries and contribute to experiences of connection with others. Concurrently, studies of the neurobiology of human bonding document the impact of attachments in infancy on development of the orbital prefrontal cortex. Since secure attachment is critical to affect regulation and intimate relationships later in life, attachment can be understood as a form of implicit memory; i.e., remembered relationality. This paper will argue that ritual processes are critical to the group cohesion experienced both in religious communities and in intimate relationships of family and community.

Baboon Morality: How Primatology Impacts the Doctrine of Original Sin
Dorothy Dean, Vanderbilt University

Primatologists have observed dramatic and lasting cultural changes in the social order of higher apes. This suggests that animals, such as baboons, may not in fact have a "hardwired" aggressive nature, but are culturally conditioned. On the other hand, Christianity typically teaches that humans are prone to sin because of their fundamental depravity, sometimes blamed on our "animal" side. If animals can change, and humanity's membership among primates is uncontested, the ramifications of baboon morality extend both into how religion must conceive of animals and what we can morally expect from ourselves.

To What Extent is Religiousness Heritable?: Genetic and Environmental Influences on Existential Values and Religiousness in a Secular Society: A Twin Study

Dorte Hvidtjørn, University of Southern Denmark

Introduction to Genetics play an important role in human behaviour, but few studies explore the genetic influence on religious behaviour. We aimed to assess the genetic and environmental influence on religiousness in a secular society. A survey based on items from the European Values Study was sent to 6707 twins, identified in the Danish Twin Registry. Twins are reared in the same environment, but while monozygotic twins share all their genes, dizygotic twins share approximately half of their genes and hence differences between the two may indicate heritability. The response rate was 55 percent; the study comprised 2,237 same sex twins, predominantly members of the Danish National Evangelical Lutheran Church (82.6 percent). Preliminary analyses show a small statistically significantly higher concordance rate for monozygotic than for dizygotic twins for nearly all internal religious practices and beliefs. For external practices as church attendance there were no differences. (More results will follow).

A19-219 Qur'an Group

Theme: *What has Mecca to Do with Jerusalem?: Approaching the Intersections of Biblical, Qur'anic, and Islamic Traditions*

This panel will explore the intersections of the disciplines of Biblical Studies and Quranic Studies. A group of scholars who have presented and published widely on the Quran and Islamic tradition from a variety of disciplinary perspectives will discuss the future of comparative studies on the Quran and its relationship to the other monotheisms of the West. Specific topics for discussion include problematizing and reframing the “biblical,” and reconceptualizing its relationship to the Quran and Islam; the possible methodological contributions of Biblical Studies to Quranic Studies, and vice versa; and the role of Quranic and Islamic Studies in the academy.

A19-220 Religion and Ecology Group

Theme: *Natural Disasters in Tibetan Buddhist Traditions: Prevention, Perception, and Response through a Gendered Lens*

While forms of environmentally engaged Buddhism focus heavily on the theoretical mitigation of ecological impact, little attention has been paid to the experience of natural disasters from a Buddhist point of view, to their broader cultural context, or to how Buddhist ideology can be practically applied in the lead up to and aftermath of natural disasters. This panel will attempt to redress this situation through four cases that all have at their basis a commitment to exploring cultural perceptions of natural disasters in the Tibetan Buddhist world; these cases represent indigenous Tibetan voices, and focus on women in particular. This panel will explore gendered Tibetan Buddhist perceptions and experiences of natural disasters through a three-part approach that looks at: community attempts to prevent disasters; the actual experience of these disasters; and Buddhist tools for dealing with the aftermath of these disasters.

Rediscovering Indigenous Tibetan Environmentalisms: Injunctions from Dakinis for Avoiding Ecological Disaster and Increasing Environmental Awareness in Tibetan Buddhist Literature

Kalzung Dorjee Bhutia, University of Alabama

Tibetan Buddhist Treasure (Tibetan: gter) literature has often been studied for the significance of its guide books that claim to guide the faithful to hidden lands only accessible to the devout. However, little attention has been given to the discussion of the environment in these guidebooks. This genre is full of warnings to the recipients (known as Treasure discoverers) and readers of these texts that if appropriate care is not paid to the environment, natural disasters will ensue in the shape of earthquakes, storms, landslides, and floods. The figures who deliver these warnings are often female mystical figures, dakinis. In this paper I will argue that these injunctions, the characteristics of their dakini deliverers (particularly their gender), as well as the descriptions of the natural environments of the Himalayas, all in fact represent a unique form of indigenous Tibetan environmentalism.

The Gendered, Geopolitical Geography of Natural Disasters in the Tibetan Buddhist World
Ruth Gamble, Australian National University

The last three years has seen a string of natural disasters hit Tibetan Buddhist Communities across the Himalayas. These disasters began with the Sichuan Earthquake of May, 2008, continued with the Gyegu Earthquake in April, 2010 and included the Leh, Ladakh floods of August, 2010. These disasters have provoked a assortment of responses from local communities and the various, responsible national governments. This paper will look specifically at the impact of these disasters on the women and children in these communities and examine the consequent response to the disasters by Buddhist women, through religious rituals and social service. It will look at some of the striking, gender based similarities and differences in these responses as women with the same religion, but differing ethnic and economic situations respond to these crises.

Dialectics of Devastation and Liberation: The Transformative Power of Natural Disasters as Signs on the Path and as Ethical Pedagogical Tools in Tibetan Biographical Literature
Amy Holmes-Tagchungdarpa, University of Alabama

This paper will explore the representations of the actual events of natural disasters in Tibetan Buddhist biographical literature, and will develop an interpretative framework for these events. In Tibetan Buddhist biographies of practitioners, rather than being seen as negative, traumatic events, natural disasters are often seen as signs of spiritual accomplishment on the Buddhist path. However, there are also other more complex ways of reading these events that privilege the ethical rather than the spiritual well-being of a practitioner. These incidents are related to the motivation of a practitioner when manipulating the environment, and when practitioners fall victim to these events. The role of female dakinis in these episodes furthers the complex and slippery nature of how they should be interpreted. The paper will argue that the depiction of natural disasters have disruptive and deeper meanings that relate to the questioning of normative values within the Tibetan Buddhist tradition.

Tibetan Buddhist Resources for Survivors of Natural Disasters and Direct Care Providers
Leah Weiss Ekstrom, Boston College

Contemporary Buddhist teachings emphasize the relevance of meditative disciplines for both professional caregivers of natural disaster survivors and also for survivors themselves. In this paper I will look at the practices taught by several of the many programs that train caregiving professionals in compassion meditations. I will speak to the specific practices that these programs train in and the ways that these practices are understood to assist caregivers in their work. I will also suggest how this effort might explicitly bridge into directly targeting needs of first-responders to natural disasters. I will consider how survivors of these traumatic and sudden disasters are using meditative practices in their healing processes by drawing on case studies, including my own experience as a social worker working with refugees and survivors of war and natural disasters.

A19-221 Religion and Popular Culture Group

Theme: *Karma Chameleon: Continuities and Transformations in Popular Culture*

This panel examines how karma is expressed and represented in a variety of media (comic books, films, graphic novels, videogames, and television shows) and cultural settings (India, China, Japan, and the United States). We explore the interaction between popular media, its producers, its receivers, and surrounding contexts. Considering various mediations of karma at different times and places, we address the following questions: Why is karma a prominent theme in these contemporary popular media? How does karma operate as a structural or narrative device? As teachers, how might we use such material to prompt discussion about the politics of adaptation?

From Spidey to Snake-Woman: Reimagining Karma in the New Indian Comic Book
Anne Monius, Harvard University

Since the first publication of the story of the Hindu god Krishna by Amar Chitra Katha in 1967, Indian comic books have emerged as a primary medium for educating English-speaking, middle-class urban Indian children about religion, mythology, and Indian national heroes. Since the liberalization of the Indian economy in the early 1990s, Indian comics have undergone substantial transformation, fusing mythology, modernity, and “Indianness” in new and complex ways. This paper examines the rather curious depictions of the basic South Asian doctrine of karma in this new style of comic book aimed at a global audience, a theme that has surprisingly emerged in comics ranging from Gotham’s/Marvel’s Spiderman to Virgin/Liquid’s The Sadhu (“The Holy Man”). Why has karma become such a persistent theme in Indian comics over the past decade? How do Spider-Man and The Sadhu seek to speak to a global audience through the language of karmic destiny and retribution?

Kame Kame Kame Chameleon: Karmic Transformations from Xuanzang to Dragonball
Heather Blair, Indiana University

The immensely popular manga/anime/video game franchise *Dragon Ball* began as a variation on a sixteenth century comic novel, *Journey to the West*, which in turn appropriated and transformed the biography and travelogue of Xuanzang, a seventh-century Buddhist monk. This project examines karma as a structuring element in these narratives, and its re-definition and use by contemporary fans and interpreters of *Dragon Ball*. It also provides some reflections on how these materials can be used in the classroom to teach East Asian religions, and to provoke discussions of religious patterns in popular culture that may go unrecognized by many observers.

"It's a Bird! It's a Plane! It's a Monk?": Agency and Theodicy in Running on Karma
Justin R. Ritzinger, Oberlin College

In *Running on Karma*, the Hong Kong commercial auteur Johnnie To and his partner Wai Ka-fai offer a meditation on the themes of agency and theodicy within a karmic worldview that sheds fresh light precisely through its improbable pastiche of genres and themes drawn from both Chinese and Western cinematic and literary traditions. By framing a narrative of karma within the Western genre of the superhero movie and the Christian literary trope of the man of faith disillusioned by the suffering of innocents, To and Wai are able to treat afresh the hoary Buddhist theme of karmic retribution. The superhero frame throws into relief issues of power and agency, while the trope of the disillusioned man of faith suggests the potential inadequacy of karma as an answer to theodicy.

Karma is a Funny Thing: Cross-cultural Consumption in “My Name is Earl”
Beverly Foulks, University of North Carolina-Wilmington

The popular television series *My Name is Earl* depicts the transformation of a petty criminal into a karmic believer after Earl receives a \$100,000 winning lottery ticket only to lose it when he is hit by a car. Convinced that his misfortune is a direct result of his previous wrongdoing, Earl writes a list of 259 past misdeeds in order to rectify each one. This paper analyzes the ways in which karma operates as a narrative device in the series and occasionally undercuts the mechanistic view of karma assumed at its outset. It also discusses the show’s satirizing of American appropriation and reconfiguration of Asian culture and concepts. Is Earl’s list analogous to earlier Buddhist “ledgers of merit and demerit”? Or is Earl’s notion of karma merely God in another guise?

A19-222 Roman Catholic Studies Group

Roundtable: *Latino Catholicism — Materiality and Theology in Recent Scholarship*

This panel brings together scholars who have recently published important new books in Latino Catholicism to discuss the relationship of material culture to theology in Latino Catholic experience through the lens of their work. Jennifer S. Hughes will discuss *Biography of a Mexican Crucifix: Lived Religion and Local Faith from the Conquest to the Present* (Oxford: 2010). Tim Matovina will discuss *Latino Catholicism: Transformation in America’s Largest Church* (Princeton, 2011). Michael E. Lee will discuss *Bearing the Weight of Salvation: The Soteriology of Ignacio Ellacuria* (Crossroad, 2009). Virgilio Elizondo will provide the response.

A19-223 Theology and Continental Philosophy Group

Theme: *Conceiving Communities through the Post-theistic Sacred*

This panel explores the question of post-theistic communities as it emerges in continental philosophy and American theology. The first paper explores the possibilities of community based on Bataille's definition of the sacred as communication and the second explores how Blanchot contextualizes the role of sacrifice in both art and community, looking particularly at the overlooked question of reduction. The third paper explores Nancy's sense of how "the sacred" and "community" constitute a "singular plural," and then sets this in conversation with Judith Butler and Alphonso Lingis as sites for enacting Nancy's singular plural sacred community. The final paper will build on Nancy's notion of "incomplete" communities and Kearney's notion of atheistic hospitality to explore the possibilities of a non-religious sacred community that emphasizes the summoned transcendence of sharing.

A19-224 Womanist Approaches to Religion and Society Group

Theme: *Womanist Nurturing from Womb to Society*

This session will explore historic and contemporary issues related to motherhood and communal care within the Womanist context. Presenters will explore such dynamic issues as: the "colored" breast servicing the Empire (power and dependency); the interconnection between food security to economic justice and Black parenting; and the challenges of maintaining Womanist maternal identity within the academy.

Flowing from Breast to Breast: An Examination of Dis/placed Motherhood in Black and Indian Wet Nurses

Sharon Jacob, Drew University, and Jennifer Kaalund, Drew University

The inter-connected gaze between the mother and the child depicts their adoration for each other as they become one at the breast. The significance of the breast is established in that it is not only the point of contact between the mother and the child; it is also a place of performativity, a place where motherhood is expressed. But, what if this "contact" were to be displaced? How would the construction of motherhood be impacted by such a dis/placement? Our paper explores the location of the dis/placed breast in the colonial context of wet nursing in African American slavery and India. The "colored" breast servicing the Empire becomes the contact zone uniting the colonizer and the colonized, as the balance of power shifts and the object of a mother is redefined through the categories of race, class/caste, gender, religion, economics, and Empire.

And What about the Doctors?: Searching for Respect for the Human Dignity of Black Pregnant Women
Megan Dowdell, Pacific School of Religion

Womanist ethicists and bioethicists value human dignity as an important part of justice. In 1989, after giving birth, Jennifer Johnson, a 23-year old Black Florida resident was the first U.S. woman to be convicted of delivering a controlled substance to a minor through her umbilical cord. Her physicians provided the most significant testimony for the prosecution in her trial, testifying about Johnson's admission of using crack the day she went into labor. Since her conviction, ethicists have addressed the criminalization of pregnant women, particularly pregnant Black women, faulting the legal system and government. How do we account for physicians' responsibility in preventing the erosion of just care for pregnant Black women? By examining Johnson's case and providing more recent examples, I explore how both womanist ethics and bioethics help craft a response to these questions of respect for human dignity in the clinical encounter.

Examining the Relationship between Food Insecurity and Economic Justice in the Rural South Using a Womanist Economic Ethic

Wylin Dassie Wilson,

Is access to healthy food a luxury just beyond the reach of the poor? It can be given that some of the most affordable food is the unhealthiest, with the most nutritious choices being unavailable to resource strained individuals. It is often taken for granted that access to safe, healthy, affordable food is a basic human right. When understood from a human rights perspective, it is essential that our society work to ensure this basic right to those who are socially, economically and geographically isolated, such as those within rural communities and inner cities. The most vulnerable populations are those with the highest rates of poverty such as racial and ethnic minorities, women, elderly, and children. This paper looks at the historical interconnection between food insecurity and economic justice in the rural south (focusing on the Black Belt as a case study) using a womanist economic ethic.

Raising Womanish Girls!: The Implications of Womanist Posturing and the Performance of Mothering
Melva L. Sampson, Emory University

"How do we teach our daughters to resist the temptation to uphold a posture which devalues their everyday experiences, their bodies as fully present and their intellectual aptitude as credible while simultaneously preparing them to dismantle the master's house with the master's tools? Raising Womanish Girls combines maternal identity with womanist scholarly commitments. This presentation, confronts the graduate classroom which overly validates dead white men as the pinnacle of knowledge construction and renders other voices to the margins. This work also deconstructs the knowledge and image construction outside academe to show its harmful influence on the development of young Black girls. Ultimately this paper works to de-center such longstanding posturing and present an embodied application of womanist thought."

A19-225 Liberation Theologies Consultation

Theme: *New Perspectives on Liberation Theologies*

This session asks "what does liberation theology mean in and for the twenty-first century?" We encourage crossover dialogue — between contexts and disciplines — and reflection on the implications of liberationist discourse for the transformation of theology as a whole — both methodologically and theologically.

Popular Messianism, Complicity, and the Continued Relevance of Liberation Theology
Jeremy Kirk, Union Theological Seminary

This paper seeks to imagine the future of liberation theology by first criticizing the popular liberationist narrative in James Cameron's film *Avatar* by comparing its use of the messianic with the role of the messianic in the liberationist work of James Cone. Following this comparison, this paper suggests that there is a correlation between the deficiencies of Cameron's narrative and deficiencies in much religious academic work that purports to be liberative. The paper concludes with a constructive proposal to remedy this problem.

Doing the Work of Justice: The Revelatory Works of Resistance Artists
Erica Kierulf, Union Presbyterian Seminary

In October, 2010, the World Council of Churches proclaimed that "theologies of liberation must be conceived not solely in terms of theo-logia (words about God) but also through theo-graphia (art about God), theo-symbolology (symbols about God), and theo-phonemia (sound about God). Resisting any complicity in structures of exclusion should characterize our methodology." As an activist-scholar, this statement is particularly relevant to my work wherein the installations of Kara Walker, a resistance artist, provide a visual hermeneutic of "doing justice." Regardless of context, resistance artists like Kara Walker, force us to recognize that dominant narratives can be told another way. They craft the voices of the so called voiceless in such fashion that the lives of those who traditionally and historically have been left out are heard, seen and felt with clarity and precision; boldly including unspoken truths into the liberative discourse.

Toward a Twenty-first Century Black Liberation Ethic: A Marxist Reclamation of Ontological Blackness
Charlene Sinclair, Union Theological Seminary in New York

According to James Cone, when “man is slave to another power, he is not free to serve God ... he is not free to become what he is – human.” But what is left unidentified is the nature of the power that enslaves humankind. Drawing on the work of Karl Marx, I will explore the theory of capitalism as a theory of social relations and not merely of social production. Thus, U.S. capitalism, which has at its inceptive core racialized bodies, is this enslaving structure. Therefore a twenty-first century Black liberationist enterprise necessitates an unapologetic appropriation of “blackness” coupled with a critical social theoretical analysis of capitalism.

A Christian Liberationist Approach to International Economic Responsibility and the Crisis at the United States–Mexico Border

William Walker, Claremont Graduate University

At least two chief tasks are at hand for the liberation theologian of the 21st Century: 1) addressing the challenge of what has been called, rightly in part, the failure of liberation theology in the past to ultimately *be liberating*, and to equip the poor and people of faith with the necessary resources for liberation from oppression in a concrete manor, while at the same time 2) preserving the theological content that has always been the spring from which liberation theology has drawn its liberating language. In this paper I strive to navigate the tension between these two ends with the objective of outlining a more tenable conception of specifically the international economic responsibility of Christian liberation (*not* development) theology as informed in significant measure by subaltern interests in U.S.-Mexico relations. As a guide, I will elucidate and utilize the onto-theological notions of a “heterological imperative” and the “solidarity of others.”

Doing Liberation Theology as a Resistive Performance

Malik Sales, Graduate Theological Union

Liberation theology is not only a discourse, epistemic framework, and praxis that seeks social transformation; it is also a contemporary theological perspective on the ever-present reality of injury, death, and meaninglessness, from the vantage point of various victims. This paper seeks to rethink and reimagine liberation theology by placing it in conversation with performance theory. The interdisciplinary goal of this paper is to offer a few suggestions that would lay a groundwork for the construction of a theology of resistive performance.

A19-226 Martin Luther and Global Lutheran Traditions Consultation

Theme: *Luther and the Jews*

This session seeks to provide an avenue for a comprehensive conversation on Lutheran history and thought in the global context. The papers address the topic of Martin Luther and the Jews from theological, historical, and global perspectives, with discussion on Christian antisemitism and Lutherans’ fight for justice.

Luther and Christian Antisemitism: Reflections

Hans J. Hillerbrand, Duke University

Reflections on Martin Luther's thinking about the Jews in light of Christian antisemitism.

Finding Torah Hidden in Law: Luther on God's Mandates to Israel

Derek Nelson, Thiel College

When not disparaged by later theologians (especially in the Lutheran Confessions), the law's positive value is usually located in one of its *uses*. In contrast to this notion, Judaism has tended to see the value of Torah as not lying in any use thereof, but rather simply in itself. Careful readings of certain key texts of Luther's (such as his exposition of Psalms and commentary on the Sermon on the Mount) shows that Luther appreciates far more the intrinsic value of the law. This appreciation is offered as a potential basis for a global Lutheran ethic for our day, as well as a corrective to the tendency of Lutherans to label Judaism as excessively "legalistic."

Demonizing the Jews: Luther and the Protestant Church in Nazi Germany

Christopher Probst, Howard Community College and University of Maryland University College

The role of Protestantism in Nazi Germany has been explored very thoroughly by scholars in recent years, demonstrating widespread apathy toward Nazi oppression and murder of Jews. Yet, German Protestant responses to Luther's antisemitic writings have been addressed only tangentially. Despite their differences, a significant minority of Protestant pastors and theologians from across Germany sought in varying degrees to address the tumultuous events unfolding in Nazi Germany and forwarded their own versions of Luther's views about Jews and Judaism. I will show how two of these individuals – one a pastor and the other an academic theologian – seized upon the power of old anti-Judaic and antisemitic ideas and embellished them with more up-to-date connotations. Thousands now had access to the potent ideology contained in writings such as these, much of which resembled antisemitic Nazi propaganda aimed at dehumanizing Jews, who suffered and died by the millions in Hitler's Third Reich.

Luther and Lutheran Theology: A Force of Political Social Rebellion?

Marit Trelstad, Pacific Lutheran University

This paper will look at Lutheran theology's contributions and possible limitations in addressing anti-Semitism and racism through three case studies of Lutheran theological response to these issues: Luther's own time and his writings against the Jews, Dietrich Bonhoeffer's life and work in Germany in World War II and the Lutheran-led Namibian anti-apartheid struggle for independence in the 1980s and 1990s. The paper considers three central possibilities concerning the relation between Lutheran theology and social action: 1) that Lutheran theology can and does inspire social action, 2) that Lutheran theology is hamstrung through doctrines such as Luther's two kingdoms doctrine or 3) that, in the case of Bonhoeffer and Namibia, Lutheran theology is only capable of backing social rebellion when it is paired with theology from outside of the Lutheran tradition.

A19-227 Music and Religion Consultation

Theme: *Music and Religion on the Edge*

This session will explore various ways the medium of music takes on an "edgy" relationship with its cultural context. First is an exploration of how William Billings' appropriation of the Psalms in "Lamentation over Boston" comments on the complexity of violence during the Revolutionary War era. Then we'll look at Leonard Bernstein's works during the social upheaval of the 1960s, in which he probes the "crisis of faith." For John Coltrane's "A Love Supreme" during the same time period, the term "spiritual classic" will be proposed in order to explore the work's social, political, racial, and musical background, reception, and interpretation. Then we'll move to the contemporary scene to consider the examples of two female rappers whose work critiques the culture of AIDS and AIDS relief in Uganda. Finally, we'll investigate issues of linguistic and non-linguistic meaning through a live musical performance of "The Given Note," a poem by Irish poet Seamus Heaney.

As for Our Friends: Patriotism and Peace in William Billings's Anthem "Lamentation Over Boston"

Shannon Berry, Catholic University of America

William Billings' anthem *Lamentation Over Boston*, which was first published in *The Singing Master's Assistant* in 1778, appropriates the biblical texts of Psalm 137 and Jeremiah 3:21, texts of exile and lamentation, and applies them to the Boston Massacre and the British occupation of Boston in 1775 and 1776. Published in the middle of the American Revolutionary War, this brief choral work clearly indicts the British, but more deeply seems to be something of a protest against violence between neighbors occupying the same geography. This piece demonstrates the anguish of war, especially the type of war that Billings experienced: war that situates the people of the same city on opposite sides. Through his exegesis and rewriting of the biblical texts in this anthem he casts the American Revolution in some sense as the first American civil war.

"I Believe in God, but Does God Believe in Me?": Leonard Bernstein, the 1960s, and the "Crisis of Faith"

Jonathan Blumhofer, Self

Much of Leonard Bernstein's music is concerned with the theme that Bernstein came to call the great dilemma of the 20th century, namely, "the crisis of faith." For Bernstein, the "crisis" proved to be both spiritual and musical, and formed the philosophical backdrop for his mature compositions. After his appointment as music director of the New York Philharmonic, Bernstein's compositional output fell drastically: between the 1958 and 1971, he produced only three major works. However, the three pieces – Symphony no. 3 (Kaddish), Chichester Psalms, and Mass – constitute Bernstein's most thorough grappling with the aforementioned "crisis," and are his most heartfelt statements on man's relationship with his fellow man and with his Creator. This paper examines the place of the Kaddish Symphony, Chichester Psalms, and Mass in the context of the tumultuous '60s, and explores a theological framework for understanding Leonard Bernstein's concert and theater music.

The John Coltrane Quartet's "A Love Supreme": A Contemporary "Spiritual Classic"

Sam Hamilton-Poore, San Francisco Theological Seminary

The John Coltrane Quartet's *A Love Supreme* not only meets the criteria for *spiritual classic* within the field of spirituality, but also reveals the limitations of such criteria. This presentation will engage in critical *dialogue* with *A Love Supreme* as "text," considering the religious intentions of John Coltrane, the social-cultural-racial context(s) of the 1960s, the history of the work's reception, and insights from the fields of jazz, theological aesthetics, and African American studies. Although *A Love Supreme* offers a "surplus of meaning" (Ricoeur), I suggest ways in which its wisdom may be experienced, understood, and applied to our present context(s), including the study and teaching of spirituality. This presentation will include musical excerpts from *A Love Supreme* and portions of the author's interview with McCoy Tyner, the only surviving member of the John Coltrane Quartet.

Twig and Tafash: HIV/AIDS, Hip-Hop, and Ugandan Female MCs

Gerald Liu, Vanderbilt University

"Twig and Tafash: HIV/AIDS, Hip Hop, and Ugandan Female MCs" is a chapter that appears in the recently published *The Culture of Aids: Hope and Healing Through the Arts in Africa* (Oxford University Press: September 2012). The essay explores the biographies and rap music of two Ugandan women in two ways: first, as qualitative metrics for the status of HIV/AIDS relief in Kampala, Uganda during the summer of 2008 and secondly, as representations of theological practice that resist social complacency and the erosion of community arising from overexposure to relief campaigns and neglect from HIV-positive parents. It is suggested that both women function as ethical and eschatological witnesses who proclaim approachable and elusive horizons of healing.

The Given Note: Language, Music, and the Enactment of Meaning

Ferdia Stone-Davis, Ely, United Kingdom, and Jason Dixon, University of East Anglia

What does it mean to assert that the discipline of religious studies is expanding beyond *linguistic rationality*? And in what sense can it be said that theological aesthetics is moving beyond the textual to include music as a resource in its own right for constructive and transformative meaning-making? This collaborative paper and performance will focus on *The Given Note*, a poem by Irish poet Seamus Heaney, set for two hurdy-gurdies, great bass recorder, voice and electronics. The presentation will explore the structural features of the piece, bringing the relationship between language and music into focus. Within the piece, language and music are part of the same enterprise: both encourage attentiveness to experience and enact meaning through its articulation. The presentation will challenge both positivistic conceptions of language and the neglect of musical meaning that often results (music is regarded as *less* meaningful on the basis that its meaning is indeterminate).

A19-228 Pentecostal–Charismatic Movements Consultation

Theme: *Healing in Global Pentecostalism*

Divine healing practices mark Pentecostal-Charismatic Christianity as a global phenomenon. In Latin American, Asian, and African countries where world Christianity is growing most rapidly, up to 80-90% of first-generation Christians attribute their conversions primarily to healing. Even in the U.S. 62% of Pentecostals report healing experiences. This panel presents a conversation among scholars studying pentecostal healing on six continents. Panelists will reflect on common themes: (1) the spirit-centered epistemology of divine healing and demonization of disease, (2) the body's role in a spirit-centered cosmology, (3) Christianity's role as a medium of cross-cultural communication, (4) links between religious and racial/ethnic and gender identity, and (5) links between physical healing and financial prosperity. The session will illumine how healing practices vary across cultures yet provide common fuel for the wildfire expansion of global pentecostalism—using examples from Brazil, Mozambique, India, Canada, Sweden, and African Americans, Native Americans, and Latinos/as in the U.S.

A19-229 Queer Studies in Religion Consultation

Theme: *Implications of Jasbir K. Puar's "Terrorist Assemblages: Homonationalism in Queer Times" (Duke University Press, 2007) for the Study of Religion*

As critical approaches to phobic representations of Islam and racial/religious otherness become ever more important, this interdisciplinary author-meets-critics session — cosponsored by the Queer Studies in Religion Consultation and the North American Association for the Study of Religion (NAASR) — explores the relevance and implications of Jasbir K. Puar's 2007 book *Terrorist Assemblages: Homonationalism in Queer Times*, Duke UP, for the study of religion. Puar argues that configurations of sexuality, race, gender, nation, class and ethnicity are realigning in relation to contemporary forces of secularization, counterterrorism, and nationalism. Panelists include a historian of religion working on Islam in America, a postcolonial and feminist biblical studies scholar, a queer theologian, a sociologist of religion studying queer religiosities, a cultural historian of South Asian queer culture in America, and a scholar who applies Puar's insights to the study of early Christian exceptionalism. Professor Puar will respond to the panel discussion.

A19-230 Religion and Cities Consultation

Theme: *Religion Makes the City: Boundary Work and the Production of Urban Life*

The city may be understood as a system of boundaries. Urban life is made as we demarcate and contest boundaries between lifestyles, political and economic groups, citizens and noncitizens, and places. Religion is a site where all sorts of boundaries are made, yet we rarely think of religion as making the city through its boundary work. The papers in this session explore how the city is made, and made meaningful, under the demarcative influence of religious agents, institutions and ideas.

Blurring the Boundary: Augustinian Deconstruction of Religiopolitical Identity of the City

Jangho Jo, Baylor University

The paper argues that unlike modern Derridean reception of Augustine, the Augustinian concept of the two cities does not cause violence from exclusive nature of religious belief. Rather, it can provide a new possibility for peace and toleration for the city by blurring the boundary between the two cities on earthly level. The paper surveys contemporary reception of Augustine for political thought such as Derrida, Caputo, and Milbank. Their understandings of Augustine are critically investigated in light of Augustine's deconstruction of religio-political ideology of the empire: eternal Rome. Augustine's deconstruction and re-construction of the boundary in both eschatological and present levels is analyzed to help modern discussion concerning the relationship between religion and the cities.

God Doesn't Live Round Here!
Chris Shannahan, University of Birmingham

Young adults on the white majority inner-urban Bromford housing estate feel disconnected from the life of the rest of the city of Birmingham (UK), abandoned by politicians and forgotten by the religious establishment. This paper, which arises from a 12 month ethnographic study on the estate, will analyse the physical, existential, ethnic and spiritual boundaries which limit, frame and give rise to 'post-religious' place-based urban youth spiritualities on this 'fourth world' urban estate. The paper link these borderland spiritualities with Jesus' encounter with the Syro-Phoenician woman in Matthew 15 and close by considering the challenges that these 'post-religious' borderland urban youth spiritualities pose to faith communities, urban planners and city youth services.

Ecclesiology and Radicalism in the Urban Protestant Missions of the Post-World War II United States
Mark Wild, California State University

This paper examines the relationship between the urban Protestant missions that appeared in the two decades following World War II and the more radical expressions of counter-cultural Christianity during the 1960s. It argues that a significant precedent to the counter-cultural Christian movements of the 1960s lay in the ecclesiology articulated by these earlier missionaries. This ecclesiology attempted to reconcile a neo-orthodox suspicion of human institutions (including the church itself) with a modernist understanding of the inevitability of institutions in postwar urban America. Difficulties in resolving such tensions encouraged some missionaries to adopt more radical critiques of modern society, in which the institutional church itself was increasingly implicated.

The Swiss Minaret Ban, the De-Islamization of Public Space, and the Ongoing Quest for a European
Todd Green, Luther College

On November 29, 2009, the Swiss people voted to ban the construction of minarets. The vote signals a new dimension in the debate over Islam's place in Europe. The action taken by both the Far Right Swiss People's Party and Swiss voters against minarets reflects a growing concern throughout Western Europe of the increasing Islamization of public space. This development troubles many non-Muslim Europeans on two grounds. First, whatever occupies public space defines that space and by extension defines national and/or European identity. Minarets represent an Islamic claim on this identity. Second, minarets symbolize a religion deemed foreign, oppressive, and incompatible with the European values embodied in a secular political order. For these reasons, Islam's "incursions" into public space via minarets must be resisted in order for national and/or European identity to be preserved against a hostile, anti-Western power bent on redefining Europe.

A19-231 Religion and Colonialism Consultation

Theme: *Defining Religion in Imperial, Colonial, and Postcolonial Contexts*

"Religion" and Intellectual Empires: Precolonial, South Asian Definitions, and the Study of Religion
Ilyse Morgenstein Fuerst, UNC-Chapel Hill

This paper seeks to explore relationships between fortified, institutionalized, Western understandings of the category of religion and those that come from the South Asian Islamic tradition, specifically those definitions of religion sponsored and utilized by Mughal kings. I will argue that by using Islamic history scholars may be able to propose a more complete definition of "religion." While colonial and imperial mechanisms are often ascribed the power of having formalized native religions to the extent that some have contended local religions were invented by outsiders, assuming that colonial definitions were unique, foreign intrusions is not supported by a genealogical tracing of the term "religion" in the South Asian context. This paper aims to situate Islam and Islamic Studies more fully in the theoretical conversation about the study of religion, as well as call into question British colonial elites as the only source of religious definition during the late 18th and early 19th centuries.

Hebrew School in Nineteenth Century Bombay: Protestant Missionaries, Cochin Jews, and the Hebraization of India's Bene Israel Community

Mitchell Numark, California State University Sacramento

This paper is a study of cultural interaction and diffusion in colonial Bombay. Focusing on Hebrew language instruction, it examines the encounter between India's little-known Bene Israel Jewish community and Protestant missionaries. While eighteenth and nineteenth-century Cochin Jews were responsible for teaching the Bene Israel Jewish liturgy and forms of worship, the Bene Israel acquired Hebrew and Biblical knowledge primarily from nineteenth-century Protestant missionaries. At the beginning of the nineteenth century, the Bene Israel community was a Konkan jati with limited knowledge of Judaism. However, by the end of that century the community had become an Indian-Jewish community roughly analogous to other Jewish communities. This paper explores how this transformation occurred, detailing the content, motivation, and means by which British and American missionaries and, to a lesser extent, Cochin Jews instructed the Bene Israel in Jewish knowledge. Through a critical examination of neglected English and Marathi sources, it reconstructs the Bene Israel perspective in these encounters and their attitude towards the Christian missionaries who labored amongst them. It demonstrates that the Bene Israel were active participants and selective consumers in their interaction with the missionaries, taking what they wanted most from the encounter: knowledge of the Old Testament and Hebrew language. Ultimately, the instruction the Bene Israel received from Protestant missionaries did not convert them to Christianity but strengthened and transformed their Judaism.

Differentiating "Buddhism": The Proliferation of Semantics and Organizations of "Religion" in Nineteenth and Early Twentieth Century Buddhist Asia

Adrian Hermann, University of Basel

The global semantics of 'religion' is characterized by a *twofold differentiation*: differentiation of 'religion' from other societal spheres and internal segmentary differentiation into a variety of mutually distinguishable 'religions'. Its historical emergence can be analyzed as a "translingual practice" (Lydia Liu) in which a semantics of 'religion' is spread in intercultural encounters through the establishment of "tropes of equivalence". One example are newly coined terms for "religion" all over the globe (e.g. *agama*, *badalsasana*, *zongjiao*, *shukyo*) which have always had the implication of differentiating 'religion' from other societal spheres as well as categorizing "Buddhism". Additionally, this transformation also had an *organizational* dimension. Many decidedly *Buddhist* membership organizations were founded in the late 19th and early 20th century. Existing forms of supporting 'Buddhism' through donations were supplemented by formal membership in organizations and subscription payments. Moreover, these local developments were integrated into developing networks between international organizations like the Theosophical Society.

Three Transformations: The Evolution of Pakistan's Blasphemy Law

Syed Adnan Hussain, University of Toronto

The murders of the Governor of Punjab and the Minister of Minority Affairs over their support for reforming the blasphemy laws are the latest grim chapter in Pakistan's legal joust with Islam. My paper will engage the history of the blasphemy law, beginning with its promulgation in 19th century colonial penal regulations (the first transformation). It will then map the developments under the various 'Islamization' projects of the Pakistani government, especially under Zia-ul-Haq in the 1980s (the second transformation). And finally, it will trace the newest developments in which the law itself has taken on a sacrosanct quality, in which it is protected from acts of misspeak by mob justice (the third transformation). Though some scholars have seen the failures of the blasphemy law as a failure of the political system of Pakistan, or the legal system, the argument has not as yet been made that the recent transformation represents a new era of the law, one in which the state is intentionally abdicating responsibility in a bid to maintain Islamic legitimacy.

A19-232 Religion and Humanism Consultation

Theme: *A Humane Turn in Philosophy?: The Recurrence of Humanistic Themes in Western Thought*

This panel investigates historical and contemporary proposals for revitalizing western thought by returning to typically humanistic themes, such as conscience, freedom and human dignity, as well as by conceiving philosophical practice as contemplation or self discovery. Authors examined include Pico de Mirandola, Pierre Hadot, Sebastian Castellio, Thomas Nagel, and John Cottingham.

Conscience: How It Escaped from the Classical World into All the World

Ian Christie-Miller, Independent

The concept of *conscience* is accepted throughout the world. The word does not appear in the Jewish Bible (Old Testament) and only makes occasional appearances in the New Testament. This presentation shows how the classical Mediterranean understanding has been integrated into the Judaeo-Christian tradition. The focus is on Castellio's work in sixteenth century Basle in the shadow of Calvin's Geneva. This will be exemplified by the life and fate of Sir John Cheke (d. 1557). Brief evidence will show how commerce (the paper trade) enabled and reflects the shifting intellectual forces surrounding conscience. This incidental evidence depends on specialist watermark imaging processes. The concluding case study from World War II (the sheltering of Jewish children in Le Chambon) will show how the notion of conscience as an individual attribute is still being set against conscience as a social attribute.

The Dignity of the Human in Twelfth Century Humanism

Willemien Otten, University of Chicago Divinity School

The powerful combination of human dignity and human freedom is what made Pico della Mirandola's treatise *On the Dignity of Man* such a programmatic statement for renaissance humanism. This paper will concentrate on twelfth century humanism to see if and to what extent dignity and freedom are likewise operative there. The comparison with Pico will be used as a starting point for a comparison with two twelfth century authors (Peter Abelard and Alan of Lille) in order to develop a clearer perspective on the distinctive traits of medieval humanism.

Practicing Philosophy as a Spiritual Way of Life: Pierre Hadot's Greco-Roman Reorientation of Philosophy

Matthew Haar Farris, Graduate Theological Union

In light of the work of the historian of Western philosophy, Pierre Hadot, this paper proposes a Greco-Roman-inspired reorientation of philosophy, namely the practice of philosophy as a distinctly spiritual way of life. In this view, philosophy involves the entire life of the philosopher, not just the philosopher's intellect, and its aspiration is wisdom, i.e. the pursuit and practice of living well. In service to promoting philosophy as a spiritual way of life, this paper discusses what such a way of life entails, including how the philosopher's "entire psychism" becomes subject to transformation through spiritual exercises.

The "Humane Turn" in Recent Philosophy of Religion

Maria Antonaccio, Bucknell University

This paper explores the recent resurgence of interest in religion and spirituality among contemporary philosophers such as John Cottingham, Thomas Nagel, John Haldane, and others. Cottingham proposes what he calls a "humane turn" in philosophy, which will address itself to "questions about human self-understanding and self-discovery that will never be understood via the methods and resources that typify the naturalistic turn [in analytic philosophy]" Precursors to this turn can be found in the work of Charles Taylor, Iris Murdoch, and Pierre Hadot. The aims of this paper are: 1) to assess the current "humane turn" in relation to these precursors; 2) to sketch the outline of a moral psychology consonant with the aims of a "humane" philosophy of religion, and 3) to suggest the prospects for collaboration between philosophers and scholars of religion made possible by the humane turn.

A19-233 Sociology of Religion Consultation

Theme: *Persistence and Reproduction of Christian Mentalities*

This panel will attempt to analyze and extend the work of Burton Mack's two latest books *Myth and the Christian Nation: A Social Theory of Religion* (Equinox Press, 2010) and *Christian Mentality: The Entanglements of Power, Violence and Fear* (Equinox Press, 2011).

A19-234 Transhumanism and Religion Consultation

Theme: *Perspectives on Human Enhancement*

“Transhumanism” or “human enhancement” refers to an intellectual and cultural movement that advocates the use of a variety of emerging technologies. The convergence of these technologies may make it possible to take control of human evolution, providing for the enhancement of human mental and physical abilities deemed desirable and the amelioration of aspects of the human condition regarded as undesirable. These enhancements include the radical extension of healthy human life. If these enhancements become widely available, it would arguably have a more radical impact than any other development in human history — one need only reflect briefly on the economic, political, and social implications of some of the extreme enhancement possibilities. The implications for religion and the religious dimensions of human enhancement technologies are enormous and are addressed in this session.

Could Transhumanism Change Natural Law?

Brian Green, Graduate Theological Union

Natural law ethics rests on the idea that action follows being, that ethics is built upon a thing's nature. Transhumanists seek to transform human nature, to make humans into new kinds of beings. What would this mean for natural law? By examining capacity for action, the distinction between first nature and second nature, and teleology, I will attempt to begin the inquiry into what transhumanist ideas might mean for natural law ethics.

New Jerusalem or the Tower of Babel?: Transhumanist Visions of the Future in Kurzweil, Rees, and Bostrom

Michael Burdett, University of Oxford

This essay explores the philosophical and theological presuppositions of transhumanist futurology. In particular, it assesses the proposed transhumanist futures of Raymond Kurzweil, Martin Rees and Nick Bostrom. All three contend that a transhuman future, while entirely desirable, is not necessarily inevitable nor without many difficulties in the process of reaching a transhuman future. Many of these catastrophes spring from the technologies themselves. But, a future without these technologies actually puts humanity at greater risk than one without them. The future, for these transhumanists, is based upon statistical analysis and trends discovered today rather than seeing the future in light of the radically new. This futurology will be put in the context of Jürgen Moltmann's distinction between *futurum* and *adventus* and several comments will be made about the philosophical and theological viability of such an approach to the future.

The Transhuman Mystique: Feminism and the Discourses of Democratic Transhumanism

Amy Michelle Debaets, Emory University

Democratic transhumanism, through the work of Humanity Plus and the Institute for Ethics and Emerging Technologies, has proposed its brand of “technoprogressivism” as a “middle way” between technoconservatism and technoutopianism. Their work focuses on securing individual liberty to adopt any form of personal enhancement technology and activism to support the development of such technologies. This paper will provide a feminist exploration of some of the key tenets, values, and goals of technoprogressives, including the movement's ethical focus on individual rights, scientific progress, funding advocacy, pluralism, pragmatism, and non-coercion. This feminist lens will be used to consider how these values might generate constructive alternative positions without some of the drawbacks of transhumanism, including transhumanism's neo-Cartesian and neo-colonialist

Transhumanism, Cosmetic Neurology, and Suffering

Abbas Rattani, Johns Hopkins University Berman Institute of Bioethics

Islamic perspectives on bioethical issues are slowly emerging, as they are still very sparse. With Judaism and Christianity's strong presence in the field of bioethics, with such prolific figures as Leon Kass and Edmund Pellegrino respectively, it has become increasingly important for an Islamic perspective to begin establishing itself in the field of bioethics. With exponential advances in technology, neuroenhancement, and medicine, Jewish and Christian leaders are shaping much of the discourses and regulations on personhood and cognitive manipulation. It has become increasingly important for Islam, the world's fastest growing religion, to pose theories and conceptual frameworks that offer a nuanced framework through which policy makers and scientists address and understand the future of neurotechnology. I will argue that Islamic scholarship in ethics suggests that cosmetic neurology operates on a misunderstanding of the etiology of suffering and meaning of personhood, and misplacement of emphasis on individual autonomy over social responsibility.

A19-235 Yogācāra Studies Consultation

Theme: *Analyzing Vasubandhu's Twenty Verses (Viṃśatikā): Causes, Objects, Appearances, Aspects*

Vasubandhu's classic text, the Viṃśatikā, is nearly universally treated as the 'proof text' par excellence of the 'standard' idealist interpretation of Yogācāra philosophy. As such, it merits sustained attention and multi-faceted analysis. This panel/discussion consists of several short presentations offering various perspectives on this rich text, with half our time devoted to discussion. We will present and discuss such questions as: How shall we best interpret Vasubandhu's arguments against the independent existence of objects (artha)? Can we take them at face value, stripped of all context? How much should we interpret them in light of his other works? Can we understand his arguments without recourse to his more fully articulated cognitive model from other texts? What exactly is vijñapti-mātra? How is it related to his earlier causal theories, and what does it refute or affirm? What is the relation between Vasubandhu's deconstruction of artha and his analysis of intentional objects?

A19-236 Religion, Food, and Eating in North America Seminar

Theme: *Religion, Food, and Eating in North America*

"The Abundance of the Fullness": Mother Divine's Theology of Food

Leonard Norman Primiano, Cabrini College

Beginning in the 1970s, Mrs. Sweet Angel Divine, wife of the famed American minister, the Reverend M.J. Divine, better known as Father Divine (? – 1965), radically changed the eating habits of the followers. Moving the celibate, communitarian, American indigenous Peace Mission away from carbohydrate-rich starches, fried foods, vegetables, and meats reminiscent of the Southern food traditions of the original adherents --including those of Father Divine himself -- she adopted a macrobiotic-based vegetarian diet for her spiritual children. These dietary reformations which included the use of organic ingredients also transformed the types and preparation of foods served in "The Keyflower," the Movement's last public dining room in Philadelphia. This chapter, using methods of folkloristic ethnography, elaborates on the food innovations of Mother Divine, examining how her actions challenge scholarly assumptions about homogeneity within sectarian communities, also suggesting the significance of her changes for a fuller appreciation of vernacular healing traditions, embodiment, and a gendered aesthetic (what I term "Divine style") in the decades since Father Divine's "personal absence."

Koinonia Partners: A "Demonstration Plot" for Food, Fellowship, and Sustainability
Todd Levasseur, University of Florida

This paper explores the religious, ethical, institutional, and environmental motivations that Koinonia Partners, a Protestant lay monastic community in rural Americus, Georgia, uses to justify their practice of ecological farming. Food for members of Koinonia is a sign of fellowship and health, for both individual bodies and the body of Creation. How this food is grown, prepared, and most importantly—shared—is one of the guiding practices and markers of identity for this group of Christians. My paper examines how members of Koinonia draw upon values based on secular science and those from traditional religious practices and texts, combining these into embodied actions related to organic farming, food nutrition, and soil health. It also explores Koinonia's unique seventy year history as an intentional interracial community based on the vision of Clarence Jordan who was himself a farmer. Koinonia's ongoing commitment to a core value of sustainability means that food is literally a part of their attempt to be a "demonstration plot for God" and their belief in God's message of fellowship and sustainability.

The Feast at the End of the Fast: The Emergence of a New American Jewish Practice
Nora L. Rubel, University of Rochester

Yom Kippur is well known for its obligation of fasting. The last few decades saw magazines, cookbooks, and even supermarkets give rise to new ideas regarding the feast that should follow the Yom Kippur fast. While conservative practitioners tend to urge moderation in breaking the fast, contemporary publications frequently suggest a more satisfying—and filling—gastronomical conclusion to the day's supplications. The menu suggestions for this meal—the Break Fast—reflect the shift from a traditionally modest affair of breaking the fast with a glass of tea and dry piece of honey cake to a far more lavish breakfast-style event usually including bagels and smoked fish at minimum. The solemnity of Yom Kippur traditionally is set apart from the more familiar food-centered Jewish calendar year, but with this increased popularity of the Break Fast party, the holiday becomes a bit more palatable to those who enjoy the time with family and friends but may be less likely to spend the day in organized prayer. According to recent Jewish population surveys, a much higher number of American Jews fast than those who affiliate with a synagogue and evidence points to multiple meanings for this fast. This paper will address the significance of the growing popularity of the Break-Fast gathering among American Jews, as well as its ability to make Yom Kippur a recommitment holiday less about committing to God, and more about recommitment to the community of fasters.

Quasireligious American Foodways: The Cases of Vegetarianism and Locavorism
Benjamin Zeller, Brevard College

This paper argues that two of America's alternative foodways, vegetarianism (not eating animals) and locavorism (eating primarily locally-produced foods), function in quasi-religious manners. Following Paul Tillich, I argue that practitioners of such foodways invest in their eating practices as "ultimate concerns," and that their foodway beliefs and practices do religious work in the individual lives and communities of vegetarians and locavores. This paper argues that such alternative foodways function much like the alternative religious cults of the 1960s and 1970s, allowing individuals to redefine themselves in light of such ultimate concerns, but now through habits of consumption rather than actual religious identity. Using the idea of religious conversion, this paper looks to how practitioners in these quasi-religions engage in "foodway conversions" and tell their stories using "foodway conversion narratives."

Refreshing the Concept of Halal Meat in Muslim American Context in Taqwa Ecofood Cooperative
Sarah Robinson, Claremont Graduate University

The U.S. sustainable food movement and Muslim halal standards derive from different worldviews, geography, time periods, and social milieux. Despite their distinctive contexts for development, these movements interweave in U.S. contemporary context. An interreligious non-profit organization, Faith in Place, worked together with Muslim Americans in Chicago, Illinois, to create a sustainable, halal-zabiha meat distribution project named Taqwa Eco-foods Cooperative. The coordinators networked with local, sustainable farmers in southern Illinois, provided volunteers to slaughter the animals in the proper way, and educated and distributed the meat among local Muslim families and other interested Chicago residents. Taqwa's leaders refreshed traditions in food law to match contemporary conditions and concerns, generating distinctive community practices, and reflecting a borderlands identity between U.S. food-based environmentalism and Muslim American context in the early twenty-first century.

An Unusual Feast: Gumbo and the Complex Brew of Black Religion
Derek Hicks, Lancaster Theological Seminary

This paper investigates the convergence of gumbo, religion, community, and identity formation in African American life. Here, gumbo functions as a metaphor forming an idiom for understanding the complexity of black religious experience. I draw attention to the historical significance of African American cooking, and the cultural implications of gumbo particularly. For instance, during the period of chattel slavery, slave cooking practices were considered peculiar by some slaveholders, who sought control of food distribution and preparation. Yet, when it came to food, enslaved blacks felt empowered to make demands about their weekly rations. Requiring their food allotments on Saturdays, enslaved blacks disclose that the Sunday meal called for a special culinary effort. For them, food was inextricably tied to fellowship, the strengthening of community, empowerment, and reaffirming the worth of bodies broken by enslavement. We will interrogate the significance of this extra-religious social and cultural "safe" culinary space and its role in maintaining a complex religious life. I posit that the uniqueness of this social experience shared by disinherited people gives rise to a distinct cuisine and religiosity, both aimed at binding the community. Through this transformative communal experience, our gumbo theme emerges. The significance and intricacies of gumbo preparation are linked to the messiness of black religion in North American life. In the end, gumbo—emphasizing its preparation, the roux, its bouquet of flavors, its spiciness, the communal spirit it conjures, and the "gumbo pot"—will be explored as a fresh way of thinking about the function of religion in black life.

A19-237 Philosophy of Religion Section

Theme: *The Power of Narrative: Feminist Responses to Eleonore Stump's Wandering in Darkness: Narrative and the Problem of Suffering (Oxford University Press, 2010)*

In her recent book, *Wandering In Darkness: Narrative and the Problem of Suffering*, Eleonore Stump that attention to narrative can and should play an important role in the resolution of philosophical problems, including the problem of suffering. The papers in this panel offer critical responses to Stump's work, engaging her novel views about philosophical methodology, her views about love and forgiveness, and her theodicy's potential for withstanding objections arising out of feminist theology and trauma theory.

Narrating from Darkness: Can Feminists Do Theodicy?
J. Cayenne Claassen-Luttner, Emory University

This paper responds to Eleonore Stump's *Wandering in Darkness: Narrative and the Problem of Suffering*. I welcome Stump's efforts to bring narrative into analytic philosophical thinking about suffering. However, I also raise certain questions about Stump's methodology and the compatibility of feminist narrative ethics with the project of theodicy. First, I question whether her incorporation of narrative ethics can really leave the analytic mode of analysis essentially unchanged. Second, I examine her choice of narratives and suggest that a different set of narratives might alter her argument. This leads me to ask if, in respectfully bracketing contemporary cases of radical suffering such as the Holocaust, Stump is able to adequately respond to the most serious modern critiques of theodicy.

The Loss and Redemption of Heart's Desires: A Critical Defense of Eleonore Stump's Answer to the Problem of Suffering

Lindsay Cleveland, Baylor University

Theodicies typically identify human goods such as knowledge, free will or virtue as the goods made possible by evil which justify God in permitting evil. Some feminists object that such explanations neglect the particularity and complexity of human persons, their experience of suffering and their relationships with others. Eleonore Stump defends a theodicy that reflects such feminist concerns. The potential of Stump's view to develop these concerns and answer feminist objections to the project of theodicy is threatened by her inadequate response to what she rightly identifies as the hardest cases for the Thomistic defense. Her response to the hardest cases is not only unconvincing as stated but it appears inconsistent with a primary feature of her defense that reflects these feminist concerns. I argue that Stump has the resources to give a persuasive response to the hardest cases. I defend this superior response and its consistency with her view.

In the Darkness but Secure: Rethinking Rejections of Suffering in Feminist Theology after Stump

Aaron Klink, Duke University

This paper will draw on the work of feminist philosopher Caroline Simon to show how God can work through the grace and the presence of others to expand an individual's hearts and desires. The realities of trauma challenge Stump's account of free will, even as she tries to be responsive to trauma theory. This paper will argue that it might be possible and even necessary for God to take stronger action to refold the heart after suffering and trauma damage the will's capacity to seek flourishing, something that is present in the narrative of those who have experienced post-traumatic growth.

Stump on Love and Forgiveness

Cristian Mihut, Bethel College (Indiana)

Eleonore Stump argues that a certain kind of love is required for forgiveness. On her view, love emerges from the interplay of two desires, the desire for the good of the beloved and the desire for union with her. Thus, on her account, forgiveness involves maintaining toward the perpetrator both desires of love. First, I argue that central cases of forgiveness do not require either desire of love. Second, I contrast Stump's account with recent empathic understanding accounts of forgiveness, partially in order to highlight the complexity and fluidity of the phenomena these accounts aim to explain. Third, I draw some lessons. It might be that the concept of love is only tangentially related to forgiveness. More unsettling for Stump's overall project, I suggest that love, like forgiveness, might pick out an untidy and amorphous cluster of phenomena.

A19-300 Special Topics Forum

Theme: *How to Get Published*

Based on notions that scholars have an understanding of the books needed in the fields of religion, religious studies, and theology, the AAR publishing program with Oxford University Press (OUP) produces quality scholarship for religious scholars and their students. OUP is an outstanding international publisher and the AAR has published hundreds of titles, many of which have become critical tools in the development of our fields and in training new scholars. AAR/OUP books include five published series: Academy Series; Reflection and Theory in the Study of Religion Series; Religion, Culture, and History Series; Religion in Translation Series; and Teaching Religious Studies Series. The panel provides an opportunity to hear from experienced OUP and AAR editors and to ask any and all questions you might have regarding the AAR/OUP series. Also, the JAAR Editor will discuss essay publishing. You will have opportunities to speak with individual editors. In addition, come meet an author who has journeyed from start to finish in the publishing process and can answer your most pressing questions.

A19-302 Gender Theory, Intersectionality, and Justice Cluster

Theme: *Gender Theory, Intersectionality, and Justice*

A complex array of social structures of inequality and oppression, both overt and internalized, sustain persistent patterns of injustice and, conversely, hegemony. We will discuss four papers that expose the intricacy, convolution, and density at the intersections of gender theory and other postmodern discourses as they seek to articulate persuasive and powerful understandings of justice.

The Role of Socioeconomic Analysis in Theorizing Gender and Religious Status

Katherine K. Bain, Paine College

Historical interpretations of women's religious status in the eastern Mediterranean have rested on views of women's (subordinate) social status. However, the frameworks used to analyze social status have not included a thorough economic analysis. Adequate investigation of texts about religion and socioeconomic status requires a critical framework that analyzes gender, race, ethnicity, marriage, slavery, sexuality, and colonialization as well as religion and access to wealth. I propose an approach guided by feminist historical material inquiry. Analyses of the ancient economy depend on contemporary economic theory, and women and lower status men remain in the margins even in analyses of contemporary economic systems. The omission of gender, race, class, sexuality, and colonialism as categories of socioeconomic analysis has significant consequences for economic models since these distinctions are embedded in notions of public/private, competition/affection, productivity, family, household, and labor. After elaborating this approach, I illustrate it with an example.

Feminism and Imperialism as Just Causes for War?: Assessing the Justice of the War in Afghanistan

Rosemary Kellison, Florida State University

This essay compares Iris Young's and Jean Elshtain's analyses of the Bush administration's claim that in addition to the 9/11 attacks, the desire to liberate Afghan women constituted a just cause for war against the Taliban. Young rejects this claim, arguing that it reflects a gendered logic of paternalistic protectionism and risks linking feminist concerns to imperialism. Elshtain accepts this goal as a just cause, and explicitly promotes a new imperialism reflective of America's responsibility to promote universal values. In addition to demonstrating the diversity of feminist ethics of war, these arguments illustrate the significant contributions to be made by non-pacifist feminists to debates concerning the moral status of the War on Terror. Against Elshtain, I argue that an imperialist paradigm is fundamentally incompatible with central feminist commitments. Further, invoking this justification falsely implies that the U.S. lives in a post-feminist era in which gender equality has been fully achieved.

Sexual Difference and the Crisis of Representation in Postcolonial Discourse: Reading Justice, Dispossession, and Resistance in Spivak's "Echo"

Wesley Barker, Emory University

Re-writing the story of Echo from Ovid's classic *Metamorphoses*, Gayatri Spivak exposes the gendered biases in language to explain the extent to which the colonized subject is systematically marginalized by discourse such that their condition is marked by a crisis of representation. This paper explains how Spivak uses a gendered analysis of language to analogize the story of Echo with the ways colonized subjects are forced to speak within a discourse that is not their own; furthermore, this paper locates possibilities of decolonizing resistance by reading the failure of Echo's punishment by the gods as reflective of the inability of concepts like justice to enact complete discursive closures.

I am ____: Queer/Ethnic Identity in Contemporary Western Contexts
Jared Vazquez, Phillips Theological Seminary

Relying on concepts of objectification, deracination, and mestizaje, ideas of conquest and the subsequent subjugation of peoples and erasure of their culture will be explored as models for identifying subliminal conquest and subjugation experienced in contemporary contexts. Through this research a way forward will be articulated for queer ethnic (namely Caribbean latina/os) people in the United States that empowers them in the search for identity, and illuminates the value of finding home in places of in-betweenness and ambiguity.

A19-303 Christian Systematic Theology Section

Theme: *Divine Embodiment in Comparative Perspective*

The Catechism of the Catholic Church states that “Jesus is inseparably true God and true man” (§469) and that “The Word became flesh to make us ‘partakers of the divine nature’” (§460). However, the understanding of how the infinite eternal God was embodied in the finite, temporal, human Jesus and the further understanding of how exactly humans continue to share or to embody the divine life remain questions with which theologians continue to wrestle. The panel, in conversation with Islam, Daoism, Buddhism, and Hinduism, endeavors to deepen the understanding and implications of divine embodiment by raising difficult questions such as: Is divinization guaranteed by Jesus’s incarnation? Does the divine embody only in humans or cosmically? Is divine embodiment gendered? Is divine embodiment limited to special cases? The goal is to begin a comparative theological conversation, illuminating certain issues while complexifying others, in light of their various dialogue partners.

A19-304 History of Christianity Section

Theme: *Lewis Ayres's Augustine and the Trinity (Cambridge University Press, 2010) and the History of Our Shifting Understandings of the Christian Trinity*

Recent work on the Christian Trinity has shown that academic reconstructions of the history of the doctrine have often been both deeply flawed and polemically charged. In conversation with Lewis Ayres, panelists will discuss how his monograph contributes to our understanding of Augustine’s Trinity and subsequent appropriations of it ranging from medieval commentators to contemporary theorists. Particular attention will be paid to discerning what is at stake in this scholarly discussion. There will be an extended time for questions and conversation.

A19-305 North American Religions Section

Theme: *Rethinking Key Paradigms in American Religion: "Black Church," "Queering Religion," "Nature Religion," and "Material Culture"*

This session gathers four papers that examine some “key paradigms” in American Religion and provide the opportunity to consider what is meant by “Black Church,” “Queering Religion,” “Nature Religion,” and “Material Culture”.

The Problem of the "Black Church": Church and Spirit(s) in the American Religious Imaginary, 1923–1940

Josef Sorett, Columbia University

Through an engagement with writings by some of the Harlem Renaissance’s usual suspects — including Langston Hughes, Zora Neale Hurston, Alain Locke, George Schuyler, and Richard Wright — this paper reveals religion to be a crucial battleground in debates regarding racial aesthetics. In their efforts to theorize black culture these writers repeatedly appealed to what I identify as “the trope of church and spirit,” as an analytical frame through which to make sense of a novel religious pluralism that emerged under the forces of migration, urbanization and a nascent commercial culture. This paper offers a historical analysis that employs the arts to engage theoretical questions in American religious history. Ultimately, paying close attention to this aesthetic debate offers an opportunity to explore how the categories of “church” and “spirit” provided black artists and intellectuals a rubric to interrogate the idea of the “Black Church” even as it was just taking form.

Captive Bodies, Queer Religions: Scripting North American Religious Difference
Megan Goodwin, University of North Carolina, Chapel Hill

Queering of the study of North American Religions requires taking seriously the embodied construction of religious difference. In this paper, I argue that attempts to render certain religions “bad” or unAmerican are often processes of *queering* specific modes of embodied religiosity. I first suggest that queering the study of North American religions requires more than simply recovering the voices of American LGBT people of faith – that we must rather mobilize critical theories of sexualities to think about religious difference in North America. Next, I consider three examples of the North American captivity narrative genre—Mormon, Neopagan, and Muslim—as articulations of American Protestant anxieties about the perceived challenges marginal religions pose to heteronormativity. Following Sedgwick, I conclude by insisting that the study of North American religions is not only incomplete, but *damaged*, if it fails to critically engage cultural assumptions about sex.

Gaian Earth Religion: Vanishing Divine Being(s) and the Mod-God of Nature
Bron Taylor, University of Florida

Gaia is an old god but is being resurrected in two forms, one pantheistic, the other metaphorical and naturalistic. Religion scholars have tended to notice the more conventionally religious forms (in which the biosphere or cosmos is a divinity of some kind) but they have generally failed to illuminate the naturalistic types. It is the naturalistic forms of Gaian nature religion, however, that are spreading the most rapidly around the world and that seem to be poised to become more important in the earth’s unfolding history of religious ethics. Although no one has been more important to these developments than Charles Darwin and the atmospheric scientist James Lovelock, North American thinkers have played critical roles in promoting Gaian nature religion globally, and Gaian naturalism will be increasingly successful in promoting the vanishing of traditional, invisible divine beings, in favor of naturalistic worldviews and biocentric ethics deduced from them.

Material Religion: On the Agency of Objects
Jennifer Scheper Hughes, University of California, Riverside

This paper challenges the marginalization of the object in the study of North American religions by exploring the ways in which the agency of objects and the agency of religious subjects intertwine. It draws on insights yielded from research on Mexican and Latino devotional practices.

A19-306 Religion and Politics Section

Theme: *Ethics, Religion, and Civil Discourse in California Public Education*

Civil discourse in response to increased religious diversity became a major concern of the National Endowment for the Humanities more than a year before the Ground Zero mosque controversy and shooting of Congresswoman Giffords in Tucson, Arizona. Nearby at California State University Fresno, a mosque attack and animosity directed towards undocumented college students added to a fearful climate. If part of the mission of public universities and public schools is to create safe places for civil discourse, then California educators need improved classroom tools for encouraging democratic participation and critical thinking about controversial issues. What are the key ethical concerns involved? How has fifty years of Religious Studies teaching prepared us for the challenges of increased diversity in 21st century California? Four CSU professors in Philosophy and Religious Studies invite AAR participants to contribute to a new NEH sponsored project.

A19-307 Religion and the Social Sciences Section

Theme: *Neoliberal Religiosities: Globalization and New Modes of Religious Practice*

This panel asks what a critical practice of religious studies would look like in relation to processes of neoliberalism by attending to the complex interplay between religious affiliations, the state and economics in a context shaped by transnational capitalism. Using ethnographic research on Christian citizenship, the resurgence of neo-Pentecostalism and gang ministry in Guatemala and the U.S., faith-based prisons, Oprah as a global icon, and spiritual economies of Islam in Indonesia, the panelists will discuss how religious communities, subjectivities and practices have been affected by the retraction of the state and the introduction of market logic into new domains. How have “assemblages” of the religious, political and economic transformed the experience of religiosity as well as the way in which religion is mobilized to create new embodied dispositions? The panel seeks to demonstrate that attention to neoliberalism can enable better comprehension of contemporary religious phenomena in diverse parts of the world today.

A19-308 Study of Islam Section

Theme: *Agency and Subjectivity in Islamic Law and Theology*

This panel will examine questions of agency and subjectivity in juridical and theological texts through four focused presentations: (1) the analysis of Muslim juridical discussions of controversies surrounding the public voluntary conversion of Jews and Christians during Friday sermons (*khutbas*) in Mamluk Egypt and Syria; (2) the role and structure of sin and repentance in the moral economies of ‘Abd al-Jabbar in his *Mughni* and al-Ghazali in his *Ihya*; (3) al-Muhasibi’s understanding of “Advice” (*nasiha*) as a set of self-formative practices and virtues rather than a concern for the morality of others; (4) comparative conceptualizations of intention (*niyya*) in juridical and political sources in order to trace its role in the formation of an interior subjectivity, prior to any bodily performativity.

No Preaching to the Converted?: A Juridical Dilemma Concerning the Conversion to Islam in the Medieval Mediterranean

Linda G. Jones, University of Barcelona

This paper explores the problematics of conversion and agency in regard to the study of Islam in the medieval Mediterranean through the analysis of Muslim juridical discussions of controversies surrounding the public voluntary conversion of Jews and Christians during Friday sermons (*khutbas*) in Mamluk Egypt and Syria. Muslim legists disagreed over the appropriate response of the preacher (*khatib*) to the would-be convert and over the propriety of choosing the Friday sermon as the occasion for “infidels” to embrace Islam. This consideration of the relatively neglected legal implications of conversion to Islam aims to provide a contribution from Islamic Studies to current scholarly approaches to conversion as a dynamic interactive process in which the agency of the convert and the persons in the target community empowered to encourage, ratify, or reject the conversion must be taken into account. It also seeks to shed light on the social function of the *khutba*.

The Moral Economy of Sin and Repentance in ‘Abd al-Jabbar and al-Ghazali

Anthony Byrd, Emory University

This study seeks to tease out, by paying critical attention to a limited collection of texts, the role and structure of sin and repentance in the moral economies of ‘Abd al-Jabbar in his *Mughni* and al-Ghazali in his *Ihya*. As such, this project aims to explicate a specific doctrine of repentance- a project which has not yet been done for the Mu‘tazila and for Ghazali only in isolation- and placing it in the larger context of the multiple moral languages of classical Islamic religious discourse. Though ‘Abd al-Jabbar and al-Ghazali agree in their definitions of repentance, they take up radically different positions on issues central to the acting out of repentance, including its necessity and utility for salvation and God’s obligation to accept repentance, as well as in their approaches to sin. This is due to the overall structure, and the nuances of the particular moral languages, of each authors’ theological and moral thought.

Nasiha or "Advice" as Cultivation of Self in Early Muslim Thought: Al-Muhasibi's Moral Anthropology
Faraz Sheikh, Indiana University Bloomington

Writing during the early Abbasid period in Baghdad, the famous Muslim mystic and theologian, al-Harith b. Asad al-Muhasibi (d. 851) penned a treatise entitled "*sharh al-ma'rifa wa bazl al-nasiha*" or "Explanation of Gnosis and freely offering *Nasiha* or 'Advice'" in which he describes an aspect of *Nasiha* that has been largely overlooked by contemporary studies of the concept. While contemporary studies present *Nasiha* as primarily other-regarding, Muhasibi understands *Nasiha* as a set of self-formative practices and virtues rather than a concern for the morality of others. Analyzing Muhasibi's views about *Nasiha* as a set of practices for the cultivation of a virtuous self opens new possibilities for theorizing about the tensions between self-regard and ethics (other-regard) in the case of Islam in particular and the field of religious ethics more generally.

The "I" of the "Decider": The Role of Intention (Niyya) and the Shaping of Subjectivity in Classical and Contemporary Martyrdom Discussions

Nathan French, University of California, Santa Barbara

Cheered as an act of martyrdom, the self-immolation of Mohamed Bouazizi this year was emulated across the eastern Mediterranean. Others, however, rejected this classification. Conversations by a variety of jurisconsults (*mufiti's*), including Abū al-Mundhir al-Shanqīṭī of the website *Minbār al-Tawḥīd wa-l-Jihād*, condemned the action of self-immolation as an affront against God and an unlawful killing of the self. What separates the suicide (*al-muntaḥir*) from the martyr (*al-shahīd*) for al-Shanqīṭī is not the outward action of self-immolation but the difference of personal intention (*niyya*) underlying the action itself. Discussions of *niyya* feature in the early *Kitāb al-Jihād* of Ibn al-Mubārak, and in the contemporary 'salafī-jihādī' writings of Anwār al-Awlaqī and Yūsuf ibn Ṣāliḥ al-Uyayrī, among others. By comparing conceptualizations of intention (*niyya*) in these sources it is possible to trace its role in the formation of an interior subjectivity, prior to any bodily performativity, which permits individualized decision-making on matters of law and violence.

A19-309 Teaching Religion Section

Theme: *Teaching about Native Traditions: Pedagogical Insights for Specialists and Nonspecialists Alike*

Teaching about Native traditions in the Americas presents complex pedagogical challenges. In this panel, specialists in the area of Native traditions will discuss pedagogical and ethical issues and offer their insights and expertise. Topics to be discussed include course design, teaching methods, and classroom dynamics, among others. This session will be especially valuable to non-specialists, such as those teaching courses on religion in America, world religions, or environmental issues. Specialists in Native traditions who are new to teaching and experienced instructors looking for new ideas will also benefit. Time will be reserved for question and answer and discussion.

A19-311 African Religions Group

Theme: *Contemporary Transformations of Indigenous Religious Culture in West Africa*

Words as Icons: Lived Religion, Ideology, and Visual Culture in the N'ko Alphabet and Movement of West Africa

Joseph Hellweg, Florida State University

This paper examines a West African alphabet called N'ko, its related health practices, and visual representations of both to explore practitioners' experience of lived religion. I focus on the use of plant remedies transcribed by the alphabet's inventor, Souleymane Kanté, and on the movement's literacy education to critique claims (Amselle 2003) that the N'ko movement pursues a reactionary form of Islam to the advantage of the Mandénkan speakers for whom the alphabet was invented. Visual representations of illness by N'ko healers and the juxtaposition of N'ko alongside French and Arabic in N'ko banners and in the movement's sacral healing manual testify to the status of N'ko words as icons in Peirce's (1885) sense—as symbols whose very form signifies the pluralism they represent. In West Africa, the contrast on which the notion of "lived religion" depends — between religious texts and institutions, and cultural practices and everyday life — disintegrates; N'ko is all of these.

“Sakawa”: Transforming the Internet into Ritual Space in Ghana and Expanding the African Indigenous Religious Landscape Globally

Albert K. Wuaku, Florida International University

This presentation offers both a phenomenology and anthropology of “sakawa,” a Ghanaian form of internet fraud that involves the transfer of magical spells via the net to influence overseas victims. The paper suggests that not only does Sakawa represent an expansion of the African religious landscape into locales beyond Ghana’s geographical boundaries through the use of the internet, it reflects the changes taking place in indigenous notions about spiritual power as the indigenous religious landscape shapes itself to a thoroughly globalizing Ghana.

Pentecostalism, Witchcraft Accusation, and Symbolic Violence in Ghana: An Analysis of Pierre Bourdieu’s Concept of Habitus

Seth Tweneboah, Florida International University

Relaying chiefly on Pierre Bourdieu’s concept of the habitus, this paper argues that there is a subtle interconnectedness between Pentecostal discourse on capitalism, emphasis on witchcraft accusation and religious human rights which all have implications for peace-building in the society. Pentecostalism, I argue, fashions an ideological foundation for the ethos of consumer capitalism prevalent in Ghana. I argue that not only does the prosperity Gospel propagated by Pentecostals motivate hard work and self-esteem, but also the doctrine inculcates some compelling “Pentecostal values” in the society that run counter to the dominant values of the Ghanaian traditional society. Underneath these “Pentecostal values” is the belief that inability of the believer to transcend traditional and social limitations, in spite of all efforts, is as a result of the operation of witches hence the need to take spiritual revenge which often turns violent and bloody.

A19-313 Confucian Traditions Group

Theme: Korean Confucianism in a Modern Context: A Challenge to the Twenty-first Century

This panel is designed to appraise the significance of the Confucian traditions in Korea. Since the fall of the Chosŏn Dynasty (1910) in Korea, Confucianism has lost its privileged position and government sponsorship as the state ideology. Over the last one hundred years, Confucianism was blamed for most, if not all, social ills that have affected Korea and was stigmatized as a negative force in the process of the modernization of Korea. This panel focuses on three specific areas of Korean society to elucidate the perils and promises of Confucianism as it faces the new century. Three panelists will discuss the following: 1) Confucian religiosity and humanism; 2) The Confucian ideal and women’s subjectivity; and 3) The Confucian principle and democratic institution.

The Religious Significance of Confucian Ritual Propriety Education in Twenty-first Century South Korea
Jung-Yeup Kim, Kent State University

Although Confucianism does not exist in South Korea as an institutionalized religion in the twenty-first century, it still remains as a way of life. Amongst the various aspects of Confucianism that influences South Korean culture, Confucian ritual propriety (ye, 禮) education occupies an important role. South Koreans learn Confucian ritual propriety as soon as they can communicate in any form, and practice it throughout their whole lives. However, there are a few who realize the religious significance of it. The paper will argue that Confucianism can be understood as a religious humanism, and that Confucian ritual propriety is a concrete method of actualizing such religiosity. The paper further will argue that understanding this religious significance of Confucian ritual propriety can contribute to a more meaningful practice of it that goes beyond mere habit.

Korean Confucianism and Women's Subjectivity in the Twenty-first Century
Un-Sunn Lee, Sejong University

This paper explores ways to revitalize the Confucian ideals and values in light of Korean Christianity in developing women's "subjectivity" as a model for the twenty-first century leadership in Korea. The paper will focus on the interaction between Confucianism and Christianity to reinterpret Korean Confucianism as for a source of inspiration in developing the notion of women's "subjectivity." The paper will discuss how this "subjectivity" is found in the most common Confucian teaching, "the way to become a sage," (sōnginjido) as a model for personal self-cultivation, a dynamic force for social and political transformation, and a way to rediscover the "transcendental" dimension of the Confucian way of life so deeply ingrained in the Korean way of life.

Confucianism and Democracy in Korea
Young-Chan Ro, George Mason University

In the recent history of Korea, Confucianism has been a subject of criticism for many forms of social "evil" and often characterized as anti-democratic, totalitarian, authoritarian and bureaucratic. The defenders of the Confucian tradition, however, have long asserted the fact that the Confucian ideals and spirit are based on the people and the interconnectedness of the heaven and the people. Nonetheless, the Confucian tradition in Korea has contributed little to produce the Western style of democracy. This paper examines the Confucian tradition in Korea and the development of democracy in Korea, from the perspective of Western form of democracy and discusses how and why Korean Confucianism has failed in establishing democratic "institution" while it has profound democratic ideals. The paper also addresses issues regarding Confucian understanding of human nature in relation to the nature of democracy.

Ultimate Pursuits: Religion, Knowledge, and Epistemology in Early Modern Korean Confucianism (Mid-nineteenth Century)
Marion Eggert, Ruhr Universitaet Bochum

The adaptation of Korean Confucianism to the modern world did not start with the Confucian Church movements of the turn of the twentieth century, but has a most interesting pre-history in the mid-nineteenth century. The name of the chugi-scholar Yi Chinsang (1818-1886) has long exemplified the strand of radicalized li-philosophy from which the later religionization of Confucianism, led – among others – by Yi Chinsang's son Yi Sūnghŭi (1846-1916) – could depart. This paper attempts to go beyond this unilinear genealogy of modernized Confucianism by highlighting some elements that Yi Chinsang's concerns share with those of the ki-philosopher Ch'oe Han'gi, in spite of their extremely diverging world-views. In doing so, the paper tries to understand intellectual developments of mid-19th century Chosŏn from the angle of religious and cultural contact.

A19-314 Cultural History of the Study of Religion Group

Theme: *Biblical Studies and the Modern Invention of "Religion"*

Each member of this panel will analyze the mutual influence and interrelation of modern biblical studies and the academic study of "religion" more generally. How has the "biblical" been constituted as an object of analysis over time, and how has this shifting constitution implied, inferred, and affected modes of studying "religion"? As academic topics, what are the institutional, social, and intellectual webs of relations whereby "the biblical" and "the religious" have been inextricably linked, whether within the study of traditions imagined as inheritors of a biblical legacy or those counting as outsiders to it?

A19-315 Daoist Studies Group

Theme: *Belvederes, Bureaucrats, and Believers: Daoism, Temple Networks, and Local Society in Later*

This panel brings together four new studies on the relationship between Daoist temples and local society in later periods of Chinese history. Each panelist examines the role of the temple and the networks of people connected to them who support, administer, patronize, or otherwise contend to articulate the place of Daoism and Daoist tropes in Chinese religious life. While our papers cover different geographic regions and a lengthy span of time, they all focus on the temple as the nexus for interpreting and understanding how people in local places have negotiated their understanding of Daoism in more recent periods.

A19-316 Kierkegaard, Religion, and Culture Group

Theme: *Kierkegaard, the Religious Imagination, and Esthetics*

Kierkegaard's Christian Bildungsroman

Joakim Garff, Søren Kierkegaard Research Centre

In the present paper, I will present a reading of the third section of *Practice in Christianity* in order to visualize the movements that Anti-Climacus makes between an aesthetic-rhetorical mimesis and a specific theological imitatio Christi. It is my contention that the text can be read as a refined and condensed Bildungsroman that constitutes a representation of a specific Christian individuation. Moreover, I will discuss Kierkegaard's ambivalent attitude towards art and reflect on the question of whether Anti-Climacus' theory of art is nuanced enough to capture Kierkegaard's own subtle, avant-garde artistic practice.

Painting with Words: Kierkegaard and the Aesthetics of the Icon

Christopher Barnett, Berry College

Kierkegaard is famous for his criticism of "the aesthetic," and theologians such as Hans Urs von Balthasar have censured his ostensible rupture of the aesthetic and the religious. This paper, however, will argue that such readings are mistaken. By attending to Kierkegaard's concept of "image" or "picture" [*Billede*], I show that Kierkegaard has a dialectical view of the aesthetic. On the one hand, he depicts Johannes the Seducer's lust for images of Cordelia and critiques the mere gaze at Christian artwork. On the other hand, he is fond of illustrating his thought with vivid imagery, and he calls certain biblical persons--such as The Woman Who Was a Sinner--"pictures" of godliness. In conclusion, I suggest that Kierkegaard's approach to aesthetic imagery is illuminated by Jean-Luc Marion's distinction between "the icon" and "the idol." Like Marion, Kierkegaard indicates that iconic images deflect human vision from the temporal to the eternal.

Loving the Ugly and Imagining the Impossible: Kierkegaard's Paradoxical Esthetics

Jennifer Veninga, St. Edward's University

In this paper, I outline what I am calling Kierkegaard's "paradoxical esthetics," arguing that the concept of paradox is crucial to his formal understanding of esthetics. Furthermore, I suggest that the imagination has a significant relationship to paradox and plays a central role in this model in three ways: it holds opposites together in tension; it helps the self to ward off despair by preserving possibility; and it allows individuals to love the neighbor, whom Kierkegaard describes as "the ugly" rather than the beautiful. Through interpreting his framework in paradoxical terms, I argue that both his esthetics and his concept of imagination are ultimately religious in nature.

Aesthetics and Becoming: Kierkegaard's Ambiguous Aesthetic
Peder Jothen, St. Olaf College

This presentation argues that a Kierkegaardian aesthetic is possible, one that evaluates art in relationship to ethical formation. This aesthetic has two norms: 1) How does creating, thinking, and understanding art help a self's imagination relate to the highest image of the lowly Christ?; and 2) How does art move a self towards passionately becoming Christ's image within existence? Giving relative value to art as a part of human culture, the locus of this aesthetic lies in his idea of the becoming self that sees three capacities as vital to self-formation: the imagination, the will and passion. These three are interdependent, as formation depends on the proper inward relationship between the capacities expressed outwardly in moral action. In true self-formation, these capacities must relate to the divinely-revealed, reflectively-grasped idea of the lowly Christ. This idea serves as the image of truth, one that is then used to critique artistic productions.

A19-317 Practical Theology Group

Theme: *Practical Theology, Economics, Labor, and Class Relations*

Why Engage Labor and Worker Justice Issues in Church and Theology?

Joerg Rieger, Southern Methodist University

The topics of labor and worker justice are arguably among the most burning issues of our time, tied to record unemployment and concomitant pressures on those who retain the remaining jobs. Many of the mainline denominations support issues of labor and worker justice, including collective bargaining rights. Nevertheless, in recent decades churches have been reluctant to deal with labor and worker justice, and these issues are largely absent from theological reflection. In this presentation, I propose to investigate this discrepancy. Moreover, I will examine strategies for and implications of reintroducing issues of labor and worker justice to churches and the study of theology.

"Time Famine" and Women Worker-Mothers: A Practical Theological Analysis and Critique

Claire Wolfeich, Boston University School of Theology

Women who are employed while also raising children commonly experience what has been described in recent sociological literature as "time famine", "time poverty", and "time strain." Such discourse reflects a commodification of time that conflicts with significant spiritual traditions within Judaism and Christianity, including traditions of Sabbath-keeping. In this paper, I will draw upon diverse sources to illuminate how we might understand working women's experiences of "time famine" as a spiritual and practical theological issue; respond pastorally, with particular attention to models of spiritual nurture and renewal; reframe the language around work, family, and "time famine"; and critique the structures and ideologies that perpetuate this experience. The paper will dialogue closely with Roman Catholic sources as it frames the issues of "time famine" and work-family balance as critical spiritual issues that call out for theological reflection and spiritual reconstruction.

Opportunities after Babel: The Importance of Faith at Work in a Post-Great Recession World

Joe Blosser, High Point University

In the wake of the economic crisis, businesses are beginning to reevaluate their approaches to business ethics, moving away from seeing ethics as merely "compliance" and toward a more robust view of ethics. I construct a practical theology of faith and work that insists on the role of our churches in reforming the business climate. I argue that churches must connect congregants so they can together learn ways to use the resources of the Christian tradition to critique traditional business practices and nurture virtues other than just prudence in the workplace. But if the church is to have any effect on business, it will have to free itself from its bondage to trendy business models and merely prudential thinking in its own finances. I argue for a practical theology that seeks the simultaneous transformation of church and the workplace in light of the ethical resources of the Christian tradition.

Because No One has Hired Us: The Story of Employment Issues of People with Disabilities
Cyndi Jones, Episcopal Divinity School

This paper explores the current employment crisis through the lens of the Laborers in the Vineyard parable, looking at the similarities of the economic conditions. It explores the implications of long term farm labor and day laborers both then and now. It proposes that disability is critical to the understanding of this parable and that current employment conditions of persons with disabilities resemble those of the last ones hired.

A19-318 Pragmatism and Empiricism in American Religious Thought Group

Theme: *Cornel West and Prophetic Pragmatism*

This panel examines the nuances and challenges of Cornel West's contribution to American pragmatism. More specifically, the three papers take up some specific facet of West's prophetic pragmatism.

The Prophet in the Public Square: Cornel West's Pragmatist "Correction" of Prophetic Discourse
Jason N. Blum,

Stephen Carter endorses a model of prophetic discourse that draws explicitly on Christianity; Cornel West's prophetic pragmatism, while also informed by the Christian tradition, allies itself explicitly with pragmatism. In comparing the two, the pragmatist dimensions of West's thought come to the fore, and may be seen as a "correction" of Carter's more exclusively Christian perspective. Carter's prophet adopts a confrontational posture, and exhorts political actors to acknowledge uncompromising moral absolutes devolving from a vision of transcendence. By contrast, West's prophet seeks to engage the public square, eschewing reliance on exclusive foundations and transcendent claims in an attempt to foster productive discourse with fellow citizens, with the ultimate goal of reducing human suffering. Drawing on pragmatist principles such as anti-foundationalism, liberal engagement with alternative perspectives, and practical focus on worldly, tangible issues, West's prophetic pragmatism tempers the exclusive, categorical and other-worldly vision of the Carterian prophet.

Jeffrey Stout and Cornel West in the Emersonian Tradition
Louis A. Ruprecht Jr., Georgia State University

Both Cornel West and Jeffrey Stout have identified with some version of what they understand to be a "prophetic" Pragmatism, though they root their views in somewhat different (biblical and other) sources. West's version lies more in the tradition of the Hebrew prophets, whereas Stout identifies more with certain trajectories of democratic modernism. Both men, however, share a commitment to what they mutually call "radical democracy." And both men identify with a tradition of Pragmatism that views Ralph Waldo Emerson as one of its founding figures. In this essay I hope to elucidate some of the Emersonian (and Nietzschean) notes sounded by both of these important theorists of radical democracy.

The Halo of a Vale of Tears: On Mysticism and Reason
Steven Schroeder, University of Chicago

Cornel West's "prophetic pragmatism" is both a *political* challenge and an invitation to rethink *knowing* in relation to *doing*, a relation that is critical to both the prophetic tradition and pragmatism, a relation that both traditions have understood as intimately connected with belief. That connection, as it takes shape in the pragmatic character of prophetic tradition, calls attention to the "prophet" as simultaneously of the people (engaged in the ordinary struggle of everyday life) and as acting in a way that demonstrates extraordinary knowledge in practice. The connection of extraordinary and ordinary, knowing and doing, and the *public* with intensely *private* activity makes mysticism a promising place to begin rethinking thinking along lines suggested by pragmatism and its fellow travelers. I begin with one of the most important of those fellow travelers, Henri Bergson, and continue with another, Karl Marx, who is of particular interest to West.

The Haunting Quest for What is Lost
Philip Francs, Harvard

This paper mines the pragmatic aesthetic tradition of William and Henry James for resources useful for theorizing the role of music, literature and the arts in Cornel West's prophetic pragmatism.

A19-319 Reformed Theology and History Group

Theme: *Reformed Public Theology and Reformed Apologetics*

Natural Law and Which Two Kingdoms?
Bradford Littlejohn, University of Edinburgh

In this paper, I will reflect on the use of the two-kingdoms doctrine as a paradigm for public engagement and political theology in early Calvinism, in critical conversation with the work of David VanDrunen and John Witte Jr. I shall argue that several different models of two-kingdoms doctrine emerged in response to changing theological currents and political circumstances in the 1550s through 1570s, each of which suggested a different role for the uses of natural law and Scripture in the Church's political engagement. I shall compare Calvin's own two-kingdoms model, that of the Elizabethan Puritans in England, and that of the early Huguenots in France, and the effect that each paradigm had on the understanding of natural law. None of these models, I will suggest, maps neatly onto the church-state dichotomies of a modern Reformed two-kingdoms paradigms.

Making the Private Church Public: The Church in Abraham Kuyper's Public Theology
John Wood, Saint Louis University

The nineteenth century witnessed a transition from the 'ancien régime' to the 'Age of Mobilization,' from an organically and hierarchically connected society to a fragmented society based on mass participation, charismatic leaders, and organizational tactics. Abraham Kuyper was a key instigator in this cultural transformation as the populist organizer of the Netherlands' first modern political party and Prime Minister, as a newspaper editor mobilizing his popular base, and as the founder of the Netherlands' first private university. Amid this upheaval, the Netherlands Reformed Church faced an unprecedented crisis losing its taken-for-granted social standing. Kuyper's solution to the church's problem was the free church, a voluntary, private communion. This solution, however, raised questions as to how a private church might have a public witness. Abraham Kuyper's public theology, this essay contends, arose to address the questions of the public and private aspects of religion that his free church raised.

Reformed Responses to the Challenge of Accra as a Confessional Faith Reaction to Globalization: Signs of Confusion or Vitality?
Christo Lombard, University of the Western Cape

The paper traces the inner dynamics of two different reactions to the call of the Accra Declaration (2004) for a confessing process against the extremely negative effects of globalization (growing rich-poor discrepancies and ecological destruction). Having experienced the Stackhouse project, *God and Globalization* (four volumes, edited by Max Stackhouse, 2000-2007) from closeby, and having participated in the South African/Germany Reformed Globalization Project (also resulting in a publication inviting members of WARC to a united prophetic stance against current trends and practices, especially in the world economy), the author investigates the specific Reformed underpinnings, use of Scripture and the confessions, and theological arguments provided by the two projects. He attempts to answer the question whether two such diverse reactions, based on the same tradition, are signs of confusion or perhaps, ironically, of real vitality, in the face of complex global challenges to prophetic faith.

Friedrich Schleiermacher and John Calvin: Locating Reformed Theology in Public
Shelli Poe, University of Virginia

This paper examines the plurality of publics addressed in Friedrich Schleiermacher's theological work in the *Speeches* and *The Christian Faith*, and argues that attention to these publics opens the way for understanding Schleiermacher as a genuinely Reformed Christian. In so doing, the author highlights the strong affinities between the works of Schleiermacher and John Calvin. It is argued that Schleiermacher's Reformed theology contributes to the post-Enlightenment world by emphasizing a ground of belief that avoids pure empiricism on the one hand and a priori rationalism on the other. The Reformed basis for doing theology in public, as it appears in Schleiermacher, is faith's reception of God's activity in the incarnation and the communication of the Holy Spirit. Such an approach to public theology offers a way of living wholistically in the (post-)modern world.

A19-320 Religion and Popular Culture Group

Theme: *Finding Meaning in the Space Between: Religion and Transmedia, an Interactive Panel*

Transmedia is the intentional distribution of related storylines or experiences all relating back to a core hub of experience, of branding, or of narrative. Transmedia includes the video games, films, books, apparel, publicity events, fan-fiction, promotions, costumes, and toys associated with a given franchise such as Halo or the Harry Potter universe, or brand names like Nike and Coca Cola. Consumers are not passive consumers of transmedia; they explore, discover, create, and transform, in some cases marketing themselves as transmediated entities. In this panel, we offer entrée into the world of transmedia via a series of short presentations describing key issues in the intersection of religion with transmedia, followed by an hour of open debate in which we will be joined via Skype by Jeff Gomez, CEO of Starlight Runner Entertainment and a well-known industry producer of transmedia storytelling. This discussion will show how an analysis of transmedia exposes the intimate connections between religious practice and media production, branding, and marketing.

A19-321 Roman Catholic Studies Group

Theme: *Finding a Place for Spatial Theory in American Catholic Studies*

Members of this roundtable panel will provide a critical appraisal of where we are and where we might go with the study of Roman Catholicism by applying spatial and geographic theories to places that are important to the Catholic Church in the United States. It is an opportunity to merge, quite conscientiously, the fields of religious studies and Catholic studies in order to capitalize on the theoretical strengths of two modes of inquiry that too often result in divergent discourses. By asking the basic question—How do religious spaces operate at the interface of the material and the theological worlds?—presenters will take seriously the “polylocative” position of Catholic adherents who constantly straddle the real and the imagined, the temporal and the spatial, and the secular and religious as they go about their everyday lives.

A19-322 Sacred Space in Asia Group

Theme: *Memorialization and Rejuvenation*

This session explores themes of loss, memorialization, and rejuvenation via sacred spaces for religious communities in Japan, Sri Lanka, China, and South Korea.

Embracing the Martyred Dead: Sacramental Resting Places of Sri Lankan Tamil Tigers

William P. Harman, University of Tennessee, Chattanooga

The Tamil Tigers of Sri Lanka fought a 25-year war to achieve autonomy and a "Tamil Homeland" for the minority Tamil speaking culture. The struggle involved a movement which focused much of its concern on a culture of martyrs who committed suicide for the cause. These martyrs were enshrined as deities in special "Temple Resting Places" and these terrains became crucial for the self-consciousness and religious sustenance of surviving Tamils. They were sacred temple precincts, as Tamils quickly acknowledged

Erasure and Revitalization in Contemporary China
Walter H. Conser, University of North Carolina Wilmington

Disputes over sacred space occur sometimes in discrete episodes, sometimes over periods of time and sometimes both. This paper explores the ongoing negotiation of sacred space occurring in the contemporary People's Republic of China and the conflict over social and religious meaning which it presents. The paper will contextually explore the stages of this process of negotiation--the modes of expropriation, the strategies of resistance, and the dynamics of reappropriation--which can be mapped on top of the chronology of 1949 to the present. In this way the paper will contribute to the consideration of the (re)construction of meaning in the social formation of religious space in contemporary China.

Shaping Sacred Space(s): Geographic Imaginings and Architectural Interventions of a South Korean Buddhist Group
Marcie Middlebrooks, Cornell University

Tales of travels through symbolically rich terrain is nothing new to Korean Buddhism. Nor is the re-shaping of the Korean peninsula through Buddhist buildings, nomenclature, and pilgrimage. And while this creative (and political) process has been described in varying degrees of "domestication", contemporary ethnographic studies of the emergence of new Korean Buddhist spaces have been rare. This presentation focuses on the emergence and continued shaping of "sacred space" with the founding and further development of the One Mind Zen Center Complex in South Korea. First established in 1972, this Buddhist Center now includes multiple international and domestic branches. Drawing on fieldwork and textual sources, I will explore the ways in which One Mind Zen's "sacred space" has been articulated and interpreted as the temple complex has grown. I will consider the contingent connections between land(scape), architecture, and the Dharma teachings as they are shaped by the movements of people and materials.

Cleaning Gravestones, Chanting Prayers: Identities of the Living Among the Dead Before and During Obon in a Rural Hiroshima Cemetery
Donna S. Mote, Emory University

In the days just before and during Obon, the Japanese Buddhist Festival of the Dead, in rural Hiroshima, family and community cemeteries rarely visited during the rest of the year become particularly salient sacred spaces and places as well as renewed sites of identity construction. In the time- and labor-intensive practices of preparing cemetery plots and cleaning gravestones before the festival, identity maintenance and updating are also underway among the laborers. During the three-day Obon interval, as explicit rites of commemoration are performed by the living on behalf of the dead, intergenerational and collateral kin identities are performed and (re-) constructed as well. Three brief film sequences introduced by contextual and interpretive framing will reveal this individual and familial identity work before and during the festival through the individual work of a middle-aged son, his work in tandem with his teenaged daughter, and their participation in a three-generation veneration rite.

A19-323 Tantric Studies Group

Theme: *Problematizing Bodies in Tantra: Radically Other "Understandings of Body/Bodies of Understanding"*

Transgressing the boundaries of normative academic discourse, Tantric Studies scholars gather various voices, retrieving a range of "understandings of body" and "bodies of understanding" (Kleinberg-Levin [1985]), to expand our knowledge of body, in academia and beyond. Centering their conversation on the discourses and practices of the Tantra of medieval cosmopolitan Kashmir, the authors expand into the peripheries of other times and places, toward including contemporary conversation on body, both Indian and Euro-American. Several views of bodies become articulated, including an intriguing theory of disembodied consciousness, and a variety of radically other visions of body arising within Tantric worldviews and lifeworlds, significantly challenging Western objectivizing conceptions that limit and constrain our understandings and our bodies. These Tantric interpretations provide a fertile ground for new and multiple ways of deconstructing and reconstructing both Tantric and Western body theory and practice, leading toward a deeper awareness of bodies, from both outside and inside.

The Body and Consciousness in Early Pratyabhijna Philosophy: Amurtatva in Somananda's Sivadrsti
John Nemeč, University of Virginia

Like all monist philosophical schools, the *Pratyabhijna* must explain the existence of an ontological nonduality in the face of the apparent multiplicity of the everyday world. Somananda, the founding author of the *Pratyabhijna*, addresses this problem by denying the existence of any material nature whatsoever of Siva. In doing so, he contrasts Siva's nature as an undivided but dynamic consciousness with the physical body of a limited agent, suggesting that the limited body is divisible into discrete parts given its physical form. Siva's consciousness, by contrast, is uniform in nature and can nowhere be divided. As a consequence, Somananda denies the existence of any physical "impurities," as he does related notions of caste hierarchy; and he goes even further in arguing that all phenomena, from human agents to the apparently inanimate water pot, fully and equally engage in Siva's activity. All are willful and powerful, if immaterial and unembodied, agents.

Embodiment and Ritual Transformation in Mahesvarananda's Kulayaga
Sthaneshwar Timalina, San Diego State University

This paper examines the inverted paradigm of embodied ritual transformation in the Tantric "sacrifice of the primordial body" (*kulayaga*), with a focus on Mahesvarananda's (fl. c. 1175-1225) small treatise, "The Bouquet of Great Meaning," (*Maharthamanjari*). This study 1) analyzes the signifier-signified relations to describe the ritual order that establishes identity between the cognitive processes of the subject with the cosmic process of the central deity manifesting and reabsorbing the phenomena; 2) examines the conceptual metaphors that describe an inversion of the ritual order; and 3) studies the emergence of the transformed self-identity that occurs through the imposition of meaning upon sensory modalities. Central to this paper is the argument that body-centered Kaula practices serve the transformed self-identity of the practitioner. This process shifts the focus from the transcendent and passively witnessing self to immediate experience that is identical to the dynamism of the self.

Rethinking the Body: The Magical Hybrid Tantric Body
Loriliai Biernacki, University of Colorado, Boulder

This paper argues for a re-conceptualization of the body based on a Tantric notion of the body. I suggest that the body in a Tantric context presents a cross-over status containing both what we think of as physical and also what we would think of as spirit or immaterial being. It is both body and spirit and its status continuously fluctuates between these two realities. Examining the contours of this nondualist hybrid body, which is both physical and immaterial at the same time, I suggest that what links these two disparate components of the body is language, affording a body that can move between the registers of immaterial spirit and corporeal matter. Finally, I suggest that these Tantric texts offer a technique for gaining magical powers, or *siddhis* which entails a practice of blending the language body with the physical body to transform the capacities of the physical body.

Kundalini's Body: The Concealing and Revealing of the Primordial Energy of Being
Kerry Martin Skora, Hiram College

This paper maps out a radical archaeology of the Primordial Energy (kundalini) of Being, following Abhinavagupta (fl. c. 975-1025) in his Tantric writings on how Siva-Sakti pervades the human body, impelling it toward enlightenment. I move away from various forms of contextualism that attempt to deny the very possibility of kundalini's ontological significance, in order to retrieve a lived kundalinic body, whose radical presencing exceeds Western structures of thinking that constrain the body. Bringing Abhinavagupta's Tantric synthesis into dialogue with a range of modern interpreters, from Indologist Heinrich Zimmer to Transpersonal Psychologist Stuart Sovatsky, I argue that a phenomenological turn that recovers the lived body is able to make sense of previously misunderstood views of the kundalinic body. The kundalinic bodily energies and elements are best understood as patterns of ontological significance, shared by human beings who, through the gift of embodiment, recover their participation in Being's Primordial Energy.

A19-324 Tibetan and Himalayan Religions Group

Theme: *The Age of Fragmentation and the Reconstruction of Tradition*

Contrary to traditional presentations, new research demonstrates that much can be known about the “dark period.” This paper panel offers the latest scholarship on the Buddhism that persevered through the collapse of the empire and the new traditions that opportunistically developed in its wake. The first presentation links the earliest developments of Dzogchen from Mahāyoga tantra; the second elucidates Tibetan conceptions of one of Dzogchen’s alleged founders, Vimalamitra; the third details the earliest reconstructions of monastic institutions; and the fourth uncovers the roots of the reincarnation tradition that came to reinforce them. While the golden age of Tibetan Buddhism is often hailed as the Imperial period, these papers demonstrate that the fragmentation and renaissance that followed were of equal if not greater importance. It was during this time that Tibetans managed to syncretize and indigenize Buddhism into distinctly Tibetan traditions.

Contribution, Attribution, and Selective Lineal Amnesia

Kammie Morrison Takahashi, Muhlenberg College

One fruit of the variety of recent scholarship on the development of Tibetan tantra in the early Imperial Period and the subsequent Age of Fragmentation has been the emergence of an extensive conceptual atlas describing the complex of relationships between Indian and Tibetan Mahāyoga tantra, the Mind Series, and the oldest known texts elucidating Great Perfection teachings. This paper maps particular trajectories of textual interaction from the eighth to tenth centuries beginning with Indian Buddhaghosha’s *Margavyūha*, through that text’s distillation and reformulation in Tibetan dPal dbyangs’s *Thugs kyi sgron ma*, and concluding with the legacies of these developments in the *bSam gtan mig sgron*, Dunhuang Mahāyoga manuscripts, and beyond. In plotting the intertextual route of particular passages as they were re-presented and recontextualized, this paper contributes to our understanding of the nexus of relationship between early Mahāyoga and Great Perfection movements.

The Reintroduction of the Life and Teachings of Vimalamitra

Joel Gruber, University of California, Santa Barbara

This presentation examines several texts attributed to Vimalamitra, including *Cig car ‘jug pa rnam par mi rtog pa’i bsgom don* and *Rim gyis ‘jug pa’i bsgom don*, in addition to early hagiographies, such as *Lde’u chos ‘byung*, *Chos ‘byung me tog snying po sbrang rtsi’i bcud*, and *Lo rgyud chen mo*. I argue these works are representative of a general trend in which little can be said with certainty about the historical Vimalamitra. The attribution of sudden enlightenment teachings to Vimalamitra does, however, illuminate the evolution of subitism in Tibet. In addition, the hagiographical depictions of Vimalamitra’s alleged relationship with China reflect the Tibetan negotiation of a Buddhist identity. Collectively, they provide a glimpse into the development of a Tibetan Buddhism that claims to have inherited authentic Indian Buddhist lineages while ameliorating, without completely rejecting, Chinese influence.

Forging Orthodoxy Out of Darkness: The Newly Discovered Edicts of King Yeshe Ö

Jacob Dalton, UC Berkeley

This paper examines some newly discovered edicts attributed to the late tenth-century king Yeshe Ö. The edicts were found among the Great Fifth Dalai Lama’s papers stored at Drepung Monastery in Tibet. Last year at the meeting of IATS in Vancouver, Professor Samten Karmay brought this important discovery to the attention of western scholars and offered some preliminary observations. With Karmay’s generous permission, I am now preparing a complete translation of the edicts. What emerges is a remarkable picture of western Tibet’s political and religious rebirth at the end of the Age of Fragmentation. Significant new investments are described in education, medicine, temple construction, and monastic Buddhism. And new laws are outlined too, laws intended to forge a conservative Buddhist orthodoxy. All “non-Buddhist” practices, for example, from Bon and Ati to divination and astrology, are strictly prohibited under pain of often-violent punishment.

Reincarnation in the Tibetan Renaissance
Daniel Hirshberg, Harvard University

The tradition of predicting and recognizing reincarnations is commonly traced to the Karmapas, but reincarnation claims had already become popular among a specialized class of adepts in twelfth century Tibet. Prior to the institutionalization of reincarnation, the first of the great Buddhist Treasure revealers, Nyang rel Nyima Özer (1124-1192) relied on the recollection of his preincarnations as the karmic basis for his Treasure recoveries. However, the narratives of his preincarnations were devised posthumously by Guru Chöwang (1212-1270) who claimed to be the reincarnation of Nyima Özer. This claim challenged the lineal and spiritual authority of Nyima Özer's descendants, and appears to be the first documented conflict between patrilineal and reincarnate inheritance claims in Tibet. An analysis of Nyima Özer's biographies provides a range of insights into the development of intentional reincarnation in general and how it was conceived and employed by early Buddhist Treasure revealers in particular.

A19-325 Tillich: Issues in Theology, Religion, and Culture Group

Theme: *Faith, Betrayal, and Disenchantment: Paul Tillich in Dialogue with Contemporary Philosophy and Theology*

This session unites four papers that bring Paul Tillich's philosophical theology into critical dialogue with movements in contemporary philosophy and theology around the themes of faith, betrayal and disenchantment.

Evental Fidelity, Ultimate Concern, and the Subject: Reading Alain Badiou with Paul Tillich
Hollis Phelps, Mount Olive College

This paper juxtaposes Alain Badiou's understanding of the subject as constituted through fidelity to an event with Tillich's formal conception of faith as ultimate concern. I argue that Tillich's notion of faith as ultimate concern provides a necessary existential supplement to Badiou's theory of the subject, a supplement that allows for a consideration of the reasons behind particular subjective responses to an event and the production of truth that an event initiates. More specifically, I supplement Badiou's three subjective types (faithful, reactive, obscure) with Tillich's notion of ultimate concern and his understanding of the deviations from that concern, as found in indifference and idolatry in particular.

Can There be a Theology of Disenchantment?: Unbinding the Nihil in Tillich
Thomas James, Union Presbyterian Seminary

The new philosophical realism in continental theology challenges the alleged fideism of philosophy — and, by extension, theology — since Kant. Characterizing the problem as “correlationism,” critics such as Quentin Meillassoux and Ray Brassier charge that modern thinkers have protected prized religious notions from the disenchanting effects of scientific knowledge. This paper argues that Paul Tillich's theology is subject to this critique, but also that unbinding the nihilizing implications of recent cosmological speculation within Tillich's writing opens the possibility for a different sort of theology, certainly more austere but also in some respects more radically Tillichian.

Tillich and Ontotheology: On the Fidelity of Betrayal
Blake Huggins, Boston University

In postmodern contexts, Tillich is often pejoratively labeled an ‘ontotheologian’ given his recourse to Heideggerian metaphysics and his notion of God as the “ground of being.” As such his thought tends to be swiftly dismissed in favor of phenomenology under the sometimes careless assumption that ontology can once and finally be overcome. Little attention has been drawn to Tillich's position as a possible boundary thinker between the ontotheological and the post-ontotheological. This paper suggests that postmodern theology reevaluate its relation to Tillich insofar as it is, in some sense, an heir to the Tillichian legacy. While noting that he undoubtedly remains entangled in the sediments of ontotheology, it is suggested that a nuanced reading of Tillich's work reveals that he anticipates his own overcoming and the arrival of a post-ontotheological discourse with no illusions that discourse will ever be completely free from the snares of metaphysics.

The Courage to Be(tray): An Emerging Conversation between Paul Tillich and Peter Rollins
Carl-Eric Gentes, Lutheran School of Theology at Chicago

As a prominent voice in the emergent church conversation, Peter Rollins stands in stark contrast to Enlightenment-influenced Christianity through his embrace of doubt and even the necessity of betrayal, that is, the act of betraying concrete expressions of God for God's sake. The presented paper uses Tillich as a norm regarding the dynamics of faith to interrogate Rollins' theoretical and liturgical practices. Ultimately, the paper seeks to answer whether Rollins' faithful betrayal overcomes the postmodern reign of the skeptical or still falls to Tillich's caution against the sacrifice of concrete symbols. Is there such a thing as the courage to be(tray)?

A19-326 Wesleyan Studies Group

Theme: *Eschatology in Wesleyan and Methodist Traditions*

How should the spiritual descendants of John and Charles Wesley think about the Christian hope? What do Wesleyan and Methodist folk mean when they affirm the traditional language of the Apostles' Creed that Jesus "will come to judge the quick and the dead"? What might this have to do with Wesleyan movements for social justice and social reform? The papers to be presented in this session will explore the connections between Christological affirmations, eschatological expectations, and efforts at concrete social reform in Wesleyan and Methodist theological traditions.

Resurrection and Reform: Christological Eschatology in the Wesleyan Tradition

Jason Vickers, United Theological Seminary, and John Drury, Indiana Wesleyan University

The purpose of this paper is to clarify the connection between eschatology and Christology for Wesleyan/Methodist dogmatics, with special reference to its implications for social praxis. Our thesis is that a Christologically-shaped eschatology provides a theological vision to warrant and sustain Wesleyan efforts for social reform. Jesus Christ in his resurrection holds together the dialectic of continuity and change that conditions both eschatological thinking and social acting. We develop this thesis by examining three theological texts from different periods in the history of Methodism: Charles Wesley's *Hymns for Our Lord's Resurrection* (1746), William Burt Pope's *A Compendium of Christian Theology* (1875), and Daniel Thamyrajah Niles' *Who is this Jesus?* (1968). We conclude by urging Wesleyan/Methodist theologians to pursue greater dogmatic clarity and consistency with regard to the intersection of Christology and eschatology, not as an end in itself, but in order to sustain our social praxis by explicating its operative norms.

God's Deliverance of Animals: Future Belief and Present Challenge

David Clough, University of Chester

This paper argues that any authentic Wesleyan and Methodist agenda of social reform must take John Wesley's eschatological vision seriously by making a concern for non-human animals an inescapable part of its programme. As Wesley realized, eschatology is related to ethics in that once we have glimpsed the breadth of God's redemptive purposes, we cannot see the creatures God will redeem in the same way again, whether human or other-than-human. If Wesley's interpretation of Romans 8 is correct, the followers of Christ must reflect on what God's future general deliverance of all creatures means for current human practices that deliver other creatures into situations of suffering. Such reflection will require those who claim to be inheritors of Wesley's vision to be prominent among advocates for better treatment of other animals in agriculture, research, sport and beyond, and may prompt them to consider adopting Wesley's vegetarianism.

The Creative Eschatological Tension in John Wesley's Sermon "The General Spread of the Gospel"
Michael Lodahl, Point Loma Nazarene University

John Wesley's 1783 sermon "The General Spread of the Gospel" presents an intriguing tension. Wesley both despaired about the state of the world and at the same time expressed a profound hope that can only be adequately characterized as eschatological; he believed that God had begun a work of renewing creation, specifically through his Methodist movement, that represented the first stirrings of a universal redemption. This tension is heightened by Wesley's continuing and characteristic insistence upon a synergistic model of divine activity in creation; he never veered long from his conviction that the manner of God's working was to renew and to heighten human ability (e.g., understanding, affections, liberty) rather than to annul it. A characteristically Wesleyan interpretation of eschatology must, like Wesley, maintain hope in God's labor to redeem creation through Jesus Christ while also acknowledging that such labor neither bypasses nor cancels authentic human responsibility.

The Eschatological Significance of Work for Justice within History: A Contribution from Wesleyan Conceptions of Sanctification

Lisa Powell, St. Ambrose University

This paper builds upon the eschatological insight of Jose Miguez Bonino by including a consideration of the unique contribution Wesleyan theology can make to eschatology through its understanding of sanctification. The Wesleyan conception of sanctification is fertile ground for a discussion of the eschatological significance of work for justice in history. This development of the doctrine of sanctification in relation with eschatology will also provide a fuller and social dynamic to the doctrine of sanctification itself, as this aspect of salvation would refer to social sanctification, transforming society to closer reflect the Kingdom to be consummated with Christ's Parousia.

A19-327 Western Esotericism Group

Theme: *Politics and Western Esotericism*

George Lippard and Ignatius Donnelly: Two Novelists of Esoteric Socialism

Daniel McKanan, Harvard University

Novelists George Lippard (1822-1854) and Ignatius Donnelly (1831-1901) were important shapers of labor radicalism in nineteenth-century America. Lippard inspired millions to fight for justice by penning exposés of urban inequality such as *The Quaker City*, and he organized a secret society of workers, the Brotherhood of the Union, that paved the way for the influential Knights of Labor. Donnelly penned the founding manifesto of the Populist Party in 1892, galvanizing urban workers and rebellious farmers with a sweeping critique of the "vast conspiracy against mankind" that united the major parties to corporate capitalism. They were also religious esotericists who sought, respectively, to revive the ancient Rosicrucian Order and to popularize theories of Atlantis. Through a close reading of Lippard's *Paul Ardenheim* and Donnelly's *Caesar's Column*, this presentation will show that their esotericism made an integral contribution to the unfolding of a radical tradition in the United States.

Cooperation, Suffrage, and Revolution: Esotericism and Politics in the Irish Context

Colin Duggan, University College Cork

The period from the late nineteenth to the early twentieth century is an intensive one in the history of the Irish State, and has received due attention in this regard. However, it is also an intensive period of religious transformation and innovation across North America and Europe. There are numerous sites and modes of interaction between esotericism and politics in the Irish context with W. B. Yeats being the outstanding example. However, this paper will investigate a number of other examples such as the sisters Constance Markiewicz and Eva Gore Booth, the theosophist George Russell and the couple James and Margaret Cousins. This investigation will be conducted against a background of revolutionary politics, women's suffrage and colonialism in order to demonstrate the role played by esotericism in a milieu primarily concerned with modernisation and progress. This is in contrast to a post-WWII characterisation of esotericism as irrational and anti-modern.

Esotericism in German Far-Right Circles: Recent Developments Under the Sign of the Black Sun
Julian Strube, University of Heidelberg

The relationship between esotericism and fascist ideology is one of the most controversial issues in the study of esotericism. As a matter of fact, the period after World War II saw the emergence of a current which can be labeled as “Esoteric Nazism.” From the 1950s on, its protagonists adopted older ideas from the *völkisch* and ariosophical movements, combining them with contemporary ufology and “New Age” concepts, as well as notions of an “esoteric SS” and an alleged “esoteric National Socialism.” In the 1980s and 1990s, a new generation of far-right esotericists developed their ideas into a highly successful concept, symbolized by the massively distributed sign of the supposed “Black Sun.” In the last 10 years, this “Esoteric Nazism” has increased in influence and popularity. The paper aims to analyze those recent developments and provide illuminating insights into the neo-Nazi instrumentalization of esotericism and its relation to far-right ideology.

Fifth Empire: Catholic Millenarian Esotericism and Postcolonial Politics in Contemporary Portuguese Pop Culture

Francisco Silva, Universidade Nova de Lisboa

This paper aims to examine a phenomenon of Catholic Millenarianism specific to Portuguese society which is deeply linked to colonial and post-colonial politics and ways of thinking. This phenomenon known as “Fifth Empire” predicts a future Portuguese empire of the spirit which will make the world an essentially better place. This idea has seeped into popular culture, particularly pop-music but also in the appearance of Portuguese specific neo-pagan cults as well as in mystical approaches to Catholicism. The relation between these millenarian perspectives and post-colonial politics is also of interest, although being usually a right of centre perspective it is not based on racial prejudice but on cultural pride, it sees former African colonies and Brazil from a paternalist perspective seeing them as part of “larger Portugal” as they have been influenced by the spirit of “Portugueseness” irrespective of race or origin.

A Different Delphi: Contemporary Hellenic Paganism and Nationalist Politics in Modern Greece

Sasha Chaitow, University of Exeter

This paper provides an overview of the main foundations and factors leading to the establishment of Contemporary Hellenic Pagan movements with close ties to extreme right-wing politics, while delineating their philosophy, rhetoric, and the dynamic that they are currently forming within Greek social and political spheres. Emphasis will be given to the syncretic characteristics that combine elements of esotericism, conspiracy theory and extreme ideologies unique to Modern Greek movements, particularly where these diverge from more commonly occurring examples such as esoteric Hitlerism. As a case study their background as “heirs” of ancient Greek legacy together with a colourful modern political history is all the more significant in view of their unconventional and syncretic interpretation of ancient philosophy, in addition to their increasing influence in a country currently facing financial and political turmoil as well as geopolitical tensions.

A19-328 Comparative Philosophy and Religion Seminar

Theme: *Desire*

Awakening with Desire in Chan Buddhism and Daoism

Katrin Froese, University of Calgary

It is commonly supposed that Chan Buddhist and Daoist philosophy advocate a kind of desirelessness. I propose in this paper that neither the idea of *dunwu* or “sudden Enlightenment” in Chan, nor the idea of carefree wandering in Zhuangzi’s Daoism preclude desire, despite constant warnings against the dangers of longing and intention that are found in these works. I see desire as a yearning for something perceived to be “external” and both Chan and Daoist texts appear to oppose such external seeking. The carefree wandering that celebrates the multiplicity of perspectives also could not occur in the complete absence of desire, albeit a desire not predicated on loss, but rather on an appreciation of the rich wonder and diversity of the world.

The Work of Desire

Purushottama Bilimoria, Deakin and Melbourne

Why is desire considered in such negative/dark light, comparatively speaking, in Indian traditions (though not right across, e.g. in forms of Tantra)? I will tease out firstly the embodied representations of desire and then the psychology of desire. I argue, following Foucault and Stocker, that such affectivity cannot be devoid of passion and anger, for one's self identity, life-narrative and projects are constructed in accordance with both the trajectory and petrification of desires.

Material Desire: Cross-cultural Bodies, Ontology, Ethics

Jay Johnston, University of Sydney

Sūnyatā and its multitudinous interpretations have both troubled and been employed by many scholars to exemplify Post-Structural and Phenomenological concepts of de-centred subjectivity and open out comparative analysis with deconstructive methodologies and epistemologies. This paper examines recent interpretations extends this analysis to propose a form of radical intersubjectivity. Central to this discussion is the role of subtle materiality (a non-dualist form of spirit—matter) and its interrelation with ontological and ethical concepts of desire. With particular reference to Nāgārjuna's Mūla-Mādhyamaka-Kārikā, feminist interpretations of Vajrayana texts and practice, and the concepts of ontological desire proposed by Luce Irigaray and Gilles Deleuze this paper will highlight how specific conceptualizations of sūnyatā enable the proposition of an intersubjectivity founded upon an ethical, and 'material' concept of desire.

Desire: The Hunger of the Poor — A Conversation between Dai Zhen and Levinas

Fei Lan, The University of Toronto

This paper will look at the notion of desire in light of two philosophers: the eighteenth century Confucian thinker Dai Zhen (1724–1777) and the 20th century Jewish philosopher Emmanuel Levinas (1906–1995). For Dai Zhen desire in essence is “the way of producing and nurturing life.” Distinctively, Levinas proposes a notion of desire that is the idea of Infinity or the relationship with the Other. Despite the disparity of their conceptual formulations, however, we see the hunger of the poor in their presentations of desire. By comparing Dai Zhen and Levinas's ideas of the subject, I want to argue that “desire” that is most readily directed to human egoism and instinctive propensity in both Confucian and Western philosophical traditions can be at once the very driving force to open us to the other beyond ourselves and an actual moral creativity to produce ethical being out of material existence.

A19-329 Animals and Religion Consultation

Theme: *Animality, Hybridity, Divinity: Donna Haraway's Technoscientific Revisioning of the Religious Subject*

Donna Haraway's controversial and insightful engagements with a variety of fields are widely known. However, the field of religious studies has not yet fully engaged with her ideas. This joint session explores the import of Haraway's contributions for science, technology, animals, and religion. The session includes four papers and a response by Haraway herself. Jeanine Thweatt-Bates argues that Haraway uses Christian theological concepts in a continuous corpus that relates the cyborg with companion species. Sam Mickey's paper takes on posthumanities and science-speculative-fiction-feminist ideas, particularly the concepts of sacramental consciousness and the risky openness that facilitates respectful contact between humans and other species. Amy Brown uses Haraway's philosophy of “becoming with” other animals and the dissolution of boundaries to challenge individualism in environmental ethics. Finally, Marti Kheel questions Haraway's sanguine view of mutuality and respect, suggesting that she does not sufficiently confront the asymmetrical nature of most human/other-than-human encounters.

Cyborgs, Dogs, and Jesus: The Worldly and Religious Figures of Donna Haraway
J. Jeanine Thweatt-Bates, New Brunswick Theological Seminary

I will argue, first, that there is a readily evident continuity in Haraway's corpus, from her first introduction of the cyborg into her current work on companion species. Secondly, I will argue that the continuous theme of human kinship with the nonhuman constitutes the first of Haraway's substantive contributions to religious studies, specifically within the field of ecotheology, which various Christian theologians have begun to explore; a second and equally significant substantive contribution exists within the locus of theological anthropology, where Haraway's work and the work of disabled, queer and postcolonial theologians overlap in their articulations of human hybridity. Finally, I will argue that perhaps the most underappreciated of Haraway's contributions to religious studies is the way in she herself uses religious language, specifically Christian theological language and figures.

Farfetchings for Respecting Species: Postsecular Posthumanities and the SF Mode
Sam Mickey, California Institute of Integral Studies

Donna Haraway describes herself as a theorist in the SF mode (S stands variously for "science" and "speculative" and F for "fiction," "fact," "fabulation," and "feminism"). The SF mode is an integral component of Haraway's contributions to inquiries into animals and their entanglements in the sacred-secular boundary projects of technoscience and religion. Those contributions involve Haraway's concepts of companion species, god tricks, and sacramental consciousness, which affirm co-constitutive relations between terms of dichotomies such as human/animal, nature/culture, fact/value, and secular/sacred. Such concepts situate Haraway in the emerging postsecular posthumanities. However, "post-" discourses can oversimplify Haraway's concepts by closing or fixing the meanings of contested categories (e.g., secular, sacred, human, animal) and thus effacing the specificities and unruly complexities of interspecies relations. In contrast, the "farfetchings" and speculative realism of the SF mode prevent such closure, maintaining a creative and risky openness that facilitates respectful contact between humans and other species.

Donna Haraway's Philosophy as a Challenge to Individualism in Evolutionarily-derived Environmental Ethics
Amy Brown, University of Florida

Many scholars (Leopold, Callicott, Bron Taylor, Donald Worster, Holmes Rolston) have argued that evolution can inspire new religions or ethics that will help address the environmental crisis. However, there is no unified "evolutionary narrative" as many evolutionary scientists continue to disagree about certain aspects of evolution, including the role of the individual in adaptation, and which predominates: selfishness or altruism. In this paper, I will argue that evolutionary theories that challenge individualism are not only more convincing but also that in order to be effective in combating environmental destruction it is imperative that evolutionary narratives challenge utilitarian individualism and human exceptionalism. Thus, in is my contention that Donna Haraway's philosophy inspired by ideas of "becoming with" other animals and dissolution of boundaries is more helpful than Richard Dawkins' "selfish gene" inspired atheism in creating a religion or ethic based in evolutionary theory.

Donna Haraway's "Species Encounter": Reciprocity or Dominion?
Marti Kheel, University of California, Berkeley

In this paper, I argue that Donna Haraway demonstrates an overly sanguine view of the possibility for mutuality and respect in human "encounters" with other species. While she correctly observes that use of other species is an inherent aspect of all species relationships, she fails to provide a basis for evaluating which uses are or are not respectful." For Haraway, "respectful" uses include keeping other species in captivity, breeding them, raising them for food, using them for forced labor, as well as animal experimentation. While she repeatedly attempts to dispute the notion of human exceptionalism, her uncritical acceptance of the asymmetrical nature of most human/other-than-human encounters demonstrates a new incarnation of human exceptionalism.

A19-330 Ricoeur Consultation

Theme: *Paul Ricoeur after Memory, History, Forgetting (Paris: Seuil, 2000)*

Published in 2000 in France, Paul Ricoeur's *Memory, History, Forgetting* is a profound work on the subject and public discourse amidst conflicting voices of concern, saturated media, and the growing clash of cultures. This panel marks the first decade of critical reception of this important contribution to scholarship and will provide assessment of Ricoeur's enduring legacy found in key themes of memory, history and forgetting.

Ricoeur, Metz, and the Future of Dangerous Memory

Daniel Rober, Fordham University

"Memory occupies an important place in the works of both Paul Ricoeur and Johann Baptist Metz. Metz made a huge contribution to late twentieth-century political theology by articulating the concept of "dangerous memory," a memory of the eschatological future that critiques and transforms the present. Ricoeur, meanwhile, addressed memory at length in one of his last books, *Memory, History, Forgetting*. This paper argues that Ricoeur's work on memory can serve as an important dialogue partner and test for the continued vitality of Metz's account of memory. While Metz focuses on the future, Ricoeur's discussion of memory goes into depth about the past, and about the related issues of forgetting and forgiving. Rather than being at odds on this account, I argue that Ricoeur's discussion of memory can complement that of Metz and serve well for the necessary continuing formulation of a political theology."

A Mediating Discourse: Christian Preaching in Light of Ricoeur's Analyses of the Memorial and Historiographical Representation of the Past in Memory, History, Forgetting (Paris: Seuil, 2000)

Joel Schmidt, University of Notre Dame

In this presentation I analyze the implications of Paul Ricoeur's views of memory and history in *Memory, History, Forgetting* for an understanding of Christian preaching, and vice versa. First, when considered from the perspective of the distinctions between individual memory, collective memory, and critical history, preaching appears primarily to represent the past via an exercise of collective memory. Second, preaching as a form of collective memory is joined with a social form of the imagination via its ideological functioning, from which it derives the possibility of misrepresenting the past. Third, preaching is charged with the task of mediating between collective memory and history in the formation of an "historical memory." Finally, a question raised by the theological affirmation of "Christ's presence" in preaching is whether the heterology of the preached representation with respect to its re-presentation of the past as such opens the space for a properly *sacramental* re-presentation.

Memory, Justice, and Narrative: Addressing the Sexual Abuse Crisis in the Catholic Church Through a Ricoeurian Hermeneutic

John Crowley-Buck, Loyola University Chicago

When we reflect on the sexual abuse crisis in the Catholic Church, we find ourselves confronted by questions of memory (both individual and collective), justice (for individual 'selves' and 'others') and narrative (as the discursive space for addressing both memory and justice). This confrontation is especially pertinent to, and demanding for, those who identify as Catholic theologians and/or ethicists. This paper will analyze the categories of memory, justice and narrative – in the writings of Paul Ricoeur – in order to support the following argument: If, as Catholic theologians and ethicists, we are to more adequately address the current sexual abuse crisis in our Church, then we must more adequately address the dynamic relationship between memory and justice, through the lens of narrative, in order to create discursive spaces for hearing and receiving the individual testimony of victims of clerical sexual abuse. In this endeavor, Ricoeur's work will prove to be invaluable.

Reading Ricoeur as a Jew

Alana Vincent, University of Glasgow

What does the question of religious difference mean for hermeneutical engagement? Is it possible for a Jewish theologian to enter into a meaningful engagement with the thought of Paul Ricoeur, or will the attempt result in a philosophical syncretism that does damage to both Ricoeur and Judaism? This paper will address these questions with specific reference to Ricoeur's work on metaphor and narrative identity, two concepts which are at once sympathetic to and problematic for Jewish theology.

A19-331 Scriptural/Contextual Ethics Consultation

Theme: *Scripture versus Scripture: Moral Conflicts over Sacred Texts*

Adherents of scripturally-rooted faiths often claim that they derive their moral beliefs from their sacred texts. In some traditions this is the primary way in which moral claims are justified. Therefore, quite often, dramatic conflicts about moral issues within a religious community become framed as disputes about scriptural texts. In this session, participants will describe specific moments within one of the world's religious traditions in which conflict over issues related to violence was argued in terms of competing interpretations of scripture.

The Role of Interest and Circumstances in the Reading of a Text

Gavril Andreicut, Marquette University

This paper deals with the history of interpretation of Luke 14:16-23. This passage is especially interesting because Augustine used it to support the use of force against the Donatists. First, the paper shows how the passage was interpreted by the early Christian writers until Augustine. Second, since none of the writers before Augustine used the Parable of the Great Banquet to support compulsion, the paper shows Augustine's interpretation of the passage and the context in which he used it to support the use of force in conversion. Particularly, this paper shows that the Parable of the Great Banquet was interpreted by the early Christians writers depending on the circumstances in which they found themselves.

Amalek v. Amalek: Probing a Traumatic Memory in Order to Read Beyond Polarizing Interpretations

Stephanie Powell, Drew University

The attack of the Amalekites against the Israelites in Exodus 17:8-16 stands out as an exceptionally tumultuous incident within the Exodus narrative. In the text's reception history, the perceived cruelty of Amalek has inspired polarizing interpretations, at times arousing a totalizing hatred against an enemy, while at other times stimulating thoughtful reflection about humanity's shared propensity toward violence. The moral debate over how we should view Amalek takes on new dimensions when the text is understood as a distinctly traumatic "memory" in the life of ancient Israel. Drawing upon the theoretical insights of recent trauma theory, this paper explores the psychological factors that underlie the formation of this text in light of internal distress experienced between the remnant and returnee communities vying for land following the Babylonian exile. As Cathy Caruth has demonstrated, as humans attempt to put our own experience of trauma into language, it is often paradoxically the voice of another who speaks to us through the wound. The polemic against Amalek may be understood as projection of post-exilic trauma onto an externalized self. Reframing Exodus 17:6-16 in view of the intersubjective nature of trauma offers new ground upon which to assimilate Amalek's troubled legacy into our moral and canonical understanding.

Diversity in Evangelical Hermeneutics: A Case Study — Genesis 9:6
Steven Sherman, Regent University

"Evangelical approaches to moral issues in Scripture demonstrate both significant diversity and substantial homogeneity, depending on numerous qualifying factors found within evangelicalism (broadly understood). Ostensibly, this is the case concerning evangelical perspectives of capital punishment. This paper considers diverse evangelical interpretations and usage of Genesis 9:6 as regards the "death penalty." It draws on several hermeneutical "schools" within evangelicalism, focusing on a specific turning point in history wherein competing interpretations of the text were articulated disparately. To this end, the paper presents essential background/contextual information, then explicates the divergent theological and hermeneutical standpoints on the issue, along with key interpreters, while describing how each hermeneutical "school" utilized the text. The paper also discusses the question of whether and/or how the issue was settled. Finally, it considers ongoing implications, both within particular evangelical streams and for evangelicalism collectively. "

Depth Interpretation: Abraham Joshua Heschel and the Challenge of the Bible
Emily Filler, University of Virginia

This paper takes as its basis the sections in Abraham Joshua Heschel's *God in Search of Man* in which he struggles to understand those biblical passages which he finds "either too commonplace or too harsh to reflect the spirit of God." In this paper, I take up Heschel's challenge, analyzing both the challenges presented by such passages and Heschel's own attempts to address them. I argue that much of Heschel's difficulty in justifying these biblical texts stems from his focus on the Bible's content, and his assumption of how that content should function in the lives of Jewish readers. I conclude by arguing that the insights of Heschel's "depth theology" might be fruitfully put to use in the service of the Bible's many problematic passages: not by justifying or repairing their content, but by applying the "method" of depth theology to the practice of biblical interpretation.

A19-332 Theology of Martin Luther King Jr. Consultation
Theme: *Theologies of Nonviolent Resistance*

"The End is Preexistent in the Means": Theology, Virtue, and Martin Luther King Jr.'s Rationale for Nonviolent Resistance
Howard Pickett, University of Virginia

King's justification of nonviolent resistance offers a promising alternative to a long-standing debate about the use of violence to achieve justice – a debate pitting practically minded realists against idealistic moral absolutists. Combining the best insights of both positions, King holds a theologically and ethically (even aretaically) grounded belief that the moral and the practical are not only equally indispensable, but even inextricably intertwined. The pursuit of moral ends by immoral means is doomed to failure – both because those means run counter to the divinely created moral structure of the universe and because they morally corrupt the members of the just society pursued through those violent means. To paraphrase King, because of both the nature of our created world and the nature of human virtue, the moral quality of the end is preexistent in that of the means.

Casting Out Demons of Injustice: A Pneumatological Interpretation of Martin Luther King Jr.'s Nonviolent Passive Resistance
Aaron Howard, Vanderbilt University

Martin Luther King's writings, sermons, and speeches can rarely be described as explicitly pneumatological. However, an awareness of the Holy Spirit is implicit in the thought, language, and action of Dr. King, particularly in regard to non-violent passive resistance. In this paper, I argue that King's non-violent passive resistance is best interpreted pneumatologically as a weapon of spiritual warfare employed to enlist the Spirit's power against injustice and collective evil.

A19-333 Transformative Scholarship and Pedagogy Consultation

Theme: *Another Classroom is Possible: Examples from Transformative Educators*

How do we teach for change? This paper session will examine models of transformative pedagogies that integrate the study of religion and theology with community activism, civic education, personal growth and cross cultural awareness. What are the questions educators need to address in preparing students to be more engaged citizens and community members? What are the ethical issues involved in implementing transformative pedagogies in the context of cross-cultural theological education, immersion trips, and “study abroad” experiences that seek to move beyond “poverty tourism” and good intentions to true transformation with lasting results and accountability to local activist communities? What do we consider as sources and spaces for academic learning when we really want to integrate scholarship and activism? The session will include abundant time for discussion with people in attendance. Everyone is invited to share questions and insights about their experiences of transformative education.

Open Classrooms: Spaces for Critical Debate, Activism, and Civically-engaged Action

Forrest Clingerman, Ohio Northern University, Swasti Bhattacharyya, Buena Vista University, and Jamii Claiborne, Buena Vista University

Advocacy, activism, civic engagement, and global citizenship are all concepts of pedagogical concern for many within the academy. Coming from two different areas within Religious Studies and from Media Studies, the three authors explore ways to create a classroom that is committed to critical debate, but not value-neutral. Our goal is to investigate how to enable students to develop and utilize skills that allow them to move from the world of scholarship to actually acting, participating, in society. In this presentation we 1) share insights gained from our research, 2) engage in a discussion regarding questions such as: What role does the academy and various activist communities play in preparing students to be responsibly engaged, democratic citizens? How do our social and geographical locations influence how we are able to provide transformative learning experiences? Etc., and 3) look forward to learning from the experiences of those in attendance.

Transformed and Transforming: Research Findings from Educational Encounters Involving United States Students and Mexican Activists

Ann Lutterman-Aguilar, Augsburg College

Is it possible to create cross-cultural educational programs that are transformative not only for students from the United States but also for local community partners? This interactive presentation addresses ethical issues involved in implementing transformative pedagogies in the context of cross-cultural theological education, immersion trips, and “study abroad” experiences that seek to move beyond “poverty tourism” and good intentions to true transformation with lasting results and accountability to local activist communities. The presenter will discuss the findings of research conducted with U.S. undergraduates and Mexican community partners who participated in cross-cultural programs rooted in experiential, critical, and feminist pedagogies between 1979 and 2005. Findings include factors identified by both U.S. and Mexican participants as leading to long-term positive transformation, as well as factors that prevented positive transformation. The facilitator will focus particularly on ethical guidelines that emerged from the surveys, focus groups and in-depth interviews conducted with the Mexican participants.

Hip-Hop Scholar: The Activist Dimension of Hip-Hop Pedagogy with Special Reference to Michael Eric Dyson

Roy Whitaker, Claremont Graduate University

This paper examines and names a provocative academic space: Hip-Hop scholar. Using the boundary-crossing thought of Michael Eric Dyson as a starting point, it examines the ways in which activism and pedagogy are twin issues in this space. Dyson blurs the proverbial lines between protester or dissenter and the traditional role of the Western, objective academic, resulting in this creation of a new academic category. In *Know What I Mean?: Reflections on Hip Hop* (2007), Dyson claims, for example, that hip hop scholars need to model their theories and methods after the best features of hip hop. This paper utilizes Dyson’s engagement in “poverty scholarship” which highlights invisible persons of society; his critique of the social location of educational institutions that have disregarded Hip Hop Studies; and his partnering with members of the Hip Hop community to examine the ways in which he formulates this new category of the activist-academic.

A19-334 Yoga in Theory and Practice Consultation

Theme: *Reconstructing Yoga: Perspectives on Mark Singleton's Yoga Body: The Origins of Modern Posture Practice (Oxford University Press, 2010)*

This panel will consider the issues raised by Mark Singleton's new book, *Yoga Body, The Origins of Modern Posture Practice* (New York: Oxford University Press, 2010). Singleton investigates the rise to prominence of āsana (postural yoga) in modern, transnational yoga. A diverse group of panelists will speak to various aspects of Singleton's work, including pre-modern formulations of haṭhayoga and their relevance to modern yoga, trends in modern yoga that do not fit the mainstream model of āsana as physical culture, "counterculturalism" and "consumerism" as marks of both premodern and modern yoga traditions, and contemporary media debates around "who owns yoga." Emphasis will be placed upon a critical but constructive dialogue about the trends in contemporary scholarship on yoga that are represented in, and by, Singleton's work. Singleton has agreed to serve as a respondent for the session, and will both respond to and redirect the comments and critiques of the panelists.

A19-337 Special Topics Forum

Theme: *Religion Beyond the Boundaries — American Religious and Spiritual Innovation: Marketing, the Law, and Marriage*

The AAR is committed to fostering the public understanding of religion. Inspired by this goal, the Graduate Student Committee has organized two evenings of public talks in San Francisco. Student members will present their cutting-edge research in these innovative evening sessions designed to move our discussions of religion out of the traditional academic setting of the Annual Meeting and into the community. This year's talks center around two themes:

- American Religious and Spiritual Innovation: Marketing, the Law, and Marriage
- Intersections of Spirituality, Healing, and Medicine

Plan to join us for these stimulating talks and discussions! All will be held from 6-8 PM at the California Institute for Integral Studies, 1453 Mission Street in San Francisco (www.ciis.edu). Saturday: room 307. Monday: room 207.

"I am a Mormon" and "I am a Scientologist": Recent Marketing Efforts in Mormonism and Scientology
Donald Westbrook, Claremont Graduate University

In addition to being uniquely American religious movements, the Mormon Church and the Church of Scientology were founded by individuals who perceived themselves as offering a unique theological or spiritual corrective. Joseph Smith re-established the one true Christian church; and L. Ron Hubbard's techniques of Dianetics and Scientology put forward a spiritual view of the human person that challenged the materialism of modern psychology and psychiatry. This presentation offers a comparative analysis and critique of recent marketing efforts by both churches to introduce the public to ordinary Mormons and Scientologists as a means of introducing the Mormon Church and the Church of Scientology: the "I am a Mormon" and "I am a Scientologist" campaigns. Why are these churches marketing themselves in these ways? What do they reveal about the socio-religious dialectic and tension between new religious movements and mainstream American society? This presentation draws on video evidence, fieldwork, and interviews conducted with church leaders to elucidate the origin and aim of the campaigns from the perspective of Mormons and Scientologists themselves.

Circulating Religion, Owning Belief: Intellectual Property in the American Spiritual Marketplace
Andrew Ventimiglia, University of California, Davis

This paper will discuss intellectual property law as it determines the function of religious goods within contemporary, non-traditional spiritual communities. The coherence of these communities lies not in a centralized space like the church but instead in the circulation and use of literary works and shared religious media. Thus, intellectual property law provides an effective means to administer the ephemeral beliefs and practices mediated by these texts. I will explore a number of cases to demonstrate how IP is used to establish canonical works, stabilize religiously-approved meaning, and patrol the channels of distribution that link members of newly-articulated communities. This project uses accessible case studies to address the status of divine authorship, inspiration and

mediumship within religious practice in the U.S. and highlight the mismatch between theories of creativity, originality and ownership within spiritual communities and those embedded in the law.

Redefining Religion through the Lens of Interfaith Marriage
Erika Seamon, Georgetown University

Contemporary interfaith marriage is a lens to the continual movement and redefinition of the boundaries of religious traditions and the boundaries of the religious and secular spheres in the United States. Historically, theological, legal, and social barriers to intermarriage made the practice highly taboo. However, in twenty-first-century America intermarriage has been liberated from many of these barriers. Christians and Jews, as well as younger generations of Muslims, Hindus, and Buddhists are defying the boundaries prescribed by their families and religious traditions. They are not only intermarrying, but proactively redefining religion, spirituality, belief, practice, and community. Interviews with 43 individuals in interfaith marriages reveal that these non-traditional marriages are not simply forms of secularism or syncretism; they are much more complex. As these interfaith couples negotiate differences and build bridges between their families and communities, broad-based change in America's religious landscape is set in motion.

A19-408 Films

Theme: *UMEMULO: A Girl's Rite of Passage in the Context of AIDS in South Africa*
Jone Salomonsen, University of Oslo, Presiding

This ethnographic film documents how a township family in KwaZulu Natal and their extended kin and community adapt an old Zulu rite of passage to protect a 16 year old girl from the risk of being infected with HIV. Women cross customary norms and take ritual leadership by reference to the authority of Dr. Jesus and the calling from the ancestors, transmitted in dreams. Animal sacrifice and the mediated exchange of meat, blood, skin, grass, herbs, blessings, and honorary song and dance movements are integral to the rite which culminates in a big feast. The overall aim is to forge protection for the girl by invoking and memorizing a new-old bond between ancestors, humans, animals, plants and the land, and alternatively celebrating life and community. The DVD (31') was edited in December 2008 with video footage and still pictures from the actual ritual performance in February 2005.

A20-100 Special Topics Forum

Theme: *Religion and Constructions of the Mediterranean*

Located at the intersection of three continents — Africa, Europe, and Asia — and considered the historical home of three major religions — Christianity, Islam, and Judaism — the “Mediterranean” has long been characterized by immense differences and disputed meanings, religious and otherwise. In addition, it is a center of unsettled global politics where ancient and modern cultures play a fundamental role in defining social reality. This panel interrogates the complex forms, trajectories, processes, ideologies, and power dynamics in — among others — religious, historical, social, cultural, ecological, aesthetic, and literary constructions of the “Mediterranean” as an open, contested, and fluid category. Scholars are invited to examine how the “Mediterranean” has been and can be constructed and interpreted from and through particular identity factors like race, religion, gender, or sexuality. Using different methods and tropes of analysis, panelists will address how the “Mediterranean” is imagined and reimagined in the name of memory, identity, power, and religion in various contexts. They will inquire into what these imaginaries signify; how they have changed; and how — both negatively and positively, as well as both historically and currently — they continue to affect and contribute to the production of different religious and sociopolitical realities.

A20-101 Arts, Literature, and Religion Section

Theme: *The Arts of the Book: Reading Images, Looking at Words*

Books are read. They are also kissed, caressed, held high, and bowed down before. They are made for devotional as well as aesthetic purposes. Books create knowledge as well as inspire awe. This panel explores sacred books from various religious traditions, not only as they are read for semantic meanings, but as they are iconically, devotionally, and symbolically-engaged. Several issues will be highlighted: 1) The particularities of word-image relations: illustrations add to and provide their own interpretation of verbal text; 2) The decorative dimensions of bookmaking: the impact of scripting, typography, and bookbinding; 3) The ways the artistic aspects of books exceed their bindings: sacred texts become decorative symbols in other artistic material, from pottery to architecture and beyond; and 4) Presenters will explore the power dynamics of books: reading is a mediated practice occurring in the context of instruction about how to read and assumptions about the significance of books.

A20-102 Buddhism Section

Theme: *Greco-Roman Cultures and Buddhism*

This session presents new perspectives on Buddhist contexts for cross-cultural encounters and exchanges between South Asia, Central Asia, and the Mediterranean by focusing on contact zones in northwestern India, Pakistan, and Afghanistan. New discoveries of documents, inscriptions, archaeological sites, and other materials as well as recent scholarly advances necessitate a reconsideration of models and theories for understanding the historical interplay between Buddhist and Hellenized cultures. Presentations of current research and classroom applications will demonstrate interdisciplinary approaches to clarifying the possible extent and significance of transcultural pollination between the Mediterranean and Buddhist Asia through asymmetrical appropriation of indexical elements by intermediary agents. Participants will contextualize dynamic patterns of historical contact between South and Central Asian Buddhist cultures and Greco-Roman cultures of the Hellenistic East and Mediterranean in order to develop frameworks applicable to other multicultural environments.

Greek Buddhists in Gandhāra: Epigraphic Self-representation and Literary Appropriation

Stefan Baums, University of California, Berkeley

In the early second century BCE, the Bactrian Greeks expanded their political influence from Bactria to Gandhāra, where they encountered a complex religious landscape including Buddhist stūpas and monastic centers founded, according to tradition, by emperor Aśoka a century earlier. From the mid-second century BCE onwards, Gāndhārī relic and donative inscriptions provides primary evidence for the religious activity and aspirations of the Gandhāran Greek and Hellenized community (and other groups). The main literary treatment of the Greek contribution to Buddhism is the *Milindapañha*, a dialog between king Menander (around 150 BCE) and the monk Nāgasena on the central tenets of Buddhism. The present paper will contrast the self-representation of Greek Buddhists in Gandhāra, as well as the evidence of the numismatic and archeological record, with the appropriation of the Greeks in the Buddhist monastic literary production, drawing parallels to the representation of Aśoka and Kaniṣka in Buddhist and other sources.

Hellenistic Afterlives in Gandhāran Buddhist Material Culture

Jason Neelis, Wilfrid Laurier University

The Indo-Greek presence in the northwestern borderlands of South Asia has stimulated ongoing debates about possible Hellenistic impacts on the history of Buddhism in ancient Gandhāra. While the survival of Hellenistic stylistic features in Gandhāran Buddhist art, architecture and material culture may seem apparent, what their prolonged afterlife may actually reflect about the depth and quality of cross-cultural interactions raises many questions. The dynamic hybridity of Gandhāran Buddhist material culture was due to the appropriation of symbols and motifs from the Mediterranean to Egypt and the Iranian plateau, but which agents were responsible for the prolongation and transformation of these elements? Which qualitative factors of trans-cultural exchange account for extensive re-contextualization of Hellenistic imagery in Gandhāran Buddhist art? Might the Gandhāran aesthetic have played a mediating role in Buddhist transmission beyond South Asia?

Indo-Greek Bactrian Buddhist Documents: Remnants of Greek Culture in Afghan Buddhism
Mariko Namba Walter, Harvard University

In this paper, I would like to discuss Greco-Roman influences on Buddhism in North Afghanistan mainly from the evidence based on Bactrian Buddhist documents/inscriptions, in comparison with that in South Afghanistan, represented by Hadda, the oasis Buddhist complex destroyed by the Taliban lately. Bactrian Buddhist documents are only Buddhist texts written in Greek script in the ancient world. These Bactrian Buddhist documents and inscriptions, deciphered by Dr. Sims-Williams, show that the last Greek cultural elements, namely the Greek script, continued to exist over 500 years in North Afghanistan until the beginning of Islamic period. Greek influences are evident in the entire history of Afghan Buddhism but the nature of cultural manifestations/interactions is different, dependent on the region and time.

The Greek Buddhists of Asia: Interpretations of Sources and Speculations about "Stimulus Diffusion"
Georgios Halkias, Rhur University

In this paper I will argue that the 'Greeks' and 'Buddhists' of Central Asia and Northwest India are not tidy or discrete ethnic and cultural categories, but to a large extent overlap and intersect with each other with considerable variations and to differing degrees. The similarities they share are neither simply the result of external borrowings nor the outcome of completely independent internal processes at work within each culture. As we will see from an analysis of Aśoka's edicts and references in Pāli and Tibetan sources, there are historically plausible instances of knowledge-transfer and stimulus-diffusion between the Greeks of Hellenistic Asia and Indian Buddhists. Their historical connection through trade and politics reveals a gradual, reciprocal and unenforced process of asymmetrical proselytism that gave rise to original forms of representation and provided Buddhism with its cosmopolitan character and universal outlook.

Encountering the Buddha and Pythagoras: Teaching Comparative Religion with Ancient India and Greece
Thomas R. Martin, College of the Holy Cross

This paper will present the reflections of Professor Todd Lewis, Dept. of Religious Studies at Holy Cross and myself, Dept. of Classics, from our long-term preparation for and then teaching of an undergraduate seminar in the spring of 2011 comparing selected topics from the religious thought and practice of ancient India and Greece, emphasizing Buddhism and early Greek philosophy. The talk will cover the advantages and pitfalls of doing such comparisons, the challenge of providing theoretical, historical, and cultural background information to empower students' participation, and concrete issues such as the nature of the textual traditions of the respective cultures under study and of scholarly responses to them, the differing orientations of Indian and Greek sages to social and political interaction, and the tendencies of the respective cultures to attribute their "wisdom" on how best to live one's life to inspirations drawn from others/barbarians/foreigners, or to see it as independently embedded in their indigenous traditions.

A20-103 Christian Systematic Theology Section
Theme: *Jewish Jesus, Cosmic Christ*

Jewishness without Judaism?: A Critical Challenge to Karl Barth's Christology
Jennifer Rosner, Fuller Theological Seminary

With regard to the significance of Jesus's Jewishness, both the contributions and the shortcomings of Karl Barth's theology are instructive. While Barth safeguards the Jewishness of Jesus as an essential feature of his Christology, he fails to reckon with the practical implications of this claim. The importance of Jesus's Jewishness — and God's ongoing covenant with Israel — cannot be fully understood without articulating the relationship between Israel and Torah, between the Jewish people and Jewish practice. Within his doctrine of God, Barth inextricably links Gospel and Law, but he fails to adequately connect Law to Torah. For the Jewish people — including Jesus — obeying the command of God is indistinguishable from obeying Torah. This oversight produces a lacuna within Barth's theology, for he seems to want Jewishness without Judaism. While Barth leads us to the very threshold of this discussion, he fails to adequately expound the necessary implications of his theological framework.

Incorporating the Particularity of Jesus's Jewishness into Christology
Kayko Driedger Hesslein, Graduate Theological Union

Today, Christian theologians rightfully challenge twenty centuries' worth of images of Jesus as a reflection of the dominant, majority Christian (ie. male, and often white) by reimagining him within local contexts. Yet these relocations dehistoricize Jesus and risk dispensing with his Jewishness. So how can Christology hold onto a contextual Jesus, who is universal and divine in his relation to all human situations, while at the same time recognizing his particular uniqueness as a Jewish human? This presentation will critically examine two contemporary theological methodologies that hold promise for such a Christology, that of hybridity, as explored by Kwok Pui-lan, and that of divine multiplicity, as developed by Laurel C. Schneider. Exploring the insights of these two postcolonial insights will aid in a developing a Christology that incorporates Jesus' Jewishness without negating his global relationality.

The Cosmic Mirror: Divine Image in the Theological Anthropologies of Ibn al-'Arabi and Bonaventure
Brooks Barber, Catholic University of America and Daniel Wade McClain, Catholic University of America

This paper, following the work of David Burrell on the future of comparative theological dialogue between Muslim and Christian theology, traces the theological anthropologies of Ibn al-'Arabi and Bonaventure. Both theologies employ the analogy of the mirror to develop the nature of the human relationship to God as constitutive to human existence. At the same time, each arrives at the analogy of the mirror from different confessional origins, the Trinity for Bonaventure and the *Tawhid* for Ibn al-'Arabi. Conducting a comparative analysis of their anthropologies leads to what Burrell dubs mutual illumination, thereby furthering the dialogue between Islam and Christianity.

Incarnation, Embodiment, and Repetition: Toward a Christology of Multiplicity
Thomas A. James, Union Presbyterian Seminary

Laurel Schneider's account of the incarnation as "promiscuous," drawing on the work of Gilles Deleuze and others on the creative power of difference, closely links the divine to bodily life and offers a robust ontological interpretation of Jesus's openness and hospitality. Still, by neglecting the irreducibility of Jesus' personal identity as achieved in his particular life story, Schneider's account veers oddly toward the docetic. This paper attempts to construct an account of the incarnation in conversation with Schneider's effort which preserves some of its virtues while stressing the irreducibly personal rather than merely bodily nature of the Christ event. Toward this end, an alternative theological reading of Deleuze is combined with a retrieval of Antiochene strands of Christological reflection as represented in H. Richard Niebuhr's *Christ and Culture*.

A20-104 North American Religions Section

Theme: *The Past, Present, and Future of Body Studies*

Each paper in this panel wrestles with how corporeally oriented conceptualizations of the self have significantly impacted scholarship in the humanities. In fact, this view of the self-as-body has facilitated the birth of an entire field of inquiry. Re-centering materiality and the body as topical and theoretical loci for the study of American religion, body studies bring long-standing approaches to religion such as systems of belief into question. This panel seeks novel approaches and fresh criticisms to advance the current direction of recent work and the larger trajectory of body studies scholarship as the field continues to develop.

Body Studies: A Nature/Culture Problem
Miles Adam Park, Florida State University

Drawing from Bruno Latour's assessment of the "Modern Constitution," this paper argues that body studies has been situated around the dichotomous Nature/Culture divide, wherein the "body" is conceptually positioned between antithetical notions, between the given and the produced, between material force and collective persuasion, between the biologic and the social. While this aporia is widely recognized, however, common "solutions" have taken one of two paths: 1) "hybridization"—treating the body as a mixture of nature and culture—or, 2) "purification"—handling the body either as a thoroughly "natural" product or a "cultural" construct. The result is a triple impasse: 1) a paradox that results from hybridization, 2) the inadvertent construction of an opposing ontological zone—the social—that results from treatments of the body as natural, and, 3) the accidental construction of an opposing ontological zone—the natural—that is the outcome of conceiving the body to be cultural.

In the Air There's a Feeling of Christmas: On the Discursive Deafness of Body Studies
Adam Ware, Florida State University

Because of its emergence from and debt to gender studies, body studies has been plagued by a dichotomy. This focus on gendered bodies has led historians to ignore or devalue other fruitful areas, such as sensations and perceptions that comprise collective and individual experience. This paper explores the uses of applying sense discourses using Reginald Fessenden's early experiments in radio to illuminate new avenues of understanding embodied presence.

Spectator versus Participant: The Gaze of the Historian in the Field of Sports and Religion
Joshua Flear, Florida State University

This paper examines how the growing subfield of religion and the body—sports and religion—has been shaped by an over-emphasis on social constructionists' roles in keeping bodies at a distance to remain gazed upon. In so doing, scholarship on sports and religion has perpetuated a mind/body dualism, focusing on the role of the spectator to the exclusion of the participant. The move toward a particularized notion of corporeal bodies *in* cultures will necessitate that scholars of sports and religion shift their perspectives from the bleachers to the field.

On Embodiment and Lived Religion
Lauren Davis Gray, Florida State University

The lived religion emphasis on the study of bodies has been a great contribution to the field of American religious history. However, this presentation will argue that this lived religion focus on bodily experience is subtly dangerous because it harbors a latent liberal humanist impulse to domesticate the Other, to translate the Other into terms that we can understand and even feel comfortable with. The lived religion emphasis on meaning helps to accomplish this translation, because if a practice is meaningful to its practitioners then it becomes nearly impossible to critique it. Lived religion conceptualizes meaning as irreducible, thus putting a stop to further historical inquiry. While historians of American religion should thank lived religionists for making gender, bodies, and the subaltern essential to the field, their methodological agenda should not be appropriated wholesale.

A20-105 Philosophy of Religion Section

Theme: *Reading "Passions": Jacques Derrida and the Study of Religion*

For this session, each of the speakers will be offering a reading of Derrida's essay "Passions: An Oblique Offering," which relates this text to the field of philosophy of religion. Themes to be discussed include: 1) Derrida's relation to Kant; 2) Khora and the feminine; 3) The relation between the secret and testimony; and 4) The tie between literature and democracy.

A20-106 Religion and Politics Section

Theme: *Egypt and Liberation (Square) Theologies*

Beginning on January 25, 2011, thousands upon thousands of Egyptians took to the streets to express their deep-seated grievances against the ruling regime, and their non-violent display of courage riveted the world's attention for nearly three weeks. The centrally located Liberation Square in Cairo became a major locus and symbol of the popular movement promoting an alternative vision for Egyptian society and demonstrating the participants' regained sense of dignity, cooperation, civic pride, and interreligious harmony. Within eighteen days, the popular demonstrations succeeded in deposing President Mubarak, after thirty years in office, and initiated a transition process to chart a new political future. This discussion panel brings Muslim and Christian intellectuals in conversation with each other and the audience about how they and others understand these pivotal events through their respective religious traditions and the lens of social justice and explores the dynamics of religion, the state, and contemporary aspirations for political, economic, and social liberation.

A20-107 Study of Islam Section

Theme: *Islamic/Muslim Marriage in Discourse and Practice*

"Marriage is half of your religion" says an oft-cited Hadith, encouraging if not commanding Muslims to consider marriage as the cornerstone of family and community building. Religiously defined notions of normative sexuality, marriage and family are thus deeply embedded in the fabric of Islamic discourses in past and present. Such discourses are negotiated and refined in Islamic legal debate and expressed in a variety of marriage practices and rituals throughout Muslim history. This panel addresses discursive and practical negotiations of the concept of marriage and its boundaries, as well as the norms associated with such boundaries in several geographical contexts from Nigeria to the United States. It discusses theoretical, legal and activist considerations of marriage age, polygamy and domestic violence as marking the margins of Muslim marriage practice in continuous conversation with religious discourses.

Marriage to Minor Girls: Mapping Intercourse in the Sexual Imaginary of Islamic Law

Saadia Yacoob, Duke University

In this paper, I take up the practice of consummating marriages with minor brides; a custom legalized by Islamic law (fiqh). In particular, I am interested in drawing out the juridico-social imaginary of sexual intercourse that provides the cogency and intelligibility of the practice. I use this specific case as an avenue for constructing the hermeneutics of desire in the legal texts. The main purpose is to reveal the positive unconscious of knowledge that underlies and informs the practice, in Hanafi jurisprudence, of sexual intercourse with minor brides. I contend that marriage to minor girls enters the social imaginary in a sexual cosmology in which sex is conceived of as penetration. Pivotal to this conception of sex is the necessity of and emphasis on male arousal and desire. Thus, while female desire is not negated, it is not necessary or even fundamental to the act of sex itself.

Ijbār (Child Marriage), Polygamy, and Divorce in the Post-1999 Shar'ia Order in Northern Nigeria

Sarah Eltantawi, Harvard University

When Nigeria reintroduced *shari'a* penal codes starting in 1999 in twelve northern states, citizens from virtually all walks of life, including women and many feminists, welcomed what was widely-considered a "magic bullet" that would do away with the corruption and poverty that has plagued the region. This paper will consider the interpretive limitations and potential opportunities for northern Nigerian women's groups that presented themselves in the post-1999 *shari'a* order including concerning divorce and polygamy. In particular, I will compare proceedings from a conference critiquing from an Islamic perspective the practice of *ijbār*, whereby fathers may marry off their young daughters without their consent. I show that the strategy for arguing against *ijbār* in this public setting differs in significant ways from private arguments against the practice made by women whose views I collected during fieldwork. I will ask what this political/personal divergence might mean for the Islamic ethics of marriage.

Giving Them a Way Out: What American Muslim Women Can Do About Polygyny
Debra Majeed, Beloit College

Most American Muslim women who enter into or organize polygynous households are motivated by personal initiative, cultural responsibility, or their community's exegetical tradition. The limitations of this "triad of choice" leaves some women feeling as if they have no legitimate options to decline this form of Muslim marriage and retain their identity as "good" Muslim women. While the number of polygynous households represents an extremely small minority of the American Muslim population, attention fundamentalist Mormons and others have attracted has spurred more public displays of polygyny among Muslims. In the process, Muslim women have become more vocal about the practice and its place in our secular society. This paper will outline the history of polygyny as practiced in the U.S., particularly among African American Muslims, and consider the ways in which the jurisprudence of Islam and the U.S. may offer Muslim women the legitimate "way out" they seek.

Justice in the Family: The Challenge of Muslim Family Law in the United States
Shannon Dunn, Florida State University

In response to growing minority Muslim populations, some European states permit the existence of sharia courts to settle family-related disputes, such as domestic violence. This paper addresses the phenomenon of the Western sharia court or tribunal as an institution that challenges public/private, religious/secular, and Muslim/non-Muslim dichotomies. I examine ethical questions raised by Muslim family law in the United States, primarily by analyzing arguments from the Association of Muslim American Jurists. What norms guide a "sharia-based" (as opposed to secular) family law? From what cultural contexts and legal-textual sources are these norms drawn? I maintain that while sharia-based legal arguments regarding the family seek to produce a distinctive Islamic identity in the West, they undermine efforts to address problems like domestic violence within Muslim communities. Potentially productive, however, is that such arguments prompt reflection on the idea of the family as a political entity.

Beyond Bar-Dāsht: Examining the Support Networks for Raleigh-Durham's Muslim Intimate Partner Violence (IPV) Victims
Nadia Khan, Duke University

Muslim women in troubled marriages often turn to their local Mosque communities for sanctuary. Yet the degree to which mosques are able to provide refuge varies from one community to the other. While the murder of Aasiya Zubair elicited a national conversation about how American Muslim communities deal with domestic violence, I explore how it is combated at the local level. In this paper, I employ ethnography and network theory to examine the loose safety net available to victims of intimate partner violence in the Raleigh-Durham area. The nodes of this network include the Mosque's women and welfare committees, a South Asian domestic violence prevention organization, lawyers, private shelters, former victims, psychiatrists, and religious leaders. I argue that trust, a common language, and a shared agenda allow the various nodes in this network to cooperate in order to provide Muslim women with some temporary relief from abusive marriages.

A20-108 Teaching Religion Section

Theme: *Teaching Religious Studies Abroad in Theory and Practice*

There is a growing literature on the pedagogy of study abroad, its benefits to students and faculty, its purpose and nature. But very little of this literature addresses religious studies at all. Thus this panel is a first attempt at linking pedagogical research of study abroad and religious studies. The panel begins with a paper applying the distinct methodologies of Religious Studies to issues in Study Abroad. The second paper analyzes the similarities and differences between site visits and study abroad (using, as a case study, visits to Hindu temples in the Bay Area versus a course taught in India). The third paper considers immersive experiences common to religious studies abroad courses and the dissonant experiences they engender. The final paper discusses assignments for assessing the religious studies abroad experience.

Working Through the Problems of Study Abroad Using the Methodologies of Religious Studies
Elijah Siegler, College of Charleston

After briefly sketching out the history and institutional context of study abroad, I enumerate some practical reasons why Religious Studies educators may or may not want to teach study abroad, in light of many universities' push towards "globalization" and "internationalization." This push only accentuates some of the pedagogical and ethical challenges in teaching study abroad. I argue that some of the hallmarks of religious studies might address these challenges. Also, religious studies have been turning away from the abstract (texts, beliefs, theologies) and towards the concrete (bodies, places, rituals). Finally, we are moving away from teaching religions as unchanging, ancient verities and instead emphasizing the impact that colonialism, modernization and secularism have had on religions. These two relatively recent turns in religious studies can be productively introduced by teaching religion abroad, while also ensuring the study abroad experience is educationally successful.

Inverting the Object of Study: Recalibrating the Frame of Reference in Study Abroad Experiences
Norris Palmer, Saint Mary's College of California

A standard assignment in world religions courses is a site visit to a local religious institution. Increasingly, faculty-led study abroad trips are being offered as extended or more intensive ways to concretize otherwise abstract course material. At the heart of this paper is the contention that such study abroad experiences function not simply as longer, more intense versions of site visits but rather as experiences that invert the object of study such that the worldview of the student is examined as much as it is the particulars of the religion being studied. If site visits offer students the opportunity to visit the "strange" amidst the familiar, study abroad trips offer opportunity for students to become "strange" within a recalibrated familiar. This paper draws on many years of experience leading students in the study of Hindu temples in California's Bay Area as well as on month-long study abroad trips to India.

The Immersion Experience: Lessons from Studying Abroad in Religion
Kerry Mitchell, Global College, Long Island University

This paper discusses strategies I employed during three years of teaching within a study abroad program focusing on religion. This year-long program travels to four Asian countries and includes immersion experiences in monasteries, ashrams, and other religious institutions. I identify four principles and discuss accompanying exercises that guided my teaching: 1) Accept and observe anxiety. Inability to understand is a sign that direct and deep contact is taking place. 2) Educate about education. Help students to see the aims, assumptions, and context of the teaching strategies religious practitioners employ. 3) Make it practical. Devise exercises that students can do and do well and that do not demand synthetic, systematic comprehension even as a goal. 4) Stop making sense. Build pauses and breaks into the train of reflection on the meaning of experience. These spaces give room for the shifts in the ways of learning that study abroad demands.

From Experience to Text: Assignments in Comparative Religion and Study Abroad
Andrew B. Irvine, Maryville College

The study abroad program provides students with a radically different environment in which to learn and work. How can assignments address this radical difference? This article will discuss the benefits and drawbacks of different types of assignments and will concentrate on one assignment in particular, the final integrative essay. Reviewing the work of over fifty study abroad students over a multi-year period, the author will discuss the preparation, production, and effectiveness of this essay as a tool for helping students process their encounter with a foreign religion and culture in an enduring and significant way.

A20-109 Women and Religion Section

Theme: *The Future of Solidarity Work in the Academy across Program Units Divided by Race, Ethnicity, and Gender*

In 1974 the Women and Religion Section premiered, the only Section that studied religion from the perspective of a subjugated class of people. Through the 1990s, the Section, supported by the AAR/SBL Women's Caucus, saw remarkable success in attendance, numbers of program slots, co-sponsored sessions, and seeding of new program units. With the new successful program units, the women of the academy have become more segmented into identity or interest groups, no longer interacting as before. This panel includes key participants in the early leadership of the Women and Religion Section and two units it incubated: the Womanist Consultation and the Asian North American Religion Consultation. They will reflect, not only on the details and implications of their mutual histories, but also on the future of the respective units in light of the ambiguity of past successes and the challenges.

A20-110 Afro-American Religious History Group

Theme: *New Research in African American Islam*

"This Nationalistic Topic": Internal Debates about the Nationality and Citizenship in the Moorish Science Temple of America, 1925–1935

Spencer Dew,

In 1925, African American members of the Chicago Moorish Science Temple, in what they claimed was native "Asiatic" dress, stood on prominent street corners asserting their identity as "citizens of the USA," issuing, thereby, a political challenge within the segregated society. Yet the category of "nationalism" so central to this religious movement was always contested. Drawing on original archival research, I will parse out the debate within the Moorish Science Temple, in its first decade in Chicago, over whether Moorish "nationality" could exist simultaneously with American citizenship. This division not only continues to define the various Moorish splinter groups in existence today; it has led to popular and academic confusion. As I will show, there is no monolithic "Moorish" stance on the question of nationality; yet, as I will also show, this early twentieth-century case study holds profound ramifications for the study of similar religious groups in our contemporary scene.

The Best Knower: Mythmaking, Fard Muhammad, and the Lost-Found Nation of Islam

Andrew Polk, Florida State University

In the present essay, I explore the enigmatic character of Fard Muhammad and the manner in which the mystery surrounding his life allowed a space for open and innovative interpretation for both scholars of the Nation of Islam (NOI) and Fard's successor, Elijah Muhammad. I argue that the inscrutable nature of Fard's life allowed Elijah Muhammad to center the myths of the NOI on Fard's own body. Elijah's reimagined myths then became concepts whose notions of divine origins, salvation, and purity were incarnated in the black body itself. These embodied myths, made possible by Fard's deification, set up an alternative paradigm of morality, meaning, and even hygiene for the Nation of Islam. This conceptualization of the Nation's mythos thus connects mythmaking and ethics to the material culture and lived practices of the NOI in their struggle to imagine and construct their own identity.

Noble Drew Ali's "Clean and Pure Nation": The Moorish Manufacturing Corporation and Identity

Emily S. Clark, Florida State University

This paper explores the products of the Moorish Manufacturing Corporation, begun in 1927 by Moorish Science Temple founder Noble Drew Ali, along with other healing practices of the religious tradition. In a time of racism and Jim Crow regulated segregation, Ali proclaimed a new racial and religious genealogy for the African American population. Reimagining their history, Ali provided rules and regulations to keep one's body religiously pure and racially clean. Ali's healing teas and tonics offered the tools for religious and racial purity, and their healing function elucidates how Ali interwove his Moorish race with Islam. The Moorish Science Temple offers a religious movement whose ideas of racial identity and religious identity intersect and overlap, and their healing traditions provide a point of investigation based in everyday life.

A20-111 Bonhoeffer: Theology and Social Analysis Group

Theme: *Popular Perceptions and Close Readings: How the Bonhoeffer Works, English Edition, Prompts New Conversations*

The increasingly important and nearly completed *Dietrich Bonhoeffer Works English Edition* (Fortress Press) frames the conversation of this session. Papers will either assess (using the resources of the volumes) the popular and Evangelical reception of Bonhoeffer, particularly as it is being influenced by Eric Metaxas's best-selling biography of Bonhoeffer — *Bonhoeffer: Pastor, Martyr, Prophet, Spy* (Thomas Nelson, 2010) — or will offer new interpretations of familiar Bonhoeffer texts by carefully utilizing the resources found within the *Dietrich Bonhoeffer Works English Edition* volumes.

Metaxas on "Religionless Christianity": A Test Case of Bonhoeffer's Reception
Robert David Nelson, Samford University

This paper addresses the question of the extent to which popular perceptions in North America of Dietrich Bonhoeffer's theology have been and are being influenced by Eric Metaxas's biography *Bonhoeffer: Pastor, Martyr, Prophet, Spy*. The paper examines this question through an extensive reflection upon the hermeneutical problem of the "reception" of Bonhoeffer's thought by contemporary interpreters. Focusing on Metaxas's rejection of "liberal" receptions of Bonhoeffer's idea of "religionless Christianity," the paper demonstrates that Metaxas himself reads the theology of the Tegel period from the perspective of an anachronistic and untenable interpretation of Bonhoeffer's life and work. The paper argues that a careful scrutiny of Bonhoeffer's writings from the Tegel period, aided by the recently published critical edition of these texts in the eighth volume of the *Dietrich Bonhoeffer Works*, reveals a conception of the relation between Christianity and "religion" that does not neatly correspond to Metaxas's conservative evangelical worldview.

The Metaxas Phenomenon: A New Chapter in Bonhoeffer's Evangelical Reception
Stephen R. Haynes, Rhodes College

Although American evangelicals have been drawn to Bonhoeffer since the 1970s, the German theologian's evangelical reception has been a subject of scholarly interest for only the last decade. In 2010 the evangelical Bonhoeffer exploded into public view with the appearance of Eric Metaxas's *Bonhoeffer: Pastor, Martyr, Prophet, Spy*, a new biography by an evangelical writer determined to permanently reposition Bonhoeffer in the American religious imagination. Challenging Bonhoeffer's identity as the natural ally of mainline and liberal Christians, Metaxas cast him as a Christian hero "as orthodox as Saint Paul or Isaiah, from his teen years all the way to his last day on earth." This paper seeks to assess the influence of the Metaxas phenomenon on Bonhoeffer's reception among American evangelicals, as well as the evolving assessment of the evangelical Bonhoeffer by Bonhoeffer scholars.

Dietrich Bonhoeffer and Apocatastasis: A Challenge to Evangelical Reception
Joseph McGarry, University of Aberdeen

Universal human salvation was never far from the perimeter of Dietrich Bonhoeffer's theology. He directly refers to it as a consequence of his Christology, his emphasis on faith and justification as *actus directus*, and his presentation of humanity renewed in Christ through the resurrection. His adherence to these prior theological commitments leads him to speak of an "inner necessity" of apocatastasis. This paper details Bonhoeffer's theological structure through his early work, drawing attention to the intricacies involved between his Christology and anthropology which point toward universal human salvation. Additionally, it will demonstrate theological continuity through his university years. It will show his conceptual outworking within "Discipleship" and its continued significance through his later theology. Though universal salvation was never more than a sigh and a hope for Bonhoeffer, he never formally moved away from the theological structure which saw it as an inner necessity.

The Place of the Sermon on the Mount in Dietrich Bonhoeffer's "Religionless Christianity"
Brant Himes, Fuller Theological Seminary

This investigation traces Dietrich Bonhoeffer's use and understanding of the Sermon on the Mount throughout his entire career, from a seminar paper delivered in 1925, to his development of a peace ethic in New York in 1930, and eventually to the strikingly implicit Sermon imagery in his proposal on religionless Christianity written in 1944. Certainly Bonhoeffer's concept and application of the Sermon changes and develops throughout his life and career. However, once he accepts the principle of simple obedience to the call of Jesus Christ in the Sermon, Bonhoeffer remains committed to taking seriously the command to concrete action. As now becomes clear, the Sermon on the Mount is - and remains - an important hermeneutic for Bonhoeffer's exposition and application of religionless Christianity.

Three Rival Visions of Bonhoeffer's Ethics: Interpreting Bonhoeffer in Light of DBWE
Matthew Puffer, University of Virginia

Scholarly discourse on Bonhoeffer's *Ethics* focuses considerable attention on three particular notions: *Stellvertretung*, vicarious representative action; the related claim, "everyone who acts responsibly becomes guilty"; and, therefore, the willingness to actively embrace of guilt, *Bereitschaft zur Schuldübernahme*. These paradigmatic themes that some contend are Bonhoeffer's greatest contribution to theological ethics are developed most fully in the chapter "History and Good [2]". This paper draws from scholarship done in preparing DBWE's *Ethics*, Bonhoeffer's biography, and texts he discusses after writing "History and Good [2]"—Scripture, *Church Dogmatics II/2*, and *Being and Time*—arguing that Bonhoeffer's later ethic departs from his earlier and more famous formulations in important ways. I show that Bonhoeffer's later essays evidence new approaches to lying, guilt, and confession.

A20-112 Buddhist Critical–Constructive Reflection Group
Theme: *Buddha, Buddhism, and Conflict*

Buddhism and Postwar Reconciliation in Sri Lanka: The Use and Misuse of Symbolism
Elizabeth Harris, Liverpool Hope University

In 2009, war between the Liberation Tigers of Tamil Eelam (LTTE) and the Government of Sri Lanka ended, following a military campaign, represented by the Government as the 'liberation' of the north and east. Victory has been consolidated through the erection of victory monuments, the commissioning of large infrastructure projects and a military presence in the north and east. Buddhist symbols have been used in this, particularly the Buddha image, which has travelled with the military into the 'liberated' areas. This paper will bring the use of Buddhist symbols in post-war Sri Lanka into dialogue with Theravada texts such as v. 201 of the Dhammapada and conflict transformation theory. For the Buddha image, normatively a symbol of compassion and wisdom, risks becoming a symbol of occupation if displayed without awareness of its effect on the local non-Buddhist population. What Buddhism could offer conflict transformation theory is therefore undermined.

Complicity and Conscientization
Hu Hsiao-Lan, University of Detroit Mercy

Whom did the Buddha teach? Buddhists would answer, "All sentient beings." It is however undeniable that the prominent *bhikkhus* at the time of the Buddha were largely of upper-class backgrounds. Does this confirm Max Weber's assertion that Buddhism was a religion of the élite and for the élite, that the Buddha's teachings reflected his own élite background and thus were more appealing to the élite, even though he claimed to have taught for "the welfare and happiness of many" and even though he manifestly showed his willingness to instruct the *Dhamma* to all those who were willing to learn? This paper argues that there was another reason for the Buddha to spend so much time conversing with the élite, a reason other than he shared the same background: the élite are more complicit in the co-arising of social *dukkha*, and so "conscientizing" the élite can potentially alleviate more *dukkha* faster.

Buddhist Justifications of Violence in Sri Lanka
Mahinda Deegalle, Bath Spa University

The paper aims to explore both historical and contemporary uses of violence in Theravada Buddhism in Sri Lanka. Drawing primary materials from the Pāli and Sinhala languages, the paper will examine warfare and justifications of violence as an ethical problem. Section I will analyze the Mahāvamsa's justification of violence and its influence on some activists today. Section II will concentrate on the JHU, the monastic political party, which sent eight monks to the parliament in 2004, and its position on violence and war. The JHU held a non-compromising standpoint by demanding a heavy-handed approach to terrorist activities.

The Sapta-Shīla as a Summary of Buddha's Sociopolitical Views
Koenraad Elst,

The Sapta-Shīla or "seven precepts" are known to us through an advice given by the aging Buddha to the Magadhan politician Vassakara about the secret of a strong society. They are: 1) Regular assembly meetings attended by all; 2) Decision-making by consensus; 3) Holding fast to ancient laws and traditions; 4) Respect and care for the elderly; 5) Protection of women and girls; 6) Maintaining sacred sites and upholding ancient rituals and sacrifices; and 7) Veneration and hospitality to wandering ascetics. These rules form a much-neglected synopsis of the Buddha's sociopolitical views. They can serve as justifying a form of direct participatory democracy on the one hand, and on the other a Confucius-like conservatism that seeks to fortify civil society by embedding in it a heartfelt care for its vulnerable but precious members and a shared respect for ancestral tradition.

A20-113 Chinese Religions Group

Theme: *Cosmology in Action: Cosmology-building and Application in Early China*

This panel explores the multiple facets of Chinese cosmology in its formative period (circa third century BCE to second century CE). Approaching the topic from an interdisciplinary perspective, papers in this panel will examine the following: 1) The awkward position of "earth" in Chinese trinity; 2) A reciprocal hierarchy defined by Dong Zhongshu's cosmic schemes; 3) The operation of wuxing and yin-yang theories in the daily politics of the Western Han; and 4) The purposeful recosmologization of divinatory techniques by the Han and early medieval scholars. As a whole, these papers will demonstrate the dynamics between cosmic discourse and realities in early China. On the one hand, when building cosmologies, philosophers were deeply influenced by the dominant tendencies in Chinese thinking and by their understanding of contemporary social structure and power relations. On the other hand, whereas scholars tried to provide a moral cosmology to prescribe social reality, when applied in real world, their well-intended thoughts' original purposes were often betrayed and these ideas became convenient weapons for power struggles.

The Awkward Position of "Earth" in the Chinese Trinity of "Heaven, Earth, and Man"
Tao Jin, Illinois Wesleyan University

In the Chinese trinity of "heaven, earth, and man," "earth" occupies a curious and in some sense awkward position. While an apparently independent member of the trinity, it sometimes merges with "heaven" and the two form a dyad with "man", or sometimes merges with "man" and the two form a dyad with "heaven" – it, however, never or rarely appears as a member of the trinity in its own right, and thus the trinity seems to be merely a misnomer for duality! This paper examines various classical formulations of the three and argues that this awkward position of "earth" is resulted from a compromise between two equally resilient tendencies in the Chinese thinking: on the one hand, the dualistic yin-yang (i.e., the active and the passive forces of the universe) makes the "earth" redundant, but, on the other hand, an increasingly more natural reading of "heaven" (i.e., reading "heaven" as a sky god and, eventually, as "sky") makes it impossible for the trinity to completely dispense with an "earth", i.e., a counterpart of "heaven/sky" – hence the awkward position of "earth"!

Cosmology in Service of Hierarchy: The Natural Basis for Secular and Familial Authority in the Chunqiu Fanlu Keith Knapp, The Citadel

Dong Zhongshu is well known for forever transforming Confucianism through using yin and yang cosmology to justify its ethical ideas. At the same time, he asserted that yang was superior to yin. In this paper, I explore how his Chunqiu fanlu was used cosmology to justify social hierarchy. The authors of the Chunqiu fanlu employ three cosmological schemes to explain social hierarchy. The most commonly used is the triad of Heaven, Earth, and Man. The second is the aforementioned yin and yang cosmology. The third is the Five Phases. All of these schemes demonstrate that social hierarchy and the subservience of inferiors is entirely natural. Nevertheless, they naturalize a hierarchy of social roles, not one of gender or social class. Moreover, the Chunqiu fanlu recognized that within a highly stratified society everyone fulfills a variety of roles that simultaneously makes them both superior and inferior.

Confucians as Politicians: Correlative Cosmology and Factional Struggles in the Western Han Dynasty Liang Cai,

This paper reconstructs the application of cosmology in daily administrations of the Western Han. Corroborating Loewe's recent study, I argue that it was not until the last half of Western Han did wuxing and yin-yang theories become a frequently-visited discourse in the political realm (87BCE - 23CE). The successful penetration of this theory in court was to a large extent due to succession crises and factional strife. During transition between Emperor Wu and Emperor Zhao, Confucians related changes in cosmos to politics so as to justify Huo Guang's dictatorship and Emperor Xuan's legitimacy. Wang Aihe shows that the Han scholars created a moral cosmology that aimed to prescribe the conduct of emperor and constrain his political power. This study supplements this image and illustrates an ironical historical scene: the operation of the moral cosmology in real politics often betrayed its original purpose but became a convenient weapon for power struggles.

Cosmological Continuity and Change in Han and Medieval Chinese Pyroplastronomy Stephan N. Kory, Indiana University - Bloomington

Modern scholars often let slip at implicit cosmology in general definitions of divination by advancing a division between human and divine and a potential to bridge this gap. If divination presupposes these notions, what happens when specific practices are incorporated into cosmologies that explicitly deny the divide, the potential to bridge it, or both? Starting with a mid-first-millennium BCE Chinese cosmogony singling out plastromantic signs and achilleomantic calculations in a generative process beginning with the birth of things, my paper briefly contextualizes this proposition before focusing on the roughly first-millennium CE debates and reconfigurations this passage sparked on the role of the divine in these well-established techniques. Arguing that both were reconfigured or re-cosmologized in different ways through early Chinese history, I explore how this was accomplished and what it reveals about the close but contingent nature of the relationship between divination and cosmology.

A20-114 Comparative Religious Ethics Group

Theme: *The Self and the Other in Comparative Religious Ethics*

This session brings together four papers that address the theme of the self and the other from different sources, perspectives, and religious traditions: 1) Al-Ghazali and Aquinas on religious diversity; 2) Tibetan Buddhist Patrul Rinpoche on ascetic practice; 3) Jewish feminist considerations of maternal obligation; and 4) Christian and Muslims views on conscience.

Suppressing the Truth: Al-Ghazālī, Thomas Aquinas, and Religious Diversity
David Decosimo, Princeton University

Muslims and Christians have sometimes characterized the unbeliever - and one another - as “suppressing the truth.” The infidels, it is said, know that our religion is the true one, yet knowing this they perversely persist in error, concealing the truth from themselves. Examining and comparing al-Ghazālī and Aquinas on their understanding of “truth-suppression,” I demonstrate how each reworked an inherited conception to make it more generous and introduced more charitable paradigms for understanding unbelief. These figures, I contend, offer Christians, Muslims, and religious ethicists conceptual tools for understanding and addressing normative issues posed by religious diversity. The conclusion broadens the discussion by articulating some critical questions the comparison raises concerning the utility and coherence of Aaron Stalnaker’s notion of “bridge concepts.”

On Conscience: Islamic Insights for a Western Controversy
Paul Heck, Georgetown University, and Diane Yeager, Georgetown University

Conscience is a variable and problematic construct in Christian literature of the West as well as in philosophical and psychological literature responsive to it. Some see it as illusory and misleading, others as potentially anti-moral, and still others as an artifact of Western political forms. Our goal is to bring sharper focus to the discussion by examining another tradition, namely, Islam, and its discourse on "conscience" (*damīr* in Arabic) and its conceptual equivalents. There, the tendency has been to identify it with a deep sense of personal integrity inseparable from the fact of mature moral agency. By undertaking this comparative study in religious ethics, we hope to be able to consider more effectively whether the reductive notion of conscience prevalent in the social science literature (that conscience is simply the uncritically internalized “content” of prevailing social conventions) represents a misunderstanding of the phenomenon.

The Solitary Solution: Asceticism as Religious Rhetoric
Joshua Schapiro, Harvard University

How might attention to the rhetorical dimension of ethical instructions improve our understanding of religious ethics? This paper explores how a famed nineteenth-century Tibetan Buddhist teacher named Patrul Rinpoche employs emotionally charged rhetoric in calling for his audience to engage in solitary, ascetic practice. The paper argues that Patrul’s sophisticated rhetoric effectively establishes emotional intimacy between Patrul and his audience and generates confidence in the potency of the spiritual exercises that he prescribes. The paper further suggests that the modes of persuasion present in instructions such as these are compelling subject material for research in comparative religious ethics, particularly given the recent interest within the field in the form, genre, and pedagogical logic of religio-ethical works. Attention to rhetoric brings into focus some of the motivating forces at play in religious programs of ethical training.

Maternal Caregiving in Theological and Ethical Perspective
Mara Benjamin, St. Olaf College

In recent decades, feminist theologians and ethicists have argued that maternal obligation and childrearing offers a lens through which claims about ethical obligation can and should be refracted. This paper evaluates how these investigations – largely undertaken within a Christian context – may be used to advance normative Jewish thought. I argue that Jewish feminists have given short shrift to the significant role obligation has traditionally played in Jewish conceptions of human life. I propose how a Jewish feminist examination of commandedness and obligation could benefit from theological and ethical considerations of maternal care and obligation.

A20-115 Comparative Studies in Hinduisms and Judaisms Group

Theme: *Games, Toys, and Ritual in Religion: Playing Seriously*

This session addresses the roles of games in the practice of Hinduisms and Judaisms towards theorizing the shared and distinctive properties of ritual and game. One paper combines literature, philosophy, and ritual theory to suggest that spinning a dreidel might serve as an illustration of ritual processes generally. Another paper analyzes an archaeological excavation report from the historic site of Taxila to argue that dice uncovered there are better understood as ritual objects used in oracular gambling rather than “playthings” used in games. A third paper uses examples from both Judaism and Hinduism to theorize that the apparent boundary between the seriousness of religion and the fun of games is fluid and porous. Another paper views games across religious traditions, emphasizing their nature as material, vernacular, practice, chance, and divination, towards understanding that the interweaving of religion and games points to the complexity and nondualism of lived religion.

Ritual Spinning and the Well-Turned Phrase: Aristotle’s Eutrapelia and Yehuda Amichai’s Unspun Dreidel

Heather C. Ohaneson, Columbia University

In the poem “Hanukkah,” the Israeli writer Yehuda Amichai engages in ironic wordplay, relying on the consonance of the Hebrew terms for “dreidel,” “wandering,” and “reason” to convey his unwillingness to play games in observation of the holiday. In offering a reading of this poem, I bring to bear Victor Turner’s theory of ritual as well as Aristotle’s notion of eutrapelia (the virtue of “well turning” or “wit”). I also present a provisional theory of spinning, which might illustrate the aim of religious festivals generally. It is my suggestion that the spinning top’s playful movement points to the nature of ritual practice as the temporary suspension of rules, controlled execution of a loss of control, and attempt to maintain balance within and even through imbalance. Such an idea might profitably be extended to other analyses of playful religious turning, including whirling dervishes, twirling prayer flags, and circumambulating rituals.

Discerning Ritual from Games in the Material Record: Dicing and Oracular Gambling in Early Historic India

Daniel Michon, Claremont McKenna College

In this paper, I demonstrate how the use of classification as the structural principle of archaeological excavation reports obscures the potential that archaeology holds for understanding religion, particularly when it comes to discerning between objects used for gaming and objects used for ritual. As a case study, I explore the impact of Sir John Marshall’s 1951 excavation report of the early historic site of Taxila (now located in Pakistani Punjab) on the study of early historic India (c. 200 BCE – 400 CE). I examine a very specific example of an artifact class which has been both under- and mis-interpreted: dice. I argue that the dice uncovered at Taxila are better understood as ritual objects used in oracular gambling rather than, as Marshall suggests, “playthings” to be used in mere games.

Are We Toying with God When We Put the Sacred into Play?: Dissolving the Boundaries Between Religion and Fun

Rebecca Sachs Norris, Merrimack College

"Contemporary religious games and dolls challenge the seriousness of religion and the Western dichotomy between sacred and ordinary worlds. As play materials and as instruments of transmission they also call into question the authenticity presumed to be a necessary basis for traditions. Religion addresses our deepest questions and identity; it references what is understood to be “most real.” In contrast, religious toys invoke fun to instill ethics and beliefs; for many, the adaptation of popular cultural forms appears to be a breakdown of tradition. How can fun or play be reconciled with the serious concerns of religion? Religious toys and games challenge religious authenticity not only through their use of fun, but also because they are seen as new and unusual religious media. But games have deep historical religious connections and under close examination the apparent boundary between religion and fun turns out to be fluid and porous."

Let the Die Be Cast: Divining Whom the Gods Favor
Nikki Bado, Iowa State University

From the earliest carved die found in the Akkadian Empire in 9th century BCE to the much more recent and presumably tongue-in-cheek prophetic God-Jesus Robot of Japan, human beings have used games and toys in imaginative ways to divine the will of the gods. Ritual divination—determining whom the gods favor—provides one of the strongest historical connections between all sorts of games—dice, cards, sports, games of chance in general—and religion. The power of today’s modern and popular Tarot cards, runes, and dice to divine the future and interpret the querent’s place in the world is one shared by a host of games—as well as a host of religions—throughout history. The interweaving of religion and games points to the complexity and non-dualism of lived religion, challenging our tendency to divide the world between things sacred and profane, or sacred and secular.

A20-116 Contemporary Pagan Studies Group

Theme: *Elemental Theology and Feminist Earth Practices*

Starhawk is the well-known feminist Witch, Earth activist, and writer who initiated the Reclaiming Witchcraft Tradition in San Francisco in 1979. Her books on Pagan ecospirituality, such as *The Spiral Dance: A Rebirth of the Ancient Religion* (HarperOne, 20th anniv. ed., 1999) and the novel *The Fifth Sacred Thing* (Bantam, 1993), are still bestsellers. Over the last four decades her thinking and practices have spun off the emergent Goddess spirituality movement, but have also provoked and influenced feminist theologians. One of them is Rosemary R. Ruether, herself a major contributor to feminist theologizing in all Western traditions — be it Christian, Jewish, or Pagan. Over the last ten years, Ruether and Starhawk have developed similar interests in feminist earth practices, honored the four elements and permacultural social principles, and have quoted each other’s work respectfully. In this session all are invited to reflect on the notion of “elemental theology” and/or “feminist Earth practices” as a possible crossroad for feminist theology of different faiths to meet.

A20-117 Hinduism Group

Theme: *Changing Conceptions and Configurations of Hindu Communities*

Within a broadly defined Hindu context, what forms do “communities” take now? What is the history of these new links? How do the older configurations of caste or family play into this? The variation of the changing concepts and the styles of community among Hindu-oriented groups may provide a rich source for a wider understanding of the formation and preservation of religious-centered communities beginning within the widening horizons of the colonial Pax Britannia and now within an extraordinary global sphere. Paper in this panel explore these issues in varying contexts: 1) A nineteenth century debate on the nature of the Shaiva community in Tamilnadu; 2) A Brahmin community in a sacred center confronted with a changing economy; 3) Temple priests forming new devotional communities in Bangalore with an increasingly diverse base of devotees; and 4) The cosmopolis of Singapore where guru-based “communities” form outside ethnic or even religiously-based identities.

Debating Community: A Controversy in South Indian Shaivism in the Nineteenth Century
Richard S. Weiss, Victoria University

Many commentators trace the beginnings of modern Hinduism to nineteenth-century colonial India. Religious leaders addressed diverse audiences in formulating new ways of being Hindu, rethinking the scope and shape of Hindu communities, even imagining a single, united Hindu community analogous to the other “world religions.” This paper will examine the contentious nature of this process of reimagining Hindu communities. I will focus on two influential Tamil Shaiva leaders, Arumuga Navalar and Ramalinga Adigal, whose debate over Ramalinga’s writings encapsulates two conflicting ways of thinking about Shaiva community. Scholarly treatments of Hindu debates about religious community in colonial times have tended towards a traditional/modern dichotomy, pitting reformists influenced by European sensibilities against orthodox, traditional leaders. I will question this schema, suggesting that we should rather look at the ways in which these formulations of community were connected to local institutions and networks of power.

The Modernization of Traditional Brahmin Communities
Joel Dubois, California State University, Sacramento

Tourist buses careen through the streets of the South Indian town of Sringeri, with its ancient temples, famous study center (matha) and resident Shankaracharya; cassettes of Hindu devotional music blare from the speakers of its roadside shops. Yet just across the river from these signs of modernity, Brahmin males associated with Sringeri's Vedic school continue to memorize Veda. Observers still generally assume that such seemingly conservative communities have successfully resisted change; but is this really the case? This paper points out changing aspects of such communities that have so far been ignored. Based on extended observation of teachers and students at the Sringeri and visits to other similar schools, I point out that far-reaching changes in the use of technology, available careers and relations with non-Brahmins have radically altered the way traditional Brahmins study and relate to each other in their communities

Globalization and Emotion: Hindu Priests, Ritual Innovation, and Building New Moral Communities within Temples in Bangalore City
Tulasi Srinivas, emerson college

This exploratory anthropological paper examines the changing nature of moral community constructed and deployed in neighborhood temples in Bangalore city against the background of sweeping socio-economic changes in India. Within these neighborhood temples new and emergent ways of "being Hindu" are replacing inclusive grouping than those of caste and kin that dominated traditional sectarian temples. I argue that in the competitive and multi-sectarian field of urban religion in India, Hindu Brahmin priests guise change to create 'dynamic' ritual language that enables the incorporation of the changing base of potential devotees to create a new version of a moral community that speaks to a altering world. Restructured and revitalized rituals build upon performative concepts of evoking emotion, rather than on texts unknown or forgotten by contemporary devotees, enable a reinterpretation and contextualization of the language of traditional Hindu ritual and the recreation of a new devotional temple community.

Alone Together: The Reemerging Person and Reconfigurations of "Community" in Guru-centered Movements in Singapore
Joanne Punzo Waghorne, Syracuse University

Three cases of guru-centered societies — Isha Yoga, the Shivarudra Balayogi Mission, and the Art of Living — will highlight a series of complex issues in the fluctuating configurations of a Hindu-based "community" within the cosmopolis of Singapore. The focus on meditation in each group fosters an individual-centered practice, the common injunction of service to the world speaks of community in global terms, but the practices on the ground and not so subtle government habit of working within stable categories sustains ethnic and religious identity and birth-defined communities. Nonetheless embedded in these religious societies are signs of an emerging outlook that could be termed post-Hindu, post-Religion, post-ethnic, perhaps Post-Durkheimian in the midst of this an ethnically conscious yet globalized city. This may signal an emerging religiosity that transcends "multiculturalism", and "pluralism" and reembraces — albeit in a very new way — community formations but in the perplexing the context of a reemerging individual.

A20-118 Native Traditions in the Americas Group
Theme: *Landscapes of Identity: Native Traditions of the Pacific*

This session focuses upon selected Native notions of identity in the geographical region of the "Pacific," broadly conceived. All of the papers feature the interface of indigenous symbolic conceptualizations with notions of "place" to provide commentary on both historical and contemporary cultural examples.

"Salmon is Our Sacrament": The Revival of First Salmon Ceremonies in the Pacific Northwest
Suzanne J. Crawford O'Brien, Pacific Lutheran University

In 1975, after decades of political resistance, Washington State tribes regained legal access to traditional fishing sites and the right to half of the harvestable salmon runs. Soon after, families began once again publically celebrating an ancient tradition: the First Salmon Ceremony. This paper examines the significance of these ceremonies and their central symbol, salmon. The paper makes use of contemporary ethnographic observations as well as historical and linguistic analysis to explore how salmon — and the rituals employed to honor them both historically and today — exemplify what it means to be Coast Salish. Through analysis of ritual practice and verbal performance, I argue that salmon serve as a lynchpin symbol, exemplifying core values and sensibilities that lie at the heart of Coast Salish identity.

More than Language: The Similarity of Hawai'ian and Maori Indigenous Religions
Regina Pfeiffer, Chaminade University of Honolulu

"In Hawaii, the indigenous people were guided and governed by the *kapu* system that regulated one's actions regarding social status, gender and other areas. Similarly, the Maori also had a term to denote sacredness, forbidden actions and impurity, *tapu*. In both, *kapu* and *tapu* governed various aspects of human life. Among some of these areas are rituals, the eating of particular foods, the relationship between chiefly leaders and commoner, and the relaxation of each. Besides the concept of *kapu* and *tapu*, the two traditions share a similar mythology of gods and goddesses. One such example is the stories of Maui. Both indigenous peoples portray Maui as one who discovers the secrets of fire, who wrestles with the Sun and who is instrumental in bringing forth the islands. This paper will compare and contrast these two indigenous religions and how each had and still shapes the lives of their peoples."

Sacred Female Authority Among the Inkas: Hurin Moiety
Mary Louise Stone, California Institute of Integral Studies

The statecraft skill of Native America's greatest empire, the Inkas, rested solidly upon balance with sacred female authority: the origin authority of the Andean Mother and women's ritual crafts with textiles and with maize. I show the often overlooked *hurin* female moiety on contemporary Taquile Island in Puno, Peru, in agricultural ritual and sacred geography; in Inka Cuzco female domains of agriculture and weaving; and in the Inka empire's respect for the Mother's sacred site of Lake Titicaca. I apply data from my twelve years living with Quechua and Aymara communities around Lake Titicaca in Peru and Bolivia to the Inka research of archaeologists and ethnohistorians. Complementing several North American First Nations, this paper adds to understanding the centrality of Mother nurture and sacred female authority in the "mother line" heritage of the Americas.

Indigenismo and the "Reindianization" of Cusco, Peru
Matthew Casey, University of California Riverside

Today, more than any other time since the conquest, Cusco, Peru is alive with indigenous religiosity and culture. However, native Andeans have served only as muses for the re-imagined version of indigeneity on display in the city. The mestizo intellectual movement of *indigenismo* and its cultural legacy have been the major catalysts behind the 're-Indianization' of Cusco and the popularization of 'pan-Andean' beliefs and practices. Upon moving into the city, rural indigenous migrants are faced with a preconceived binary regarding their ethnicity: they are either '*indios*' or descendants of the Inca. The ever growing tourist industry has made the latter much more lucrative than the former leading many urban indigenous peoples to adopt the 'imagined Inca' identity.

A20-119 Psychology, Culture, and Religion Group

Theme: *Mourning the American Dream: Psychological and Religious Dimensions of the Sociocultural Malaise*

Neoliberal Subjectivity's Eschewal of Dependency: What Might Religion and Psychology Have to Offer?

Jessica Van Denend, Union Theological Seminary

Concomitant with the policies that have lead up to and are currently being enacted in the present-day economic recession is the production of what can be called a "neoliberal subjectivity": a psychological and spiritual configuration that defines the American dream in terms of self-reliance and autonomy, and repudiates the vulnerable and needy parts of the self. Although both psychology and religion have been complicit in the creation and continuation of such a configuration, I argue here that they both also contain resources for criticism and constructive alternatives. In particular, I look at the work of Jessica Benjamin in psychoanalysis and Ann Ulanov in religion as example of ways in which religion and psychology can counterbalance neoliberal subjectivity's denial and denigration of dependency.

Symbolic Loss in American Adolescents: Mourning in Teenage Cinema

Joseph Kramp, Drew University

"I argue that the changing economic structures in the contemporary world have caused a shift in religious values among American youth. This shift in cultural and religious values and practices is understood to represent a symbolic loss, or a loss of socially shared historic ideals and symbols. I argue that the symbolic loss amongst American youth can most clearly be seen in the contemporary horror film genre in America. I assess the popularity of this genre, its value structure and the psychosocial consequences of the symbolic losses experienced by American youth as witnessed in this film genre. I suggest ways in which adolescents and adults can work to re-create cultural and religious meanings that both foster courage and serenity in the face of the profound despair that accompanies the rage and paranoia in the contemporary horror film genre."

Is Trauma Ever Good?: A Theological and Critical Analysis of Post-traumatic Growth

Flora A. Keshgegian, Church Divinity School of the Pacific

Within the field of trauma studies, most theorists and therapists describe the devastation of traumatic injury and the slow, difficult and uncertain paths to recovery and finding a way to go on. Thus, the injury of trauma produces irrevocable and irrecoverable losses. More recently, a phenomenon labeled post-traumatic growth has emerged on the scene of trauma studies. For these psychologists, working through traumatic injuries can produce growth and even contribute to human flourishing. This approach to trauma has attracted the attention of more evangelical and conservative Christian counselors and theologians. This paper will critically investigate this attraction by suggesting that the concept of post-traumatic growth is more compatible with maintaining a triumphalist, rather than tragic, worldview and so it allows these Christian thinkers to preserve views of divine purpose, power, and fulfillment as ultimate.

Do You Dream in Color?: Mourning a Monochromatic American Dream

Lee Hayward Butler, Chicago Theological Seminary

An historical review of America in crisis frequently exposes appeals to the American Dream. The Dream is invoked during the toughest times to inspire resistance and encourage citizens to endure economic hardships. It is almost sermonic the way politicians seek to inspire hope and change by describing the Dream as an experience to pass on to our children and our children's children. Having been on the brink of depression by experiencing the worst national recession we have seen since the Great Depression, people are finding it more and more difficult to be inspired by references to the American Dream. As a result, Americans, in mass, are mourning the loss of the American Dream and hopes of prosperity. Because mourning is about restoring the self after a loss, I raise a caution against movements that could take America backwards as we seek to regain a sense of national wholeness.

A20-120 Religion and Disability Studies Group

Theme: *Engaging Theological Anthropology and Deborah Creamer's Disability and Christian Theology: Embodied Limits and Constructive Possibilities (Oxford University Press, 2009)*

This session is devoted to discussion of Deborah Creamer's *Disability and Christian Theology* (Oxford 2009), including themes related to embodied limits, theological anthropology, and disability theology. Presenters will set Creamer's work in conversation with Judith Butler, Martha Nussbaum, and John Rawls.

Subjectivity and Embodied Limits

Michael Mawson, University of Notre Dame

What are the tensions between our subjectivity and our status as embodied and limited beings? To what extent are we able to actively recognize and represent our own limits as such? In this paper, I explore these questions in relation to Deborah Creamer's recent *Disability and Christian Theology* (2010). Specifically, I supplement and expand on Creamer's "model of limits" by arguing for a stronger attentiveness to the radically disruptive potential of our embodied limits. I also suggest that this indicates two points at which Creamer may overextend herself: her claim that we are able to determine for ourselves what our individual limits are, and her claim that we are able to draw on our limits to creatively construct an image of God as similarly limited.

Capabilities, Limits, and the Manifestation of Humanity

David Scott, Iliff School of Theology/University of Denver

Deborah Creamer and Martha Nussbaum each present a vision of what it means to be human that takes the experiences of persons with disabilities into account. I will argue that Creamer's theoretical framework is better suited for such a task on the grounds that, although Nussbaum's "capabilities approach" provides for the increased inclusion of persons with disabilities in political processes, it stops short of affirming the basic humanity of those with profound cognitive disabilities. Drawing on the work of Hans Reinders, I identify Nussbaum's approach as an example of the predominant view of what it means to be human—what I call the "flourishing model." This view problematically identifies being human with the capacity for purposive agency. Alternatively, Creamer's limits model provides a foundation for articulating an ontology where humanity manifests itself in and through the limitations of the supposedly "disabled" and "able-bodied" alike, not in spite of those limitations.

Abilities, Limits, and Justice: Tensions and Synergies Between Feminist "Dependency-based" Approaches to Justice and Christian Theologies of Disability

Sandra Sullivan-Dunbar, Loyola University Chicago

Feminist theorists note that post-industrial Western ideals of autonomy have caused us to obscure and sequester dependency. Autonomy has been normalized; dependency is conceived as an aberration, and care for dependents is privatized, assigned to marginalized persons (women, persons of color, immigrants) and poorly supported with social and economic resources. While many feminist theorists desire greater acknowledgment and support of dependency, disability theorists highlight the capacity for independence, given appropriate social supports (which, for many, includes caregiving support). In some senses, these two emphases map onto the medical and social models of disability, respectively. They also parallel different approaches to the inclusion of dependents, caregivers and persons with disabilities into Rawls's theory of justice. I draw on Creamer's "limits model" of disability to mediate these feminist and disability-based concerns, and to critique Rawls's sharp division between fully cooperating persons as subjects of justice and non-cooperating persons as objects of benevolence.

A20-121 Religion in Latin America and the Caribbean Group

Theme: *Saints, Stones, and Bones: Material Religion in Latin America*

What is the place of objects, images, and materiality in Latin American religious cultural practice. This session presents theoretical and methodological approaches to the study of materiality and objects in religious life and practice in Latin American communities. From Cuban spirits and Virgins, to shrines and temples, to sculpted images of the crucifix, this panel explores the diversity of material engagements.

A Materiality for Sorcery in Central Cuban Bembé

Todd Ochoa, Department of Religious Studies, UNC Chapel Hill

This paper describes a scene from fieldwork on a rural, African-inspired feast in central Cuba. Through the description of a single work of sorcery in a moment of tension, I explore classic and recent ethnographic reflections on sorcery. From this basis I suggest “materiality” and “realism” as important amendments to “materialist ethnography,” so as to find terms adequate to African-inspired healing-harming craft in Cuba today. I will approach sorcery as a practice of making and dissolving material bonds, which is to say as a concretely material practice.

“Casas a la Santísima Virgen”: The Multiplying and Refracting Seventeenth Century Holy Houses of Loreto Conchó (Baja California) and Loreto Moxos (Bolivia)

Karin Velez, Macalester College

Unlike the Virgins of Guadalupe and Copacabana in the Americas, Italy’s Virgin of Loreto was not rooted to one eternally sacred landscape. Her associated relic, the Holy House, was replicated all over the world in the 1600s, often to precise scale. In this paper, I consider this mania of Holy House replication with regard to Latin America. I compare a few different Holy House copies that Jesuits strewed across the Atlantic world. The variety and extent of Loreto’s Holy Houses overseas demonstrate that there was more room for diversity and movement within early modern Catholicism than is usually acknowledged. Catholic religiosity did often escape the grip of landscape and standardization in the early modern period.

The Quinceañera and the Traje Tipico: Religion, Ritual, and the Mercado

Michelle Gonzalez Maldonado, University of Miami

This paper explores the intersection of religion, consumerism and fashion through a study of the commercialization of both the rite of passage for women known as the quinceañera and the commercialization of Indigenous traditional dress in Guatemala. My emphasis on the manner in which dress and the body reveal a contested site of sacramentality in light of globalized material culture. Ultimately, as our contemporary culture consumes (aka devours) these traditional cultural practices, what were once material indicators of religious and cultural identity become empty objects in the globalized economy.

The Effigy's Emotion: Cuban Interpretations of the Virgin of Charity

Jalane Schmidt, University of Virginia

Weeping icons are a recurrent phenomenon in religious devotion, and devotees often attribute emotions to religious effigies. Cubans often interpret changes in the physical condition of the original 17th century effigy of their nation’s patron saint, Our Lady of Charity as a barometer of Virgin’s approval or disapproval of political events. Twentieth-century restorations of the effigy, which included changes to the pigmentation of the Virgin’s complexion and hair texture, are said to track Cubans’ evolving evaluations of a normative “Cuban” phenotype, while damage to the image has been interpreted as the heavenly mother’s disappointment and sadness with political events or disapproval of the same. Processions of the Virgin’s seventeenth-century effigy in public spaces outside her shrine (which occurred on only four occasions in the twentieth century) have been credited with producing rain, a meteorological incident which is alternately said to be the Virgin’s reward to her devotees for their fervent prayers, or the saint’s cleansing blessing of the nation following revolutionary strife. For adherents, religious icons are changing affective signs which are said to mirror or rebuke devotees’ dispositions

Cradling and Presentation: Affection and Tenderness for the Object in Meso-American Religion
Jennifer Scheper Hughes, University of California, Riverside

Cradling is one of the primary ritual engagements with religious images of all kinds in Mexico, in which small-sized plaster and sculpted images of Catholic and other folk saints are cradled in the nook of an arm, much as one would cradle a real infant. This paper builds on my previous research on devotional engagement with images of Christ Crucified, to explore the history and meanings of this ritual posture. Evidence exists for pre-columbian roots of this contemporary practice, as there exists both Mayan and Aztec iconographic depictions of deities shown as infants and toddlers being held, cuddled, and tickled. The cradling of Christ is a common motif in the iconography of both western and eastern Christianity. I conclude with an exploration of the attendant affective postures that accompany (and are evoked) by this ritual practice: in particular tenderness and affection for the object-deities.

A20-122 Religion, Film, and Visual Culture Group

Theme: *Film and Mimetic Theory: Probing Contemporary Film with Rene Girard's Insights*

This session invites consideration of the theological and philosophical perspectives of French thinker Rene Girard when applying these insights to film, especially visual violence. Presenters apply mimetic theory to select films and interrogate such issues as the visual body as site of mimetic violence; the role of the filmic and narrative double; the social role of symbolic violence; and the role of deception in violent substitution.

The Sacrificial Ram and the Swan Queen: The Surrogate Victim Mechanism and Mimetic Rivalry in The Wrestler and Black Swan

Brian Collins, North Carolina State University

Using René Girard's concepts of the surrogate victim mechanism and mimetic rivalry, this paper explores the ways in which male and female bodies become the sites of conflict and sacrificial violence in Darren Aronofsky's two companion films *The Wrestler* (2008) and *Black Swan* (2010). Taking the films together, as the director intended, I argue that they each present one aspect of mimetic theory. *The Wrestler's* aptly named protagonist Randy "The Ram" Robinson embodies the power to restore and renew broken social bonds that archaic thought systems suppose the sacrificial victim to have. And the heroine of *Black Swan*, through her rivalrous-erotic relationship with her doppelganger and understudy, exemplifies the violent trajectory of mimetic desire. Ultimately both films expose sacrifice as an empty structure bereft of its efficacy if not its power.

Hitchcock and the Scapegoat: A Girardian Reading of The Wrong Man

David Humbert, Thorneloe University

In this paper I will establish that scapegoating, as a theme and moral problem, is present in different forms in the body of Hitchcock's work, but especially in *The Wrong Man*. René Girard's scapegoating theory, which is founded on a theory of mimetic desire, best accounts for themes that recur in Hitchcock's films: mistaken identity, the double, and the innocent man accused. The paper will examine how these themes are crystallized in an underestimated work of Hitchcock's maturity: *The Wrong Man* (1956). The film concerns a man whose life is turned upside down when his physical double commits a crime and he is arrested for it. The fate of Manny Balestrero, falsely accused of a series of robberies, reveals the operation of a specific kind of scapegoating mechanism that has its roots in mimetic desire.

No Country for Old Men, *Rene Girard, and Georges Bataille: Can Violence Make Sense?*
Una Stroda, Lutheran School of Theology at Chicago

"2007 film "No Country for Old Men" by Joel Coen and Ethan Coen exposes our globalized world as entering a new stage where injustice is merciless, evil no longer has ethnically or geographically identifiable face, and violence is pointless. From Rene Girard's perspective, violence can be explained as a regulatory social mechanism. But can violence make deeper, sacred sense beyond simply being a channel for negative human emotions? George Bataille's theory of religion focuses on making sense of violence: ecstatic experience of death eliminates the non-essential mortal self, helps to step out of ordinary experience, to reestablish the lost intimacy with the sacred, to erase boundaries built by individuals of each society, and to create community. Is there a level on which Bataille's theory can articulate meaning of violence in the world as it is envisioned to come in the film of the brothers Coen?"

"How Can Satan Cast Out Satan?": *Violence and the Birth of the Sacred in Christopher Nolan's The Dark Knight*
Nicholas Bott, PGSP-Stanford PsyD Consortium

This essay argues that Christopher Nolan's, *The Dark Knight*, offers a sustained and successful representation of the hallmarks of Girard's mimetic theory - mimesis, rivalry, scandal, and crisis - and finds its climax and subsequent dénouement in the outworking of the mimetic mechanism of the surrogate victim - the scapegoat. This essay next critically examines the Christological conclusions viewers of *The Dark Knight* reach. Batman is often held up as the hero, a Christ figure, whose self-sacrifice is an imitation of Christ's willingness to suffer violence rather than inflict it. On the contrary, this essay argues that the movie's plot and characterization reveal Batman's willful complicity with the surrogate victim mechanism and identifies him as a figure of the anti-Christ. Finally, the essay argues that viewers' conflicting evaluations of Batman's character testify to Girard's claim of the power of the sacred to conceal the truth even after it has been revealed.

A20-123 Schleiermacher Group

Theme: *Author Meets Critics: Andrew Dole*

Panelists will discuss Andrew Dole's *Schleiermacher on Religion and the Natural Order* (Oxford University Press, 2010).

A20-124 Theology and Continental Philosophy Group

Theme: *The Secular and the Speculative: Exploring Themes from Anthony Paul Smith's and Daniel Whistler's After the Postsecular and the Postmodern: New Essays in Continental Philosophy of Religion* (Cambridge Scholars Publishing, 2010)

This panel will explore two fields of inquiry, the secular and the speculative, important to the recent volume *After the Postsecular and the Postmodern: New Essays in Continental Philosophy of Religion*. It highlights a new generation of Anglophone philosophers of religion who are moving away from the phenomenological theological turn, which has been hegemonic in Anglophone continental philosophy of religion, and towards a more speculative philosophy of religion that aims to rethink a form of the secular that is generic rather than imperialistic. At the centre of this panel therefore lies the question, what is continental philosophy of religion now and what can it become?

A20-125 Religion in the American West Seminar

Theme: *Land, Identity, and Transnational Wests*

This year's meeting of the Religion in the American West Seminar will focus on the ways in which religion, identity, land, and transnationalism have shaped each other in the West and beyond. In addition to discussing the critical issues that each paper raises, the seminar discussion will also focus on ways that the four papers taken together highlight the distinct contributions the American West makes to understanding American religion and the ways in which religion helps us understand the American West. Seminar attendees are asked to read the four papers in advance; they will be posted on the Seminar's website (<http://www.yale.edu/relwest/>) a month before the session convenes.

City Jew, Country Jew: Immigration, Masculinity, and American Zionism
Sarah Imhoff, Indiana University

"Rabbi Henry Cohen carefully preserved a pamphlet entitled "Comparisons of the Wild Tribes near Galveston a Century Ago to Ancient Semitic Customs" alongside family announcements. What did the rabbi and major figure in the Galveston Movement find so compelling about a comparison of "Indians" and Israelites? The Galveston Movement (1907-1914) advocated Jewish settlement away from crowded northeastern cities, where some were concerned the living conditions stoked antisemitism. The movement also encouraged Jews to connect with the rural landscape in the form of the American west. Although its figureheads denounced political Zionism, its rationale and rhetoric bore many resemblances to the physical culture and ideology of the broader Zionist movement. A Jewish-"Indian" identification could be appealing because it offered everything non-Zionists could admire about Zionism without stumbling into its political pitfalls: It depicted masculine workers of the land and nature, at once communal and independent, and yet also quintessentially tied to America."

Civilizing the American Frontier: Utah, Kansas, Nicaragua, and American Millenarianism 1856-1858
Konden Smith, Arizona State University

The 1850s represents a pivotal decade in the establishment of what it means to be "American." Nowhere was this clearer than the mythical space of the "frontier." Although historians were quick to chart American exploits along the lines of "progress," it is clear that these concepts were defined within a particular religious ethos and were deeply contested by those living in this imagined frontier. By looking at the several national contestations in Kansas, Utah, and Nicaragua 1856-1868, this article argues the need to look at these several contests of power as one and the same. American responses to all three thus reveal key motives within American expansionism that is often lost in the historical narrative. As will be argued, economic and political expansion, together with notions of establishing Christ's kingdom in America, established particular ethnic and religious boundaries that proved important qualifiers in this national engagement of the frontier.

"Playing Indian": Defining American Religion through Ute Land Religion, 1910-1940
Brandi Denison, University of North Carolina, Chapel Hill

Using anthropological accounts and popular cultural material describing Ute religious practices, this paper will argue that this modern understanding of Native American land religion is based on an early twentieth century collaboration between Native Americans and their Euro-American allies. From this shared cultural space, Euro-American allies of Native Americans cultivated a definition of religion that excluded politics and economics and simultaneously cultivated a national identity based in religious pluralism. While this collaborative effort empowered Native Americans to enter into mainstream public spaces, the act of defining Native American religion against politics and economics re-enacted colonialism. This project aims to locate this modern day understanding of Ute Land Religion within a broader context of acts of defining religion in the American West.

Faith, Place, and Power: Catholicism and the Making of the United States Pacific
Katherine Moran, University of Wisconsin-Stevens Point

"Faith, Place, and Power: Catholicism and the Making of the U.S. Pacific" explores Progressive-Era discourse about Catholicism and U.S. identity in Southern California and the Philippines, illuminating the link between the development of a modern American religious pluralism and the westward and overseas projection of U.S. political power. I argue that Protestant Anglo-American boosters in Southern California and U.S. imperial personnel in the Philippines responded to the Catholic histories and people they encountered in these regions by casting anti-Catholicism as the parochial bigotry of a young nation, and adopting a new approach they believed more appropriate to a mature, global United States. I demonstrate that their qualified embrace of Catholicism—which entailed the celebration of Catholic missionaries as co-founding fathers and the contention that a hierarchical and authoritarian version of Catholicism could ensure social order—was deeply implicated in the establishment and justification of U.S. political authority in contested spaces.

A20-126 Childhood Studies and Religion Consultation

Theme: *Religion and Spirituality in the Moral Lives of Children*

This session examines the relation between religion and children's moral agency and formation. Children are often thought of as either morally innocent or morally incompetent when compared to adults. How are such assumptions complicated and contested when they are examined in light of children's actual moral lives and experiences? The papers here examine this question from the perspectives of science, culture, sexuality, and ethics and in light of a diversity of religious traditions. They examine both how children's lives are shaped by spiritual conceptions of moral nature and how children's own voices contribute toward and contest such conceptions. The goal is to challenge traditionally adult-centered thinking about both religion and morality.

Children's Nature Study, Empathy, and Wonder: 1900–Present

Lisa Sideris, Indiana University

Proponents of late nineteenth to early twentieth century nature-study movements believed that a child's bond with the natural world was critical to ethical, cognitive, spiritual, and affective development. Nature-study sought to put children into direct and sympathetic contact with nature. My paper revisits some forgotten aspects of nature-study, exposes its religious roots, and suggests how enduring and empathic responses to nature might be cultivated today. First, I explore the religious commitments that shaped the goals of nature-study. Nature-study has a striking pedigree, as the offspring of distinctly Darwinian and distinctly creationist strains of nineteenth century American science. Second, I analyze the persistence of evolutionary theory as a driving force in nature-study movements past and present, and the role evolution plays in theories of the child and child development. Finally, I look at the normative dimensions of nature-study and reflect on the ongoing importance of empathy, spirituality, and wonder in children's nature-study.

Parenting, Religion, and American Culture: A Comparative Look at Visions of the Good Life for Children among Hindu and Mainline Protestant Communities

Kevin Taylor, Boston University

This paper looks at visions of the good life in America within two religious communities--one Hindu and the other Mainline Protestant--through the lens of what parents want for their children. It also examines some of the cultural and societal institutions that parents see as helping and/or hindering their efforts to realize their goals. It finds that most parents in both communities desire for their children to experience a spiritual connection with the divine and elements of a middle-or upper-middle-class lifestyle, but that their prospects of achieving that are constrained or threatened by a number of deleterious societal forces, some of them related to the traditions' varying cultural social positions. Moreover, both Hindu and Mainline Protestant parents desire for their children to develop prosocial behavioral tendencies, yet the forms that takes vary due to several societal and tradition-specific factors.

Making Sense of Sexual Education in the Context of Lived Experiences: Why Current Models Fail Youth and Providing Suggestions for a New Approach Responsive to Youth Concerns

Kathryn Moles, Graduate Theological Union

Heated disputes over sexual education are well documented in the United States, and are entwined with larger sociopolitical struggles over gender, LGBTQ, and family norms and rights. However, younger voices are rarely consulted in regards to sexual education approaches; instead, adults bicker over what they believe is best for them. Youth experiences point to the necessity of creating collaborative spaces in secondary-school sexual education environments to allow youth, within the context of their own lives, to make sense of the multiple sexual value systems that permeate the United States landscape. Essential to this endeavor is fostering explorations of the connections between religion and sexuality. This approach responds to suggestive evidence that many adolescents and young adults would appreciate a better understanding of how religion informs sexual morality, and provides an opportunity for youth to openly and respectfully explore differences in sexual and religious values which are key components of a United States pluralistic society.

Agency and Racism in Children: Accidental Acquisition or Moral Choice?
Kate Ott, Drew University

Children's lives raise questions about western ethical notions of moral agency including the development of moral agency as linear, the impact of relationship in exercising and developing moral agency, and types of education related to moral agency. This paper will combine newly developing concepts of children's moral agency with concrete examples of racialized behavior in preschoolers to examine the level of agency, moral knowledge, and rationality present in such moments. In particular, children's use of racial material to assert power during play, to seek adult attention, and to bully demonstrates a complex racial knowledge that is applied to distinctive interactive encounters. In adults such behavior is characterized as racist. Identifying features of agency and rationality related to racism exhibited by preschoolers raises larger questions within the discipline of social ethics, which the paper will address, related to development of virtues that contribute to community commitments to social justice.

A20-127 Death, Dying, and Beyond Consultation

Theme: *Death in Popular Culture*

The Power of Death and Dying: Images as a Means of Conversion and Modes of Shaping Afterlife Beliefs in Nineteenth Century America

Jamie Brummitt, Duke University

Similar to the use of the memoir form and trope of child death, religious tract societies and children's periodicals also published illustrations about death and dying as means to convert children and adults, and shape Protestant beliefs about the afterlife. My preliminary research suggests that five types of images concerning death and dying were employed for the contemplation of the afterlife and conversion of children and adults in nineteenth century America. These image types include: visions of the spiritual world, grave-yard scenes, death-bed scenes, death in nature, and martyrs burnt at the stake.

The Guide of Souls: Characteristics of the Psychopomp in Modern American Media
Daniel McCluskey, University of North Carolina at Wilmington

The word psychopomp originates from the Greek words pompos (conductor or guide) and psyche (life or soul). Examples of this guide of the soul are universal and can range from great mythological figures to less elaborate images such as a path of light. The concept of the psychopomp is present in many belief systems and cultures and it stretches from as early as Anubis in Ancient Egyptian culture to as late as the modern day American media industries. While the psychopomps of the past assumed roles, such as gods of the dead or guiding spirit animals, the psychopomps in American media have transformed into what can be characterized as much more human and psychologically complex. Modern day psychopomps are humans helping the dead rather than gods or spirits acting as guides. Characteristics of modern day psychopomp include being young, human, and acting on behalf of the spirit as advocates.

Shimmering Between the Symbolic and Real in Pan's Labyrinth and The Fisher King
Patrick McCauley, Chestnut Hill

Death is addressed in *Pan's Labyrinth* and in *The Fisher King*. There is always the temptation to lean into the supernatural and the superstitious when we encounter the imposing mysteries of death. As comforting and even necessary as supernatural mythologies can be for those forced to face death, these same beliefs can also be the source of unspeakable pain, anguish, anxiety, and guilt. Further, afterlife beliefs have very commonly been complicit in atrocities committed in the name of God. Is there any way to take advantage of the positive effects of afterlife belief while avoiding the negative possibilities? I will argue in this presentation that aesthetic presentations that successfully shimmer between the symbolic and the real are the only presentations sufficient to the immensities implied in death as an existential experience. However, I will temper the permissive acceptance of the supernatural as real as Guillermo Del Toro and Terry Gilliam do. Both filmmakers ground their work on the principle of the universal and self evident significance of each human individual. The acceptance of the supernatural is permissible only when it serves to emphasize this responsibility.

Jewish Ghosts: A Content Analysis of Some Jewish Folklore
Christopher Moreman, California State University, East Bay

Spirits are ubiquitous to human culture wherever and whenever it is found. Having conducted a cross-cultural study of beliefs and experiences with the afterlife in several major traditions, Jewish spirit stories were found to be unique in several ways. The present study represents an attempt to define this particular aspect of human belief/experience within the Jewish context through the content analysis of a large collection of Jewish folklore.

A20-128 Jain Studies Consultation

Theme: *Global Perspectives on Teaching Jaina Studies: Strategies, Pitfalls, and Changing Paradigms*

This thematic panel cross-cuts all levels of teaching Jainism. The participants represent the innovation and dynamism of this area, as its scholarship need not be encumbered by the classical era of South Asian studies. Modern information technologies have also played a role in expanding and diversifying resources for teaching and learning about the Jains. This means that studies at all levels of scholarship may offer teaching possibilities not previously considered. In particular, the participants will discuss undergraduate and graduate teaching, engaged learning strategies, the role of narrative, the pitfalls of sensationalism and textualism, as well as the importance of interdisciplinary research for teaching Jaina studies. The panel gathers renowned authors along with experienced and new faculty. The discussion promises to contribute a host of lessons learned and worthwhile strategies.

A20-129 Middle Eastern Christianity Consultation

Theme: *Engaging the History of Middle Eastern Christians: New Studies on the Coptic Papacy*

Recovering the history of Middle Eastern Christians is still a work in progress. In this panel, scholars representing a variety of disciplines will offer their assessment of the three-volume series *The Popes of Egypt: A History of the Coptic Church and Its Patriarchs* (American University in Cairo Press, 2005–2008). Deploying a variety of methods suited to the use of sources available for each period under study and concentrating on the portrayal of the patriarchs in their varied sources, the authors tell the story of the Coptic Orthodox Church and trace the history of Coptic identity-formation and self-understanding. Observing the various methodologies and materials used, the discussants will analyze the significance of these three volumes for the study of Coptic history as well as for related or parallel fields, including the study of other Middle Eastern Christian traditions, Islamic studies, or world Christianity.

A20-130 Open and Relational Theologies Consultation

Theme: *Creatio Ex Nihilo: Arguments For and Against*

This session will begin with brief presentations by some opposed to the classic doctrine of creation out of nothing and those in support of the doctrine. The majority of the session, however, will be devoted to a panel-audience conversation. Audience members will be invited to present briefly arguments for and against creation from nothing, and these will be noted for all to evaluate.

A20-131 Religion and Sexuality Consultation

Theme: *Contesting Bodies, Configuring Sexuality*

"I Am a Daughter of My Heavenly Father": Transsexual Mormons and Performed Gender Essentialism

Jill Peterfeso, University of North Carolina, Chapel Hill

Using monologues featured in the *Mormon Vagina Monologues* (MVM) and scripted by male-to-female transsexual Latter-day Saints, this paper offers a case study of sexual identity construction within a rigid religious system. To be Mormon and transgendered is to occupy a particularly precarious position—socially, culturally, and soteriologically. Located within conversations around Mormon studies, Judith Butler's "gender performativity," performance studies' concept of the "utopian performative," and the MVM, this paper investigates the impact that patriarchal theology has on Mormon transsexual agency: instead of rejecting the patriarchal Church that has excommunicated them, the monologists retain the Mormon's Father God and emphasis on strict gender essentialism. In transitioning, Mormon transsexuals disobey the Church but obey God, thereby becoming "who the Lord Jesus wants me to be." As this paper shows, the MVM's transsexual contributors reclaim sexual subjectivity by performing testimonies—not of the Church's truthfulness, but of gender identity and theological commitment.

Sexual Diversity, Islamic Jurisprudence, and Sociality

Nadeem Mahomed, University of Johannesburg

The aim of this paper is to offer a critique of contemporary attempts to construct a sexuality-sensitive or homosexual friendly Islamic jurisprudence on the basis of a singular homosexual identity. I argue that while a more tolerant Islamic environment may well be required in respect of homosexuality, the recent developments in support of Muslim gay marriages and the religious recognition and regulation of homosexual relationships results in restricting the sociality of the body and sexuality. Such, I further argue, undermines the importance of the "closet" as a space for autonomy, freedom and resistance to normative sexual injunctions.

Negotiating the Interfaith Marriage Bed: Religious Difference and Sexual Intimacies

Samira Mehta, Emory University

This paper explores understandings of sex and interfaith marriage in the 1960s, the moment of the sexual revolution. Moving beyond sex as solution to tensions in religiously mixed marriage, this paper examines the religious assumptions about sexuality that troubled interfaith marriages. It uses interfaith marriage to examine the practical ramifications of differing Catholic and Jewish theologies of sex and reproduction and the ways in which those theologies did or did not adapt to the changing sexual landscapes of the 1960s and 1970s. Interfaith marriage puts these two systems of beliefs and practices into direct conversation in which compromise must be reached, thereby highlighting similarities and differences in the ways the traditions adapted to an era that included broad changes in sexual behavior, a revitalization of Jewish religious practice, and the shifts in Catholicism prompted by Vatican II.

Ecstatic Desire: The Evolution of the "Erotic" in the Work of Jeffrey J. Kripal

Jason James Kelly, Queen's University

This paper examines the relationship between human sexuality and "the mystical" in the work of Jeffrey J. Kripal. I claim that Kripal's concept of "the erotic" presents a nondualistic understanding of the relationship between human sexuality and "the mystical" that contests the conventional distinction between body and "soul." By demonstrating the psychoanalytic, hermeneutical, and comparative significance of the relationship between human sexuality and "the mystical," Kripal's nondualistic model calls attention to the crucial role that body, gender, and sexual orientation, play in both the historical and contemporary study of mysticism. Most significantly, I suggest that Kripal's approach signals a critical, non-reductive appreciation for the transformative potential of certain mystico-erotic states of consciousness.

A20-132 Religious Conversions Consultation

Theme: *Religious Conversions*

"An Enemy Within": Subjugating Women to Win the Battle against Christianity

Maithili Thayanithy, University of Toronto

This paper is a feminist critique of the works of Āṛumuka Nāvalar, who lived in Jaffna, Ceylon during the British colonial rule. It contends that an analysis of the interplay of three variables – religion, caste and gender – is essential to a deeper appreciation of the so called ‘Saiva revival’ in the nineteenth century. I demonstrate that Nāvalar believed that subjugation of female power is necessary to overcome the influence of Christianity on Jaffna’s matrilineal society. His deep anxieties about female sexuality led him to construct Scripture-based ‘patriarchal’ Saivism that privileges the worship of male god Siva, reduces ‘independent’ village goddesses to his consort so as to strip them of autonomy and agency, demotes women to secondary status, and defends the interests of high caste Vēlālas (agricultural) to which Nāvalar belonged.

Jon Sobrino's Conversion: Transformed Heart, Transformed Theology

Lynn B. E. Jencks, Northwestern University

Liberation theologian Jon Sobrino, in “Awakening from the Sleep of Inhumanity,” tells of a two-fold conversion he underwent in the early years of his theological career: an initial false conversion, a superficial awakening from dogmatic slumber; and a subsequent radical conversion from a “heart of stone” to a “heart of flesh” for the suffering of the world. To test his claim of his conversion’s transformational influence on his work, this paper compares Sobrino’s pre- and post-conversion systematic theologies, and demonstrates the profound impact that conversion indeed had on this Christian theologian and his work. A closer analysis of his post-conversion work reveals, however, that a conversion may not be as efficacious as the subject initially perceives it to be and that – at least for this theologian – even a conversion perceived as radical and total is but a step on an ever-unfolding journey of constant growth and change.

Emotional Conversion in Taiwan: A Study of Christian Proselytes from Buddhist, Daoist, and Confucian Backgrounds

Jufang Tseng, The Catholic University of America

Previous scholarship on Han Chinese Christian conversion has focused only on the effects of social relations. This study will enlarge the perspective by bringing in the personal dimension along with psychological and anthropological perspectives and will take into account the impact of common cultural characteristics on religious conversion. This study seeks to establish distinctive interpretations of conversion experience for Taiwanese Christians. It investigates how their previous eastern religious concepts and emotions affect the choice of Christian conversion. It aims to provide an ethnographic understanding of conversion among Han Christians.

Space Contestation and Religious Identity Among Christian and Muslim Students in Nigerian University Campuses

David Ogunbile, Obafemi Awolowo University

The paper examines the phenomenon of space contestation as a new experience on the campuses of public and secular Universities between and among Muslim and Christian students in Southwestern Nigeria. It examines how social spaces including lecture rooms, administrative hallways, sports-center, car-parks, student union buildings, convenience stores staff quarters, etc. have been converted into sacred/religious spaces in contest and competition among Muslims and Christian. It noted that space contestation has been used to define and reinforce religious identity as brotherhood in diverse ways including dressing, ritual space demarcation/decoration. Engaging the theories of the Sacred and Profane of Eliade, Durkheim and Otto, the paper identifies those social spaces hijacked for religious uses, and examines the implications of this contestation on university community and environment. The data for the study are collected from selected University campuses. The study is analyzed and interpreted by the use of sociological and hermeneutical approaches.

A20-133 Sociology of Religion Consultation

Theme: *Civil Religion: Critical Debates*

Civil War and Civil Religion: An Analysis of a Civil Religious Victory Feast in Denmark

Margit Warburg, University of Copenhagen

The crucial role of the American civil war in the shaping of American civil religion is well-known, but it is not unique among democratic nations. Another example is the Danish civil war 1848-50 between the Danish- and German-speaking parts of the kingdom. A crucial battle in the midst of the war – a parallel to Gettysburg – is still commemorated each year in the town of the battlefield. An unusual mix of military, church, civilians, and top politicians together mourn the fallen soldiers of the battle, celebrate the victory, and praise the Danish democratic spirit and Danish military engagements overseas. The feast shares all the characteristics of civil religion. A ritual analysis of the feast exemplifies central thematic discussions in the study of civil religion, such as a Durkheimian versus a Rousseauian interpretation of civil religion and the issue of a functionalist versus a Weberian approach to civil religion.

Civil Religion in a Brave New World

Jennifer Caplan, Syracuse University

This paper looks at Robert Bellah's original conception of civil religion in America, Martin Marty's "Two Kinds of Two Kinds of Civil Religion", and Robert Wuthnow's *America and the Challenges of Religious Diversity* to articulate the ways in which a popular understanding on civil religion has (or has not) changed recently in this country. Wuthnow's book was written in the years immediately following September 11 and under a conservative administration. This paper takes into account data collected in the year following the election of Barack Obama to explore whether or not the national experience of civil religion may be changing. Civil religion was a popular topic at the 2009 AAR and the general feeling amongst the speakers on the panel seemed to be that the resurgence of the conversation about civil religion was tied into the election of Obama, so this is an attempt to begin to quantify that feeling.

The Fourth Time of Trial: American Civil Religion in the Age of Global Terrorism

Jermaine McDonald, Emory University

This paper revisits Robert Bellah's conception of civil religion in America, using his methodology of deconstructing presidential addresses and other important political discourses to posit that America is in the midst of a fourth time of trial, the Age of Global Terrorism, for which consensus on American identity and meaning in the world is in jeopardy. To that end, this paper analyzes the public discourse of Presidents George Walker Bush and Barack Obama regarding 9/11 and the dual wars in Iraq and Afghanistan to determine how the tenets of American civil religion have been affirmed, challenged, and critiqued by these two figures in this time of trial. Additionally, the paper examines how competing political groups appeal to the various tenets of American Civil Religion to make differing claims about what it means to be a "real" American and distinctions between America and her enemies, as defined by these groups.

Nonreligious Civil Religion in Contemporary Society

Eileen Barker, London School of Economics

One nation under God' bound together by common beliefs is a common enough theme for sociologists of religion familiar with, say, Durkheim and Bellah. And there have been attempts to see secular ideologies as civil religions: One nation under Marx or Mao or The People. This paper is, however, more interested in exploring the potential umbrella functions of non-religious positions that are not anti-god but, rather, positions unconcerned with institutionalised beliefs and practices which, none-the-less can construct a (more or less) shared social reality through what Ching Kun Yang referred to as the diffused religions of China, Paul Heelas has called the 'self-religions' and Bellah et al named 'Sheilaisms'. In other words, the question to be explored is whether (and, if so in what ways) those who identify themselves as non-religious might contribute to, rather than detract from, the construction of civil religions of contemporary society.

Bellah's Attempted Revival of Evolution in the Study of Religion

Robert A. Segal, University of Aberdeen

In this paper I assess Robert Bellah's effort at reviving evolution. I argue that Bellah brings back evolution by watering it down. First, the stages are not for him rigid. Second, the stages are not necessarily progressive. Third and most important, the stages are described rather than explained. There is no mechanism akin to natural selection that accounts for evolution. Bellah characterizes religious evolution as the move from the simple to the complex or from less adaptability to more. But what causes evolution?

A20-134 Space, Place, and Religious Meaning Consultation

Theme: *Spatial Theory and Religion*

This panel begins with a brief overview of four major spatial theorists with multidisciplinary perspectives: Edward Soja, Michel de Certeau, Michel Foucault, and Jonathan Z. Smith. Following this are three papers that move these spatial theories into conversations with concepts of sacredness, the religious imagination and the politics of memorialization.

Sacred Thirdspace: Recapturing the Urgency of Arranging Places of Worship with Edward Soja and Hugh of Saint Victor

Andrew Salzmann, Boston College

Many American religious organizations, recognizing that the built environment encodes values, have adopted policies ensuring that sacred space is welcoming. In practice, the necessary rearrangement often receives secondary importance, which is understandable when such arrangement is viewed as secondary to the spiritual formation the organization provides. This paper employs the work of political geographer Edward Soja and medieval theologian Hugh of St. Victor to articulate the important role sacred space plays in moral formation. I begin with Soja's "thirdspace," a concept paralleled to Trinitarian forms of thought. This observation warrants a reading of twelfth-century theories of sacred space through the lens of "thirdspace." Through Soja, we become attentive to the role which Hugh of St.-Victor gives sacred space as a normative microcosm of the rightly-ordered human soul. This integrated vision of a "real-and-imagined" architecture whose conceptually-designed reality gives rise to explicit moral formation revitalizes the importance which contemporary congregants rightly give to the arrangement of sacred space.

"Spatial Stories": Reimagined Sacred Space and Identity Formation in First Century Western Asia Minor

Gerhard Van Den Heever, University of South Africa

Religio-historical studies have begun to pay attention to the dialectic between religious architecture as cultured space and religious mentality as lived space. Taking its cue from Michel de Certeau this paper explores the spatial rhetoric of early Christians in late first century western Asia Minor and how narrative founds space as theatre of action, focusing on Johannine Christianity. The rhetoric of the Gospel of John imagines space, narrating spatialised events, as well as narrativising sacred space. The representation becomes the replacement of the represented space. John's narrative centres on the narrated Temple in Jerusalem, but also portrays Jesus as replacement of the Temple, the gospel narrative becoming the temple as dwelling-place of the presence of God. The Johannine literary tradition thus reacts to its spatial context. This has important implications for how we imagine the social location and identity formation of Johannine Christianity at the end of the first century.

The Museumification of a Saint's Tomb: (De)constructing Sacred Space at the Mevlana Museum
Rose Aslan, University of North Carolina-Chapel Hill

Tourists and pilgrims from across Turkey and around the world flock to the tomb of Rumi, one of the greatest poets and Sufi masters in Islam. Since 1925, the Turkish government has relentlessly struggled to control Islamic influences in society and to channel people's devotion to the memory of Atatürk and his secular ideology. This paper will argue that by restructuring the layout and presentation of the tomb complex of Rumi, and transforming it into the Mevlana Museum, the Turkish state has attempted to regulate the place in order to control people's experience of it. The Museum can be experienced as a sacred space, while also functioning as a tourist site. I will examine the history and politics of the space in order to illustrate how the Museum functions as a site of contestation and how visitors act as important agents in the construction of the space's meaning.

A20-135 Women of Color Scholarship, Teaching, and Activism Consultation

Theme: *Visceral Texts of Women of Color Scholarship and Creative Expression*

This session explores women of color theologies as they are theorized through creative expression.

Ditchwater in Her Veins: Paula Gunn Allen and the American "Indian" Dream
Mary C. Churchill, Sonoma State University

This paper discusses the work of American Indian writer and critic Paula Gunn Allen (1939-2008). A recognized figure in American Indian, American literary, and feminist scholarship, Allen is not well known in the study of religion, despite the importance of her work for the study of American Indian religious traditions and Native women's spirituality. This paper addresses Allen's unique perspective as a Laguna Pueblo mixed-blood writer whose work spanned the specificity of her identity as a woman born in the small town of Cubero, New Mexico, and her broader self-conception as an American who bore a Native woman's vision of America's promise.

Dancing with Sophia and Spirit
Grace Ji-Sun Kim, Moravian Theological Seminary

Rap and Redemption: The Theo-Ethics of Women Hip-Hop Artists
Carla Jean-McNeil Jackson

Using caricature, comparison, and confrontation, rap music addresses contemporary issues. Like modern-day parables, they can be utilized for didactic purposes. Therefore, this paper considers the role of hip-hop music in theo-ethical discernment. So, with themes of redemption, reversal, and recovery, I contend that rap music, as the idiom of choice for many people, should be engaged by religious scholars in discussions of liberation. The messages in the music created by women hip-hop artists signify synthesis of theology and culture and address real-life, concrete, existential concerns. Through a close-text analysis of various songs, I will outline how hip-hop music, used in prophetic proclamation, inspires women and men to analyze the radical nature of what Cornel West coined as "linguistic virtuosity with rhythmic velocity."

Visions of Radical Transcendence: Exploring the Religious in Kara Walker's Black Paper Silhouettes
Erica Kierulf, Union Presbyterian Seminary

Kara Walker's black paper silhouettes, which are set in the American South before the Civil War, are deemed by some to be "pornographic." Her so-called "unruly" cut paper characters play off stereotypes that reflexively disclose the grotesque qualities of life on the plantation where masters, mistresses, enslaved men, women, and children enact a subverted version of the past. How can these controversial creations ever be considered theologically significant? How can Walker be classified as "a maker of women's religious myth?" I argue that by reading Walker's works through a Black Women-Folk religious lens - where no distinctions between sacred and secular exist - Kara Walker's black paper silhouettes, which simultaneously disclose the complexities of life within the thickets of slavocracy while helping us to see the impact of chattel slavery within American contemporary life today, not only have theo-religious significance, but also provide us with visions of radical transcendence.

A20-137 Special Topics Forum

Theme: *SWP, REM, and LGBTIQ Women's Mentoring Lunch*

The annual Women's Mentoring Lunch provides an opportunity for graduate students and junior faculty members to meet informally with faculty mentors to discuss professional questions and concerns.

A20-200 Special Topics Forum

Theme: *The Marty Forum: Jonathan Sarna*

The recipient of the 2011 Martin E. Marty Award for contributions to the public understanding of religion is Jonathan Sarna, Joseph H. and Belle R. Braun Professor of American Jewish History in the department of Near Eastern and Judaic studies at Brandeis University. Sarna has authored, coauthored, or edited numerous influential books and articles on American Jewish history, including *American Judaism: A History* (Yale University Press, 2004), *A Time to Every Purpose: Letters to a Young Jew* (Basic Books, 2008), *Jews and the Civil War: A Reader* (New York University Press, 2010), *The American Jewish Experience* (Holmes and Meier, 1986), and *The History of the Jewish People: A Story of Tradition and Change — Ancient Israel to 1880s America* (Behrman House, 2006). The Marty Forum provides an informal setting in which Sarna will talk about his work with Diane Winston, Knight Chair in Media and Religion at the Annenberg School for Communication at the University of Southern California.

A20-202 Wildcard Session

Theme: *Embodying Radical Democracy: Pauli Murray's Centennial and Resources for a Common Freedom Struggle*

The panel explores how embodiment informs Pauli Murray's theology, legal theory, and her efforts at building political coalitions. Pauli Murray (1910–1985) was a poet, lawyer, and priest, as well as a significant figure in the Civil Rights and women's movements. Our interdisciplinary session demonstrates Murray's foundational contributions to critical race theory and black feminist theology, recognizes how her poetry articulates crucial ideas about justice and hope, and analyzes her constructions of intersectional identities, including transgender, sexual, and racial identities. We invite the audience to consider with us how Murray's legacy provides contemporary scholars and democratic activists with resources to envision a common freedom struggle that takes seriously realities of racism and heterosexism.

A20-203 Wildcard Session

Theme: *A Conversation with Robert Bellah on Religion in Human Evolution* (Harvard University Press, 2011)

The distinguished sociologist of religion, Robert Bellah, will respond to comments on his massive new book *Religion in Human Evolution* (Harvard University Press, 2011), which traces the development of human culture from the Paleolithic period to the Axial Age and offers a new theory on the origins of religion.

A20-204 Arts, Literature, and Religion Section

Theme: *Building Religion: Space, Architecture, and Morality*

Morality in Stone: The Moral Imperative of the Cloisters Museum

Rachel Gross, Princeton University

The Cloisters, the branch of the Metropolitan Museum of Art devoted to medieval Europe, stands at the nexus of several theories of sacred space and time, determined by aesthetic, ethical, and religious concerns. A pastiche of fragments from medieval monasteries and modern architecture located in northern Manhattan, its history and present uses reflect twentieth-century developments in American conceptions of spirituality and morality. Its multiple founders intended the reformulated Gothic architecture to enable visitors' character formation, envisioning its aesthetics as capable of imparting religious and moral codes to its visitors. From its existence as the independent museum of sculptor and spiritual seeker George Gray Barnard to its incorporation into the Met by ecumenical, liberal Protestant John D. Rockefeller, Jr. and its present uses by visitors and curators, the "spirit of the Gothic" reigning over the space has communicated reverence for the sacred, respect for Christian history, and moralistic imperatives.

Le Corbusier and Monastic Architecture

Rana Choi, University of Chicago

Le Corbusier was one of the great architects of the 20th century who established core idioms of modernist architecture whose impact continues to the present day. This paper argues that his vision of modern society was deeply invested in reinterpreting the disciplined patterns of monastic life for the sake of creating a haven for and even inculcating subjects engaged in creative, intellectual, private endeavours in a society increasingly saturated by bourgeois values and the instrumentalizing effects of capitalist processes. This paper takes a look at the significance of Le Corbusier's appropriation of monastic typologies from Mount Athos and the Charterhouse of Galluzzo for his modern housing projects.

Moral Architecture: John Wanamaker's 1911 Philadelphia Store

Nicole Kirk, Princeton Theological Seminary

Medieval historian Peter Brown asserts that a "building is an argument in stone." Although not all buildings merit this consideration, John Wanamaker's new Philadelphia department store building was meant to carry a message in its stature. Wanamaker envisioned the architecture of the building speaking to community expressing his business values and an approach to life and living echoing his Christian Protestant values.

A20-205 Comparative Studies in Religion Section

Theme: *Divine Reflexivity in Kimberley C. Patton's Religion of the Gods: Ritual, Paradox, and Reflexivity (Oxford University Press, 2009)*

This panel will address and critically explore the important contributions made in Kimberley Christine Patton's new book *Religion of the Gods: Ritual, Paradox, and Reflexivity* (Cambridge, UK: Oxford University Press, 2009), winner of the 2010 AAR Book Award for Excellence in the Study of Religion — Analytical-Descriptive Studies. With a call for "...a new theoretical framework for making sense of ritualizing gods, one that is both historically and theologically intelligible within the traditions in which such gods originate," Patton identifies the "urgent paradox" of a divinity pouring out a libation. "For whom is their sacrifice intended?" Participants on this panel will identify, explicate, and engage with the insights within *Religion of the Gods*, and unfold a critically analytical conversation about the ramifications of Patton's findings and theories for the study of comparative religion.

A20-206 History of Christianity Section

Theme: *Negotiating Identities in the Early Modern Christian Americas*

This session examines the issue of Christian identity — the politics of its negotiation, the strategies of its articulation, and the fragility of its logic — within the context of the early modern Americas. Taken together, the papers draw attention to the role of suffering in the articulation of Christian identity in the early modern New World, the ways in which the shaping of Christian identity depended on the complex negotiation of factors both political and religious, and the place of the Other in the demarcation of Christian identities through a discourse of difference. At the same time, the papers illuminate the distinctively transatlantic dimension to the project of identity formation within the context of the early modern Americas, revealing the process of identity formation as one in perpetual motion and, in the end, marked by a fundamental instability that exposes the synthetic (and unstable) quality of the contested nature of identity itself.

The "Worke of Cain's Offspring": Elizabeth Hooten and Provocation of Identity in Early New England
Adrian Weimer, Providence College

The English Quaker prophet Elizabeth Hooten traveled extensively throughout England, the West Indies, and New England in the 1660s. Recorded in letters, pamphlets and court records, Hooten's dialogues with ministers, laypeople, magistrates, and fellow prisoners reveal passionate contestations over the meaning of loyalty and the nature of Christian sincerity. Her final visit to Massachusetts in 1664 coincided with that of Charles I's royal commissioners, and Hooten inserted herself into the complex interactions between the Commissioners and the colonial magistrates. These exchanges reveal the unstable and fluid nature of religious and political identity in transatlantic Protestant communities, as it was negotiated in terms of the meaning of "hypocrisy" and the elasticity of true Christian community.

"The Chalice of His Suffering": Martyred Identity, Nostalgia, and the Jesuit Expulsion from New Spain
Brandon Bayne, Harvard University

In 1767 the Governor of Sonora, Juan Claudio Pineda, opened a sealed envelope from the crown that ordered the expulsion of all Jesuits from New Spain. Ever obedient, Pineda rounded up 51 missionaries from the northern provinces and sent them by foot, horseback and boat south to Mexico City and ultimately into exile in Europe. Over half of these missionaries died on their journey, the rest enduring hunger, sickness, and pain. In ensuing decades the survivors recorded these tribulations in memoirs and histories, and linked their sacrifice to accounts of native sorrow. This paper connects the expulsion to a wider rhetoric of suffering that permeated the colonial missions of New Spain. Martyrological discourse proved pliable as a way of reconstituting Jesuit identity in exile. It also functioned as nostalgia, helping bridge an expanse of time and space that separated them from new world converts, if only in their own imaginations.

"Que me Entierren con el Hábito del Bienaventurado San Francisco": A Nahua Woman Negotiates a Medieval Spanish Death Ritual
Verónica Gutiérrez, UCLA

On May 23, 1596, in the city of Cholula in central New Spain, a high-ranking native woman named doña María Tlaltecayoa dictated her last will and testament to a Spanish notary in the presence of her husband, a Spanish *labrador* named Juan Cardoso. Among her many requests was a Franciscan habit. This paper examines how this Nahua woman's request to be buried in a friar's habit allows her to access the Franciscan economy of grace while retaining continuity with a pre-contact burial rite. Analyzing her will against a collection of twenty-five Spanish-language testaments from Puebla's Notarial Archive, the paper places doña María's request into a Spanish-indigenous context, discussing Early Modern Spanish death ritual and testamentary practices as well as Nahua funeral rites and Nahuatl testaments. It also provides insight into the transatlantic transmission of Mediterranean Catholic burial practices among Cholula's Spanish inhabitants in what was ostensibly a *pueblo de indios*.

"But an Echo"?: Claude Martin, Marie de l'Incarnation, and Female Religious Identity in Seventeenth Century New France

Mary Corley Dunn, St. Louis University

Published in 1677 by Claude Martin (the only son of Marie de l'Incarnation whom she abandoned at the age of eleven to enter religious life) the *La Vie de la Vénérable Mère Marie de l'Incarnation* amounts to the work of two authors as Claude sought self-consciously to supplement his mother's spiritual autobiography upon which the *Vie* is based with both explicit additions (formally identified within the text) and other revisions thought necessary to modernize his mother's prose and elucidate her thoughts. I will argue that the *Vie* is the contested space within which Marie—a cloistered religious woman in New France—and Claude—an ordained religious man in France—compete over the articulation of Marie de l'Incarnation's identity as a religious woman within the context of a post-Tridentine New World Catholicism.

A20-207 Religion and Politics Section

Theme: *The Front Lines of the Culture Wars*

Interreligious Activism in Support of Marriage Equality

Helene Slessarev-Jamir, Claremont School of Theology

The paper explores progressive interreligious engagement in support of marriage equality in California, which serves as a counternarrative to the more dominant religious opposition to California granting gay and lesbian couples the right to marry. By reclaiming marriage equality as a human right within a religiously constructed ethical framework, progressive activists directly challenged the more dominant religious voices that denied that same right on religious grounds. Whatever the outcome of the current legal cases, in the long run, this religious reframing will give the marriage equality movement far greater legitimacy than would have been the case had the arguments remained only within a secular human rights framework.

Is Islam a Religion?: "American Religion" as a Contested Political Status in Estes v. Rutherford County

Richard Amesbury, Claremont School of Theology

In posing the seemingly odd question of whether Islam is a religion, a recent lawsuit in Tennessee raises larger questions about the significance of "religion" as a contested social status, simultaneously imagined as *threatening to* and *necessary for* public order. This paper argues that the discourse of "American religion" is susceptible to political manipulation and *ad hoc* application partly because it is required to do two rather different kinds of ideological work: it functions, on the one hand, as the "outside" of the "secular" public sphere, and, on the other, as a basis of "imagined community." Given the dual function of this rhetoric, Islam can simultaneously be represented both as *religious* and as something less than a *religion*.

Aggressive Reverence: The Peculiar Role of Religion in Glenn Beck's "Restoring Honor" Speech

Jenna Reinbold, Colgate University

Many pundits evinced surprise at the overtly religious language of the keynote speech delivered by Glenn Beck at his August 2010 "Restoring Honor" rally. This paper will explore Beck's language as an incarnation of what Noah Feldman has termed "values evangelicalism": a twentieth and early twenty-first century movement arising in response to a perceived moral decline of American society. While unquestionably steeped in a lexicon of Christianity, values evangelicalism is shaped just as strongly by the culture it opposes: a morally permissive culture epitomized and indeed enabled by an elitist, secularized legal regime.

A20-208 Religion and the Social Sciences Section

Theme: *Theory and Method in the Study of Race and Religion in Twentieth Century America*

In response to the Call for Papers, the panelists will use their own research as models to “explore the relationship between religious identity and racial identity, as well as...investigate the challenges of archival research in African-American religion.” This session will focus primarily on panelists’ research in progress on different groups of Hebrew Israelites, with comparisons to other racialized groups that define themselves religiously outside the Christian hegemonic norm, in twentieth century America. The panelists represent a range of methodological approaches, and each presenter will focus on the challenges that his or her method brings to the question of the relationship between racial and religious identity.

A20-209 Religion in South Asia Section

Theme: *Religious Encounters in Colonial South Asia*

Religious encounters between Europeans and South Asians in colonial India were often characterized by attempts to dominate, control, and even efface rival traditions. They were also occasions for innovation and creativity, involving religious leaders who, through these encounters, transformed their traditions in profound ways. Thus these instances of engagement are important for analyses of religious change in South Asia and in imperial contexts more generally. The papers in this panel will examine how such encounters shaped participants’ understandings of their own traditions and of the traditions of others. We will argue that although these encounters must be understood in terms of disparities of power, we also need to recognize that none emerged from them unchanged. We will examine the ways that these encounters transformed a variety of traditions in colonial South Asia, both Hindu and Christian, and the ways that they shaped emerging conceptions of ‘religion’ and ‘religions.’

Empire and Mission in an Early Nineteenth Century "Pamphlet War"

Will Sweetman, University of Otago

This paper investigates the contested beginnings of Protestant mission in India, by examining an anonymous work published at the height of the debate over the inclusion of a ‘pious clause’ in the East India Company’s 1813 charter, requiring it to support missions. The work purports to be a translation of dialogues, originally recorded in Danish, between the founders of the Lutheran mission at Tranquebar and their Hindu and Muslim interlocutors. The Tranquebar mission, the first Protestant mission in India, was often invoked by supporters of the pious clause, and the mission had indeed published a series of such dialogues but this work is not a translation but a skilful satire on them. It is discussed here in the context both of its purported source and of related works, including Herder’s *Gespräche über die Bekehrung der Indier durch unsere europäischen Christen* (1802) and the anonymous, but probably Jesuit, *Ezour-Vedam* (1778).

Mapping the Fields of Harvest: Missionary Theories of Religion and Ritual in Colonial South India

Ulrike Schroeder, University of Heidelberg

"The role of Christian mission and its encounter with Hinduism and its contribution to the emergence of universal concepts like “religion” – on a global as well as on a local level – is worthy to be considered more precisely than is currently the case. The paper examines the missionary and scholarly works of Robert Caldwell (1814-1891) who worked as an Anglican missionary in South India. His works are paradigmatic examples for the complex relationship of missionary agency, Orientalism and the beginnings of the academic study of religion in the nineteenth century. Caldwell’s ethnographic and linguistic accounts of South Indian religion and culture, the local debates about Christianity and Hinduism, which emerged out of his missionary work in Tirunelveli, and the academic adoption of his theories, show that local and global levels of colonial discourse were intricately connected to each other."

Conflicts of Authority in Colonial South Asia
Richard S. Weiss, Victoria University

Colonial and missionary institutions and sensibilities had a significant impact on the ways that many South Asians conceived of their religious traditions. Scholars have pointed to shifting bases of religious authority in the nineteenth century, as textual sources became increasingly important in public and legal debates over social issues such as sati, widow remarriage, and hook-swinging. This new emphasis on texts created opportunities for the formulation of a broad Hindu community, but it also created tensions between religious leaders vying for authority. This paper will examine a conflict between two prominent Tamil religious leaders, Arumuga Navalar and Ramalinga Adigal. Navalar worked to bring Shaiva practice in line with Sanskrit Agamic literature, while Ramalinga announced a new vision of religious community that stressed direct revelation from Shiva. Their debate encapsulates the tensions between new forms of authority in colonial India and long-standing considerations of religious power.

A20-210 Teaching Religion Section

Theme: *Time to Bring Religion to Life: Teaching Religion at the Crossroads of Textual Study and "Thick Description"*

Scholars have long recognized that the study of religious ideas and history, as embodied in analysis of historical sources, needs to be balanced with the study of lived religion, most dramatically captured by ethnographers and other field-based participant observers. But many religion courses continue to feature history and ideas by showcasing texts, with only secondary reference to the description of practice, place and time emphasized by ethnographers. Teachers wishing to use ethnography and other modes of "thick description" to focus in a more balanced way on lived religion must invest significant time and energy compiling suitable sources and integrating them with historical texts, as most textbooks do not support such teaching. Panelists representing five religious traditions discuss ongoing efforts to integrate ethnography and historical texts in their teaching, focusing especially on the seasonal passage of time as a primary resource for representing lived religion in historical context.

A20-211 Theology and Religious Reflection Section

Theme: *Exploring Desire and Religion*

"O Love, You Ever Burn and Are Never Extinguished": Decolonial Love and the Lustful Resurrection of Displaced Desires/Bodies

An Youn Tae, Drew University

This paper reads the notion of love recently explored by postcolonial/decolonial critics, particularly Chicana feminist Chela Sandoval's work where she frames her approach through Roland Barthes' reflection of love. While Augustine appropriated love by identifying it with God within the theological tradition, it is at the same time his ironic distinction of love from lust, what shapes the popular theological discourse of love. Through this paper, I seek to address the question regarding the gap between the Augustinian idea of love and the articulation of love embodied in the daily theo-political practices of displaced subjects inhabiting the postcolonial spaces of ambiguity. The decolonial reading of love suggested by both Sandoval and Marcella Althaus-reid points to the resilient nature of love which does not die in the face of colonial ideology and (hetero)sexist violence. Rather, in it, we see the theological vision of the lustful resurrection of displaced bodies and desires.

Christian Desire and Economic Power: On the Production of Desire in Economics and Religion
Kevin Minister, Southern Methodist University

Like the economy, religious communities play an important role in the social formation of desires. But does the social formation of desire in religion reinforce or subvert the desires that fuel economic inequality in global capitalism? In this presentation, I investigate the relationship between the formation of desire in Christian practice and the formation of desire in economic practices in the United States. Through this investigation, I contend that Christian practices serve an ambivalent function in relation to economic power, bearing the capacity both to reinforce the desires that underlie existing inequalities in economic power relations and to produce alternative desires that transform the economic status quo. In my conclusion, I point to Christian participation in workers' movements as a site that resists the production of desires in global capitalism and cultivates alternative desires for just economic transformation.

Detranscendentalizing War, Decentering Sacrifice
Kelly Denton-Borhaug, Moravian College

The sacramentalized doctrine of the necessity of "war-as-sacrifice" perpetuates lack of criticism of U.S. war-culture. This paper extends Brazilian theologian Jung Mo Sung's description of the destructive role sacrificial Christian theology has played in neoliberal economic cultural assumptions operative in South America. If Sung advocates for a "detranscendentalizing" of sacrificial free market discourse, analysis of U.S. war-culture calls out for a similar response. The tentacles of U.S. war-culture are profusely intertwined with unending facets of daily existence, culture and institutions. Yet most citizens remain "oblivious" to this reality. Why? Sacrificial cognitive frameworks slip between civil religious expressions of nationalism and popular Christianity, and Just War precepts rely upon sacrificial exchange logic through which various social goods are "sacrificed" for other goods, even as this same rhetoric mystifies the actual losses being incurred. In the U.S., detranscendentalizing war-culture means questioning and de-centering sacrificial formulations in ecclesial and civil contexts alike.

Rupturing Desire: The Theopolitical Possibilities of Judith Butler
Alan Van Wyk, Claremont Graduate University

Judith Butler's political thought began with a rupturing of the closed circuits of desire, enacted through both a political and a theological critique. In her recent work, Butler has taken up a theological discourse of divine violence as itself a source of the rupture of law. Taken together, the early and later works propose a circulation of desire, the political, and the religious through which the theological comes to be turned against itself in order to rupture desire and unbind the political subject into a futural politics of possibility. Moving into the interior of this circulation of desire, the political, and the religious, this paper articulates the political possibilities that are opened when the theological is turned against itself, arguing that the political possibility that arises from the rupture of desire becomes a continual critique, as the rupturing of desire turns politics to a desire for ruptures.

A20-212 African Religions Group

Theme: *African Traditions and Peacemaking in Situations of Political Conflict*

Botho and Modernization

Mari-Anna Pontinen, the Finnish Evangelical Lutheran Mission

Botho and its encounter with modernization in Botswana: Traditional existentialism in Botswana deals with contextual perception of self. The difference to the Western ideas is epistemological since the self is not seen as an isolated unit, but it is seen in connection to other. In this sense one can speak of extended perception of self. Contextualization of self in this regard means both awareness of the context and awareness in the context, the latter being more emphasized in the Tswana tradition. In this regard the traditional perception of life and humanity, *botho*, embrace an approach that is tolerating towards other people, their religion, gender, race etc. This paper deals with the traditional ideas in the midst of modernization and their encounter in Botswana society."

African Traditions and Peacemaking in Situations of Political Conflict: Nigeria as a Case Study
Danoye Oguntola-Laguda, Lagos State University, and Enoch Olujide Gbadegesin, Rice University

This paper is an attempt to show that there is political conflict in Nigeria. The paper critically looks at various factors that are responsible for this political conflict. We attempt to ask the questions: How is it possible to have a meaningful political dialogue leading to peace in as politically diverse society as Nigeria is? How can these politically diverse groups be brought together to the negotiating table for a meaningful peacemaking? What are the contents of the agreements and the characteristics of the process that can help in addressing the concerns of the people affected? Who participates, to what extent and at what stage? We aim in this paper at providing answers to these pertinent questions by closely looking at various ways African people have been using in dealing with conflicts among themselves. We argue that the same methods could be used prospectively in peacemaking process in the Nigerian case. We shall conclude by showing that political conflict can only be meaningfully resolved if diverse voices of dissidents are factorized into peacemaking process in Nigerian socio-political milieu.

Boko Haram: The "Nigerian Taliban" and Its National and Global Consequences
Jude Aguwa, Mercy College

Boko Haram is the name of a Nigerian Islamist sect which was founded around 2002 in the Northeastern town of Maiduguri, the capital of Borno State. Its founder was the religious teacher, Mohammad Yusuf. In 2004, the group moved to Kanamma, a town in neighboring Yobe State, where its members set up a base they named 'Afghanistan'. Boko is a Hausa word meaning "western education", while Haram is Arabic meaning sin. Apparently, this Sect considered western education or civilization to be sinful. This paper will attempt to explain the origin of the Boko Haram, based on Nigeria's political, social, economic and religious histories. It will also examine what influences, if any, that the Taliban-Islamist ideology had on the sect's origin and development. In addition the paper will attempt to evaluate likely dangers posed by the sectarian ideologies and activities to Nigeria's nation building efforts, as well as its international image.

A20-213 Anthropology of Religion Group

Theme: *Ritual and the Construction of Sacred Space*

Each of the papers in this session addresses the construction of sacred space in a different religious and cultural context: 1) The consecration of temple imagery in Varanasi; 2) The impact of religious rituals on the construction of sacred space as distinct from the profane among Sunnis in Egypt and Shi'ites in Bahrain; and 3) The productive power of gendered and sexual norms in the kitchens of Afro-Cuban Lucumí.

Religious Rituals in the Making of Sacred Space: An Ethnographic and Cross-Cultural Study of Sunni and Shi'i Communities in the Middle East
El-Sayed El-Aswad, United Arab Emirates

Comparative and cross-cultural studies of Muslim rituals, formal or popular, are woefully scant. This paper fills this gap and presents new grounds for ethnographic and cross-cultural inquiries of Muslim worldviews and ethno-cosmologies in their visible and invisible spheres and endeavors to bring to attention the impact of religious rituals on the construction of the sacred space as distinct from the profane. The study demonstrates the connection between the unseen/doctrinal and the seen/ritual (and social) levels creating and enacted in certain sanctified places. This inquiry is not concerned with formal or orthodox religious rituals or prayers, but rather with the rituals of ordinary Muslims, both Sunni and Shi'a. Through focusing on Sufi orders, mostly Sunnis, in Egypt and Shi'i groups in Bahrain, the paper proposes that both Sunni and Shi'i communities see themselves, though differently, as observing not only religious doctrines, but also ritual performances bestowing sanctity to certain places.

Ritual Morphology and Ritual Syntax in the Consecration of a Temple Image
Istvan Keul, Norwegian University of Science and Technology

Complex rituals are more than an accumulation of ritual sequences. They have different levels and subsystems (groups of rites), and a logic of connection that contributes to their efficacy and makes them comprehensible for actors and spectators. The description of a three-day consecration ritual performed for a Hanuman image in Varanasi focuses on the different levels and the overall structure of this complex ritual by looking at its morphology (units of ritual meaning), syntax (organizational structure), and the rules of ritual grammar that are applied in its performance. In addition, the paper discusses questions regarding variation and improvisation, agency and participation, as well as “interrituality” (ritual networks, ritual meta-systems).

A Trip to the Spring: A Four-Generation Water Ritual at Shingleroof Camp Meeting
Donna S. Mote, Emory University

A20-215 Buddhist Philosophy Group

Theme: *On the Reality of the Mind in Yogācāra: A Constructive Debate over Vasubandhu's Trisvabhāvanirdeśa*

Over the past few years Jay Garfield and Jonathan Gold have each defended interpretations of Vasubandhu's position as articulated in *Trisvabhāvanirdeśa*. Each tempers a strongly idealistic reading with a dose of phenomenology. Their readings diverge, however, on a key issue. Garfield argues that Vasubandhu takes mind and experience to be real and its objects to be unreal projections. Gold, more radically, takes Vasubandhu to deny that even the mind is real; in his formula “where there is no outside, there is no inside.” In this panel, Garfield and Gold discuss how to interpret Vasubandhu's Yogācāra position as articulated in this text. Audience participation is highly encouraged and copies of the text will be available to all.

A20-216 Chinese Religions Group

Theme: *Chinese Religions through the Medical Gaze: Salvific Therapies, Social Identities*

This panel approaches the integration of religion and medicine in China by examining the varied representations of healing practices in Buddhism and Daoism. The papers show how different religious institutions adopted and controlled medical knowledge, practices, concepts, and material for their own ends, either in contrast or in concert with contemporary medical practice. As such, these medical phenomena acted as agents in the inclusive and exclusive practices of identity-formation of those institutions and individuals. Noting the symbolic, contested, and polysemic nature of these phenomena, the presenters call into question notions of static, unified, homogenous medicine — whether “Chinese,” “Daoist,” or “Buddhist” — and invite critical reappraisal of bounded distinctions between medicine and religion. They also find that therapeutics allow for more extended comparison with contemporary common religion and broader technico-therapeutic culture; and to this end, have invited a senior paleographer to respond to the papers.

Pharmaca and Ritual: Herbal Practices in Medieval Daoist Ritual
Gil Raz, Dartmouth College

Scholarship on the complex relationship between Daoism and medicine tends to focus on the overlap between Daoist healing practices and contemporary medical techniques. This paper, however, contrasts medical discourse with medieval Daoist ritual. I begin by examining the use of herbs and minerals mentioned in a late Han inscription. Interpreting these allusions through references in medieval Daoist texts, I show that the inscription encodes actual practices with real effects. I then turn to examine the use of a particular herb in some of the earliest Lingbao scriptures (c.400 CE). Daoist texts describe the efficacy of this herb as providing “spiritual communication” while contemporary pharmacopeias define it as toxic, dangerously hallucinogenic. Examining the divergent medical and Daoist discourses regarding the herbs and minerals mentioned in the inscription and Daoist ritual texts will allow us to explore how the same psychophysical effects were perceived within particular communities of discourse.

Rethinking Medicine and Religion: Medical Repertoires in the Early Shangqing Scriptures
Michael Stanley-Baker, University College London

This paper proposes a theoretical agenda for the comparison of religion and medicine in early medieval China by examining repertoires of health and healing in the early Shangqing scriptures. When the terms religion and medicine are interpreted to refer to repertoires of practice and imagined communities, it becomes clear that that medicine was not a discrete lower stratum of bodily practice beneath Daoist transcendent cultivation, as contemporaries and some modern scholars suggest. Rather, drawing on three types of medicine, Shangqing scriptures utilized and constructed phenomenological experience, physiological concepts and metaphors for health and healing at all levels of ritual and self-cultivation, from solving mundane problems to the imagination of Shangqing soteriology. These features are given social and somatic significance by a ritual structure of transmission of esoteric scriptures which implies, and imparts, sacred socio-spiritual status and bodily states to practitioners.

"Byo" and Beyond: The Creation and Limitations of the Canon of Buddhist Medicine
Pierce Salguero, Abington College

In his massive *Forest of Gems in the Garden of the Dharma (Fayuan zhulin)*, the encyclopedist Daoshi (d. 683) compiled the first extant Chinese collection of Buddhist scriptural passages on healing. My paper explores how Daoshi's collection became a canon of Buddhist medical knowledge. Drawing on examples from the imperial and modern period, I will show that Daoshi's work has been continuously echoed in both structure and content, and continues to inform writings by Buddhist exegetes even today. Paying particular attention to the pivotal role of the 1937 encyclopedia entry "Byo" by Paul Demiéville, I will also analyze how this canon has entered scholarly discourses on Buddhist healing, and how it continues to frame our historical questions and interpretations. In conclusion, I will offer some reflections on how deconstructing this canon can provide fresh directions for studying the historical relationship between Buddhism and medicine.

Artifacts, Ruins, and Recipes: The (Re)construction of Medieval Medicine in Contemporary China
Jonathan Pettit, Indiana University

This paper examines the recent renovation of a temple complex at Yaowangshan in central Shaanxi, China. I introduce a series of renovation projects undertaken since 1991 that promote the temple's relationship to medicinal cultures (e.g. famous doctors, local pharmacopeia, etc.). I lay particular emphasis on a cluster of sites devoted to the memory of the famed physician Sun Simiao (581–682). I study the renovation of Sun's hermitage atop the southern peak by analyzing of the reuse of physical ruins and artifacts, as well as texts engraved on monuments. Employing recent theories in the linguistic shaping of ritual place, I argue that the incorporation of these various symbols of Sun's life at the mountain are not simple historical curiosities. Rather, the representation of Sun's hermitage and the temple promotes the idea that the temple serves as a locus of the intersection of religion and

A20-217 Christian Spirituality Group

Theme: *Calvinism Deep and Green: A Review of Belden C. Lane's Ravished by Beauty: The Surprising Legacy of Reformed Spirituality (Oxford University Press, 2011)*

This panel offers a multidisciplinary review of Belden C. Lane's *Ravished by Beauty: The Surprising Legacy of Reformed Spirituality* (Oxford University Press, 2011). The book argues for the recovery of the deep, "green," and richly sensuous dimensions of the Calvinist heritage previously ignored in historical research and ironically subverted in Reformed cultures. Panelists will analyze the book from a variety of perspectives, including Reformation studies, aesthetics, ecotheology, feminist theory, and the history of Christian spirituality. The panel will critically evaluate the book's contribution to academic Christian studies, its relevance for ecumenical and ecologically oriented spiritual practice, and the effectiveness of its autobiographical method.

A20-218 Contemporary Islam Group

Theme: *The Passing of Tradition: A Philosophical Requiem for Nasr Abu Zayd, Mohammed Arkoun, and Muhammad Abid al-Jabiri*

The Muslim world mourned the death of three of Islam's most important philosophical luminaries in 2010: Nasr Abu Zayd (1943–2010), Mohammed Arkoun (1928–2010), and Muhammad Abid al-Jabiri (1936–2010). These figures were the most engaging and critical voices in contemporary Islamic thought. They straddled the intellectual chasm between modernity and tradition by employing the tools of contemporary critical thinking and reason to understand the heritage of the Islamic tradition. This panel maps the terrain of these philosophers' thought for engaging modernity as a Muslim and understanding the Islamic tradition in contemporary society. We tackle the inherent dilemmas these authors faced when deconstructing their tradition in order to deal with challenges posed by modernity. Finally, we examine their intellectual influence and explore the impact of their thoughts and methodologies, which are already being adopted throughout the Muslim world.

Beyond Reform: Rethinking Islam and the Qur'an in the Works of Arkoun and Abu Zayd

M. Amine Tais, University of Washington

Mohammed Arkoun and Nasr Abu Zayd are two North African liberal Muslim thinkers who have laid the ground for a real revolution in the way Islam is understood in Muslim circles. This paper positions Arkoun and Abu Zayd within the genealogy of twentieth-century liberal modernism in the Arab world, but it also highlights the significant ways in which their contributions broke with the intellectual output of their predecessors. To illustrate these continuities and discontinuities, the paper highlights the approaches of the two academics to scripture. Arkoun and Abu Zayd emphasized both the diversity and historicity of the interpretations of the Qur'an. At the same time, they harnessed the latest tools of the social sciences and humanities to give voice to the marginalized, the forgotten, and the unthought in Qur'anic interpretation. Importantly, Abu Zayd and Arkoun redefined the Qur'an itself, thus opening the door for novel Islamic theologies to become possible.

The Scions of Tradition: Interpretations of Heritage

Kristian Petersen, University of Washington

A perpetual challenge for Muslims has been the task of engaging their inherited Islamic tradition and making it relevant and meaningful under ever-changing historical circumstances and social, political and cultural settings. Few critical voices in Islamic thought have broached a discussion that engages the intellectual tradition of Islam in dialogue with modern western thought, with the exception of Nasr Abu Zayd (1943-2010), Mohammed Arkoun (1928-2010) and Muhammad Abid al-Jabiri (1936-2010). This paper examines their work and attempts to understand their interpretation of "tradition" (*turāth*) in Islam. I then extrapolate their contributions in order to broadly understand "tradition" and envisage a rigorous and comprehensive approach for examining "tradition" in Religious Studies more generally. Tradition requires continuous reengagement in order for it to remain relevant for a community of believers. Therefore, these thinkers simultaneously sustained and challenged the Islamic tradition and provide a theoretical model for understanding "tradition" across religions.

Mohammed Abed al-Jabiri, Nasr Abu Zayd, and Mohammed Arkoun in Indonesia: A Study in Reception Theory

Carool Kersten, King's College London

Using the vivid interest among young Muslim intellectuals in Indonesia in the work of Mohammed Abed al-Jabiri, Nasr Hamid Abu Zayd and Mohammed Arkoun, this paper attempts to interrogate this phenomenon through the prism of reception theory. This paper employs interdisciplinary heuristic apparatus inspired by Edward Said's writings on 'travelling theory', the circulation of ideas from the perspectives of the traffic of transnational or global Islam explored by Peter Mandaville, and Jon Anderson and Dale Eickelman's work on the influence of new media on the transformation of the intellectual landscape of the Muslim world. Finally, it considers Ebrahim Moosa's thought-provoking suggestion to rename religious studies into translation studies.

A20-219 Contemporary Pagan Studies Group

Theme: *West Coast Pagan Practices and Ideas*

Papers will examine the influence of the “California cosmology” of Alston Chase, Theodore Roszak, Alan Watts, and others — together with feminism and environmentalism — on the growth of contemporary Paganism in the western United States and Canada.

"Wish They All Could Be California Grrrls?": The Influence of California Women on the Goddess Movement and Neo-Paganism

Kerry Noonan, Champlain College

Starhawk, Z Budapest, Shekhinah Mountainwater, Charlene Spretnak, Vicki Noble, Ruth Barrett. These are some of the women who were living in California when they articulated their visions of Goddess spirituality, Witchcraft, and/or Neopaganism, and their influence is far wider than merely regional. Is it meaningful to speak of this group of women as having a unique influence specific to California? In this paper, I examine the influence of a handful of women living in California in the 1970s/1980s on how we practice and imagine Neopaganism today, and ask whether there is a Californian regional flavor to their writings and teachings.

Building a California Bildung : Theodore Roszak's and Alan Watts's Contributions to Pagan Hermeneutics

Christopher W. Chase, Iowa State University

This presentation contends that California authors Theodore Roszak and Alan Watts provided crucial theoretical work that stimulated the development of an American 'Pagan Hermeneutic' as part of the larger emergence of Aquarian religion from the mid-part of the 20th century onward. Through challenging dogmatism in both institutional science and religion, they embraced a Romantic and Gnostic valorization of the "imagination" as a visionary power and method of knowing. The presentation sets their work in the context of Hans-Georg Gadamer's concept of the "*Bildung*," an expanding and playful education of human consciousness in relationship to the "Other."

Re-riting Woman: Dianic Wicca

Kristy Coleman, Santa Clara University; SJSU

Dianic Wicca is a women-only religion that invokes exclusively female concepts of the Divine. This exploration interrelates my four-year ethnographic study of the Dianics to the critical philosophical work of Luce Irigaray to elucidate the cultural significance of the divine imagined in female form. Irigaray's critical analysis of Western culture provides a subtext of what is at stake in this practice. A religion that reflects the prescriptions of Irigaray's earlier writings would have to entail Goddess spirituality in some form, and separatism. Dianic space offers women that elsewhere experience of women-among-themselves, able to express and create without patriarchal hindrance, a culture, religion, and identity of their own. Irigaray attempts to create an alternative, female-valuing symbolicsystem in her word-play and advocacy for “sexual difference,” whereas the Dianics effectively create an alternative symbolic — one which is created by, for, and is about a different valuation of women — through ritual practice.

A20-220 Critical Theory and Discourses on Religion Group

Theme: *Heresy in Islam*

Reading Heresiography: The Salimiyya as Pseudo-Other in Hanbali Polemics

Yunus Wesley, Emory University, Graduate Division of Religion

The Salimiyya, ascetics, and non-Sufi mystical theologians of Basra active in the 3rd and 4th Hijri centuries, left contradictory traces in Muslim biographical, mystical, and polemical literature. One key Hanbali text, al-Mu'tamad of Ibn al-Farra' (d. 458 AH/1066 CE), preserves a polemic against the Salimiyya and refutes eighteen theses attributed to them. Contemporary scholarship has not given a satisfactory explanation of Ibn al-Farra's refutation of the Salimiyya, treating it as a theological controversy while ignoring the political dimension that is always present in polemics. This paper argues that Ibn al-Farra' uses the Salimiyya theses to indirectly criticize his rationalist and esotericist opponents and to deflect the charge of anthropomorphism away from the Hanbali school of theology: the Salimiyya represented are thus a pseudo-Other, a polemical fiction, and must be read as Hanbali ideology rather than a minor polemical partner.

Contesting the Crucifixion of Christ: The Case of the Ahmadi Controversy in Islam

Adil Khan, University College Cork

The continued focus on the Ahmadi controversy in South Asian Islam has resulted in a prolonged debate regarding both the legal and religious status of members of the Ahmadi community. Although Ahmadis claim to embody the only true representation of Islam, their spiritual worldview is rejected by virtually all other Muslims. Many of the community's religious doctrines are based upon the messianic visions of its founder, Mirza Ghulam Ahmad (1835-1908). These include the belief that Jesus did not die from the crucifixion, but was instead rescued by God when he was purportedly removed from the cross in a state of swoon. This paved the way for Ghulam Ahmad's assertions of being the second coming of Christ, which ultimately influenced the mainstream perception of Ahmadis being beyond the pale of Islam. This paper will explore the justifications for Ghulam Ahmad's controversial claims about Jesus in relation to concepts of heresy in Islam.

Religions of Doubt: Reluctant Theology and Historical Materialism in Walter Benjamin and Jalal Al-e Ahmad

Ajay Chaudhary, Columbia University

There are deep and surprising convergences between the Frankfurt School and several key twentieth century Iranian Islamist thinkers. Read together, an image emerges of different yet synergistic critiques of different faces of a shared modernity. What also emerges is the possibility of a kind of synthesis where these works operate as what could be described as a project of radically self-critical revolutionary theology. This paper explores one moment in this comparative reading and synthesis. How and why do Jalal Al-e Ahmad and Walter Benjamin, both deeply materialist thinkers, come to not simply reconcile religious thought and practices with Marxism but rather fashion unique philosophies that see some mode of theology as necessary for historical materialism? What are the implications of these thinkers both engaging in, to borrow a phrase from Lukas, a similar "anti-capitalist romanticism"? How do these idiosyncratic expressions challenge and refashion understandings of "religion" and "politics"?"

A20-221 Evangelical Theology Group

Theme: *Music, Praise, and Worship in Pentecostal Christianity*

Music, praise, and worship are not only at the heart of the global renewal (Pentecostal, Charismatic, and Evangelical) movement, but it is now also big business on both economic and sociocultural registers. This panel explores various facets of this global phenomena through deployment of various disciplinary approaches and theoretical frameworks. Global-local dynamics are analyzed in ways that shed light on trends in the liturgical forms, creative artistic expression, and explosive growth of world Christianity.

Contradiction and Compromise in Pentecostal Punk Rock
Ibrahim Abraham, University of Bristol

Christian punk is one of the more controversial of the many varieties of contemporary Christian music. An almost exclusively Evangelical phenomenon, Christian punk emerged in the early 1980s within the Pentecostal orbit of California's Calvary Chapel. Many of its incarnations have been aligned with Evangelical Pentecostalism, notably the 1990s 'spirit-filled hardcore' movement which shared many characteristics of contemporary revivals. Drawing on interviews with 46 musicians and industry professionals, and three decades worth of recordings, this paper critically analyses the key sites of contradiction within particularly Pentecostal articulations of punk rock such as authority, authenticity, gender, and the supernatural. Focussing on apparent antinomies between Pentecostal punk and the normatively secular(ist) punk subculture, as well as often culturally conservative churches, this paper argues that Pentecostal punk defuses tensions through a form of liberal secular compromise; recognizing (sometimes begrudgingly) the non-normative nature of its truth claims allows Pentecostal punk a subcultural voice.

"I am a Friend of God": The Prosperity Gospel of Contemporary Worship Music Superstar Israel
Wen Reagan, Duke University

Why has the prosperity gospel music of Israel Houghton gained an audience among evangelicals outside of the prosperity movement, even among evangelicals who actively reject prosperity theology? The answer, I argue, is because Houghton's music is grounded in the "soft prosperity" of Joel Osteen, which transcends the limiting nature of traditional prosperity theology by softening the causality between spoken word and reality via an employment of the language of positive thinking. I then consider how the "palatable" nature of soft prosperity within Houghton's music parallels the larger evangelical impulse to exchange limiting, traditional doctrine for greater influence and acceptance in popular culture. Finally, I consider what Israel Houghton's music might tell us about the theological dimensions of globalized contemporary worship music at large.

Why Should the Charismatics Have All the Good Music?: The Unintended Consequence for Evangelicals of the Rise of Contemporary Worship
Peter Slade, Ashland University

This paper traces the development of the Contemporary Christian Worship movement from its origins in the charismatic Calvary Chapel and Vineyard to its current hegemony in noncharismatic evangelical churches. The telos of the praise and worship in its original charismatic context is, as participants understand it, to create in the worshipper an emotional openness to the Spirit which leads to charismatic manifestations (tongues, prophecy, healing etc.). The recent massive popularity of this charismatic/Pentecostal worship music in evangelical churches driven by the musical preferences of the boomer generation and its anxiety over the dwindling number of young people taking their places in the pews, fundamentally changes the function of the music: the telos of the music changes. The end of worship is no longer emotional openness to spirit possession, now it is simply the emotion of "worship." This in turn fundamentally changes evangelical worship.

Latin American Evangelical Music Scene: Customary or Transformative?
Ryan R. Gladwin, Messiah College

This paper will explore the proliferation of the Latin American Evangelical Music Scene (LAEMS) in recent decades through the lens of the central role that it has played in the growth and mobilization of evangelicals in Argentina and beyond. It will demonstrate that the LAEMS has been central in the formation of a burgeoning post-denominational evangelical culture that has formed new bonds of unity and brought evangelicals unprecedented social and cultural leverage. However, the LAEMS and mainstream Latin American evangelicalism have failed to form theological perspectives, culture, and practice that consistently confront social ills such as poverty, racism, and class division. As such, mainstream Latin American evangelicalism demonstrates both a creative potential and yet profound failure in producing a worshipful culture that, in the words of Oscar Romero, substantiates that, "the Glory of God is that the poor should live."

A20-222 Hinduism Group

Theme: *Yoga Debates: Old and New*

In the past few years, a number of debates about yoga's origin, ownership, and orientation have come to the fore of public discourse. These debates have found their ways into school-board meetings, newspaper editorials, blogs, church basements, and television broadcasts. Embedded within these controversies are larger questions about the definitions of yoga, religion, spirituality, and community. Such discourses involve drawing boundaries of inclusion and exclusion, and delineating distinctions between proper versus improper appropriation. While these modern controversies are animated by new concerns and language, debates about yoga's definition, practice, practitioners, and place are not new but date back to its early history. In an effort to contextualize the contemporary, this panel brings old discourses into conversation with newer ones and reflects upon the continuities and discontinuities in yoga's long discursive history.

Religion in Search of a Philosophy: A Brief History of the Goals of Yoga

Frederick M. Smith, University of Iowa

This paper will discuss the processes through which yoga was realized "classically," and the impact of this intellectual understanding on cultural and spiritual practices that in their origins were largely unrelated to yoga as śāstra. It is well-known that as semirelated cultural formations, many practices historically identified as yoga operated independently of the formal Sanskritic textuality of Sāṃkhya and Yoga. Not long after the composition of the Yogasūtras of Patañjali, probably arranged and codified by an unidentified Vyāsa of the fifth century CE, the stated end product of yoga, namely kaivalya, was replaced with more mainstream vedāntic notions of mokṣa. The interplay between Yoga, Vedānta and local practices will be explored here, noting how these locally constituted formations felt discomfort with the dominant textuality of yoga, even if they were eventually forced to concede territory to it. This ambivalence, the push and pull between text and practice, continues unabated today.

Contemporary Yoga and Its Contested Domains

Joy Laine, Macalester College

This paper reflects upon the place of yoga in contemporary American culture and its relationship to its Indian heritage, through a consideration of yoga's trajectory in the West over the past forty years. From the standpoint of philosophy, there is a lack of linguistic and conceptual clarity about yoga's precise domain, and how it relates to Hinduism, religion, medicine, physical fitness discourses, and the like. This lack of clarity allows for a range of interpretations, appropriations and practices to emerge. This paper explores how constructed polarities used to describe yoga as religious or non-religious, physical or spiritual reveal the attempt of specific individuals and communities to assign yoga to a "proper" domain, which serves a variety of strategic interests to construct, propagate, market, and/or decry particular versions of yoga for a variety of publics. Using the history of Iyengar yoga as a case study, this paper traces how certain recent innovations and debates—such as the introduction of the Invocation to Patañjali as a customary way to begin classes—reflect the ambivalence and tensions about yoga's definition and its relationship to India, Hinduism, and a general conception of spirituality. More broadly, the eclectic use of religious symbols in yoga discourse sees some traditions as acceptable and non-threatening, while others are deemed exclusivist and inconsistent with yogic spirituality.

Ownership, Lineage, and the Yoga Free Market: Tracing Modern Yoga's Cultural Politics

Mark Singleton, St. John's College, Santa Fe

This paper explores the recent media debates and controversies around the ownership of yoga, in India and the United States. Yoga is increasingly treated as a free market product that can be adapted, packaged and sold according to the judgement of the individual. During the last two years, however, several Hindu groups in America and India have expressed outrage at what they see as the cynical decoupling of yoga from its roots in Hinduism, and have taken measures to bring "yoga" (viz. the āsana-based practices that have flourished in the Western world) back into the Hindu fold. These measures include the Indian government's "Traditional Knowledge Digital Library" of historical āsanās, and the Hindu American Foundation's "Take Back Yoga Campaign". In this paper I will investigate the historical roots of these controversies, and situate the current debates in terms of the modern reformulations of yoga as a transnational practice which developed during the nineteenth and early twentieth century.

A20-223 Law, Religion, and Culture Group

Theme: *Author Meets Readers: Kathleen Davis's Periodization and Sovereignty: How Ideas of Feudalism and Secularization Govern the Politics of Time* (University of Pennsylvania Press, 2008)

In *Periodization and Sovereignty: How Ideas of Feudalism and Secularization Govern the Politics of Time* (University of Pennsylvania Press, 2008), Kathleen Davis argues that “the history of periodization is juridical, and it advances through struggles over the definition and location of sovereignty” (6). Davis treats in parallel the invention of “feudalism” through legal discourses and history and the assertion of “secularization” in intellectual history as the necessary conditions for the possibility of the grounding and legitimation of sovereignty. Panelists will interrogate Davis’s assertions about the conjunction of law, secularization, and sovereignty. Further, they will highlight resources that this important book offers scholars of religion attempting to write nonsovereign political theory and/or history. The author will respond to the panelists and audience questions.

A20-224 Nineteenth Century Theology Group

Theme: *"Oriental Religions" and "Mystery Cults" in Franz Cumont's Interpretation of Early Christianity*

Les Dernières Volontés du Paganisme Expirant: *Franz Cumont and the "Decline and Fall" of Roman Paganism*

Corinne Bonnet, Université de Toulouse II - Le Mirail

In *Les religions orientales dans le paganisme romain* (1906), Cumont displays a very cautious attitude towards the role of mystery or oriental cults in the emergence of Christianity. He even affirms that he will deliberately refrain from treating that question. According to his reconstruction, however, these new religious standards are to a certain extent the “missing link” between paganism and Christianity. The aim of my contribution will be to analyze Cumont’s seventh chapter on the transformations of paganism in order to reveal the originality (or not) of his approach and results, the reception of his work in different contexts, and the actual reflection on this issue.

"The Great Mystic of Tarsus": The Views of Franz Cumont about Saint Paul's Relation to the Pagan Mystery Cults in His Correspondence with Alfred Loisy

Annelies Lannoy, Ghent University

In the first decades of the twentieth century and before, the question of the relationship between Paul and the pagan mystery cults was a delicate issue among historians of Christianity. Franz Cumont, leading authority on ancient mystery cults at that time, remained silent about this topic in his published work. However, the correspondence he conducted with Alfred Loisy allows us to reconstruct his hitherto unknown views on the matter. We will argue that Cumont agreed by and large with Loisy’s view that Paul had transformed early Christianity from a Jewish messianic sect into a universal mystery of salvation after the model of the pagan mysteries. As well as Loisy, Cumont considered this pagan influence to be indirect. Nevertheless, he more strongly emphasized the differences between certain Pauline doctrines and the pagan mystery conceptions.

Franz Cumont, the Oriental Religions, and Christianity in the Roman Empire: A Hegelian View on the Evolution of Religion, Politics, and Science

Danny Praet, Ghent University

Cumont (1868-1947) was influenced by Hegel’s view on the religious evolution of mankind. He discussed the role the Oriental Religions (Attis and Cybele, Mithras) played in the transition from paganism to Christianity as an interaction between politics and religion: as an evolution from the particular to the universal, from state-controlled to free individual choice. They evolved from primitive ritualism to austere morality, and represented a synthesis between East and West. His book on their spread in Roman paganism is not entirely chronological but corresponds to a symbolic sequence: Firmicus Maternus already linked them with the four elements (from Cybele-earth to Mithras-fire) so these Religions formed an ascension from the heaviest to the least material element. Cumont presented astral religion as the final stage of paganism, including aether, and establishing an “objective” (pseudoscientific) link between man and the cosmos, pointing to Christianity as the next step in this spiritual journey.

A20-225 Practical Theology Group

Theme: *Panel on The Wiley Blackwell Companion to Practical Theology, Edited by Bonnie Miller-McLemore*

A diverse panel of scholars will respond to The Wiley-Blackwell Companion to Practical Theology, which provides an overview of key developments, themes, methods, and future directions of practical theology as a major area of Christian study and practice. Organized around four distinct definitions of the term practical theology, the book reaps the benefits of practical theology's efforts to grapple with theology's dynamic character in the midst of faith and ministry and thereby broaden the scope of theology in general. Its audience goes beyond practical theologians and reaches out to scholars and students in other areas of theological and religious studies, especially those in new university Ph.D. programs and those overseeing upper-level bachelor, master, and doctoral work in divinity.

A20-226 Religion, Media, and Culture Group

Theme: *Productions of Religion: Making Nations, Technologies, Ideologies, and Other Spectacles*

How are ritual forms, ideologies, and authorities rendered "religious" or not? And how do technologies of performance, rhetoric, and epistemology emerge from this rendering? A study of the rise of spiritualism in the 19th century opens the panel, considering how several mediums found that their uses of rudimentary communication technologies rendered their practices outside the bounds of "religion." A second paper considers the contemporary satirist Stephen Colbert, whose parody of the "truthful" genre of news simultaneously critiques the truth claims of some religious communities as it lays claim to an alternative perspective of religious "truth." The third paper calls attention to the role of Islamists in Egypt who employ television to reconstruct definitions of Islam and its relation to the now-revolutionizing nation. A final paper explores the technological sublime, considering an emergent contemporary university that renders in educational form the construction of truth within quasi-religious ideologies of the Silicon Valley.

Between Bacon and Barnum: Spiritualist Ritual and Religious Theory in Nineteenth Century America
David Walker, Yale University

This paper traces the ways that spiritualism constituted both space and datum for religious thought and theory in the nineteenth century, and it examines how certain of its ritual forms and providers were rendered "religious," or not, in an era peculiarly concerned with ritual itself. It is a study of the formal and advertising practices by which some mediums invited critique of their own operations; and also of their encouragement, among audiences self-consciously assembled in intentionally ambiguous spaces, of a type of religious intellection concerned less with absolute veracity than with social utility and aesthetics. It is a study, too, of the processes by which this mode of ritual and intellection, when made data towards the development of emergent popular, legal, and academic theories of religion, was excised from that self-same category over time.

Television, Religious Scholars, and New Configurations of Nationhood in Egypt
Jacqueline Brinton, University of Kansas

"In order to remain influential among the people Muslim religious scholars (the 'ulama') have incorporate newly formulated notions of self and community into their messages to the public, which illustrates how those messages often successfully blend religious concerns about belief and practice with present contingencies. In particular by incorporating and responding to language concerning national religion in the competitive television environment, Egyptian 'ulama' have been able to combine the concerns of their vocation as guardians of religious knowledge with political reality. Ultimately they accept or reject novel secular configurations by subjecting them to their inherited hermeneutic methods and presenting them to the public as secondary to religious concerns. But many 'ulama' as members of the Egyptian nation have also been involved in the historical and social changes of their time, which has effected how they incorporate messages pertaining to religious and political identity into their publicly televised addresses."

Searching for Truth(iness): Mapping the Religiopolitical Identity and Landscape of Christian Emerging Adults through a Reception Study of The Colbert Report
Jill Dierberg, University of Denver/Iliff School of Theology

Utilizing textual analysis and in-depth interviews of self-identified Christian participants ages 18-29 (n=30), this paper explores the way Comedy Central's *The Colbert Report* portrays Christianity, how young Christian viewers negotiate their religio-political identity in relation to the show, and what this negotiation says about the religio-political landscape of Christian emerging adults (19-29) (Arnett, 2004) in the United States. This paper concludes that *The Colbert Report* provides a contextual occasion for critical religio-political reflection, and that Christian emerging adults of myriad Christian subcultures negotiate their religio-political identity in relation to *The Colbert Report* to varying degrees as they select differing reference points within the show as a means of shaping and strengthening previous and ongoing identity markers. Additionally, this paper concludes that contrary to secularization theories that purport that media undermine religious authority and activity; this case study suggests that media texts can serve as an occasion for religious identity formation, thus providing support for mediatization of religion theory and the re-sacralization of religion (see e.g. Demerath, 2003; Hjarvard, 2006; Hoover and Clark, 2002).

Singularity University: Silicon Valley's Ideological/Religious Vision of Education
Michael Burdett, University of Oxford

"Singularity University is in the heart of Silicon Valley. Its aim to bring in bright scientists and technicians to collaborate on using growing technologies to solve some of the world's largest challenges is undergirded by a tacit religion of technology. This essay argues that the ethos of Singularity University encapsulates the inherent ideology of Silicon Valley and reveals the quasi-religious underpinnings of not just the information technology of Silicon Valley, but the entire history of technology as well. "

A20-227 Science, Technology, and Religion Group

Theme: *The Entangled Universe: Physical Explications, Theological Complications*

James Haag, Suffolk University, Presiding

Catherine Keller, Drew University

Kirk Wegter-McNelly, Boston University, Respondent

Mary-Jane Rubenstein, Wesleyan University, Respondent

Ridiculed by Einstein as "spooky action at a distance," or "a sort of telepathic coupling", what Schroedinger called "entanglement" has nonetheless refused to disappear. As this "mutual influence...of a quite mysterious nature" has now gained great empirical evidence, the language of physicists pulses with wonder: "We cannot make the mystery go away by 'explaining' how it works." (Feynman et al). The irreducible relationalism of quantum nonlocality invites transdisciplinary theological contemplation. It "undermines the metaphysics of individualism" and "undercuts reductionism," writes posthumanist science theorist Karen Barad, calling for a new ethic and a new ontology of "intra-actively" entangled agencies. In this session, Catherine Keller will begin to unfold the implications of quantum entanglement in relation to the cosmological folds of Bohm, Whitehead, and Cusa, where negative theology swerves into positive connectivity. The divine complication of the universe may now minister at once to quantum and theological indeterminacy.

A20-228 Scriptural Reasoning Group

Theme: *Age and Aging in the Abrahamic Traditions*

This panel will consider age and aging in the Abrahamic traditions. The session will revolve around in-depth engagements with texts from each of the three Abrahamic faiths, studied together. The panel will offer short introductions to each of the texts, which will have been prepared in conversation and presented as the fruit of dialogical engagement before the session. These presentations will seek to open up the plain sense reading of the texts that are studied, and also to model a Scriptural Reasoning-style engagement between the different presentations. Following the presentations, there will be time for small group study of the texts around tables, with time for plenary questions and discussions at the end.

A20-229 Theology and Continental Philosophy Group

Theme: *Paul Ricoeur and Jean Luc-Marion: An Elective Affinity*

Two of the most influential theorists seeking the via media between phenomenology, metaphysics and religious thought of the last century have been Paul Ricoeur and Jean-Luc Marion. This panel will address the nexus points found in Ricoeur and Marion and seek to offer a method by which to engage both thinkers as supplementary voices offering deep commentary to each others work as both accent and corrective. This panel will also serve to introduce scholars to these important voices.

Loving Oneself as Another: Ricoeur and Marion as Simultaneous Supplement

Jacob Myers, Emory University

This paper analyzes Paul Ricoeur and Jean-Luc Marion at the junction between ontology and ethics, namely, between a phenomenology of alterity and a metaphysics of love. Far from a mere compare-and-contrast of their respective projects, I argue that the two simultaneously supplement each other's work at crucial points, making way for a robust and fecund theo-phenomenology of love. Drawing from such seminal texts as *Oneself as Another* and *Memory, History, Forgetting*, I first demark Ricoeur's work on ontology and ethics, arguing that Marion's work on the intentionality of love is a necessary supplement. Next, I show the points at which Marion's treatment of love in both his *Prolegomena to Charity* and *The Erotic Phenomenon* requires Ricoeur's supplement of forgiveness. Building upon this simultaneous supplement of Ricoeur and Marion, I conclude with a sketch of a theo-phenomenology of love that opens the way for a love beyond ethics and an alterity beyond objectivity.

No Pure Religion: Phenomenology, Hermeneutics, and Revelation in Paul Ricoeur and Jean-Luc Marion

Darren Dahl, McMaster University

This paper assesses the relationship of Ricoeur's hermeneutic phenomenology of revelation to the account of divine revelation that emerges from Jean-Luc Marion's phenomenology of givenness (*donation*). By making this comparison it evaluates the issues at stake in Ricoeur's relationship to the emergent 'theological turn' in recent continental philosophy. The paper argues that the limitations of Marion's account of revelation are tied to the 'Husserlian idealism' that haunts his phenomenological project. These limitations are identified and overcome by Ricoeur's hermeneutic phenomenology of revelation. The critical engagement with Marion's project brings to light Ricoeur's commitment not only to the linguistic mediation of all religious experience but the hermeneutic necessity of engaging 'religion' concretely in its particular textual and cultural forms.

Performing the Subject: Liturgy through Marion and Ricoeur

Claire Jones, University of Pennsylvania

The radical openness to experience of the other in charismatic worship reveals that phenomenological description of the intersubjective foundation of the subject as dialogue is inadequate. Jean-Luc Marion and Paul Ricoeur both offer descriptions of worship which facilitate the reformulation of the subject in community. Marion's use of the term "responsory" in *Étant Donn * allows for initial insight into the importance of religious text as call in the experience of the community. However, his formulation of the responsory maintains a dialogic structure which reverts to solipsism. Ricoeur's model of the "response" as assent or faith is needed to develop a model of a subject whose existence is enacted in historical manifestation and who is open to other subjects through shared performance of identity. Ecstatic worship may be seen as the experience of the subject's constitution, continually renewed in the foundational enactment of faith.

A20-230 Tillich: Issues in Theology, Religion, and Culture Group

Theme: *Tillich and Niebuhr: Conversations and Legacies*

Paul Tillich and Reinhold Niebuhr were both giants of twentieth-century theology, whose conversations and legacies are very much still with us today. This panel session (a joint session of the Tillich: Issues in Theology, Religion and Culture Group and the Niebuhr Society) will celebrate – and critically examine – these conversations and legacies across various fields of theological study. Drawing on recent work that considers Tillich and Niebuhr comparatively, panellists will reflect on both the relations between the two theologians and the legacies of their impact on different areas of theology, religion and culture.

A20-231 Animals and Religion Consultation

Theme: *Thinking Animals and Religion, Rethinking Ethics: Farley, Midgley, Nussbaum, and Singer*

This panel will bring the thought of ethical theorists Margaret Farley, Mary Midgley, Martha Nussbaum, and Peter Singer into conversation with animals and religion scholarship. A full paper will be devoted to each thinker. Considering these papers together creates an opportunity both to examine how ethical theory might inform work on animals and religion and to explore how the animals and religion discourse might suggest new pathways in religious ethics. Since both Christian and Buddhist perspectives will be presented, the session has particular relevance to comparative religious ethics.

Peter Singer and Christian Ethics on Nonhuman Animals: Unexpected Rapprochement?

Charles Camosy, Fordham University

Peter Singer is perhaps best-known for championing the moral status and ethical treatment of non-human animals. Indeed, in some ways he is the person most responsible for bringing such issues to the Western world's attention. But Peter Singer's favorite scapegoat for how we got so off-track with regard to how we treat animals is the Christian tradition. But in this paper I will argue that the Christian tradition is not speciesist in the way Singer suggests. Even the current Pope has been outspoken on the dignity of non-human animals—to the point where even PETA is using his likeness and quotes in their advertisements. Singer helps push Christians to rediscover an ethic of care for non-human animals and this opens the door for both Singerites and Christians to work together toward animal liberation.

Extending Margaret Farley's "Just Love" to the Animal Other: To Place Being in Affirmation of Being

Mary Ashley, Graduate Theological Union

The industrialized West is trending toward a more “personal” morality that requires an ongoing responsiveness to the concrete and particular Other. In my view, feminist theologian Margaret A. Farley offers the most-developed articulation of such an interpersonal ethics, as headed by her notably synthetic first principle, “Just Love.” Although Farley explicitly brackets the case of the animal Other, I here extend “Just Love” to our relations with all animals, including those animals capable of an authentic intersubjectivity, and describe the consequent ethical entailments. I argue, furthermore, that the secondary principle of proportionality, understood as the choice to accord more ethical weight to an organism's more-central as opposed to its more-peripheral interests; and an element that receives little attention in Farley's strongly beneficent system, can supply much of the content for a just interdependency across species.

Buddhist Approaches to Martha Nussbaum's Capabilities Approach: Dignified Animals, Indignant Buddhists, and Other Apparent Paradoxes

Thomas Leenders, McGill University

This paper explores the viability of Nussbaum's the Capabilities Approach to human and nonhuman animal rights from Buddhist perspectives, highlighting critiques of notions of dignity, entitlement and justice itself.

Mary Midgley and the Mixed Community in Religious Studies
Gregory McElwain, The College of Idaho

Mary Midgley is a contemporary British philosopher known for her work in ethical theory, applied ethics, and philosophy of science, and has received much attention in environmental and animal ethics because of her concept of the mixed community. This presentation briefly analyzes and interprets the concept of the mixed community and traces how it has impacted environmental and animal ethics, especially within religious studies. Consequently, because of its use of complex understandings of human nature and evolutionary theory, religious studies can be seen as one of the leading disciplines in furthering animal ethics, and the work of Mary Midgley is a key component in this advancement

A20-232 Christianity and Academia Consultation

Theme: *Faithful Presence: A Response to James Hunter's To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World (Oxford University Press, 2010)*

We assess sociologist of religion James Davison Hunter's *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (Oxford University Press, 2010), finding helpful insights, but also needed correctives. Hunter erroneously confounds John H. Yoder with Stanley Hauerwas, and Troeltsch's and H. R. Niebuhr's sect type, without noticing how Yoder explicitly rejected that confounding — increasingly so in his last ten years. This argument biases readers against learning what churches need to learn from Yoder in their present crisis. Recovering the theological richness of Yoder's writings reveals, ironically, that Hunter's argument for a "faithful presence" is decidedly Yoderian in character. We offer Kathryn Tanner's and Mary McClintock Fulkerson's differentiated relation with culture and Martin Luther King Jr.'s Christ-following ethic, as well as Yoder, as ways to sharpen what Hunter means by "faithful presence." King changed the world with faithful presence and comprehensive moral vision that connected the religious and the civic along with the global but mobilized the marginalized, not the elite.

A20-233 Queer Studies in Religion Consultation

Theme: *Queer Practices in San Francisco*

Investigations of queer religious practices that are specifically related to the city of San Francisco: 1. The Metropolitan Community Church of San Francisco between 1982 and 1997 explored strategies of theodicy that disrupted a social theodicy that understood HIV/AIDS as punishment of God for the sin of homosexuality. MCCSF's strategies of theodicy culminated in the performance of the Body of Christ with AIDS. 2. Paul's messianic politics, more specifically, his understanding of messianic sociality as it is articulated in his Letter to the Romans, is radically queer. The author explores implications of Paul's messianic/queer sociality for a contemporary queer politics through further connections with Foucault, Bersani, and San Francisco bathhouses. 3. The last paper seeks to explain why ministers of the (San Francisco based) Buddhist Churches of America (Jodo Shinshu) were so quickly and consistently affirmative of same-sex weddings. A historian and archivist of GLBT San Francisco responds to the papers.

Strategies of Theodicy in an Epidemic: Worship, HIV/AIDS, and the Intimacy of God at the Metropolitan Community Church, San Francisco

Sharon Fennema, Graduate Theological Union

Worship at the Metropolitan Community Church of San Francisco between 1982 and 1997 performed strategies of theodicy that disrupted the common social theodicy of the time, which understood HIV/AIDS as the punishment of God for the sin of homosexuality. Based on an extensive historical ethnography of worship and activism at MCCSF, this paper will focus on their deployment of an understanding of God as intimately involved in human lives, linked to human suffering through relational solidarity. It will also discuss the ways in which MCCSF's performed theodicy that deconstructed the binary oppositionality of human suffering and God's love through a strategy of simultaneity, revealing their constitutive interrelationality. Ultimately, these strategies of theodicy culminated in the performance of the Body of Christ with AIDS. Employing an understanding of worship as performed theology, this paper draws on Queer Theory, with its understanding of the performativity, as its methodological starting point.

The Apostle Paul's "Queer Politics"?

Tony Hoshaw, Chicago Theological Seminary

There is a rather significant tradition of interpretation that makes the apostle Paul responsible for homophobic, heterosexist, anti-body, and misogynistic thought. In fact, the aforementioned way of reading Paul may mark a point of agreement between those who support a queer world and those who do not support such a world. The general goal of this work, then, is to open (new) lines of communication between queer thinkers and Paul. In this paper it will be argued that Paul's messianic politics, more specifically, his understanding of messianic sociality as it is articulated in his *Letter to the Romans*, is radically queer. It will be argued that Paul's messianic politics is a queer politics because what is at stake is disinterested friendship or a mode of life that traverses differences in order to "come" together in love and in unexpected ways. This paper will conclude by exploring the implications of Paul's messianic/queer sociality for a contemporary queer politics by connecting Saint Paul, Michel Foucault, Leo Bersani, and San Francisco bathhouses.

"All Beings are Equally Embraced by Amida Buddha": Jodo Shinshu Buddhism and Same-Sex Marriage in North America

Jeff Wilson, Renison University College, University of Waterloo

Ministers of the Buddhist Churches of America began performing same-sex marriages in the early 1970s. These were among the very first religious ceremonies for same-sex couples performed in the modern era, regardless of location or religion. Since that time, the BCA and its sister organization the Honpa Hongwanji Mission of Hawaii (HHMH) have become increasingly willing to take prominent public stands on behalf of such relationships/ceremonies. In this paper, I seek to explain why these particular Buddhist institutions, among all the other denominations in North America, were so quickly and consistently affirmative of same-sex weddings. My argument is that there are three factors in particular that must be attended to as fundamental contributing causes: their long-standing institutional practice of Buddhist weddings, sensitivity to minority rights due to a history of oppression by white Christians in America, and core egalitarian theological elements of Jodo Shinshu (the BCA/HHMH's school of Buddhism).

A20-235 Wildcard Session

Theme: *Voices of Feminist Liberation: Writings in Celebration of Rosemary Radford Ruether*

This panel will explore the influence of Ruether's work on two generations of her doctoral students in celebration of her 75th Birthday. The panel will illuminate many aspects of Ruether's wide ranging work from Liberation, Feminist, Womanist, Mujerista, Queer Theologies, Eco-Feminism, Inter-Religious Dialogue, and Social Justice in the Middle East. These reflections are drawn together in 13 chapters that will be published by Equinox Press in early 2012, *Voices of Feminist Liberation: Writings in Celebration of Rosemary Radford Ruether*. This volume shows the dynamic potential of Ruether's groundbreaking, prophetic thinking and pedagogy to mobilize critical theologies, social theories and cultural practices that liberate humanity from oppressive forces of colonization and patriarchy in the name of religion.

A20-250 Special Topics Forum

Theme: *Mentoring Matters: Part II*

Graduate students and faculty members will address a range of topics related to mentoring: 1) Mentoring of graduate students and junior faculty; 2) Different types of mentoring, such as institutional and noninstitutional, or formal and informal; 3) Inequalities in mentoring, both in terms of who gets mentored and who carries the burden of mentoring; and 4) Parameters and boundaries of mentoring. Come and raise your questions and concerns.

A20-251 Special Topics Forum

Theme: *Conversation with Gary Snyder, 2011 AAR Religion and the Arts Award Winner*

Gary Snyder has been named the 2011 Religion and the Arts Award winner. He is a Pulitzer Prize winning poet, essayist, and environmental activist. He has published eighteen books, which have been translated into more than twenty languages. Snyder's work and thinking has been featured in video specials on BBC and PBS, and in every major national print organ. He is the recipient of multiple grants and awards, including the Ruth Lilly Poetry Prize, the Bollingen Prize for Poetry, American Poetry Society Shelley Memorial Award, a Guggenheim Foundation Fellowship, and in 1975 he won the Pulitzer Prize for Poetry.

A key member of the mid-twentieth century San Francisco Renaissance literary movement, Snyder is currently professor emeritus at the University of California, Davis, and lives in Northern California.

Born in San Francisco, Snyder has traveled the world, working as a logger, a carpenter, and on a steam-freighter crew, among other things. He has spent ongoing time in Japan, undertaking extensive training in the Rinzai school of Zen Buddhism.

In announcing the 2008 Lilly Poetry Prize, chair of the jury selection Christian Wiman said, "Gary Snyder is in essence a contemporary devotional poet, though he is not devoted to any one god or way of being so much as to Being itself. His poetry is a testament to the sacredness of the natural world and our relation to it, and a prophecy of what we stand to lose if we forget that relation." Snyder and his ongoing work and words open up many conversations across the AAR constituency.

A20-252 Special Topics Forum

Theme: *Fearing the Future: Challenges in Developing Online Programs in Religious Studies*

It is here — online teaching — but many are trying to avoid or argue it out of existence. What happens to "community," when you teach online? What about those great ecstatic intellectual moments in the classroom — will they be gone forever? Won't teaching online destroy the traditional role of a professor? Will I lose my status? Teaching online can't be quality education, can it? Are they going to replace us with adjuncts? Then what...? The academy will be ruined. Presentations and discussion will highlight organizational structure, creative audiovisual aids, testing, discussing, cheating, projects, and more. Presenters will share their creative successes and failures in ways that will be helpful to the audience.

The Politics of Religious Studies Online and On Campus

Marla J. Selvidge, University of Central Missouri

As Director and Founder of the Center for Religious Studies, I have developed most of the face-to-face classes and a great percentage of the online classes for the minor and major. My presentation will consist of reasons for placing the program online and strategies in its development, including recruitment and support of faculty. I will also report on the acquisition of many types of resources to support the program and the politics of the major. Lastly, I will share screenshots of some of my classes and successful teaching strategies.

The Challenges of a Long-distance Adjunct

Helen Hye-Sook Hwang, University of California, Los Angeles; University of Central Missouri

I will share my experiences of developing myself into an experienced online instructor by teaching and developing courses within and outside the area of my specialization. I will also share strategies in how I balance my online teaching with scholarly work and face-to-face teaching. I will also discuss specific issues unique to cyber-classrooms such as how online classes challenge students as well as the instructor to become more focused, open, and interactive without being controlled by physical and digital dynamics.

Downloading Pedagogy: Online and Face-to-Face Classes

Richard Manly Adams, Emory University

Recent advances and experiences in online teaching have demonstrated that successful online courses result not simply from uploading a traditional syllabus onto a website, but rather from the translation of classroom experience into a virtual environment. The effective online course will look quite different than its traditional classroom instantiation. An opposite effect of online teaching, though, is likewise true. That is, the experience of online teaching can change the way an instructor approaches a traditional classroom setting. The constraints of a virtual environment force instructors to make creative choices to create a classroom experience online, and reflection upon those choices can likewise improve traditional pedagogy. This “downloading” of pedagogical lessons is an unexplored benefit of the experience of teaching online and it forms the focus of this paper. Topics explored include the hybrid use of virtual technologies to free up or restructure time in the traditional classroom, the creation of community in a classroom beyond classroom discussion, and the use of instructor feedback on student assignments as teaching moments.

Words and Music in Online Teaching: A Report from Louisiana after Katrina

Guy Beck, Tulane University

My paper will outline the lesson plans for a course in “Religion and Music,” and how specific musical examples are united with lecture and PowerPoint presentations in a course on “World Religions.” After Katrina hit Louisiana in August 2005, and my teaching duties at Tulane University were temporarily suspended, I began to learn how to teach online courses — beginning with the University of Mississippi, then at Tulane, and now with Tulane and the University of Central Missouri. I normally involve music in my teaching of religious studies and world religions, yet now there was the added challenge of finding ways to incorporate music into online classes. Fortunately, just as Katrina disaster relief was underway, my new book *Sacred Sound: Experiencing Music in World Religions* (Wilfrid Laurier University Press), was in the finishing stages and was released in 2006. This text, including a CD of chants and music from six religions, was designed for courses in both world religions and world music. As I worked on learning Blackboard and PowerPoint, I was delighted to find ways of uploading music files, from the text CD and other sources, to the content of the courses. Students reacted very favorably to these additions and commented upon how well they were able to integrate the study of religion with the sounds and music of each religion. The wonderful thing is that students can listen repeatedly to the tracks at their leisure, and are thus able to benefit from the words and music of religion. My work has also involved fieldwork in India under two Fulbright Research Fellowships, resulting in the collection of rare devotional music from temples in India. I am now using some of these recordings in the online classes, with amazing responses from students. I also reach out to other campuses in the southern region to lecture and perform sacred music so that my online students can keep up with my travels and presentations. All of these developments in online teaching have greatly enhanced my classroom teaching as well, as it is slowly returning to life after Katrina.

A20-253 Wildcard Session

Theme: *Public Theology and the "Postsecular" Condition: Politics, Plurality, and Public Discourse*

Globalized societies on all continents find themselves caught in a series of contradictory socio-cultural trends, with continuing (and varying) trajectories of secularization alongside the growing deprivatization of faith and its re-emergence as a shaper of cultural, political, economic processes. This seemingly paradoxical co-existence of the religious and the secular takes us into unprecedented territory, sociologically and theologically, and is giving rise to talk of the emergence of a ‘post-secular’ society.

The aims of this wildcard session are to examine the implications of the global emergence of the post-secular condition for public theology as it has emerged within a diversity of cultural and political contexts.

The session will aim to draw together a range of perspectives from North America, Europe, Oceania, African and Asia, in order to determine the differential dynamics and trajectories of religious revival as a critical and constructive phenomenon, and its implications for future debate in public theology.

A20-254 Wildcard Session

Theme: *Race, Religion, and the Military*

This panel explores the various ways that concepts of race and religion have functioned within the confines of the military, an institution dedicated to violence. Presenters will also take seriously the notion that the military is a sub-culture with its own mores, values, and traditions. This panel also seeks to address questions such as: What is the dominant religious ideology of the certain military branch? Does it matter? Does the military as a state sanctioned institution ineluctably co-opt dominant or mainstream discourses about race and religion? In honor of our host city presenters have been asked to discuss race, religion, and the military within the context of the Pacific Islands and/or Asia.

Black United States Army Chaplains in the Pacific: Race and Religion during the Philippine–American War, 1898–1902

Robert Green, College of the Holy Cross

This paper examines the opinions, thoughts, and ideas of African-American (Negro) chaplains concerning race and religion in the Philippine Islands during the Philippine–American War. The objective of this paper is to demonstrate the complexity of race in United States history by examining how one oppressed people sought to conceptualize and understand another oppressed people from within an institution dedicated to the use of state-sanctioned violence. I argue that although Negro chaplains regularly identified with the plight of Filipinos and their insurgency in light of the racial violence inflicted upon the native population by White troops, these chaplains viewed Filipino religion — that is, Spanish–Filipino Catholicism — as superstitious, idolatrous, external, and inherently inferior to Protestantism.

Soldier–Monks: Vincent Lebbe and His Little Brothers of Saint John the Baptist

Chih-Yin Chen, Saint Louis University

This paper examines the origin of the Little Brothers of Saint John the Baptist, founded by Vincent Lebbe in 1928, and their works before and during the Sino–Japanese War. During this time of loss and struggle for the people of China, Fr. Vincent Lebbe and his Little Brothers demonstrated a unique example of integrating Chinese peasants' lifestyles and European monasticism, contemplative asceticism, and military discipline into an ethic of love toward the religious community (church) and love toward the country (patriotism). Based on published letters from Lebbe and archival materials, this study aims to look at the issue of indigenization from a historical perspective. Its focus is upon how the spirituality Lebbe encouraged among the Little Brothers not only conformed with the mentality of Chinese believers of his time, but also how it inspired a creative way of making the Church indigenized and relevant to Chinese society.

“Onward Christian Soldiers!”: The United States Military’s Religious Identity in the Territory of Hawai’i, 1898–1959

Niccole L. Coggins, University of California, Santa Barbara

This paper examines the United States military and its religious identity during the territorial period of Hawai’i, 1898–1959. I argue that Hawai’i’s statehood was not inevitable; rather it was the military’s religious identity that transformed Hawai’i into a more acceptable society. There are three ways that the military’s religious identity transformed Hawai’i: 1) The military’s religious identity continued reinforcing the Protestant work ethic laid out by the Congregationalist missionaries and their descendants, which owned the Big Five Companies; 2) It solidified the dualism that Kānaka ‘Ōiwi (indigenous Hawai’ian) was evil and the United States was good; and 3) It targeted Kānaka ‘Ōiwi as “Blacks” and not as honorary Whites.

A20-255 Wildcard Session

Theme: *Religion/Science/Fiction: Beyond the Final Frontier*

Science Fiction (SF) is the genre of limitless possible worlds with a unique ability to pose, examine, and suggest answers to the most profound questions and to envision transcendence beyond realist literature. Along with religion, SF is where large numbers of the American public go to explore the meanings and purposes of human existence. Why this is so has to do with the construction of SF narratives upon scientific facts about the world and spun through the inexhaustible possibilities of the human imagination. SF's technique of "making strange" the world so that we can better see ourselves and our predicaments allows us to reflect on our most basic questions about what it means to be human. This session takes the genre, modes, themes and techniques of SF as launching points for examining religion through a critical idiom that asks similar questions and suggests alternatives to traditional understandings of religion.

A20-256 Wildcard Session

Theme: *Disembodied Knowledge as Bodily Practice*

This session explores — from a multidisciplinary perspective — the bodily disciplines that constitute the epistemic ideal of the disembodied knower in modern North Atlantic epistemic practices. Given the importance of the idealization of this type of knowledge, the panel follows insights from the fields of postcolonial theory and anthropology by asking how this normative and hegemonic subject is construed via body disciplines. After an introductory statement from the perspective of postcolonial and feminist studies, the panelists will analyze different cultural or historical contexts as sites for the construction of this disembodied body. These sites include the nexus between religion and science, with a particular focus on cosmologies; contemporary philosophical theology; and Christian ecclesiology, analyzed from the perspective of performance studies.

A20-257 Wildcard Session

Theme: *Revisiting the Pure Land: New Research in Pure Land Buddhist Studies*

Bringing together an international group of established and younger scholars, this panel presents ongoing research on Pure Land Buddhism, a foundational yet often misunderstood branch of Mahayana Buddhism. Discussion on foundational Pure Land concepts such as neinfo and shinjin complement more historically contextualized doctrinal considerations including the possibility of children's birth in the Pure Land, and the Buddhist Marxist humanism of pre-World War Two Japanese Buddhist thinkers. The panel seeks to balance doctrinal and textual considerations with the specificity of history and place, thereby demonstrating how Pure Land Buddhist ideas have played a key role in Buddhism's doctrinal development across Asia. Presentation topics will act as starting points for discussion and conversation regarding the current and future state of Pure Land Buddhist scholarship with the hope of generating new work in this subfield.

A20-258 Wildcard Session

Theme: *The Blog that Dares Not Speak Its Name: New Media and Collaborative Scholarship*

This panel will explore engagements with new media as a potential horizon in the academic scholarship of religion both in terms of content (what is studied/written about), form (how it is studied/written), and audience (for whom it is studied/written). In particular, we will examine the interactive, ad hoc, immediate nature of blogging as a new form of collaborative scholarship and a form particularly suited to the analysis of and engagement with new objects of study. The panelists, all working in academic fields of theology or philosophy, converse about their collaborative work exploring the core questions of their disciplines and experimenting in new forms of trans-disciplinary scholarship by writing a blog about popular visual culture together. This practice of commenting on popular culture via blog is not an alter-identity from our scholarly lives, but, in fact, has become constitutive of how we understand ourselves as scholars.

A20-260 Philosophy of Religion Section

Theme: *Faith and Knowledge in Kierkegaard*

In the Footsteps of the Fathers: Kierkegaard and the Early Church on the Knowledge that Comes from Faith

Marilyn Piety, Drexel University

This paper presents a brief sketch of Kierkegaard's epistemology. It argues that Kierkegaard's views on the possibility of religious, and even specifically Christian knowledge, mirror almost exactly, the views of Irenaeus, both in substance and in form and that this similarity is a result of Kierkegaard's attempts to develop a specifically Christian epistemology that was consistent with the doctrines of the early church as he understood them through his theological studies at the University of Copenhagen.

A Skeptical Theist Before "Skeptical Theism": Kierkegaard and Pyrrhonism

Noel Adams, Marquette University

Kierkegaard's critique of the impulse with which modern philosophy begins — doubt — indicates that he is much more in keeping with the spirit of Pyrrhonian skepticism than one might think. By tracing some key elements of Pyrrhonism — including the ultimate *telos* of Pyrrhonism (mental tranquility or blessedness) and the method by which it is attained (training oneself to suspend judgment regarding the nature of things and keeping in tension one argument against another) — I show that Kierkegaard's conception of the relation between faith and reason, along with his opposition to the rationalists of the nineteenth century, resembles key features of Pyrrhonism. Kierkegaard's conception of faith reflects the ancients' admiration of wonder, and Kierkegaard also mirrors the Pyrrhonists' view that the nature of the universe is ultimately something that is *not* available to human cognition, due to an obstacle that stands in the way of human reason.

What is a "Good and Perfect Gift," and How Can We (Faithfully) Know It?

Sheridan Hough,

In order to get clearer about what it is that faith 'knows,' I will focus on what I will call the 'epistemic flexibility' of faith by way of one of Kierkegaard's favorite New Testament passages, James 1:17: "Every good gift and every perfect gift is from above and comes down from the Father of lights, with whom there is no change or shadow of variation." I will argue that the content of faith's 'knowledge' is the claim that *every* gift is good and perfect. If every gift is from God, then a faithful person must give thanks for all things. This claim is, of course, both alarming and offensive: surely the vast sum of every variety of human suffering should not and cannot be the occasion for thanksgiving. I will argue that this 'knowledge claim' is actually a devotional practice, one designed to move the faithful petitioner into a new phenomenological orientation.

A20-261 Religion in South Asia Section

Theme: *Performing the Divine in Indian Classical Dance*

This panel explores embodied practices and the performance of divinity as an aspect of religious life in South Asian religious communities. Indian classical dance, with its practices of aesthetics, gender identity, and cultural interpretation, constitutes a dynamic site of religious discourse, change and communication. This panel will examine the dance genres of Kuchipudi and Bharata Natyam, attending to the ways that dancers perform divinity and interpret Hindu religious texts, characters and landscapes; papers include performance analyses of Bharata Natyam choreographies of the *Bhagavad Gita*, Kuchipudi stagings of the gendered narratives of Ardhanareeshwara, and a Bharata Natyam academy's transnational pedagogies in India and the U.S. The contributors hope to develop further work on performance and practice as a primary source of South Asian religious knowledge in the academic study of religion.

Dancing the Bhagavad Gita: Embodiment as Commentary

Katherine C. Zubko, University of North Carolina at Asheville

In the traditionally Hindu storytelling dance forms of Bharata Natyam and Kuchipudi, the gods come to life through facial expressions, body postures, and hand gestures. One of the most popular vignettes performed is the divine revealing of Krishna in his visvarupa, or universal form, in the *Bhagavad Gita* -- a heightened theatrical darshan for both the awestruck Arjuna and the audience. In contrast, the philosophical dialogue at the heart of this text has received little stage time due to technical complications in choreographing abstract ideas within dance forms that rely on the devices of plot, character, and emotion for their impact. This paper examines performances of the *Bhagavad Gita* that create the opportunity for darshan of the ideas of the text, including reincarnation and karma yoga. I suggest that the visualization of the ideas of the *Bhagavad Gita* create new interpretations of the text as a form of "performed commentary."

Half Man, Half Woman: Performing Ardhanareeswara in Kuchipudi Dance

Harshita Mruthinti Kamath, Emory University

This paper examines the performative practice of "impersonation" within the south Indian classical dance tradition of Kuchipudi. In particular, it highlights the impersonation of divine characters, specifically the performance of Ardhanareeswara by Vempati Ravi Shankar in the Kuchipudi dance drama *Ardhanareeswaram*. Well-known Kuchipudi guru Vempati Chinna Satyam choreographed this dance drama in 1996 with his son, Vempati Ravi, in mind to play the lead characters of Siva and Ardhanareeswara. This paper will focus on Vempati Ravi's portrayal of Ardhanareeswara, specifically his simultaneous enactment of the dual gendered roles of Parvati and Siva, to suggest that all gender performance can be considered as impersonation. This paper analyzes the distinct visual markers that distinguish between the dual gendered aspects of Ardhanareeswara's character. Ultimately, this paper questions the concept of "female impersonation" by suggesting that as Ardhanareeswara, Vempati Ravi not only "impersonates" Parvati's character, but Siva's as well.

Outside the Studio: Landscape and Performative Interpretation in the Transnational Practice of Bharata Natyam

Arthi Devarajan,

"This paper explores landscapes and interpretation of culture across transnational contexts of classical Indian dance. For over four decades, the Dhananjayans, a husband-and-wife team of Bharata Natyam exponents, have instructed dancers from the United States at their academy Bharata Kalanjali (Chennai, India). For the last 22 years, the Dhananjayans have also conducted a residential summer camp, the Natya-Adhyayana-Gurukulam, at the Yogaville Ashram (Virginia). American students enrolled at Bharata Kalanjali engage with Chennai's Indian landscapes, Hindu temples, sabhas, and Tamil language. By contrast, campers at the Natya-Adhyayana-Gurukulam spend three full weeks within a bounded, rural American campus. Their conservative gurus effect an Indian cultural immersion experience through strict codes of dress, diet, and conduct, as elements of the conventional pedagogical relationship, guru-shishya parampara (teacher-student lineage). Through ethnographic fieldwork, I examine landscape, culture, identity and overt pedagogical goals' influence in the interpretive practices and performances of dancers in transnational settings."

A20-262 Study of Islam Section

Theme: *Legitimacy and Islamic Knowledge in Germany, the United States, and the Web*

This panel will investigate discursive power-struggles by state and religious actors to restructure religious knowledge and legitimacy at present. Topics discussed will include the contemporary Muslim gaze at the Jewish "other" with a study of fatwas about Jews and/or Judaism available on IslamOnline.net; the proactive role of state actors and trans-migrant authorities in Germany; and an inquiry of North American Muslims' definition and utilization of Islamic legal traditions.

IslamOnline.net *Jewish Fatwas*
Roxanne D. Marcotte, University of Queensland

This paper examines the contemporary Muslim gaze at the Jewish “other” with a study of Jewish fatwas, viz. those about Jews and/or Judaism, available on IslamOnline.net in order to show how those fatwas construct a particular “situated” gaze. This is achieved through their use of traditional religious knowledge, but coupled with an inescapable contemporary contextualization of the fatwas’ content. Jewish fatwas thus depend on the “situatedness” of their interpretations, as interpreters reread the tradition through the lens of their particular situational horizons, i.e., horizons that are inextricably grounded in recent social, economic, political or cultural developments of the global Muslim ummah, the new audience of online fatwas. Out of these emerges a Muslim gaze that cannot fail to remain a dynamic construction, equally molded by established or unsettled power relations, whose meanings reflect socially negotiated and constructed interpretations of this Jewish “other”.

Transcultural Governance of Islamic Knowledge in Germany: Creating New Religious Spheres of Discourse in a Postmulticulturalist Setting
Danijel Cubelic, University of Heidelberg

With post-multiculturalist politics of identity gaining momentum, European states have rediscovered religious politics to promote imaginaires of nationalized Islams and to mould model Muslim citizens. Taking the governmental field of Islamic knowledge transmission in the emerging super-diverse society of Germany as a case study, this paper aspires to investigate the proactive role of state actors and trans-migrant authorities within this discursive power-struggle to restructure religious knowledge and legitimacy. Based on fieldwork following public debates among interest groups and participating in federal conferences on Centers of Islamic Theology, I will explore the trajectories of trans-Islamic discourses in 21st century Germany and the conceptual shifts of authority. In seeing European Islam as a highly entangled discursive meshwork of governance between states and religious players with poly-directional bonds to religious and political centers inside and outside of Europe, my paper offers a new perspective on the shaping of Islamic education in Germany.

Becoming Muslims: Theorizing the Construction of a North American Moral Landscape
Sajida Jalalzai, Columbia University

This paper proposes that an inquiry of North American Muslims’ definition and utilization of Islamic legal traditions promises to shed light on Muslim discourse in America. Islamic law, or shari`a is a potentially meaningful ordering force in North American Muslim social life, at once constructing and reflecting new geographical and moral landscapes. What are the ways in which orthodoxy is constituted and contested via traditions of law and jurisprudence? How is “tradition” formulated and deployed by different individuals and groups? In short, what is the relevance of “the legal” in North American Muslim discourse?

A20-263 Study of Judaism Section

Theme: *Texts and Contexts in Premodern Judaism*

The Hijacked Serpent: The Association of the Serpent with Satan in Pirqa Rabbi Eliezer in the Light of Antecedent Rabbinic Sources and the Early Islamic Tradition
Ryan Dulkan, Jewish Theological Seminary of America

The first occurrence in rabbinic literature of the motif that associates the primordial serpent with a satanic figure is found in the ca. 8th-9th century collection *Pirqa Rabbi Eliezer (PRE)*. Previous scholarship has argued for alternatively pseudepigraphic, Christian, and/or Islamic influence to account for this motif. This paper reappraises earlier scholarship in light of internal and external influences on *PRE*, arguing that the collection reshapes motifs present in earlier strata of rabbinic literature into a narrative of the serpent’s possession by the satanic angel Samael under the influence of similar accounts in early Islamic literature. In particular, this study compares *PRE*’s account to strikingly similar parallels anthologized in al-Tabari’s *History*. This study contends that originally Christian pseudepigraphic motifs wound their way back into rabbinic Judaism via the Islamic historical tradition. This study demonstrates the profitable use of grounding complex comparative traditions study in a thorough traditions-history analysis.

Cleaving to the Other Side: The Zohar's Perspective on Conversion to Christianity
Ellen Haskell, University of North Carolina at Greensboro

This paper re-visits the thirteenth-century Spanish mystical classic *Sefer ha-Zohar* by reading it as a literature of persecution. Using Leo Strauss's understanding that persecution compels authors with heterodox views to encode messages "between the lines" of their texts where only strong readers will find them, my paper investigates the Zoharic authorship's perspective on some of the most pressing issues of its time: the interrelated problems of Christian missionizing, the threat of religious conversion, and the extraordinary potential for damage to the Jewish community associated with converts. Framing its perspective as a discourse on the powers of evil known as the Other Side, the Zohar reflects on what happens when Jews become Others.

Panopticism, Performativity, Passing, and Peering: Maris Ayin as a Complex Site of Religious Meaning
Barry Wimpfheimer, Northwestern University

The term "Maris Ayin" refers to Jewish legal scenarios in which otherwise permissible activities are curtailed because of improper appearance. In this paper I will explore several ways in which such scenarios are religiously meaningful. The actor prohibited from these activities is understood by legal texts as an agent of legal precedent. S/he also internalizes surveillance and law's authority. The liminal nature of Maris Ayin makes it a transparent performance stage which highlights the role of performance in constructing observance as part of one's identity. Furthermore, a unique Talmudic text inverts the notion of appearance and makes the actor her own presumed audience. Though the legal literature focuses entirely on the observer, I will note the ways in which Maris Ayin licenses voyeurism and judgment even as moral literature attempts to eschew that judgment. Finally, I will talk about the fundamental role of Maris Ayin for observance in general.

A20-264 Women and Religion Section

Theme: *Religion in the Lives of Incarcerated Women*

This paper session explores the role of religion in the lives of incarcerated women. Asking how the binary distinction of religious/secular is used strategically within prisons by those who bring "betterment" programs to the incarcerated women, one paper explores whether "secular" meditation is a "closeted" religious practice and what might be some of the consequences of such closeting. In light of experiences of incarcerated women, another paper re-examines an "old" question—is religion a force for liberation or for oppression for women? It also considers ways in which scholarship on incarcerated women, religion, and prison can contribute to models for religious prison programming. Examining the two books on the life of Karla Faye Tucker, the last paper interrogates whether Tucker's voice can be heard in any of the narratives. This paper focuses on the way each author represents the experience of incarceration.

Changing Minds and Bodies Behind Bars: Negotiating Religion While Teaching Mindfulness to Incarcerated Women

Claudia Schippert, University of Central Florida

Based on more than three years of participant observation in offering a "mind-body stress reduction" program to adults and youthful offenders at one of the largest women's prisons in the country, in this paper I ask how the binary distinction of religious/secular is used strategically within prisons by those who bring "betterment" programs to the incarcerated women — and explore some of these strategies' effects; I explore whether "secular" meditation is a "closeted" religious practice and what might be some of the consequences of such closeting; and I examine whether mindfulness based practices, in my case study, make a difference in the lives of incarcerated women — or what kind of difference they make, i.e. what models of agency or social change are deployed in teaching and learning contemplative and mindfulness based practices, and in how far these bodily disciplines can be effective within the disciplinary regimes of the prison industrial complex.

"This Is God's World": Some Thoughts on the Religious Lives of Incarcerated Women
Elizabeth Margaret Bounds, Emory University

In this paper I reexamine in light of experiences of incarcerated women an “old” question—is religion a force for liberation or for oppression for women? I first provide a contextual snapshot of women incarcerated in the US. I then engage the recent turn to concerns about re-entry and recidivism including an emphasis on the potential of “faith-based” approaches found in both political rhetoric and, increasingly, in criminological studies. I juxtapose this focus on adjustment and stability with my own observations on the complexity of how women actually live their religious lives, with examples drawn from my work in an Atlanta women’s prison. I read these experiences through some frameworks that have struggled to account for women’s religious agency under oppressive circumstances. Finally, I will consider ways in which scholarship on incarcerated women, religion, and prison can contribute to models for religious prison programming.

Two and a Half Stories: Narratives of Karla Faye Tucker
Garen Murray, Graduate Theological Union

Karla Faye Tucker was executed by the state of Texas in February of 1998. Before her execution, she was imprisoned for fifteen years. Tucker’s conversion to evangelical Christianity, and well-connected supporters, made her one of the most visible women prisoners in the United States. Her fame was also assisted by much media coverage, two books, and her own words. In this paper, I look at the two books *Set Free: Life and Faith on Death Row* by Linda Strom, and *Crossed Over: A Murder/A Memoir* by Beverly Lowry — to discern the roles that gender, class, and sexuality play in the ways each author tells Tucker’s story, and I question whether Tucker’s voice can be heard in any of the narratives. I focus on the way each woman represents the experience of incarceration. I conclude that Tucker is, at best, half a voice, and ask whether “the imprisoned woman can speak.”

A20-265 Anthropology of Religion Group

Theme: *There's an App for That!?: Three Religious Appropriations of Technology*

This session investigates the interaction between personal and intimate religious practices and technologies. All three papers consider the engagement and reconfiguration of religious practices that result from the use of the Internet and Smartphone applications (apps). One paper studies the Muslim use of Smartphones for supplicatory prayers. A second paper explores the “Confession” app for Catholics. The third paper studies an Orthodox Jewish women’s legal question-and-answer website. The panelists will highlight three implications of the use of these technologies for religious practices: 1) We will consider the effect of these technologies on the democratization of religious knowledge and authority; 2) We will address the ways in which these technologies facilitate intimacy and greater personal participation; and 3) We will raise questions about the ways in which technology facilitates religious innovations.

Forgive Me, iPhone, for I Have Sinned: Catholic's Engagement with the Confession App
Kate Dugan, Northwestern University

In early 2011, the release of an iPhone app, “Confession: A Roman Catholic App,” made a media splash. Designed to be taken into the confessional, after the examination of conscience, the app guides users through the sacrament’s scripted dialogue with the priest and the penitent’s requisite prayers. In this paper, I take seriously how this Confession app transforms the relationship between religious practitioners and technology. Here, I argue the use of this iPhone app blurs lines between the sacred and the mundane, reinforces the importance of religious authority, and offers users a modern engagement with a traditional religious tradition.

"Where I Go to Connect with Spirituality": Young Muslims and Islamic Smartphone Applications
Justine Howe, Northwestern University

Among the most popular Smartphone applications (apps) used by American Muslims are designed for prayer and personal devotion to the Qur'an. Younger Muslims are drawn to these technologies because they facilitate personal devotion and intimacy. In this paper I explore how Smartphone apps mediate between individual Muslims and sacred texts to encourage increased private devotion. First, I highlight the implications of Smartphone apps for the democratization of religious knowledge and authority. Next, I argue that the use of these apps breaks down the boundaries between "religious" and "non-religious" spaces by fitting into contemporary patterns of work and leisure. Lastly, I suggest that Smartphone apps may facilitate the negotiation of religious and American identities. I maintain that this type of technology is shaping individualized religious practices in ways that previous technologies did not, by offering access to Islamic knowledge previously unavailable or unappealing to younger Muslims.

Orthodox Jewish Women: Ruling the Internet One Question at a Time
Michal Raucher, Northwestern University

This paper analyzes yoatzot.org, an online Q&A run by and for Orthodox Jewish women. Following the women's extensive Jewish legal training in topics of intimacy, sexuality, pregnancy, birth and menstruation, they serve as legal advisors, offering limited legal authority because of their gender but nonetheless supplying valuable suggestions and guidance. In this paper I will argue that the Internet provides a platform not only for the expansion of women's roles in Orthodox Judaism but also for the consideration of questions of intimacy which have been previously excluded from analysis in Jewish law and life. As such, Yoatzot Halacha are appropriating the Internet to further their own goals of female religious authority in Orthodox Judaism, and in turn, yoatzot.org is shaping the gendered experience of Judaism.

A20-266 Asian North American Religion, Culture, and Society Group

Theme: *Evangelism, Education, and Leadership: Transnational Strategies and Local Adaptations in Asian North American Religious Communities*

Drawing from case studies of Evangelical Diasporic Chinese in Vancouver, Indo-Caribbean Hindu practices in New York City, and Japanese and European American Buddhists in Seattle, the papers in this interdisciplinary panel provide a comparative framework for considering ways that local Asian North American religious communities utilize cross-cultural and transnational strategies and frameworks in adapting to changing circumstances and traversing divisions shaped by generational, migration, ethnic, racial, and national boundaries. The papers also consider new challenges and tensions created by these strategies.

Evangelism, Eternity, and the Everyday: Ambivalent Reconciliation in a Chinese Canadian Christian Church in Metro Vancouver, BC
Justin Tse, University of British Columbia

Christian evangelism and proselytism has often been seen as a problematic form of religious imposition. Recent scholarship in religious studies, however, has been more ambivalent toward proselytization as they are caught between the tension of allowing religious duty while cognizant of colonial advances (Han 2009; Casanova 2010; Sturm and Dittmer 2010). This paper examines the grounded practice of Christian evangelism in a transnational Hongkonger church in Metro Vancouver in British Columbia through a nine-month congregational ethnography in 2008 that included 38 semi-structured interviews with 40 participants. First, evangelism is articulated as a strategy for eternal family togetherness that has created a demand for transnational speakers from Hong Kong at evangelistic meetings as well as a debate over the nature of second-generation English-speaking ministries. Second, Hongkongers practicing evangelism have unexpectedly found that this Christian practice breaks down everyday geopolitical barriers between themselves and new migrants from the People's Republic of China (PRC). This paper thus portrays Christian proselytization as an ambivalent practice of intra-family and geopolitical reconciliation within a Chinese Canadian congregational context.

How Transnational Education Shapes Indo-Caribbean Hindu Traditions in the United States
Michele Verma, University of Houston

This paper contributes our knowledge of Hinduism as practiced in North America among those who can be figured as “twice-removed” from India (Bachu 1985) by examining the constitution of Hindu traditions in Queens, New York City among Caribbean immigrants from Guyana, Trinidad and Suriname. I argue that the reestablishment of religion and the accomplishment of specific ritual events in an adopted homeland is best conceptualized as educational effort in accordance with multiple local, regional and national contexts of accountability. Each new instance of a yagna ritual requires that people continually inform one another how things should proceed and what has been accomplished. Ethnomethodologically speaking, these are the ubiquitous “instructional moments” which produce naturally accountable Hindu practice (Varenne 2007). What is interesting is the extent to which this educational work is both local and transnational in its execution.

New Euro-American Dharma Protectors: Jodoshinshu in Transition
Sharon A. Suh, Seattle University

This paper examines the transformation of leadership from a primarily Japanese American to a Euro-American ministry at Seattle Jodoshinshu temple in existence for over one hundred years. The temple has served as a key site for this Asian American community and addressed the particular needs of Japanese American Shin Buddhists for multiple generations, yet due to the decrease in religious participation of younger Japanese American Shin Buddhists and the attrition of ethnic Japanese Americans into the ministry, the temple leadership has had to improvise and create new positions of leadership filled by non-Japanese Americans. This paper explores the impact of such a transition on the aging temple membership that has been impacted by the legacy of internment and racialization.

A20-267 Black Theology Group

Theme: *(In)Visible Lives: A Critical Conversation on Roger A. Sneed's Representations of Homosexuality: Black Liberation Theology and Cultural Criticism (Palgrave Macmillan, 2010)*

Roger A. Sneed's *Representations of Homosexuality: Black Liberation Theology and Cultural Criticism* (Palgrave MacMillan, 2010) is an exploration and analysis of the ways in which homosexuality is presented and misrepresented in black theological and cultural discourses. It is a challenge to black religious and cultural critics to rethink theological and cultural approaches to homosexuality in black life as those approaches often characterize homosexuality as a problem to be solved. Sneed found that the approaches in black theological and cultural discourse are often impoverished in that they fail to draw on the rich sources of black queer reflection. As such, the book draws on a range of black gay writers — from Essex Hemphill to J. L. King — in order to identify black gay men's literature as a rich source of theological and ethical reflection in order to point black religious scholarship toward an ethic of openness.

A20-268 Buddhist Critical–Constructive Reflection Group

Theme: *Buddhism and Contemporary Theory*

The Healing Wisdom of Judith Butler and Buddhist Meditation: Informing Meditation Instruction with Critical Psychoanalytic Gender Theory
Jennifer Wade, Boston College

Paul Cooper's investigation of how meditation experience may be processed through psychotherapy bears witness to the recent proliferation of psychoanalytic scholarship engaging Buddhist meditation. However, gender theorists who criticize mainstream psychoanalysis as heterosexist have not yet engaged this dialogue. This paper begins that dialogue by engaging Lama John Makransky with Judith Butler, who suggests that, especially for persons of non-dominant gender, it is necessary to foster some attachments even when they will eventually be undone. The results of this essay will be two: 1. To show that the instructions for meditation upon the three naturals of body, breath and heart-mind are not incompatible with the fostering of certain attachments that Butler recommends. 2. To show that a reconfiguration of these instructions about how to observe attachment and grief in a certain way will promote the optimal healing of non-dominant gendered persons as they engage in such meditation.

The Four Faces of Self-relation: A Rethinking of Buddhist Ethics
Stephen Dominick, Emory University

This paper proposes a new methodological framework for thinking about Buddhist ethics by introducing and expanding Michel Foucault's fourfold analytic of "ethical subjectivation." Rather than looking for explicit or implicit interdictions in the exigencies of Buddhist life, this adaptation of Foucault's framework aims at the conditions in which Buddhists form themselves not only as ethical agents but also as ethical subjects acting in reference to prescriptive elements immanent within their cultural milieu. This approach has significant implications for reframing current debates in Buddhist ethics in that it shifts the locus of inquiry away from virtues, norms, and consequences and toward the complex processes by which Buddhists form and transform themselves as moral subjects in particular times and places. I will demonstrate the promise of this approach through an exploration of *śraddhā* and *prasāda* in the *Divyāvadāna* as a test case.

An All-pervading Self: The Challenge of Tathaagatagarbha Tradition to Contemporary Political-Economic Discourse

David R. Brockman, Brite Divinity School

This paper argues that the tathaagatagarbha tradition in Mahaayana Buddhism offers a way around the impasse between the dominant competing positions in political and economic discourse in the US today, libertarianism and Keynesianism. These two positions in fact assume radically different anthropologies: libertarians are radical individualists, while Keynesians are relationalists at heart. Tathaagatagarbha thought, as set forth in the fifth-century CE text *Ratnagotravibhāga*, preserves both individual autonomy and ultimate relationality, by working with two senses of the dharmakāya or Absolute Body of the Buddha. The paper concludes by exploring the implications of this teaching for the current political-economic debate.

A20-269 Comparative Theology Group

Theme: *Postmetaphysical Comparative Theology*

This panel aims to push comparative theology in a more explicitly postmodern direction. Although touching on many postmodern themes, we focus especially on the turn away from theory to practice and lived experience (or at least on the role of theory in relation to practice). Three papers deal with the political problem of who controls the categories — and with the limitations of historically-conditioned thought — by suggesting that religious discourses be recast as provisional tools for supporting liberating practice rather than metaphysical claims. In contrast, one author finds metaphysics unavoidable but compares a system for which metaphysics arises out of practice with one in which metaphysics guides practice. As John D. Caputo has said, most theologians today have "sold their shares in metaphysics and reinvested" elsewhere. With this in mind, we offer four comparative theological experiments, drawing on Judeo-Christian, Hindu, and Buddhist materials as well as feminist thought and deconstruction.

From Ontological to Soteric: John D. Caputo and Vasubandhu

Kristin Beise Kiblinger, Winthrop University

"Recent scholars have read Vasubandhu not as metaphysical idealism but in terms of phenomenology. Caputo, too, is turning sharply away from metaphysics. Both suggest, in fact, that metaphysical thinking is symptomatic of the problem of our human condition. Yogacara elaborates this by analyzing the workings of karma and how our minds process the world. Caputo explains it through Derrida and deconstruction, speaking in terms of textuality and how we "read" the world. Problems that Vasubandhu sees with our cognizing and how we relate ourselves to objects, Caputo sees with our theologizing and how we relate ourselves to God. Yet the paper not only presents these similarities but goes further to argue that Vasubandhu enriches and challenges Caputo by detailing the *workings* of our conditioning and by affirming the possibility of *overcoming* conditioning to see directly."

The Two Truths as Hermeneutical Categories in Shankara's Vedanta
Hugh Nicholson, Loyola University Chicago

This paper critically reexamines the conventional understanding of the doctrine of the "two truths" in Shankara's Non-Dualist Vedanta with the aim of challenging the orientalist interpretation of Vedanta's conception of the phenomenal world as illusory. This illusionistic interpretation of Vedanta presupposes a metaphysical understanding of the "two truths." Against this line of interpretation, the paper argues that the two truths doctrine functions here very much as it does in early Buddhism, that is, as a hermeneutical expedient that allows Shankara to affirm and incorporate an earlier, realist tradition of Vedanta without contradicting his claim for the world's radical dependence on Brahman. This interpretation suggests that the perspective of absolute truth does not dissolve the certitudes of everyday life the way waking experience effaces a dream. Rather, it suggests that we understand Advaitic knowledge in terms of a kind of interpretive agility, an ability to shift freely between a perspective in which the phenomenal world appears real and a perspective in which it appears as illusory.

The Metaphysics of Inculturation and the Praxis of Fury
Michelle Voss Roberts, Wake Forest University School of Divinity

This paper employs the Indian aesthetic category of *rasa*, emotional "tastes," to analyze a shift taking place in Catholic inculturation efforts at the National Biblical, Catechetical, and Liturgical Center in Bangalore, South India. The backlash from Dalit Christians against earlier attempts to craft Christianity in the mold of upper-caste Hindu philosophy reflects differing religious modalities: one based in the peace (*śānta*) of meditative bliss, and the other rooted in prophetic fury (*raudra*). Although fury has not been theorized as a primary religious emotion, it is an important component of Dalit art forms. The drumming, dancing, and drama in the social education programs of the Rural Education for Development Society, for example, reflects this response to the hegemony of caste Hinduism. The paper argues that the emotional "taste" of fury deserves increased attention in the praxis of Christian art to embody a theology that aims for the liberation of the oppressed.

Practically Metaphysical Comparative Theology: Theravada Buddhist Abhidhamma and Thomistic Virtue Ethics
David Clairmont, University of Notre Dame

This paper will examine the notion of a post-metaphysical comparative theology from the perspective of a field related to comparative theology (comparative religious ethics) and in two philosophical traditions (Theravada Buddhist Abhidhamma and Thomistic Virtue Ethics). Arguing that Theravada Abhidhamma philosophy entertains concerns traditionally understood as metaphysical by only insofar as these arise in religious practice, the paper charts similarities and difference between the place of metaphysics in a traditional Thomistic virtue ethics and its place in the Theravada Abhidhamma. I conclude by suggesting that advancing a conversation between comparative theology and comparative ethics will require interested parties to think about where and how different practical expressions of metaphysical concerns happen, rather than thinking about comparative theology after metaphysics.

A20-270 Eastern Orthodox Studies Group

Theme: *Religious Architecture in Eastern Orthodox Christianity*

Oakland Greek Orthodox Cathedral of the Ascension: A Modern American Appropriation of Hagia Sophia

Patricia McKee, Graduate Theological Union

This discussion will trace the history of the Greek Orthodox Cathedral of the Ascension, from its congregation's immigrant roots in San Francisco in the early twentieth century to the design and dedication of a modern church building that stands as Oakland's Cathedral today. I will describe its architectural design and how it relates to the Eucharistic liturgy. Also, I will explore how the modern structure, dedicated in 1960, portrays a relationship to the architecture, decoration, and liturgy common to the Medieval Byzantine church. I will frame this art historical discussion in terms of accommodation and appropriation, then consider the hierarchical organization of sacred space in general and how it is articulated in the current structure. Finally, I will offer a theological interpretation of the Cathedral, claiming specifically that "the aesthetics of the theologian concern the human capacity to know the unknowable, name the unnameable, to make visible the invisible."

Contemporary Orthodox Architecture in America and Theology: Four Parish Profiles
Nicholas Denysenko, Loyola Marymount University

A paper profiling four American Eastern Orthodox communities constituting diverse demographics, ethnic backgrounds, financial means, and regions. Each community has purchased a new edifice for gathering and liturgical worship since 1997. The paper comparatively analyzes the historical, theological, and ecclesiological principles underpinning their architectural plans. The paper also examines how each community's use of the property shapes its liturgical celebration and theology. The analysis will compare these contemporary liturgical and ecclesiological examples with architectural patterns established in the middle and late-Byzantine epochs. I will also include a description of non-liturgical activities occurring on the property to illustrate how communities sustain themselves, and the ecumenical implications of their frequent associations with non-Orthodox visitors in their neighborhoods and on their property. The paper concludes with a reflection on how the four examples might contribute to the future trajectory of Orthodox architecture in America.

The Sistine Chapel of the East: The Fresco of the Last Judgment at the Voronet Monastery, Romania
Radu Bordeianu, Duquesne University

The Voronet fresco of the Last Judgment combines multiple architectural, biblical, patristic, hymnologic, and cultural elements. The first register symbolizes the entire human history and God who enters it. The second shows Christ coming on clouds to judge the world and the Apostles judging the twelve tribes of Israel. Thirdly, the Spirit rests on the Gospel and sits on the judgment throne, where the entire humankind comes represented by Adam and Eve. In the final two registers, angels fight demons for the righteous souls, the tree of life (Jesus) is in the middle of paradise, angels blow the bucium (a Romanian musical instrument) instead of the biblical trumpets, while the earth, sea, and animals give back the dead. A river of fire divides the entire fresco. Symbolizing God's love that was either accepted or rejected, it enlightens the saints and burns the sinners (including Arius and Sultan Mehmed the Conqueror).

A20-272 Japanese Religions Group

Theme: *Recontextualizing Japanese Religions in Popular Cultures*

This panel recontextualizes the images of Japanese religions in material cultures by juxtaposing the life and work of the following: 1) The modern Japanese novelist Shiga Naoya; 2) The contemporary manga of Nakamura Hikaru; 3) The fluxus art of American artist Ken Friedman; and 4) The representation of Zen ideas in Jon J. Muth's children's literature. In so doing, the panel will investigate the degree to which mediums of expressing religious sentiments — though rooted in Japan — vary significantly beyond time and space. The first two presenters discuss the ways in which religious habits and customs are contested and redirected in the sending nation. The next two panelists explore how the spiritual values, originating from Japan, are unpacked and repacked in the United States, the receiving country. The panel offers a transnational approach to the recontextualization of Japanese religions in popular cultures, thereby contributing to an emerging scholarship of religious studies in popular mediums.

Shiga Naoya and Buddhism

Michihiro Ama, University of Alaska, Anchorage

This paper investigates the ways in which Buddhism is represented in modern Japanese literature through a case study of Shiga Naoya, who is celebrated as the "god of novels" in Japan. He was quite spiritual although identifying himself as having no religion. Taking a modernist approach, Shiga rejected religion that sought worldly benefits; however, he was ambivalent about the occurrence of supernatural phenomena and often had the protagonist in his novels experience incomprehensible events. Particularly in his major autobiographical novel, *A Dark Night's Passing* (1937), which was made into a film in 1959 and continues to be in print today, death, nature, aesthetics, and Buddhist awakening, all blend mysteriously in the protagonist's experience on Mt. Daisen. By exploring a modern Japanese novelist's relationship to Buddhism, this study sheds new light on a popular cultural dimension of modern Japanese Buddhism.

The Horrific and Comic in Post-Aum Manga Depictions of Religion

Jolyon Thomas, Princeton University

While they do not directly represent popular opinion, shifting depictions of religion in popular manga (illustrated serial novels) can be profitably used to assess significant changes in Japanese attitudes towards religion. Among manga explicitly addressing the topic of religion in the years following the 1995 Aum Shinrikyō sarin gas attacks, many stories have tended to portray religions as sources of horrific violence and social deviance (e.g., Urasawa Naoki's *Twentieth Century Boys*). Recently, however, Nakamura Hikaru's very popular series *Saint Young Men* has rejected this formerly common portrayal in favor of using religion as a source of comedy. The series depicts Jesus and the Buddha living as roommates in contemporary Japan, deriving humor from the incongruous juxtaposition of ostensibly sacrosanct religious figures with contemporary quotidian situations. This representational shift suggests that earlier anxiety about the pernicious aspects of religion has been replaced by a return to normalcy.

Ken Friedman's Zen Vaudeville

Melissa Anne-Marie Curley, University of Iowa

This contribution to the panel treats the influence of Buddhism on the twentieth-century avant-garde, focusing on the work of American Fluxus artist Ken Friedman. Although Friedman is perhaps not the most famous name associated with the Fluxus movement — that distinction must go to Yoko Ono — he has in many ways served as its chief curator, archivist, and interpreter. Friedman consistently identifies Zen as one of the foundations of Fluxus generally, and in his own work returns again and again to Zen as a theme and framing device. Friedman's interest in Zen has been taken seriously by art historians, but Buddhist scholars have taken little notice of this wing of American Zen. This paper attempts to situate Friedman's work in the context of religious studies. Looking particularly at Friedman's several versions of *Zen for Record*, it presents Friedman's own account of how his work relates to traditional Japanese source material and examines the ways in which Friedman's work is informed and animated by a conception of Zen experience peculiar to the twentieth century. It argues that despite its modernist roots, Friedman's Zen art ultimately issues a strong challenge to notions of ineffable individual experience, illuminating some of the jolly consequences that ensue when Zen nationalism gets caught up in transnational global flows.

"Unpacking Zen Shorts and Ties": Jon J. Muth's Recontextualization of Zen in the West

Kimberly Beek, McMaster University

This contribution examines the popular children stories *Zen Shorts* and *Zen Ties* by award-winning author Jon J. Muth. Through Japanese-influenced illustration and storytelling, Muth reimagines didactic and highly philosophical material into engaging children's literature, creating a cross-cultural dialogue with a new generation of Westerners. My presentation unpacks the many story elements, including Japanese-inspired watercolor illustrations, retellings of Taoist and Zen stories, Japanese/English word play and haiku, that Muth layers into his creations. Using interviews with Muth, this paper presents his philosophies of authentic illustration style and storytelling to argue that the author's historically rich recontextualization of Zen in the West represents a significant step away from the mid-twentieth century Orientalist essentializing of Zen. By approaching Muth's Zen as a globalized East Asian tradition I suggest that his books, targeted at children, instill a fresh depth and discernment in the broadly romanticized encounter with Zen in Western popular culture.

A20-273 Latina/o Religion, Culture, and Society Group

Theme: *Violence, Evangelism, and Diaspora: Interrogating History through the Work of Luis Rivera Pagán, A Celebration*

The groundbreaking work of Luis Rivera Pagán in many ways marks Latino/a trajectories in what is now considered postcolonial thought. From his classic *A Violent Evangelism: The Political and Religious Conquest of the Americas* (Louisville, KY: Westminster John Knox Press, 1992) through *Los sueños del ciervo: Perspectivas Teológicas Desde el Caribe* (Quito, Ecuador: Equipo de Historia y Sociología del Protestantismo en Puerto Rico and Concilio Evangélico de Puerto Rico, 1995), Pagán's scholarship in English and Spanish has been influential in theology, history, and the study of religion in Las Américas. This fiestascshreft will build upon the insights and direction his work has inspired over the past thirty years with particular attention to his methodology applied to both an ecumenical approach and to his own work in conversation with an alternate perspective of historical Spanish resources.

A20-274 Law, Religion, and Culture Group

Theme: *Land, Sovereignty, and Religion in Native North America*

The Christian Doctrine of Discovery: Illusions of Grandeur

Lisa Dellinger, Garrett Evangelical Theological Seminary

The Christian Doctrine of Discovery allowed the U.S. Government to criminally appropriate bodies of land from the preexisting Indigenous Peoples. This doctrine's effects are not confined to history, but became the discourse of Christian settler colonialism which continues to be the basis of the hegemonic occupation and theft of Indigenous land and resources. Central to this doctrine is the illusion of legitimating a U.S. law that continues to retain land and resources by denying self-determination to Indigenous Peoples. In the fight to maintain its ascendancy, euro-american white supremacy utilizes the Christian Doctrine of Discovery in order to maintain continued control and regulation of Indigenous bodies as captive to U.S. domination. Specifically, I will explicate how the formulation of the land as feminine and therefore ripe for subjugation parallels the treatment of Indigenous female bodies as objects of conquest and control. This genocidal paradigm will be challenged by Indigenous epistemologies and subversive re-workings of the Christian concepts of Spirit. "

Territory, Wilderness, Property, and Reservation: Land and Religion in Native American Supreme Court Cases

Kathleen M. Sands, University of Hawai'i, Manoa

This paper contrasts Euro- and Native- American views of the inter-relationship of law, land and religion as manifest in the Marshall trilogy of 1823-32 and the Native American religious freedom cases of 1986-1990. The first set of cases deals with land and sovereignty, and the second with religion, but this difference is precisely their link. This analysis will show that land, sovereignty and religion are historically, constitutionally, and ideologically bound.

Property, Religion, and the Legal Relationship between Indigenous Peoples and the Canadian State: Historical Roots and Contemporary Issues
Nicholas Shrubsole, University of Waterloo

This paper examines the legal-historical relationship between indigenous peoples and the Canadian state, a relationship which has and continues to be centered on land and its usage. Embedded within the earliest documents dictating indigenous-state relations, continuing within the rubrics of treaties, and persisting today in court decisions, real property is understood in a particular manner which, in history, was used to destroy indigenous ways of life, and today, compromises the security of indigenous sacred space. This legal-historical relationship was reaffirmed, not revised, in the 1982 *Constitution Act* which has for the foreseeable future fixed indigenous-state relations within the colonial past. This has significant implications for contemporary indigenous communities, and for this reason this paper identifies (1) the particular conception of land embedded within this relationship, (2) its connection to Christianity and the assimilationist agenda of the early Canadian state, and (3) the contemporary application of this relationship in Canada's courts.

A20-275 Lesbian-Feminist Issues and Religion Group

Theme: *Lesbian-Feminisms in Conversation with Disability Studies*

This session examines intersections between lesbian-feminist theory and disability studies in order to shed light on the construction of women and bodies, as well as (im)perfection and deviance in late antiquity and late modernity. Presenters will analyze the obligation to disclose blemishes before a bride's marriage in the Babylonian Talmud through the lens of the closet and dynamics of representation; theorize a "sensual anthropology" in order to develop more embodied, queer theology in conversation with Deborah Creamer and Marcella Althaus-Reid; and critique transhumanism's promise to retool and resurrect our bodies with a theology of human finitude.

Brides and Blemishes: Queering Women's Disability in the Babylonian Talmud
Julia Watts Belser, Harvard Divinity School

In the Babylonian Talmud, a series of passages recount how fathers, husbands, and occasionally women themselves explicitly negotiate disability in Jewish marriage contracts and wedding agreements. My paper reads these representations of disability in rabbinic texts through the prism of lesbian-feminist thought and disability studies analysis to demonstrate how women's disability underscores women's subject status within marriage and the cultural motif of marriage as economic transaction, in which the disabled wife is regarded as socially and materially inferior to an "unblemished" woman. Yet, I suggest that these narratives also ascribe great importance to the act of narrating disability. Drawing upon queer theorists' idea of the closet and the link between coming out and constructing the queer self, I show how the Babylonian Talmud's emphasis on asserting disability might also be read as suggesting the revelatory power of disclosure as a precondition for authentic relationship.

Sensing Limitations and/in Constructive Body Theologies
Heike Peckruhn, Iliff School of Theology / University of Denver

This paper will put insights and challenges from Creamer's limits approach into conversation with theoretical and methodological cues from an anthropology of the senses, and with queer theological proposals as presented by Marcella Althaus-Reid. Utilizing 'sensual anthropology', I will explore how embodied theology can be nuanced, to understand how sensory abilities and limitations structure our understanding of 'body', and how the senses structure theological meanings. Framing bodies through a limits approach, and sketching particularities of queer, indecent bodies, I will highlight areas of further exploration to 'add sense' to limited, queer bodies and point towards implications for theological constructions.

Redeeming Bodies: Cyborgs, Transhumanist Fantasies, Disability, and the Ends of Embodiment
Marion S. Grau, Graduate Theological Union

"From Donna Haraway's cyborg to assistive technologies, prostheses, to transhumanism, the last few decades have presented us with a virtual flood of tools to enhance and stretch body and mind and link them to physical and mental prostheses. Internet hive-minds and high performance mobility technologies promise much - to 'overcome' the limitations of disability, gender, aging and death. Spinning 'techno-scientific salvation histories' (Haraway), they are quasi-theologies, claiming to retool, reform, and re-surrect our bodies on an imagined infinite trajectory of life extensions. This paper will examine some of the more recent claims for enhancements of the human experience and respond by articulating a theology of human finitude, physical and mental, with the resources of biblical materials, and theologies of disablement (Betcher), enough-ness (McKibben), and healing (Eiesland)."

A20-276 Mysticism Group

Theme: *Revisiting Ineffability Across Traditions*

This session will be held in honor of Robert Forman, founder of the Mysticism Group Committee of the AAR, and lead scholar in the contemporary revisioning of mystical perennialism. The goal of the panel is to explore the points of contact, as well as the notable differences, between the ways in which ineffability is construed in different religious and cultural contexts. Darryl Smith's paper explores the intersection between the Christian apophatic tradition and the African-American tradition of signifying, focusing on its literary rendition in works by W.E.B. Du Bois, Ralph Ellison, and Toni Morrison. Regina Walton argues that the apophatic deconstruction of devotional poetry in George Herbert's works transforms the author's self-understanding as well as his relationship with the divine. Annette Wilke re-reads Vivekananda's contribution to the transmission of Advaita Vedanta to the West in light of Sankara's more "authentic" version of Vedanta inviting us to reflect on the way in which philosophical discourse may itself be limited by language. Throughout the three papers, ineffability is seen to reconfigure one's inner life, as well as one's conception of self. Robert Forman will comment on the papers.

"The Darkness of Lightness": Negative Theology and Apophatic Language in the African American Literary Tradition

Darryl A. Smith, Pomona College

Considers the relationship between apophatic mystical theology and African American language and literature particularly with respect to the signifying tradition.

Sighs, Groans, and the Mystical Paradox of Wordless Speech in the Poetry of George Herbert

Regina Walton, Boston University

Sighs and groans—inarticulate, often involuntary expressions of disappointment, despair, or distress—appear frequently in Renaissance love poetry and religious verse, but few poets have been as preoccupied with this "shadow side" of the human voice as the Anglican priest George Herbert (1593-1633). In his collection *The Temple*, Herbert mentions sighs and/or groans in over twenty of his poems, and meditates on their function the life of devotion. The poet's fascination with signs and groans lies in his belief that they can travel faster and more directly into the mind of God than even the most articulate prayer or poem. For Herbert, sighs and groans are powerful agents of conversion, and constitute the most authentic communication with God of which humans are capable. The giving up of language, even and especially the artistic language that comprises the poet's offering, constitutes complete surrender to God and is paradoxically the highest praise.

Learning Nonduality. The Teaching Method of Traditional Advaita-Vedanta
Annette Wilke, University of Münster, Germany

Vedanta belongs to the most cherished export goods from India and cognitive globalization since Vivekananda's speech at the World's Parliament of Religions in 1893. As it is well known, Vivekananda presented a popularized version of Vedanta. The more traditional Kevala-Advaita-Vedanta of Sankara (8th cent.) was made known by Deussen and Rudolf Otto's (unfair) comparison with Master Eckhart, in which Sankara's Vedanta was characterized as a "grey," "abstract" and "cold" mysticism. Indologists, such as Thieme, presented Sankara's non-dualism as a "system of philosophy." My paper will present it as a teaching method and living teaching tradition. My sources are Sankara's original works, Sadananda's Vedantasara, and oral and written presentations of the contemporary Vedanta master Swami Dayananda. Among other things, the delimitation of language through language has been an important teaching device of the non-dualist formulas *tat tvam asi* ("That Thou art") and *satyam jnanam anantam* ("Being, Consciousness, Infinity").

A20-278 Qur'an Group

Theme: *Aspects of Qur'anic Interpretation*

This collection of four papers will explore aspects of Qur'anic interpretation in various locations and genres. Three of the papers will raise a different problematic of how the Qur'an is used and viewed apart from the verse-by-verse *tafsir*. The fourth paper will examine a section of the Qur'an from the perspective of modern literary criticism.

Beyond Tafsir: Interpretative Material in Non-Tafsir Works
Stephen Burge, The Institute of Ismaili Studies

This paper will present an analysis of exegetical material in the works of Jalāl al-Dīn al-Suyūṭī (d. 911/1505). This paper will look beyond formal *tafsir*, to explore the place of 'exegesis' in non-*tafsir* works. Is there a difference in the way that interpretative material is handled when it is removed from the constraints of *tafsir*? Or does it simply echo the *tafsir* tradition? This paper will consider two case studies. The first will examine *aḥādīth* about angels found in his collection *al-Ḥabā ik fī akhbār al-malā ik* and the second will examine a work of al-Suyūṭī's on the Throne verse (Q 2:255), *Ayāt al-kursī ma anīhāt wa-faḍā iluhā*. Are these *ḥadīth* collections a replication of the *tafsir* material found in his formal exegesis *al-Durr al-manthūr fī'l-tafsir bi'l-ma thūr* or is the material dealt with in other ways?

Myth or Reality: Ayatullah al-Khu'i and the Ten Readers of the Qur'an
Liyakat Takim, McMaster University

An important view held by the Sunnis is that the Qur'an was transmitted by "ten reliable readers." This paper will examine the views of Ayatullah al-Khu'i (d. 1992) who refutes this long-held view. Al-Khu'i takes up the reading of the Qur'an adopted by each reader, carefully analyzing the variants linguistically and stylistically to demonstrate that, contrary to their claim of its uninterrupted transmission (*tawattur*), the reading of the Qur'an was based on a single transmission (*ahad*) and fraudulent documentation. Al-Khu'i also challenges the belief about the seven readings (*ahruf*) and shows it to be a case of fabrication designed to vindicate the variants in the several readings. He concludes that the present text of the Qur'an is the one that was transmitted personally by the Prophet himself.

Similarity in the Qur'an
Dalia Abo-Haggag, Harvard University

It is notable that there are parts in the Qur'an that repeat with minor variations, such as the omission or the addition of one or more words, or the exchange of one word or more with another. The Biblical scholar Jerome T. Walsh has found that the omission or variation of repeated elements in Biblical Hebrew narrative imparts messages. The addressees, as Walsh indicates, can deduce the effect of the omission or variation by contrasting the part carrying variation against a hypothetical text with no variation. This paper therefore demonstrates that repeated parts and their variants in Sura 7 (Surat al-A'rāf) reinforce the themes of the Sura and invite the careful addressee to compare and contrast the repeated parts in order to account for their variations. This process can help the addressees reach a deeper appreciation of the Sura, and active reflection perhaps serves to engrain the message in their memories.

Tafsīr and Praxis: Exploring the Qur'anic Hermeneutic of Farid Esack
Shadaab Rahemtulla, Oxford University

My paper explores the interface between Islam and liberation theology. Specifically, I will examine the Qur'anic hermeneutic of the South African anti-apartheid activist, Farid Esack (b.1956). Drawing upon his thematic commentary of the text – titled *Qur'an, Liberation, and Pluralism* – and an interview that I conducted with Esack, I will raise the following question: What are the defining features of a hermeneutic of liberation? I will argue that Esack's exegesis is marked by two, principal hermeneutical moves: (a) an emphasis on the contemporary context of the exegete, privileging lived realities of inequality and oppression; and (b) a commitment to approaching the text through *praxis*, or the idea that the struggle for social justice ought to form the framework through which religious reflection and textual interpretation takes place. Esack's hermeneutic is significant because it sheds valuable insight into the origins of thematic commentary, exposing the critical connection between thematic exegesis and experience.

A20-279 Religion and Popular Culture Group

Theme: *Varieties of Religious Branding: Intervangelist Ministries, Rebel Megachurches, and Transnational Yoga*

An exploration of recent trends in religious branding with particular emphasis on the way religious entrepreneurs and communities adapt and reconfigure in response to technological innovation, consumer choice and a shifting religious marketplace. The session will focus on three case studies: "intervangelist" ministries that feature streaming video and other online activity, "rebel" megachurches that cultivate images of non-conformity, and transnational forms of mass marketed yoga.

The Diversity of Intervangelist Ministries: From Online "Start-ups" to Internet Campuses
Denis Bekkering, University of Waterloo

The increasing popularity of online streaming video is transforming American televangelism, as preacher-centered evangelical ministries increasingly turn to the Internet to broadcast the gospel via video. By broadcasting online, these "intervangelist" ministries are able to instantly reach an *international* audience, *integrate* many forms of digital media with video feeds, and offer *interactive* venues to viewers. While the relatively low cost of equipment and streaming video services has had a democratizing effect on evangelical video broadcasting, there is a hierarchy of complexity in relation to these features among intervangelist ministries. Through a combination of website content analyses and non-participant observations of interactive areas, this paper reveals the differing complexity of three congregation-focused intervangelist ministries.

The Rebel Brand in Evangelical Megachurches: A Canadian "Emerging Church"

Peter Schuurman, University of Waterloo

The Meeting House is a marketing savvy megachurch in Toronto, Canada, that brands itself as “the church for people who are not into church.” While Einstein (2008) describes American megachurches as enmeshed in singularly conservative networks, this megachurch highlights a different brand, the rebel brand of evangelicals known as “emerging churches.” An ethnographic exploration of this church and its deliberate self-marketing as “not the evangelical church you imagine” opens a window to a wider movement that is within the demographic of “crunchy conservative” (Dreher 2006). With his long hair, jeans, and thumb and pinky rings, the charismatic pacifist pastor, Bruxy Cavey, is not only the church’s witty preacher, but the brand’s central image of non-conformity. Whether this church and the emerging church movement escapes the status quo to the extent its marketing suggests, however, requires careful evaluation.

Can the Sanctity of Yoga be Contained in a Brand?: The Commodification and Counter-commodification of Modern Yoga

Andrea R. Jain, Indiana University-Purdue University Indianapolis

In the context of consumer culture, yoga underwent popularization and individuals constructed a plurality of transnational brands that could compete in a global market. Consequently, yoga is no longer the pursuit of an esoteric or countercultural few as it was prior to the second half of the twentieth century. Today modern yoga is a part of popular culture, and individuals participate in it through the consumption of yoga brands of everything from styles to mats. Such brands represent the dominant paradigms of consumer culture. Furthermore, although most modern yogis consume yoga brands through the exchange of capital and commodities, some consume yoga brands independently of economic exchange. For these reasons, yoga brands are best evaluated by means of cultural critique rather than quantitative analysis of economic exchange. In this way, I demonstrate how consumers attribute meanings to yoga brands that reach beyond economic exchange and can even be religious.

A20-280 Roman Catholic Studies Group

Theme: *American Catholic Women: Engagement, Resistance, Transformation*

"Gather the Children in this Wild Country": Boundaries and Borders at a Frontier Marian Apparition Site

Karen Park, St. Norbert College

On December 8, 2010, Bishop David L. Ricken of the Diocese of Green Bay, Wisconsin declared a 19th century Marian apparition to be “worthy of belief” thus elevating it to the status of Guadalupe, Lourdes and Fatima, and marking the first time a Marian apparition site in the United States has been so designated. This paper is an analysis of the social, geographic, and authoritative boundaries negotiated at this site, particularly those surrounding the experience of the female visionary, a reluctant immigrant from Belgium, and the ways in which the apparition eventually served to enable her to assert her own will through outward obedience to familial and Church authorities.

"More than a Hyphen": The Contributions of E. Charlton Fortune, California Liturgical Artist of the Early Twentieth Century Liturgical Movement

Rebecca Davis, Graduate Theological Union

Among the visual artists who contributed to the early twentieth century Liturgical Movement in the United States, few women are named. However, a systematic search through the pages of *Liturgical Arts*, a key journal of the period that promoted the best of Catholic art and architecture, reveals numerous women artists. Among them, one woman from California stands out as extraordinary. Virtually overlooked before Vatican II and dismissed after, Euphemia Charlton Fortune (1886-1969) was hailed at her death by Maurice Lavanoux, lifetime editor of *Liturgical Arts* as “number one in the artistic and liturgical awareness of the evolution of the movement.” Drawing on three years of archival research and examples of her extant work, I seek to situate her contributions within the historical narrative of the Liturgical Movement and reframe her self-assessment as merely “a hyphen between the old and the new.”

Crossing Borders: The Triumphs and Trials of Two Catholic Suffragists
Jennifer Naccarelli, University of Delaware

This paper explores the skills and identity traits necessary to become a successful Catholic suffrage activist. It argues that to be effective, Catholic suffragists and their organizations had to develop the skills essential to navigate across personal, religious and organizational boundaries. In order to illustrate the multiple boundaries navigated by Catholic suffragists, this paper examines the activism of two very different suffragists, Jane Campbell and Margaret Foley. While the two women shared a sustained loyalty to Catholicism and a dedication to bringing American Catholics to a supportive position on suffrage, they differed greatly in their choice of mobilization techniques and the personal presentation of their selves. Campbell and Foley navigated diverse challenges and mobilized a vibrant community of American Catholics who publicly advocated for woman suffrage during the decade preceding the ratification of the 19th amendment.

A20-281 Wesleyan Studies Group

Theme: *What Makes Biblical Interpretation "Wesleyan"?*

This panel discussion session will focus on the question "What Makes Biblical Interpretation 'Wesleyan'?" Is there such a thing as distinctively "Wesleyan" biblical interpretation? If so, what are its primary characteristics or features? In order to be "Wesleyan," would biblical interpretation need to engage or address Wesley's own hermeneutical or exegetical principles and practices, or not? If so, how might this be done? Is conversation with Wesley's own methods of using scripture at all useful to the task of biblical interpretation today, or not? Does use of the adjectives "Wesleyan" or "Methodist" serve to define, or to limit, the scope of biblical interpretation in ways that are helpful, or not?

A20-282 Western Esotericism Group

Theme: *Mormonism and Esotericism*

The Personal and the Impersonal Divine in Mormonism and Bohemianism
James M. McLachlan, Western Carolina University

Joseph Smith and some of the 19th and 20th century Mormon writers who followed him stood outside the main Platonic traditions of Western theism. In this they resemble the heterodox mystic Jacob Boehme. For them God was both within and affected by what happens in the world. Thus Boehme, Smith and his followers rejected *creatio ex nihilo* and in doing so created radically new interpretations of omnipotence, omnipresence, and omniscience that offer strong affirmations of freedom. In their Promethean equation of the divine and human Mormons were more radical than Boehme for though he eliminates the ontological distinction between God and humanity Boehme still makes important distinctions between the relative eternal status of God and humanity. Joseph Smith eliminates this distinction in the King Follet Discourse declaring that God is a glorified human being. The vector is further radicalized in a line extending from Smith through his followers from Brigham Young and Charles Penrose to B. H. Roberts and John Widstoe.

The Enoch Figure: Pre- and Post-Joseph Smith
Ian Fowles, Claremont Graduate University

This historical overview will give snippets of Enoch's appearances throughout history, showing how Enoch is almost always used in associated with secret knowledge (mysteries) and powerful (often magical) language. Special consideration will be given to Joseph Smith and his complex connections with the many Enoch texts, traditions, and ideas. Smith translated his own Book of Enoch and used lessons learned in it to build his new religion and society. He even assumed the alias of Enoch in certain writings. It will be seen that Smith is just one in a line of many before and after him that have used the Enoch figure to help expound their mystical and esoteric systems of

"For Death was That — and This — is Thee": Stephanie Meyers, Theosis, and the Twenty-first Century Vampire Romance
Victoria Nelson, Goddard College

This paper examines Stephanie Meyers's Twilight novels within the framework of the Mormon doctrine of exaltation, the elevation of the pious to godhood after death. Drawing also from other Western esoteric traditions, Meyers's work exemplifies three metaphysical moves in twenty-first-century Gothic fiction and film: 1) The framing of the supernatural as "deep nature," a feature of everyday reality; 2) The increasing prevalence of "divine human" heroes of both sexes who have acquired godlike powers and immortality; and 3) A subliminal balancing of the Protestant Christian Trinity with a pantheon of hybrid half-human "sacred monsters" of both sexes.

A20-283 Cognitive Science of Religion Consultation

Theme: *Cognitive Science of Ritual*

The papers in this session report on experimental research on religious rituals conducted by two research teams. Bulbulia, et. al. sought to isolate the effects of synchronous rhythmic interactions on cooperation by manipulating synchrony along three dimensions: bodily movements, vocalizations, and goal structures. Consistent with the laboratory findings, their field studies observed cooperation from synchronous activities, with the strongest cooperation observed for group-synchronous activities framed by sacred values. Schjoedt, et. al. present evidence in support of a theory that religious rituals employ mechanisms that modulate and constrain executive processes in individual brains to facilitate cooperation and social cohesion. They show that the extraordinary use of nonfunctional behavior and expressive suppression in rituals increase the cognitive load on the frontal executive network, which they suggest facilitates postritual constructions of collective memories, values, and meanings. The respondent will discuss the import of these findings for ritual studies.

Differential Effects on Cooperation from Rituals Varying in Body Synchrony and Sacred Values

Ronald Fischer, Joseph Bulbulia, Rohan Callander, and Paul Reddish,
Victoria University, New Zealand

Collective rituals are regularly occurring social practices lacking ostensible economic and material utilities. A universal human enjoyment of collective rituals, combined with their associated costs, renders the evolutionary conservation of collective rituals puzzling. Our laboratory experiments assessed the cooperative effects of synchronous body movements and vocalisations, finding evidence for cooperation from synchronous activities, with the strongest cooperation observed from slightly asynchronous activities. Further positive effects were observed after the introduction of collective goals. Our field experiments compared the cooperative effects of naturally occurring rituals varying in their levels of synchrony and sacredness. Consistent with the laboratory findings, our field studies observed cooperation from synchronous activities, with the strongest cooperation observed for group-synchronous activities framed by sacred values. Our results suggest that it is the interaction of sacred values with motor/sensory synchrony (perhaps slightly asynchronous) that may express the highest levels of ritual cooperation.

Cognitive Resource Depletion in Religious Interactions

Kristoffer Laigaard Nielbo, Jesper Sørensen, and Uffe Schjoedt, Aarhus University, Denmark

We present evidence in support of a theory that religious rituals employ mechanisms which modulate and constrain executive processes in individual brains to facilitate cooperation and social cohesion. Specifically, we show that the extraordinary use of non-functional behaviour and expressive suppression in rituals increase the cognitive load on the frontal executive network. We argue that these features induce cognitive resource depletion and thus prevent individual reflection and memory construction. We suggest that this effect facilitates post-ritual constructions of collective memories, values, and meanings. Furthermore, we present evidence that believers respond to religious leaders by a down-regulation of the frontal executive network. We suggest that this may result in a handing over of critical faculty similar to findings observed in hypnosis research. We propose that this effect facilitates cooperation by aligning individual experience of expert authority and ritual efficacy.

A20-284 Ecclesiological Investigations Group

Theme: *Ecclesiology and Islam: Comparative Explorations in Religion and Community*

This session focuses upon historical and contemporary relationships between Islamic faith communities and churches around the globe. Themes explored will include: 1) Concepts of coexistence, multiple belonging, and methods in interfaith encounter and dialogue; 2) Relations between churches and Muslims in the Middle East and in Islamic states elsewhere, alongside the experiences of Muslims in Christian-dominated areas of the “West;” and 3) Comparative theological themes concerning “religion and community” (a la Keith Ward’s 2000 study).

The Comeback of Christendom?: Political Ecclesiology and the Challenge of Muslim Immigration
Joshua Ralston, Emory University

Recent years have seen an upsurge in public and political denunciations of Islam’s presence in the North America and Western Europe. This paper argues that such Western backlash against Islam is partly fueled by the longing for the comeback of Christendom — a desire that is expressed in both popular opinion and ecclesiology. The political ecclesiology of John Milbank, especially his renewed focus on Christendom and his rendering of Christianity as perennially competing with Islam, is critically evaluated. Yet, such a comeback is neither politically possible nor theologically desirable. Instead, Bonhoeffer’s account of the church as being-for-each-other is extended in order to construct a Christian political ecclesiology of the common good in dialogue with Islam.

The Consummation of the Community: Eschatological Perspectives on the Umma and the Church with Regard to the Religious Other
Jakob Wirén, Center for Theology and Religious Studies

In this paper I will discuss the religious Other and her role in the umma and the church. Particular attention will be given to eschatology, conceived of as the perfection of community. The analysis will focus on two internationally distinguished theologians, Fazlur Rahman and Jürgen Moltmann. The central question is what room there is for the religious Other and her otherness in their respective vision of the religious community and its consummation. The comparative approach serves to discern what narrows the theological space of the religious Other as other. I shall argue that the different *theological interplay* between religious community and eschatology in Rahman’s and Moltmann’s eschatology respectively results in a different assessment of religious otherness. Moreover, the universalistic position of Moltmann is in some regards less inclined to acknowledge the religious Other than Rahman’s eschatology with its double outcome.

Muslim–Christian Interfaith Encounter in Pakistan
John O'Brien, UCLA

Pakistani Islam is characterized by mutually antagonistic tendencies, rendering difficult, workable constructions of orthodoxy or normativity that might serve as a focus in inter-faith encounter. Amendments to its draconian Blasphemy Laws have effectively silenced the economically deprived, Christian community from publicly articulating its faith. Inter-faith encounter is indirect and mostly one-sided, the dominant socio-religious reality being one of unreconstructed Islamism, permeating all aspects of life. Islamization of the school curriculum produces Christians knowing more about Islam than Christianity. Need for inter-faith encounter is not felt by the majority religion. Initiatives from the minority community, are interpreted as a desire to ‘embrace Islam,’ or dismissed as conversion strategies. The proposed path for ecclesiology in Pakistan, surpassing an internalization of the surrounding violence, is theologically and pastorally to reconstruct itself, in fidelity to its inner truth, and with eschatological patience, as a community of witness and service to the wider culture.

Allah: A Christian Response
Miroslav Volf, Yale University

A20-301 Special Topics Forum

Theme: *Conversation with Katie Geneva Cannon, 2011 Excellence in Teaching Award Winner*

The Teaching and Learning Committee is pleased to announce that Katie Geneva Cannon is the recipient of the 2011 Excellence in Teaching Award winner. Cannon is the Annie Scales Rogers Professor of Christian Ethics at Union Theological Seminary in Virginia. She will make remarks and engage questions and answers from the audience.

A20-302 Special Topics Forum

Theme: *Reflections: The Study of Religion in the Decade after 9/11*

This panel is sponsored by the *Journal of the American Academy of Religion* to reflect on the tenth anniversary of the terrorist attacks on September 11, 2001. Panelists will reflect on their personal, academic, political, and transatlantic experiences over the past decade. In addition to the voices of religious studies scholars, the panel will also include the reflections of theologians and artists whose work have been shaped by and is in response to the events of the past decade.

A20-303 Special Topics Forum

Theme: *How to Propose a New Program Unit*

Join the Director of Meetings for an informal chat about upcoming Annual Meeting initiatives as well as the guidelines and policies for proposing a new program unit.

A20-304 Wildcard Session

Theme: *Promise and Perils of Interdisciplinary Research*

Some of the most significant contributions to our understanding of religion have come from collaborations with scholars in other disciplines. This session considers the potential of interdisciplinary research programs, together with some of the intellectual, organisational and incentive problems in making them happen. Our panel includes distinguished scholars with experience of successfully facilitating collaboration between religion scholars and historians, philosophers, scientists, and economists. Some of the research programs have attracted significant support from funding agencies. The panellists will reflect briefly on the enterprise from their own experience, and there will be plenty of time for discussion.

A20-305 Wildcard Session

Theme: *The Hermeneutics of Tradition*

A religious tradition's development requires ongoing study as our appreciation for historical context and complexity increases. The hermeneutics of tradition seminar shall address the dynamics of assimilating difference through text and culture as we navigate the shifting boundaries of interpretation that capture the self-understanding of religious groups. Our particular focus is upon Christianity and its varied embodiments in the traditions of Catholic, Anglican, Orthodox, Methodist, and Lutheran polities. As a diverse ecumenical group of North American, European, and Australian scholars of Christianity, we shall increase understanding of how tradition and self-understanding intertwine in a developmental context. We thus aim to present our work in order to engage in dialogue with a wider scholarly community as we attend together to the shapes, discourse, and practices of religious traditions so that such shared insight can become a part of our collectively published research.

A20-306 North American Religions Section

Theme: *Artifacts of Crisis: Religion and the Material Culture of Cataclysm*

This panel examines the material and visual culture associated with cataclysms endured, imagined, and feared and the myriad ways these objects, images, and structures have expressed and shaped the religious beliefs and practices of Americans from the mid-nineteenth century to the present day. Taken together, these papers argue that the material and visual culture of cataclysm is an ideal source base for examining the religious nature of American attempts both to control and shape memories of cataclysms and to master “the cataclysmic.” Panelists ask how objects and images are constitutive of American religions in moments of crisis, and what work these things do for those experiencing cultural calamity in the face of colonial power, “witnessing” famine half a world away, and “remembering” fallen Americans. They also point to the material and visual interconnectedness of America’s Christianities with global geographies and faiths.

Between Two Worlds: Kiowa Ledger Art and the Narration of Cultural Calamity

Jennifer Graber, The College of Wooster

This paper focuses on ledger art produced by Kiowa Indians after they lost their Texas and Oklahoma homelands in the 1874 Red River War. When fighting ceased, American authorities incarcerated several dozen Kiowa warriors and subjected them to a curriculum intended to civilize them. During incarceration several Kiowa prisoners filled sketchbooks with images that commemorated their life on the plains and imagined a future in places such as Indian schools and reservations. This paper argues that these drawings served to interpret Kiowa military losses and evaluate American cultural practices presented to the inmates. At the same time, the drawings became a medium of exchange between Kiowas and American tourists who came to the fortress to look at them, thereby becoming tokens of Kiowa memory of their homeland and American memory of Indian subjugation.

"Famine Horrors": North American Missionary Photographs and the Visual Culture of Cataclysmic Suffering

Heather D. Curtis, Tufts University

This presentation analyzes how North American Protestants exploited innovations in visual culture to arouse sympathy for distant strangers suffering the cataclysmic consequences of natural disaster and political upheaval during the 1890s. Probing how American evangelicals took advantage of new photographic and print technologies to promote international philanthropy illuminates the linkages between late-nineteenth century pictorial humanitarianism and earlier struggles to abolish slavery, while also foreshadowing the increasing entanglement of appeals for aid with the sensationalistic mass culture that intensified after the turn of the century. Studying the visual strategies evangelicals employed to inspire empathetic engagement with distant others in an increasingly modern, interconnected, and imperial era also exposes the ambivalent and contested nature of late nineteenth-century humanitarianism. The “collective culture of humanitarianism” that emerged during the 1890s was, I argue, shot through with tensions and fissures made visible in the diverse ways evangelicals dealt with the challenges of depicting cataclysmic suffering.

Monumental Failures: Visual Culture, War Memories, and the Limits of American Civil Religion

Jonathan Ebel, University of Illinois, Urbana-Champaign

This paper examines two all-but forgotten monuments to America's involvement in the Great War, the Battle Memorial Cloisters of the American Cathedral in Paris, and the Lafayette Escadrille Memorial and Crypt and argues that their failure as "Sites of Memory" is connected to the decisions designers and architects made about how best to remember the fallen. The stories behind these "monumental failures" tell us a great deal about the delicate balance between Christian, American civil religious, and individual narratives and symbols that exists within "monumental successes" and the struggle to "own" war memories.

A20-307 Wildcard Session

Theme: *Religion and Sport: The State of the Field*

While other academic disciplines have well established studies of sport, the field of Religion and Sport is in an earlier developmental stage. Yet engagement with this field has grown substantially over the past few years. This panel brings together leading and emerging scholars who study religion and sport in a dialogue about the state of the field and emergent research directions. The panel will examine religion and sport from the perspectives of its various sub-specializations: the popular culture/civil religion discourse on how sport functions as religion in different societies; how various religions understand and engage with sport and athleticism historically and contemporarily, including intersections with race, gender, nationality, and ethnicity; the confluence between religion and sport in the realm of the mystical and spiritual; and the study of sport and religion as it intersects with the larger emergent emphasis on embodiment and materiality in religious experience.

A20-308 Wildcard Session

Theme: *Institutionalizing Interfaith: Emerging Models for Educating Religious Leaders in a Multireligious Context*

How do we train the next generation of spiritual leaders, rooted in their own religious tradition with the skills and motivation to work across faith lines? What are the underlying assumptions of the various models for training seminarians for a multireligious context? What are the benefits and challenges of training seminarians alongside students from other traditions? This panel will focus on emerging models for training Jewish, Christian and Muslim seminarians. We will explore the growing emphasis on interfaith in seminaries and rabbinical schools along with the theological, educational and institutional implications. Scholars, educators, and practitioners from Andover Newton Theological School, Claremont School of Theology, Graduate Theological Union, Hartford Seminary, Hebrew College, and the Reconstructionist Rabbinical College will share their insights, reflections, and analysis of the emerging trend toward interfaith at each of these institutions.

A20-309 Wildcard Session

Theme: *Discussion with Abdul Karim Soroush on Revelation, Reform, and Secularism*

This session is a conversation with Abdul Karim Soroush, based on his latest book *The Expansion of Prophetic Experience: Essays on Historicity, Contingency, and Plurality in Religion* (Brill Academic Publishing, 2009). Discussions will revolve around two major themes. First, we will explore Soroush's thinking on the "historicity and contingency of Revelation" and its implications for Islamic reform. Second, we will discuss what kind of Muslim religiosity may accommodate pluralism and secularism. The session will allow for a question-and-answer period.

A20-310 Buddhism Section

Theme: *State-of-the-Field Roundtable: Ethnographic Approaches to Buddhism*

Although significant and fruitful research has taken place in recent years — since the various calls for anthropological studies of Buddhism made in 1995 (JIABS, Lopez, Sharf) — in-depth ethnographic studies of Buddhism, particularly in East Asia, remain few and far between. This session involves a two-part response to that lacuna. First, five panelists, all emerging or established scholars in the ethnography of Buddhism, will make brief ten-minute presentations on their current research and the relationship of that research to broader issues in Buddhist studies and the anthropology of religion. Second, there will be a roundtable discussion on key theoretical issues raised in the papers, moderated by a convener who will facilitate and stimulate discussion among panelists and audience members. Making innovative use of the AAR's ninety-minute format, the roundtable will thus provide an inclusive venue for the collaborative appraisal of the state of this crucial and growing subfield of Buddhist studies.

A20-311 Christian Systematic Theology Section

Theme: *The Second Person of the Trinity*

These three papers explore the place of the Son in the Trinity. They all make reference to the trinitarian theology of Hans Urs von Balthasar, and two of them focus on his theology of the Son's descent into hell. One of them also discusses von Balthasar in relation to Kathryn Tanner.

Christology, Trinity, and Divine Affectivity: Rethinking Hans Urs von Balthasar's Theology of Holy Saturday

Matt Paulson, Graduate Theological Union

Hans Urs von Balthasar's theology of Holy Saturday has been welcomed by many as uniquely testifying to the depth of God's love, but, in recent years, a storm of controversy has arisen in the wake of Alyssa Lyra Pitstick's claim that his doctrine warrants the charge of formal heresy. Yet, while many have defended the viability of von Balthasar's doctrine vis-à-vis such issues as doctrinal development and eschatology, a substantive defense of its specifically Christological and Trinitarian underpinnings has yet to appear. This essay shall attempt to address this lacuna in Balthasar studies by arguing that his doctrine of Holy Saturday, rather than having as its impetus the angst of twentieth century Western culture, arose from positing the paradoxical logic of the Christ-event as the hermeneutical key according to which various instabilities in traditional Christological and Trinitarian doctrine might attain to deeper degrees of integration and coherence.

Balthasar's Christology: Advance in Orthodoxy or Return of Heresy?

Alyssa Pitstick, Hope College

The christology of Hans Urs von Balthasar has been highlighted as an "advance on Chalcedon." As defined by that Council, the divine and human natures of Christ are united in the person of the Son "without confusion or change, without division or separation." In contrast to patristic sources that preserved the natures by stressing Christ suffered "in the flesh," Balthasar thought that view did justice neither to the unity of the divine person nor to the extent to which God went out of love for us. To rectify that while also respecting Chalcedon, Balthasar proposed that God could be said to suffer, but consistently with the divine nature so no change was involved. Is Balthasar's interpretation a development or the return of past heresies in new dress? This paper provides a synthetic account and critique of Balthasar's complex Christology. I argue that his theology is compromised by patripassianism, monophysitism, and bitheism.

Trinitarian Theology and Christology: Kathryn Tanner and Hans Urs von Balthasar on the Concrete Life of Jesus

Todd Walatka, University of Notre Dame

Trinitarian theology is always in danger of falling into either speculation or projection. The former led to the theological and practical irrelevance described by Rahner and others. The latter is oftentimes found in presentations of the Trinity as primarily a model for an egalitarian community. Although these make positive contributions, they do not sufficiently ground their claims. Kathryn Tanner rightly argues that trinitarian theology must be grounded on the concrete relations between Jesus, the Father, and the Spirit witnessed to in the New Testament. Hans Urs von Balthasar shares this claim. However, their readings of these concrete relations diverge sharply at two key points: Jesus' obedience to the Father and Jesus' dependence on the Spirit. Read together, Tanner and Balthasar provide a firm foundation for trinitarian theology, illustrate its complexities, and challenge each other and us to grapple with the full, trinitarian significance of the life of Jesus.

A20-312 Ethics Section

Theme: *Sex, Scandal, and Sexuality and the Crisis of Religious Leadership*

The panel will explore the recent sexual abuse crisis occurring among religious leadership.

They Don't Care About Black Women: Abuse of Power in the Black Church
Donald Matthews, Naropa University

This paper examines the pastoral abuse of power in the black church as the result of a historical and social process which has led to ethical confusion in the black community leading to an ideology of abuse. It uses the narratives of black women to give voice to this issue and demonstrates how the black clergy and community have been influenced by issues of racism and heterosexism in the development of abuse clergy practices. It suggests an ethical framework that can provide guidance for clergy relationships that is based on an ethic of love as nonharm, love of self and love of the neighbor.

"With Her Hands on the Threshold": Examining Judges 19–21, Sexual Violence, and Magisterial
Jeanine Viau, Loyola University Chicago

Ongoing scandals in the Roman Catholic community confirm magisterial culpability in perpetuating sexual violence, particularly violence against girls and women. In a two-part analysis, I focus on gender as a critical category for any treatment of sexual violence and Church authority. First, I use Judges 19-21, the rape and dismemberment of an unnamed concubine, as a rubric for evaluating magisterial teaching on gender and sexuality, revealing the inappropriate and inadequate response to the issue of sexual violence. Second, I bring forward two examples of systemic sexual violence in the Church: the global sexual abuse crisis and the censored studies of nuns reporting rape by priests. These examples expose the Magisterium's silence and acts of erasure, its fundamental devaluation of girls and women, and its denial that gender hierarchies manufacture structures of sexual exploitation. Magisterial authorities are, therefore, complicit in raping and dis-membering vulnerable persons, especially female persons.

Don't Ask Until I Tell: Leadership through Sexual Confession
Monique Moultrie, Western Kentucky University

This paper explores moral leadership amidst the recent sex scandals impacting evangelical Christian communities. Positing that these clergy are no longer ashamed and out of the public eye, they are choosing instead to use their experiences as a badge of honesty and credibility. Using the methodologies of cultural studies and virtue ethics to discuss the phenomenon of sexual discourse among evangelicals, I will argue that the popularity gained through confessional leadership models must be further interrogated. I argue that discourse around sex scandals are more than examples of religious hypocrisy, but savvy marketing ploys used to maintain power in the midst of mistakes. I will end my discussion by showing that virtue ethics must be appropriated within confessional leadership to counter this uncritical marketability.

Sex Ed in Catholic Schools: An Interdisciplinary, Virtue-based Approach
Katherine Hennessey, Graduate Theological Union

This paper will proceed in four sections. The first section will set the context for the conversation by describing the general state of sexual education in Catholic high schools as well as the roles of religion and sexuality in the lives of young people in the United States. The second section will present my own argument in favor of using a virtue-based methodology in Catholic sexual ethics, specifically highlighting how the situation around sexual education in Catholic schools demonstrates this needed shift in methodology. The third section will look at moral development studies and the sociology of culture for empirical insight into moral development and action. Finally, I will describe how I see these non-theological theories both supporting and challenging various aspects of my virtue-based argument, and how they can lend to a more sound and effective pedagogy for sexual education in Catholic schools.

A20-315 Bible, Theology, and Postmodernity Group

Theme: *Performing Love and Embodiment*

Words Made Flesh: Explorations of the Divine Embodiment of Erotic Love

Elaine Padilla, New York Theological Seminary

The vivid imagery of the lover God metaphorically portrayed in the *Song of Songs* invites us to explore the meaning of the divine flesh in contemporary contexts. The words of the lovers “under the tree” foreground an intimate communion between God and the created order. Drawing from its erotic language, this paper presents a postmodern feminist model of divine enjoyment with the cosmos that grants a porous flesh to God, and posits God capable of “intermingling” as lovers do when lovemaking. Bringing together the perspectives of Jean-Luc Marion on the “lover” and of Luce Irigaray on the *jouissant* flesh, and by placing them in conversation with the interpretations of mystic St. Teresa de Avila of the *Songs*, the paper offers the possibility of conceptualizing the God-cosmos relationship akin to the metaphor of lovemaking, with enfleshment being realized through enjoyment.

Before the Gaze Ineffable: A Postmodern Reading of Song of Songs

Jacob Myers, Emory University

Drawing from the work of Emmanuel Levinas, Luce Irigaray, and Jean-Luc Marion, this paper offers a performative interpretation of the waš sections of the *Song of Songs*, situating itself between the lover and her beloved in order to ignite the philosophical sensibilities inherent before the gaze ineffable. Beginning with Irigaray, I highlight the sense of “wonder” evident between the crossing of the gazes in the *Song*. Next, I bring Marion’s work on the phenomenology of love to supplement that of Levinas, showing how key parts of the *Song* resists the objectification of the Other before the intentional gaze. I end with a postmodern mash-up of Irigaray and Marion in view of a theo-phenomenology of love, which posits an ethical engagement with the Other that intends to love the other anterior to the gaze. Only the invisible gaze can speak; and only an ineffability invoking silence is worthy of the name “love.”

Performative Absences: Creating Indigenized Christianities and Indigenous Sovereignty Systems through Erasure

Justine Smith, Harvard University

In this paper I trace theories of performativity to translation of sacred texts, and examine the political implications of performance theory on historically marginalized persons. The focus of this paper will be expanding on a theory of performance that not only connects biblical translation with creation of new religiosities, but also with creation of new political systems that make claims on people, both by inclusion and exclusion. I use the historical framework of Christianity in Native communities, particularly the “Five Civilized Tribes”, and their relationship to slaves of African descent. I argue the dominant forms of government that exist today within Indian Country are very much a product of indigenized Christianities that can be traced through a performative analysis of translation. And I will show the implications of these new sovereignty systems insofar as they impact persons who have resided on the margins of Native societies—ie. former African slaves.

The Body of Christ as a Queer Community

Adriaan Van Klinken, Utrecht University

What is the significance of the metaphor of the Body of Christ, as introduced by Paul in 1 Corinthians, for a queer theology of community? Though this metaphor has often been understood as referring to a mystical body, Paul takes the corporal and sexual dimensions of the metaphor very literally. This paper explores what critical and constructive insight Paul’s account on the Body of Christ does provide, first, to the theological understanding of the church with regard to sexual diversity, and second, to the debate in queer theory on the concept of community. Investigating this, the paper shows how Paul’s metaphor of the Body of Christ presents a model of community that acknowledges the embodied and sexual existence of its members, recognizes diversity while subverting fixed gender and sexual identities, and where heterogeneity and multiplicity are rooted in relational processes of “solidarity of others” that transgress boundaries, identities and categories.

A20-316 Black Theology Group

Theme: *Reimagining Black Theology after Google*

The Virtual Becomes the Real via a Connected Africa and African Diaspora as Africana Theology Becomes Public Theology: A Method of Sharing Our Story and Recovering Our History Real Virtually
Ralph Watkins, Columbia Theological Seminary

In this paper the argument is made that Africana theology will thrive in the age of social networks. The geographical divide that has precluded true theological dialogue between continental Africans and Africans in the Diaspora can be erased with the appropriate uses of social media as a vehicle to share research and theological reflection. The paper and presentation will share how the development of interactive websites that bring African centered theologians together in virtual dialogue and relationship can be the key to building relationships between Africans on the continent and throughout the Diaspora. I will share how I have used my website, Facebook, Twitter, Flickr and video journals, produced in the field and then re-presented in the seminary and the church, in Africa and America, and how they have served to mediate the Diasporic divide by establishing a virtual communal for theological reflection and conversation.

Your Ancestors are Waiting in Cyberspace!: Genealogy, DNA, and Diasporic Mediascapes
Elonda Clay, Lutheran School of Theology, Chicago

"Ancestors and ancestry have taken on new significance within the popular genealogical practices and imaginations of Afro-Atlantic diasporans since online family history databases and direct to consumer DNA ancestry testing services have become widely available. The Internet has not only become a venue for recovering and remembering ancestors, it also provides discursive spaces that make room for the materialization of genetic and diasporic imaginaries through media facilitated networks. Although the Western modern period has been anti-ancestral, as scholars Jacob Olupona and Charles Long have noted, the era of the Information Society has animated ideas concerning roots, ancestry, ancestors, and ancestral homelands. This paper considers the work of the Internet in building virtual communities around DNA ancestry testing estimations. It also explores how U.S., British, and Brazilian African diasporans are negotiating new genetic-ethnic identities online. User-generated and commercially produced content from blogs, videos, and websites are examined as case studies. "

Cyberreligion, Conspiracy, and the Twenty-first Century
Ebony Utley, California State University Long Beach

The Internet is awash in conspiracy theories about African American pop culture icons like Jay-Z and Beyoncé's occult affiliations. "The men worship the devil to whom they sold their souls in exchange for fame and fortune. In an unsurprising affirmation of the lascivious black woman stereotype, the devil possesses black divas through sex acts, which turn them into witches." These bizarre claims reveal a subtle form of racism that intentionally undermines the success of popular black artists. They also reflect the precarious position of Christian nationalism, white supremacy, and patriarchy during the Great Recession. When times are hard and unemployment rates are high, individuals are more inclined to create and believe conspiracies that help explain rapid changes in the world around them. I argue that black theologians must establish a public cyber-presence that is easily accessible and carefully interrogates these claims in order to help audiences separate conspiracy from reality.

A20-317 Comparative Studies in Hinduisms and Judaisms Group

Theme: *Animals and Religion — Beyond Sacrifice*

The papers on this panel explore discourses on animals in Hinduisms and Judaisms that are distinctive from discourses on sacrifice and attentive to the reality of animals. One paper considers the hybridity of gods and animals in the *Mahabharata* and its implications for an ethical understanding of the treatment of animals. A second paper theorizes animals as agents of Yhwh's retaliatory justice in the Elijah narrative of 1–2 Kings. A third paper examines how Hinduism and Judaism position themselves on the challenges of theodicy and animalia utility, in light of current quasi-scientific speculations on the sentience of animals, especially ways that the traditions look upon the life-status of animals and justify or challenge the presence of evil in and toward the animal world.

Animal Justice and Moral Mendacity: Between Hinduism and Judaism
Purushottama Bilimoria, Deakin and Melbourne

The paper builds on the representations of and attitude toward animals in Hinduism and Judaism, in ancient and contemporary texts (and from the pane). The focus will not however be on details, but rather on how Hinduism and Judaism position themselves on the challenges of theodicy and animalia utility, in light of current quasi-scientific speculations on the sentience of animals. That is to say, how the traditions look upon the life-status of animals and justify and challenge the presence of evil in and toward the animal world. These include suffering, harm, pain, unnecessary or untimely death, in the wild and climatic environments, inter/intra-species, uncontrollable diseases, etc., and, more ethically important, in the hands of humankind. A framing question addressed is the extent to which religious orthopraxies have informed ethical views in these traditions, and vice versa.

Eat or Be Eaten: Animals as Agents of Yhwh's Retaliatory Justice in the Elijah Narrative
Maria Lindquist, Harvard University

This essay examines the role of animals as agents of Yhwh's retaliatory justice in the Elijah narrative of 1-2 Kings. In these stories, Yhwh uses several animal species—ravens, dogs, and horses—to feed and exalt those who revere him but to trample and consume those who reject him, namely King Ahab and Queen Jezebel, promoters of Baal worship. Yhwh sends ravens to feed Elijah during the drought in Israel but uses other carnivorous birds to curse the house of Ahab: "Whoever of Ahab's line dies in the city, dogs shall eat; whoever dies in the field, birds of the sky shall eat" (1 Kgs 21:24). Yhwh's revenge against the apostate couple is realized when dogs lick up Ahab's blood and eat the body of Jezebel, which has been trampled by horses. On the other hand, Yhwh's prophet Elijah is whisked into heaven on a chariot led by "horses of fire."

Animal Narratives in the Mahābhārata: Lessons of Compassion and Justice from the Hawk and the Dog
Veena Howard, University of Oregon

Recently, scholars have engaged questions of the treatment of animals in Indian traditions. The importance of animals is often emphasized on the grounds of myths and legends where they frequently represent incarnations of the Divine and vehicles of gods and goddesses. However, these questions can also be approached through the exegetical analysis of Hindu sacred literature, specifically the *Mahabharata*, which depicts animals as ethical agents. I seek to explore the underlying purpose of this alteration of gods into meager animal forms for imparting *dharma* (moral) lessons. I argue that these are not merely symbolic fables; rather the trope of disguise claims not only the "intrinsic value" of animals but provides a space for humans to engage with animals as having distinctive agency. These animal tales invite a study to analyze the Hindu attitude toward humans and nature and might serve as a model of constructing eco-psychology for animal protection.

A20-318 Daoist Studies Group

Theme: *On the National Endowment for the Humanities Seminar: "An Introduction to Daoist Literature and History"*

Join us for a presentation and discussion of the NEH-funded faculty seminar "An Introduction to Daoist Literature and History." The seminar will bring together specialists from a variety of disciplines, including Chinese history, literature, religion, medicine, and philosophy. During this session, we will make available insights drawn from the seminar and discuss plans to share the results in pedagogically-accessible formats.

A20-319 Gay Men and Religion Group

Theme: *Slippery Texts/Queer Hermeneutics*

Practices of Discernment and Prophecy in Angels in America

Christopher Ashley, Union Theological Seminary

This paper proposes a Christian theo-ethical reading of *Angels in America*. The play's characters are marked by practices of care and conversation, practices which serve as ethical scenes of theological discernment and prophetic critique. This reading, though it runs across the grain of the play's deeply secular Jewishness, is in harmony with its hopeful, queer politics. This consonance is grounded, not only in commitments to justice and human flourishing, but in a shared skepticism toward the purported gods that threaten to overshadow them. In the characters' constructive responses to the deadly fantastic, Christian theology can observe truthful discernment of

"That They Might Have Joy": Toward a Postheteronormative, Gay Mormon Hermeneutic

Devan Hite, Chicago Theological Seminary

This paper looks at the question of how a viable gay Mormon hermeneutic would read, and what it would take for it to gain force in Mormon culture, based on a brief examination of the development of anti-gay sentiments in the history of the Church, provided in the context of official statements set forth in regards to the Equal Rights Amendment and the road toward acceptance of African-American men in priesthood positions. I conclude by arguing that although a change of approach to this issue is unlikely in the near future, a healthy dose of their own "civil disobedience" may be necessary for LGBTQ Mormons, their families and sympathizers, who are willing to stick with the Church, and seek for change from within it.

Don't Cry for Me Walter Brueggemann: Camp as Queer Lament

Karen Bray, Drew University

Drawing on Walter Brueggemann's work on the Hebrew Bible, and his assertion that the loss of lament in worship has stunted the secular questioning of power, as well as on the theology of Elizabeth Stuart, this paper proposes a queer theology of lament, in which camp performance and laughter replace tears as the sign of faithful questioning and worship of God. By placing biblical scholarship into conversation with ethnographers and theorists of camp performance, I argue that camp functions in similar transgressive and communal ways as that of lament in Ancient Israel. As such this paper asserts that as lament disappears from traditional churches it becomes necessary to examine instances of faithful worship elsewhere, most specifically in the camp performance, acknowledging that our modern-day psalmist may very well be the camp. Finally, this paper argues for worship's resurrection not only of tears, but more so of transformative laughter.

A20-320 Indigenous Religious Traditions Group

Theme: *Behind Enemy Lines*

The question of where indigenous religious traditions fit in within the academic study of religion has been longstanding, contentious, and fraught. Should they even be considered "religions" at all? Thus both scholars of such traditions and practitioners often find themselves "behind enemy lines." How does one explain these traditions to the academy? How do practitioners cope with often being demonized by "mainstream" religions? In particular, what have interactions with Christianity been like?

Pagans at the Parliament: Interfaith Dialogue between Pagan and Indigenous Communities
Lee Gilmore, California State University, Northridge, and Sabina Magliocco, California State University, Northridge

The relationship between contemporary Pagans (also sometimes called “Neo” Pagans and primarily of European and European American descent) and indigenous peoples (primarily from colonized and/or developing nations) raises challenging questions about identity, authenticity, and the nature of religion itself. Although considerable tension around questions of colonialism and cultural appropriation exists between these communities, their mutually perceived kinship has also led to some important partnerships. Individuals in these communities sometimes recognize an affinity with one another, particularly their ritual embeddedness in the rhythms of nature and shared tendencies towards panentheism. This paper investigates relationship between contemporary Pagans and indigenous peoples in light of interfaith alliances born out of both the Parliament of the World’s Religions and the United Religions Initiative (URI). In so doing, we interrogate the categories of both “indigeneity” and “paganism” in light of contested rhetorics and diverse political strategies around these terms.

"Dances with Dependency": An Indigenous Theological Exploration of Dependency and Development Theories and Their Influence on Liberation Theology for the Twenty-first Century
Carmen Lansdowne, Graduate Theological Union

Tsimshian lawyer Calvin Helin's controversial book *Dances With Dependency* warns of the upcoming demographic tsunami of indigenous peoples in Canada and the reality of how ill-prepared either indigenous or mainstream Canadian societies are for the unavoidable socioeconomic and political changes about to happen. At the same time, mainline protestant churches still most often look to liberation theologies as an appropriate response to indigenous issues in North America. I will argue that the turn to liberation theologies is understandable yet also misguided. Because of the tiny minority of existing (pre-tsunami) indigenous populations, liberation theologies have never gained a critical mass of influence in north America the way they did in Latin America. However, the economic development and dependence theories that liberation theologies employed is still germane to indigenous realities in north America.

The Occult and Politics in Ghana: Tapping into the Pentecostal Discourse of Demonizing African Traditional Religion as a Political Strategy
Comfort Max-Wirth, Florida International University

The French philosopher, anthropologist, and sociologist Pierre Bourdieu has argued that dominant religious traditions sponsor the delegitimization of minority competitors in order to secure their hold on the religious field. The delegitimization of African Traditional Religion, one of the competitors of Pentecostalism in Ghana’s religious field, is a feature of the Pentecostal discourse. This discourse demonizes almost all facets of African Traditional Religion. The African traditional religious landscape is described by Pentecostals as a repository of demonic doorways. With focus on Ghana’s presidential and parliamentary elections, this presentation will show ways in which Pentecostals cast African Traditional Religion as evil and demonstrate that this belief has become an important political tool. I will finally discuss how ATR is re-orienting itself to counter the negative discourse of Pentecostalism on it.

A20-321 Islamic Mysticism Group

Theme: *The Fall of the Image: Finding and Losing Oneself through Iconoclasm*

Paradoxically, Islamic religious practice both embraces and rejects the image of the divine. The divine itself is present and knowable, yet other and unknowable. God is imagined, yet imagining the divine is distrusted. The Muslim body is the object of discipline, yet considered inferior to the spirit, and ultimately abandoned by the soul. The seventeenth century mystical philosopher Mulla Sadra embraces this paradox when he reflects on the loving human motives behind crafting mental and corporeal idols. These images are mistrusted, but they are also vehicles for approaching the believer’s ultimate concerns. The twelfth century mystic al-Daylami considers dream images to be true when the seeker’s spiritual faculties are strong, but deceptive while physically embodied. Medieval Sufis in Egypt embodied this anxiety in episodes of image destruction. Pharaonic religious objects were, on one hand, aesthetically compelling and even a source of ancient esoteric knowledge, while on the other hand they could provoke violent destructive outbursts.

Mulla Sadra on Idol-Smashing
Mohammed Rustom, Carleton University

This paper explores the creative manner in which Mulla Sadra (d. 1640) tackles the problem of idolatry. Drawing on his profound knowledge of the Islamic intellectual sciences, as well as the work of Ibn 'Arabi (d. 1240), Sadra argues that since scripture and being are two sides of the same coin, those who remain on the surface of being, who have a particular idolized conception of the nature of reality, will likewise remain on the surface of scripture. Confined to the exoteric dimensions of being and scripture, one will naturally have an exoteric conception of God. Thus, while people may avoid physical idolatry, with a superficial understanding of the nature of things they are likely to fall into the trap of what can be called "metaphysical idolatry." Although most people will not be able to free themselves from their idolized mental images of God, some, Sadra maintains, will.

"Kill or Cure": Corporeality in the Sufi Works of Shams al-Din al-Daylami
Elizabeth R. Alexandrin, University of Manitoba

In the *Mir'at al-Arwah*, Shams al-Din al-Daylami (fl. 12th CE.) speaks of mental illness, possession and other depletions of intellect's critical faculties in his short treatise on visionary experiences in a curiously confessional manner. Taking al-Daylami's potentially autobiographical narratives on mental illnesses and possession, my proposed paper will explore the parameters of corporeality in al-Daylami's unedited treatise, the *Mir'at al-Arwah*. Typically Sufi authors draw our scholarly attention to philosophical questions about the nature of soul, soul's immortality as well as the specifics of its relationship with body, often drawing on a treasure house of literary imagery to do so. My paper will suggest that al-Daylami pushes the reader of his texts to consider alternative perspectives on the ramifications of corporeality through the rubric of mental illnesses and possession, ultimately in order to explicate the ephemeral and episodic quality of embodied visionary experiences.

Images and Others: Sufi Iconoclasm and the Problem of Comparative Religion
Richard McGregor, Vanderbilt University

Egyptian Sufism has a long history of interaction with non-Muslim religions, with contacts ranging from the irenic to the iconoclastic. This paper will explore pre-modern iconoclastic practices as a form of inter-religious contact between medieval Sufis and their non-Muslim others. Examples of image and "icon" destruction will include the demolition of churches, the erasing of Pharaonic hieroglyphs, and the defacing of the Sphinx. The Sufi discourse around non-Muslim religious objects and images at times occupied a paradoxical space at once recognizing and even appropriating the "wisdom" of these objects, yet subjecting them to destruction, defacing, or reuse as architectural spolia.

A20-322 New Religious Movements Group
Theme: *Strategies of Legitimation in New Religions*

The Heart-of-Mind Method: Legitimizing a Buddhist New Religious Movement in 1930s China
Erik Hammerstrom, Pacific Lutheran University

This paper examines the strategies for legitimation employed by the founders of the Heart-of-Mind Method, a Chinese Buddhist new religious movement that was established in the 1920s and 1930s. This movement has seen something of a revival in the last decade, both in China and abroad. This paper lays out the historical, religious, and political context in which the movement first appeared, and highlights why such a group was in need of strategies of legitimation by focusing on some of the important tensions that existed between this movement and more mainstream Chinese Buddhist culture. The founders of this tradition dealt with those tensions by constructing a "new" Chinese Buddhist lineage of Esoteric Buddhist practice that appealed to lay people. This paper is not about tensions between new religious movements and the state. Tensions within communities also play an important role in the emergence of such movements.

Jungian Archetypes, Metagenetics, and Kennewick Man: Scientific Discourses and Racial Theory in American Folkish Asatru

Carrie Dohe, University of Chicago

This paper investigates the utilization of scientific discourses by the “folkish” branch of American Asatru to defend its claim that religion is integrally related to “ancestry” and “race.” An examination of the Asatru theory of metagenetics, appropriation of Jungian psychology, and the debate about the Kennewick Man, demonstrates that the Asatru theory of race is neither scientific nor universal, but rather, is culturally conditioned. Furthermore, “ancestry” functions as more than a strategy of legitimization for this new religious movement; instead, it is used to justify claims to territory against other ethnic groups competing for the same space. This investigation into the kinds of social and political claims mobilized through the use of scientific discourses by Asatru contributes to the study of the relationship between scientific and religious discourses in the formation of modern spiritualities, and how ideas about the past relate to contemporary issues concerning group identity and community and national belonging.

Tony Alamo and His New Testament Brand of Christian Polygyny

Spencer Allen, University of Pennsylvania

Currently serving a 175-year prison sentence for transporting underage girls across state lines to marry married men, Tony Alamo of the local Tony Alamo Christian Ministries contends not only that Christian men should be polygynous but that they are actually commanded to because Christians are required to keep all of the Old Testament laws. Alamo bases this interpretation primarily upon Jesus’s statement in Matthew 5:17 that he came to fulfill the law, but numerous other New Testament passages regarding marriage and the law are likewise reinterpreted through a polygynous lens. This paper examines Alamo’s unique exegetical approaches to justify Christian polygyny in twenty-first century America and contrasts his justification of polygyny with those of other modern American polygynous groups.

A20-323 Reformed Theology and History Group

Theme: *Divine Attributes*

In recent years there has been renewed interest and debate about the viability of the classical attributes of God, especially divine impassibility and immutability. Theologians in this panel will present various perspectives on the extent to which the classical attributes can and should be affirmed, reformulated, or rejected, especially in light of the Reformed theological tradition.

A20-324 Religion and Ecology Group

Theme: *Author Meets Critics: Bron Taylor’s Dark Green Religion: Nature Spirituality and the Planetary Future (University of California Press, 2009)*

This panel is devoted to Bron Taylor’s book *Dark Green Religion* (University of California Press, 2010). Panelists/critics have expertise in religion and the environment, science and religion, religion and social movements, Neopagan religions, and religion and radical environmentalism. Taylor distinguishes the phenomenon of “Dark Green Religion” (DGR) from the broader movement of greening “traditional” faiths. According to Taylor, adherents of DGR regard nature as “sacred, imbued with intrinsic value, and worthy of reverent care.” Our panelists will critically engage a cluster of themes, including: the possibility that DGR will contribute/is contributing to the rise of a global, planetary religion; the role of science in the emergence of DGR and how science shapes the spiritual and ethical commitments of DGR; the relationship between DGR and “traditional” faiths; panelists will also draw on their own research on radical environmentalism/grassroots green spiritualities as test cases with which to probe and critique Taylor’s definition of DGR.

A20-325 Religion in Latin America and the Caribbean Group

Theme: *Santa Muerte: The Mexican Saint Death in Theory and Practice*

Santa Muerte, the mighty and "macabre" skeleton patroness of Mexico, has been maligned and misunderstood. In 2009, almost thirty shrines to the saint were destroyed by Mexican authorities along the Mexican-US border in the hopes that this might strike a blow to the drug cartels who sometimes consider her their protector. These papers seek to uncover the depth and complexity of this novel devotion.

Devoted to Death: Santa Muerte, the Skeleton Saint

R. Andrew Chesnut, Virginia Commonwealth University

Although condemned by mainstream churches, this folk saint's supernatural powers appeal to millions of Latin Americans and immigrants in the U.S. Devotees believe the Bony Lady (as she is affectionately called) to be the fastest and most effective miracle worker, and as such, her statuettes and paraphernalia now outsell those of the Virgin of Guadalupe and Saint Jude, two other giants of Mexican religiosity. In particular, Chesnut shows Santa Muerte has become the patron saint of drug traffickers, playing an important role as protector of peddlers of crystal meth and marijuana; DEA agents and Mexican police often find her altars in the safe houses of drug smugglers. Yet Saint Death plays other important roles: she is a supernatural healer, love doctor, money-maker, lawyer, and angel of death. She has become without doubt one of the most popular and powerful saints on both the Mexican and American religious landscapes.

Santa Muerte: Love, Luck, and Life

Rafael Gamboa, UC, Santa Barbara

In this paper I argue an important distinction within Santa Muerte's veneration: those who venerate her as an impetus for violence, and those who do so for other means. The media has emphasized Santa Muerte's popularity among the economically and socially marginalized, those working dangerous occupations, as well as the consumers and actors within the so-called, "narco-culture". This has led to a simplification of Santa Muerte's symbolic significance, which in turn has made it possible for the Mexican government to join with the Catholic Church in attacking her veneration. While there is evidence suggesting that the violent narco-culture has co-opted the image of Santa Muerte, I argue that she is worshiped by a broader heterogeneous group that beseeches her for employment, luck, health, "spiritual evolution", and which historically sought her for love spells and protection, not violence.

Day of the Dead in Mexico and Beyond

Stanley Brandes, University of California, Berkeley

This paper reveals the origin and changing character of this celebrated holiday. It explores the emergence of the Day of the Dead as a symbol of Mexican and Mexican-American national identity, poses a serious challenge to the widespread stereotype of the morbid Mexican, unafraid of death, and obsessed with dying. In fact, the Day of the Dead, as shown here, is a powerful affirmation of life and creativity.

A20-326 Religion, Holocaust, and Genocide Group

Theme: *Responses to Michael Rothberg's Multidirectional Memory: Remembering the Holocaust in the Age of Decolonization (Stanford University Press, 2009)*

Deep Dark Truthful Mirror: Racial Representations, Multidirectional Memory, and the Nature of White Supremacy

Juan Floyd-Thomas, Vanderbilt University

In *Multidirectional Memory: Remembering the Holocaust in the Age of Decolonization*, literary critic Michael Rothberg has brought together previously disparate fields of Holocaust studies and postcolonial studies in the efforts to combat anti-Semitism, racism, imperialism, and other modes of oppression in the wake of the Second World War. Whereas Rothberg's interrogation of collective memory and group identity across a broad spectrum of oppressed and marginalized peoples is quite provocative, the highly resilient and adaptive nature of white supremacy requires further interrogation within his analytical framework. Although Rothberg goes to great lengths to attest to the existence and exercise of parallel histories of anti-Black racism, anti-Semitism, and imperialism indicative of the broad spectrum of white supremacy prevalent across the circum-Atlantic world during the modern era, there is a vital need to assess the more complex and deeply tangled roots of these and other overlapping oppressions that embed themselves within the shifting biopolitics at work in contemporary human society. Towards this end, cultivating his concept of multidirectional memory as a bulwark against the divisive and dehumanizing effects of normative historical narrative also means overcoming the *longue durée* of white supremacist thought and praxis in its seemingly more ephemeral manifestations. Building upon the work of Rothberg, this paper will assess the aforementioned set of examples to examine the insidious ways in which white supremacy seeks to undermine the significant strides towards the potentially redemptive work ascribed in the author's vision of multidirectional memory.

Multidirectional Memory: Offering Safe Passage through Torturous Terrain

Rachael Kamel, Temple University

This paper builds on Michael Rothberg's notion of "multidirectional memory" to flesh out and expand the implications of his work for thinking about Israel/Palestine, as broached in his book's epilogue. Adding to Rothberg's overall treatment of memory, trauma, and the doubling back of colonialism into antisemitic violence, his epilogue quotes feminist philosopher Nancy Fraser on "abnormal justice," proposed as a way of understanding the impact of the changing global economic order. Rothberg builds here on Fraser to get at the implications of the overdependence of Jewish life on the authorizing presence of the United States. A close reading of Rothberg and Fraser shows how their conjoined framework offers a new way into thinking about the role of American Jews as well as U.S. promises of protection for Jewish safety in both the United States and Israel, in terms that do not rest on the discourses of competing oppressions.

A20-327 Religions, Social Conflict, and Peace Group

Theme: *Secular, Faith-based, Grassroots Peacebuilding?*

Secular and Faith-based or Sectarian and Worldly?: Divergent Approaches to Peacemaking among the American Friends Service Committee and Evangelical Friends

Robert Gonzalez, Azusa Pacific University

In light of the abundant research and conventional perception of Quaker historic involvement in peacemaking, little is known about contemporary groups of Friends who de-emphasize or actively reject historic peace statements and efforts. Evangelical Friends Church statements, practices, and ideological commitments through the 20th and into the 21st centuries, present a group of Quakers who minimize or denounce the active peacemaking elements of Quaker identity in favor of a notionally Evangelical identity deeply tied to US ascendancy and dominance. In addition to opening an opportunity for adding detail to the historical picture of Quakers, this exposes a handful of the threats to peacemaking efforts and presents a mode of critical self-reflection that helps prevent peace work from attaching itself to a singular or ideological vision of the world but roots it in a concept of faith that continues to draw it hopefully through the present into the future.

Brushing History against the Grain: Religious/Secular NGOs and Palestinian Refugee Remembrance and Return

Alain Epp Weaver, University of Chicago

This study calls into question any sharp dividing line between “faith-based” non-governmental organizations (NGOs), on the one hand, and “secular” NGOs, on the other, through an examination of the support received by two avowedly secular organizations focused on Palestinian refugee commemoration and return—one Israeli and one Palestinian—from European and North American Christian agencies. Building on the work of anthropologist of secularism Talal Asad, I argue that the funding and advocacy partnerships established among these organizations reveals the constructed character of the secular and calls into question any sharp opposition which might be posited between the secular and the religious.

Religion and Reconciliation: Grassroots Peacebuilding by Israelis and Palestinians

Frida Kerner Furman, DePaul University

This paper concerns the work of two grassroots organizations currently engaged in peacebuilding and reconciliation efforts across the Israeli-Palestinian conflict: the Interfaith Encounter Association (Israeli) and Parents Circle-Families Forum (binational). Research was conducted using traditional ethnographic methods—interviews with organizations’ members and participant observation involving their group activities. My work combines empirical, theoretical, and interpretive approaches, refracted through the lens of religious studies and its concerns. I pay particular attention to the religio-ethical underpinnings and assumptions of reconciliation work reflected in the organizations’ missions, values, methods, and activities. I also investigate the religio-ethical values and principles that propel members’ participation in their organization, and the impact that such participation has had on their attitudes toward the “Other,” on their ethical perspectives on the conflict, and on their subsequent engagement in praxis work.

A20-328 Ritual Studies Group

Theme: *Secular, Faith-based, Grassroots Peacebuilding?*

This panel explores three different case studies in ritual from varying traditions. The first paper examines homa or fire sacrifice while challenging traditional notions of ritual practice in Asia. The second paper investigates the divergent practices of Queer BDSM and Gnostic ritual, while commenting on different theoretical formulations related to ‘ritual’, ‘transcendence’, ‘performativity’ and ‘gendering’. The third paper explores Confucianism, particularly Xunzi’s theory of ritual and its relationship to common religious and self-cultivational practices of the Warring States Period.

Homa: An Exemplary Asian Fire Sacrifice

Holly Grether, University of California, Santa Barbara

"Donald Lopez once wrote that as long as scholars remain focused on texts and ideas, Buddhism would remain a colonial artifact. The developing field of Ritual Studies has the potential to redefine the way in which scholars approach the study of Asian religions. This paper begins with the proposition that in Asia, ritual practice represents a far more fundamental category of analysis than religious belief. Homa fire sacrifices, which consist of offering various substances into a ritual fire, exemplify one of the most ancient and pervasive ritual technologies in Asia. Practitioners belonging to Hindu, Jain, Buddhist, Shintō, Zoroastrian, and other groups practice homa sacrifices across Asia. This paper will set out to provide an overview of homa sacrifices in various regions across Asia in order to highlight the dynamics of cultural contact and exchange that characterize the development of fire sacrifice across Asian regions at various points in history."

Dismantling Gender: Between Ancient Gnostic Ritual and Modern Queer BDSM

Jonathan Cahana, Hebrew University of Jerusalem

While it may seem at first that a vast chasm separates ancient Gnostics, those “heretical” early Christians active in the Greco-Roman world of the first centuries CE, and modern queer BDSM practitioners, one should note that what these two groups have in common is crucial: Both believe gender to be oppressive and both act upon this belief in similar ways. I will therefore present a comparative study of the rituals employed by both groups, which were and are constructed specifically in order to prescribe a way to gradually interfere with the process of gendering and eventually release one from its shackles. This comparison may hold a promising avenue for shedding more light on both phenomena, as well as on the very notions of “ritual” and “transcendence,” especially when these interact with the concepts of “performativity” and “gendering.”

Ritual as a Technology of the Body in Early Confucianism

Ori Tavor, University of Pennsylvania

This paper analyzes the relationship between ritualistic corporal practices and the formation of early Chinese ritual theory. The fourth century BCE signaled the emergence of a discourse about the body in China. Philosophical speculation concerning ethical self-cultivation was accompanied by the rise of bio-spiritual practices such as meditation, gymnastics, and sexual exercises, which were all aimed in perfecting the self and communicating with the divine. This paper focuses on the theory of ritual written by the Confucian thinker Xunzi and reads it as a response to the growing popularity of such practices among the Warring States elite. I argue that Xunzi’s agenda was to depict ritual both as a superior technology of the body that harmonizes the body and spirit with the patterns of ultimate reality and as a useful tool for the maintenance of sociopolitical order by inducing a large-scale bodily transformation that reshapes the psycho-physiological make-up of entire communities.

A20-329 Sacred Space in Asia Group

Theme: *Empowering Presence: Identity Construction in Indian and Tibetan Sacred Spaces*

This session's papers explore sacred spaces' roles, including the role of the religious practitioner's physical presence in those spaces in identity construction in Tibet and India.

Sacred Displacement: Shifting Sacred Centers and the Reconstruction of Tibetan Muslim Identity

Rohit Singh, UC Santa Barbara Department of Religious Studies

A diaspora community of Tibetan Muslims residing in Kashmir immigrated to India from Tibet following the collapse of the Tibetan Government in 1959. Drawing on historical documents along with ethnographic data collected during my visit to this colony, this paper will argue that diaspora reshaped Tibetan Muslim identity by forcing the community to shift the center of their religious lives from Sufi shrines in Tibet, to their new mosque in Srinagar, Kashmir. This shifting of sacred centers engendered new conceptions of sacred community: whereas the Sufi shrines facilitated a more localized form of Islam focused on saint veneration, worship at the mosque now represents a more universalized Islam aimed at placing Tibetan Muslims within a larger pan-Islamic community. By unpacking the dynamics of this shift, my paper will show that displacement from religious sites necessitates the transformation of religious identities.

The Enthronement of Jamgon Kongtrul: Tibetan Treasure Revelation as a Ritual of Site Sanctification
Alexander Gardner, Shelley & Donald Rubin Foundation

In April 1867, on a high mountain plateau in Kham, eastern Tibet called Dzungsho, Khyentse Wangpo and Chogyur Lingpa sat their colleague, Jamgon Kongtrul, on a pile of rocks and formally invested him with a treasure name, Orgyen Chime Tenyi Yungdrung Lingpa. In order to consecrate Dzungsho, it was necessary to find evidence that it was a site of previous religious practice. Treasure revelation – the discovery of a text or object placed by Padmasambhava, the eighth-century Indian master who was believed to have empowered much of the Tibetan landscape – was one of the most effective way to do so. Kongtrul's enthronement permitted him to reveal treasure, which he then proceeded to do at Dzungsho together with his colleagues. The fact that no sources bother to identify the product of the revelation is taken as evidence that the "treasure extraction" was a ritual of sanctification, not designed to produce anything other than a holy place.

Many Facets, One Power: Shiva's Abode of Kedarnath at the Beginning of a New Millennium
Luke Whitmore,

The Himalayan Hindu shrine of Kedarnath is a pilgrimage destination of many personalities. In practice, these multiple facets fuse into a singular experience of the power of the place. I argue, adapting the work of William Sax and Ronald Inden among others, that this power may be understood as a form of complex agency. This proposal constitutes an innovative model for viewing the continuing power of traditional pilgrimage places in Asia. I provide an overview of Kedarnath sufficient for the purposes of this argument, review the concept of complex agency, and explain my extension of the concept with reference to the notion of "experience" as it is understood by anthropologists working in the approach known as critical phenomenology. I conclude by bringing the idea of the power of Kedarnath as a form of complex agency into conversation with traditional understandings of Shiva's presence in the world.

Marching to Drumbeats: Processions and the Delineation of Jain Identity in a South Indian Pilgrim Center
James M. Hastings, Wingate University

In the Digambar Jain pilgrim center of Shravanabelgola, in the Indian state of Karnataka, a colorful procession regularly emanates from the compound of the Jain monastery there, headquarters of the *bhattaraka*, who controls more than thirty temples in the town. The musicians precede a pujari accompanying a palanquin carried by four men, atop which is a small brass image of the local protective deity, known to Jains as Brahma Yaksha and to Hindus as Brahma Deva. The procession traverses a well-worn route followed by other regular processions that circumscribes the older part of the small town, still with a substantial Jain population, and passes through the main business district. This paper argues that this and other seemingly archaic processions appear to be part of a larger national and international effort by Jains to both distinguish themselves from the Hindu majority and to achieve a higher profile locally, nationally, and internationally.

A20-330 Tantric Studies Group

Theme: *Tantra Out of the Box: Young Scholars Looking at Tantra across Disciplines and from Outside Perspectives*

This panel presents the work of young scholars looking at Tantra through a variety of lenses, within the framework of different disciplines, including, cognitive Science, the framework of bhakti and history and its politics.

Scientific Embodiment: Affective Dimensions of Knowledge in Peircean Abduction, Neurocognitive Science, and the Trika Śaivism of Kashmir
Chip Horner, University of Colorado - Boulder

The American pragmatist C.S. Peirce (1839-1924) argued that the logic and reasoning of induction and deduction are ultimately initiated by abduction, a “feeling kind of knowing,” or “act of insight” that “comes to us like a flash.” Quite fascinating is that abduction is most explicitly characterized as “astonished wonderment,” which also approximates the gloss for the Sanskrit word *camatkāra*, a term central for aesthetics and theology within the Trika Śaivism of Kashmir. Current research in cognitive neuroscience would classify this abductive experience as a “non-cognitive affect appraisal:” a prenoetic, affective dimensions of embodied experience that eludes the top-down processing of the prefrontal cortex. This paper argues that a Peircean logic of discovery demonstrates that the truth claims of sciences are ultimately generated from the flash of revelation elusive to intentional reasoning. Such an understanding affords us a reassessment of the tantrika as themselves a type of scientist when we understand that the scientific body is logically and ontologically an intuitive body.

The Place of Devotion in Tantric Śaivism: Reflections on “Tantra” and “Bhakti”
Alberta Ferrario, University of Pennsylvania

The relationship between tantra and *bhakti* is historically complex and debated among scholars, and much work remains to be done. My paper contributes to the subject through the analysis of the place of *bhakti* in early medieval Śaiva Tantra. More specifically, I examine the relationship between devotion and grace in the soteriology of the tradition, from the works of Utpaladeva, Abhinavagupta and texts of the Śaiva Siddhānta. I begin my presentation with a discussion of the different approaches scholars have adopted in understanding the relationship between Tantra and *bhakti*, pointing out some of the problems involved. Following this, I present my analysis of the place of devotion in Tantric Śaivism using the historical approach. I argue that, although a *bhakti* component is present in the early Śaiva Tantra tradition, the way devotion is conceptualized in its meaning and function is radically different from its counterpart in the *bhakti* traditions.

Kaulas in the Courts of the Kings: Tantric Sādhana in Situ in Two Early Modern Works of Sanskrit Literature
Jason Schwartz, UCSB

"Composed by poet-tantrikās with intimate connections to royal power, the fourteenth century Bhairavānanda Nāṭaka and the seventeenth-eighteenth century Paramānanda Kāvya provide us with vivid disparate accounts of the rhetorical and theological function of various types of socially embedded sādhanas. In a discipline where texts abound and interpretive contexts are scarce, these works offer a rare marriage of detailed accounts of ritual initiations, cremation ground practices, and benign and malign acts of sorcery with a recoverable documentary record that is welcome and refreshing. Though the Bhairavānanda Nāṭaka depicts a Kaula Rājaguru's quest for liberation at the expense of his kingdom, while the Paramānanda Kāvya portrays benevolent yogins serving the Bhonsale king, the texts share many structural and thematic commonalities: each represents esoteric tantric ritual as intimately linked with the founding of families and the continuation of dynasties."

A20-331 North American Hinduism Consultation

Theme: *Constructions of Hindu Selves and Hindu Others in North America*

The construction of the category of Hinduism, in any case a complex and contested issue, is further complicated in the context of North America by the predominance of a Protestant “lens” that shapes all categories relating to religion (including, of course, the category of religion itself) and by the emergence of self-identified practitioners of Hinduism who do not identify themselves as Indian. The papers in this session will explore these issues from a variety of perspectives and with a focus on distinct phenomena related to the category of Hinduism in North America. The first paper will problematize the frequently encountered conflation of the categories of “Hindu” and “Indian” through an examination of the Hindu culture of Indo-Caribbeans in Queens, New York. The second paper will focus on the Hindu American Foundation's “Take Back Yoga” campaign and the various Protestant assumptions from which this ostensibly Hindu project operates. The third paper will investigate events in American cultural history that allowed Protestants to distinguish Hinduism from other traditions, enabling them to “see” it for the first time.

Indo-Caribbeans in the United States: Cracking the Conflation of "Hindu" and "Indian"

Michele Verma, University of Houston

Expressions of diverse regional, national, ethnic and racial identities within Hindu traditions among Indo-Caribbean immigrants in the United States disrupt dichotomies of Indian/ non-Indian, national/foreigner, pure/diluted, inside/outside, and home/abroad, driving home the point that "Hindu" cannot be reduced to a monolithic "Indian" descriptor. Diasporic and transnational formations challenge the conflation of national identities with religious ones, which accords with Appadurai's assertion that cultural forms in the modern world are "fundamentally fractal" (1996, 46). The Hindu culture of Indo-Caribbeans in Queens can be interpreted as expressions of hybrid culture which subordinate distance and transform prior exiting cultural spaces in New York City. The visibility of a vibrant Caribbean Hindu life in the neighborhoods of Richmond Hill, Ozone Park, and Jamaica makes possible a revised understanding of diasporic margins and centers. It simultaneously reproduces discourse that conflates "Hindu" with "Indian", while also problematizing it.

Faith on the Mat: Hindus, Protestants, and the Construction of Yoga

Anya Pokazanyeva, University of California, Santa Barbara

What is yoga and to whom does it belong? In light of the Hindu American Foundation's (HAF) recent "Take Back Yoga" campaign, a noteworthy convergence has emerged between the views represented by this organization and those articulated by conservative Christian opponents of the phenomenon of "Christian Yoga." My paper proposes that this convergence stems from common assumptions about yoga and, indeed, Hinduism at large as synchronic and unitary categories. I further argue that the HAF's stance on yoga mirrors a highly Protestant perspective—not unlike that of Mohler and other conservative Christian opponents of yoga—which privileges belief and doctrine. Finally, I maintain that the two groups arrive at a surprisingly similar definition of yoga—otherwise a notoriously vague and problematic entity—as a decidedly Hindu religious institution, wherein the practice of postural yoga is inextricably bound up with Hindu belief.

Sightings and Blind Spots: The "Protestant Lens" and the Construction of Hinduism

Michael Altman, Emory University

In this essay, I investigate the events in American cultural history that allowed Protestant Americans to "see" Hinduism. The Hindu was not possible for Cotton Mather, and indeed, it was impossible for Americans to see, imagine, or think about Hindus until the end of the eighteenth century. A number of events in the late eighteenth and nineteenth century made it possible for Americans to see Hinduism and produced the first constructions of Hinduism. These "sightings" of Hinduism and the representations of Hinduism produced through them were cast through the lens of a Protestant dominated culture and hinged on notions of similarity and difference.

A20-332 Feminist Theory and Religious Reflection Group

Theme: *Comparative Reflections on Women's Agency Under Feminist Scrutiny*

Female Priestly Subjectivity and Dynasty in Early Mormonism

Kathleen Flake, Vanderbilt University

Nineteenth century Mormonism was unapologetic about its conviction that "The order of God's government, both in time and in eternity, is patriarchal" and that temple sanctified marriage was a part of that government in the world and out of it. This paper takes up the question of female subjectivity raised by the equation of priestly power and marriage. I will contrast Mormonism's marriages with those of its contemporaries, emphasizing the extent to which the former bestowed priestly rights, not duties to honor, obey, etc. Second, I will analyze how these rights were enacted in the social field as practices. In sum, I will consider the manner in which these women inhabited or performed patriarchal norms and, in the process, achieved a recognizably culture-specific subjectivity or self-conscious identity and agency in public and private, ecclesiastical and familial domains.

Sexist Norms on Steroids: College Women's Social and Sexual Reality
Jennifer E. Beste, Xavier University

The purpose of my paper is first to offer a social analysis of contemporary college women's internalization of patriarchal norms that are enacted through their social and sexual behavior. Drawing on 120 undergraduate ethnographic descriptions of typical college parties and hookup culture and these students' reflections about underlying motivations, I seek to describe how women today are internalizing patriarchal norms of sexual objectification on an even deeper level than in prior generations. Next, drawing on the theories of Judith Butler, Michel Foucault, and Pierre Bourdieu, I will analyze how difficult it is for college women to discontinue enacting the dominant social and sexual norms even when they themselves realize that their behavior is self-destructive. Finally, I will analyze how such feminist and postmodern theories have enabled my classes to develop bottom-up strategies to subvert dominant hookup culture norms and create a more sexually just college campus.

Female Islamists Under Feminist Scrutiny: How to Examine Nonfeminist Groups in Terms of Women's Empowerment in Occupied Palestine
Sara Ababneh, Center for Strategic Studies

This paper asks whether and if so how Islamic groups that clearly define themselves as non-feminists can be studied in terms of women's empowerment. The material discussed is based on fieldwork I conducted with Hamas-affiliated female Islamists, as well as women's rights activists in general, in the occupied Palestinian territories in 2007. In this paper I ask what the 'clash' between women's rights activists and female Islamists can tell us about the dynamics of evaluating religious women's groups, specially those groups which are not feminist. Centrally, this work debates whether it is possible to think of women's empowerment in non-feminist terms.

A21-100 Special Topics Forum

Theme: *Beyond Atheistic and Religious Fundamentalisms: Imagining the Common Good in the Public*

In recent debates about the place of religion and belief in the public square, the loudest voices on both sides of the argument are fundamentalists — of both the atheistic and theistic stripe. Can this conversation move beyond the charges and caricatures of “godless relativists” or “genocidal religionists,” to one where a diversity of belief- and practice-formed communities, religious and otherwise, can contribute to imagining and realizing the common good? This panel will explore this question from discrete locations of practice-shaped communities and communities of religious belief.

A21-101 Buddhism Section

Theme: *India in the Asian Buddhist Imagination*

Buddhist cultures across Asia have always idealized Buddhist India. Often viewed as the land where Buddhism began and yearned for as the fount of Truth, India has maintained a mystique in the imaginations of Asian Buddhists of pure and hallowed origins. These origins were frequently invoked, or manufactured, to authorize developments of all kinds in Buddhist thought, practice, and material culture. At the same time, in some contexts, India was represented as just one place where the timeless teachings of the Buddha were manifested, or it was devalued as a lesser expression of truths that achieved their culmination elsewhere. Either way, ancient India has served as a touchstone for the development of Buddhism throughout Asia. This panel draws together specialists of different Asian Buddhist traditions with the aim of examining the processes by which Buddhists have represented ancient India and deployed these representations in order to suit disparate local agendas.

India: A Vexed Signifier in the Early Modern Japanese Buddhist Imagination
Regan Murphy-Kao, University of California, Berkeley

Edo period (1600–1868) Japan displayed a preoccupation with original teachings. Nativists studied the earliest Japanese texts, elevating ideals from a time prior to foreign influence. Confucians avoided commentaries in favor of original Confucian texts. Likewise, Buddhists sought to shed historical accretions. However, vehement nativist rhetoric that began in the mid-eighteenth century left Buddhists with a dual problem. On the one hand, they sought to purify their teachings of misinterpretations that had accumulated over time. On the other, they needed to emphasize the universality of Buddhist ideas and shed links to India. Whereas India had traditionally been idealized in the Japanese Buddhist imagination, it became in the mid-eighteenth century a vexed signifier, symbolizing both a sought-after origin and an uncomfortable association. Buddhists had the complex task of simultaneously distancing themselves from India and at the same time seeking to return to a purer, more original Buddhism.

Conceiving the Indian Patriarchs in China: Buddhist Sainthood across the Sino-Indian Divide
Stuart Young, Bucknell University

The vicissitudes of Indian Buddhism after the death of the Buddha, and in particular the trials and triumphs of those great Indian masters who thence carried forth the teaching, were from very early on among the most pressing concerns of medieval Chinese Buddhists. Some of the earliest Buddhist writings in China evince a concerted effort to consolidate, systematize, and elaborate the available sources concerning the histories of these Indian masters. This preoccupation of Chinese Buddhists with the plight of their Indian forebears registers a firm conviction that the lessons of the Indian past held crucial bearing on the trajectories of the Chinese present. In this paper I examine how Chinese hagiographies of these ancient Indian masters represented the history and practice of Buddhism in India as a means of shaping Chinese understandings of Buddhist sainthood across the Sino-Indian divide.

Ocean in a Vase: Condensing Canonical Birth-stories in Seventeenth Century Tibet
Nancy Lin, University of California, Berkeley

Buddhist birth-stories (jātaka and avadāna) have been studied in Indian and Southeast Asian contexts; however, little scholarship has been done on their significance in Tibet. In this paper I examine the cultural history of a canonical avadāna collection in Tibet, the *Wish-Fulfilling Vine of Bodhisattva Accomplishments*. I suggest that the seventeenth century was a period during which it became widely promoted through teaching, publication, and visual and literary adaptations. Focusing on a verse digest of the *Wish-Fulfilling Vine* written at Drepung Monastery, I explore how the process of condensing a canonical work reveals the producers' claims to Buddhist origin stories, virtuosic mastery of poetics, and moral commentary. I place these in the context of a revival of Indic culture and the Indic origins of Buddhism, as well as broader concerns about authority and the production of culture by the Fifth Dalai Lama (1617–1682) and his institution.

A Buddhist Hermeneutic of Time: Tibetan Recalculations of the Buddhist Councils and Zhentong Literary History in India
Michael R. Sheehy, Tibetan Buddhist Resource Center and The New School University

In his efforts to consolidate seemingly disparate Indian Buddhist commentarial traditions into a coherent philosophical system, Dol po pa Shes rab rgyal mtshan (1292-1361) suggested that a re-interpretation of Indian Buddhist doctrines according to the hermeneutical model derived from the *Kālacakra tantra* had the significance of a fourth council (*bka' bsdu bzhi pa*), juxtaposing this calculation of doctrines (*bstan rtsis*) in relation to the three earlier Buddhist councils in India. Considering this Buddhist hermeneutic, and how this understanding of the history of Indian Buddhism and Indian Buddhist authorship was weaved into narrative form by Tāranātha (1575-1635), this paper gives attention to tensions raised by Jonangpa scholars around Buddhist dialectics of time and doctrine in India and Tibet. In doing so, we will examine how such strategies were adapted to legitimize and organize doctrines in Tibet, and what this means in working towards a literary history of zhentong.

A21-102 Comparative Studies in Religion Section

Theme: *Comparative Grammars of Ineffability*

How does one speak about that which one says one cannot speak about? Here lies not only an interesting logical conundrum but also a potentially fruitful opportunity for the comparative study of religion. This panel focuses on the latter, primarily through cross-cultural comparison of several different “grammars of ineffability,” but also by assessing the usefulness of ineffability as a category for cross-cultural comparison. The panel aims not to evaluate whether there are actually ineffable things or experiences but rather, more elaborately, to describe the linguistic techniques used to express inexpressibility in the texts of a number of different religious traditions, to develop a set of categories for the interreligious comparison of these techniques, to use these categories to pattern these techniques, to offer explanations of these patterns, and to offer evaluations of the comparative usefulness of its categories, including that of ineffability itself.

A21-103 Ethics Section

Theme: *Womanist Theological Ethics: A Reader (Westminster John Knox Press, 2011)*

In this session, eight womanist scholars engage in a facilitated colloquy about the dialogical process that was a significant aspect of the conception for the forthcoming book by Katie Geneva Cannon, Emilie Townes, and Angela Sims entitled *Womanist Theological Ethics: A Reader* (Westminster John Knox Press, 2011). Speaking across theological disciplines, panelists contemplate cross-disciplinary approaches to Walker’s definition of love, an embodied understanding that compels and empowers womanist scholars to develop an appreciation for ways in which we must respond, without pretense, to issues of life and death.

A21-104 History of Christianity Section

Theme: *State of the Field: Fundamentalism*

Our panel proposes to revisit the origins and evolution of American fundamentalism by bringing together five scholars to analyze the state of the field. Together, we will discuss the ways in which scholars are rethinking the classic postulations about the definition, historical emergence, and comparative utility of fundamentalism. Rather than treating fundamentalism as an isolated phenomena or an insular movement, our work seeks to connect fundamentalism to broader issues in American history and the comparative history of religions. This new research, which examines the movement through the lenses of race, gender, sexual orientation, war, politics, economy, and its global contexts promises to transform the field. This panel will give us the opportunity to access the current state of research on fundamentalism and to lay out an agenda for future research.

A21-106 Religion and Politics Section

Theme: *Anti-Islamic Populism in the United States*

The Perils of Public Scholarship on Islam after 9/11

Edward E. Curtis, Indiana University-Purdue University Indianapolis

This paper examines the challenges of public scholarship on religion and Islam in the post 9/11 era. The first section, which focuses on Stephen Prothero’s *God Is Not One*, identifies a worrying trend in public scholarship that (1) confirms policymakers’ suspicions about the danger of religion to U.S. interests and (2) buoys popular stereotypes of Islam as violent and intolerant. The second section reflects on the difficulties of explaining Islam within the constraints of popular and media discourses and includes an exploration of the author’s public scholarship during the 2010 “Ground Zero Mosque” controversy.

McCarthyism in the Age of Twitter: Islamophobia, Politics, and the Role of New Media

Susan B. Thistlethwaite, Chicago Theological Seminary

"This paper will examine the question of Islamophobia in new media through two theories of the Internet and social change, those of Clay Shirky, "'Cognitive Surplus: Creativity and Generosity in a Connected Age,'" and Evgeny Morozov, "'The Net Delusion: The Dark Side of Internet Freedom.'" Shirky and Morozov represent the classic realist/idealist divide in political science, now taken into cyberspace. Tracking one blog post through anti-Muslim blogs, liberal and conservative Christian internet sites and on Twitter and Facebook, the paper will seek to demonstrate that the current Islamophobia is the product of McCarthyism and its lingering effects on American political culture. Indeed, as a society, we continue to be suppressed on issues of diversity in race and religion in particular. So the issue is not finally technological, but contextual: what are the sensitized points in the United States, not solely in terms of vulnerability to fear mongering, but in terms of sites of resistance?"

Islam and State in Brooklyn, New York: The Vortex on Voorhies Avenue

Ken Estey, Brooklyn College

The recent controversy over the proposed building of a mosque in Sheepshead Bay, Brooklyn is similar to concerns over the creation of similar centers across the country. Anti-Islamic populism can be a useful general category to conceptualize opposition to the development of mosques and Islamic centers but only if this is coupled with a close study of the meaning of "religious space" and the concrete religious and political concerns faced by the neighborhood in question. The symbiotic relationship between local and national agendas needs to be taken into account. Without local concerns, national actors would have a difficult time in their organizational work. In turn, national actors can provide resources to local activists. These considerations will help to define what is meant by the "politics of religious space" to test political claims about religious tolerance and diversity.

Doing the "Sharia Creep": Obscuring Religious Rule, Gender Oppression, and Violence in Anti-Islamic Populism

Devin Kuhn, California Polytechnic State University - San Luis Obispo

The term "Sharia Creep" has grown increasingly prevalent in recent months as lawmakers propose bills to prohibit shari'a: as FoxNews bloggers lament stories about Muslims practicing their religion; and perhaps most famously, in Stephen Colbert's facetious threat that "radical Muslim [halal] snacks" were going to turn all Americans unwittingly into Muslims. This paper examines the use of the term "shari'a creep," comparing instances cited in the media to bills proposed by conservatives in the past year. I argue that use of the term "shari'a creep" among Republican, Tea Party and other conservatives is an example of anti-Islamic populism, used to decry what these groups fear is an encroachment on American politics by religious rule in an Islamic context, while obfuscating the ways in which these same groups are in fact advocating an encroachment on American politics by religious rule in their own particular understanding of Christianity.

A21-107 Religion and the Social Sciences Section

Theme: *Responses to Robert D. Putnam's and David E. Campbell's American Grace: How Religion Divides and Unites Us (Simon and Schuster, 2010)*

This panel will feature a discussion of Robert D. Putnam's and David E. Campbell's *American Grace: How Religion Divides and Unites Us* (Simon and Schuster, 2010) and response from the authors.

A21-108 Study of Islam Section

Theme: *Sufism after the "Linguistic Turn"*

This panel will explore important issues in Sufi studies that have come to light since the advent of the "Linguistic Turn" in critical theory: How do theories of knowledge generated after "The Linguistic Turn" impact our understanding of Sufi texts? How does this movement affect the study of Sufi hagiography? How can it help develop a deeper understanding of Sufi theology and metaphysics? How is the study of Sufism transformed under the influence of intellectual movements that embrace feminism, the positionality of the knowing subject, and non-rational limitations to knowledge? How do new investigations of corporeality, the body, and the senses affect our understanding of Sufism? Finally, why should contemporary scholars interested in Sufism embrace these new intellectual movements rather than reject them? The panel includes five practitioners of the "Linguistic Turn" in Sufi studies and a discussant-commentator from the field of Late Ancient Studies.

A21-109 Study of Judaism Section

Theme: *American Judaisms*

The session brings together a collage of some of the formations that Judaism assumed in North America in the twentieth century, and some of the issues that were faced, deployed, thought through and rethought during this most formative of times for American Judaism.

From Exclusivity to Partnership: Abraham Joshua Heschel and the Legacy of Liberal Judaism
Robert Erlewine, Illinois Wesleyan University

In this paper, I bring Cohen's final and most radical discussion of Christianity in *Religion of Reason out of the Sources of Judaism* with Abraham Joshua Heschel's famous work on interfaith dialogue, "No Religion is an Island." I explore the sea-change in the perceived relationship between Judaism and Christianity in the eyes of Jewish thinkers. If, as Tomoko Masuzawa argues in *The Invention of World Religions*, the 19th century saw Christianity disentangling itself from Judaism and Islam, the twentieth century sees Judaism expressing itself as its own, independent entity apart from Christianity. It is precisely this self-sufficiency which enables Heschel to advocate on behalf of partnership with Christians, thus breaking with liberal German Judaism's steadfast rejection of Christianity.

The Judeo-Christian Tradition In the Post-World War II Years: A Spur to Jewish Distinctiveness
Rachel Gordan, Harvard University

This paper focuses on the unexamined wrinkles in the "Judeo-Christian tradition" of the immediate postwar years. Much of the regnant scholarship on the postwar effort to forge unity from diversity highlights Jews' willingness to embrace the long-awaited friendship offer embodied in this term while glossing over Jewish leaders' concerns for the losses to Judaism that would be incurred through adherence to a progressive faith of consensus. Indeed, much of this postwar Jewish resistance occurred within Jewish journals such as *Judaism*, *The Jewish Spectator*, and *Commentary*, as well as Reform and Conservative denominational yearbooks, and other publications by Jewish leaders such as Robert Gordis, Abba Hillel Silver, Trude Weis-Rosmarin, and Leo Baeck. Revisiting the "Judeo-Christian tradition" of the post-WWII years with an eye toward Jewish resistance allows for a deeper understanding of how the Judeo-Christian tradition actually emboldened Jews to more clearly define the parameters of a postwar American Judaism.

What's in a City?: San Francisco as a Hub of New Jewish Religious Movements
Yaakov Ariel, University of North Carolina, Chapel Hill

The cultural and religious atmosphere of San Francisco in the 1960s-1970s allowed new Jewish groups to move away from older paradigms. Innovating in the realms of faith and community, such movements often amalgamated components taken from different traditions and lifestyles. Diverse groups, such as a neo-Hasidic center, a gay synagogue, Jews for Jesus, Jewish Renewal and Chabad Hasidic outreach, began some of their early operations in the city and its surrounding area, enlarging the scope of Jewish expressions and options. Some of the groups were in conversation with non Jewish groups, including new modes of Asian religions, in which Jews in the city also played an important role. These new Jewish religious movements brought about changes in Jewish as well as the general religious scene in San Francisco and beyond.

An Identity Project in Flux: Rhetorical Negotiation of Gentile Involvement in the Nineteenth Century Jewish Agrarian Movement

Kristen Tobey, University of Pittsburgh

Nineteenth-century Jewish Agricultural Societies, which established dozens of farm colonies across the United States – especially in the West – were, for their philanthropist members, both a means to help immigrant Jews and an identity project, a way to show America that Jewishness was synonymous with respectable citizenship by demonstrating that Jews could succeed at the highly-esteemed work of the farmer. Yet while the societies' early rhetoric characterizes Jews as especially suited to farming, and the colonies as exclusively Jewish endeavors, the colonies that eventually achieved relative success did so with significant Gentile involvement. This paper will examine the rhetorical transformations that took place as what had been a sign of failure – evident in the discourse surrounding colonies in Colorado, Oregon, and Utah – became instead the very marker of success, so that new ways of talking about interactions with Gentiles, in the present and in the immediate past, had to be negotiated.

A21-110 Anthropology of Religion Group

Theme: *Religion and Social Change*

This session explores tensions between traditional religious practices and changing social conditions in three distinct cultural and religious contexts. Shifts in the meaning and interpretation of religious practices are negotiated within a spectrum of external conditions: context-specific prohibition (the headscarf ban in Turkey); competing spheres of media and exchange relations (domestic rituals in Bali); and rearticulation via new communication technologies (a cyber-sanctuary in Canada).

The Headscarf Ban and Women's Production of New Islamic Discourses
Zeynep Akbulut Kuru, University of Washington

"My study is based on forty-five interviews that I conducted with women who have experienced the headscarf ban during their university education or professional careers. Many women who faced the headscarf ban have developed various tactics to continue their education and job. They take off their headscarves, or wear other head-coverings, such as hats, berets and wigs in school buildings and public offices, while keeping headscarves on in other realms of their daily life. Meanwhile, my interviewees have articulated their understandings of Islamic modesty by employing the Islamic terminology in a very individualized manner, this paper discusses these different employments and personal usages of the Islamic terminology by Muslim women regarding their choices in the face of ban."

All the Better to Govern You: Domestic Rites, Capitalism, and the Changing Family in a Southern Balinese Community

Richard Fox, University of Chicago

Small-scale domestic rites are an important aspect of social life on the Indonesian island of Bali. Each morning a variety of offerings—consisting of rice, flowers, fragrant water etc.—are dedicated to intangible beings and forces, both beneficent and otherwise. As a collective endeavor this consumes considerable time and resources. But it also sustains an ongoing series of material obligations that underpin the island's traditional forms of social

organization. These obligations contrast sharply with the transactional modes of exchange that have come to characterize an increasingly large proportion of Balinese material life. Drawing on extensive ethnographic and archival research, this paper argues that (a) state-sponsored development programs aimed at modernization have helped to transform the performance of domestic rites; and, (b) with these changes, local ideals of community are increasingly conforming to a model of family and social solidarity that is amenable to the free movement of capital.

The Cybersocial Sanctuary: The Performance of the Christian Subject Online and In Church
Rebekka King, University of Toronto

This paper examines the use of interactive online technology as a means of extending the community and presence of a progressive Christian church, which is located in Toronto, Canada but has a worldwide membership. In this paper, I draw upon two years of fieldwork in a network of churches who represent themselves as theologically radical or progressive communities. Specifically, I examine the ways that online membership derives from specifically Protestant frameworks. In doing so, I argue that the process of constructing and performing church membership in an online venue challenges and extends the traditional Christian separation between materiality and self. In doing so, this process enables the members of these communities to delineate and internalize a community that is simultaneously present and distant. Thus, this paper points to the ways in which online identities stand as an important sociological artifact, which is adopted and amended by religious agents for their own purposes.

A21-112 Bioethics and Religion Group

Theme: *Reproductive Justice: Crossing Borders, Crossing Bodies*

No longer can reproductive justice be understood simply as access to reproductive health services or advocacy for related legal rights. This panel explores and expands the concept of reproductive justice to analyze: 1) The social production of sexual and reproductive health/disease for undocumented migrant farm-worker women crossing the United States-Mexico border; 2) The relationship of United States foreign aid and contraceptive services; 3) The burgeoning industry in cross-border reproductive care (fertility tourism); and 4) The state of reproductive “cast-offs,” particularly foster care in the “other country of American poverty.”

A21-113 Critical Theory and Discourses on Religion Group

Theme: *The Frankfurt School and the Study of Religion*

"Same, Same, but Different": The Mimetic Faculty and Similarity in Pushkar, India
Drew Thomases, Columbia University

This paper works alongside Walter Benjamin’s concept of the mimetic faculty in order to explore the rhetoric of similarity between foreigners and “natives” in one of India’s most important Hindu pilgrimage places. In the town of Pushkar, a single phrase exemplifies this claim for similarity, emblazoned across t-shirts in the bazaar: “same, same, but different.” In terms of religion, the phrase is echoed in the common assertion that the underlying meaning of God is G.O.D—Generator, Operator, Destroyer—referring to Brahma, Vishnu, and Shiva. I will argue that the mimetic faculty encourages us to see this formulation as more than a *prima facie* observation of similarity, but as a selective process that is generated by the context of tourism. Nonetheless, I will aim to avoid the paralyzing conclusions of constructionism, providing instead a middle road where “similarity” is neither really real, nor really fake, yet possesses the power to bind.

Ritualization in the Age of Technical Reproducibility
Klaus Yoder, Harvard Divinity School

This paper proceeds from an analysis of Walter Benjamin's understanding of the relationship between the desecration of sacred space and the rise of the technical reproduction of aesthetic objects. While Benjamin's famous essay "*Das Kunstwerk im Zeitalter seiner technischen Reproduzierbarkeit*" focuses most explicitly on the link between the visual arts and liturgical space, my paper deals with the effects of the technical reproducibility of text upon ritual, a topic implied but not fleshed-out in Benjamin's essay. A historical example I take as significant for grasping this phenomenon is the Council of Trent's standardization of devotional practice through the dissemination of the *Missale Romanum*. After explicating the power dynamics of a rigorously universalized canon and liturgy in the Tridentine moment, my paper turns back to Benjamin's own attempts to articulate the importance of canon and ritual for the viability of Marxist class struggle. It concludes by treating his reflections on Bertolt Brecht's Epic Theater, a form of pedagogy that he seeks to canonize as the orthodox-Marxist means of ritualization and subject-formation.

Through the Obliquely Angled Camera: Adorno and Benjamin's Inverse Theology as a Materialist Approach to Religion
Jeremy Fackenthal, Claremont Graduate University

In a Western society so overrun by the concrete universal of Capitalism, in which religion is reified and traded in the marketplace, a return to a materialist approach to religion proves necessary as a critique of such reification and commodification. This paper focuses on two critical theorists associated with the Frankfurt School, Theodor Adorno and Walter Benjamin, and their instantiation of an "inverse theology" as precisely such a materialist approach to religion. Adorno describes his and Benjamin's theological projects as the view of damaged, earthly life from the perspective of the redeemed. With this he suggests that neither he nor Benjamin focus on explicating concepts of the divine, but rather concern themselves with arguing against any reification of religion, seeking instead to articulate the ways in which theology can be in the service of historical materialism with its attention shifted to redemption from oppression under prevailing modes of production.

Rethinking Religion in the Frankfurt School
Bryan Wagoner, Harvard University

This presentation seeks to reexamine the legacy of the Frankfurt School's work on religion through three lenses: the religious valences of *Dialectic of Enlightenment*, negative theology, and the late 'conversion' of Adorno and Horkheimer.

The "Return of Religion" in the Thought of Jürgen Habermas: Back to Horkheimer and Adorno
Christopher C. Brittain, University of Aberdeen

The critique of religion is once again becoming an issue of serious consideration in philosophy and social theory. This paper demonstrates the ongoing relevance of the first generation of the Frankfurt School of Social Research for understanding this so-called 'return of religion'. It shows how both Max Horkheimer and Theodor Adorno explore a complicated dialectic between reason and religion, and how each suggests an ongoing semantic potentiality contained in religious discourse. The paper focuses on the recent turn in the thought of Habermas towards a deeper appreciation for the social and moral function of religion. This shift is related to his emerging sense that his conception of communicative rationality is insufficient for grounding moral action. This development in Habermas' work is demonstrated by showing how his more recent writing implies a revocation of his criticism of the relationship that Horkheimer establishes between the idea of 'God' and the concept of 'justice'.

A21-114 Ecclesiological Investigations Group

Theme: *What is Distinctive about Methodist Ecclesiology?*

In his 1964 essay, “What is Distinctive about Methodist Ecclesiology?”, Albert Outler posed the provocative question “Do Methodists have a doctrine of the Church?” The papers to be presented in this session will respond to this question with attention to formal expressions, practices, institutions, or mission and ministry from all branches of the Wesleyan/Methodist family. Some presentations will include the perspective of other traditions — especially from the perspective of ecumenical conversations, including bilateral dialogues — addressing Wesleyan/Methodist ecclesiological issues or problems posed by Methodist ecclesial practices or formulations.

Toward a Wesleyan Sacramental Ecclesiology

Robert Martin, Saint Paul School of Theology

John and Charles Wesley had a developed understanding of and reverence for sacramental practice and theology that suggests a dynamic sacramental ecclesiology and lends itself to a robust concept of sacramentality. Taking seriously Wesley’s imperative of “constant communion”, this paper looks to the Eucharist for an underlying, fundamental pattern of participation in the divine life whereby we embody and enact it by the power of the Spirit. The proposed Eucharistic pattern emphasizes a dynamic movement of ever greater participation in God by gathering together, offering all that we have and are, sharing our lives fully in trinitarian communion, and extending the communion we have become to little altars everywhere, especially to the ‘least of these’. To reframe Wesleyan ecclesiology in terms of a dynamic, relational sacramentality, patterned after the Eucharist, overcomes conventional oppositions of communion and mission by integrating them fully in the effort to follow Jesus Christ.

Ecumenical Dialogue on Apostolicity with Churches of the Wesleyan Traditions: A Promising Chaos?

Miriam Haar, Trinity College Dublin

"The focus of this paper is on Wesleyan traditions and ecumenical dialogues on the Apostolicity of the Church. After having examined the development of different forms of episcopate and the understanding(s) of Apostolicity within the Wesleyan traditions, this paper provides an overview on their involvement in recent ecumenical dialogues addressing matters pertaining to the Apostolicity of the Church. It then critically analyses selected international and national bilateral dialogues between Methodist Churches and Anglican / Episcopal Churches, Lutheran Churches, and the Roman Catholic Church, and evaluates the progressive levels of agreement reached in these ecumenical statements, focusing on the key issue of episcopate. The findings will set the stage for a discussion about future directions of ecumenical debate on apostolicity, in particular about the contributions of Methodist churches to further ecumenical rapprochement in the contested issue of episcopate. "

Toward a Methodist Communion Ecclesiology

Justus Hunter, University of Dayton

Whatever Methodist ecclesiology is, it must be able to give an account of its various tensions: functional v. ontological; sacramental v. missional; Anglican v. evangelical. This paper contends that Communion Ecclesiology, a term proposed by Roman-Catholic ecclesialogists (most notably in the extraordinary Synod of 1985) as a synthetic term to describe the ecclesiology of the Second Vatican Council, can help to alleviate some of these tensions. It will suggest that Methodist ecclesiology can be productively conceived as a distinctive inflection of Communion ecclesiology; an inflection which conceives unity as flowing forth from what Wesley calls in “The Catholic Spirit” a “catholic or universal love.”

A21-115 Feminist Theory and Religious Reflection Group

Theme: *Holy Spirit, Power, and Feminist Subjectivity in Pentecostalism*

The dynamic vitality of world Christianity is characterized in part by the large numbers of women who are participating in and contributing to the various forms of Pentecostal and Charismatic renewal churches in the global South. This session provides a forum that brings scholars of renewal Christianity and feminist theory together for a conversation. What can Pentecostalism contribute to feminist theology and vice versa? Constructive methodological and theological considerations are proffered to initiate a long-needed discussion.

Subject to Spirit: The Promise of Pentecostal Feminist Pneumatology and Its Witness to Systematics
Janice Rees, Charles Sturt University / Sydney College of Divinity

The emergence of feminist Pentecostal studies poses a sharp challenge to both theology and gender studies. The experiences of Pentecostal women, often in non-western contexts, confront common assumptions regarding women's ritual experience and the emergence of subjectivity. This paper will argue for an integration of insights from feminist Pentecostalism into the discipline of systematic theology. I explore the twin concepts of subjectivity in Pentecostal women and subjectivity within the Godhead, and argue that a Pentecostal and feminist approach to pneumatology brings these critical elements together. This produces a clearer vision of the intimate relation between the doctrine of God and an embodied community of women (and men).

Pentecostal Articulations of Feminist Theory
Saunia Powell, Graduate Theological Union

"Follow me down the rabbit hole of French feminist psychoanalysis? In *This Sex Which Is Not One* Luce Irigaray reports back from the other side of the looking glass: feminine sexuality is inarticulable within our current patriarchal modes of speech. She thus sounds the call: "we need to proceed in such a way that linear reading is no longer possible...This language work would...cast phallogentrism loose from its mooring in order to return the masculine to its own language, leaving open the possibility of a different language." I assert that Pentecostal spirituality rises to answer Irigaray's call to lose logocentric linearity of thought and grammar. Pentecostalism offers tools to articulate the Spirit--that unsayable mystery of multiplicity and overflow--through a "new language." "Speaking in tongues," or "glossolalia" provides a powerful opportunity to practice speech that is outside the shackles of our phallogentric grammar. "

An Emerging Pentecostal-Feminist Theological Anthropology: North America and Beyond
Lisa Stephenson, Lee University

This paper will present a North American Pentecostal-Feminist theological anthropology, which is an emerging feminism within global Pentecostalism, and expand it to include a stronger pneumatological component that benefits Pentecostal women worldwide. I will proceed by highlighting a North American Pentecostal-Feminist theological anthropology as various Pentecostal scholars have adopted the approaches of the *imago Dei* (a theological approach) and the *imago Christi* (a christological approach). Then I will expand these particular approaches by bringing to the fore the role of the Spirit in constituting the *imago Dei* and *imago Christi*, as well as articulating a third way, the *imago Spiritus*, which enables pneumatology to stand on its own as an additional approach. I will conclude by highlighting some of the issues Pentecostal women face globally and note how this Pentecostal-Feminist theological anthropology is also beneficial for Pentecostal women outside of a North American context.

Towards Useable Categories of "Women's Experiences" and "Power": A Canadian Pentecostal Feminist Considers the Work of Margaret Kamitsuka and Kwok Pui Lan
Pamela Holmes, Queen's School of Religion

Through a discussion with Margaret D. Kamitsuka's *Feminist Theology and the Challenge of Difference* that utilizes poststructuralist theory and Foucault's work to demonstrate the potential of difference along with Kwok Pui Lan's *Postcolonial Imagination and Feminist Theology* that highlights the realities many majority world feminists face as they seek to speak to address their own realities using the category of "strategic essentialism," this paper will explore the potential and problems with the use of the concept of "experience," including women's experiences, and "power," including how it is exercised by, for and against Pentecostal women. In highlighting the recognition of how women, including supposedly "conservative" Christians, negotiate with their religious traditions to create meaning, Pentecostal feminists globally may be encouraged to speak their own truths including pneumatological ones.

A21-116 Gay Men and Religion Group

Theme: *Queer Eclipses: The Future of Gendered Sexual Identities in the Study of Religion*

Intersectional Bodies: Disrupting Queerness in Religious Discourse

Thelathia Young, Bucknell University, Sara Rosenau, Drew University, and Robyn Henderson-Espinoza, University of Denver/Iliff School of Theology

The concept of intersectionality is gaining new focus within the field of religion. In particular, religious scholars who work in the areas of sexuality, race, gender, ability, and class recognize the analytical benefits of intersectionality's theoretical complexity. In an attempt to resist the methodological paradigms that essentialize queerness as an identity, our paper focuses on the distinct theoretical and practical impact of intersectionality on religion and sexuality discourse. We argue that queerness is comprised of several intersecting and mutually constitutive identity markers. Analysis of these intersections, we suggest, requires attention to the implicit conversation between race and power that underlie explicit conversations about religion and sexuality.

Stonewalled: Orthodoxy, Heresy, and Rhetorical Violence in the Gay Generation Gap

John Howell, The University of Chicago

Taking a diaristic and ethnographic approach, this paper uses the recent discourse on the subject of the gay generation gap as an occasion for meditating on the agenda of queer theologies. In it I argue that the much discussed and ballyhooed gap evinces a need to add an ethics of queer pluralism to the robust and ongoing liberationist project. Such an ethics--comprising an emphasis on hermeneutical engagement, intra-acronymic cooperation, and a foundation in the shared vulnerabilities of queer subjects--might transcend the oppositional orthodoxies of the Stonewall and "post-gay" generations.

Baldwin on Top: Towards a Heteroanomalous Queer Calculus

E. L. Kornegay Jr., Chicago Theological Seminary

This paper will examine the use of a focused substantive reading of James Baldwin's corpus to create, explain, explore, expand, and amend a hetero-anomalous queer calculus. My investigation highlights James Baldwin as an example of oppositional (sexualized) discourse that uses queerness to create radical inclusivity of subaltern, e.g. the poor and unmasculine hetero/homo-anomalous identities that remain marginalized and quasi-apparent within religious, and theological structures.

A21-117 Indigenous Religious Traditions Group

Theme: *The Doctrine of Christian Discovery and Conversations with the Vatican*

Indigenous leaders such as Oren Lyons and the Thirteen Indigenous Grandmothers have been attempting to discuss the Doctrine of Christian Discovery (DoCD) with the Vatican for many years now. The DoCD originated with the Papal Bulls in the fifteenth century — that which sanctioned Christopher Columbus's conquest of the Americas. It found full expression with the *Johnson v. M'Intosh* United States Supreme Court decision. Conversations with the Vatican's Permanent Observer at the United Nations — at the United Nations Permanent Forum on Indigenous Issues (UNPFII) — have played a central role in Indigenous Peoples/Vatican conversations and promise to be even more crucial as the 2011 United Nations focuses on the global environment. This panel will explore the far-reaching effects of the DoCD and explore the recent efforts of various groups — religious and secular; Indigenous and non-Indigenous — to repudiate the DoCD by adopting, without qualification, the United Nations Declaration on the Rights of Indigenous Peoples (September 2007).

A21-118 Korean Religions Group

Theme: *Adaptation of Christianity to the Korean Context*

This panel will discuss issues related to Christianity's adaptation to the Korean context in a variety of ways: 1) The way early Korean Catholics adapted their faith to the Korean context — from an accommodationist to a separatist way — through an examination of their early literature; 2) The institution of anbang — women's inner quarters — which served as a vehicle for Protestantism's adaptation to the Korean milieu; 3) The significance of indigenization for Korean women, arguing that the development has had an ambiguous — both liberative and oppressive — consequences for them; and 4) Yu Yōng-mo, a creative thinker known for his efforts to theologically adapt Christianity to the Korean context, including how Yu sought to interpret the Old Testament in the Korean context and Yu's theology in light of Derridean concepts.

From Syncretism to Separation: The Changing Emphasis in Early Korean Catholic Literature
Debernire Torrey, University of Utah

The literature of the burgeoning Catholic movement, though revealing significant points of departure from tradition, does not set out to be revolutionary. Instead, one of the uses of literature by the early Catholics was to lessen the clash with tradition by showing that Catholic ideas were compatible with Confucianism. The earliest literature of the movement reveals this effort toward integration, alongside the purpose of promulgating Catholic teaching. But as the rift between the Catholic movement and the rest of society became greater, Catholic literature drifted away from integrating Christianity and Confucianism, and dwelt primarily on themes of spiritual redemption, religious observances, and the next life. In making this argument, this paper will examine early Korean Catholic literature such as Cheonju Gonggyeongga ("A Song of Reverence to the Lord of Heaven"), Sip Gyemyeongga ("A Song of the Ten Commandments"), Seonggyo Yoji ("The Essentials of Holy Teaching"), Ryuhandang Eonhaeng Sillok ("A Record of the Words of Ryuhandang"), and Sang Jesangseo ("Letter Addressed to the Prime Minister")

Sharing the Anbang: Korean Bible Women and North American Women Missionaries, 1888–1930
Lee-Ellen Ruth Strawn, Seoul Foreign School

This paper explores the transformative dynamic between North American women missionaries and the Korean Bible Women of the early Korean Protestant Church. The locus of activity is the women's inner quarters, the anbang, and the larger anbang network in which the mutual exchange of cultural ideas and practices helped both Korean women and the North American missionary women to reassess their womanhood and historical agency. The anbang was significant as a place where many women initially encountered Bible Women and North American missionary women. Moreover, it sanctioned the work of the Bible Woman because of the historical presence in the anbang of a female religious authoritative voice, that of the female shaman. The anbang and its larger network, therefore, emerge as unique women's spaces that aided Christianity's adaptation to Korea.

Korean Women and the Ambiguous Legacy of the Indigenization of Korean Protestantism
Hee An Choi, Boston University

In its early years in Korea, Christianity was pursued by Korean elite, mostly nationalistic males, as a means to modernize—thereby strengthen—Korea; and the missionaries played a role as a mediator for that process under colonial influence. However, between political power relations and the gap between classes, neither group had much success in propagating Christianity as a religion to common people. When Korean women encountered Christianity, Christianity became a religion and more than an ideology. Understanding Christianity, they were encouraged to strive to be free of feudalistic cultures that disdained women in the second class. In their effort to gain such freedom, the women were aided by the missionaries, who eagerly helped to replace traditional Korean womanhood with western patriarchal models of Victorian womanhood. Crushing between Korean Confucian patriarchy and western Christian patriarchy, Korean women's striving for liberation was very hard to obtain, but created a hybrid Christian identity for women. Thus as Protestantism adapted to the Korean context—as it became indigenized—it left behind it an ambiguous legacy for Korean women, one that was both liberative and oppressive.

Confucianism as Old Testaments: Confucian–Christian Relations in the Thought of Dasuk Yu Yǒng-mo
Heup Young Kim, Kang Nam University

This paper will investigate how Confucianism and Christianity are related in the thought of Dasuk Yu Yǒng-mo(1890-1981), perhaps the most original religious thinker in the modern history of Korea. In a nutshell, his position is summarized in his controversial argument that Confucianism and other East Asian scriptures are Old Testaments for Korean Christians. Dasuk ilgi (his diary), a most important primary source, usually begins with the summary statement in Chinese and/or Korean poems about his enlightenment through meditation. Then he compares important referential texts from both the Bible and Confucian resources such as Four Books and Five Classics. He, in short, applies intra-religious and intra-canonical hermeneutics before they were developed in modern academy. Yu appreciated the Confucian classics in a manner he appreciated the Old Testament. On the other hand, he regarded the New Testament as the heart of Christian Scripture, with Christ as his only guru, as his hermeneutical principle for reading Christian scriptures and Chinese classics. Many scholars have regarded Yu as a precursor of religious pluralism, as defined by theologian such as John Hicks. However, such a simple Western typology as exclusivism, inclusivism, and pluralism does not fit the Korean context where religious plurality has been historically given before Christianity came.

Mystical Union with God: A Dialogue between Yu Yǒng-mo and Jacques Derrida
Kee Boem So, New York Presbyterian Theological Seminary (KPCA)

In this paper, I discuss mystics' union with God and the function of human rationality in such a union by bringing Yu Yǒng-mo, a distinguished Korean theologian of religions, in dialogue with Jacques Derrida. I examine how mystics' awareness of the divine and their zeal to unite with God cause them to have a mystical rationality. To do so, the paper considers two concepts proposed by Derrida: aporia and event. Derrida understands aporia as being "tied up, indeed, paralyzed." Aporia is not only a nonpath, but also an opportunity to experience what seems to be impossible to experience in ordinary rationality. Derrida calls into question ordinary knowledge and tests it to its limits in aporia. While wrestling with aporia's nature to open up new possibilities, there emerges the event. The event is something that takes place in aporetic structures as a total surprise—which is why it is unpredictable and heterogeneous to the ordinary order of knowledge.

By using the Derridan notions of aporia and event, the paper will investigate the role rationality plays in Yu Yǒng-mo's mystical teachings, the tension that exists between his conception of ordinary rationality and mystical rationality, and the significant way mystical rationality figures in his understanding of union with God. The paper will show that Yu reaches union with God through mystical rationality, which is a completely eventful surprise. In doing this, it will draw on Yu's writings that strive to adapt Christianity to the East Asian, particularly Korean, context.

A21-119 Mysticism Group

Theme: *Combining the Inner and Outer Worlds: Women's Uses of Tibetan Buddhist Mystical Practice for Dealing with Trauma*

Tibetan Buddhist mysticism is often seen as detached from the world and as the domain of men. Such depictions are ultimately limiting to practitioners of the Tibetan Buddhist tradition, as they ignore the very practical functions and potentialities for mystical practice to be incorporated into the everyday world. This panel will focus on different approaches to utilizing Tibetan Buddhist mystic practice for women dealing with traumatic experiences, including death, violence, war and natural disasters. A gendered approach to this is necessary, in order to represent different victims of trauma and power differentials that influence these experiences. The panellists will challenge conventional notions of the applicability of mystical experiences in everyday life through demonstrating how tools of meditation, visualization, and generating compassion can be used to help in the healing of the most unpleasant circumstances including traumatic episodes of natural disaster, violence and war.

Knowing the Unknowable: Mystical Experience from a Tibetan Buddhist Perspective

Karma Lekshe Tsomo, University of San Diego

In the quest for enlightenment, Buddhists are intimately concerned with the concepts of knowing and awareness. Direct insight into knowing and awareness in meditation is then applied to moment-to-moment awareness in everyday life, the practical application of mindfulness. The category of “knowing and awareness” is well-researched, through both logic and meditation practice. But is there a realm of experience beyond ordinary categories of knowing and awareness that correlates to, for example, Christian or Sufi notions of mystical experience? How do Buddhists understand deep-felt levels of experience, such as the unspoken, unspeakable pain associated with trauma? In what ways might Buddhist devotional and ritual practices act as healing mechanisms for women (and men) who have experienced trauma, but have no language for articulating their experiences and emotional anguish? This paper attempts to analyze mystical experience from a Buddhist perspective, drawing on Tibetan understandings of Madhyamika and Yogacara philosophy.

Healing Trauma's Faultlines: Gendered Approaches to the Use of Mysticism in Preparing for Natural Disasters

Ruth Gamble, Australian National University

In many Buddhist communities located in areas prone to natural disasters, the approach to dealing with the trauma of these events is three pronged. First, a traditional ritual and ceremonial approach that channels the fears of potential trauma into religious efforts. This effort relies on mystical techniques to subdue the environment, stopping natural disasters or their fatal effects. The second approach is an official, usually state effort to mitigate the effects of natural. The third approach includes unofficial oral traditions, usually associated with women, which interpret and propagate the previous two traditions at the local level. The following paper will look at these three approaches and their efforts to mitigate traumatic events through the case study of the Himalayan town of Dharamsala, India [the home of the Dalai Lama] in response to a prediction by the Tibetan State Oracle, the Nechung Oracle in 2000, that a large earthquake was imminent.

Violent Visions of Enlightenment: Experiences of Wartime, Violent Trauma, and Mystical Healing in Tibetan Buddhist Women's Literature

Amy Holmes-Tagchungdarpa, University of Alabama

Though the last fifty years has been particularly brutal for Tibetan women in terms of civil war and state violence, Tibet was historically a violent place. However, in the traditional literary accounts of Tibetan female mystical practitioners, which are intended to function pedagogically as sites of inspiration for practitioners, there is no mention of the inevitable trauma that comes from experiences of violence and forced displacement that war brings. In developing a framework for coping with traumatic experiences including colonial occupation, state violence and refugee life, Tibetan Buddhist women typically draw inspiration from mystical practices. This paper will look to how alternate oral and literary sources about women's lives can provide an alternative archive for Tibetan Buddhist women, and how gaining inspiration from this archive, coupled with the mystical techniques outlined in previous papers, may allow for the development of new frameworks for working through outer trauma utilizing inner experience.

A21-120 New Religious Movements Group

Theme: *Religious Appropriation of Secular Culture*

Haunted Ground: Nature's Nation from the American Metaphysical Perspective

Darryl Victor Caterine, Le Moyne College

This paper will analyze the metaphysical religious tradition as a discourse about American origins by and for citizens dwelling in the imaginary space of Nature's Nation. In framing metaphysical religiosity in this way, our discussion moves away from an exclusive preoccupation on the tradition's texts, exegetes, and institutions and into the realm of media-driven cultural religion. The presentation is based on more than three years of ethnographic study on metaphysical gatherings in contemporary America. With the aid of photographs, we will embark on a phantasmagoric road trip through the nation, where Nature evokes religious awe and dread, and points to the violent origins of the American nation-state. As seen from the metaphysical perspective, American Nature is the foundation of a genuinely uncanny political culture and subjectivity.

Summer Camp and New Paradigms of Sacred Space in New Religious Movements

Ann Duncan, Goucher College

Without an established and recognizable physical presences such as a church with a steeple rising above a city's skyline, new religious movements must often find other ways to publicize their existence, attract new members and other spaces to occupy to engage in the rituals, activities and learning opportunities necessary to create and maintain religious community. For Edgar Cayce's Association for Research and Enlightenment, the most powerful and effective use of space is their Summer Camp in Rural Retreat, VA. Through an examination of the activities of this camp and the effect it has on attendees, this paper will show how the A.R.E. utilizes a paradigm that is itself an institution of American life – the summer camp – to attracts new members and to provide current members with a physical space in which to practice those physical, lifestyle and spiritual practices advocated by Edgar Cayce.

From HippieCrits an' Jesus Freaks to the Twelve Tribes: The Integration and Reinterpretation of Vietnam Era Pop-culture into a Fundamentalist Communitarian Movement's Ideology

B. Gibson Barkley, University of Tennessee, Chattanooga, and C. A. Burriss, University of Tennessee, Chattanooga

The Twelve Tribes is communitarian movement founded in 1973 at the collapse of the Hippie and pinnacle of the Jesus movement. The Twelve Tribes perceive themselves as the only movement to successfully achieve the ideals of both movements. The study uses the preceding model of social constructionism with qualitative data to examine the movement's internalization of pop-cultural trends of the Vietnam era. The paper than analyzes the subsequent externalization of the movement's place within it's objective reality. Finally, the authors examine the externalization present in the movement's evangelistic literature used to bridge the gap between the marginalized sect's world view and the contemporary society.

"Eat Your Way Back to the Godhead": Reducing Karma and Calorie-intake Using International Society for Krishna Consciousness Cookbooks

Shannon Harvey, University of North Carolina at Chapel Hill

This paper argues that International Society for Krishna Consciousness (ISKCON) cookbooks, published between 1973 and 2000, served as concrete guides for new and potential converts seeking to correctly manage their bodily appetites, relationship with Krishna and the living world more broadly. Eating like a Hare Krishna disciplined the convert's body in order to open it up to new sensual and spiritual possibilities, and reminded one daily of the karmic links between one's food, body and the wider world. The diet separated devotees from other Americans who were likely to eat meat and processed foods while it reinforced the bonds between practitioners, often literally over a hot stove. Furthermore, mealtime offerings linked practitioners to the movement's founder, Prabhupada, and the godhead Krishna. While the theological content of the cookbooks could be found elsewhere, few other sources so clearly articulate how to embody these ideals and relationships in an American setting.

Hoop Spiritualities: The Hula-Hoop and Embodied Spiritual Practice

Martha Smith Roberts, University of California, Santa Barbara, and Jenna Gray-Hildenbrand, University of California, Santa Barbara

"Hooping is my church," an anonymous survey participant explained. "Hooping is where I commune with God." This quote is not unique among hula hoopers (called "hoopers"). Most hoopers describe an experience of unexpected transformation (mental, emotional, and physical) while hooping, often invoking established religious language or creating new religious language to describe their hoop experience. This experience not only transforms the hooper but also transforms the hula hoop itself. No longer a popular children's toy from the 1950s, it becomes an invaluable tool for spiritual expression and experience (often described as "flow"). This investigation of hoop spiritualities builds upon and challenges scholarship on both new religious movements and religion in the United States by analyzing the spiritual seeker model, conceptions of religious authority, and construction of community boundaries.

A21-121 Platonism and Neoplatonism Group

Theme: *Plotinus and Islamic Platonism*

Plotinus on Karma and Rebirth

John Bussanich, University of New Mexico

In his eschatological myths Plato envisions the soul's posthumous journeys and states in an effort to assess the ethical effects of embodied life. In the late dialogues he articulates the karmic principle of "the doer shall suffer," on which the soul experiences the effects of its actions in its next embodiment not only in the discarnate state. Plotinus endorses the Platonic scheme of inter-life rewards and punishments and of souls choosing their next birth, but develops a more comprehensive karma-like theory of ethical causality that connects one embodiment to the next. In this paper I shall present the central points of Plotinus' theory of karma and rebirth. Moreover, I propose reasons why Plotinus devoted little attention to the soul's otherworldly journeys.

Religiophilosophical Narratives: Plato in Rasa'il Ikhwan Al-Safa

Shatha Almutawa, University of Chicago

Plato, or Aflatun as he was known to the medieval Arabs, was esteemed by the tenth-century Ikhwan Al-Safa of Basra, a secret sect who penned a neoplatonic philosophical encyclopedia. In this monumental work made up of 52 epistles, or *Rasa'il*, the Ikhwan often make reference to Plato and in one instance tell one of his stories from the Republic Book II in full. The Ikhwan's work is unique when seen as a collection of neoplatonic treatises, a *da'wa* manual, a philosophical encyclopedia, a student's primer, or a work of Qur'anic exegesis. Regardless of whether the *Rasa'il* should be seen as only serving one of these functions or all at once, we are still left with questions such as: Do the Ikhwan use Plato to serve their missionary goals, or is their mission to convince Muslims—and non-Muslims—of the truth in Greek philosophy?

The Problem of the One and the Many: Ibn 'Arabi's Divine Names and Proclus's Henads

Samir Mahmoud, University of Cambridge

In this paper, I would like to meditate on the conception of Divine Unity guided by the great mystical philosopher Ibn 'Arabi whom I would like to compare with Proclus. I am indebted to Corbin's comparison between Ibn 'Arabi and Proclus in several places in his work. The central ideas to be looked at in both authors are: the distinction between *Etre* (Being/Wujud) and *ens* (a being/mawjud); the dangers of confusing The Unity of Being (*Esse*) with the illusion of a unity of beings (*ens*); the distinction between *Theotes* (Divinity/al-Uluha) and *theos* (a god/ilah); the uniqueness of the former, which must not be confused with the uniqueness of the latter; Corbin's notion of theomonism and kathenotheism or *Kath' hena* of Proclus to express the multiplicity of theophanies (the *Dii-Angeli* of Proclus) within the Unity of Being; finally a comparison between Ibn 'Arabi's notion of Divine Names and Proclus' *henads* as a similar resolution to the problem of the One and the Many.

Ibn Khaldun and Neoplatonic Views of the Soul
Martyn Smith, Lawrence University

Ibn Khaldun (1332-1406) is best known for his Introduction to the study of history (al-Muqaddimah) that sketched the social patterns that he saw underlying civilization, however this work also includes a lengthy discussion of the nature of prophecy that draws on Neoplatonic views of the soul and emanation. This material on the soul could be seen as an expendable appendage to the empirical theory, but This paper argues that Neoplatonic views of the soul served as a foundation or springboard for thinking about late medieval Islamic society. There are two ways in which views of the soul projected aspects of the social system: identity among religious communities and rationalization of popular religious practices.

A21-122 Religion and Popular Culture Group

Theme: *Children and Popular Culture: Interreligious Perspectives*

This session asks how contemporary religious uses of popular culture impact the lives of children. Popular culture both constructs powerful images of childhood and is in turn constructed by children themselves. This complex nexus is examined from the perspective of a diversity of religious traditions. Papers employ a range of literary, sociological, anthropological, and cultural studies methods to understand the uses of media such as picture books, novels, visual images, and film. Finally, a range of children's ages are studied from pre-birth through adolescence. The result is a multi-faceted exploration of the role of religion in contemporary societies, the meanings of childhood, and the influences of popular culture.

Bedtime Story Buddhists: English Language Picturebooks and the Formation of Children's Buddhist Worldviews

Karen Derris, University of Redlands

Storytelling has served as a primary resource for cultivating children's religious and ethical worldviews in Buddhist cultures across Asia. Quite naturally, children growing up in Buddhist societies hear stories about the Buddha and Buddhist legends from their parents and grandparents. This paper will explore how Buddhist worldviews will be cultivated in children growing up in Western cultural contexts where parents or grandparents may not have knowledge of nor investment in narrative resources for children's religious and ethical formation. A considerable number of children's Buddhist storybooks have been published in English in recent decades. By considering the Buddhist teachings, practices and values expressed in these popular stories, we can begin to consider what a Buddhist worldview of children raised as Buddhists in the West might look like. This paper will also consider the role a newly emerging corpus of Buddhist children's literature will play in the generational development of Western Buddhism.

Seeking and Dwelling in Judy Blume's Are You There God? It's Me, Margaret (1970)

Samira Mehta, Emory University

Debates in the late 1960s and early 1970s focused on the fate of the children of interfaith marriages, particularly those raised without religious identity. Using Judy Blume's best selling young adult novel, *Are You There, God? It's Me, Margaret*, this paper argues that such children were culturally portrayed as seekers. The trend that sociologist Robert Wuthnow identifies as a shift from a dweller-based model of American religion to a seeker-based model occurred during the era in which the interfaith marriage rate rose more sharply than at any other point in American history. Blume, living through that transition, demonstrates anxieties about a shift from the dweller model while ultimately privileging the seeker model. Her character's participation in the boarder social shift to religious seeking indicates that children of interfaith marriages, left to make their own way, were no longer outside of the dominant American narrative of religious identity.

Material Witnesses: Manifesting the Unborn in the American Pro-life and Pregnancy Loss Support Movements

Maureen L. Walsh, Georgetown University

The image of the fetus has become a regular part of the American visual landscape largely due to the efforts of the pro-life movement. Since the movement began following the 1973 *Roe v. Wade* decision, pro-life activists have used images and objects to serve as “proof” of the personhood of aborted fetuses. The pregnancy loss support movement also employs images and objects to commemorate fetuses lost through miscarriage or stillbirth. This movement, since its emergence almost four decades ago, has become a forum for recognizing the previously unacknowledged grief of reproductive struggle. I examine the material cultures of these movements in order to consider the contemporary American imagination of fetal life. I argue that both movements employ material goods to construct bonds, real and imagined, between the living and the dead, and through these goods, the unborn are called upon to serve as witnesses to the beliefs of adults.

"You are Special": Constructing Sentimental Children in Evangelical Popular Culture

Todd Brenneman, University of Central Florida

Evangelical popular culture aimed at children evidences the decline in importance of “belief” as the category that delineates evangelicalism from other types of Christianity. The works of best-selling evangelical author Max Lucado provide a distinctive example of how creators of evangelical pop culture rely on a sentimental appeal to the audience’s emotions instead of their intellect. Instead, children’s media provides scholars an opportunity to see how evangelicals construct their piety based around the concept of a loving Father God who loves each child and considers each child individually special. Evangelicals use media not to indoctrinate children into a belief system but into a system of emotional habits that is meant to socialize children into a community of sentimentality.

A21-123 Religion in Latin America and the Caribbean Group

Theme: *"Papers? We Don't Need No Stinkin' Papers!": Religious Activism in the Dark Age of Arizona's New Immigration Enforcement Regime*

This panel brings together scholars and activists to discuss new politics of immigration, with special focus on Arizona’s SB 1070 — a law requiring local and state law enforcement to detain suspected undocumented persons. The panel, comprised of scholars and activists working on the frontline in Arizona, will address the practical, ethical, and philosophical challenges Christian and Jewish groups face to promote humanitarian action on behalf of immigrants, particularly in light of the Arizona legislation and its contagious effects on other states.

A21-124 Religion, Film, and Visual Culture Group

Theme: *Beyond Words: Diverse Modes of Film Analysis*

What are some of the most compelling ways of analyzing film that go beyond traditional narrative analysis? Presenters in this session analyze film in novel and complex ways including considerations of: transcendental style; music; the body; memory; and image as text. What is gained by moving “beyond words” when thinking about what film is, what it can say, and what it can do?

Staying Put: Of Men and Their Gods

Gerard Loughlin, Durham University

This paper discusses Xavier Beauvois’ recent film, *Of God’s and Men* (France 2010), in regard to both its theology of stability, of staying put in one place and in the place of Christ, and its allusions to the stylistics of an earlier French film-maker, Robert Bresson. I shall argue that as much as Bresson, Beauvois’ work displays the characteristics of “transcendental style” as first articulated by Paul Schrader.

Film Music as "Echon": Religious Motifs in the Music of There Will Be Blood
Kutter Callaway, Fuller Theological Seminary

As the scholarship on religion and film has not adequately addressed music's integral contribution to both the form and experience of film, this paper takes an initial step toward correcting this lacuna. By offering a musically oriented analysis of the music in Paul Thomas Anderson's *There Will Be Blood*, this paper makes the claim that, by attending more fully to the position and function of music in film, religious studies scholars and theologians are granted access to a range of both formal and phenomenological meanings that remain otherwise inaccessible. The conclusion that is reached is that film music not only opens up an affective space that filmgoers are able to inhabit and through which they are able to engage in a communal form of meaning-making, but that this music also functions as an "echon" - a "non-symbolic symbol" expressing that which lies "outside" the limits of visual representations.

Sight Unseen: Seeing the Abject (Body) in The Syrian Bride
Rebecca Moody, Syracuse University

Eran Riklis' 2004 *Syrian Bride* narrates Mona and Tallel's wedding. They - she in her white dress, he in his white suit - are set apart from the ululations and celebrations surrounding them, yet they never occupy the same frame: he remains in Damascus, she in the Golan Heights. They will meet - their wedding will take place - at the border between Israel and Syria. While *Syrian Bride* revolves around this wedding, it is never about it or the bride whose designation graces the title. Instead, she is narrated by and through others. Drawing on Lacan's conceptualization of the mirror, I argue that Mona serves as a mirroring device, reflecting back many subjectivities off her shiny white exterior while never being seen by these subjects. Alongside Lacan, I employ Kristeva's abject to trace the trajectory of Mona's physical and emotional self as the abject mirror - and, by extension, abject body - in *Syrian Bride*.

"It has Fallen Upon You to Finish What Began at Auschwitz": The Unborn, Holocaust Fictionalization, and the Responsibilities of Jewish Memory
Spencer Dew,

The 2009 film *The Unborn*, a "teen scream" horror movie, stands as a watershed in popular Holocaust representation - presenting, as it does, Nazi "science" as the pinnacle of human metaphysical knowledge and presenting both Judaism and Christianity as human assemblages of superstition and false claims—and thus poses a challenge to Jewish post-Holocaust theology. Such theology has been characterized by an emphasis on the task of remembering history and a sometimes fetishistic insistence on that history's uniqueness, but as we now enter an era wherein the last living witnesses of the Shoah will pass away and wherein fictionalizations of this event take increasing liberties, distorting history, we must return to traditional sources to nuance and reaffirm our commitment to the responsibility of remembrance as central to Jewish identity. Detailed unpacking of *The Unborn* and other popular fictionalizations is, I argue, necessary work for future Jewish theological commentary on the Holocaust.

Poetics of the Body of Christ: Rethinking the Sacramental Nature of Writing in Light of Edward Schillebeeckx's Sacramental Theology and Lee Chang-dong's Film Poetry
Min-Ah Cho, St. Catherine University

If writing is a sacramental activity, is it important that acts of writing called eucharistic not only function to create images and symbols of the glory of God but also realize the sacramental sacrifice? By engaging both Edward Schillebeeckx's theology of suffering and the Korean auteur Lee Chang-dong's film *Poetry*, I argue that suffering is an important element of eucharistic writing. I first examine the authorizing function of suffering in Schillebeeckx's sacramental theology. I then present the film *Poetry* as a demonstration of the way suffering can involve and direct an act of writing toward grace. To conclude, I suggest types of writing that employ a mode of joining and discerning not only Christ's glorious body but also his suffering body, which it is the task of the Eucharist to incorporate.

A21-125 Religions, Social Conflict, and Peace Group

Theme: *Women, Gender, and Peacebuilding*

Pacifism, Responsibility, and Feminist Peacebuilding

Ellen Ott Marshall, Emory University

This paper articulates a feminist response to the charge that pacifism is an irresponsible position. The first part of the paper critiques the narrow conceptions of pacifism and responsibility that shape this debate. The author also rejects the rebuttal that pacifism is primarily about faithfulness, rather than responsibility. The second, constructive part of the paper draws on literature in feminist ethics and on interviews with women in historic peace church traditions to describe a feminist approach to peacebuilding that (1) recognizes the moral ambiguity that surrounds dual commitments to pacifism and responsibility and (2) resists narrow definitions of each commitment and actively seeks overlapping practices.

Beyond "Talk, Talk, Talk": Liberian Women's Everyday Practices of Peace

Annie Hardison-Moody, Emory University

In my field work with the Liberian community in North Carolina, women relate the frustrating experience of speaking without truly "being heard." As one woman told me, the men often "talk, talk, talk," while the women go about doing the work of healing and repairing the community. In this paper, I argue for a reversal of this trend by putting women's narratives and practices of care and community at the center of the research agenda. I do this through the lens of trauma and memory, examining the ways women from Liberia *remember* the violence of the 14-year civil war and literally *re-member* (bring together) their communities through practices of healing and memorialization. Drawing on participant observation research with an informal Liberian women's story sharing group, I argue that peace is a process that happens often not in any grand public way, but as women go about their everyday lives.

Transnational Feminist Theological Reflection on Peacemaking: When Military Prostitution Matters

K. Christine Pae, Denison University

This paper contemplates a feminist praxis which is drawn from nonviolent peacemaking traditions and social activism from feminist theologies and transnational faith-based feminist organizations. Three major arguments will be constructed: (1) the particularities and the complexities of military prostitution; (2) selected transnational women's organizations' analysis of military prostitution in relation to international security and peacemaking; and (3) an idea of feminist spiritual activism as the praxis countering transnational militarism that systematizes the oppressive military sex industry. A postcolonial feminist theological understanding of hybridity is reconstructed as a resource for feminist spiritual activism.

Believing Out Loud: Queer Narratives Transforming the United Methodist Church

Audrey J. Krumbach, Reconciling Ministries Network

This paper explores the common key values which emerge in public narratives told to mobilize United Methodists to work for inclusion of lesbian, gay, bisexual, transgender, intersex and queer persons in the life of the denomination. Examining common narrative elements the writer will explore ethical implications of these stories and the transformation of community and individuals who participate in this church reformation effort.

A21-126 Scriptural Reasoning Group

Theme: *Scriptural Reasoning, Evangelicalism, and Evangelical Theologies*

This panel will examine the relationship between Evangelicalism and Evangelical Theology, and Scriptural Reasoning. It will consider the theological bases for evangelicals engaging in inter-faith, from both the perspective of the legitimacy of engaging in it on the basis of scripture, and the perspective of the particular contribution of Scriptural Reasoning to evangelicals' thinking about inter-faith themes and theologies of the religions. Beyond these theoretical and theological reflections, the panel will also explore the use of scripture by evangelicals and other Abrahamic groups in relation to concerns of evangelical 'activism', particularly around the themes of race, rights and peace-building.

The Pneumatology of Interfaith Text Study: A Johannine Perspective

Simeon Zahl, Faculty of Divinity, University of Cambridge

This paper will engage theologically with the practice of inter-faith scriptural text study from the perspective of several key themes in Johannine understanding of the Holy Spirit. In doing so, it will offer an account of what might be said to be happening pneumatologically, from a Christian perspective, in the practice of Scriptural Reasoning, in ways that engage critically and constructively with certain critiques of the practice from evangelical perspective. John's gospel is a particularly appropriate touchstone for any Christian account of the Spirit's activity in inter-faith text study because it simultaneously raises strong arguments in favour of Christians engaging in such study and is a major biblical source for the types of objections typically raised against it. This paper will engage with each of these themes in turn, in order ultimately to provide strong Christian pneumatological justification for the practice of Scriptural Reasoning that takes potential evangelical objections seriously.

Peoples of the Covenants: Evangelical Theology and the Plurality of the Covenants in Scripture

Tom Greggs, University of Aberdeen

If evangelicalism is to take its claim to Biblicism seriously, there is a need to attend to *all* of the Bible, including those places in which one can identify some of the complexities with regard to the religious other found in the body of Scripture. While there are places in which there are clear binary separations of people, there are other places in which it seems clear that God works outside of the two fold classification of insiders and outsiders to His promise which often underpins evangelical approaches to the text. This paper addresses these themes by examining the nature of covenant and covenants in Scripture, and does this by entering into dialogue with the Swiss theologian, Karl Barth. The paper, then, offers a Scriptural Reasoning-style theological reading of the Ishmael and Abraham narratives around the theme of covenant and promise, drawing some tentative conclusions for evangelical attitudes to Islam.

Between Revolution and Revelation: The Meaning of Scripture for African Americans

Valerie C. Cooper, University of Virginia

This paper will focus on the use of scripture by both Muslims and Evangelicals in relation to rights discourse among African Americans. Shaped by the American Revolution and the Great Awakening, nineteenth-century African American Muslims and Christians used the Bible and the Qur'an to fight for human rights and civil rights that would turn African Americans from slaves into citizens. Again and again during the antebellum period, scripture was defined as that which affirmed black people's humanity and argued for their full inclusion in American society. In this paper, I will examine the ways in which scripture functioned as the basis for the development of a rhetoric of rights among African Americans.

Evangelicals Doing Islamic Theology: A New Trend in American Christianity
Mahan Mirza, Zaytuna College

There has been a trend in certain sectors of American Evangelicalism that seeks to reconcile Christians and Muslims both theologically and for the sake of peace-building. Carl Medearis serves as a bridge-builder by trying to get to know the Other in 'Christians, Muslims, and Jesus: Gaining Understanding and Building Relationships.' In a recent work entitled 'Allah: A Christian Response,' Miroslav Volf contends that a person can be both Christian and Muslim without compromising on the core beliefs of either tradition. David Johnston, meanwhile, attempts to forge a shared theology of creation for the common good in 'Christians and Muslims: Earth, Empire and Sacred Text.' From a Muslim perspective, this paper studies the strategies adopted by Medearis, Volf, and Johnston and offers a comprehensive Muslim response. Each of these three authors offers a slightly different emphasis: activism and interpersonal relationships (Medearis), theology (Volf), and postmodernism (Johnston).

A21-127 Christian Zionism in Comparative Perspective Seminar

Theme: *Christian Zionism, the Holy Land, and Identity Formation*

Christian communities and organizations affiliated with Christian Zionist ideologies have a long history of interacting with the idea of the "Holy Land." These interactions are informed by both biblical imagination and tourism-centered pilgrimage experiences. This panel explores how encounters with the Holy Land and its peoples have been utilized to formulate conceptions of Christian identity and vocation in the United States and Scandinavia.

Saying "Peace" When There is No Peace: An American Christian Zionist Congregation on Peace, Militarism, and Settlements

Elizabeth Phillips, Westcott House

This paper arises from a theological ethnography of a Christian Zionist congregation and explores their concept of 'peace'. On the one hand, their support for Israel is framed with the exhortation, 'Pray for the peace of Jerusalem,' and is pursued in the expectation of a coming age of peace. On the other hand, they oppose the political peace process, and actively support one of the most contentious barriers to peace agreements: continued development of settlements. The congregation's support for their 'adopted settlement' has helped transform a hill-top outpost into a city of 20,000 residents, making it virtually impossible for an entire bloc of the West Bank to ever become part of a Palestinian state. This presentation will describe the politics of the congregation and its impact on the realities of settlements, as well as offer a theological analysis of how their particular eschatology troubles their ability to understand and participate in Christian 'peace'.

"I Am an Israeli": Christian Zionism as American Redemption

Sean Durbin, Macquarie University

Drawing on primary fieldwork and textual research, this paper looks at themes of redemption in the discourse of America's foremost Christian Zionist lobby group, Christians United for Israel (CUFI). Using theories of symbols as objectified reflections of society, and thus sources of social solidarity, the paper argues that for American Christian Zionists, Israel has become a reflection of conservative social and military values. Consequently, the paper shows how John Hagee and CUFI have taken on the role of a contemporary Jeremiah, castigating the nation for its failure to support Israel appropriately, and calling for national redemption by association with Israel as a hero, and through vicarious atonement by redemptive violence. It concludes with a consideration of how this understanding of Israel can affect how American Christian Zionists understand domestic politics, international politics, and also how scholars can understand Christian Zionists.

Mischief-making in Palestine: American Protestant Perspectives about Israel and Palestine (1917–Today)

Mae Cannon, University of California - Davis

From the late 19th century, different groups of American Christians shifted their theo-political perspective toward Jews and Arabs in Palestine based on emerging theological ideologies, political actions, and other considerations. However, contemporary scholarship has vastly oversimplified the historic attitude of American Christians toward the Jewish Zionist movement and the land of Palestine. Religious historians have considered the question of American Protestant Christian attitudes toward the Holy Land and its people from a dualistic perspective. When considering the relationship between American Christians and Israel, scholars have incorrectly bifurcated the engagement of American Protestants and Catholics into two categories – pro-Zionists and anti-Zionist. This paper shows how American Christian attitudes of Protestant conservatives, evangelicals, fundamentalists, and liberals are much more complex than previously studied. I argue that American Christian beliefs and actions toward Israel/Palestine are influenced and determined by racial ideology, theological assumptions, an imperialistic framework, and different Christian understandings about justice.

Christian Zionist Pilgrimage in the Twenty-first Century: The "Holy" in the "Holy Land"

Curtis Hutt, University of Nebraska-Omaha/UHL-Jerusalem

What is “Holy” about the “Holy Land” to diverse groups of Christian Zionist pilgrims in the twenty-first century? In this paper, I present the results of two paths of research – one historical, the other anthropological. In addition to comparing predominant Christian Zionist responses to this question with that of Christian forebears, I correlate these answers to those derived from anthropological investigation of Christian pilgrimage to Israel in the present. Attending to context, recent developments are placed side by side with those encountered upon examination of local Palestinian Christian pilgrimage as well as Jewish and Islamic pilgrimage to religious sites in Israel and the Occupied Territories.

Comforting the People? — Christian Zionist Volunteer Programs: Sociopolitical Implications for Society and for the Self

Aron Engberg, CTR Lund University

One of the more tangible outcomes of Christian Zionist ideology is the blossoming of Christian volunteer programs on Israeli soil. Most mainline Christian Zionist organizations in the eastern Mediterranean offer a variety of such programs stretching from social work to political lobbying, from administration and media to direct support of the Israeli Defense Forces. Socio-political implications of the volunteer programs can be analyzed on different levels. On the social level the programs can be expected to increase tension between different parties in the region, strengthen the influence of Christian Zionism in Israeli society and contribute to a prolonged conflict between Israelis and Palestinians. On the individual level, they can be expected to create stronger ties between Christian individuals and Israel, ties that are as much emotional or psychological as rational. Reading those two levels in the light of each other gives birth to a new *problematique*; who is actually comforting who?

A21-129 Body and Religion Consultation

Theme: *Somatospiritual Development: Matter, Symbol, Transformation*

Humans are developmental beings. In many religious contexts, the development of bodies and the relationship to the sacred are strongly linked. This session explores the interconnections of bodily and spiritual development in five contexts: 1) Bodies before and at the initiation of life (Hinduism); 2) Adult bodies in disguise and drama as symbolic transformation (American popular culture); 3) Prophets' bodies as divine/human mediators (Judaism); 4) Aging bodies (Japanese Buddhism); and 5) Bodies after life (Christianity).

Constituting the Body and Gender in the Purusasukta and The Law Code of Manu
Christine Demian-Boulos, University of South Florida

Vedic cosmology suggests that procreation does not produce an “ontologically sound human being.” The consecratory rites detailed in *The Law Code of Manu* offer a solution to this notion that creation is flawed or defective by delineating a process by which sacrifice and ritual are intended to transform people into ontologically sound human beings. This paper examines how the body, and consequently gender, are fashioned by way of the consecratory rites, both as effects of the discursive process by which defective individuals are perfected by way of ritual. Our discussion will consider the ontological and normative dimensions of dharma and its development into a formalized system of ritual and sociocultural norms. Such a consideration serves as the lens by which we can identify the body and gender, not as natural categories, but categories constituted through socially and culturally specific discourses.

Muscled, Mean, and Sometimes Moral: Professional Wrestling and the Embodiment of Cultural–Ethical Tensions

Dan Mathewson, Wofford College

Described by Roland Barthes as a “spectacle of excess,” professional wrestling enacts the gestures of combat without engaging in real combat, and it couches this mock fighting in grand story lines involving the wrestler-actors. One of the more salient features of this violent theater is the stunning visual quality of the bodies of the wrestler-actors: their exaggerated shape and superhuman musculature, their gaudy accoutrements and hyper-athletic movements. Above all else, the tanned and semi-naked bodies of professional wrestlers demand that the gaze of the audience be fixed squarely upon them, for these bodies function as mediums to convey the entire violent melodrama that unfolds in wrestling’s theater. In this multimedia presentation, I will examine two sets of religiously-themed wrestling bodies, each of which emerged during different eras of professional wrestling, and each of which, when examined carefully, reveals wrestling’s theater to be embedded in complicated and culturally acute ethical contexts.

The Body as Medium: Moses and the Materiality of Prophecy

Rhiannon Graybill, UC Berkeley

This paper addresses the physicality and embodiment of prophecy with reference to the biblical prophet Moses. I argue that the irreducible materiality and shifting signification of Moses’ body destabilize the scene of prophecy and challenge the organization of power. The instability of the prophetic body reasserts the materiality of prophecy against the smoothness of the literary text. Moses’ prophetic body emerges as a body at once deficient and excessive, threatened and glorious, multiply excluded from the normative forms of embodiment. It is also a body grounded in sensation. Taking this body seriously as a starting point for analysis offers new ways of understanding the relationship between bodily experience and textual representation, as well as the prophetic project as a whole.

Buddhist Perspectives on the Aged Body in Japan

Edward Drott, University of Missouri

While early Buddhist texts described old age as a source of suffering, they did not portray the aged body as particularly foul or impure. In Japan, native concepts of pollution and continental medical theories became integral to Buddhist reflection on the aged body. By the mid-Heian period (794-1185), the aged body was commonly presented as susceptible to leakages, producing various forms of effluvia or “matter out of place” that were sources of anxiety and disgust in classical Japan. In the late Heian period, however, Buddhist literature emerged that depicted the aged body even in its ostensibly polluting state in surprisingly positive terms, presenting aged recluses, saints, or avatars who were able to transcend the false dualism of purity and pollution, at times miraculously transforming defilement into signs of salvation. This paper explores the shifts in the Japanese Buddhist ideology that opened the way for these new styles of representation.

"Touching" the "Glorified" Body, with Jean-Luc Nancy
Carl Hughes, Emory University

In this paper I use the French philosopher Jean-Luc Nancy's recent writings on the theme of the "glorified body" to question the wholeness and invulnerability that Christians frequently assume to be essential to it. Nancy argues that bodies' very impermanence, permeability, and elusiveness of conceptual "grasp" are more glorious than traditional idealizations of teleological perfection. Although these aspects of bodily existence are often painful, he maintains that they are what enable bodies to touch and be touched, in transient but transcendent gestures of love. Nancy's work is an unlikely resource for theology because it is adamantly post-Christian and antitheological, but I argue that it should spark renewed Christian meditation on the eschatological body — and more careful and loving touch among bodies in the here and now. Whether they are explicit or implicit, conceptions of the eschatological body have profound implications for how Christians treat bodies today.

A21-130 Cognitive Science of Religion Consultation

Theme: *Cognitive Perspectives on Religious History and Comparative Religion*

The papers in this session engage various methodological and theoretical applications of cognitive science in order to suggest ways in which incorporating scientific research furthers the comparative study of religion and the history of religion, or allows us access to potentially transcultural patterns of religious experience. Case studies include a seventeenth century normative description of what it is like for a Gaudīya Vaiṣṇava practitioner to experience Kṛṣṇa; Tibetan Buddhist and Greek Orthodox Christian contemplative practices; and demonology and witchcraft in early modern Europe. The presenters contend that one of the most exciting prospects of the cognitive science of religion is its potential for rethinking the project of comparison in ways that overcome many of the challenges that scholars working across traditions — whether individually or collaboratively — have faced.

Grounding the Comparative Study of Contemplative Paths in Experimental Cognitive Science
Jared Lindahl, Indiana University - Purdue University Fort Wayne

This paper provides critical reflection on how research in cognitive science can be used to construct new lines of inquiry and modes of analysis in the comparative study of religion. This paper attempts to establish a new basis for comparing the embodied practices of two contemplative paths by grounding them in methods and data gleaned from experimental scientific research on sensory deprivation, meditation, and near-death experiences. Certain Tibetan Buddhist and Greek Orthodox Christian traditions promote the attainment of a "luminous awareness" as an explicit goal or an auxiliary outcome of their contemplative paths. While the research methods of cognitive science do not fully resolve the problem of conclusively establishing similarities among the practices and experiences of these two traditions, this paper demonstrates how they can nevertheless facilitate a closer investigation of practices that appear to be prescribed across religious traditions by suggesting how they systematically engage specific cognitive processes.

Using Comparative Methods for Investigating the Relationship between Religious Practices, Cognition, and Religious Experiences in Historical Contexts
Travis Chilcott, University of California, Santa Barbara

Within the framework of methodological naturalism, I will address how comparative methods can be used to explore how particular kinds of religious practices, which may be found variously expressed across religious traditions, systematically engage mental processes that may contribute to the generation of particular kinds of religious experiences. As a case study, I will compare a 17th century normative description of what it is like for a Gaudīya Vaiṣṇava practitioner to experience Kṛṣṇa, the tradition's supreme deity and object of exclusive devotion, with other forms of experience that seem similar when generically described and which have been the subject of more sustained cognitive research. The purpose of the paper is to illustrate ways that humanities trained scholars can use comparative methods for investigating the dynamics between certain kinds of religious practices, cognition, and religious experiences; exploring the plausibility of normatively described experiences that are embedded in historical texts; and developing experimental research that can test nuanced hypotheses and generate empirical data for confirming, disconfirming, or modifying working theories about the relationship between religious practices and religious experiences.

Rethinking with Demons: Toward a Cognitive Approach to the Study of European Demonology
Andrew Keitt, University of Alabama at Birmingham

This paper provides a critical appraisal of the current scholarship on European demonology and witchcraft, focusing in particular on Stuart Clark's highly acclaimed *Thinking With Demons*. In contrast to Clark's emphasis on how demons served as tools for structuring the thinking of early modern Europeans, this paper asks how the structure of human cognition influenced the perception of demons. The paper seeks to apply this cognitive approach to a case of mass demonic possession that took place at the Royal Monastery of San Plácido in Madrid during the early seventeenth century, with the goal of exploring the degree to which this episode approximates trans-cultural patterns of spirit possession.

A21-131 Contemplative Studies Consultation

Theme: *Contemplative Studies from a Participatory Perspective: Embodiment, Relatedness, and Creativity in Contemplative Inquiry*

Participatory approaches argue for an active understanding of the sacred that conceives contemplative phenomena, experiences, and insights as cocreated events. This panel will explore contemplative studies from a participatory perspective, as well as the importance of contemplative practice in the participatory turn in the study of religion. It has two main aims: 1) To show how a participatory perspective can respond to many of the theoretical challenges faced by the introduction of contemplative practices to the academic study of religion and to offer fruitful ways of incorporating both traditional and innovative contemplative practices into the religious studies classroom; and 2) To discuss the potential of contemplative studies in opening up new epistemological and phenomenological horizons in religious studies by providing (both experiential and conceptual) corroboration of many participatory claims about the centrality of multidimensional cognition and the need to move beyond mental/rational analyses in the understanding of certain religious phenomena.

A21-132 Death, Dying, and Beyond Consultation

Theme: *Death and Beyond in Mormon Tradition*

"When You're Here, We're Here": Encounters between the Living and the Dead at Latter-day Saint Pilgrimage Sites

Airen Hall, Syracuse University

This paper examines encounters between the living and the dead in pilgrimage using Latter-day Saint (Mormon) pilgrimage as an illustrative case study. The broader argument of the paper is that such encounters can spatially anchor unique religious identity and revitalize specific religious commitment and practice. More specifically, an understanding of the dead as active participants in the community who are perceived as present in some way at pilgrimage sites encourages visitors to those sites toward a renewed sense of purpose and meaning. Latter-day Saint pilgrimages are uniquely structured around interaction between the living and the dead, making the Latter-day Saint case particularly productive for exploring these issues.

The Cultural Logic of LDS Death-ritualization: Puzzles and Possibilities

John-Charles Duffy, Miami University

Why didn't Mormons develop funerary rites as components of the esoteric temple ritual that emerged in the 1840s? Such rites would have been a natural development, given the temple's associations with the dead and preparation for the afterlife; and in fact, some elements of LDS practice point in this direction, most notably the custom of clothing the dead in temple robes that are otherwise never worn or displayed outside temples. Historical precedents in LDS ritual allow us to imagine temple-based funerary rites that might have been but weren't, in turn providing foils for a Geertzian reading of the cultural logic of how Mormons do and don't ritualize death. Building on a thesis by Douglas Davies, this paper argues that LDS death-ritualization is separated from the process and occasion of death itself, a fact which suggests a lack of ritual interest in dead bodies or the lived experience of dying.

Joseph Smith, Polygamy, and the Problem of the Levirate Widow
Samuel Brown, University of Utah School of Medicine

Most scholarly accounts of early Mormon polygamy have emphasized biblical primitivism or antebellum marriage reform. These explanations are only partial accounts of the rich conceptual structure of early Mormon polygamy. Polygamy was part of a wide-ranging attempt to solve the problem of death. In an under-appreciated exegesis of the Sadducean thought experiment of a serially bereaved levirate widow in Luke 20, Smith found support for a tie between widowhood and polygamy, a close association between marriage and resurrection, a demotion of angels, and a view of marriage as a sacrament. This paper explores Smith's exegesis and its relevance to practical problems like the afterlife shape of families when widow(er)s remarried. This paper also emphasizes the close relationship between early Mormon polygamy and afterlife beliefs.

Not the End of the Story: Theological Reflections on the Mormon Afterlife
Sheila Taylor, Graduate Theological Union

At first glance, LDS teachings on the afterlife might simply appear to be an expanded version of a traditional Christian framework, describing a multi-layered heaven. But the more fundamental differences between a Mormon afterlife and the one taught by traditional Christianity stem from an LDS theological anthropology which describes not only God but also humans as existing eternally and necessarily. I will consider what this means for the continuity of the self as it transitions through birth and then through death, looking in particular at issues of dualism and embodiment. I will then examine LDS teachings on postmortal conversion and development, and consider how these influence LDS views on the meaning of this life. Finally, I will look at Mormon eschatology in light of LDS teachings on eternal progression.

A21-133 Liberal Theologies Consultation

Theme: *Post-Post-Liberalism: Constructive Proposals for Revitalizing Liberal Theologies and Liberal Institutions*

After several decades characterized by the ascendancy of postmodern and postliberal theologies, new forms of liberal theology are returning to prominence, driven by changes in institutions, political intersections with religion, and emerging comparative religious methods. This session examines the renewal of liberal theology for contemporary faith communities and the broader public. How can insights from previous liberal traditions be reinterpreted for the institutions that traditionally supported liberal theology, as well as for individuals who (according to polling data) espouse an inchoate liberalism? What challenges and opportunities inhere in attempts to interpret liberal theology for a broad audience? Papers will address these questions from multiple perspectives, focusing on retrievals of classic liberal theological elements — Schleiermacher, the role of religion in the public sphere, shared dimensions of religious experience, and existentialism in theology — in order to determine some of the ways in which these elements are being reinvented for the twenty-first century.

Pragmatic Liberalationist Public Theology
Michael Hogue, Meadville Lombard Theological School

This paper further develops and contextualizes work on the construction and practice of a new form of liberal public theology described as pragmatic liberalationist. The driving question of the paper concerns the possibility of a form of American public theology that joins liberal and liberationist theological commitments through a pragmatic account of engaged public intellectual life. The analytic section of the paper interprets relationships among the internal social problematics of liberal theology, a liberationist critique of the moral and political challenges of late- or post-secular contemporary life, and broader patterns of contemporary religious change. The constructive part of the paper articulates the distinctive mode and aims of a pragmatic liberalationist public theology as it intervenes within the contemporary conditions of religious paradox and moral peril and promise.

Friedrich Schleiermacher and the United Church of Christ: Reformed, Liberal, Public
Shelli Poe, University of Virginia

In this paper, the author argues that Friedrich Schleiermacher's Christian Faith is useful for pruning and developing the Reformed liberalism of the United Church of Christ (UCC). By careful attention to Schleiermacher's understanding of the theological task and his theological method, the UCC (institutionally, communally, and individually) may learn to express itself in the public sphere as forthrightly theologically as it does ethically. The theological basis for such development and public expression is to be found in Schleiermacher's thoroughgoing theocentrism. It is this orientation that undergirds Schleiermacher's careful balance of requiring theological precedent and avoiding heresy on the one hand, and giving close attention to the religious affections and practices of Christian communities on the other. Schleiermacher's thought in *The Christian Faith* is significant not only as a test case within the liberal Reformed Christian traditions, but also as a platform for discussing liberal theologies in the public sphere.

The (Non)existence of Religious Rationality: David Tracy, "The Fragment", and Liberal Theological Discourse

William Myatt, Loyola University, Chicago

Participants in liberal faith communities exist in a world of increasing pluralisms, a proliferation of centers. Yet, central to the project of liberal theology has been the attempt to locate a common, religious dimension in which theological reasoning may take place. If liberal theologians desire to continue this trajectory, they must attend to the disappearance of commonality and the im/possibility of utilizing publically available criteria. I argue that liberal theology can only function if it redefines what is intended by the idea of a shared religious dimension to experience. Specifically, liberals should pursue publicness not by moving "outward" into a disappearing public space but "inward" into a renewed conversation with the classics of their own traditions. Even so, the most liberative aspects of public rationality are not abandoned, as theologians direct those conversations toward the disclosure of memories of suffering and the liberation of the oppressed in all our publics.

Posture and Discourse: The Perfectionism of Liberalism in H. Richard Niebuhr

Joshua Daniel, University of Chicago Divinity School

In this paper I read H. Richard Niebuhr's accounts of theological method and the character of faith through Stanley Cavell's account of Emersonian perfectionism, in order to argue that Niebuhr offers a fallibilist confessional form of liberal theology that is attuned to post-liberal concerns while avoiding post-liberal extremes. Specifically, I locate within Niebuhr's work the relation Cavell draws between *posture* and *discourse*, suggesting that theological method is inextricable from the personal or existential posture of the theologian. In particular, I argue that Niebuhr's version of the confessional method requires the theologian to assume the posture of radical monotheism, which I interpret in light of Cavell as a theocentric form of self-reliance, to which the theologian must perpetually convert away from the conformist posture of communal self-defense. Understanding liberal theology in such a way reveals that it is certain forms of post-liberalism that conform to prevailing social forces.

A21-134 Religion in Europe Consultation

Theme: *Transcultural Perspectives on Religious Pluralism and Identity in Contemporary Europe*

This session brings together four papers that treat diverse aspects of religious life in contemporary Europe. The first looks to the modern history of religion in France and Spain to explain the varying degrees to which the Church of Scientology is tolerated in these two countries. The second considers some of the ways religion is instrumentalized in the contemporary discourse of neo-nationalists and neo-atheists. The third highlights surprising signs of growth within the Christian population of Edinburgh in recent decades. The fourth examines approaches to religious education in post-communist Eastern Europe. Taken together, these papers demonstrate the enduring relevance and increasing diversity of religion in a region often assumed to be thoroughly secular.

New Religious Movements and the Limits of Religious Toleration: A Case Study in Two European Countries

Franz Winter, University of Vienna

The paper aims at providing a case study in the way new religious movements are treated by two closely related European countries, namely Spain and France, as a kind of litmus-test for religious toleration. This is done by referring to two recent juridical decisions in regard to the controversial movement known as “The Church of Scientology” in the respective countries, which show a totally different attitude. While Spain accepts the movement in its state-register of religious corporations, the French authorities put the movement in the centre of major juridical action. The paper focuses on a historical framing of the probable reasons for these differences and the consequences, especially with regard to the growing diversity in the religious field.

Navigating between Neo-Nationalists and Neo-Atheists in Europe: A Challenge for the Future (Instrumentalization of Religion)

Elisabeth Gerle, Church of Sweden/ Uppsala university

Contemporary debates on the role of religion are often polarized and part of a political struggle where religion is being instrumentalized. This paper demonstrates that the universal as well as the particular can be used to create a “we ”versus“ the other” rhetoric. While the Neo-National parties stress a particular, Christian historical heritage the Neo-Atheists connect to universal human rights, especially women rights and HBTQ rights that, thus, are being kidnapped by a xenophobic agenda. The paper then deals with European challenges on how to relate to history, multiplicity and a new post colonial, global context. The paper criticizes simplistic antagonisms between the religious and the secular and proposes a more reflexive relationship. If European societies are eager not to repeat the destructive sides of their past they need to be open to polyvocal and existential dimensions of religion and, hence, be critically aware of how traditions can be instrumentalized.

Growth amidst Decline: Edinburgh's Churches and Scottish Culture, 1980–2010

Kenneth B. E. Roxburgh, Samford University

The dominant narrative concerning British Christianity (Steve Bruce and Callum Brown) is that of secularization and Church decline. This paper will examine this particular viewpoint by studying the city of Edinburgh during the period 1980-2010, examining various Christian communities, both Protestant and Roman Catholic, mainline and non-denominational as well as Pentecostal/charismatic communities which have experienced significant growth during the period. The paper will suggest that, whilst there are aspects of British society which are growing more secular or more multi-faith, these need to be balanced by recognition of the vitality of large sections of the Christian church.

Faith for Hire: Introducing Religious Education in Post-Soviet Eastern Europe

Antonia Atanassova, Boston College

In this paper I consider the current debate on the meaning and interaction of religious traditions in the West as a methodological key for examining the evolution of the study of religion in Eastern Europe. I argue that, in the aftermath of the Soviet suspension of religious inquiry and practice, formulating a vision for the future of teaching and learning of religion in Eastern Europe has never been more timely or urgent. The emergence of religious education in Eastern Europe offers invaluable opportunities for reinventing basic notions of religious experience and their presentation in an educational setting. Thus, in highlighting the uniqueness of the institutionalized models of teaching and learning religion in the East, I also aim to relate them to present day scholarship on the application of religion in the West.

A21-200 Special Topics Forum

Theme: *Retooling for a New Job Market*

In light of the economy's impact on employment opportunities in religious studies, the Graduate Student Committed is dedicating this year's Special Topics Forum to "Retooling for a New Job Market." This event will consist of two parts. The first will feature a panel of recently hired professors, professors who have been active on search committees, and a representative from the nontraditional (i.e., nonprofessorial) job market. The second part of this event will be a forum in which attendants will have the opportunity to engage in smaller, separate, roundtable conversations with the panelists. Each panelist will lead a conversation aimed at addressing particular issues, such as how to prepare for the on-campus interview, how to creatively present and market yourself, how to determine which type of teaching position is best for you, and how to negotiate once a job is offered. Please join us for what promises to be an important and informative time!

A21-201 Wildcard Session

Theme: *What's Wrong with Hindu Theology?*

"Within the study of religion, specifically the comparative and history of religions disciplines, scholars have increasingly observed theological activity occurring in traditions other than those of Christianity and the Abrahamic faiths—perhaps primarily those of the Hindu Tradition. Since the earlier part of the last century, the word "theology" has been applied to traditions outside Christianity by Christian thinkers themselves. As the theologies of other traditions are examined within the AAR, here we too seek to begin a critical/constructive exploration of the structures and content of Hindu Theology. This panel seeks to examine how the term theology has been applied by scholars and practitioners; how it should and should not be applied, and the value to the field of Religious Studies and Comparative Theology of studying and understanding Hindu theology. This value lies in the new perspectives unlocked by Hindu theology with its very different theological approaches and categories."

Does Hindu Theology Belong in the Religion Academy?

Rita Dasgupta Sherma,

There is a substratum of thought within the religion academy that assumes the probability (or, at least, a strong possibility) of apologetics as inevitable in any serious confessional engagement with theology. Thus, there exists a general sense that theology proper is more appropriate to the seminary than the religion academy. It is important to keep in mind, however, that even theological orientations arising from seminaries today are often propelled not merely by an impulse towards apologetics, but by a deep desire to engage with current globally accepted norms of justice and proper relationship, whether applied to Divinity, humanity, or nature. In any case, this remains irrelevant to Hindu theology in the West as there are no Hindu seminaries per se. But even if there were a wide array of such facilities — as there are for other traditions — the composition of theology within the framework of the broader academy offers important benefits both to theological endeavor, and to the academic study of religion. This paper will examine the potential advantages of the serious examination of Hindu theology and its systematic construction within the context of the religion academy, beyond the limitations of both the hermeneutics of suspicion on the one hand, and the deployment of retrograde apologetics on the other.

Yoga's Atheistic–Theism: A Unique Answer to the Neverending Problem of God in Comparative Theology

Gerald J. Larson, University of California, Santa Barbara and Indiana University, Bloomington

The Classical Yoga — that is, the Samkhya-yoga or Patanjala Yoga — notion of God is peculiar, even eccentric, not only in terms of Indian thought but, rather, in terms of any of the standard conceptualizations regarding God, including Christian and Islamic traditions. The Classical Yoga notion is "eccentric" in the sense that God is never personal nor can God be construed as a creator. This paper will argue that the unique Yoga theology requires an intellectual act of "depersonalization," an act of "dehumanization" (that is, God has nothing to do with "humanism"), an act of "demythologization," and an act of "reconceptualization." The Classical Yoga notion of God as "eternal excellence" comes close to Meister Eckhart's notion of Gottheit but is even more radically "nontheistic" than Eckhart's notion.

Ritual Theologies of Hospitality: Possibilities for Collaboration in a Hindu Key
Laurie Louise Patton, Emory University

In 2011, it has become a truism that religions are colliding and collaborating and multiple religious identities are increasingly part of everyday life. And all-inclusive theologies — including a reassertion of Hindu theology as the most all-inclusive — have blossomed in the last two decades. And yet practical possibilities for ritual engagement based on these theologies tend to be so all-encompassing that they become meaningless, losing the rich particularities of religious identities and tradition. This paper will think through questions of a Hindu ritual theology that focuses on inclusion through Mimamsa and dharmashastra rituals of hospitality. Building on some of my earlier work on Vedic ideas of the “other,” I will suggest that a possible way forward for sustaining theological difference in the midst of inclusive engagement is through a reimagining and reenactment of ancient Indian ideas and practices of welcome.

What's Right about "Hindu Theology"?
Francis X. Clooney, Harvard University

If we are committed to the English language as our medium of communication, tolerant of the imperfections inherent in acts of translation, and willing to use the term “Hindu” in at least some circumstances, then “Hindu theology” is a viable, and indeed very good, term for describing Hindu religious thought that draws on scripture (oral and written) and not just perception and reason, is grounded in a tradition or lineage of teachers, makes assertions about what is true and good, and asserts the salvific efficacy of proper ways of speaking and acting. It is correct to describe various forms of traditional discourse (e.g., in Vedanta, Vaisnava, Saiva, and Tantric communities) as theological. It is also defensible, and positively important, to make room for Hindu theological discourse today, for two kinds of reasons. First, the study of Hindu texts requires the fuller range of interpretive strategies appropriate to theology, lest that study reduce Hinduism to Hinduism, South Asian religions, cultural, and historical studies. The nontheological study of Hinduism is proper and beneficial, but cannot replace the theologian’s perspective as another legitimate academic mode of study. Second, it is crucial that Hindu religious intellectuals engage and respond to the full range of issues regarding faith, revelation, the unity, and differences among various Hindu traditions, ethical deliberations, matters of cultural adjustment in the diaspora, and judgments about non-Hindu traditions. They are better able to do this when positioning themselves as theologians and not just philosophers or cultural spokespersons.

A21-202 Wildcard Session

Theme: *Gods and Monsters in the Ancient Mediterranean and Near Eastern Imagination*

Over the course of the last century, Biblical scholars, oral traditionalists, archeologists, and ancient historians increasingly have observed proof of ideological as well as material exchange among Greco-Roman, Anatolian, Mesopotamian and Levantine cultures. This panel is dedicated to exploring shared religious and mythological themes among these ancient civilizations around the Mediterranean Sea, extending as far east as Mesopotamia, as far west as Greece, and from Egypt in the south to Anatolia in the north. Gods and monsters are a particular focus, but the papers also address various artifacts of ancient Mediterranean religious imagination – art, archeology, poetry, prose, royal annals, law codes, ritual instructions, etc. – stemming from Bronze Age to late Roman civilizations. For future meetings we plan to include papers addressing comparative topics in later periods, such as the early Islamic period.

Hearing the Chaokampf in Iliad 21
Margo Kitts, Hawaii Pacific University

The supernatural battles of Iliad 20 and 21 used to be treated as disappointing art or black comedy. Lately a poetic perspective has prevailed over a literalist, and scholars have come to hear in those battles an echo of the Near Eastern Chaokampf, wherein a lightning-wielding and order-promoting deity prevails over chaos-monsters. This is conceivable in Book 21, when Achilles nearly drowns in the muck and gore of the raging river and it takes Hephaestus to burn off the surging waters and to cremate the flotilla of dead corpses, trees, roots, and mud, which threatens to bury him alive. This paper will argue for a distinct echo of the Chaokampf in Iliad 21, but also that the poetic tradition once again has manipulated a West Asian motif for its own purpose, in order to inject a sacrosanct intensity into battlefield struggles involving the hero Achilles.

Further Parallels in Greco-Anatolian Disappearing God Rituals: The Hittite Kurša Hunting Bag and the Dios Kōidion (Fleece of Zeus)

Mary Bachvarova, Willamette University

Parallels between Anatolian, Minoan, and later Greek ritual practices invoking disappeared gods — including Demeter, Kore, and Dionysus — provided a commonly understood setting allowing for unique developments as the rituals interacted and were reshaped, moving across space and time. In particular, one piece of Anatolian invocatory paraphernalia, the fleecy kurša hunting bag, in which symbols of good things were carried, was reworked in a variety of ways — becoming the breastplate of Artemis of Ephesus, Athena's aegis, Jason's golden fleece, and the Dios kōidion (fleece of Zeus). I focus on the last, rarely discussed item. The Dios kōidion was carried in the Athenian Pompaia in the month of Maimakterion (November) to bring on the winter rains. I explore the Anatolian background of the weather-making magic of the Dios kōidion, relating it to other descendants of the kurša and arguing that the Greeks learned of the technique via festival performances.

Syncretism and the Cult of Isis in the Greco-Roman World

Robert Littman, University of Hawai'i

Isis was an Egyptian mother goddess, the firstborn daughter of earth and sky. She married and had a child — the god Horus — by her brother Osiris. After Osiris was murdered by Seth, Isis resurrected him. She became the goddess of the dead and rebirth, the mother goddess from whom all beginnings came. Mummification and rebirth in Egyptian religion were associated with her. The Greeks conquered Egypt in the fourth century BCE and began to worship Isis. They syncretized her with the mother goddesses Demeter and Aphrodite. When Rome in turn conquered Egypt in 30 BCE, the worship of Isis and her temples spread throughout the Roman Empire. Syncretized with so many goddesses, the Romans called her the Queen of Heaven and Isis of Ten Thousand Names. With the rise of Christianity, the mother goddess Isis and her child Horus, who brought life and rebirth, were syncretized into the Virgin Mary and Jesus.

The Greek Gigantomachy and the Israelite Gigantomachy: Giants as Chaosmacht in Israel and the Iron Age Aegean

Brian Doak, Harvard University

In this paper, I explore correspondences — and disjunctions — between giants in Greek and Northwest Semitic traditions. First, I review the relevant textual and iconographic motifs in the Aegean world and demonstrate the prominent place ancient audiences accorded to the Gigantomachy/Titanomachy scene. The Gigantomachy was not only viewed as an abstract, purely “mythical” moment from the distant past, but rather was a deeply political story that could be historicized for contemporary audiences. Turning to the world of the Ancient Near East, I argue that several biblical stories (e.g., Gen 6:1–4; Num 13:28–33, 21:33, 32:33; Deuteronomy 1–3; Joshua 11:15; 1 Samuel 17; 2 Sam 21:16–22) reflect a deep participation in the broader Mediterranean world(s) of epic, myth, and politics involving giants and the end of a heroic age. Through their monstrous bodies and ability to rise and threaten order even when they should have been completely exterminated, these giants serve as a counterpart to other, deeply-ingrained patterns of the Chaostkampf in the Hebrew Bible.

The God Aion in a Mosaic from Paphos and Helleno-Semitic Cosmogonies in the Roman East

Carolina Lopez-Ruiz, Ohio State University

The god Aion, or personified Eternal Time, appears at the center of a multipaneled mosaic from Paphos (Cyprus). Dated to the fourth century CE, the mosaic also prominently features the god Dionysos among many other figures, including a personified Theogonia. This paper will situate the unique group of deities surrounding the key figure of Aion (which appears in some other mosaics of the region) within the context of a type of cosmogonic tradition circulating in Roman times and attested in scattered written sources (e.g., Orphic texts, Neoplatonic testimonies of Phoenician cosmogonies, and the Euhemeristic account by Philon of Byblos). These cosmogonies and their high placement of a Time god (Chronos, Aion, Oulom/Olam) represent a particular fusion of Greek and Phoenician elements, exemplifying the complex fabric of eastern Mediterranean culture surviving into Roman times.

A21-203 Arts, Literature, and Religion Section

Theme: *Explorations of the Religious in Contemporary Art*

Screening God: Video, Viola, and the Theological Sublime

Ronald Bernier, Wentworth Institute of Technology

In the presence of the Sublime we witness a straining of the mind at the edges of itself, prompting a mode of reverence for that which is inexpressible. In its reemergence in the postmodern world, this very experience of disproportion between the mind's conceptualizing power and an ungraspable complexity serves as an analogue of something 'other' – the infinite, the divine. Using the high-tech apparatus of modern video, Bill Viola's art has roots in the theological tradition of transcendence. High speed film, high-def video, and sophisticated sound recording are put to use in ways that, in the form of slow-moving and absorptive images, create a de-familiarized embodiment of space and time, and return art to the power of the sublime. As such his art converges with postmodern notions of the "unseen" and the "unrepresentable." Viola is best read, then, as a theologian whose medium is light, and sound, rather than words.

Sites of Memory and Transcendence: Reflections on the Sculptures of Ruins by Anselm Kiefer

Leonora Onarheim, University of Oslo

The contemporary German artist Anselm Kiefer (b.1945) is used by Aleida Assmann (1999), among others, to call attention to art that rework cultural memory and remembrance. Several researchers have elaborated on this perspective in Kiefer's oeuvre, but little attention has been given to several large sculptures and installations which can be described as ruin sites. However, there are relevant parallels between these exhibited ruins, often presented as places of transcendence (like *The Seven Heavenly Palaces*, 2004), and the ruin motif in European art. It appeared around the 15th century and functioned as a reminder of the old world view and the dawning new view - the illusion of the unity of the world and the inevitable transitoriness of existence. These parallels will be discussed in a context of European and Scandinavian aesthetics of religion with a focus on the artist's integration of sites of memory and sites of transcendence.

New World, New Jerusalem, New Orleans: The Apocalyptic Art of Sister Gertrude Morgan

Emily S. Clark, Florida State University

Self-proclaimed street prophet and preacher, Sister Gertrude Morgan arrived to New Orleans in 1939, where she ministered until her death in 1980. She came to New Orleans, for she believed it was the "headquarters of sin." Through an innovative combination of artwork, music, preaching, and performance, Morgan attempted to spread her distinctive religious worldview in her neighborhood, along the streets of the French Quarter, and at the New Orleans Jazz & Heritage Festival. Her paintings and music denoted a message of urgency and pointed to a unique, literal interpretation of the apocalyptic books of the Bible. By drawing her inspiration from the Bible, her personal revelations from God, and the public city space around her, Morgan sought to impart a sacred significance upon her surroundings and placed herself and New Orleans in the biblical narrative. The new world's New Jerusalem would be New Orleans.

Mystical Embrace: Barnett Newman, Primal Desire, and Apophasis

Brett Potter, Toronto School of Theology

The American painter Barnett Newman (1905-1970) is best known for his large-scale, largely monochromatic canvases punctuated by "zips" or long, vertical stripes. What is evident in Newman's work more noticeably than in his Abstract Expressionist contemporaries is his realization of the theme of inexpressibility in relation to the transcendent or spiritual aspects of Being. A missing dimension of spiritual/theological interpretation of Newman's work has been attention to this category of inexpressibility, specifically as it relates to Newman's own understanding of art as a return to the spiritual origins of humanity (the primal "howl"). Reading Barnett Newman's work as akin to an apophatic spirituality such as the mystical theology developed by Pseudo-Dionysius, and linking his primal "howl" to ontological desire, provides the possibility of interpreting both his religious ("The Stations of the Cross," "Onement") and 'secular' works in new ways without compromising his unique artistic vision.

A21-204 Buddhism Section

Theme: *On the Margins of Buddhism in China*

Buddhist Passports to the Other World: A New Study on How Buddhists Appropriated the Concept of Bureaucratization in the Funeral Practice in Early Medieval Turfan

Frederick Shih-Chung Chen, University of Oxford

From the mid-sixth to the mid-seventh centuries, a type of Buddhist tomb inventory that included a mortuary petition emerged in Turfan and became very popular. The petition was usually addressed by a Buddhist monk to the Great God of the Five Paths in an official bureaucratic format for securing the safety of the deceased on his or her journey to the other world. Although Buddhism had been very popular in Turfan since long before the mid-sixth century, only very few Buddhist elements have been uncovered in Turfan tombs dating before then. Why and how did Buddhists start to appropriate this bureaucratic form of document in its mortuary practice? In this research, I study the early medieval Turfan tomb inventories to survey how Buddhists adopted the Chinese bureaucratic form of communication with the other world in mortuary practice in early medieval Turfan. My analysis will show that, in order to understand this process of appropriation, it is essential to take into account the role of the ritual specialist in the structure of mortuary management. The intervention of Buddhist monks in local mortuary practice generally requires cooperation and compatible division of work with a local ritual specialist. Under the triangular structure, the presentation of the burial is usually determined by ritual specialists.

State-Protection Buddhism in Khotan and Indic Mahāyāna Textual Practices in Central Asia in the Eighth–Tenth Centuries CE

Warner Belanger, Georgia College and State University

In this paper I contend that a form of state protection Buddhism similar to those found in East Asia during the 8th-10th centuries C.E. also existed in Khotan. I first argue for more exact absolute and relative chronologies than proposed by previous scholars for the six Mahāyāna texts extant in Tibetan concerning Khotan. Based on these new chronologies and the texts' advocacy of ritual practices such as the recitation of dhāraṇīs and specific Mahāyāna sūtras, I believe that these six Tibetan texts were composed and ritually deployed to protect the Kingdom of Khotan from calamitous threats such as the Tibetan Empire and the Tang Dynasty at the height of their conflict, and as such, are important and datable examples not only of a form of state protection Buddhism but also of the composition of Mahāyāna sūtras and their concomitant ritual practices within the Indic cultural sphere.

Recentring the Sino-Tibetan Frontier: Power, Authority, and Conflict in the Gung ru Mkha ' ' gro ma Female Lineage Near Bla brang

Peter Faggen, Indiana University

Recognition of multiple reincarnates has occurred often throughout Tibetan history, as evidenced by competing Dalai Lama and Karmapa hierarchs. Yet the story about Kal sang Dam chos sgrol ma and Dam tshig sgrol ma, two competing reincarnates of the Gung ru Mka ' ' gro ma lineage, one of only six known female lineages in Tibetan history, in the 1930s at Brag dkar (near Bla brang), provides a new Tibetan history of the frontier. This is important because it re-centers a Tibetan historical and religious narrative away from a central Tibetan standpoint, giving agency to overlooked figures. From the perspective of Tibetan females, voices rarely analyzed in relation to studies about Tibetan political, religious and economic power and authority, a more complex and interesting story emerges. Their story is significant at the local level, and for how it intersects with and informs larger political and cultural contexts.

Sincerity, Morality, and Miracles in the Biographies of Good Women
Wu Hongyu, University of Pittsburgh

This paper focuses on the miracle stories collected in the *Biographies of Good Women* (Ch: *Shan nüren zhuan*), the only collection exclusively devoted to the biographies and hagiographies of exemplary Buddhist laywomen. This work was compiled by Peng Shaosheng (1740-1796), a Confucian literatus turned Buddhist layman in High Qing China (1683-1839). The High Qing period was characterized by changes that included the revival of classical scholarship, an increase in the visibility of women's work, and more intrusive government policies that reinforced morality in the lives of women. Buddhism, long established as both working in tandem and sometimes in conflict with traditional Chinese values, was part of that change. Through examining the miracle stories collected in the *Biographies*, my paper will address how this collection of women's biographies was employed to defend Buddhism against its Confucian detractors. These miracles, which directly address the important spiritual concerns of reward and punishment, life and death, are always linked in karmic terms to devotional practice and proper behavior. The miraculous rewards these women received are never undeserved or lacking in a moral message. Peng compiled tales of these miracles, which were signs of high spiritual achievements and the efficacy of the devotional practices and moral behaviors of these Buddhist laywomen, as a response to the Confucian detractors, who were attempting to remove Buddhist influence from Confucianism, and accused Buddhism of moral degeneration due to its lack of social concern and its potential threat to social order and secular authorities. Peng used these miracle tales to assert that to the contrary, one's attainment of the Buddhist spiritual goal lay in the fulfillment of secular responsibilities as a family member and subject of the country; on the other hand, however, he also prioritized Buddhism over Confucianism by insisting that Buddhism not only addressed worldly concerns, but also extended its realm to an area completely beyond the reach of Confucianism, namely, karmic retribution and the efficacy of miracles.

A21-205 Comparative Studies in Religion Section

Theme: *Other Peoples' Scriptures: The Use of Sacred Texts across Religious Boundaries*

These papers explore the intersection of two topics of theoretical and comparative interest: the multiple dimensions of sacred texts and the dynamics of interaction across religious boundaries. Four particular cases will be presented: 1) An Indian Sufi who translated the *Bhagavadgita* for Muslims; 2) A Jewish mystic who quoted a Sufi but replaced Qur'anic with biblical verses; 3) An Andalusian Catholic who rendered Gospel verses into Hebrew for the Christian audience of his anti-Jewish polemic; and 4) An English Protestant who recycled and reframed a Catholic Bible commentary. Each case will be explored for the insight it provides into the mechanisms whereby religious identities, boundaries, and power relations have been navigated and reconstructed by religious actors, through strategic manipulation of the interpretive frameworks, reading practices, languages, scripts, and contents of other peoples' scriptures.

The Sufi Teachings of Krishna: 'Abd al-Rahman Chishti's Interpretive Translation of the Bhagavadgita

Ilyse Morgenstein Fuerst, UNC-Chapel Hill

The *Bhagavadgita's* place in South Asian religious traditions is not confined to Hindu lineages. This paper examines a Chishti-order Sufi's interpretation of the *Bhagavadgita* as a text that could, should, and must address the religious understandings of his fellow Muslims. In his translation and commentary, entitled *Mir'at al-haqayiq* ("Mirror of Realities"), 'Abd al-Rahman Chishti (d. 1683) instructed his readers to discern in it the presence of God and his wisdom. He altered aspects of the text to fit Islamic conceptions of the divine, while drawing upon well-known Hindu philosophical traditions in his explication. This paper argues that religious boundaries were maintained, conflated and constructed through 'Abd al-Rahman Chishti's version of the *Bhagavadgita*, in which the text was understood using both Hindu and Muslim sources and, more importantly, the text was understood not as Hindu but as Islamic, and as a model of religious behavior for Muslims.

Scriptural Substitution as Political Strategy in a “Jewish Sufi” Text
Nate Hofer, University of Missouri

David ben Joshua Maimonides (d. ca. 1410) wrote one of the last “Jewish Sufi” (or Pietist) treatises, *al-Murshid ila l-tafarrud* (The Guide to Detachment), before the movement disappeared. In it, David ben Joshua quoted extensively from al-Ghazali (d. 1111), whose writings he used to flesh out the Pietist program. In the course of quoting al-Ghazali, David replaced many Qur’anic quotations with verses from the Hebrew Bible. I argue that this was not a strategy of concealment or camouflage, but one of political emancipation. By thoroughly Judaizing the texts and practices of Sufism, the Pietists hoped to reinvigorate Jewish prophecy, which would usher in the days of the messiah and the founding of a new Jewish kingdom. In the paper, I discuss several salient examples of this scriptural substitution and how it fit into this larger redemptive strategy deployed by the Pietists.

Of Scripture and of Script: Contextualizing the Hebrew Gospel Citations of Raymond Martini, O.P. (d.
Ryan Szpiech, University of Michigan

This paper will examine the thirteenth-century Aragonese Dominican Raymond Martini’s approach to “authentic” Scriptures in his polemics against Muslims and Jews, in the context of his views of language as they evolved over the course of his career. In particular, it will focus on his citation of New Testament passages in Hebrew translation in his final work, the *Dagger of Faith (Pugio fidei*, from 1278). Rather than relying on faulty seventeenth-century printed editions of the *Dagger*, as previous scholars have done, I will bring forth new examples from the manuscript tradition to argue that Martini did not draw his citations from some previous Hebrew Gospels translation, but rather that he chose to translate his New Testament citations into Hebrew for polemical purposes. His choice reflects an important aspect of his overall polemical strategy, namely, his use of “foreign” scripts as markers of both textual authority and scriptural authenticity.

Whose Book is the Bible? Pasquier Quesnel’s Reflexions Morales sur le Nouveau Testament (1687) in
French and English, Catholic and Protestant
Daniel Cheely, University of Pennsylvania

In 1687 the Oratorian Pasquier Quesnel published his *Reflexions Morales sur le Nouveau Testament*, which matched italicized verses of the scriptures with what he conceived to be pastoral commentary. Local bishops initially approved the book, but the French Jesuits and the Pope condemned it. Nevertheless, it continued to generate controversy and competition in France. Moreover, both Catholics and Protestants attempted to repackage it in England. English Catholics dressed up Quesnel’s book as the ‘Jesuit’ Rheims edition, while the Anglican divine Richard Russel marketed it as a deluxe King James Bible. The story of Quesnel’s book is one of inter- and intra-confessional controversy, born of disagreements about the form and manner in which the vernacular scriptures should be read, but also revealing some shared assumptions about the laicization of sacred texts.

A21-206 Ethics Section

Theme: *Beyond the Pale: Reading Christian Ethics from the Margins*

The panel will examine four formative white ethicists from the social location of marginalized communities. The ethicists to be discussed are: 1) Jacques Rousseau on social contract; 2) Michel Foucault on power; 3) James Gustafson on virtue; and 4) Stanley Hauerwas on Church. Each ethicist of color on the panel will critique the work of one of these formative white ethicists from the perspective of marginalized communities of color.

A21-207 History of Christianity Section

Theme: *The Invention of Early Church History in Nineteenth Century America: Elizabeth Clark's Founding the Fathers: Early Church History and Protestant Professors in Nineteenth Century America (University of Pennsylvania Press, 2011)*

This panel will engage Elizabeth Clark's *Founding the Fathers: Early Church History and Protestant Professors in Nineteenth Century America* (Philadelphia: University of Pennsylvania Press, 2011). The result of extensive archival research at Princeton Theological Seminary, Harvard Divinity School, Yale Divinity School, and Union Theological Seminary, Clark's book documents and analyzes the origins of Church history as a discipline in the United States, in the broader context of the emergence of the first American academic study of religion.

A21-208 North American Religions Section

Theme: *Muslims and Jews in America: Commonalities, Contentions, and Complexities*

Jews and Muslims make up less than 3% of the total population of the United States. Yet, despite their relatively small numbers, the members of these two minority groups often find themselves the focus of a disproportionate amount of media attention, particularly when it comes to the Israeli-Palestinian conflict. American Jews and American Muslims commonly find themselves struggling with similar inter-communal concerns when it comes to matters like education, politics, or even pop culture. In all of these matters, American Jews and American Muslims have consistently engaged each other in conversation – whether directly or indirectly; constructive or not – in ways that have usually eluded their co-religionists throughout the rest of the world. This panel explores contemporary Jewish-Muslim relations in the United States and the distinct and often creative ways in which these two communities interact with one another in the American context.

A21-209 Religion in South Asia Section

Theme: *Law, Legislation, and Religious Formations in South Asian Nation-States*

This session focuses on the influence of the law on religious practice in South Asian secular democracies. The constitutions of India, Sri Lanka, Nepal, and Bhutan guarantee the freedom of religion, but differ in the politics behind the drafting of constitutional laws; assumed definitions of religion; limits on religious freedom; and varying attitudes toward minority religions. Such differences inform the writing of new laws and court judgments, which in turn challenge, affirm and change religious practices. Moreover, citizens may affirm or contest their understanding of religious freedom through ritual enactment; or they may directly challenge government regulations and attempted reforms of religion through legal appeals. The papers in this session thus highlight the politics of crafting constitutional laws governing religion; the penetration of law into religious life; religious practice as a site of affirmation or contestation of constitutional ideals; and the difficulty of creating effective legal reforms of religious practice.

Religious Rights at the End of Empire: Debates on Law and Religion in Late Colonial Sri Lanka
Benjamin Schonthal, University of Chicago

In this paper, I argue that in order to understand fully laws governing religion in Sri Lanka one has to look carefully at the conditions of their drafting. Scholars should examine the ways in which political alliances affect the decisions that legislators make about how to formulate the language of religion provisions and which legal templates to emulate. I make this point by looking closely at the drafting of Sri Lanka/Ceylon's first constitution between 1943 and 1948 and the contests between two parties of would-be drafters over how to compose religious rights.

The Judicialization of Hindu Temples in Tamil Nadu
Ginni Ishimatsu, University of Denver

In 2009 the Madras High Court paved the way for the Hindu Religious and Charitable Endowments Department, a department of Tamil Nadu's state government, to take over the administration of the famous Nataraja temple in Chidambaram. Given that the HR&CE has assumed control of most of the state's temples, this decision should not surprise. But in fact the High Court had overturned the court judgments of several previous disputes between Chidambaram and the government, going back to the 1950s. The Indian courts not only act as arbitrators in state-temple disputes; they also intervene in temple administration, even though temples often appeal to the legal system to try to defend their freedom from government interference. As the state with the oldest and most extensive governmental structures for dealing with Hindu institutions, Tamil Nadu presents an important example of how temples have been judicialized, i.e., entangled in the legal system.

Dreaming India and Being Indian
James Ponniah, Jnana Deepa Vidyapeeth

This paper takes into account both the dreams of the Indian Constitution to secure to all its citizens justice (social, economic, political), liberty (of thought, expression, belief, faith, worship), equality (of status and of opportunity), and to promote among them all fraternity, assuring the dignity of the individual and the unity of the nation, as enshrined in its preamble—and the ground reality of hierarchical Indian society in which this dream has to be realized. I will explore how the domain of religious practices, especially of marginal people across different traditions of Hinduism, Islam and Christianity, becomes a site of confirmation and contestation of the 'dream of India' as found in the Constitution and its vision for a democratic secular state. This paper deals with a contemporary situation in which the judiciary reaffirmed its faith in the pluralistic ethos of the Indian nation in contravention to a state government ordinance.

Contemporary Sati Legislation: Changing the Hindu Ideal of Womanhood
Kay K. Jordan, Radford University

A fundamental tension exists between the democratic ideals of the Indian Constitution and the differentiation between the sexes and castes in traditional Hinduism. Tension also exists between the Constitution's guarantee of religious freedom and clauses that limit that freedom "subject to public order, morality and health." Hence, this case study focuses on efforts by feminists and human rights activists to legislate regarding sati as a means of addressing these tensions. While sati has been rare in independent India, many believe that its glorification has reinforced the traditional Hindu view of women which defines their status and value based on their relationship to a man. Reformers therefore intend to replace this tradition with one which values women as citizens and members of society, whether they be married, widowed or single. Both the Commission of Sati (Prevention) Act of 1987 and amendments, proposed but not adopted in 2007, reflect this effort.

A21-210 Study of Judaism Section

Theme: *Rethinking the Canon of Modern Jewish Thought*

Authority in Mendelssohn's Hebrew Works: Rethinking the Canon of Modern Jewish Thought
Elias Sacks, Princeton University

While the German writings of Moses Mendelssohn are often treated as founding works of modern Jewish thought, the philosophy of Judaism developed in his Hebrew writings has only begun to receive scholarly attention. My paper seeks to illuminate this neglected aspect of the Jewish philosophical canon, arguing that these texts pursue a project that Mendelssohn is generally seen as avoiding: the project of substantively defending Jewish law's authority in the face of challenges posed by biblical criticism. Mendelssohn's Hebrew writings, I show, implicitly utilize a religious epistemology associated with the early modern thinker Leibniz, mobilizing for the defense of Jewish law a model developed to secure Christian doctrine. Moreover, by granting to Mendelssohn's Hebrew writings a more prominent place in the canon of Jewish thought, we can better understand not only the work of this eighteenth-century figure, but also the modern Jewish engagement with "historical consciousness."

God Against Messiah: Martin Buber's Anarchistic Theopolitical Inversion of Carl Schmitt
Samuel Brody, University of Chicago

Martin Buber critiqued Carl Schmitt's conception of political theology from a standpoint of radical anarcho-theocratic opposition. Building off the work of Christoph Schmidt and Paul Mendes-Flohr, I characterize Buber's theopolitical stance as an "inversion" of Schmitt's views, and trace it from his biblical scholarship on the ancient Israelite theo-polity to his occasional writings on the ethics of political decision and the location of "the true front." I ask whether Buber's stance creates problems for those who would deploy Schmitt's critique of liberalism today for ends other than Schmitt's own.

Religious Modernism in a Post-Newtonian World: Science and Religious Experience in Muhammad Iqbal and Joseph Soloveitchik
Yonatan Brafman, Columbia University

Muhammad Iqbal and Joseph Soloveitchik both hoped to exploit what they perceived to be the crisis of the sciences of the early twentieth century in order to justify religious experience as a legitimate form of cognition of reality. For Soloveitchik, in *Halakhic Mind*, and Iqbal, in *The Reconstruction of Religious Thought in Islam*, the failure of Newtonian science and its major tenets, materialism and mechanism, to provide an exhaustive account of reality offered an opportunity for religious thought to eschew the apologetics of the nineteenth century and to assert a valid cognitive claim. However, Iqbal and Soloveitchik differ over what precisely the decline of the Newtonian sciences means and, consequently, on its implications for religious cognition. Besides offering a comparative perspective on the thought of Iqbal and Soloveitchik, this essay will offer thoughts about the benefits and possible future directions of the comparative study of Jewish and Islamic modernists.

A21-211 Teaching Religion Section

Theme: *Self, Other, and the Uses of Technology in the Religious Studies Classroom*

These papers address various strategies for using different forms of technology to facilitate student learning about religious diversity, inter-religious dialogue, and their own, and others' religious history. The technologies to be discussed include Skype, the creation of websites, Google Earth, and Genealogy.com. Participants will provide concrete examples of their uses of technology, recommendations for appropriate uses of various forms of technology, and discuss barriers to faculty and student uses of different technologies.

New Media, Real World Research, and Student Engagement: Mapping Religious Diversity in the North State
Kate McCarthy, California State University Chico, and Patricia M. Lennon, California State University, Chico

How can new technologies be used to engage students in large introductory classes? This presentation will report on a departmental pilot study in which students research regional religious communities and use new media technologies to contribute to a student-faculty collaborative research website. The presentation will address course redesign and implementation and the ways our process might be helpful as a model (positive or negative) for others. We will address specific practical challenges such as criteria for selecting appropriate technologies; strategies for developing assignments; barriers to faculty and student participation, and techniques for overcoming them. We will also raise important theoretical questions, such as whether the use of these technologies caters to a media-driven model of teaching as entertainment; the potential ethical problems of representing religious communities in new media spaces; the challenges of positioning students as "expert" researchers, and the implications of technologies that make our teaching scalable and replicable.

Muslim–Christian Dialogue: Using Technology to Connect Students Internationally and Interreligiously
Sue Rodelius Dickson, Ashland University

This presentation explores the challenges, dangers and benefits of using SKYPE (or a SKYPE equivalent technology) to connect Muslim and Christian students in a classroom context. In the fall of 2010, an interdisciplinary seminar at Ashland University connected Middle Eastern, U.S. American and European undergraduates for weekly, group discussions online. The groups included Christians, Muslims, agnostics and atheists. The U.S. American students met weekly to process and analyze these discussions. Using this course as a springboard, the paper examines issues of cross-cultural and inter-religious communication, administrative questions, technological glitches, student preparedness, handling conflicts, how to organize, plan, and teach such a course (including potential pitfalls). It explores the risks and advantages uncovered during this particular experience of using this type of technology as a pedagogical tool. The final product of the course, a video news story developed from *Al Jazeera* footage by the students, generated passionate, informative, and surprising outcomes.

www.Genealogy.com, Google Earth, and Grandma: Old and New Resources for Teaching American Religious History

Wakoh Shannon Hickey, Alfred University

History comes alive when students can relate it to their own lives. A religious studies professor, an archivist, a teaching librarian, and a specialist in Geographic Information Systems at a small university teamed up to help undergraduates do so. Students' task: create a "Religious Family Tree" tracing their families' religious histories at least four generations back. Students illustrated their findings, mapped them digitally, and situated them within larger historical contexts. They collected oral histories, searched genealogical databases and other archives, depicted their lineages visually, used Google Earth or Google Maps to show their families' movements over time, and used library resources to understand how their personal histories fit into broader trends in American religious history. Even the difficulties some students encountered were revealing: e.g., they indicated the effects of immigration, migration, and slavery. This presentation will demonstrate the tools, process, and results of this project.

A21-213 Women and Religion Section

Theme: Virtues, Diets, and Rituals: Women's Interactions with Producing, Preparing, and Consuming Food

Four papers in this session engage the topic of food using different approaches and methodologies. One paper addresses two issues involved with women's choices regarding food and sustainability, while another paper explores a theo-ethical discourse of sustainable food practices relying on feminist theo-ethical discourses on heaven for resources to counter domestic legacies. The last two papers examine the relationship between the sex of sacrificial animals and the gender of both the gods and their human servants in the Afro-Cuban religion Lucumí, and the use of food production and consumption in a Catholic women's development organization, respectively.

The "Real Housewives" of Sustainable Food Choices

Elizabeth Lee, Graduate Theological Union

This paper address two issues involved with women's choices regarding food and sustainability. First, drawing from Lisa Tessman's *Burdened Virtues*, I examine how full flourishing and the practice of virtues is hindered by oppression and other disadvantageous circumstances. Unjust conditions in turn prohibit the exercise of virtues related to sustainable food choices. Second, I address the circumstances of privileged women able to make just and sustainable food choices. Purchasing locally grown and/or unprocessed foods often entails a return to the older arts of cooking, canning, baking, etc. Such a move may prove unsettling to "liberated" women; returning to the kitchen seems, well, unsavory. Drawing from Barbara Kingsolver's *Animal, Vegetable, Miracle*, I examine how a return to the traditionally "feminine" kitchen activities can be interpreted as a statement of justice and liberation.

A Feminist Who Bakes?: A Theoethical Discussion of Women, Food, and Paradise
Stephanie May, Harvard University

In response to questions regarding the environmental impact of food production as well as global inequalities in access to and cost of food, a discussion on sustainable practices in food production and consumption has emerged. Although food practices are deeply interwoven with neo-liberal markets of global consumption, the historical and cultural legacy of the home as separate from economic systems risks rendering ethics of food a private domestic matter. Also, for feminist women haunted by domestic ideals of femininity, becoming a food activist may feel like an uncomfortable foray back into a gendered trap. This paper briefly examines these legacies of domestic femininity and the challenges they hold for developing a theo-ethical discourse of sustainable food practices. Then, the paper explores feminist theo-ethical discourses on heaven for resources to counter these domestic legacies in order to build a strong foundation for a feminist Christian ethic of sustainable food practices.

Deities' Diets, Sexual Difference, and the Gendered Division of Ritual Labor in Afro-Cuban Lucumí
Elizabeth Perez, Dartmouth College

This paper focuses on the relationship between the sex of sacrificial animals and the gender of both the gods and their human servants in the Afro-Cuban religion Lucumí, popularly called Santería. It explores this connection from the perspective of the post-sacrificial preparation of sacred food, approached as a complex and undertheorized social practice that generates crucial hierarchical distinctions within Lucumí communities. Drawing on long-term ethnographic research in a Chicago-based house of orisha worship, Dr. Perez argues that their highly specialized diets serve to index Lucumí deities' subjectivity, thus rendering them socially intelligible, and allowing for ceremonial production of the agency ascribed to them. Bearing in mind that women and gay male practitioners have been those most often charged with the vital responsibility of feeding the gods, Dr. Perez demonstrates that this gendered division of ritual labor should be analyzed principally in the context of Lucumí as a "female normative" tradition.

Culinary Capital: Food Production and Consumption in a Catholic Women's Development Cooperative
Jill DeTemple, Southern Methodist University

In recent years, development theory has highlighted social capital as a critical element of successful economic development programs, especially programs targeted at and instituted by women. This paper explores the use of food production and consumption in a Catholic women's development organization, arguing that the group successfully employed "culinary capital" to foster social and religious ties. Though these efforts failed to stave off failure when the group's entrance into the market via cheese production was unsuccessful, women's frequent invocation of cooking and planting together as the best things about the project prior to its collapse point to the unifying nature of food, especially when produced and consumed in environments that mirror traditional rural households, and also to problems inherent in marketizing food as a route to economic development.

A21-215 Black Theology Group

Theme: *Working the Spirits: Black Theology, the Holy Spirit, and Spirits in Dialogue*

Spirit the Liberator: Toward a Pneumatocentric Soteriology for Black Theology
Nixon Cleopha, Union Theological Seminary

Can Black Theology remain committed to its message of liberation and relevant to the situation of oppressed peoples in the twenty-first century if Black theologians continue to consider Jesus Christ their liberator? As an attempt to answer this question, this paper explores a pneumatocentric soteriology that seeks to expand Black Theology's message and praxis of liberation. This would make Black Theology more accessible and relevant to the cultural and religious contexts of non-Christian oppressed persons (e.g., Haitian Vodouists) who are in need of sociopolitical liberation and able to relate to Jesus not as the only divine Savior, but as their crucified elder brother, one of their ancestral spirits. More important, this paper proposes a paradigm shift in Black Theology's soteriology, wherein the Holy Spirit is regarded as a significant agent through whom the realization of the freedom and liberation of the oppressed has been made possible in history.

Pneumatologically Speaking: Tongues, Dance, and Spirit Workings in Nineteenth and Twentieth Century African American Religious Experience

Shonda Nicole Gladden, Garrett Evangelical Theological Seminary

This paper discusses ways the pneuma has been made evident in the lives of African American religious bodies and posits a pneumatology that engages dancingly with process and womanist methodologies. The method of investigation is threefold: 1) Briefly examine Jürgen Moltmann's *Spirit of Life: A Universal Affirmation* as the foundational text to discuss the doctrine of pneumatology; 2) Discuss the synthesis of the former with the West-African worldview of Spirit as articulated in John Mbiti's concept of "being"; and 3) Examine ways African American literary expressions of the Spirit have illumined the Spirit's work to empower African American religious bodies to exert resiliency and resistance in the face of multilayered oppression.

The Spirit of Resistance: Dwight N. Hopkins's Trinitarian Framework

Kurt Buhring, Saint Mary's College

We are confronted with the realities of suffering and oppression daily, whether existentially or empathetically. How do we interpret them? How do we respond? What resources might black liberation theology offer for ways of thinking about moral evil and human suffering and responses to such realities? This paper will explore the potential of Dwight N. Hopkins's theology, specifically his Trinitarian framework, as discussed in *Down, Up, and Over: Slave Religion and Black Theology*. The thesis of the paper is that in refining the categories of divine power and presence, Hopkins provides theological categories that creatively and helpfully place greater emphasis on human acts of resistance against moral evil and suffering. Drawing especially on Hopkins's notion of God as the Spirit of Total Liberation in Us, I intend to begin to develop a theology of resistance.

The Role of the Spirit in the Life and Thought of William Seymour: Towards the Construction of a Black Christian Pneumatology in the Age of Globalization

Benjamin Cowan, Claremont Graduate University

William Seymour stands as a pivotal foundational leader within Pentecostalism and the Black religious experience. This paper will develop ideas to construct a Black Christian pneumatology for the global context based upon three phases of Seymour's life: 1) his quest for racial unity, which leads him to accept Charles Parham's belief in a present day baptism of the Holy Spirit; 2) the Azusa Street Revival and the resulting temporary pneumatological unity among different ethnicities; and 3) the decline of the Azusa Street Revival and his battles with racism. The resulting pneumatology, from Seymour's experiences, emphasizes encounters with the Spirit, glossolalia as a reorientation and liberating experience of the human mind for openness to I and Thou relationships, and the establishment of a pneumatic community.

Pan Africanism and Pentecostalism in Africa: Strange Bedfellows or Perfect Partners?

Clifton Clarke, Regent University

This paper will bring into conversation two important movements that seemingly appear to be on different ends of the epistemological spectrum: Pan Africanism and African Pentecostalism. It explores how these two movements might be mutually enriched by the other as well as how together they might join forces to combat poverty and underdevelopment in Africa. The position of the paper is that both Pan Africanism and African Pentecostalism are mutually complementary. Pan Africanism needs to find ways to connect with African people culturally and spiritually to complement its sociopolitical agenda; and African Pentecostalism needs to find a liberative and prophetic voice to complement its pneumatological and evangelistic fervor. I therefore argue that the Pan-African philosophy and sociopolitical message can provide a prophet voice when channeled through the medium of African Pentecostal piety.

A21-216 Confucian Traditions Group

Theme: *Confucian Shame in Ancient and Modern Perspective*

This session seeks to draw attention to the Confucian sense of shame as an important topic of Confucian studies and a potentially fruitful point of engagement between Confucian traditions and current moral and political philosophy. The papers of this session will show that within the context of Confucian cultivation and community life shame plays a complex and subtle role that belies the stereotype of the primitive "shame culture." Because of its connections to other aspects of Confucian thought and practice, understanding Confucian shame requires studies of more than just its explicit mention (as *chi*) in classical texts. Accordingly, this session casts a wider net over a range of ancient and modern perspectives, including a study of shame-like emotions in pre-Lunyu texts, a sociological analysis of the development of shame in early Confucianism, a psychological analysis of Mencian shame, and a Confucian-Pragmatist response to Martha Nussbaum's critique of shame.

The Origins and Effects of Shame in Early Confucianism

Ryan Nichols, Cal State Fullerton

To say the Early Confucians advocated the possession of a sense of shame as a means to moral virtue underestimates the subtle tact and philosophical forethought they used to mold natural dispositions to experience shame into a system of social governance. This paper develops the affective and behavioral causes and effects of a family of shame concepts in Early Confucianism, then places these associations in the context of contemporary cross-cultural variation concerning the causes and effects of shame. These two stages of the argument serve to support an hypothesis about the origin, development and transmission of shame concepts and behaviors from Early Confucianism into present populations composing the 'Confucian diaspora'.

The Foreshadowing of the Confucian Ethical Concept of Chi (Shame) in the Zhouyi (Book of Changes) and Zuo zhuan

Geoffrey Redmond, Center for Health Research

Confucius is universally recognized as the preeminent ethical philosopher of China. Yet the Master tended to speak allusively and the meanings of many terms in the Lunyu are far from certain. Hence the exact nature of his ethical thought continues to be debated. The central Confucian concept of *chi*, usually translated as "shame," has been particularly contested as a part of western discourse concerning the distinction between "shame" and "guilt" cultures. To help elucidate the meaning of *chi*, the present paper traces the development of precursor concepts such as *wu jiu* (without fault) and the *xiaoren/junzi* (petty person/virtuous person) distinction in the *Zhouyi*, *Xici*, and *Zuo zhuan*.

A Confucian Perspective on Shame, Guilt, and the Self

Mark Berkson, Hamline University

This paper will provide a critique of common Western philosophical notions of "shame" and "guilt" from the perspective of classical Confucian thought. Through an exploration of the thought of Confucian philosophers, I will argue against the position that shame is purely concerned with the "external," the judgment of the community, while guilt is concerned with the "internal," with an autonomous individual's conscience and internalized standards of morality. Rather what distinguishes guilt and shame from the Confucian perspective is guilt's emphasis on act/consequence/transgression vs. shame's focus on person/character/"falling short." This distinction highlights Confucian thought's emphasis on self *cultivation and the long* term path of ethical development rather than on individual actions and problems such as "weakness of the will," which receive a great deal of attention in Western discourse.

Shame and the Confucian Community

Nathaniel Barrett, Institute for the Biocultural Study of Religion

This paper develops a Confucian-Pragmatist response to the critique of shame presented by Martha Nussbaum in *Hiding from Humanity* (2004). It argues that because a sense of shame is inherent to the self-awareness of humans as relational beings, this sense is automatically enhanced when social interactions are developed and refined by Confucian-style cultural reform. Shame is thus the underside of the social harmony prized by Confucians, and this connection presents a dilemma: it suggests, on the one hand, that efforts to realize the Confucian-Pragmatist model of a participatory democratic community are especially prone to abuses of shame, but on the other hand the conditions of a flourishing community may be such that this risk is unavoidable. Perhaps the best course is to alleviate the negativity of shame through self-deprecating humor, as demonstrated by the playful but effective cultural reforms enacted by Antanas Mockus in Bogotá during the mid-1990s.

A21-217 Contemporary Islam Group

Theme: *Pious Publics/Critical Publics: Theologies of Self and State in Contemporary Islam*

"One and Many": Islam and Religious Pluralism in Contemporary Indonesia

Muhamad Ali, University of California at Riverside

This paper seeks to examine how and why some Indonesian Muslim scholars have understood religious pluralism in different ways. It categorizes Muslim's views of religious pluralism in contemporary Indonesia. The first is Muslims who define religious pluralism as a syncretic, relativistic religion foreign to Islam. The second is those Muslims who define religious pluralism as a belief in religious pluralism minus relativism. The third is those Muslims who define religious pluralism as a belief that there are different truths and paths to salvation or enlightenment. It seeks to answer the following questions: What are their questions, sources, and approaches in addressing Islam and religious diversity? How do they reconcile different passages of the Qur'an that suggest different understandings? To what extent the Indonesian and global contexts influenced their views? It uses a textual approach, focusing on the writings selected as representatives of each category, but analyzes them contextually as well.

Mohammed Arkoun on Classic Islamic Reason and Applied Islamology: Analysis and Critique

Jon Armajani, College of St. Benedict / St. John's University

"The paper will examine Arkoun's understandings of the development of classic Islamic reason and the ways in which it generated rigid orthodoxies and orthopraxies within Islam historically and in modern times. It will explore the ways in which Arkoun believed that these restrictive ideologies and the institutions, which they helped establish, hindered free discourse among Muslims. It will also present Arkoun's idea of applied Islamology, which involves freeing Islam of classic Islamic reason's strictures and encouraging a wide range of interpretations related to Islam, thus enabling it to be a more creative force. Finally, the paper will analyze and critique Arkoun's ideas in several ways, inquiring, for example, to what extent it may be conceivable for Islam to generate the kind of creativity that Arkoun envisions and to what degree contemporary scholars can critique and refashion Islam in an environment where at least some Muslims would oppose such a task."

Preaching Religious Reform and Reforming Religious Preaching: A Contemporary Shi'ite 'A'lim's Appropriation of the Karbala Paradigm

Syed Rizwan Zamir, University of Virginia

This paper analyzes Ayatullah 'Ali Naqvi's appropriation of the Karbala-paradigm in his preaching to the South Asian Shi'ite community. In view of the crisis of religion whereby he saw loss of religious commitments (doctrinal or in praxis) within his community, 'Ali Naqvi, one of the most prolific and popular preacher-'alim of the twentieth century Shi'ite South Asia, chose to sit on a pulpit and preach throughout his life during the annual Muharram-commemorations, and on other religious occasions. Rare for a scholar of his stature, this choice of preaching was to tap into the powerful motif of Karbala to shape communal religious consciousness so that it could be attentive to the pressing questions of the time. In doing so, he problematized the meaning of these mourning-rituals while also channeling the commemorations of the Karbala-episode toward the task of religious rethinking and popularization of his message.

Just Rulers and Critical Publics: Religious Leadership and Dissent in the Islamic Republic of Iran
Kathleen Foody, University of North Carolina at Chapel Hill

In this paper I explore practices of public dissent in the Islamic Republic of Iran. In particular, I focus on the manner in which classically-trained Shi`i religious scholars buttress their critiques of the government through reference to statements from Imam Ali and specifically Shi`i concepts. While current scholarship on Iranian religious reform highlights borrowings and parallels from Western traditions, little work has been done on how reformists and dissidents draw on and seek to maintain models of dissent, justice, and critique from Shi`i sources. Here, I not only highlight reformist and dissident commitments to major elements of Shi`i traditions, but also place these discourses in conversation with recent academic debates over the relationship between 'secular critique' and Islamic traditionalism. I argue that these Shi`i Iranian debates over the nature of citizenship, human reason, and divine justice suggest a genealogy of criticism different from—although intersecting with—Enlightenment traditions of critique.

Islamic Activism in Iran

Samaneh Oladi Ghadikolaei, University of California Santa Barbara

Women's religious activism has taken many forms in Iran- the most substantial sort bridging the gap between jurisprudence and theology, and engendering democracy. This research examines the extent to which Muslim women activists consider their religion a crucial resource for political mobilization in achieving gender equality. I examine this new trend among female activists, who by adopting the language of the religious and political leaders, are demanding that the state implement its promise of justice which they believe is mandated in Islam, while challenging a more secular, Western notion of gender equality. This case study has shown that religious organizations in Iran have more reforming influence than secular organizations on some of the state's discriminatory policies towards women. The findings of this research indicate that the new wave of religious activists, with their unconventional and female-centered interpretations of Islam, are challenging and reforming Islamic doctrine from within, rather than imposing or advocating a Western model of feminism.

A21-218 Contemporary Pagan Studies Group

Theme: *Pagan Analysis and Critique of "Religion"*

What does Pagan studies offer to academic analysis and critique? How do historical constructions of "paganism" form or misinform contemporary Pagan hermeneutics? How do studies of Pagan practices contribute to new notions of religion and/or new methods to understand lived religion?

Definitions, Decisions, and Druids: Presenting Druidry as a Religion

Suzanne Owen, Leeds Trinity

'Will someone please tell me this is all a joke,' wrote one newspaper columnist in reaction to the decision of Charity Commission for England and Wales to allow the Druid Network to be registered as a religious charity, which has led to much misunderstanding among Druids and non-Druids alike. The Druid Network's success in presenting itself as a coherent religion in order to register has upset many who either dismiss Druidry altogether or prefer a more individual or philosophical approach to Druidry. The paper will discuss the Druid Network motives for registering as a 'religion', its negotiation with the Charity Commission over definitions and the impact of the decision. Does it open the door for other Pagan traditions to apply for charitable status and does it provide an applicable model for Pagans in other parts of the world?

Perceptions of Scholarship in Contemporary Paganism
Christine Kraemer, Cherry Hill Seminary

The recent publication of amateur scholar and Wiccan initiate Ben Whitmore's book *The Trials of the Moon* has revived – or perhaps merely continued – the heated debate about Wiccan origins and ancient pagan survivals amongst scholars of contemporary Paganism and its practitioners. This debate demonstrates an ongoing Pagan tendency to embrace scholarship as if it had scriptural authority (Murray, Gimbutas) or to attack it as if the author had intended it to silence all further debate. This paper will argue for the need for Pagan Studies scholarship that is no less critical, but which more actively engages a public that is a major audience for that scholarship.

Fifteen Years of Continuity and Change within the American Pagan Community
Helen Berger, Women's Studies Research Center, Brandeis University

Relying on two large-scale surveys that were completed fifteen years apart — The Pagan Census and The Pagan Census Revisited — this paper explores areas of change and continuity in demographics, religious practices, and political attitudes and beliefs among contemporary Pagans in the United States. The fifteen years between the two surveys witnessed an increase in popularity of the religion, particularly among the young, and a growing presence of Pagans on the digital networks. Comparisons will be made among age cohorts to determine the significance of age in explaining differences found. This paper will contribute to the small but growing literature on the aging of new religions.

Researching the Past is a Foreign Country: Cognitive Dissonance as a Response by Practitioner Pagans to Academic Research on the History of Pagan Religions
Caroline Tully, University of Melbourne

Modern Paganism is a new religious movement with a strong attachment to the past. Looking back through time to an often idealised ancient world, Pagans seek inspiration, validation and authorisation for present beliefs and activities. While dependent to a large extent upon late nineteenth and early twentieth century academic scholarship—particularly history, archaeology and anthropology—in its project of self-fashioning, Pagans often vociferously reject more recent research that contradicts earlier findings, perceiving it as threatening to their structure of beliefs and sense of identity. This can result in psychological trauma for both the Pagan practitioner and the academic researcher who communicates such information. This paper presents case studies in which modern Pagans clash with academic researchers at three locations: the text, the archaeological site and the museum, and proposes that the Pagan Studies scholar function as an intermediary in the midst of these contested spaces.

A21-219 Daoist Studies Group

Theme: *Understanding Internal Alchemical (Neidan) Literature: Terminology, Pedagogy, and Rhetoric*

Internal alchemical literature presents us with difficult challenges. Too often, the reader is at a loss to: 1) Try to ascertain the concrete procedures and experiences being described and alluded to by all the jumbled jargon and abstraction; and 2) Understand why such a dry, confusing style of exposition continues to be employed and to meet with a receptive audience. This session brings together four papers that will hopefully provide some help in addressing these problems. By highlighting and examining certain key terms, didactic devices, or rhetorical strategies, this session aims to provide insights that might prove helpful in the readings of internal alchemical literature. By reconsidering what the basic nature, purpose, and function of internal alchemical writing is in the first place, we may be able to better understand what compelled alchemists to persist in their puzzling conventions of exposition.

Meaning Events in Inner-chemical Writing
Clarke Hudson, University of Virginia

Inner-alchemy (*neidan*) is a precious spiritual legacy of Chinese culture, but *neidan* writing can be a chore to read. One reason for this is its repetitiveness. Why is *neidan* writing so repetitive? After establishing the significance of this question, and reviewing various pedagogical and sociological answers, I will offer a new answer, based on the concept of “meaning events” (a concept taken from the comparative-mystical research of Michael Sells), and using as my example text the poem *Ruyao jing* (Mirror for Mixing in the Pharmaca) and its commentaries.

Why “Mind”?: Exploring Concepts of “Mind” and “Reality” in Neidan
Sara Neswald, Mingchuan University

Although the word, “mind” frequently occurs in Daoist literature, the exact meaning of “mind” does not receive the depth of analysis fielded by Buddhist scholars. The apparent lack of attention lodges in Daoism’s fixed sense of “reality” vis-à-vis Buddhism, as well as the distinct goals Daoists have sought to achieve through their practices. These divergent meanings of mind and reality have led to great differences attached to meditation and visualization practices that, at first blush, appear quite similar. In this paper I seek find a stable reading of the concepts of “mind” and “reality” through an intensive reading of two Daoist *neidan* collections, Leyutang yulü of Huang Yuanji (Qing) and Xingming Guizhi (Ming). In conclusion, I will suggest areas where scholars and Daoism may distinguish the qualities of “mind” and “reality” from Buddhist concepts.

Wu Shouyang, Wu Zhenyang, and Liu Huayang: Their Interpretation and Criticism of Buddhism
Stephen Eskildsen, University of Tennessee, Chattanooga

"This paper will examine the highly creative and novel manner in which the writings of Wu Shouyang, Wu Zhenyang and Liu Huayang interpret the scriptures of Buddhism so as lend support to their expositions on Longmen internal alchemy. Particular attention will be paid to their reinterpretation of Buddhist terms such as *loujing tong* 漏盡通 (Abhijna of the Elimination of Outflows), *miejin ding* 滅盡定 (Trance of Complete Extinction) and *mayinzang xiang* 馬陰藏相 (Mark of the Horse’s Genitals). The paper will also discuss how Wu and Liu (especially the latter), despite their unequivocal admiration for Shakyamuni and all Buddhas, were critical of the Buddhism that had evolved in the China of their times. They regarded the meditation techniques of their Buddhist contemporaries as inauthentic in most cases, and downright harmful in the worst cases. "

Mountain and Map: A Graphic Example of Aesthetics in Alchemical Instruction
Bede Bidlack, Boston College

The *Diagram of the Body as Yin/Yang Ascending and Descending* (DZ 90, hereafter referred to as the *Mountain Diagram*) is a well-known representation of a body as a mountain in a commentary on the *Lingbao Duren jing* (DZ 1). The commentary emphasizes the marriage of ritual and alchemy for the salvation of oneself and the entire cosmos. The *Mountain Diagram* often appears as an exemplar in research on diagrams (*tu*), body as landscape, or internal alchemy. For the first time, this paper makes the *Mountain Diagram* the sole focus of study. The presentation draws special attention to the significance of the commentator’s choice of a mountain to express body, alchemical transformation, and universal salvation. Next the paper explicates the diagram’s key features by presenting it as a complex map. The study advances our understanding of later diagrams and alchemy by drawing attention to the pedagogical function of aesthetics.

A21-221 Evangelical Theology Group

Theme: *Contemporary Evangelical Sexualities*

This session will examine the role of evangelical Christianity in contemporary debates over AIDS, pornography, premarital relationships, and sexual abstinence. It will consider a variety of evangelical perspectives on human sexuality and offer a critique of these perspectives.

“Porn Again”: What Pornography Can Teach Christians about Good Sex
Erin E. Dufault-Hunter, Fuller Theological Seminary

This paper lays out a theology of pornography and what precisely makes it “sin” in a way that applies the analysis to men and to women. In doing so, it argues that Christian ethicists cannot merely pronounce pornography for men “bad” or “sinful” and then tell them to avoid it. Rather, we must utilize the ways pornography can teach us about our reluctance to practice good sex by considering how it specifically misshapes us as sexual beings made in God’s image. Once the magnetism and draw of porn is understood as a warping of excellent sex, we can develop a robust theological interpretation of sexuality sufficient to sustain men and women in our context. By closely examining pornography as it misshapes both men and women, we can then move to a praxis of sexuality that shapes us into good, faithful lovers – lovers of Christ who love others well.

Saving Civilization: Sexual Purity and American Apocalypse
Sara Moslener, Augustana College

The contemporary faith-based abstinence movement (FBAM) is firmly situated at the intersection of evangelical political activism, nationalism, and millennialist theology. This convergence occurs when evangelical Christians seek to restore or maintain their political influence, and are able to map theological frameworks onto widespread cultural crises. For the FBAM the threat of nation-wide moral decay is accompanied by millennialist theologies that predict global destruction and the imminent return of Christ. Persuaded by theories linking sexual immorality and the decline of civilizations first introduced by 19th century purity movements, contemporary leaders predict that the United States will soon fall from power. In response to the threat of moral and national decline, the movement provides ethical regulations derived from religious values and nationalist ideologies. At this intersection of nation and religion, abstinence advocates position sexual purity, and the adolescents who embody it, as the salvation of civilization.

AIDS and American Evangelicalism: Franklin Graham and the Reshaping of Evangelical Discourse on HIV/AIDS
Emily Linthicum, University of California at Santa Barbara

During the 1980s and 1990s conservative evangelical Protestants in the United States fought against funding programs to research, prevent, and treat AIDS. In the first decade of the twenty-first century evangelical discourse on AIDS began to shift and evangelicals started to join the global fight against HIV/AIDS. Franklin Graham was one of the main voices calling on evangelicals to change their stance on AIDS and through this role he helped reshape evangelical discourse on HIV/AIDS. While the evangelical discourse on HIV/AIDS is changing there are many ways that it continues to draw on and maintain preexisting discourses about the relationship between AIDS, sexual behavior, sin, and the culpability of people who have HIV and AIDS. This paper explores how evangelical discourse about HIV/AIDS has been reshaped, how it draws on enduring evangelical concerns about sexual morality, and how the discourse continues to eschew the HIV/AIDS problem in the United States.

“You, Your Friend, and God”: Dating as a Means of Developing Spiritual Maturity for Evangelical Young Adults

Elizabeth Young Barstow, University of Virginia

This paper analyzes the dating advice that ministers, youth counselors, and evangelical journalists offered to evangelical young adults during the post-WWII era, and it pays particular attention to the language choices employed by these writers. During this time period, a constellation of terms bound the dating advice emerging from evangelicals, and together, these terms defined not only the rules of dating but also a vision of what it meant to move towards mature adulthood in evangelical communities. First, significant to their understanding of dating practices was the language of normalcy and “nature.” Dating, while understood to be prone to causing some problems for youth, was nonetheless described as natural, so much so that writers worried about the mental and social health of those young adults who did not date. My paper analyzes the dating advice that ministers, youth counselors, and evangelical journalists offered to evangelical young adults during the post-WWII era, and it pays particular attention to the language choices employed by these writers. During this time period, a constellation of terms bound the dating advice emerging from evangelicals, and together, these terms defined not only the rules of dating but also a vision of what it meant to move towards mature adulthood in evangelical communities. First, significant to their understanding of dating practices was the language of normalcy and “nature.” Dating, while understood to be prone to causing some problems for youth, was nonetheless described as natural, so much so that writers worried about the mental and social health of those young adults who did not date. Ultimately, dating provided a space to learn about the complexity of relationships and in particular, one’s relationship and responsibilities to God.

A21-222 Men, Masculinities, and Religions Group

Theme: *Critical Theory and the Performance of Postmodern Masculinities*

This panel continues conversations that define the discipline of men’s studies in religion. Four panelists will discuss constructive studies of lived or redefined masculinities from multiple social locations, contested situations, and religious traditions with critical analysis.

Relative Grit: The Reshaping of Gender and Honour in Film

Jon Coutts, University of Aberdeen

Both the 1969 and 2010 cinematic adaptations of Charles Portis’ *True Grit* portray a feminine infiltration of the masculine wild west. The result is not a conflation of the genders but the revelation of their mutual adaptivity, which has both negative and positive potentiality not only for men and women but for the honour codes of society. This paper will detail these insights based primarily on Joel and Ethan Coen’s recent film, including comparisons with Henry Hathaway’s adaptation and the original novel in order to highlight ways that honour codes, gender, and their dynamic of mutual reshaping have changed (or not changed) in America in the last forty years.

Deity and Deviance: The Dissonance of Black Male Sexuality

Bernard Chris Dorsey, University of Chicago

Contemporary media and popular culture produces images of the black male as an Adonis to be desired and worshiped, while paradoxically the black male is also seen as morally bankrupt and inherently deviant. The muscular black male body is an object of intense sexual desire that is deified, while the specter of the “down-low brotha” or the violent sexually aggressive black athlete paints the picture of a sexual deviant. There is a considerable amount of dissonance in these competing representations of black male bodies and black male sexuality. I argue that an examination of the public rhetoric and popular images of black males suggest that this dissonance is the product of a grotesque misrepresentation of black male sexuality. Much of this misrepresentation is rooted in religious views concerning race and sexuality. This paper examines the dissonance of black male sexuality by exploring the intersectionality of race, gender, religion and sexuality.

War, Moral Injury, and the Construction of Masculinity
Kelly Denton-Borhaug, Moravian College

"Junger Sebastian's *War* provides a case study to illustrate: 1) the dynamic of a particular masculinity forged in the experience of contemporary warfare in which all relationality (including that between soldiers, as well as between soldiers and "the enemy") has been reduced to interactions based on violence; and 2) the relationship of this same masculinity to the definition and treatment of what psychologists call the "moral injury" of war. I argue that definitions and treatment plans for "moral injury" experienced by military service members in contexts of war, fail to take into serious consideration war-related constructions of masculinity, and as a result, end up undergirding continuing war and war-culture. Taking "moral injury" seriously means questioning whether it is possible to "accommodate" people to internalizing, witnessing and manufacturing violence on the kinds of scales we have seen in the Afghanistan and Iraq wars – without lasting harm to their ethical/moral core. "

Masculinity and Confucianism in East Asian Society
Young Woon Ko, Lorain County Community College

"This presentation examines the masculine and Confucianism in the yin-yang structure. I will present how the East Asian patriarchal tradition has been formed in relation to its preferential adaptation of Confucian ideas. By showing that Confucianism contributed to the male-dominated tradition in East Asian society and enhanced the hierarchical order of men and women through its ideology, I will demonstrate the problems of male-dominated tradition as a distortion of Confucianism. The metaphysic principle of Confucianism is closely associated with the correlation of yang as the masculine and yin as the feminine. Yet, it does not mean that yang is above yin. Ironically, however, the relationship between yin and yang that underlies Confucian thoughts has been neglected by the male-centered patriarchal tradition of Confucian ideology. In this regard, I will present how men could open their manhood to feminine spirituality. "

A21-223 Native Traditions in the Americas Group

Theme: *Resilience and Revitalization in Indigenous California*

Once home to communities speaking approximately eighty languages, over the past several decades California has witnessed a remarkable public resurgence of Native traditions and languages, built on resilient cultural elements. These papers explore how Native traditions in the "digital age" are being transmitted to future generations through the modes of music and dream.

Xoc-itch'iswalte (They Will Beat Time with Sticks Over Her): *The Hupa Flower Dance Ceremony and Elements of Spirituality in Song*
Cutcha Risling Baldy, University of California - Davis

Song plays multiple roles in Native American rituals and ceremonies. Expression through song is more than just prayer or blessing and each ceremonial song can have multiple roles and meanings. Songs are living entities and express both the rich history of a culture and the continued survival of Indian peoples. This paper analyzes the role of song (and by extension instruments/utensils used to create song) in the Hupa Women's Ceremony: The Flower Dance. The Women's Ceremony became an "extinct" ceremony after the popularization of Christianity and pressures of assimilation influenced the Hupa people to no longer practice the dance. In 2005, a group of Hupa women came together to bring back the ceremonial practice which celebrates a girl becoming a woman. This paper discusses the role of the song in this ceremony as a prayer, teaching tool, coming of age practice and community rebuilding mechanism.

Asumpa (To Flow): Native American Language and Cultural Revitalization through Hip Hop
Melissa Leal, UC Davis

Native American Hip Hop is an essential method in learning and revitalizing Indigenous languages. Language is a conduit of knowledge. It allows individuals and communities to understand how they relate to their landscape, their spirit world, their brothers and sisters, and to all living things on earth. Without the ability to understand our indigenous languages we lose those relationships. Native Hip Hop is a method of learning language, passing on cultural knowledge, and creating identities that allow communities to come together and resist the loss of culture, land, language, and worldview. Hip Hop allows cultural revitalization to occur with youth in rural and urban areas and engages youth so that they feel less pressure in learning a language and more freedom to be artistic and creative. Several examples will be discussed including Savage Family, a rap group with local members.

Religion, American Indians, and Ecocriticism: Conceptualizing Indigenous Spirituality through Environmental Activism

Dennis Kelley, University of Missouri

Though voluminous data now exist to support the reality of precontact Indigenous resource management in North America, including the use of fire, irrigation, and selective breeding, the ideas associated with the American Wilderness persist, and American Indians continue to struggle with their near-iconic mythological association with that perceived wilderness. For contemporary environmentally active Natives, frustration is expressed often with both the forces that contribute to environmental decline and non-Native environmentalists who would rather their Indian counterparts remain equally mythic examples of hapless spiritual perfection. Contemporary Native Americans nonetheless engage in both official (through both Native and non-Native institutional forms) and unofficial (grass-roots and localized) environmental activism, from acts of civil disobedience such as Mojave protests of a proposed solar power plant, to sitting on boards associated with implementing the Marine Life Protection Act (MLPA) in coastal California communities.

American Indian participation in contemporary environmental action opens a window into a familiar debate, namely, how the relationship between Indigenous communities and the natural world is to be best understood, and what role those communities should have in contemporary resource management. In addition to these key questions, this paper will address an interesting development in the study of contemporary Native communities: that of the role that environmental activism plays in traditional spiritual revitalization movements. An aspect of what I view as a broad network of activities, events, and practices that many contemporary Native communities are using to address a larger spiritual renewal, participation in high-profile activism and political action can be viewed through the lens of ritual theory, providing insight into both contemporary American Indian religious cultures and the ceremonial nature of political debate and action.

A21-224 Pragmatism and Empiricism in American Religious Thought Group

Theme: *Pragmatism, Sexism, and the Environment*

This panel examines the resources that pragmatism offers toward resolution of two contemporary moral problems — environmental damage and sexism.

Pragmatic, Just, and Theological: Religious Reflection and Environmental Pragmatism

Nathaniel Van Yperen, PRINCETON THEOLOGICAL SEMINARY

This paper explores several recent and promising contributions to environmental ethics from the standpoint of environmental pragmatism. The paper begins with a survey of several voices within the growing field of environmental pragmatism, especially the work of Andrew Light, Ben Minteer, and Anthony Weston. After gathering together important themes from these representative figures, the paper then moves to consider the possibilities for religious reflection within the political trajectory of philosophical strategy. In this second part of the paper, Willis Jenkins's theological and pragmatic project, *Ecologies of Grace*, is taken up in light of the preceding analysis. The conclusion of the paper builds upon Jenkins's work by attending to questions of civic engagement in the context of Empire, arguing in the end that religious communities should embrace elements of the strategies of environmental pragmatism for the purpose of dynamic and meaningful democratic participation.

Does Sexism Meet its Match in the Paranormal?: Contrasting Evidence from William and Henry James
Ernest Rubinstein, Drew University

This paper briefly reviews the charges of sexism that can be brought against William and Henry James. The charges are striking in view of the openness to otherness with which both brothers are sometimes credited. In William's case, the role pragmatism might play in the sexism is also considered. The thesis here is that the paranormal, in which both brothers shared an interest, provided a context for them to confront their sexism. The thesis is tested against William's *Varieties of Religious Experience*, which forefronts extreme religious experience of the paranormal type, and against Henry's ghost stories. William fails the test, in that the *Varieties* is rife with gender bias. Henry fares better, to the extent that the ghost stories can be read as channels of his own latent homosexuality, and hence as potential challenges to the gender dichotomies in which his brother placed such faith.

Adaptable Ethical Ideals: Learning from Pragmatism
Sarah Fredericks, University of North Texas

Though pragmatic environmental philosophy and religious environmental thought have not significantly interacted to date, ideas about adaptation, the development of knowledge, and tentative theories from within pragmatic thought can help Christian ethicists develop an ethical method that is adaptable rather than absolutist. This sort of theory will enable responses to environmental challenges that take account of the realities of environmental situations including the lack of certain knowledge about environmental situations that are subject to significant, often rapid changes as a result of ecosystemic interactions and human endeavors (e.g. climate change, deforestation, species extinction etc.).

A21-225 Reformed Theology and History Group

Theme: *Transformative Feminist and Womanist Trajectories in the Traditions of John Calvin and Martin Luther*

Reformed and Lutheran feminist and womanist theologians are part of a new wave of theologians who are "taking back" their confessional traditions. Two recent volumes in these traditions highlight the challenge and constructive contributions to the churches of the Reformation and to the field of feminist, womanist, and Latina theologies: "Feminist and Womanist Essays in Reformed Dogmatics" (Westminster John Knox, 2006) and "Transformative Lutheran Theologies: Feminist, Womanist, and Mujerista Perspectives" (Fortress, 2010). Panelists will discuss various positions within feminist and womanist discourse on the themes of critique and construction, identity and ethics, and christology and soteriology.

A21-226 Religion, Film, and Visual Culture Group

Theme: *Burning through the Celluloid Ceiling: Women Directors Discuss Challenges and Spirituality in Filmmaking*

Jeanette Reedy Solano, California State University, Fullerton, Presiding
Rosemary Rawcliffe, www.frameofmindfilms.com
Saraswati Clere, www.yogawoman.tv/home
Tiffany Shlain, www.tiffanyshlain.com

According to San Diego State's Center for the Study of Women in Television and Film, of the top 250 films of 2010, only seven percent were directed by women. This percentage has actually declined recently since women writers accounted for only ten percent of directors in the past decade. When over ninety percent of creative control lies in the hands of men, how is story and film affected? What does this mean for scholars of religion and film? Three representative women directors will speak about their perspective and experiences of the "celluloid ceiling" and comment on the intersection of gender and spirituality in their own films.

A21-227 Religion, Holocaust, and Genocide Group

Theme: *Ethics and the Limits of Holocaust Representation*

Shoah through Muslim Eyes: Jewish and Islamic Intersections

Mehnaz Afridi, Manhattan College

My paper examines how the Muslim community sees the Holocaust, and what are the implications for this understanding for contemporary Jewish-Muslim Relations. My paper proposes to discuss the Holocaust and how Muslims and Arabs view the disaster today. In my paper I point to the danger of denial of atrocities that can culminate in political and social mistrust between communities specifically Jewish and Muslim. I focus on how denial and discussions of relativity about the Holocaust can emerge as anti-Semitism and anti-Jewish. Conversely, I look at islamophobia in Europe and America that has been triggered by the old stereotypes of Muslims and mistrust. I compare the image of Jew and Muslim/Arab to a revealing reality that perhaps has not been discussed much in the media or by scholars. My paper hopes to create understanding and intersections between Jews and Muslims.

Hannah Arendt and Sarah Kofman on the Ethics of Scholarly Representations of the Holocaust

Jennifer L. Geddes, University of Virginia

While much of the discussion of ethics and the limits of Holocaust representation focuses on literary and artistic representations of the Shoah, this paper argues that the scholarly discourses in which we represent the Holocaust also need interrogation. The “neutrality” of academic prose can present the Holocaust as if it were one event among others. What does it mean to describe a situation of such outrage in a calm, rational manner? Is such a discourse morally implicated in not registering moral outrage at the events it is depicting? Or, as some historians argue, is this neutral prose the only one in which the Holocaust can be presented to the reader? Hannah Arendt and Sarah Kofman offer challenging responses to these questions

Speaking the Unspeakable: Holocaust Witness and Testimony as Irreconcilable Mourning

Jill Petersen Adams, Syracuse University

This proposal engages the question of Holocaust presentation and representation by addressing questions of language and the limits of language in the context of what I call “irreconcilable mourning.” The proposal will first describe this approach to mourning as part of my overall methodology and then the particular questions of witness and testimony that connect Holocaust, language, and mourning. My presentation focuses on the figure of Auschwitz, the notion of Shoah or Holocaust as the profoundly unimaginable and unspeakable violence that brings us up against the limits of language. Yet I assert that witness and testimony challenge or subvert presumptions about those “limits” and what actually can (or must) be imagined or spoken, giving way to the need to speak in the name of the dead without being able to speak for the dead. I conclude that witness and testimony are religious acts of radical mourning.

A21-228 Science, Technology, and Religion Group

Theme: *The New Routledge Companion to Religion and Science (2011): Dialogue and Pluralism in the Twenty-first Century*

The new Routledge Companion to Religion and Science provides a major resource for religion-and-science scholarship. More than any previous volume, the Routledge Companion seeks to engage a truly diverse array of religious traditions and perspectives. In addition, scientific articles, written by practitioners in the respective fields, delve into new areas of inquiry, such as transhumanism. One of the challenges of creating a volume of this nature includes navigating the limited diversity currently present in religion-and-science. Panelists will include contributing editors of the volume, who will reflect on the difficulties of engaging multiple religious traditions and perspectives in the development of the volume, and how these relate to the ongoing and shifting lines of interaction between religion and science in the 21st century.

A21-229 Tantric Studies Group

Theme: *Ritual, Time, and Magic Wheels: Studies in Indian and Tibetan Tantra*

This panel presents new work on the tantric traditions of India and Tibet. Topics include the role of domestic manuals (*gñhyasūtras*) in the formulation of Indian esoteric Buddhist practices, notions of time and tantric transmission in early Tibetan literature, the landscape of tantric Buddhism during Tibet's so-called "dark age," and the traditions of yogic exercise known as the "Magic Wheel" ('khrul 'khor) recorded in Drigung Kagyu sources.

Early Buddhist Tantras and the Smārta Quotidian Manuals

Ronald M. Davidson, Fairfield University

The paper examines a relatively neglected source for esoteric Buddhism: rituals incumbent on the twice-born, found in the domestic manuals (*gñhyasūtras*), and their related texts. This material developed especially within the *Yajurveda* and *Sāmaveda* traditions. *Gñhyasūtra* literature assisted ritual pattern development within late *dhāraṇī* and esoteric Buddhism: a. the layout of the maṇḍala altar; b. arranging deities or protectors on that altar; c. *homa* and *bali* offerings to such deities; d. inclusion of this-worldly goals and local divinities into optional rites; e. the employment of a single fire; and f. the procedures for the invention and deployment of new mantras. The literature worked in concert with the domestication of Mahāyāna Buddhist teachers (*dharmabhāṇakas*) themselves, and it appears that Buddhist monks and preachers openly took wives in the area of Magadha just around the time of the beginning of tantrism.

Buddhist Time and Tantra in Early Tibetan Historiography

Lewis Doney, LMU, Munich

This paper addresses the Tibetan transformation of two important Buddhist styles of narrative: that of the continuing, flourishing transmission of tantric lineages and the contrasting tale of the End of the Dharma. The latter is more prevalent in *Mahāyāna* Buddhist literature, but due to the great popularity of tantra in Tibet, the two concepts became blended, in differing quantities. Furthermore, these new hybrids affected Tibet's image of its imperial period, and the royal dispensation for Buddhism during the reign of Khri Srong lde brtsan (742–c.800 CE). The paper charts the profound effects of the earliest representations of Khri Srong lde brtsan in this regard, especially those of the time of fragmentation (850–1000 CE). This analysis enables a re-evaluation of the adaptability of Buddhist concepts to new cultural settings, and the narrative image of a tantric style of Buddhism that many foreigners now perceive as almost identical with Tibetan culture.

The Light at the End of the Tunnel: Buddhism During Tibet's Dark Age

Manuel Lopez, University of Virginia

This paper argues that the shifting but vibrant intellectual Buddhist world of ninth century Tibet, long characterized as a "dark age" of Tibetan culture, may be partially reconstructed through the detailed analysis of the over 750 quotations of Buddhist scriptures and treatises to be found in one of the few texts that have survived from that period, Nupchen Sanggyé Yeshé's *The Lamp for the Eye in Meditation*.

Dreaming of Magic Wheels, Flames, and Bliss: Understanding the Transformation of Candali Practice in the Drigung Kagyu

Eric Fry-Miller, Indiana University

In the practice of candali, the root practice of the famous Six Dharmas of Naropa, one elicits subtle bodily heat through meditating on fire while performing the vase breath. This leads to bliss in the body and mind, by which one arrives at a state of non-conceptual primordial wisdom and ultimately enlightenment. Of particular importance in this paper are the developments of the magic wheel yogic exercises. These exercises are utilized in candali practice to enhance heat and bliss in the body, as well as to remove a variety of obstacles. Through looking at the transformation of candali instructions and development of yogic exercises in key Drigung Kagyu commentaries and texts detailing dream revelations, we can conclude that, while the tradition of candali may have originated in India, the experiences and dreams of Tibetan meditators have led to essential contributions to the practice of candali as it is known today.

A21-230 Theology and Continental Philosophy Group

Theme: *Religious Philosophy and Animal Death*

It would be no exaggeration to say that religious thought and practice revolves around a single, fundamental, and inevitable reality: death. Given the recent critical turn towards animals and animal theology, it seems timely and appropriate to investigate death from the perspective of animals and animality. What sort of being-towards-death do animals have? How does death define being-animal? How does death animate religious thought and practice? This panel approaches these questions from modern, late-medieval, and ancient philosophical perspectives. The papers include an interrogation of animal ethics via Derrida's notion of passivity; an investigation of Bataille's notion of non-human animal divinity; an examination of historical animal trials and the practice of animal execution; and an analysis of Porphyry's understanding of animals as rational beings. By engaging these various figures and historical moments, the panel tries to articulate the methodological significance of thinking animal deaths within Religious Studies and Theology.

Passivity

Dawne McCance, University of Manitoba

In *The Animal That Therefore I Am* (2008), Derrida engages the genealogy of the Cartesian "I think" or "I am," an utterance that "commands like a form of mastery over the animal" (89), arguing that the "I am" dominates post-seventeenth century Western philosophy and, in our time, is "the discourse of domination itself" (89). I propose first to take up Derrida's contention with reference to the work of some leading figures in the current discourse of "Critical Animal Studies," where, I will argue, ethics itself "shares the axioms and founding concepts" of the Cartesian filiation (94), and thus sustains a form of "sacrificial thinking" that affirms human mastery over animals to the point of exploiting them to death. Secondly, my paper will explore the notion of "passivity" that distinguishes Derrida's approach to animal ethics from the prevailing auto-referential standard and that offers ethics the chance of sacrificing animal sacrifice.

Bataille's Theology and Animal Death

Donald L. Turner, Nashville State Community College

Inspired by the writings of 20th century French philosopher, Georges Bataille, this paper (1) explores how the perceived relationship between divinity and animality influences the ways non-human animals die at human hands, and (2) suggests ways to reform current non-human animal theory and practice, restoring divinity to the non-human animal world and changing the ways we kill, especially for food. The first half of the paper draws on Bataille's *Cradle of Humanity: Prehistoric Art and Culture* to elucidate the contrast between prehistoric humanity, which considered its prey divine, and the modern view of the animal as thing. The second half draws on Bataille's *Theory of Religion* and *The Accursed Share* to suggest ways we might reform dietary practices to become more like our archaic ancestors, framing vegetarianism according to Bataille's theory of sacrifice and considering moral modes of killing with reference to his theory of prohibition and transgression.

Animal Trials and the Operation of Law unto Death

A. R. Bjerke, University of California, Santa Barbara

This paper analyzes the phenomenon of animal trials in Europe between the late-medieval and early modern period. Animal trials are well-documented in both secular and ecclesiastical courts. In the case of homicide, domestic animals were sentenced to death and executed in styles similar to human execution. The historical example of animal trials and execution raises important questions for how we think about animal finitude and the foundation and scope of law. Current scholarship has suggested that early modern law stems from late-medieval voluntarism and its high view of the will (Blumenberg, Schmitt, Dupré, Oakley, and others). To the contrary, the example of animal trials suggests that the will was, in practice, peripheral to the historical operation of the law, for animals were not understood as willful beings even when punished for crimes. Instead, the proliferation of animal trials in the early modern period coincides with the extension and rationalization of secular law.

Porphyry and Animals: Spiritual Continuism or Metaphysical Separationism?

Heidi Marx-Wolf, University of Manitoba

In *On Abstinence from Killing Animals*, the third-century Platonist, Porphyry of Tyre, argues that philosophers should abstain from eating animals. His impassioned plea for vegetarianism involves a diverse coterie of contributing arguments. One of the most startling of these is Porphyry's claim that animals ought not to be killed because they are rational in much the same ways that humans are. This is a novel assertion in antiquity, one that directly controverts the Aristotelian definition of the human as "rational animal." This paper explores this remarkable philosophical moment using the work of Kelly Oliver (*Animal Lessons*). The paper argues that, although it may not have been Porphyry's aim to rethink the category "human animal" in a direction that opened up to difference, his insights in *On Abstinence* bear this potential, and his concern about animal death goes well beyond that of convincing fellow philosophers to abstain from meat.

A21-231 International Development and Religion Consultation

Theme: *Making Visible the Invisible: Religious Health Assets for Strengthening Health Systems*

International and national public health agencies have revived their interest in religious entities as possible partners for building and sustaining effective health systems. But this interest has been plagued by a serious gap in data, knowledge, and understanding of the scope, scale, nature, and potential of "religious health assets" for public health — a gap systematically addressed by the African Religious Health Assets Programme (ARHAP) working in collaboration with a number of universities and public health agencies. Its work, concretely grounded in the practice and policies of faith-oriented bodies in Africa and the United States, has impacted on major international agencies. This panel draws ARHAP's work into dialogue, focusing on the role of religious health assets in building, strengthening, and sustaining equitable health systems in poor and marginalized contexts and addressing their frequent "invisibility" to policy makers and public health institutions.

A21-232 North American Hinduism Consultation

Theme: *Mother India Meets the Golden State: California Gurus and West Coast Yoga*

From the 1905 opening of "the first Hindu Temple in the Whole Western World" in San Francisco to the contemporary Hollywood yoga craze, California has been a privileged site for the creative fusion of Asian and Western religious and cultural horizons. This panel has two aims: first, to illuminate some of the key moments in the history of California that have shaped the assimilation of yoga and Hinduism in America, and second, to analyze some of the specific ways that yoga and the guru-disciple model have been transformed through a Californian lens. Exploring the translation of yoga into psychology, music, text, performing arts and the counter-culture, each paper will examine a particular intersection of place, time, religion and culture that has given birth to a new hybrid form of East-West spirituality with a distinctively Californian flavor.

A21-233 Religion and Migration Consultation

Theme: *Sacred Worlds in Motion: A Roundtable Discussion of Religion and Stephen Castles's and Mark J. Miller's The Age of Migration (Guilford Press, 4th ed., 2009)*

Stephen Castles and Mark J. Miller first published their highly influential book, *The Age of Migration: International Population Movements in the Modern World* in 1993, with the aim of providing “an accessible introduction to the study of global migrations and their consequences for society” (xi). The text, which has been revised and updated three times, indeed offers a comprehensive theoretical account of global migration, as well as analyses of the relationship between migration and a range of significant phenomena: development, security, citizenship, labor force participation, politics, and ethnic identity. This remarkably comprehensive text, however, does not engage the role of religion in global processes of migration. The panel discussion explores the significance of religion in motion by entering into a conversation with the work of Castles and Miller from a range of perspectives. Panelists engage anthropological, sociological, theological, historical, and ethical approaches, drawing upon their own work to discuss the profound significance of religion in shaping and responding to the phenomena explored in the text. The ultimate aim is to develop robust conversation that will contribute toward a more complete portrait of religion in the “age of migration.”

A21-234 Religion Education in Public Schools: International Perspectives Consultation

Theme: *Theory and Politics of Religion Education in Public Schools*

A discussion of civic vs. academic rationales for the inclusion of religion education (RE) in public schools and the relation of RE to politics in Denmark, Lebanon, South Africa, Tunisia, and the U.S.A.

Religion and Public Education in Postcolonial Tunisia: Histories and Opportunities
Bronwyn Roantree, Harvard University

Since gaining independence in 1956, the role of religion in public education has been fiercely debated in Tunisia. Though secularists have dominated the government for the last fifty-five years, religious education in public schools is still dominated by traditionally trained conservative teachers. This paper traces the changing role of religion and religious education in Tunisian state-financed schools. At the center of this analysis is Mohamed Charfi, a renowned legal scholar and former Minister of Education. Arguing vociferously for radical educational reform across the Arab world, Charfi introduced extensive reforms in Tunisia that coupled recognition of a continued role for religious education in public schools with an overhaul of the curriculum to include a more “modern” interpretation of Islam. Tracing the struggle over the place of religion in public education since independence, this paper provides context for reflecting on the role of religion in education following the 2010-2011 Jasmine Revolution.

Religion in Education: A Contributing Factor to Polarization or Dialogue in the Socialization Process of Lebanese Youth? Insights from the Northern Irish Experience
Daniel Cervan Gil, Saint Paul University

The Lebanese educational system has been blamed for being a contributing factor to political and social polarization. Assuming that religion in Lebanese private and public schools can enhance integration and cohesion of the Lebanese society or increase conflict through the propagation of fundamentalism, this study compares and contrasts the role of religion in the Lebanese and the Northern Irish educational system. While making the comparison, the advancements made in Northern Ireland are given as examples and by using these examples evaluations are carried out in the framework of conflict transformation and peace education approaches. Three major aspects of the Lebanese educational system that arguably need to be reformed include the existence of a majority of private confessional schools; the irresponsible use of education by religious communities in confessional schools to promote sectarianism; and the approach to religious education in both confessional and public schools.

Citizenship Education, Religion Education, and Religious Identity in Public Schooling in South Africa
Marilyn Naidoo, University of South Africa

Religion education grounded in universal human rights and civil toleration raises tensions between liberal assumptions of citizenship and religious perspectives. In the public school environment, nurturing learners to become responsible, effective citizens grounded in their worldview and identity may conflict with their developing religious identity and can pose a problem in realizing the vision of a democratic South Africa. This paper sets out to unveil how the new focus of citizenship education within the Policy on Religion and Education in South Africa interacts with the competing, conflicting claims of religious identity and considers the complex interrelationship of the above concepts and the implication for learners in public schools.

The Construction of Islam in Danish Public Schools
Mark Sedgwick, University of Aarhus

The paper looks at the construction of Islam in Danish public schools, with special reference to its impact on children of Muslim faith and background. Islam is an extremely sensitive political topic in Denmark, with freedom and secularism clashing with a political imperative to “integrate” those of immigrant background into (Christian or post-Christian) Danish national culture. One major site for this clash is Danish public schools, which are the closest point of contact between the Danish state and the Muslim individual. The paper investigates the clash in terms of the content and development of Danish religious education classes and concludes by asking what the Danish experience tells us about the European conception of secularism, and what the encounter between Islam and the Danish public school tells us about the possible future of Islam in north-western Europe.

Towards a More Democratic Pedagogy: A Pragmatic Approach to Religious Studies in American Public Education
Kaira Schachter, University of Colorado-Boulder

In this paper, I contend that American Pragmatism offers public religious studies education a Democratic mode for living up to the First Amendment’s call for ‘neutral’ religious ground, perhaps one on which the academic study of religion might finally stand. Through analyses of historical legal, educational and disciplinary debates on religious education, this paper acknowledges that the discipline of academic religious studies is presently neither pragmatic nor necessarily democratic, and explores ways in which higher education may create pathways for encountering the study of religion anew, and suggests a reevaluation of the potential for developing neutral religious studies curriculums in public K-12 and higher schools of learning.

A21-235 Religion in Europe Consultation

Theme: *Panel Discussion of Phil Zuckerman's Society without God: What the Least Religious Nations Can Tell Us About Contentment (New York University Press, 2008)*

In *Society without God*, sociologist Phil Zuckerman explores religious attitudes in Scandinavia, which by many measures is one of the least religious regions in the world. Drawing from in-depth interviews with 150 Danes and Swedes, Zuckerman charts his subjects’ responses to core issues related to religious faith. He attempts to explain the roots of their irreligiousness and reflects on the relationship between religion, human contentment, and the social order. In this session, four distinguished scholars of religion will offer their reflections on Zuckerman’s work. Zuckerman will offer a formal response to their comments.

A21-236 Religion in Europe and the Mediterranean World, 500–1650 CE Consultation

Theme: *Mapping Medieval Boundaries: Textual, Physical, and Institutional*

This session explores the delineation and permeability of religious boundaries in medieval Europe. These include boundaries between sacred and temporal histories, between the various authors of a text, between religious communities, and between ecclesiastical dioceses. Together, the papers in this session will consider what is at stake in maintaining such boundaries and what factors influence their fluidity and malleability.

The Anachronistic Crone: Margery Kempe and the Hands that (Re/Un)Wrote Her Theology of History
Katie Bugyis, University of Notre Dame

In *The Book of Margery Kempe*, as the voices of her fifteenth- and sixteenth-century scribes and Margery herself repeatedly tell the reader, Margery did not live within the chronological, causal progression of time-bound history, but within the mysterious, cyclical unfolding of sacred history: Christ's past, his redemptive irruption into temporal history, became so inextricably woven into Margery's present that their histories became inscrutably undifferentiated. In this paper, by focusing on the "voice" of Margery itself, as it is constructed in both the dialogue of the Book and in the third-person narration of the scribes, I seek to recover the theology of history voiced and performed by Margery and to answer the question of why this theology scandalized and was circumscribed by the Book's earliest critical readers, for not everyone who witnessed the manner of Margery's living, either in its historical or textual expression, saw its divine legitimacy as she did.

Kabbalah for the Masses: Reconsidering the Elitism of Medieval Jewish Mysticism
Hartley Lachter, Muhlenberg College

One of the most important intellectual innovations of medieval Jewry was the development of a form of esotericism that addressed a wide range of ideas, including theosophy, theurgy, and mystical techniques. Since the pioneering work of Gershom Scholem in the mid-20th century, medieval Kabbalah, and the Zohar in particular, has been understood in the scholarship on the subject as an elitist movement, reserved for, and largely only of interest to, a small cohort of erudite medieval Jews. By examining a wide range of kabbalistic texts from the productive period in late 13th century Castile, this paper will reconsider Scholem's claim and explore how medieval kabbalists sought to advance a new popular paradigm for imagining Judaism and the meaning of Jewish religious and historical experience.

From Dominican to Benedictine, from Benedictine to Dominican: Religious Women and Reform in Late Medieval Italy
Sherri Johnson, UC Riverside

"In the years around 1500, the Dominican convent of San Giovanni Battista embarked on a program of reform in Bologna. Though the first house it reformed was another Dominican convent, it would eventually intervene in nunneries outside its order, including two venerable Benedictine communities, another of the Camaldolese order, and yet another following Cistercian conventions. Some of these efforts involved the exchange of personnel. For example, the convent's prioress transferred to a Cistercian convent, converting it to a Dominican house. Dominicans from San Giovanni Battista became Camaldolese in an attempt to reform another nunnery, Santa Cristina. These actions provide an opportunity to investigate how nuns conceived of their participation in various communities – their own convent, their city, their order. This paper will look at reforms undertaken by religious women within and across monastic orders to explore ways that local events could influence monastic life for nuns. "

Core and Periphery in Christendom: The Malleability of Diocesan Formation
Thomas Barton, University of San Diego

This paper considers the extent to which pre-existing, indigenous political and religious territorial organization or past Christian ecclesiastical architecture influenced the formation of dioceses on conquered territories in different peripheral zones of Christendom during the high medieval period. An examination of two ostensibly different frontier territories captured by crusader armies – Iberia "reconquered" from the Muslims and the Baltic states captured from indigenous pagans – demonstrates that the dynamics of diocesan formation, in fact, tended to feature important structural similarities. While local Church authorities and the papacy, in many cases, maintained theoretically rigid guidelines concerning the creation of ecclesiastical architecture that (in the case of Iberia) could hinge on the circumstances of poorly evidenced ancient dioceses, these restrictions were usually manipulated or dispensed with altogether in ad hoc compromises that responded chiefly to present concerns within the local religio-political environment.

A21-300 Special Topics Forum

Theme: *Who Speaks for Us?: Responses to Representations of Islam and Christianity in America*

How do American Muslims and American Christians think about the challenges of public representation in journalism and entertainment media? Do Christian and Muslim leaders have different understandings of the place of religion in the public sphere? How do they judge the way their faith is portrayed in news and entertainment media? Are they passive in the face of these portrayals, or do they have deliberate media strategies to shape the way they are portrayed? Researchers raised these and related questions in a series of focus groups in a major Western city that gathered Muslim and Christian leaders, women, activists, social-media entrepreneurs, and young people. In this session they discuss the implications of their findings with practicing journalists

A21-302 Wildcard Session

Theme: *Quakerism beyond Borders: Community and Harmony in the Lives of Friends*

Diverse in focus and approach, these four papers are unified in their attempt to better understand the lived religion of Quakerism as expressed in the themes of harmony and community. Jon Kershner and Hayley Rose Glaholt discuss the theological concept of harmony as shaped by two limited historical moments in the eighteenth and nineteenth centuries. Focusing on John Woolman's apocalyptic rhetoric (Kershner) and Victorian Friends' conceptualizations of inter-species pacifism (Glaholt), this first set of papers explores Quaker visions of the "peaceable kingdom." The second set of papers addresses the creation and expansion of Quaker community in Britain and Burundi. Using the work of twentieth century Quaker theologian Maurice Creasey, Dr. David Johns analyzes this theologian's understanding of ecumenism. Lastly, Elizabeth Todd focuses on the "catechism of Friends" as a means of revealing the process of identity formation among Burundi Quakers during the American Friends' Mission to Burundi (1934-1949).

"The Lamb's War" or "the Peaceable Government of Christ"?: John Woolman (1720–1772) and Quaker Apocalypses

Jon Kershner, University of Birmingham (UK)

Scholarship on colonial New Jersey Quaker tailor John Woolman (1720–1772) has tended to neglect his eschatological vision of the "government of Christ," establishing the Kingdom of God through human-divine coagency. While Woolman's theological framework has elements of the apocalypticism of seventeenth century British Friends, the rhetoric is different. Where the first generation of Quakers used a vocabulary of war and violence to describe their sociospiritual experiences, Woolman employed a language of immediate divine governance of world affairs that would be realized in history. This paper argues that while Woolman shared an apocalyptic understanding of sociospiritual confrontation with seventeenth century Quakers, Woolman's apocalypticism privileged language of reformation and transformation over that of the "Lamb's War." This research suggests that Quaker theology changed with their visions of "harmony" according to individual and historical circumstances and thus offers greater insight into the complexity of Quaker apocalyptic theology across time.

The Intersection of Quakerism and "the Animal": Moral Debates on Virtue, Healing, and the Definition of Violence

Hayley Rose Glaholt, Northwestern University

This paper explores two historically-situated Quaker visions of harmony. Looking to late nineteenth century British and American Friends, I analyze their differing conceptualizations and definitions of violence as it exists between humans *and* between species. Vivisection, or experimenting upon live animals, serves as a litmus test of sorts, used to gauge the boundaries of Friends' moral community. British Quakers hotly debated the issue of vivisection, arguing that animals were deserving of moral consideration and, consequently, should be on the receiving end of the Quaker peace testimony. American Friends, however, did not expand their pacifist principles or practice to include nonhuman animals. I argue that the differing historical experiences of violence in each locale influenced the British and American understandings of to whom or what pacifism should be applied.

Beyond Quaker Self-referentiality: Maurice Creasey's Vision of Ecumenism

David L. Johns, Earlham School of Religion

I explore the thought of Maurice Creasey, a British Quaker theologian whose writings have just become available (Johns, ed., *Collected Essays of Maurice Creasey, 1912–2004*, Mellen Press, 2011). Creasey argues against ecclesiological interpretations of Quakerism that, on one hand, constricted it into a self-referential sectarianism (his response to Lewis Benson-like appraisals), or that, on the other hand, opened it unqualifiedly into a self-referential secularism (his response to the theological shifts in British Quakerism during the 1960s–1970s). Creasey was deeply committed to ecumenism, both in his theological commitments and in his organizational involvements. However, as I demonstrate, his ecumenical vision emerges from an ecclesiology that rejected the mystical and universal in favor of the historical and incarnationally particular.

Teachings for a Crowd of Friends: The Catechism of the Burundi Friends Church

D. Elizabeth Todd, University of Birmingham - UK

This paper profiles one of the means of membership formation within the early Friends Church of Burundi, Africa: a membership beliefs book now known as the catechism of Friends. It provides descriptions of Christian holiness and distinctive Friends identity defined in the catechism and examples of its application in the early years of the American Friends' mission, 1934 – 1949. The diversity of Friends today, from non-theistic to evangelical, often results in discussion of normative Quaker practice that overlooks both the process of identity formation and the majority of Friends who live outside the west. Attention to this historically recent development of Friends in Burundi provides a case study of recent Quaker identity formation and the means used to transmit it.

A21-303 American Religion in the Age of AIDS Cluster

Theme: *American Religion in the Age of AIDS*

The year 2011 marks the thirtieth anniversary since the first cases of AIDS were discovered. While researchers have documented biomedical constructions of the disease, this panel refocuses on the question of religion in response to the epidemic. While religious leaders on the right have decried AIDS as God's wrath, many religious Americans have confronted the epidemic head-on, discussing the ramifications of sexual morality for AIDS education, calling for pastoral care, and organizing for a cure. But the role of religious rhetoric and religious actors in the epidemic's unfolding is often obscured or overly simplified. By both illustrating the complicated roles that American religion has played in public life and detailing lived religious responses to this crisis, this panel shifts attention away from facile "culture wars" dichotomies, uncovering a broader range of public debates and religious practices that Americans have engaged in related to HIV/AIDS and the concomitant issues of sexuality, health, and morality.

"Is Everyone Healed but Me?": AIDS at Thirty in a Queer San Francisco Church

Lynne Gerber, University of California, Berkeley

The Metropolitan Community Church of San Francisco (MCCSF) was, according to its members, ground zero of the AIDS crisis of the 1980s and 90s. Located in the heart of the Castro, San Francisco's gay enclave, the church played a pioneering role in ministering to people with AIDS and resisting the religious-based AIDS-phobia and homophobia generated by the crisis. 30 years after the crisis began, the church finds itself torn about how to integrate HIV/AIDS, and especially its rich past of activism and loss, into its present and future. Based on interviews with 41 church members, the paper analyzes three sets of tensions the community grapples with in addressing AIDS: inter-generational tensions, temporal tensions, and tensions regarding identity.

Ethnic Churches, Chinese Immigrants, and HIV in New York City: Inconvenient but Necessary Bedfellows
Ezer Kang, Wheaton College

Ethnic churches in the US have historically played a pivotal role in helping immigrants navigate a new and often unforgiving terrain. As such, these institutions are uniquely positioned to play a role in HIV prevention and care within their community at large. This paper will first examine the integration of select aspects of culture, theology and public health as it relates to HIV – identifying shared suppositions that guide efforts to prevent the spread of HIV and ensure the care of persons with HIV. Second, the authors will examine how HIV stigma and exclusionary attitudes towards persons with HIV/AIDS potentially influences convictions about the church's response to HIV among a random sampling of 440 attendees of ten Chinese ethnic churches in NYC. Mediating (HIV knowledge) and moderating (age, extrinsic religiosity) factors will also be examined to clarify how HIV stigma potentially influences Chinese churches' responses to HIV.

The Four Questions and the Disintegrating Glue of Community
Debra Levine, New York University

This paper questions how cosmopolitan Jewish cultural values and practices were employed to elide differences of class, race, sexuality, and gender to maintain an effective political coalition to end the AIDS crisis. Employing Hannah Arendt's theoretical configuration of her own Jewishness as an identity recognized only through another's pronouncement, and the site from which she is compelled to act, I discuss a 1993 poster campaign, "The Four Questions," as an activist action mounted by the AIDS cultural collective Gran Fury. I argue that "The Four Questions" deliberately invoked a Jewish ritual of belonging, and the moment of agency within that ritual that demands a reconsideration of a narrative of collectivity. Appearing when ACT UP was breaking down along lines of gender, race and class, "The Four Questions" asked activists to acknowledge that the psychic tolls of unrelenting death and illness were masked as divisions around identity politics.

Passionate Play: Catholicism and Damien Ministries
Amy Koehlinger, Florida State University

In 1987 Louis Tesconi created Damien Ministries, the first organization to offer housing for homeless people with HIV/AIDS in Washington, D.C. Damien Ministries was more than an AIDS-service organization. It also was a religious community where the Damien staff—Tesconi, other priests with HIV/AIDS who like him were removed from active ministry, an occasional sister and, for a year, this author—lived together, sharing liturgy, sacraments, meals, struggles and occasional raucous laughter. The Damien community existed as a deeply-pious, self-consciously Catholic liturgical community that lived in violation of many of the official teachings and informal norms of the Roman Catholic Church. This paper argues that Damien Ministries is, instead, best understood through the interpretive rubric of passionate, queer play. Members of the Damien community lived deeply and playfully within the Catholic tradition, immersing themselves in its rituals and narratives while exercising freedom to interpret the tradition and improvise within its structures.

After the Wrath of God: American Christians and the Biopolitics of AIDS
Anthony Petro, New York University

Since the 1980s, a number of mainline Protestants have established pastoral approaches to AIDS emphasizing the needs of gay men and drug users in the United States. In the last decade, prominent American evangelicals have also joined in AIDS relief work, their efforts especially targeting HIV prevention in sub-Saharan Africa. This paper explores how these forms of AIDS work have evinced specific understandings of disease and biomedicine – combining, though in different ways, both medical knowledge and moral attitudes toward sexuality, drug use, poverty, and race -- that have influenced public health discussions of the epidemic in the last three decades. This paper traces the development of different techniques of pastoral care that mainline and evangelical Protestant actors have developed in the face of the epidemic to demonstrate the powerful ways that each approach has imagined and produced the subjects of its care.

A21-304 Christian Systematic Theology Section

Theme: *Christology and the Undomesticated God: William C. Placher and Contemporary Theology*

William C. Placher (1948–2008) was a Christian theologian who graduated from Wabash College (1970), received his doctorate from Yale University (1975), and taught philosophy, religion, and theology at Wabash College, where he became the Charles D. and Elizabeth S. LaFollette Distinguished Professor in the Humanities until his sudden death in November 2008. Placher never sought personal attention, unless that attention was in the service (pro and con!) of the theological agenda he pursued in his writing and in the classroom. The purpose of this proposed panel is to explore the agenda Placher set for Christian theology and for the pedagogical practice in theology and religion. Presuming that Placher's general project was (as he once put it) "to connect a radical view of God's transcendence with a narrative Christology," four panelists and a respondent will critically respond to Placher's contribution to "Christology and the Undomesticated God".

A21-305 Comparative Studies in Religion Section

Theme: *Noncanonical/Nationalist Reinventions of Religions' Narratives of Origins*

Many standard histories of religious traditions have spawned little-known noncanonical reinventions, either in the narrative of how particular religions or their peoples originated or how they took root in new regions. These are promoted to appropriate the prestige of the orthodox tradition and redirect it to some other purpose, usually ethnonational prowess. As such they may be "mythohistories," or they may be forms of cultural (mis-)translations. These noncanonical narratives are widespread and diverse in form. Our panel will present a variety of examples: 1) Russian nationalist interpretations of St Cyril's script; 2) Thai elaborations in the Buddha's enlightenment narrative; 3) Idiosyncratic modern Chinese theories of the origins of Chinese culture; 4) Nineteenth century rewritings of the origins and preeminence of the Japanese people; and 5) Samoan ideas of a lost tribe of Jews — and advance ways to understand and theorize such aberrant narrative reinventions.

A21-306 Ethics Section

Theme: *The Persistence of the Prophetic: Honoring and Engaging the Work of Marc Ellis*

This distinguished panel will honor the work of Marc Ellis, professor of Jewish studies at Baylor University and founder and director of that university's Center for Jewish Studies. Ellis, a noted Jewish liberationist theologian and ethicist, has been at the forefront of sustaining and nurturing a framework for and continued presence of a Jewish prophetic ethic in interaction with, and in response to, contemporary political and social realities. The panel will take up the notion of the prophetic spirit as a jumping-off point for spirited theoideological, cultural, and social engagement, assessing the ways in which the "prophetic" might still be a necessary and viable mode of social criticism in the contemporary world.

A21-307 History of Christianity Section

Theme: *Interreligious Conflict in the History of Christianity: Premodern Examples*

Christian Mother, Jewish Traitor: The Disintegrating Body in the Life of William of Norwich
Beringia Zen, Graduate Theological Union

In 1173 Thomas of Monmouth, a priest in Norwich, England, wrote book one of *The Life and Miracles of William of Norwich*. This first book describes the murder of twelve-year-old William of Norwich at the hands of Jews in 1144. In this paper, I conduct a narrative analysis of the *Life* focused on Thomas' discourse related to the bodies of both William and his mother, Elviva. This discourse is influenced by twelfth-century devotional practices surrounding the crucifixion of Christ. Though Thomas follows the dominant devotional narrative as he writes of William's body, he deviates from this same narrative as he describes the body of Elviva. As Elviva appears in the *Life*, an unusual degree of dissonance begins to build between her narrative roles and the expected compassionate Mary. It is my thesis that the disintegration of these expected Marian roles reveals Christian perceptions of Jewish danger and the expected response to this danger in twelfth-century Norwich.

Christian Kinship and Blood Sacrifice in the Roman Empire
Philippa Townsend, Ursinus College

Blood sacrifice was closely related to the regulation of patrilineal kinship in the Greco-Roman world. Scholars including Nancy Jay and Stanley Stowers have shown that sacrificial initiation and participation established intergenerational continuity between men, subordinating the reproductive role of women. The role of sacrifice in ordering kinship and descent structures was reflected in recurrent and explicit analogies between animal sacrifice and childbirth. In the light of this deep and longstanding discursive connection between sacrifice and kinship, this paper argues that the Christians' rejection of traditional blood sacrifice was related to their rejection of established kinship structures, and of the primacy of the "common blood" of descent in community construction. Further, it explores the ways in which Christian writers discussed and justified their own sacrificial practices, including the Eucharist and martyrdom, in terms of birth, kinship, and generation.

Silencing Artemis: The Conflict between Artemis and Theodore in the Life of Theodore of Sykeon
Joel Dowlingsoka, Ohio State University

This paper deals with a confrontation in the seventh century rural Galatian *Life of Theodore of Sykeon* between Theodore and a grove sacred to Artemis. The episode relies on elements drawn from pagan stories about Artemis and represents a break from the treatments of the goddess in earlier Christian sources. Through an analysis of how the story functions as a transformation of an old myth, the paper argues that this episode represents an exorcism of an already demonized and Christianized idea of a dangerous demon called Artemis rather than targeting any surviving pagan cult. Rather than defeating the goddess, the author of the *Life* simply removes even her power of speech, reducing her to a mere discredited rumor.

The Double Bind of Christianity's Judaism: Law and Polemic in the Fourth Century
Todd Berzon, Columbia University

In the fourth century, at the same time that Christianity and Judaism were emerging as religions — and as "religion" itself was emerging as a discrete category of human identity and belonging — Christian anti-Judaism was growing increasingly structured. With the aid of Eve Segdwick's notion of the double bind, I explore the discursive tensions between the deeply fraught anti-Jewish writings of John Chrysostom, Ambrose of Milan, and Epiphanius of Salamis, on the one hand, and the legal protections afforded Jews in *Theodosian Code*, on the other. The double bind of "Christianity's Judaism," the Christian *version* of Judaism as described in their literary and legal sources, involves a persistent paradox: the simultaneous realization and negation of the legitimacy of Judaism *qua* religion. Despite theological and rhetorical maneuvering, Christianity remained bound to a discursive system that, its disavowals notwithstanding, nevertheless continued to need Judaism in order to remain coherent.

Competitive Religious Honor in the Late Antique Mediterranean
Bradley Hendricks, Penn State University

This paper seeks to demonstrate that early Mediterranean Christianity had as one of its central sociological exercises the competition for honor between bishopric jurisdictions, commonly referred to as sees, of varying sizes, based in different cities. The study will focus largely on the phenomenon of competitive honor between patriarchal sees in Late Antiquity. Feuds are easiest to discern at this level because these patriarchal sees are the most powerful. The paper suggests that competitive honor functions through the commemoration of local Christian saints and political victories at important councils. The primary cities investigated are the patriarchates of Rome, Constantinople, and Alexandria between 360 and 460 AD. This paper proposes a paradigm of competitive honor which can be extended not only to the other cities with a claim to Patriarchal status, but also to smaller cities, which would engage in honor feuds through Late Antiquity and well into the Middle Ages.

A21-308 Philosophy of Religion Section

Theme: *Affect, Passion, and Rationality*

Critical Love: Nietzsche, Love, and the Will to Truth

Liane Carlson, Columbia University

"This paper aims to piece together the role of love in Nietzsche's critical project, through close reading of *Thus Spoke Zarathustra*, *The Gay Science*, and *The Antichrist*. My argument is twofold. First, that Zarathustra's references to love, either in reproaching the last men for feeling too little, or exhorting the future men to become ever more uncompromising in their display of it, parallels Nietzsche's invocation of the will to truth in *Genealogy of Morals*. Love acts as a value exalted by Christianity that provides a standard against which to judge the culture.

Second, while deploying love as a critical tool, Nietzsche simultaneously attacks the form it takes in Christianity. What emerges is a complex, contradictory understanding of love, at once deeply skeptical about its compatibility with truth or a robust sense the self, and radical in its vision of a new sort of love inseparable from critical inquiry as such."

Rigorous Unintelligibility: Irigaray on Freud, Affect, and "Styles" of the Unconscious

Abigail Kluchin, Columbia University

A common complaint lodged against continental philosophy is that — stylistically, at least — it appears designed to exclude. Such writing, this argument runs, is deliberately opaque, rarely parting its veils. And indeed, the formidable pantheon of continental philosophers requires extraordinary patience if one wishes to extract a summary or list of points, *something* more rewarding to the scholarly temperament than a vague hunch or heightened attentiveness to certain words. My contention is that these affective cues suggest, precisely, that we should examine *why* such texts alienate, by enduring that alienation, simultaneously affected and critically attentive to this response. I focus here on Luce Irigaray's reading of a passage in Freud's *Interpretation of Dreams*. I develop from her reading the notion of a rigorous unintelligibility, that deliberately forces an affective response alongside or before a predominantly intellectual reaction. I suggest that Irigaray's own experimental work demands to be read along such lines.

Affective Investment: Accounting for Difference in a Politics without Identity

Jenna Tiitsman, University of North Carolina, Chapel Hill; Auburn Media

Recent political theories have attempted to resuscitate a politics that can account for power. In the work of Chantal Mouffe and Ernesto Laclau, a politics of hegemony provides a guarantee against the totalizing impulse in the immanentism of thinkers like Hardt and Negri, an immanentism apparently realized in globalization. The problem with the solution provided by Mouffe and Laclau is that it forges difference through identity against an external other. In this paper, I argue that affect, understood as the structuring condition for emotional investment, provides a needed option for the construction of difference in politics without posing an external other. Drawing on the work of Jacques Lacan, Christian Lundberg and Lawrence Grossberg, I argue that affect is a mode of investment through which social meaning is organized and thus opens a field of difference without succumbing to the closure of immanentism nor the sedimentation of oppositional identity.

A21-309 Religion and the Social Sciences Section

Theme: *Ethnography and Theology*

This panel discusses current issues in qualitative approaches to the study of religion, communities of faith, and religious practices, including but not limited to researcher reflexivity and ways of accounting for the researcher's self in the study of religious practices; the similarities and differences in various qualitative research practices such as participatory action research and ethnography by sociologists and by practical theologians; and issues stemming from research in cultural contexts of difference.

At the Boundary of Research and Care: Toward a Feminist Practical Theological Research Agenda
Annie Hardison-Moody, Emory University

This paper draws on participant observation research with survivors of violence to argue for a practical theological method that builds on feminist pastoral care and feminist ethnographic methods. I argue that these two fields offer the following contributions to research on women, violence and peace: 1) feminist pastoral care methodologies (particularly those that draw on narrative theory) emphasize the ways women can grow and develop through telling their story in a supportive environment and 2) feminist ethnographic methods encourage reflexive research practices that enable the researcher to be changed by the work they are doing. I elaborate on these two points, drawing on a year and a half of ethnographic research with two communities: a domestic violence organization and a Liberian church, both in North Carolina.

How are You Blessed by God? Negotiating the Fluid Boundaries of Pastoral Theological Ethnography in Post-conflict Zones

Jan Holton, Yale University

Pastoral theological ethnography in post-conflict lands often requires the negotiation of fluid boundaries. Chief among these are the dual roles one may hold as researcher and pastor (or clergy); engaging in dialogue in which the researcher's own theological beliefs are questioned by the interviewee; and the dependence upon local community for knowledge of and security against natural or human threat. I will explore the practical effects of these moving boundaries including the increased need for researcher reflexivity and a study design that honors a highly inter-relational approach to ethnography that works to build mutual trust and respect. Further, I will discuss ways that pastoral theological ethnography is informed by the principles of collaborative and reciprocal ethnography. This paper is based upon ethnographic research in South Sudan and will use examples from the field to demonstrate its main claims.

Ethnography On Holy Ground: Practical Theology, Shared Silence, and Qualitative Interviewing

Eileen Campbell-Reed, Luther Seminary, and Christian A. B. Scharen, Luther Seminary

How is ethnographic interviewing experienced as 'holy ground'? Since the early 1990s, 'empirical' or 'descriptive' theology has been understood as an indispensable moment in practical theology. Yet too often the descriptive move in practical theology is but a flowery theological label blooming on a straightforward social science stem. This paper proposes a more fully theological 'descriptive moment' for practical theology by showing how ethnographic interviewing is practical theological work. Focusing on our ethnographic interviews with pastors and seminarians, we describe a theological rationale—drawing on concepts from Nelle Morton and Parker Palmer—for incorporating the shared practice of silence into interviews. We recount how the practice of keeping silence developed over two years of interviewing. We conclude with reflections on the complex impact of the practice including: creating safe space for coming to voice, articulating woundedness and grief, experiencing shared sacred presence, and fostering good pastoral ministry.

"Critics and Caretakers": Critiquing and Complementing Russell McCutcheon in Qualitative Approaches to the Study of Religion

Lim Eu Kit, Iliff School of Theology / University of Denver

Russell McCutcheon and his criticisms on qualitative methodologies in religious studies have raised challenges for scholars interested in these modes of analyses, most notably with Robert Orsi. While Orsi champions research that echoes people's lives as they understood it, McCutcheon sees this enterprise as suspect, lacking the sort of critical distancing that would lead to "astute" and "testable" theorizing. Indeed, the scholar should be that of a cultural critic rather than a caretaker of a religious tradition. By analyzing the two scholars' arguments, and highlighting my fieldwork in Malaysia as a context, I show that the religious worlds that people inhabit are complex, ascribing multiple belongings and loyalties. Thus, as a scholar, we must be both a caretaker *and* critic in order to capture these complexities. Finally, I explore fresh perspectives on issues pertinent to the qualitative approach such as the insider/outsider debate, reflexivity, power, and positionality.

A21-310 Religion in South Asia Section

Theme: *Mughal Bhakti: Devotees, Sufis, Yogis, and Literati in Early Modern North India*

The Mughal period, and particularly the period from roughly 1550 to 1750 CE, saw the blossoming of devotional (*bhakti*) religion throughout much of north and central India, from Panjab, Rajasthan, and Maharashtra across the Gangetic plain and into Bengal. Many critical aspects of this so-called "*bhakti* movement" are only beginning to be explored. This paper session considers the growth of devotional communities and literature from some of these less-explored angles, such as *bhakti*'s relationship to and interaction with (a) Sufi communities and their practices and ideas, (b) Islamic literature and literary understandings, and (c) the ideology and praxis of tantra/*tāntrikas* and yoga/*yogīs*. The session thus seeks especially to examine dimensions of the fluid and dialogic relations between Hindu *bhaktas* (devotees), Sufi saints, Muslim literati, and tantric ascetics/*yogīs* and thereby to deepen our understanding of the Mughal religious world.

When a Sufi Tells About Krishna's Doom

Heidi R. M. Pauwels, University of Washington

"This paper analyzes two remarkable passages in the little-studied Sufi work *Kanhāvat* "The story of Krishna" (1540), attributed to the Avadhi Sufi author Malik Muhammad Jāyasī. The work has an intriguing take on the "doomsday" ending of the Krishna story with two interrelated stories, a contest of power between the Hindu God Krishna and the legendary founder of the Nātha yogis, Gorakhnāth, and a burlesque confrontation of Krishna with a false yogi, leading to the apocalyptic ending where Krishna's whole tribe is wiped out and he dies by the hand of a low-caste hunter. Why would a Sufi tell these stories? In what ways does he use what we now understand to be "Hindu" elements, both Nātha yogic and Krishna devotional? I argue that his telling of both stories is intended to be satirical and question how far this can be seen as a sympathetic understanding of "Hindu" material. "

Bitten By the Snake of Love: Jogis, Tantra, and Mantra in the Poetry of the Bhakti Saints

Patton Burchett, Columbia University

A significant gap exists in the historiography of north India's "*bhakti* movement." Scholarship to date has generally failed to consider the important place of tantra and yoga in the rise of devotional religion in Mughal India. In what ways were tantric and yogic forms of religiosity appropriated and adapted, as well as stigmatized and marginalized, by *bhakti* reformers? How did *bhakti* poets, hagiographers, and communities understand tantra and yoga and what role did their depictions of these religious modalities have in the institutional and popular growth of *bhakti* during the Mughal period? This essay examines references to Nāths, Śāktas, *jogīs*, *joga*, *tantra*, and *mantra* scattered throughout the poetry of major *bhakti* saints. Looking at both commonalities and differences in attitude toward yoga and tantra-mantra among the various streams of "the *bhakti* movement," I discuss poets-saints who cover the spectrum in terms of sectarian affiliation, theological outlook, caste background, and geographical location.

Vaiṣṇava Narrative–Sufi Counternarrative in the Age of Decline

Tony Stewart, North Carolina State University

In response to the widespread declension narrative of turmoil, Vaiṣṇavas in sixteenth century Bengal celebrated Kṛṣṇa Caitanya (1486-1533) as the yugāvatāra or avatāra of the Kali Age, Kṛṣṇa descending explicitly to counter foreign Sultanate rule. Mughal consolidation a half century later, coupled with the fall of the Jagannātha-centered Gajapati dynasty in Orissa, thwarted all hopes for Hindu kingship, so Vaiṣṇavas temporized a nonconfrontational discursive strategy that focused on the amorous love of Rādhā and Kṛṣṇa, leaving the field for yugāvatāra open. Chief among pretenders was Satya Pīr, whose fictional tales projected a new order where Muslims were the solution, not the cause of unrighteousness. These counter-narratives imagined a world of religious equivalence, where figures such as Gāji Pīr, Bonbībī, and Mānik Pīr explored modes of accommodation with their Hindu counterparts, articulating a functional equation of holy figures that made Islam both familiar and viable, blunting the very concept of conversion.

Indian Lovers in Arabic and Persian Guise: Azad Bilgrami's Depiction of Nayikas
Carl W. Ernst, University of North Carolina, Chapel Hill

This paper undertakes an analysis of a hitherto unexplored literary production by a South Asian Muslim, who presents his understanding of the taxonomy of lovers, using and improving upon the standard categories of *nayikas*, but presenting them through the medium of first Arabic and then Persian. Through an exploration of Azad Bilgrami's *Arabic Coral Rosary of Indian Traditions* (1763-64) and his later Persian rendition, *Gazelles of India*, the classical Indian categorization of lovers known as *nayika-bheda* is interpreted through the lens of classical Arabic and Persian poetry. The result is a demonstration of importance of non-Indic languages for the elaboration of the aesthetic and religious traditions of South Asia.

A21-311 Study of Islam Section

Theme: *The Matter of Bodies in Shi'i Religious Discourse and Practice*

This panel explores how the body is represented, discussed, defined, and performed in Shi'i devotional practices and theological discourses. Our collective focus on religious discourse and practice will describe and explain dimensions of the body that are distinctive to Shi'i Islam, and that challenge the coding of gender in binary terms. The papers in this panel draw on textual and ethnographic data in Arabic, Persian, and Urdu from India, Iran, and Syria. This panel focuses on the female body as the locus of sexuality in advice manuals written by 'ulama in Safavid Iran, the body in transition to something new through sex reassignment surgery, healing the body through the contested practice of hujama, or cupping, or the body as the site of pleasure in the performance of matam during Muharram.

Women's Bodies and Sexuality: A View from the Iranian Shi'i Perspective
Faegheh Shirazi, The University of Texas at Austin

Literature from the Safavid era suggests that issues of female fertility, sterility, and sexuality were controlled by a well-entrenched patriarchy. Shi'i Muslim women placed trust in the learned *hakim* or male medicine men "healers"—believing that they were following religious doctrine established by the Prophet himself. Consequently, women who could neither read nor interpret the Qur'an deferred to the *hakim*, participating in elaborate ritualistic practices to promote fertility and to win their husbands' affection. Such patriarchal cultural heritage legitimized by referencing to *ahadith* of the Prophet Mohammad, preaching and writings attributed to the Prophet's his son-in-law Imam 'Ali ibn Abi Talib, and a large body of the writings in the 16th century Shi'i 'alim Allamah Muhammad Baqer Majlesi.

Making Transsexuals in Tehran: Discourses, Performances, and the Ontology of Gender
Elizabeth Bucar, University of North Carolina, Greensboro

This paper describes and explains the support of transsexuality by clerics in Iran in order to probe ontological understandings of gender and sex in contemporary Shi'i ethics. I argue that at the core of Shi'i support for sexual reassignment surgery is distinct theological anthropology that hinges on the relevancy of the materiality of the social body operative in the Iranian clerical logic: if the material body does not match the gender of that body, this can be surgically corrected. The social body continues to matter, but gender identity, not sexual genital, is its fundamental embodied signifier.

Healing Shi'i Bodies: Cupping, Flagellation, and Saintly Intercession in Contemporary Syria
Edith Szanto, University of Toronto

Healing is an important aspect or goal of Shi'i devotional practices. *Hujama* or cupping is particularly popular among Shi'is in the Syrian shrine-town of Sayyida Zaynab, where it is readily available. Proponents of the practice claim that Prophet Muhammad and the Shi'i Imams practiced and affirmed *hujama* as therapeutic. Recently published books (from Lebanon, but available in Syria) highlight "western scientific proof" that *hujama* is effective. Shi'i religious scholars invoke the practice of *hujama* in order to legitimize bloody 'Ashura flagellation practices. They claim that self-flagellation, which Sunni Muslims as well as many Shi'is object to, is rooted in cupping and is therefore curative. This paper draws on ethnographic examples as well as Arabic religious literature to argue that *hujama* is meaningful. I argue that it is an act of piety as well as a therapeutic act; it indexes the intersection of science and religious traditions.

Bodies of Pleasure: The Self-sacrificing Body in Shi'i Islam
Karen Ruffle, University of Toronto

This paper takes a multidisciplinary approach, drawing on ethnographic field research on Muharram ritual in India and Pakistan, and analyzing the constitution of the Shi'i pleasurable body through a critical engagement with gender studies, ethnography, and religious studies. I argue that pleasure is a primary constituent element of Shi'i bodies, and I focus on *matam*, a form of 'azadari that is performed to commemorate Imam Husain's martyrdom during Muharram. I hypothesize that *matam* is pleasurable for two interrelated reasons, the primary reason being soteriological and, second, *matam* is a potent marker of masculinity for a community that has been subjected to persecution and outsider status in many parts of the Islamic world.

A21-312 Study of Judaism Section
Theme: *Agamben's Judaism*

This panel constitutes a sustained critical reflection on contemporary continental philosopher Giorgio Agamben's discussion, in many works, of Jewish thought and Judaism.

Saving Levi from Agamben's Remnant
Zdravko Planinc,

This paper is a critique of the reading of Primo Levi's *If This is a Man* and *The Drowned and the Saved* given in Giorgio Agamben's *Remnants of Auschwitz*. It examines Agamben's interpretation of the "grey zone" as the "territory" in which "the oppressed becomes oppressor and the executioner in turn appears as victim" (RA, 21); and it questions Agamben's claim to have discovered "Levi's Paradox," which Agamben explains both as a feature of testimony, an "impossible dialectic between the survivor and the Muselmann" (RA, 120), and as a "caesura" in human life itself (RA, 133), a dialectic between the "Muselmann [that can] be isolated in a human being" (RA, 151) and "the remnant" (RA, 133-134). The paper concludes with an analysis of the literary form of *If This is a Man* and its importance for determining Levi's understanding of the ethical and political significance of the Shoah.

Judaism as Trope: A Rereading of Agamben's "Potentialities"
Oona Eisenstadt, Pomona College

My paper seeks to add to the current scholarly dialogue on the question of what happens when Judaism is used as a philosophical symbol, wrenched free from historical realities or Jewish text. To this effect, I compare Giorgio Agamben's reflections on Melville's *Bartleby* with similar reflections in texts by Jacques Derrida and Maurice Blanchot. I argue that while Derrida's and Blanchot's pieces draw from *Bartleby* a compelling interpretation of Jewish messianism, Agamben's essay, responding to theirs, finds in *Bartleby* a critique of a kind of Judaism. I contend that while using Judaism as a trope is always problematic, it is more responsibly done by Derrida and Blanchot than by Agamben.

The Paradoxical Transmission of Tradition: Agamben's Potential Reading of the Rishonim
Jeffrey Bernstein, College of the Holy Cross

"Giorgio Agamben's interpretations of contemporary Jewish figures (such as Benjamin, Scholem and Derrida) is well known. Less explored are his references to mediaeval Jewish commentators (Rishonim)—particularly Rashi, Maimonides and Gersonides. Given Agamben's pronounced antinomianism with respect to law and tradition, how do the Rishonim function in his thought? This paper explores Agamben's potent—if paradoxical—usage of Rashi, Maimonides, and Gersonides as they relate to his construals of creation and historical transmission of tradition."

A21-313 Teaching Religion Section

Theme: *Teaching Interreligious Engagement?: Exploring Models for Teaching Religion in Light of Religious Diversity*

As debate about the role of religion in U.S. public discourse and public life intensifies, this panel is concerned with what role, if any, religious studies might play in fostering positive attitudes and behaviors toward religious diversity and creating intentional opportunities for interreligious engagement both in the classroom and beyond. As such, this panel will explore new models and methodologies for teaching religion that intentionally shape how students encounter and understand religious diversity. Additionally, it will discuss the emerging field of "interreligious studies" and ask what challenges and opportunities exist for its growth, as well as the possible influence this field may have beyond religious studies to other disciplines.

A21-314 Women and Religion Section

Theme: *The Engagement of International Development with Religion: Promoting or Inhibiting Women's Rights?*

Until recently, religion was largely ignored in development due to the secularist underpinnings of mainstream development agendas. Over the past decade, this 'negative' engagement has receded to some degree, and religious issues are being given more consideration in development research, policy and practice, including within agendas concerning women's rights. While this shift acknowledges that religion can play an empowering role in women's lives, the 'turn to religion' in development may have gender-related consequences that have yet to be adequately considered by development practitioners and policy-makers. For instance, most faith traditions and religious organisations are led by men, and they often promote unequal gender roles. The main aim of this panel is to better understand when religious engagement might support gender equality and women's empowerment, and when such engagement is likely to undermine these goals.

International Development Engages with Religion: Positive or Negative Outcomes for Women?
Emma Tomalin, University of Leeds

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To Be or Not to Be "Islamic Feminist": Comparing the Strategies of Muslim Women's Rights Activists in India and Pakistan

Nida Kirmani, Lahore University of Management Sciences

Both the Indian and Pakistani women's movements have had a historically troubled relationship with religion. While both movements have remained largely secular in orientation, questions related to religion have repeatedly emerged as sources of controversy and contention. In the case of the Indian women's movement, the 1980s Shah Bano case brought the issue of Muslim women's rights to the centre of national attention, and led the women's movement to an impasse on the question of minority women's rights. Since this time, Muslim women have themselves emerged as leaders within and outside of the women's movement and have been working through both 'Islamic feminist' and secular approaches. In the Pakistani context, the contemporary women's movement was consolidated in the 1980s in response to the regressive Hudood Ordinances passed as part of Zia ul-Haq's Islamisation programme. The women's movement at this time confronted the right of the conservative ulema to interpret Islam in their struggles to repeal these laws. Women's movement activists in Pakistan have since taken both 'Islamic feminist' and secular approaches depending on the issue at hand and the particular individual or group. This paper will compare the historical trajectories of both movements in relation to religion/secularism, and with reference to Muslim women's rights in particular. A comparison of the Indian and Pakistani women's movements will shed light on the impact of political and social context on the choices and strategies of women's movements vis-a-vis religion, which is relevant both inside South Asia as well as internationally.

Negotiating with the Sacred: Spirituality, Religion, and Politics in the work of the Tibetan Buddhist Women's Association in Dharamsala

Tamsin Bradley, London Metropolitan University

This paper reviews the work of the Tibetan Women's Association based in Dharamsala. For the women active in the association their political emancipation is not just about restoring their rights to Tibet but also involves achieving equality within Buddhism. The gendered nature of the sacred and concepts of religious-political authority remain largely patriarchal despite significant visibility of women campaigning for equality both inside and outside of Buddhist traditions. This paper will consider how religious women reconcile this reality and continue to draw on resources from within their tradition to acquire a trans-national political voice. It critically reviews the roots of gender inequality in Tibetan Buddhism and documents the systematic discrimination of nuns. The Tibetan Women's Association ploughs significant resources into a project designed to help nuns into positions of religious and political leadership. This article explores the main obstacles to the association's main goals whilst also considering how spirituality helps the women involved articulate their political vision by providing a source of strength and purpose.

Education for the Poor?: Gender, Class, and Educational FBOs in India

Martin Rew, University of Birmingham UK

Faith-based organizations are consistently seen as having a comparative advantage over both NGOs and government through their pragmatic, socio-economic and cultural proximity to the poor. This has sometimes been characteristic of non-state actor involvement in the field of education within India where some religious institutions have, historically, provided important safety nets for the poor, while others have been increasingly central to nation-building and more general educational provision. This paper will explore the nature of FBO pro-poor and gender empowering assertions within the arena of contemporary educational provision and through the perspectives of two Hindu inspired socio-religious groups in Pune, India.

The paper argues that the future analysis of FBO engagement needs to incorporate more sociologically and historically integrated understandings of 'FBOs' and gender identities in order to understand how they are embedded in forms of gendered and class power. The paper examines how different religiously affiliated organisations involved in educational provision adhere to varying types of class based ideas of self-improvement and domesticity which intersect with different forms of philanthropic practice as either 'gift-giving' or religious duty, as well as perceptions of a 'poor other'. The paper then explores what implications these aspirations have for current pro-poor and gendered educational policy in India.

Strategic Fundamentalism: Connections between Poverty, Gender, and Hindu Nationalism in an Indian Slum

Zara Bhatewara, London Metropolitan university

This paper presents findings of ethnographic research conducted in an Indian urban slum environment. It addresses issues of agency amongst slum-dwelling Hindu women, particularly in relation to the local proliferation of Hindu nationalist discourse. Specifically, my argument is that these women are far more strategic in this context than they are generally given credit for: they adopt, adapt, utilise and discard various elements of religious nationalist rhetoric in order to best maximise their own social and material gain. The highly gendered aspects of nationalist discourse are rejected, largely on the basis of class and caste divides, and are therefore unable to exacerbate existing gender inequities. However other aspects of the discourse are purposefully adopted as a mechanism to promote the women's own development interests within the slum, whilst simultaneously creating significant community unrest. Moreover the paper documents how their attempts to adopt aspects of religious nationalism also have extra, unexpected and beneficial results for these women related to gender-based violence. Importantly, however, it is emphasised that these results are temporary and problematic. For international development actors especially, this paper seeks to underscore the importance of understanding the complex relationship that exists between religion, politics and gender in the development context.

A21-315 Asian North American Religion, Culture, and Society Group

Theme: *Coming Home: LGBTQ Asian Americans and Religious Communities*

“Coming home” is a complex issue for LGBTQ Asian-North Americans. We are never fully at home in the Asian American community, which is often homophobic about LGBTQ issues. Nor are we fully at home in the queer community, which is often racist in its exclusion of Asian American voices. This groundbreaking panel will explore various ways in which LGBTQ Asians can “come home” to their religious communities, and it includes papers about: 1) A recent documentary film, *In God's House*, about LGBTQ people in Asian American congregations; 2) EQARS, a new “home” in cyberspace for emerging queer Asian religion scholars; 3) The first openly-queer contingent in the nation's largest Vietnamese American Lunar New Year Parade; and 4) The coming “Silver Tsunami” of aging baby-boomers and its impact on LGBTQ Asian households. The five participants come from a variety of different religious, ethnic, sexual, gender, and scholarly backgrounds.

A21-316 Buddhist Critical–Constructive Reflection Group

Theme: *Buddhist Resources for Womanist Reflection*

This session will explore how close attention to Buddhist texts can contribute to reflection about future directions for womanist thought and how hermeneutical practices developing among womanist religious thinkers can contribute to reflection about future directions for Buddhist studies as an academic field in the university. At the heart of the session is the intent to explore — in a mutually constitutive way — how an attempt to learn from Buddhist resources can contribute to the development of womanist thought, including a “womanist humanism,” and how an attempt to learn from womanist practices of interpretation can contribute to the development of Buddhist studies as a contemporary intellectual community with intellectual and moral resources to offer self-consciously to others.

A21-317 Chinese Religions Group

Theme: *Publishing Religion, Negotiating the Party-State: New Perspectives on Religion in Modern China*

This panel innovatively combines two groups of scholars working across religious traditions on distinct yet interrelated themes in twentieth century Chinese religion — the modern transformation of print-culture and the rise of the communist party-state. The spread of mechanized printing in the early twentieth century produced a flood of published material that altered understandings of religious texts and how they were received, with powerful implications for the transmission of religious doctrines and practices. Consolidation of the communist party-state during the 1950s began the most extensive political intervention into China's religious landscape to date, but it also brought unforeseen opportunities to religious groups for adaptation and growth within the context of Chinese socialism. State intervention at midcentury was often advanced and negotiated precisely within the public realm of religious print-culture. This panel therefore draws connections between the pre- and post-1949 periods that have rarely been explored in scholarship on Chinese religions. The papers will be posted in advance of the meeting at <https://sites.google.com/site/modernchinesereligion>.

A21-318 Christian Spirituality Group

Theme: *"Reconfigurando Contemporary Spirituality": The Contribution of Latino/a and Hispanic Cultures*

A panel of five scholars will offer a critical reflection of how the Latina/o presence in Canada and the United States is or may be currently influencing contemporary spirituality and/or spirituality studies. Latina/o theologies privilege theology done en conjunto (in common/together/ensemble) and our panelists will enter into conversation with each other and with the audience in intermittent question-and-answer periods.

A21-319 Cultural History of the Study of Religion Group

Theme: *"Religion": Contexts for Its Emergence*

This panel examines the cultural contexts for the emergence of "religion" as an object of study from the European Enlightenment through more recent debates.

Deriving is from Ought Not: The British Enlightenment's Lexicons of Illiberality and Selfishness and the Globalization of "Religion"

Stephen A. Wilson, Hood College

Cultural contextualization of the European Enlightenment has been at the heart of recent attempts to deconstruct the assumed neutrality of "religion." Conceptions of "the secular" and "the church" have been particularly prominent. Taking a wider range of sociopolitical activities as relevant context, however, captures still more precise cultural constructions of the category. Toward this end, this paper scrutinizes the economic factors that framed political space and the moral frameworks that governed the intersection of commerce and liberty in the British enlightenment. This scrutiny suggests that the lexicons of "illiberality" and "selfishness" may well have contributed more to assumptions of what "religion" is than "the sacred" or "the state." The careers of Bishop of Bangor Benjamin Hoadly, philosophers Richard Price and Adam Ferguson, and Prime Minister William Gladstone are emblematic of the reach of this enlightenment trope of "religion" into conceptions of world order operative in colonialism and later globalization.

Without a Trace?: Wilhelm Bousset, the History of Religion, and the Erasure of Judaism

Diane Segroves, Vanderbilt University

This paper focuses on the relation of biblical studies to the disciplinary discourse of 'comparative religion' (*Religionswissenschaft*) emerging at the end of the 19th century in order to examine how Judaism functioned in the 'Western construction of religion.' Using the work of German biblical scholar Wilhelm Bousset, I argue that the erasure of Judaism is structurally embedded within the discourse of the 'history of religion(s)' through the Bousset's racialization of both 'late Judaism' and 'religion' itself.

The Theological Politics of the Quest for Objectivity: The Common Origins of Modern Biblical Studies and the Academic Study of Religion

Jeffrey Morrow, Seton Hall University

The academic study of religion and modern biblical studies both originate in the quest for an objective account of history. Although the roots of such attempts can be traced back at least as far as the Renaissance, it is in the seventeenth century with the works of thinkers like Baruch Spinoza that attempts are made to create a scientific method for biblical studies. Spinoza falls within the roughly 200 year period when the modern category “religion” was being created, and his work assisted in this transformation. The method set forth by Spinoza and others reaches its apogee in the nineteenth century when the academic study of religion and the historical critical method of biblical studies reach their critical form. A genealogical account of the history of these disciplines reveals theological and political agendas which gave shape to their methodological frameworks.

The Hebrew Bible and the Task of Genealogy

David Lambert, University of North Carolina

Three currently distinct tasks — history of interpretation, historical criticism, and the history of ideas — might be wed to create a better integrated form of biblical study that is also less totalizing in its claims, one that is tied to the concerns of the present in a forthright manner. Such a program would begin with an attempt to trace interpretive tendencies, to identify general patterns of tendentiousness in the interpretation and appropriation of the Hebrew Bible within the study halls of the West. It would then proceed to address the gap between dominant, accepted readings of the Bible and the alternatives that our philological, archeological, textual explorations allow us to glimpse. Finally, it would consider what conditions were present in, what assertions were bound up and enforced through, the development of the dominant modes by which the Bible was read. The example of “repentance” in the Hebrew Bible will be considered.

A21-320 Evangelical Theology Group

Theme: *The Holy Spirit in Evangelical Theology: Truth, Life, and the Politics of Discipleship*

Contemporary evangelical theology has not been unaffected by the recent renaissance of theologies of the Holy Spirit. Leading evangelicals such as Veli-Matti Karkkainen, Amos Yong, and the late Clark Pinnock have been among the strongest voices in this development. To further this conversation, Paraclete Press announces a new book series on the Holy Spirit, beginning with three titles with specific relevance for contemporary evangelical theology, broadly understood. Brimming with biblical insight, historical clarity, and ecumenical/interreligious promise, these books explore the status quaestionis and propose possible avenues forward. This panel features reviews of these new contributions by major evangelical scholars, each renowned for their own work in pneumatology, followed by responses from the authors (two of whom are Pentecostal and one of whom is a Reform Rabbi). The panelists will disclose the biblical, theological, and sociopolitical aspects of pneumatology that are relevant for contemporary issues and significant questions in pneumatological theology.

A21-321 Indigenous Religious Traditions Group

Theme: *Sacred Mountains in Indigenous Traditions*

Indigenous religious traditions are “geomythological.” That is to say, they are shaped by the landscapes and environments in which they grow. Sacred “high places” are important across the globe. This panel will examine the role of such places in indigenous religions.

A Tale of Two Mountains: Vagasthal and Babo Tundvo in Chhotaudepur Taluka, Gujarat
Gregory D. Alles, McDaniel College

As elsewhere in South Asia, mountains and hills play significant roles in ritual practice among adivasis (indigenous or “tribal” people) in easternmost Vadodara district, Gujarat (near where the borders of Gujarat, Maharashtra, and Madhya Pradesh join). Two of the most important are Vagasthal, across the Orsang River from Chhotaudepur town (population roughly 25,000), and the more remote Babo Tundvo, near Moti Sadhli, Nani Sadhli, and Tundvo villages south of the Chhotaudepur–Alirajpur road. At each site ritual practices have inscribed different modalities of adivasi religiosity onto the landscape. Neither mountain is the object of one common south Asian religious practice, circumambulation. Rather, both serve as foci for paths that ultimately terminate at the summit and enable interaction with semipersonalized sacred reality. But they do so differently, resulting in a wide series of contrasts and divisions in terms of ritual agency and activity.

Contextualizing Sacred Mountains: Place and Christianity in an Indigenous Landscape
Seth Schermerhorn, Arizona State University

Religious studies scholars commonly speak of so-called “sacred mountains” in the context of American Indian religious traditions. However, such discussion of sacred mountains is curiously muted in academic discourse when the indigenous religious tradition in question is Christianity. This paper argues that American Indian sacred mountains that are Christian are no less significant or worthy of study than those that are indigenous. Indeed, to neglect these sacred mountains would be to neglect how some American Indian peoples have embedded Christianity into their ancestral and conceptual landscapes.

From Sacred Mountain to Pyramid to Tomb: Archetype and Repetition in Mexican Religion
David Carrasco, Harvard University

"Utilizing recent research on the re-discovered Mexican codex, Mapa de Cuauhtinchan, this lecture explores the efficacy of Mircea Eliade's conception of 'archetype and repetition' in relation to the Aztec Myth of Chicomoztoc/Aztlan, the construction of pyramid-temples and burials and altars in contemporary Day of the Dead ceremonies in Mexico and the US "

Places with Personality: Sacred Mountains, Sacred Geography
Jace Weaver, University of Georgia

Sacred high places are perhaps a near universal in the religions of the world. Often This paper will examine three Native sacred mountain sites: the well-known Bear Lodge (also known as Devil’s Tower) in Wyoming and the almost unknown Mt. Tecate in California and Glass Mountains in Oklahoma (the last of these sacred to three different tribal nations serially through time). The purpose will be to examine the means by which sacred mountains reveal themselves. It will employ, in part, the work of early-20th-century Buddhist scholar W.Y. Evans-Wentz, who did work at Mt. Tecate in the 1940s.

Returning to Foretop's Father: A Sunrise Ceremony in Wyoming
Mary Keller, University of Wyoming

A geographically and culturally heterogenous mountain in Wyoming shoulders multiple meanings for the American Indian communities and the settlers who oriented their travel across the high basin guided by the prominent peak. Apsáalooke (Crow) elder and Pipe Lighter Grant Bulltail co-presents this paper. He describes an Apsáalooke perspective on of the sacred and permanent relationship between the Apsáalooke and Foretop's Father, from which the Apsáalooke were removed 130 years ago. Bulltail is orchestrating a return ceremony in June 2011 to restore and revitalize the surviving relationship to the mountain. Building an alliance between Indigenous knowledge, scientific conservation principles, Christian stewardship and environmental activists, this ceremony aims to re-imagine common ground in the 21st century, unsettling the asymmetrical relationships established by conquest. The paper identifies distinctive Apsáalooke concepts regarding the power of the Creator’s tears in high mountains and explores the significance of this return ceremony.

A21-322 Japanese Religions Group

Theme: *Critical Reflections on Japanese Philosophy: A Sourcebook (University of Hawai'i Press)*

This session is a panel discussion of *Japanese Philosophy: A Sourcebook* (University of Hawai'i Press, 2011), edited by James W. Heisig, Thomas P. Kasulis, and John C. Maraldo. The first such sourcebook of Japanese thought in any language, it contains introductory essays about and readings from Buddhist, Confucian, and Shinto sources from the seventh century up to the present, as well as from modern academic philosophy in general, along with several special topics such as bioethics and women philosophers. The coeditors will respond to a panel of four scholars and the chairperson from a variety of perspectives and specializations: 1) Comparative philosophy of religion; 2) Japanese religions; 3) Comparative ethics and gender studies; and 4) The social significance of Japanese religious thought. A short PowerPoint presentation will first introduce the book to the audience, followed by a discussion involving the audience.

A21-323 Law, Religion, and Culture Group

Theme: *Religion and Law in the Medieval Mediterranean World*

Religion and law were inseparable phenomena in the medieval Mediterranean world. Indeed, if the English word "religion" denotes a shared system of beliefs and practices by which individuals seek a common bond with the divine, then the Latin, Arabic, and Hebrew equivalents of this term are *lex*, *sharī'ah*, and *dat* (law). This relationship between religion and law is especially evident in the religiously plural societies of the medieval Mediterranean, in which social and economic relations necessitated the navigation of differences in identity, belief, and practice. Legal thought functioned within this region as a driving force shaping religious communities. Because of its central location within Christianity, Islam, and Judaism during the Middle Ages, comparison of legal norms and related rhetoric sheds valuable light on these religions and, indeed, on the aspects of Mediterranean culture that shape religious thought.

Religion as Law in the Latin West: A Philological and Conceptual Study

Andrew Salzman, Boston College

"Contemporary readers presume a distinction between religion and law, but this can lead to the misinterpretation of medieval Latin texts. Focusing on 12th- and 13th-century Latin authors, I begin with a philological study of *lex* and *religio*, finding that *lex* connotes the English equivalent of "religion" (i.e., *lex Mahumet*) and *religio* indicates the subjective reverencing of God (*virtus religioni*). I then re-assess the "political philosophy" of Aquinas (+1274), who is understood to hold the "goodness of government" because he asserts that, even in a perfect world, humans live under "the law." His *lex* indicates the determinate external actions by which the internal virtue of *religio* expresses itself. Thus, Thomas' commentary on Jewish *lex* collapses its dictates into the service of *religio*. If "religion" denotes a shared system of beliefs and practices by which individuals seek a common bond with the divine, religion is *lex* in the Middle Ages."

Prayer and the Apocalypse of 841/1438

Kevin Jaques, Indiana University-Bloomington

A rumor spread across Cairo that the world was to end on Friday Shawwal 9, 841 (April 5, 1438). As people jammed into *al-Azhar* mosque to pray, the *Khatib* began to preach but collapsed midway through his sermon. Worshippers feared that the Imam had died, and many interpreted the pandemonium as a sign of the apocalypse. Although the preacher revived, an argument erupted over how to continue the interrupted prayer. The paper examines the differing accounts of this strange incident and the debates following the crisis. For those present, the correct solution to the problem of interrupted communal prayer intersected with efforts to forestall the pending apocalypse. This event offers a window on the importance of ritual in Mamluk Muslim culture and the ways in which people believed that strict adherence to ritual norms, and the invention of new rituals, could appease God and postpone the end of the world.

Commanding Charity in the Medieval Mediterranean
Lena Salaymeh, UC Berkeley

In this paper, I survey medieval Jewish and Islamic legal practices surrounding the payment of charity – what I describe as a charity tax. This research concentrates on juristic discussions of both who should pay charity and how much charity should be paid on specific types of wealth in order to explore the socio-economic contexts and effects of the charity tax; the paper thereby illustrates how legal history can inform social history. In addition, I consider the political aspects of charity by investigating the administrative dynamics of charity taxation. A portion of this paper focuses on how and why some medieval Muslim jurists made the charity tax incumbent on minors or others lacking full legal capacity. I correlate this doctrinal issue to religious identity in order to modify common conceptualizations of religious identity as purely confessional.

Religious Orthodoxy, Ethnoreligious Plurality, and Legal Compromise in the Medieval Mediterranean
Brian Catlos, University of Colorado at Boulder/U California Santa Cruz

Religious Orthodoxy, Ethno-Religious Plurality and Legal Compromise in the Medieval Mediterranean
Medieval Mediterranean may be characterized as a socio-cultural environment defined by a high degree of ethno-religious diversity and inter-penetration. Both Christian and Islamic Mediterranean societies included substantial ethno-religious minorities living as legitimate if secondary subjects in their midsts. This generated a tension, given that the orthodox orientation of Abrahamic religion supposes the exclusive validity and legitimacy of the majority religion and the role of religion as the foundation of social order and law. As a consequence, practical compromises that contradicted established notions of orthodoxy were necessary for religiously diverse societies to function. This paper examines those the nature of those compromises in Christian and Islamic societies, and demonstrates how these are a manifestation of a dynamic which can be characterized as "Mediterranean."

Religious Polemics and Legal Boundaries in the Medieval Mediterranean World
Gerard Wiegers, University of Amsterdam

The Medieval Mediterranean world was marked by legal plurality. In the Islamic World, legal rights to Christian and Jewish minorities were granted within the dhimma structure (also known as the millet system). In the Iberian kingdoms religious privileges were granted to Jewish and Muslim minorities. On both sides of the Mediterranean these rights were not taken for granted by all social groups. For example, at the beginning of the fifteenth century al-Maghili tried to end the dhimmi treaties with Jews in North Africa. During the fifteenth century voices arguing against legal and religious pluralism in Castile and Aragon grew in strength. In this paper I study Christian, Jewish and Muslim polemics aiming at changing or maintaining legal and religious boundaries. I focus on the Iberian Peninsula and Morocco during the fifteenth and early sixteenth century and deal with the complex relationships between religious and legal notions in the texts selected.

A21-324 Lesbian-Feminist Issues and Religion Group

Theme: *Borderlands and Lesbian Nation: Sacred Space?*

Vibrating Spaces: Transformational Relating in Borderland Space
Kathleen Douglass, University of Denver/Iliff School of Theology

In the interplay of disparate junctures, Gloria Anzaldúa's *Borderlands/La Frontera* opens up a space for transformative relating. This nepantla space provides opportunities for Lesbian Feminism to also expand its borders—beyond the boundaries of named locations, pre-drawn map-lines, and pre-determined or stable identities. My examination of this nepantla space is then expanded by the juxtaposition of Anzaldúa's borderlands with the types of incongruent spaces elucidated in the writings of Judith Butler, Helene Cixous and Michel Foucault. Writing from alternative sexualities (queer, lesbian, bisexual and gay), each of these paradigm-changing theorists approach borderland space by further amplifying certain gaps, fissures, breaks and bridges, thus expanding Anzaldúa's vision of embodied relational space.

Amor Fronterizo y el Renacimiento de la Tierra Madre: Dialectics of Love in the Borderland/Homeland
An Yountae, Drew University

This paper reads the significance of homeland/borderland in Gloria Anzaldúa's work through the lens of decolonial love elaborated by Chela Sandoval. Homeland, in Anzaldúa, is the symbol of the multiple layers of signification epitomized by her own mestiza identity. It is both the decentering point of rupture towards a new consciousness and the point of retorno (return); both negation and affirmation. At the same time, homeland is also the ambulant mark of interstitial consciousness inseparable from Anzaldúa's transgressive politics of becoming through which everything, including itself, is transformed. I suggest that a constructive dialogue between Sandoval's and Marcella Althaus-reid's accounts of love opens a new way of reading Anzaldúa's homeland via the dialectical relationship between love and homeland/borderland. I suggest that the interstitial space of homeland/borderland materializes the radically ambiguous nature of love which, on the one hand, constantly seeks polymorphous embodiment in material experience, while on the other hand, keeps marking its trajectory of negation against the dominant political imagination infused with colonial/heterosexist epistemology.

Your Borders are Not My Boundaries: A Fence-sitting Halfbreed Reads La Frontera
Margaret Robinson, Centre for Addiction and Mental Health

Indigenous sexual identity is critical for Native feminist consciousness. Gloria Anzaldúa's concept of mestiza offers a model for Native identity that embraces our same-sex attraction without sacrificing our indigenous traditions or our feminism. I argue that her writing on sex identity and Nahualismo forms a parallel to two-spirited identity. Due to the multiple forces at work on Native women, sexual identity for the queer mestiza must be understood intersectionally. Drawing upon the lesbian feminist work of Monique Wittig, Adrienne Rich, and the Radicalesbians, I argue that the act of choosing mestiza consciousness, or an indigenous parallel, empowers Native women and forms mestiza community. I approach this task reflecting on my own biographical in-between-ness, as a queer/bisexual, bi-racial, non-status Mi'kmaq Indian woman.

Must I be a Lesbian Feminist?: Borderlands as the Si(gh)te for a Queer Mestizo
Robyn Henderson-Espinoza, University of Denver/Iliff School of Theology

Inspired by Monica Coleman's essay "Must I Be a Womanist?," I consider whether my borderland and Mestizaje identity (that being a QueerMestizo) can also be a Lesbian Feminist. Considering the mixed raced body who loves women sexually as a counter-normative body, Gloria Anzaldúa's borderland theories and her epistemology of a new Mestiza consciousness help situate my being and performance as a QueerMestizo, but do Anzaldúa's theories also provide a trajectory for a recognizable performance as a Lesbian Feminist? I will argue that the Borderlands becomes a si(gh)te for a QueerMestizo and the politics of Lesbian Feminism becomes recognizably important within the context of the Borderlands. By using Critical Chicano/a Theories, Gloria Anzaldúa, and Critical Race Theories, I will argue that Lesbian Feminism enacts a particular politics which in turn engage my raced body which further situates my queer identity in the Borderlands.

A21-325 Mysticism Group
Theme: *Music, Mysticism, and Religion*

What role does the study of music play in the investigation of mystical experience, trance, and ritual? Our first paper will suggest one theoretical foundation for this question by arguing that the work of Schleiermacher offers resources for considering music as uniquely expressive of certain aspects of human receptivity. Drawing from two traditions influenced by non-Western materials — the phenomenon of batá drumming in Santería ritual and the Sufi-inspired Dances of Universal Peace movement — we will explore uses of music to evoke distinctive psychological experiences and express community values. Then we will shift to consideration of mystical turns in contemporary music groups. The issue of theodicy is taken up in very different ways, we will find, by Monsters of Folk and The Roots, and the religious self-understanding of a particular group of Grateful Dead fans — the Spinners — will take us into a consideration of alternative forms of consciousness as "tokens of transcendence."

The Musical Self: A Nonemotive Reinterpretation of Schleiermacher's Aesthetics of Feeling

Jonas Lundblad, Centre for Theology and Religious studies, Lund university

Music, traditionally either a medium to carry the Word forward or absolute and non-representational, is of increasing importance in religious studies yet the question of how to understand the specific contribution of music is still largely unresolved. Here a systematic interpretation of music and feeling in Schleiermacher is offered in light of his *Dialectics* and the distinction between immediate and sensual self-awareness in the *Christian faith*. Feeling emerges as the basis for a critical and sophisticated epistemology rather than primarily indicating an emotive stance. Music, as a prime medium of expressing the human self in open receptivity towards the world, is credited with an essential task in the interplay between embodied human existence and the immediate presence of God in humanity. The self is formed in relation to a manifold of impressions and music has potential to represent and transform the religious self beyond the limits of language.

"Drumming" Ritual Identity in Santería

Kenneth Schweitzer, Washington College

In colonial Cuba, Santería developed by syncretizing elements of Catholicism with the Yoruba worship of orisha. Within the context of a drumming ritual, known as a toque de santo, priests participate by periodically being possessed by a patron orisha. This paper approaches Santería ritual from the viewpoint of batá drummers, ritual specialists and priests in their own right. Known as omo Aña, batá drummers comprise a fraternity that is accessible only through ritual initiation. Though they are sensitive to the desires of the many participants during a ritual drumming event, many of the performers' activities are inwardly focused on the cultivation of a group identity among members of this fraternity. Occasionally interfering with spirit possession, and other expectations of the participants, these activities include teaching and learning, developing a signature sound, and achieving a state of intimacy among the musicians known as "communitas."

From Breath to Dance: Music as a Language of Experience in an American Sufi

Neil Douglas-Klotz, Edinburgh Institute for Advanced Learning

This paper uses historical and comparative methods to discuss the work in the mysticism of sound and music of the American Sufi-Buddhist teacher Samuel L. Lewis of San Francisco (d. 1971). Lewis, an exponent of "experiential comparative religion" (Rawlinson 1997), is best known as the founder of the Dances of Universal Peace, a worldwide movement considered as a New Religious Movement (Webb 1995) and "hybrid Sufism" (Hermansen 2000). Lewis's musical mysticism was influenced both by his Sufi teacher Hazrat Inayat Khan (d. 1927) and American Dance pioneer Ruth St. Denis (d. 1968). Influenced by Korzybski's general semantics movement (1948), Lewis developed practices in music and movement as its own language of experience. He saw the states of exaltation (in Sufi terms *ahwal*) evoked by such practices as promoting a more fully human experience of consciousness, personal health and wellbeing and interreligious harmony. Includes recorded sound and video of Lewis.

Taking Shape of Musical Theodicy: Monsters of Folk, the Roots, and Responses to Human Suffering

Christopher Driscoll, Rice University

How do theodical responses to human suffering take shape? This question motivates this paper in which I present an analysis of rock group Monsters of Folk's song titled "Dear God (Sincerely, M.O.F.)" and rap group The Roots' version of the song, "Dear God 2.0." Both start with justification of a benevolent God in the face of human suffering, posed as the question of theodicy. While The Roots provide an overtly ethical response to theodicy, Monsters of Folk linger over questions concerning God's existence. Do these two theodical formations make use of problematic oppressed/oppressor binaries? Overlaying John Austin's "speech *act*" onto a theoretical framework provided by bell hooks, I offer a conceptual apparatus that addresses the synergistic relationship between theodical responses and context, thought, and action.

What the "Strange Trip" of the Deadhead Community Can Teach Us about Religion
Paul Cassell, Boston University

Several sociologists who have studied the community of Deadheads – followers of the Grateful Dead musical group – would agree with Sardiello that the “spirituality” of Deadhead communities was “functionally equivalent to religious belief.” This raises a theoretical question that goes right to the heart of religious studies – What is religion? Should we consider the spirituality and ritually-organized social form defining the Deadhead community a ‘religion?’ How was their ‘religion’ different from the musical performances and fan base of other iconic groups? How was it different from the spirituality and ritually-organized social form defining a Haitian voodoo *sèvis* or a Catholic mass? We will compare the spirituality and communal life of Deadheads to a sub-group of Deadheads called the ‘Spinners,’ who later changed their name to the Church of Unlimited Devotion, as test case for a theoretical investigation in the nature of religion utilizing concepts taken from Rappaport (1999) and McNamara (2009).

A21-326 Nineteenth Century Theology Group

Theme: *Nineteenth Century Women, Biblical Criticism, and Progressive Revelation*

This session focuses on the reception and uses of historical–critical methods and concepts of progressive revelation among nineteenth century women who advanced new interpretations of biblical texts in service of intellectual, religious, political, or cultural movements of the time.

Women and Biblical Criticism in Nineteenth Century England
Marion Taylor, Wycliffe College

This paper examines female responses to biblical criticism in nineteenth-century England chronologically using John Rogerson's three phases of development to divide the century: in phase I (1800-1857), ideas were known, applied and refuted by such women as Mary Cornwallis, Fanny Corbeaux and Mary Ann Evans; in phase II (1858-1879), critical ideas and methods were disseminated by such women as Florence Nightingale, the de Rothschilds and Christina Rossetti; in phase III (1880-1900), biblical criticism triumphed being assisted by such women Anne Mercier, Mary Ward and Julia Wedgwood. The paper shows that women's interpretations of the Bible reflect wider trends in biblical scholarship. It demonstrates that women played an important part in the move toward criticism's triumph: women were consumers, critics, popularizers, and practitioners of biblical criticism.

Progressive Revelation in Two Nineteenth Century Women Interpreters
Christiana De Groot, Calvin College

The notion of progressive revelation was widely employed by nineteenth century biblical interpreters - both Jewish and Christian. This paper will study its use by Grace Aquilar, a Jewish author who advocated for Jews at a time in England when they were discriminated against in many areas. Aquilar used the notion to explain development within the Hebrew Bible. Her ideas will be compared with Clara Lucas Balfour's, an evangelical Christian who was a prolific writer and an activist in the temperance movement. Balfour contrasted the more primitive religion of the Old Testament with the more enlightened faith of the New Testament. This comparison will include consideration of their place in the history of biblical interpretation as well as the context of women's lives in Victorian England.

The Biblical Hermeneutics of Frances Willard
Claudia Setzer, Manhattan College

In her work, *Woman in the Pulpit*, Frances Willard, the powerful president of the Women's Christian Temperance Union, shows remarkable agility and creativity with biblical texts. She engages in what we would today identify as source criticism, textual criticism, and cultural criticism. When compared to some of her contemporary feminist biblical critics, she seems free of the theological anti-Judaism and Orientalism that sometimes marred their arguments. Similar attitudes accompanied emerging historical-critical scholarship. This paper will examine Willard's approaches to the Bible, compare her approaches to some other feminist exegetes, consider her relationships with fellow exegetes, and speculate about her awareness of historical-critical methods coming out of Germany.

"The Giblews" and the Palimpsest
Alicia Batten, University of Sudbury

The Scottish sisters, Margaret Dunlop Gibson and Agnes Smith Lewis, who were known affectionately as "the Giblews," are perhaps most famous for their discovery of the late fourth century palimpsest, the "Lewis Syriac Gospels," at St. Catherine's monastery in 1892. This paper narrates the history of this discovery, and examines their analysis and translation of the palimpsest. The discussion will pay special attention to how the sisters' extensive travels throughout the Mediterranean (described in their travel diaries) inform their interpretation of the palimpsest and its role in textual criticism of the four gospels.

Miss Briggs for the Pulpit?
Ruth Tonkiss Cameron, Union Theological Seminary, New York

The paper introduces Emilie Grace Briggs, daughter of the controversial theologian Charles A. Briggs, who was the first woman to graduate from Union Theological Seminary in New York in 1897. The story of her academic ambitions and the obstacles which prevented further success, set against the family experience of her father's heresy trial, will reveal the struggle of an Episcopal churchwoman who was a remarkably skilled linguist and exegete. Emilie's major unpublished work was her substantial doctoral dissertation *The Deaconess in the Early and Medieval Church*. Her few publications, unpublished drafts and notes, including evidence within her father's archival papers show her scholarly biblical approach, from which we can deduce both personal ambitions and broader feminist aims, which resonate with such studies today.

A21-327 Religion and Disability Studies Group
Theme: *Metaphor, Language, and Corporeality*

This session probes the social, cultural, and religious implications of the construction of disability, focusing primarily on the intersections of language, metaphor, and embodiment. Papers will offer a critical examination of the use of ableist metaphors in liberal Jewish liturgy; the connection between physical disability and profound spiritual connection in Yoruba and Diasporic religions; a Deaf Studies reading of Derrida's *Of Grammatology* that examines the relationships between language and politics to critique the ontotheological privilege of the breath or spirit; an assessment of possibilities for transformative language and redemptive metaphor in preaching by and for disabled people of African descent, through an exegesis of Mephibosheth; and a critique of theologies of "brokenness" as a theological frame that promotes existing ableist stereotypes and fosters microaggressions against people with disabilities.

Inattentive Metaphors: Language and Thought on Disability in Progressive Judaism
Naomi Steinberg, Humboldt State University, and Devva Kasnitz, Society for Disability Studies

In this paper we will look at discontinuities between progressive interpretations of disability in the Hebrew Bible, liturgical developments and translations, and common language, attitudes, and congregational behavior and policies in response to disability activism. We approach this as close sisters, one an anthropologist and disability studies scholar, disabled, and a founder of the Society for Disability Studies, and one a rabbi and religious studies lecturer. We bring an interdisciplinary approach and methodology drawn from ethnography, textual analysis, and discourse analysis. Our data is drawn from participant observation, interview, personal experience, and texts. We believe that our contribution is this interdisciplinary connection of biblical to modern liturgical use of disability. We explore the use of critical theory and a move from emphasis on independence to interdependence, and from disability rights to disability Justice.

Of Gimps and Gods: Disability as Embodiment of the Divine in Yoruba and Diasporic Religions
Amy Ifátólú Gardner, Orísun Healing Consultancy

This paper explores the resonances and relationships between disabled corporeality and Divine Presence in Yoruba and Diasporic religions, highlighting Yoruba religion's framing of the human condition -- human subjectivity and the journey of life -- in relation to the complementarity (and interpenetration) of the material and spiritual dimensions of lived experience. In Yoruba religious communities, physical disabilities are recognized as the material expression of a fundamental spiritual connection between the individual and Divine Presence, and mark the individual, literally, as a member of the devotional community (*egbe Orisa*). Furthermore, Yoruba religious elders recognize the disabled devotee as the embodiment of the Divine principles of complementarity and the containment of paradox. Yoruba religious communities embrace and valorize those living with disabilities as Divinely touched; as possessing special affinities with Divine Presence; and as the embodiment of Divinity, particularly in and through their special capacities to body forth powerful spiritually-informed creativity and healing.

Signing Subjectivity: Derrida's Of Grammatology Meets Deaf Studies
Emma Brodeur, Syracuse University

Nearly forty years after its publication, a debate is brewing over the applicability of Derrida's *Of Grammatology* to the work and direction of Deaf Studies. In this paper, I navigate both sides of the debate, including the work of H-Dirksen L. Bauman who attempts to cull from Derrida's critique of the phonocentrism of the Christian West a "deaf-mute philosophy" and the work of Shirley Shultz Myers and Jane K. Fernandes who find Derrida's project politically unviable. I use this debate as a leeway into a discussion of the relationships between language, the body and politics. Here, I aim at re-conceptualizing subjectivity in our postmodern world away from the ontotheological privilege of the breath or spirit. Finally, I hope to bring Deaf Studies into conversation with Religious Studies through their joint interest in the body's constitutive role in the formation of identity and practice.

Made by God, Broken by Life: Developing an African American Hermeneutic for Redressing Disability Language, Metaphor of Brokenness, and Differentials in Wholeness
Raedorah Stewart, ONE National Gay and Lesbian Archives

Just over a quarter of a Century ago, incessant use of the phrase "Blacks and women", as though the two were mutually exclusive categories, provoked the creation of scholarship which emphasizes this intersection. This paper seeks to catalyze similarly deep and emergent formation of a hermeneutic in religious practices, particularly preaching, on, about, for and by disabled persons of African descent. Redressing disability language emulates the act of naming for themselves which transformed denigrating naming imposed upon African Americans to more positive options. Examining metaphors of brokenness which affiliates brokenness with permanent spiritual impediments reconsiders brokenness as agency through which redemption comes. Exegeting Mephibosheth's biblical narrative restores honor suppressed by good intentions which had instead usurped his human rights. This paper seeks to inspire religious practitioners, especially African American preachers, to use this most influential medium for catalysing change and social justice for all -- including the differently-abled.

Ableist Microaggressions in Religious Contexts: Considering Brokenness and Disability

Devorah Greenstein, Starr King School for the Ministry

“Brokenness” is a contemporary theological frame used to describe the human condition. Microaggressions are intentional or unintentional “verbal, nonverbal, and environmental slights, snubs, or insults... that communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.” (Sue, 2007) I draw on the intersectionality of contemporary theology, disability studies, and social psychology to examine ways in which the religious language of “brokenness” and existing cultural ableist stereotypes support ableist microaggressions perpetrated against people with disabilities in religious contexts. I explain how people who are physically, emotionally, or intellectually different are stereotyped and how stereotype priming sets the stage for microaggressive behaviors. I offer an empirically-based framework (Keller & Galgay, 2010) to examine patterns of microaggressive acts associated with our religious language of brokenness. I hope from this to gain insights into how we can begin to interrupt psychologically damaging actions toward people with disabilities.

A21-328 Religion and Ecology Group

Theme: *Religion and Conservation in Context*

This session explores the encounter between religion and ecology in specific cultural and geographic contexts, ranging from Asia to the US. This collection of papers demonstrates how environmental issues, such as farming and waste management are understood and negotiated within religio-cultural contexts and highlights the importance of place.

Daoism and Sustainability in Contemporary China

James Miller, Queen's University

This paper reports on recent fieldwork on Daoist sites in China that emphasize the connection between Daoism and ecologically sustainable development. In so doing the paper argues that Chinese Daoism resists simplistic Western notions of Daoism as “the Way of Nature” in favor of a complex engagement with the recent concept of “ecological civilization” (shengtai wenming). When understood in this light, Daoist ecology comes to be understood as a Way of economic development, a Way of science and technology, and a Way of national development.

Liminal Beasts: Dogs, Pigs, and Other Challenges to Ecological and Ritual Purity in Bhutan

Elizabeth Allison, California Institute of Integral Studies

Much of the discussion of the role of religion and spirituality in ecological issues has focused on affinities for wild nonhuman nature found in undeveloped wilderness areas. However, this focus what can be called the ‘green’ aspects of environmentalism – concern for wilderness, open spaces, and wild species – overlooks many ecological issues that lie much closer to home: those of waste disposal and pollution prevention. This paper examines issues of urban and rural waste management in Bhutan through a Buddhist lens, with particular attention to the liminal position of dogs and pigs.

Backpacking the Long Trail: Sacred Ritual in Vermont's Viridis Montis

Steven Masters, Drew University

Drawing extensively on research and interviews with individuals who have participated in extended journeys on the Long Trail, this paper explores the spiritual and religious dimensions of long distance hikers. The Long Trail is a wilderness footpath, running 273 miles along the ridge line of Vermont’s Green Mountains. On average, over 100 people hike the entire length of the trail each year. After spending several weeks on the trail, how has the journey changed the hikers? Do they find spiritual or religious significance in these journeys? My research suggests that there are common aspects of religious system to be found, including philosophical and ethical systems, rites of passage, and rituals. Furthermore, it looks at how hiking the Long Trail transforms hikers lives, particularly processes of meaning making, healing, and worldview construction.

Indian Hermeneutics of Nature and the Hermeneutic of Nature of Hindu Nationalism
George A. James, University of North Texas

Specialists in Religion and Ecology recognize that in the course of its development the Hindu religious tradition has generated interpretations of nature that often support the environment. In the insights of this tradition environmental movements in India have found support for effective protests against the exploitation and abuse of nature. Such insights have also drawn the attention of Hindu nationalism, for whom they stand as a symbol of Hindu religious identity, and support for the superiority of a particular Hindu religious ideology over other Indian religious traditions. In recent years the encounter of environmental activism with Hindu nationalism has caused confusion and sometimes undermined the credibility of environmental movements. In this paper I argue that the environmental values of Hindu nationalism are derived from a hermeneutic of nature distinct in its history, purpose, and ethos from the hermeneutic of nature expressed in contemporary Indian environmental movements.

Understandings of Christian Stewardship in Farming Through the Work of the Christian Farmers Federation of Ontario, Canada
Suzanne Armstrong, Wilfrid Laurier University

Rural communities, in-between urban and wild spaces, find themselves also in-between the human demands of industry, economics and a hungry growing population, and those of the domesticated plants, animals and land they farm. Religion is not absent from this picture. Many post WWII Dutch Calvinist immigrants to Canada settled into farming. They founded the Christian Farmers Federation of Ontario (Canada) (CFFO) in the 1950's, which still functions today as an interdenominational general farming organization. CFFO emphasizes stewardship in farming, and builds on Calvinist theological principles in their search for a Christian approach to contemporary issues such as biotechnology, land use, and food policy. Based on ethnographic interviews with CFFO members and leadership, this paper examines contemporary issues in farming through the perspective of this Christian organization. Moreover, it situates CFFO understandings of stewardship, from dominion to earth-keeping, in the context of the diversity of the contemporary global food system.

A21-329 Religions, Medicines, and Healing Group

Theme: *Spirituality and the Medicalization of Religion in Mental Health Care*

Pragmatic Religiosity: Analyzing the Role of Religion in Mental Health Care (in North India)
Johannes Quack, University of Heidelberg

This paper draws on ethnographic fieldwork on psychiatrists and their patients (their care takers and their communities) in North India. In a first step the medical perspectives of Western-trained health professionals are contrasted with the religious experiences and explanatory models of their patients. In a second step this schematic opposition is substantiated, qualified, and questioned by three case studies. The case studies are theorized by a discussion of the concept of "religiosity". It is argued that the choice between "traditional" healers and psychiatrists in general and the religious elements in specific mental health care treatments in particular does not depend on the formal religion of the patients. More important is whether their religiosity is to be characterized as pragmatic or intellectualistic. The aim of this paper is to illustrate the complex and diverse roles played by religion in different ways of dealing with mental health problems.

Wounded Bodies, Wounded Souls: Questioning "Spiritual Fitness" in the Modern Military
Shenandoah Nieuwsma, UNC-CH

In October 2009, the Department of Defense unveiled "spiritual fitness" as a new component of comprehensive health. Though polarizing because of the public nature of the military, the move to institutionalize spirituality stems from current extra-military trends to quantify and medicalize spirituality and religion, primarily in psychological research. Despite the frequent insistence in spiritual fitness literature that spirituality is indeed a unique category worthy of special deployment, I outline in this paper where I detect obfuscation and an inability to make the category distinct. More specifically, I argue that the military's current project fails in producing a spirituality that is distinct from both constitutionally-violating "religion" and secular psychology. This case study illumines complications in defining spirituality generally and under governmental providence and questions the utility of spirituality as a medical category.

Exploring Moral Injury and Religious Resources for Moral Repair in War Veterans: "The Soul Repair Project"

Gabriella Lettini, Starr King School for the Ministry-Graduate Theological Union

"The *Soul Repair Project* focuses in exploring the moral injuries of war and religious resources for moral repair in war veterans. It is designed to help religious communities work with the VA to integrate veterans into our communities in the aftermath of their service in war and to support their families in understanding their ethical and spiritual struggles and healing processes. Through partnership with VA clinicians, religious communities and clergy can create robust and effective theologies, rituals, and church practices to address the moral injuries of war in veterans and civilians. "

A21-330 Ritual Studies Group

Theme: *Redefining Religion through the Study of Ritual*

The contention tested here is that "religion" is best defined with reference to everyday practices of "ordinary" people. Attention to ritual facilitates redefinition of religion. "Lived" or vernacular acts (whether or not they adhere to protocols defined by elites and/or texts) are both the majority form of religion and its definitive characteristic. They may entail ritualized acts – e.g. the taken-for-granted or casual acknowledgement of other-than-humans – or may be informed by participation in communal rituals – e.g. those structuring time, demarcating space, or managing life's transitions. As exemplary data for revisiting "religion", panelists explore the possibilities provided by farming, nationalism, dancing, statue-veneration, food-and-sex-taboos, and Chinese folk traditions. Retrieving the term "religion" for activities that are not divorced from "secular" pursuits, we not only contest the still prevalent stress on beliefs, but positively emphasize the permeation of "religion" throughout "ordinary" everyday life and mark its visibility not only in but as everyday performances.

A21-331 Scriptural Reasoning Group

Theme: *The Hermeneutics of Paul Ricoeur and Scriptural Reasoning*

Using Paul Ricoeur's hermeneutic for explaining the logic of scripture, this panel critically engages the theories of Ricoeur and their relationship to the Scriptural Reasoning model, examining points of departure and intersection in logic and methodology.

Paul Ricoeur's Religious Hermeneutics: A Theory for Scriptural Reasoning

Young Won Kim, Graduate Theological Union

This paper aims at describing Ricoeur's hermeneutics as a theory to provide an epistemological and ontological basis for the current movement of scriptural reasoning. Ricoeur's religious hermeneutics will be delineated in terms of its explanatory power of self-transformative function of the sacred text. Finally, the implications of his religious hermeneutics for the scriptural reasoning is delineated.

Scriptural Reasoning According to a Liturgical Logic: Reading the Song of Songs with Ricoeur and the Church Fathers

Brian A. Butcher, Sheptytsky Institute of Eastern Christian Studies, Saint Paul University

This paper proposes a critical engagement with the “reproduction of the text” effected by liturgy, as countenanced by Paul Ricoeur in the volume he co-authored with Andre LaCoque, *Thinking Biblically: Exegetical and Hermeneutical Studies*, trans. David Pellauer (Chicago: The University of Chicago Press, 1998). In “The Nuptial Metaphor” he draws upon the baptismal mystagogy of notable Church Fathers to adumbrate the role played by rite in eliciting the surplus of meaning latent in the Song of Songs. By recourse to this study, as well as his wider oeuvre, I consider how what we may call a “liturgical logic” shapes the course of scriptural reasoning.

Allegory and Alterity in Ricoeur's Reading of the Song of Songs

Jin Han, New York Theological Seminary

In his study of the ‘nuptial’ in the Song of Songs, Paul Ricoeur reconstructs an uncomplicated trajectory of reception history. He quickly turns away from allegory and finds a redeeming quality of historical-critical approaches that facilitate the recovery of the literal meaning and the subversive discourse embedded in the Song. He marshals the findings of critical exegesis, charting how they can produce euphoria (instead of an aporia) of a reconfigured universe, where equal partners are engaged in uninhibited eros. The mystifying effect of allegory is correctly, if unfairly, charged with relocating the unmoored text into the institutional contexts of temple, church, and marriage, but Ricoeur’s depreciation of pre-critical approaches works best in the construct of allegory as the agoria of allos. By contrast, early Christian interpreters offer ample examples of rich allegorical interpretation that presuppose a literal reading that dwells on the candid love with the ‘other.’

Imagining Possibilities: "Thinking Biblically" with Paul Ricoeur

Rose Ellen Dunn, Drew University

Paul Ricoeur’s understanding of the self as a narrated self, arriving “in the middle of a conversation,” *belonging* to, and *entangled* in, a history of stories, enables Ricoeur to develop a method of biblical hermeneutics—a way of “thinking biblically”—that does not, to borrow the words of Dominique Janicaud, fully “turn” phenomenology to the theological. This paper will explore the biblical hermeneutics of Paul Ricoeur, and his application of this hermeneutics in *Thinking Biblically: Exegetical and Hermeneutical Studies*, within the context of the “theological turn” of phenomenology, and will suggest that Ricoeur’s way of “thinking biblically” remains a hermeneutical phenomenology. Since Ricoeur’s biblical hermeneutics works within a phenomenological approach to the text, in addition to offering interpretive possibilities for the biblical text, it also offers possibilities for thinking religiously in and through an “interconfessional hospitality.”

A21-332 Tibetan and Himalayan Religions Group

Theme: *The Culinary in Buddhism: Miracles, Medicine, and Monstrosity*

"How has food operated as a metaphor and fulcrum for ethical and alchemical transformations of the body in Tibetan Buddhism? How are moral bodies and social bodies formed through cooking and eating? This panel explores the culinary and gastronomic semantic fields of food and food exchange in Buddhist literature. The texts considered by panelists investigate embodied disciplines and gustatory pleasures in the specific nexus that food occupies between ethical discourse, hospitality practices, medical therapies, and ritual alchemy. The issues under investigation include the ways that bodies cook and are metaphorically cooked; special modes of producing, preparing and providing food that transmute it into miraculous liberating substances; and the category of the uncooked as “other” to the purified Buddhist social body."

The Joy of Cooking with Words: Food, Fire, and Immortality in Two Mahāyāna Sūtras
Natalie Gummer, Beloit College

The Sanskrit *Saddharmapuṇḍarīkasūtra* and *Suvarṇa(pra)bhāsottamasūtra* depict the potency of their language differently, but they share a focus on its fiery and food-like qualities. The sūtras also describe the measureless lifespan and perfected body of the Buddha who is their auditor and orator, and of other listeners and speakers who respond appropriately to their words. I argue that these two features are closely connected, both in their appropriation of central elements of Vedic theory, ritual, and cosmology, and in their prefiguration of alchemical tropes and practices. The *Suvarṇa(pra)bhāsottamasūtra* portrays itself as a fiery liquid that infuses its listeners with vitality, luminosity, and joy; the *Saddharmapuṇḍarīkasūtra* emphasizes its power to “cook” beings into unsurpassed, perfect awakening. Both suggest that the words of the sūtras, like Vedic verses, embody a generative and profoundly transformative power that is accessed through ritual consumption, whether of food, by fire, or through recitation.

Eating Right with Tibetan Food Practices
Frances Garrett, University of Toronto

The paper points to a gastrosemantically-focused body of literature that offers recipes and procedures for enhancing health, vitality and power through specialized eating. This well-developed area of knowledge is called “food practice” (kha zas gi rnal ‘byor), and it addresses a range of ethical, culinary, and alchemical issues, engaging both medical and religious writing and action. This paper examines contexts where food is understood to be medically therapeutic, including recipes for healing foods and the therapeutic feeding of non-humans, and it emphasizes the prominence of food therapy in the works of Buddhist ritualists, making it clear that the practice is not exclusively in the realm of medicine. Although these practices can be found throughout history, the paper focuses on the formative period of the twelfth-fifteenth centuries, an age of particular importance to the development of Tibetan medicine and its special relationship with the Buddhist Treasure tradition.

The Inexhaustible Lump of Brown Sugar: Tibetan Buddhist Narratives of Miraculous Hospitality, Pleasure, and Meditative Abundance
Annabella Pitkin, Columbia University / Barnard College

his paper explores food- and feeding-related displays of yogic power (Skt. *siddhi*, Tib. *dnegos grub*) as depicted within the recent religious biography of the Tibetan Buddhist meditator, Drupwang Amgon Rinpoche (Grub dbang A mgon rin po che, late 19/early 20th centuries). Via a group of episodes from the biography involving hospitality, commensality, and the transformative pleasure of food, I consider the complex topic of the role of the miraculous in Tibetan Buddhist life-writing, as well as related notions of somatic experience in Tibetan Buddhist pedagogy. I further argue that the descriptions of food-related displays of yogic power in Amgon Rinpoche’s biography highlight present-day Drigung concerns with both meditational excellence and ethical eating as hallmarks of contemporary Drigung identity.

Eating Monkey Brains: Exoticizing the Han Banquet in a Tibetan Buddhist Argument for Vegetarianism
Holly Gayley, University of Colorado, Boulder

This paper examines a contemporary Tibetan plea for vegetarianism that exoticizes and critiques the Chinese banquet, including the notorious case of eating brains out of the skull of a live monkey. I analyze the ethics of food production and consumption in writings by a prominent Tibetan advocate for vegetarianism, Khenpo Tsultrim Lodro (Mkhan po Tshul khriims blo gros) of Larung Buddhist Academy. His writings promote Buddhist ethical reform in order to curtail the corrosive effects of rapid social change, in which the banquet serves as a synecdoche for the secularizing force of urban Han culture. Specifically, I argue that Khenpo Tsultrim Lodro employs an aesthetics of revulsion over excess and a strategy of “reverse orientalism” that turns the table on the state “civilizing project” and places Buddhist ethics, rather than Han modernity, as the civilizing force best suited to regulate individual bodies and the Tibetan social body as a whole.

A21-333 Western Esotericism Group

Theme: *Western Esotericism and Material Culture*

Technofetishism, Instrumentation, and the Materiality of Esoteric Knowledge

Egil Aspren, History of Hermetic Philosophy and Related Currents, University of Amsterdam

This paper takes the concept of technofetishism as a starting point for analyzing a set of different uses of technology in modern esotericism, relating them to the broader material culture of modern science. ‘Technofetishism’ is defined as the processes by which technological products are disembedded from their mode of production, and imbued with a special, objective, irreducible quality of their own. While all technology is fetishized, different products are fetishized to different degrees, and their fetishization serve different functions in different communities of users. In the case of esotericism, the fetishization of technology may on one extreme take place to the point of inseparability from the fetishization of magical and sacred objects in religious systems of meaning; in other cases, it trades on broader technofetishistic aspects of modern culture. This paper discusses types from both sides of the spectrum, focusing on ‘instrumentation’ and the material dimension of knowledge construction.

The Use of Tracing Boards and Other Art Objects as Physical Aids of Symbolic Communication in the Rituals and Practices of Freemasonry

Shawn Eyer, John F. Kennedy University

The initiatic tradition known as "speculative" (philosophical) Freemasonry evolved in the seventeenth and eighteenth centuries. Little information survives about the earliest rituals, but from the early 1700s there is an increasing body of texts and artistic works that provide evidence for the development of Masonic practices. While historians have focused almost exclusively on the textual evidence, the material culture of the early Freemasons has attracted relatively little academic attention. The most striking examples of the objects used by Freemasons during this period are tracing boards (symbolic paintings and engravings), aprons (ritual garments, often highly decorated), and jewels (symbolic medals). Employing color slides of the artwork, this presentation focuses upon the tracing boards and their development, with an emphasis on their use as tools for the communication of esoteric knowledge.

Conjuration Contraptions: "Techno-gnosis," Mechanical Wizardry, and the Material Culture of African American Folk Magic

Stephen Wehmeyer, Champlain College

In his unparalleled collection of African American folk magical belief, *Hoodoo-Conjuration-Witchcraft Rootwork*, Harry M. Hyatt collected numerous descriptions of a rich material culture associated with these beliefs – a material culture involving herbs, roots, and oils, but perhaps less predictably, a number of complex machines, gadgets, and technological paraphernalia employed for various esoteric operations or activities – including treasure hunting, divination and diagnosis, and forcing thieves to return stolen goods. In this presentation, I examine the descriptions of magical machinery found in the Hyatt collection to shed light on this largely unexplored area of African American folk magic, and draw specific connections to possible antecedents in Western occult tradition. These “conjuration contraptions” invite us to consider a sophisticated vernacular esotericism whose material culture is marked, not just by roots, but by gears, wheels, and wires as well.

"Objets d'Art Noir", Magical Engines, and Gateways to Other Dimensions: Understanding Hierophanies in Contemporary Occultism

Henrik Bogdan, University of Gothenburg

This paper sets out to analyse "Objects of Power" found in contemporary ritual magic, and it will focus on the British occultist Kenneth Grant (1924-2011), and more specifically his work *Hecate's Fountain* (1992) and the unpublished novel *Grist to Whose Mill?*, written in the 1950s. It will be argued that these objects can be understood as hierophanies, and more specifically as kratophanies, in the Eliadean sense. By critically applying Eliade's theoretical concepts of hierophany and kratophany on this previously neglected category of inanimate objects found in contemporary magic, it is hoped that a deeper understanding will be reached about the use and function of sacred objects in contemporary magic, and thus add to our knowledge of the material culture of western esotericism.

Storming the Citadel for Knowledge, Aesthetics, and Profit: The Dreamachine in Twentieth Century Esotericism

Joseph Christian Greer, Harvard Divinity School

Blamed for Kurt Cobain's suicide, displayed as an object d'art in the Louvre's Musée des Arts Décoratifs, and embraced as a revolutionary advance in consciousness change by Timothy Leary, Alan Ginsberg, and Aldous Huxley alike, the Dreamachine illustrates a salient feature of the material culture of twentieth century esotericism and yet is distinctly notable. Constructed by Ian Somerville, in conjunction with 'beat' artist Brion Gysin and 'systems adviser' William S. Burroughs, the uses as well as the claims made about the device depict a commingling of scientific, literary, artistic, and esoteric discourses on experimentation and personal transformation that is not unusual in the material culture of esotericism. What is distinct about the Dreamachine is its role in what Christopher Partridge termed the 'sacralization of psychedelics' and, in a related fashion, the way in which the varying discourses that conceptualized it led the device to artistic success and commercial failure.

A21-334 Religion, Memory, History Consultation

Theme: *Representing Sikh Traditions: Image, Word, and Place*

This session combines the interests of two Consultations within the AAR: Religion, Memory, History and Sikh Studies. The papers explore how a variety of representations--image, performed word, religious site, and museum--shape the present and past of the Sikh community, and how excavating the histories of representational practices can inform understandings of the present. In these papers we see how past and present continually inflect and are inflected by each other, and how processes of remembrance operate within broader political and social histories.

Corporeal Mnemonics: Guru Nanak in the B-40 Janamsakhi

Nikky Singh, Colby College

Guru Nanak's B-40 Janamsakhi illustrations done by Alam Chand Raj in 1733 are visually beautiful, conceptually intriguing, and historically important. Not only do they conserve the rich past of the Sikhs but also inspire new attitudes and orientations. My paper explores 1) how they underscore the finite structures of Sikh metaphysics, 2) contravene modern scholarship that disclaims Nanak as the "founder" of the Sikh faith, and 3) graphically express the identity between body and poetry. Since "memories have a future," the corporeal potential of Nanak's illustrations could viscerally enable spectators to tap into their own embodied subjectivity, and develop their emotional and spiritual corporeality. For my analysis, I use feminist lenses that affirm bodily forms of knowledge and shift the focus from a "necrophilic" to a "biophilial" imaginary. Gadamer's hermeneutic approach is also helpful in reading Alam's earthy illustrations.

Gurbani Kirtan Renaissance: Reviving Musical Memory in the Sikh Panth
Nirinjan Khalsa, University of Michigan

My paper aims to show how the contemporary renaissance of traditional forms of Gurbani Kirtan can be seen as a representation of Sikh identity that has been veiled in the panth's communal memory due to the modernizing project of 19th century India. Guru Nanak encouraged the learners of the Sikh path to do nam simran as a communal worship practice. He used the emotive medium of music to transmit the experience of the nirgun and sargun IkOngkaar as a tool to unite consciousness which dispels the ego (Shackle and Mandair 2005). Subsequent Sikh Gurus encouraged the Sikhs to follow this performative ritual practice which cohered the Sikhs into a panth.

A Shrine and Its Museum: Memory, History, and Politics in the Sikh Golden Temple
Radhika Chopra, Department of Sociology University of Delhi

Museums as sites of sanctioned histories are spaces where a sense of common destiny and history are forged through remembrance and willed forgetfulness. I focus on the history of martyrdom represented in the museum of the Darbar Sahib, a premier sacred site of Sikhism, and particularly on the 'production' and remembrance of the martyrs of 'Operation Bluestar', the army operation that scarred the sacred landscape with violence. While a created lineage of medieval to modern martyrs is visualized in the restored museum, remembrance remains incomplete; certain key martyrs are missing from the walls of the Museum. Paying particular attention to the visual as an ordering narrative of memory and memorializing, I address the politics of a nightmare remembered in the modern production of martyrdom.

Violence to and through Architecture: Revisiting the Operation Bluestar Genocide Via Victimized Buildings
Tavleen Kaur, University of Michigan, Ann Arbor

Though violations of human rights is an unfortunate past and a continuously evoked memory for many modern states, seldom have these violations been studied and investigated through the architectural sites that were also attacked in such waves of violence and mass killing. This paper examines the Akal Takht building and the Hondh Chillar village, two sites that became victims of genocide in and after Operation Bluestar in Punjab in 1984. Scholars, human rights organizations, and legal professionals have written about the genocide of 1984 by conducting ethnographic research and gathering statistical information. This paper presents forth the argument that though piecing together of information through interviews with victims of genocide and recollecting their memories is noteworthy and important, the narrative on the relationship between violence and memory remains incomplete until and unless sites like Akal Takht and Hondh Chillar are probed into as non-human victims of violence.

A21-335 Theology and the Political Consultation
Theme: *Democracy and Faith*

In his 1838 Divinity School Address—an address that seeks to release religious commitments from their traditional institutional moorings—Ralph Waldo Emerson expressed the transformative aim of faith: “Faith makes us and not we it, and faith makes its own forms.” What precisely does it mean to attribute to faith a form-making, indeed, self-making power? What might be the implications of this power of faith for democratic politics? How do other understandings of faith inflect our understanding of democratic politics, citizenship, and virtue? These questions have received increasing attention from religious studies scholars and political theorists in recent years. This panel will bring together scholars from the two disciplines to reflect on the entanglements and possibilities of democracy and faith.

A21-337 Special Topics Forum

Theme: *Religion Beyond the Boundaries — Intersections of Spirituality, Healing, and Medicine*

The AAR is committed to fostering the public understanding of religion. Inspired by this goal, the Graduate Student Committee has organized two evenings of public talks in San Francisco. Student members will present their cutting-edge research in these innovative evening sessions designed to move our discussions of religion out of the traditional academic setting of the Annual Meeting and into the community. This year's talks center around two themes:

- American Religious and Spiritual Innovation: Marketing, the Law, and Marriage
- Intersections of Spirituality, Healing, and Medicine

Plan to join us for these stimulating talks and discussions! All will be held from 6-8 PM at the California Institute for Integral Studies, 1453 Mission Street in San Francisco (www.ciis.edu). Saturday: room 307. Monday: room 207.

The Public Space of Spirituality: Emerging Health Care Models

Elizabeth Gordon, Graduate Theological Union

This presentation look at dynamics related to religious and secular aspects of American culture that contend to define spirituality in the public space of health care (Asad 2003, Orsi 2005). Specifically, attention to spirituality in public mental health services has grown with the support for more holistic recovery models of healing (Huguelet and Koenig 2009). This shift raises the question of whether the normative biomedical models of human development will remain culturally, fiscally, and institutionally dominant in the United States for purposes of publicly funded health care. Or, can new health care models emerge that embrace transcendent experiences which inspire hope and motivate change (Graves 2008, Repper and Perkins 2006, Swinton 2001)? Using ethnographic research with mental health clients and clinicians, I consider such new models and suggest terms and concepts that can communicate spirituality across the religious/secular divide.

Death and Pregnancy: Religion, Ritual and the Hospital

Kandace S. Geldmeier, Syracuse University

Over the past thirty years there has been a gradual development and refinement of bereavement rituals surrounding perinatal loss (miscarriage and stillbirth). These rituals include naming, issuing birth and death certificates, funeral services, dressing and/or bathing post-mortem and post-mortem photography. This presentation will focus on how these rituals are often religiously “neutral” in the hospital context and so maintain a “spiritual but not religious” sense to them. Is this because many mainline religious traditions do not have rituals for these kinds of losses? From my discussions with OBGYN nurses and maternity department bereavement counselors, these rituals are understood as part of the mourning and healing process for mothers and families. But could they be harmful? How so? The significance of this presentation specifically for a public forum lies in the quite private nature of perinatal loss. The silence surrounding miscarriage and stillbirth is disturbed by these rituals in hospitals and I want to participate in that disruption by discussing the contestable “religious” nature of these rituals, their questionable beneficence and making public a tragically common event.

Social Defeat and Korean Shamanism
Connor Wood, Boston University

Humans are animals. Few educated people would disagree with this simple biological statement, but it has concrete implications for our lives and health as social and religious beings. This talk will examine Korean shamanism in light of “social defeat.” All social animals, including humans, form hierarchies, and losing one’s place in such a hierarchy is profoundly physiologically disruptive: defeated individuals show reduced immune function, skewed sleep rhythms, and less exploring activity. In humans, social defeat manifests as depression, chronic pain, and even psychosis. Korean shamans are almost always impoverished, uneducated women – the lowest-ranking members of Korean society; they experience a characteristic “spirit sickness” that features persistent despair and hallucinations before accepting the call to become shamans. As religious leaders, they heal the social pain, or han, of others. This dynamic illustrates a powerful relationship between religion, suffering, and healing that is rooted in our identity as social, biological beings.

A22-100 Arts, Literature, and Religion Section

Theme: *Endo Shusaku: Religion, Literature, and Missionary Endeavor*

Of Warriors and the Cross: Missions and Encultured Theology in Shusaku Endo’s The Samurai
(Harper and Row, 1980)

Robert Overy-Brown, Claremont Graduate University

This paper will explore the idea of missions in Shusaku Endo’s novel, *The Samurai* as a literary motif with historical and practical religious implications. Set in 17th century Edo period Japan, *The Samurai* traces the idea of missions in ways that parallel Endo’s own journey and his common themes of conversion and Christology. By focusing on the journey of the two major characters of the novel, Father Velasco and Rokuemon Hasekura, a vision of Endo’s theological picture of missions becomes clear, particularly for Japan. A historically based story, *The Samurai* develops a trajectory of missions that embodies encultured theology, a post-colonial account that provides an image for missions as an opportunity for cultural understanding and vital to comprehending religion. Examining the issue of missions and Endo’s literature within the context of Christianity in Japan will demonstrate a possibility for the reimagining of contemporary missions.

The Journey of the Suffering Servant: The Vulnerable Hero, the Feminine Godhead, and Spiritual Transformation in Endo Shusaku’s Deep River (New Directions Publishing, 1995)

Kim Jinhyok, University of Oxford

This study aims to investigate how the biblical view of the Suffering Servant transforms a basic pattern of the hero’s journey into a narrative of spiritual growth in modern literature. In this paper I will examine, in particular, the novel *Deep River* by the twentieth-century Japanese Catholic novelist, Endo Shusaku, paying special attention to his use of Jungian archetypes. Unlike the beautiful and gracious holy mother of the Christian belief, the image of Endo’s feminine divinity is what we think as ordinary, depressing, shameful, and even ugly. As the very embodiment of this motherly divine Love, the hero of the novel eventually figures out that his journey should be structured analogously to the narrative of the Suffering Servant. This hero helps people discover this mother-like God and invites them into their own spiritual journey in which they accept the vulnerability, ineffectiveness and helplessness of human existence.

Missionary Literature as Dōhansha: The Poetics of Christ in Endo Shusaku's Silence (Taplinger Publishing, 1979) and Life of Jesus (Paulist Press, 1973)

Jeffrey F. Keuss, Seattle Pacific University

This paper offers a necessary theological and phenomenological exploration of Endō Shusaku's work as missionary literature through his fluidity of imaging the face of Christ in *Silence* and *Life of Jesus* as a response to the Western missionary efforts to sublimate the sacred in Japan through essentialist doctrinal adherence. Endō's choice to frame the notion of the 'fūmie' image of Christ in *Silence* as an ever-deconstructing yet ever-representational reality amidst both indigenous and missionary attempts to dominate exemplifies Endō's poetics as a form of literary rebellion. Rather than allow literature under the weight of missionary efforts to control both the culture and possibility of the sacred, Endō releases the sacred into the poetics of *Silence* and *Life of Jesus* through what I will explore as 'textual dōhansha' or a text that suffers with the reader in a way that offers a poetics of Christ fully realized beyond doctrinal formulations.

Lost in Space: Jesuit Mission and Jesuit Despair in Silence (Taplinger Publishing, 1979) and The Sparrow (Villard, 1996)

Maria Poggi Johnson, University of Scranton

In this paper I will examine two novels involving Jesuit missions: Shusaku Endo's 1966 *Silence*, set in 17th century Japan, and Mary Doria Russell's 1996 *The Sparrow*, set on earth and the planet Rakhata in the mid 21st century. I will argue that, while recounting the dramatic failure of their protagonists' missions, the novels point towards forms of human religious experience unimagined in the formal rhetoric of mission. Both novels concern missionaries of an order with a charisma of heroic self-surrender, who find that heroism and self-surrender are inadequate to the situations in which they find themselves: both fail utterly in the goals with which they set out, and are become profoundly disillusioned with themselves and with their hopeful visions of their missions but in their despair discover the hint of a new vision.

A22-101 Buddhism Section

Theme: *Buddhist Debate (Rongi) in Medieval Japan as a Means of Producing, Transmitting, and Contesting Doctrinal Knowledge and Social Relations*

Students of Buddhism are familiar with the image of the hand-clapping debates of Tibetan monks — verbal and public discussions of Buddhist doctrines. Less known is the vitality of Buddhist debate in medieval Japan. A monk's expertise in debate was a requirement for his promotion. Debate was an indispensable part of monastic education. Most important, debate encouraged a vital intellectual conversation not only within one school but also across sectarian lines. Scholars have tended to presume that debate practice and doctrinal learning declined by the medieval period because of the increasing popularity of esoteric rites. However, our panel examines the practice of debate by monks of different Buddhist schools and demonstrates the increasing importance of debate in monastic studies and politics in the medieval period. We posit that debate was not only a means of upward social mobility but also a principal mode of transmitting doctrinal knowledge and contesting its established interpretations.

Japanese Buddhist Debate in the Saishōkō (the Lecture on the Golden Light Sūtra) of the Medieval Period: Was It a Real Debate or Just Hot Air?

Asuka Sango, Carleton College

In medieval Japan, Buddhist debate was conducted as part of state-sponsored rituals, and provided a principal means for scholar monks to gain not only doctrinal knowledge but also promotion. The politicized nature of debate led reform-minded monks of the time to dismiss debate as a dull show of pedantry, or a mere tool of self-aggrandizement—a view that is shared even by many modern scholars. This paper radically challenges this view by analyzing the *Saishōkō* as a case study. First, debate performance itself and the process of preparing for it dictated monastic education while enabling the transmission of doctrinal knowledge and debate techniques from a teacher to his disciple. Second, my analysis suggests that debate in medieval Japan, although certainly well rehearsed, did leave room for a spontaneous and lively dialogue between monks of different schools, and uniquely contributed to the advancement of doctrinal studies across sectarian boundaries.

Buddhist Debate as a Means of Doctrinal Production in Medieval Japan: The Examination of Debate Topics Recorded in the Hosshōji Mihakkō Mondōki
Kenryo Minowa, University of Tokyo

This paper analyzes the content of Japanese Buddhist debate by examining the Hosshōji Mihakkō mondōki, the record of questions discussed at the Hosshōji Mihakkō (the Eight Lotus Lectures at Hosshōji). From its inception in 1130, this annual rite invited the most distinguished scholar monks from major temples. Modern scholars have tended to dismiss Buddhist debate as extremely detailed and pedantic, lacking any doctrinal innovation or philosophical depth. However, this paper radically challenges this view by scrutinizing the actual content of debate; it reveals that debate was a principal means of learning and producing doctrinal knowledge. At the Hosshōji Mihakkō, a debate topic usually concerned a doctrinal contradiction found in the sūtras and commentaries used in a debater's school. A debater was to interpret such a contradiction from the perspective of Mahāyāna hermeneutics. Some of the debate topics addressed major philosophical issues that had a long doctrinal history in Japanese Buddhism.

The Social and Pedagogical Background of the Tendai Debate: Jitsudō Ninkū's (1309–1388) Rules
Paul Groner, University of Virginia

The highpoint of debate within the Tendai School is found during the lifetime of Jitsudō Ninkū (1309–1388), an able scholar and administrator who served as abbot of both Rozanji and Sangoji temples, which played major roles in both the Tendai School and the Seizan lineage of the Jōdo School. Ninkū composed several sets of rules for these temples, which contain valuable information on the pedagogical background of the debate tradition. For example, debates were based on four traditions: Tendai, Esoteric Buddhism, Pure Land and the bodhisattva precepts. The traditions were not to be mixed, and Hīnayāna teachings were off-limits. In addition to analyzing the rules themselves, this paper places them in their social contexts in discussing the procedures for enforcing them, the punishments violators incurred, which social classes of monks participated in debates. Ninkū was particularly concerned with differentiating his temple from Zen institutions.

Maṇḍala as an Interpretative Language in Shingon Debate Texts
Matthew McMullen, University of California, Berkeley

Studies of Shingon Buddhism, especially when signified by the ubiquitous Japanese term "mikkyō," tend to highlight the school's emphasis on ritual. This paper, however, examines the development of Shingon mikkyō doctrine. Shingon scholastics, like their counterparts in "exoteric" schools, were prolific in producing rongisho, which were rhetorically complex works debating themes specific to "esoteric" doctrine. In particular, Shingon rongisho employ a metaphorical scheme of maṇḍala to dispute the doctrine of hosshin seppō, the assertion that the Dharma body of the Buddha directly preaches the Dharma. Therefore, maṇḍala, in addition to their ritual function in initiation rites, also occupied a central role in doctrinal discourse among medieval Shingon scholastics. I argue that this doctrinal discourse, as found in Shingon rongisho, was not merely the articulation of established doctrines, but an innovative process for generating and elucidating new doctrines through the use of a sophisticated system of interpretative language.

A22-102 Christian Systematic Theology Section

Theme: The Body of Christ

Retrieving Christ's Body from de Lubac's Corpus Mysticum: L'Eucharistie et l'Église au Moyen Âge (1944)

David Grumett, University of Cambridge

Henri de Lubac's thesis that "the Eucharist makes the Church" is well-known and frequently invoked. But its truth is typically undermined by a failure to give a robust account of the eucharistic body of Christ from which his ecclesial body is supposed to derive. Nowhere is this clearer than in de Lubac's own work, as he recognized himself in his late writings. De Lubac's historical argument that Christ's mystical body was anciently identified with the ecclesial body and only later with the eucharistic body needs to be corrected by an alternative patristic tradition that regards the eucharistic body as exemplifying, in its materiality, the whole of created matter. Furthermore, de Lubac's *surnaturel* thesis requires a constructive eucharistic completion in which Christ's grace is seen as embodied, sustaining all material bodies rather than leaving an unparticipated remainder.

Breast-feeding Jesus: Incarnation, the Mothering Body, and the Queering of Christ

Jeannine Hill Fletcher, Fordham University, and Michele Saracino, Manhattan College

In an era described as 'post-feminist' and a North American climate of public Christian conservatism, when theologies that conflate 'mother' and 'female' continue to gain a wide hearing, the feminist theologian wonders what possibilities Christology holds for challenging gendered roles and heteronormativity in the Christian community. This paper suggests multiple avenues for considering breast-feeding Jesus as a visual image that provides a platform for beginning a much-needed transformation. Theorizing motherhood as embodiment that leaks provides content for witnessing incarnation as divine leakage into the human condition and the human body as leakage that sustains divinity. The medieval image of the lactating Christ transposes this leakage in ways that might disrupt of the intersecting misogyny and homophobia of the contemporary Church. This constructive theology offers an alternative metaphor of maternity rooted in breast-feeding Jesus to suggest a dynamic relationship between human and divine embedded in the Chalcedonian formula.

At the Risk of the (Mystical) Body: Louis-Marie Chauvet and the Prospects for a Mystical Body of Christ Retrieval

Timothy Gabrielli, University of Dayton

After the eclipse of discussion of Christ's mystical body in the mid twentieth century among Roman Catholics, there seemed to be no pressing reason to recover it. Relatively recent developments in our context of globalization as well as in philosophical and sociological interest in the importance of the body, seem to point toward the necessity of a renewed discussion of Christ's mystical body. Louis-Marie Chauvet's "sacramental reinterpretation of Christian existence," particularly his category of "corporality," holds resources for a deeper understanding of Christ's mystical body in the present context. Particularly, Chauvet's emphasis on deep mediation, especially upon the nature of bodiliness in human coming-to-be offers a corrective to theologies of Christ's mystical body that would underemphasize the bodiliness of the members that compose it.

Women (Per)Forming the Body of Christ: A Feminist Christological Proposal

Joyce Ann Mercer, Virginia Theological Seminary, and Ruthanna Brinton Hooke, Virginia Theological Seminary

Does Jesus's incarnation mean anything in particular for women's bodies within the body of Christ? This coauthored paper argues that Jesus' male body continues to over-determine ecclesial and sacramental experiences of the church as body of Christ. We offer a performative understanding of sacramental life honoring Jesus's gendered particularity while creating nonoppressive space for women's bodily particularities. Understanding incarnation as God's performance of human identity, and the Eucharist as a sacramental performance of the incarnation, how do women enter into this sacramental enactment celebrating their embodiment? We conceive of Eucharist as a site for refiguring the body of Christ and women's bodies, when this liturgical social enactment invites participants to experience actual feeding of bodies. Our Christological framework issues in practical proposals for sacramental celebration of the body of Christ and the bodies of God's people within/outside of the church.

A22-103 Comparative Studies in Religion Section

Theme: *Maps: Orientations and Disorientations*

This session will explore maps as authoritative depictions of topographic, political, social, and sacred space. These depictions wield authority and on the surface they claim to represent objective reality to the viewer. However, when one begins to examine and compare maps one realizes that they present strongly biased orientations to geographic space — orientations that suppress alternative objectives. Maps, by their very nature, construct a specific orientation and impose that orientation, attempting to control how individuals and groups see space, its defining elements, its boundaries, etc. In addition, maps in effect "erase" elements of topography when those elements do not serve the map-makers' purposes, and they erase people who orient themselves differently to the depicted space. Finally, maps construct distorted notions of relative size and scale, and they visually silence entire populations of marginalized or oppressed inhabitants.

Multiple Orientations in an Aztec Map: Traveling the Territory in Labyrinths and Circles

David Carrasco, Harvard University

"This presentation focuses on the multiple orientations and dis-orientations of travel, ritual, place and perspective found in the early 16th century Mexican codex, the Mapa de Cuauhtinchan. Starting in 2004 David Carrasco organized a team of 15 scholars to decipher the recently rediscovered pictorial manuscript from Cuauhtinchan (Place of the Eagle's Nest) Mexico depicting the exchanges between peoples of the city and ancestors of the cave, gods and humans, the land of paradise and the hill of the dead. The result was the award winning *CAVE, CITY and EAGLE'S NEST: An interpretive Journey Through the Mapa de Cuauhtinchan*. The paper will summarize the most important findings about the making of this map, its multiple orientations of place, travel and the search for home."

Traces of the Past: Spanish and Indigenous Perception of Space in Colonial Maps

Laura Hinojosa, Instituto Nacional de Antropología e Historia

Mexican cartography, both in pre-Hispanic times as in the colonial, was carried out in various media such as amate paper, cotton paper and canvas. They include glyphs and images that reproduce their view of the world, as seen in the representation of mountains and hills, the different plants, colors, rivers, lakes and buildings. Each element has symbolism within these documents, and they include both Spanish and indigenous features, exhibiting a particular syncretic style. However, in colonial times, the difference between the indigenous worldview and that of the Spanish conquerors was very different, and one of the main functions of cartography from the sixteenth century was to denote the ownership of land. The maps, therefore, were used by the courts to resolve disputes over land issues between natives and conquerors.

The Whole Earth is the Lord's Garden: Mapping Early New England

Martha L. Finch, Missouri State University

The Puritans who colonized New England brought with them two primary impulses, derived from biblical models, that motivated their relationship to the land and its native inhabitants: the expansive drive to acquire and possess territory, to extend their reach ever further into the “wilderness,” and the contractive drive to remain within the controlled safety of godly communities. Maps served as effective rhetorical devices to conflate the two, using visual imagery to mirror and reinforce puritan leaders’ sermons and other written texts. Five seventeenth-century maps of New England produced by and/or for colonists demonstrate the ways that colonists’ ideas about and experiences of the landscape changed over time, from a “wilderness garden” in which English and Indians apparently lived virtually intermingled with each other in the 1630s, to a wilderness crawling with danger by the 1670s, to the triumphant spread of godly communities by the early 1700s.

Mapping Boundaries: The Science of Knowing Communal Identity in British India

Peter Gottschalk, Wesleyan University

During their age of imperialism, Britons, like other Europeans, viewed maps with an implicit trust that reflected the centrality of empiricism and positivism in most Western forms of knowledge. As Donna Haraway has characterized them, they appeared to be “the kingdom of rationality.” However, the information British Indian maps provided often exceeded the purview of cartographers. Specifically, Britons often imbued maps solicited for even mundane tasks with information about the purportedly religious character of Indians. Through an examination of James Rennell’s seminar 1782 Map of Hindoostan, an 1845 village revenue survey map, and the 1931 atlas attached to the Imperial Gazetteer of India, it will be evident that Britons (and, increasingly, Indians) accorded map-based and map-associated knowledge a factuality that belied its very subjective nature which helped promote the image of an inherently religious landscape essentially divided between Hindu and Muslim.

A22-104 Ethics Section

Theme: *Economic Ethics and Political Reform*

The panel considers the types of political reform that ought to be explored while in the midst of the “Great Recession” caused by both domestic United States economic policies and neoliberalism.

A Just Economic Order: Evolutionary Economics and Biblical History as Guides for a Way Out of Current Economic Disruptions

Joe Pettit, Morgan State University

This paper argues that Evolutionary Economics, which subsequently develops into Complexity Economics, and Biblical History both affirm similar conclusions regarding normative economic outcomes. Three areas of confluence are of interest. First, both conclude that the primary economic concern should be the conditions of economic activity, and only secondarily particular economic actions. Second, both argue for a strong political role in the establishment and maintenance of these economic conditions. Third, both agree on the importance of avoiding various forms of economic isolation, and so both agree on the importance of poverty reduction, as poverty in both traditions is understood as a form of isolation. The second part of the paper will show how the shared conclusions of each tradition can assist in understanding both the economic and ethical reasons for responding to two widely recognized causes of economic inequality: 1) the rise of finance capitalism; and 2, inequality of educational opportunity.

Christian Social Ethics, Economic Heterodoxy, and Policy Reforms
Rodolfo J. Hernandez-Diaz, University of Denver/Iliff School of Theology

Despite repeated efforts by liberation ethicists to argue for the indefensibility of neoliberalism based on its destructive effects to the earth and humanity, some mainstream social ethicists continue to defend it as the best method for achieving a Christian moral vision of the political economy (Max Stackhouse) or to argue that free-markets are moral (Daniel Finn). Given their intransigency, it is doubtful that any *theological* argument will have much of a persuasive effect on these social ethicists. In this paper I argue that dislodging the supremacy of neoclassical economics in social ethical thought requires an *economic* argument: that the orthodox understanding of economics is limited, outdated, and simplistic. I propose that heterodox economics offers a way of disrupting the framing of capitalism as the only viable form of political-economics and elaborating specific, concrete political reforms that ought to be explored while in the midst of the “Great Recession.”

Whole Foods or Whole People?: The Madness of Neoliberalism and the Paradoxical Political Economy of Hunger
William Schanbacher, University of South Florida

While the term neoliberalism is a contested term, it can be generally summed up by the socioeconomic policies of trade liberalization, privatization, deregulation, currency devaluation, and fiscal austerity as enshrined in the “Washington Consensus” and packaged and sold abroad by the World Bank, International Monetary Fund (IMF) and World Trade Organization (WTO). This paper evaluates the ethical contradictions and inconsistencies of U.S. neoliberal economic and development policy through the lens of the global food system. This is a particularly apt case study insofar as it presents the palpable struggle between life and death for upwards of one billion people globally and is also emblematic of the madness of neoliberal policies, both domestically and internationally. After evaluating several of the most destructive neoliberal policies, this paper concludes with some concrete theoretical and policy suggestions that are articulated by the San Francisco Bay Area’s, Institute for Food Policy and Development (Food First).

An End to Tyranny: Walzer and the Problem of Corporate Dominance in Politics
Fred Glennon, Le Moyne College

This paper explores the current efforts by Republican governors to eliminate the collective bargaining rights of public unions and identifies them as an attempt to shift permanently the balance of power between corporate interests and the working class, and thus furthering a political landscape that is less democratic and an economic realm marked by extremes in inequality. Using Michael Walzer’s theory of complex equality and his understanding of dominance as the fundamental threat to a just society, the paper identifies principles of justice against which to challenge these shifts and recommends public policies that might arrest their continued development.

Reforming Economic Excess: Towards a Solidarity Economy
Rebecca Todd Peters, Elon University

While the deleterious effects of current economic crisis have been deeply painful for many people around the world, it also offers us a unique opportunity to really examine the health, not just of our economy, but of the underlying theories and values that support and shape our economic behavior. The economic crisis is best understood as a crisis of values and it has opened up a new avenue to rethink the moral significance of our economy and our economic practices. In this paper, I will consider the ways in which the principle of solidarity might function as the new moral framework for economic activity. The engines of a solidarity economy could function to develop new economic structures and delivery systems that promote economic stability and health in vulnerable communities and populations both domestically and internationally.

A22-105 History of Christianity Section

Theme: *Interreligious Conflict in the History of Christianity: Modern Examples*

An Atlantic Eschatology?: Early Modern Apocalyptic Expectation and the Jews in a Transatlantic Context

Andrew Crome, University of Manchester

This paper explores the ways in which eschatological ideas surrounding the restoration of the Jews to Palestine were communicated between England and the New World in the period 1630-1700. While it is well known that the works of writers such as Thomas Brightman had particular influence upon preachers such as John Cotton, there are several areas of the theme which are overdue re-examination. This paper thus examines the way in which lesser known apocalyptic texts, such as Thomas Wilson's *Christian Dictionarie*, helped to shape expectations surrounding the Jews in early modern North America. While it is clear that English apocalyptic thought had a major impact in America, the way in which North American texts came to shape English apocalypticism is less well examined. This paper therefore argues for a complex transatlantic apocalyptic dialogue designed to mitigate the challenge of eschatological disappointments in England and North America.

"Who Killed Who?": Native Peoples and the Cult of the "North American Martyrs"

Emma J. Anderson, University of Ottawa

This presentation will consider native attitudes toward, participation in, and critique of Catholic devotion to the "North American martyrs:" eight Jesuit missionaries who were killed in the mid-seventeenth century by aboriginal antagonists. In the hagiographic art and literature which has disseminated their cult for over three and a half centuries, these fallen Jesuits have been uncritically portrayed as New World Christ-figures with native peoples being cast as, alternatively, their Judas-like betrayers or their Roman-like persecutors. Yet, despite the impact that this framing of the "martyrs" cult has had upon native North America, aboriginal perspectives on these figures remain chronically understudied. This presentation will trace native perceptions of the "North American martyrs" from the seventeenth-century to the present, exploring aboriginal evaluations of how the veneration of these figures has affected non-native attitudes towards and treatment of their peoples in Canada and the United States, both within and outside the Catholic Church.

Frank Familist in the Seventeenth Century: Resurrecting the Elizabethan Family of Love in the Context of Godly Anxieties over Pantheism and Materialism

Douglas Jones, The University of Iowa

Nearing the close of the sixteenth century, Francis Bacon mused that the Family of Love had been little more than a speed bump en route to religious settlement and was now almost certainly extinct. A few authentically Familist voices do appear early in the seventeenth century, though by most accounts the group had ceased to exist in anything like its original form as the century wore on. This paper addresses the memory of the heretical movement in the mid-seventeenth century. The allegedly seditious and lascivious followers of the Dutch Prophet, Hendrick Niclaes, lived on in theological treatises, chapbooks, plays, and broadsides. Through an examination of these materials, I explore the intriguing process by which a dead religion is resurrected for the purposes of its ritual dismemberment. I also argue that the memory of the group was tied, in circuitous ways, to anxieties over trends that we retrospectively associate with modernity.

Divine Wrath in Old England and New: Quaker Responses to Persecution, 1661–1700

Ralph Keen, University of Illinois at Chicago

The biblical image of divine wrath, which in the sixteenth century was most often associated with the eschatological awareness of God's anger toward a sinful humanity, in the seventeenth was used by sectarian movements to describe what had happened, or would happen, within the historical plane if the faithful continued to be oppressed. Quaker writings in England before 1700 interpret public catastrophes as the beginnings of divine wrath and exhort the English to cease persecuting before their woes worsen. In New England, anti-Quaker laws led to public executions in 1659 and 1660 and forceful condemnations invoking imminent divine vengeance upon the colony. This paper examines the common Quaker adoption of the fixed biblical idea that God punishes the oppressors of the faithful, and presents a comparative analysis of rhetorical depictions of that punishment in the English and Colonial.

The Question of Ethnic Churches: A Case Study of Japanese Integration after World War II

Anne Blankenship, University of North Carolina-Chapel Hill

Prior to World War II, most Japanese Christians in the United States attended ethnic denominational churches, but mainline Protestant leaders refused to reopen these institutions after the war, believing that membership within predominately white churches would reduce national divisions and ease the re-integration of Japanese Americans into "normal" society. This paper clarifies the historical and cultural role of ethnic churches in the aftermath of the Japanese American incarceration and examines how that experience challenged peoples' willingness to put ideals of racial unity into practice. While many Japanese longed for their ethnic churches, others heralded integration as a manifestation of true Christianity. White leaders were similarly divided, and the experiment ultimately failed. However, the trauma of incarceration and subsequent hardships cultivated Asian American theology and intensified commitment to ethnic churches. These events contest the 20th century narrative of progressive pluralism and call into question the viability of racially integrated churches.

A22-106 North American Religions Section

Theme: *Industrial Effervescence: Manufacturing Economic Selves and Producing Religious Collectivity in American History*

This panel explores the ways in which industrial technologies have been employed to format economic selves as an institutional medium for connecting individual persons to religious collectivities. The panelists engage the premise that the formation of moral communities requires a socially articulated subjectivity. More specifically, the papers address how industrial allegories provide symbolic linkages between the individual self and the social whole; how those linkages are standardized in such a way that they are recognizable as normative modes of "interconnectivity"; and how those imagined connections between self and community, personal work and communal labor, and sites of consumption and production have helped define religious collectivity in modern America.

Colonizing Religion: Faith as Market Force in the American South

K. Merinda Simmons, University of Alabama

In this paper, I will discuss the formation of religious communities in colonial port cities in the American South. In tracing the roles "religion" played in burgeoning communities that served as sites of transatlantic trade, I will examine religion itself as a means of import and export. Specifically, I will focus on Savannah, GA and Charleston, SC. These cities served as key colonial ports, transporting goods and people as well as ideological trends. Shipping networks established an interconnected Atlantic region that relied on slave labor and violent cultural interaction. Out of these sea-based networks, religion emerged as one product of trade and exchange. I am interested in the shapes it took in such emergence and the roles it played in the construction of a South that is linked to the Caribbean and its transatlantic situation. Revealing these contexts, I believe, will help to loosen the seemingly land-locked "Bible Belt" in productive ways.

Gilded Age Railroad Brotherhoods as Industrial Religion
Lisle Dalton, Hartwick College

This presentation applies a novel conception of religiosity to an analysis of the various “brotherhoods” of railroad workers that arose in North America during the Gilded Age. Although ostensibly secular labor organizations, the brotherhoods’ fraternalism, use of symbolism and expressive writings evince what has been recently defined as “industrial religion . . . a discourse that attributes suprahuman power to raw materials and the mechanical technologies employed to convert those technologies into consumer goods.” This argument will be pursued down three tracks – the brotherhoods’ use of ritual to organize and shape member identity, the elaborate lithographs they commissioned to advertise and celebrate their core values, and various sermons and poems published in their journals to honor brothers killed in train accidents. In general terms, the brotherhoods’ “industrial religion” registered in ambiguous ways, both celebratory and critical of the “suprahuman” industrial forces that shaped their vocations and haunted their imaginations.

Mechanics of Communication: Corporate Chaplaincy and the Discursive Formation of Industrial Religion

Chad Seales, University of Texas at Austin

Corporate chaplains have significantly shaped the organizational development of the American workplace. They have negotiated worker complaints and management demands at the local level of the factory and they have offered spiritual meaning for economic productivity within corporate life. This paper uses the historical example of Baptist minister George D. Heaton, a leading figure in the vocational development of corporate chaplaincy in the American South, to detail the mediating role of pastoral care givers in the discursive formation of industrial religion. The paper focuses on one of Heaton’s key speeches from the 1950s entitled, “Mechanics of Communication” to illustrate the ways in which distinctly religious and industrial statements, objects, concepts, and thematic choices – to use the language of Michel Foucault – converge with identifiable regularity, predictability, order and functionality through the pastoral production, promotion, and distribution of a mechanical technology used specifically for the allegorical dispersion of its own productive meaning.

Parts of a Whole: Ecological Consumerism in a Global Age

Evan Berry, American University

“Interconnectedness” is central in contemporary environmental discourse. This paper suggests that the moral message of ecology speaks to a most basic religious question: how are people bound together in moral communities? As such, the idea of “interconnectedness” serves as an appropriate means through which to examine the way ecologically-minded persons imagine themselves as being in relationship with a larger whole. What is that “whole” and what is the place of the human person within it? This paper explores not only the moral imaginary of contemporary environmental discourse, but also measures the degree to which this discourse is contiguous with the economic vision of globalization. Beyond its resonance with a Durkheimian view of religion, what is so striking about such rhetoric is its emphasis on production, and especially on consumption, as the means through which humans enact and embody their membership in the broader community.

A22-107 Philosophy of Religion Section

Theme: *The Viability of Metaphysical Realism*

The term ‘realism’ as applied to metaphysics refers sometimes to general belief in something like a ‘mind independent’ reality, and sometimes to more specific beliefs in the (again, mind-independent) reality of this or that postulate of some metaphysical theory. This panel explores themes connected with both sorts of metaphysical realism. In particular, the papers deal with questions about the viability of belief in a realm of moral facts, belief in abstract objects, belief in mind-independent objects, and belief (in the wake of quantum theory) in any things at all.

The Ethics of Belief and Belief About Ethics: William Kingdon Clifford at the Metaphysical Society
Rose Ann Christian, Towson University

In this paper I return Clifford's well-known "The Ethics of Belief" to the occasion of its first delivery, a meeting of the Victorian era Metaphysical Society, and view it both from the perspective of the Society's debate and in light of his "On the Scientific Basis of Morals," a somewhat earlier essay read at the same forum. Approaching Clifford's much discussed essay from this angle of vision, and locating it in the context of 19th century debate over the viability of morality in the absence of religion, illuminates the more properly ethical as opposed to epistemic dimension of his argument and alters the terms of evaluation.

Metaphysical Realism after Quantum Field Theory: a New Look at No-thingness
Laura Weed, College of Saint Rose

A group of contemporary philosophers are questioning what Ladyman and Ross refer to as the "neo-scholasticism" of analytical metaphysicians such as Peter van Inwagen and David Lewis. Philosophers such as James Ladyman and Don Ross, Bas Van Fraassen, and Tim Maudlin have begun to engage with a theoretical metaphysics for quantum mechanics that physicists and scientists have been launching, with widely varied results. In this essay I will first, give an evaluative overview of the recent philosophical overtures toward a metaphysics for quantum mechanics, second, raise some of the issues in the work of the scientists working in this area that present problems for the philosophers that I've discussed, and third, propose my own analysis of a metaphysics for contemporary science. The universe must be conceived of as mental, in the Whiteheadian and Peircean senses, and as a multiverse of co-dependent arising. The ancient Greek and medieval western metaphysics of substances and entities must finally give way for a monism composed ultimately of no-things.

The Viability of Metaphysical Realism about Abstract Objects
William Lane Craig, Talbot School of Theology of Biola University

Metaphysical realism about abstract objects poses a significant challenge to classical theism's doctrines of divine aseity and *creatio ex nihilo*. For abstract objects, if they exist, in many cases exist necessarily and uncreatedly. The principal argument for realism about abstract objects is the Indispensability Argument: the truth of our best scientific theories requires the existence of mathematical objects. The Indispensability Argument may be challenged in two ways, however. First, one may challenge the truth of sentences involving quantification over or reference to mathematical objects. Second, and more fundamentally, one may challenge the customary semantics that takes existential quantification and singular reference to be ontologically committing. A neutral logic and a deflationary theory of reference are sufficient to remove the force of the Indispensability Argument and the threat of metaphysical realism about abstract objects.

Pragmatism, Theism, and the Viability of Metaphysical Realism
Michael Slater, Georgetown University

Although many contemporary philosophers accept some version of metaphysical realism, others harbor serious doubts about the tenability of this view, including a number of philosophers working in the Continental and pragmatist traditions. Understood as the view that there are knowable mind-independent facts, objects, or properties, metaphysical realism is sometimes characterized by its critics as a "naïve" form of realism that fails to account for the mind-dependent nature of thought and perception. In turn, the denial of metaphysical realism—metaphysical anti-realism—is sometimes characterized by its opponents as the absurd view that human beings "construct" reality in toto through their cognitive activities. I argue that there are problems facing each of these extreme positions, and that both pragmatism and theism provide resources for working out a viable "middle way" between them, one which views our experience of and thinking about reality as shaped by both mind-independent and mind-dependent factors.

A22-108 Religion and Politics Section

Theme: *Peacebuilding in the Global South: Practice and Theory*

Religion and the Process of Internalizing International Human Rights Norms

Barbra Barnett,

In this paper, as groundwork for developing field research strategies specific to a proposed case study exploring efforts to combat sexual exploitation in Costa Rica, I examine and review existing research on theories of domestic salience of international human rights norms, the process by which human rights standards are internalized within domestic social and political environments. I review existing literature regarding both how international human rights norms permeate civil society and how such norms come to be personally internalized, such that the obligation to comply with them becomes itself a motivation for action and norm violation comes at some internal psychic cost. In other words, I review research on the process of how norms come to regulate behavior by some means other than exogenously imposed sanctions.

"South-South" Cooperation for Elicitive Conflict Transformation: Faith-based Diplomacy in Eastern Congo

Victoria Fontan, University for Peace

This paper will analyze the conceptual and epistemological evolution of the University for Peace's programs of curriculum design in Peace and Conflict Studies and Peace Education in post-conflict societies. Faith-based diplomacy as a new variable, alongside a liberation theology narrative, is currently being explored with all the university partners in the Great Lakes Region. A case study in this particular paper will be an impact analysis of the Eastern Congo Peace Association, sponsored by the Central African Bishop Association (ACEAC). This association, grounded with our academic partner, the Catholic University of Bukavu, has been seeking to mainstream conflict transformation in the Congolese higher education curriculum, using faith-based diplomacy as a vector. What are its chances of success on the long term? Moreover, how is a Central American tradition of liberation theology faring within this environment?

The Impact of Global Religious Peacebuilding Practices in Nigeria: A Case for Local-International Partnership

Clayton Maring, New York University

Since 1998, the presenter has identified, honored, and studied 26 relatively-unknown peacemakers using religion to advocate for peace in 19 armed conflict zones worldwide. We facilitated relationships among these individuals, creating a space for cooperation and innovation that results in opportunities for collaborative action. These alliances provide new insights for the field of religious peacemaking. The presentation will illustrate this dynamic in a recent intervention in Nigeria, aimed at preventing violence associated with upcoming elections. The activity was conceptualized by local religious peacemakers who selected fellow peacemakers representing the Abrahamic faiths from Bosnia, Israel, and Pakistan, based on the compatibility of their individual practice with local needs. The presentation will review the intervention methodology, describe the outcomes, and detail the potential for future impact. It will also demonstrate the benefits of this exchange for the Nigerian peacemakers and their international collaborators, as well as the field of religious peacemaking.

Interfaith Dialogue in Mindanao: Sharing A Common Hope and Mutual Fears
Siti Sarah Muwahidah, Emory University

"Amidst on-going conflict that has divided people in Mindanao for hundreds years, some recent interfaith dialogue initiatives have started seeding peace by narrowing the gap between Muslims and Christians. This study examines these initiatives and the perspectives of Christian and Muslim as majority and minority groups involved. Findings indicate that interfaith dialogue is quite successful in eliminating hatred and stereotypes at the interpersonal level as well as building positive relationships between interfaith participants, but significant transformation at the societal level, especially in eradicating structural violence and cultural domination, remains undone. The power disparity between the Muslim minority and Christian majority groups in the Philippines adds to the complexity of dialogue, in that dialogue should not perpetuate the asymmetrical relationship and cultural domination existing in society. Extra-awareness and sensitivity is needed to create an equal and liberative interfaith dialogue. Keywords: interfaith dialogue, majority-minority relationship, Muslim-Christian relationship, asymmetrical dialogue, Mindanao, Philippines."

A22-109 Religion in South Asia Section

Theme: *The Impact of Print Technology in the Nineteenth Century*

This session explores the impact of print technology in the nineteenth century on religious texts, authorities and representations in the crossfire of nationalist and colonialist concerns in India. The complex tradition of manuscript production was transformed by the introduction of print and the first two papers explore this transition, the first detailing the religious event of producing a manuscript and the second the introduction of lithography which enabled mass distribution but mimicked manuscripts in many ways and then the gradual transformation to book formats. This process occurs, however, in the context of interweaving colonialist and nationalist discourses. The third paper explores vernacular translations of classic works in print and an emerging new venue for commentary and challenge to dominant Sanskrit readings and Indological methods. The final two papers delve more deeply into the colonial and nationalist nexus of debate in the presentation of Hinduism and gender via satire and sainthood.

Ink, Leaves, and Time: The Material and Social Networks of Religious Manuscripts in Premodern Hindu South Asia

James McHugh, University of Southern California

The paper will highlight the manner in which the materials and processes of copying a manuscript differ from the production of texts through print, thus providing a background to print culture in nineteenth century South Asia. The twelfth-century Sanskrit text entitled *The Ocean of Giving* is a large compendium concerning religious gifts. This text contains a detailed account of the materiality, the process of production and the performance of a Hindu religious manuscript, which is presented as a "gift of knowledge." The paper will examine material and temporal aspects of manuscript production that differ radically from writing and printing technologies in South Asia. In particular this representation of manuscript production highlights the complex and auspicious timing of the copying, the use of numerous special materials to create and adorn the copy, and the rituals of donation and performance.

Indian Publishers and Nabhadass's Bhaktamal

James P. Hare, Columbia University

Following the earliest print edition of Nabhadass's *Bhaktamal*, published by the College of Fort William, Indian publishers issued this early seventeenth-century collection of hagiographies in a variety of editions. These editions do not represent a sharp break with tradition. Rather, they serve to amplify the differences already present within manuscript culture. Lithography, rather than movable type, was the key technology enabling mass printing in South Asia, and it allowed early printed books to take on the attributes of manuscripts. The earliest available print *Bhaktamal* mimicked the form of a manuscript, and later editions seem to follow a progression from printed manuscript toward modern book. Print did not immediately transform the contexts in which readers would have encountered the *Bhaktamal*, but it did eventually bring the *Bhaktamal* into new contexts. Its initial impact, however, was limited to an amplification of existing traditions through the greatly increased availability of copies.

The Mother of Yoga?: Print, Patanjali, and Colonial Calcutta
Peter Valdina, Emory University

This paper will contribute to the ongoing reassessment of the history of modern yoga by examining the impact of print technology on yoga traditions in nineteenth-century Bengal. Beginning in the 1880s, a series of vernacular translations of Patanjali's *Yoga Sutra* were published in Calcutta. Through an analysis of a particular Bengali translation and its translator, I argue that the print convention of the preface provided an expanded venue for vernacular commentary on the Sanskrit text. Such commentary departed from the traditional protocols of Sanskrit commentary or *bhashya*. The preface of the second edition (1911) of Maheshchandra Pal's Bengali translation of the *Yoga Sutra* is notable for its treatment of Patanjali: the author discusses the methods used by Indologists to date the text, and rejects their authority in favor of an image of Patanjali informed by traditional narratives.

Satirizing the "Baboo" in Early Nineteenth Century Calcutta
Paul B. Courtright, Emory University

The availability of print technology contributed to a flourishing of satirical publications directed at the emerging middle class (*bhadralok*) in early to mid nineteenth-century Calcutta. A survey of how religious practices and piety are represented in several of these satirical printed texts points to the role of humor and critique within the changing urban Hindu society at a critical juncture in colonial modernity. Exploring the new print media alongside an examination of the new genre of popular paintings produced in the South Calcutta neighborhood of the Kalighat Temple that caricature the manners of the *bhadralok* class, point in new directions for interpreting religion and popular media in the context of colonial urban modernity.

From Bhakti Saint to National Heroine: Print and the Canonization of Mirabai
Nancy M. Martin, Chapman University

Mirabai is first and foremost a bhakti saint, but in the nineteenth century, she also became something else—a nationalist heroine embodying feminine strength and virtue in the mode of the new patriarchy. How could a sixteenth-century saint who so enraged her marital family that they repeatedly tried to kill her be transformed into an ideal wife whose actions also transcended her gender and epitomized Indian spiritual superiority? This new Mira was forged in print through overlapping and contested colonial and nationalist formulations, and further transformed and legitimized by Rajput historians. This paper traces this emerging new image of Mirabai as it first appears in British literature in the 1820s and 30s through the shifting and contested portrayals of the saint in Indian nationalist and British colonial writing across the century, culminating in the 1890s with two key works that come to shape the “historical biography” of Mirabai.

A22-110 Study of Islam Section

Theme: *The Islamic Commentary: Between Canon and Context*

Within the past decade, the genre of commentary, long assumed to be an indication of intellectual decline, has grown as a subject of scholarly consideration. In light of the extensive Islamic commentarial tradition, the time is now ripe for Islamicists to contribute to these budding discussions. With special attention to form and context, our four papers, drawn from multiple sub-fields of Islamic intellectual history, propose that commentaries reflect a robust set of ongoing pedagogical, political and legal discourses, charged with the difficult task of responsibly and seamlessly balancing the needs of the tradition with the needs of the contemporary contexts from which they emerge. While this may be the first panel of its kind in Islamic studies, our hope is that it will inaugurate a long-term conversation about commentary within Muslim intellectual history while also inspiring more detailed studies of specific commentarial works and their contexts.

Hadith Commentary, Canonical Culture, and the Interpretation of al-Bukhari's Sahih
Joel Blecher, Princeton University

My paper argues that editorial choices found in *Sahih al-Bukhari* became sites upon which commentators could construct, define and even critique the normative authority of the hadith collection. Notable examples of these choices are al-Bukhari's truncating of hadith, his sequencing of the reports, and his ambiguous titling and inter-titling (*tarajim*). I hope to show that later commentators' cultivation of these editorial choices as objects worthy of commentary both reflected and engendered the growing "canonical" status awarded to the work. In order to investigate the dynamic relationship between canonicity and the interpretative value of al-Bukhari's editorial choices, I track the earliest debates among commentators regarding the insignificance of al-Bukhari's editorial choices, followed by an assessment of the opinions offered by later commentators, such as Ibn Hajar, who foregrounded the use of those same items as objects of analysis as the *Sahih* became a major canonical reference work.

How the Shaykh Knows So Much: Commentaries as Pedagogical Tools in Medieval and Modern Islam
Jonathan Brown, Georgetown University

Evaluations of the Islamic intellectual tradition have often deemed commentaries unoriginal and symptoms of an age of decline. The commentary, however, has functioned as much as a pedagogical tool as an expression of intellectual content. Drawing on biographical literature from the Mamluk/Ottoman periods and participant observation in madrasas in Egypt and Yemen today, this paper explores the twin roles of the commentary in Muslim pedagogical culture. First, it discusses the commentary's function as a source that allows a teacher to bring the tremendous depth of Islamicate scholasticism to bear on discussions of a canonical teaching text. Second, the paper explores the commentary's crucial role in enabling the teacher to fulfill the idealized scholarly image of a living repository of the oral learning that defines the Islamic tradition.

A Reexamination of the Role of al-Baydawi's Commentary Among the Ottomans
Susan Gunasti, Princeton University

The preference of the Ottoman '*ulama*' for al-Baydawi's Qur'an commentary is well known, and they wrote many glosses and super-commentaries on it. Modern scholars, however, have tended to dismiss these works as a sign on intellectual decline. Through a study of the glosses and super-glosses written by the Ottoman '*ulama*' on al-Baydawi's Qur'an commentary in the sixteenth century along with similar commentaries composed for the "lessons in the imperial presence," I will discuss the dual roles that these glosses and super-commentaries played: first as *madrasa* texts that inculcated a new generation of scholars into the Islamic exegetical tradition, and second, as a basis for debate on contemporary events when these works were used outside the context of the

Subversive Invisibility: Context and Change in Muslim Legal Commentaries
Matthew Ingalls, Yale University

As part of an effort to explore some of the paradoxical themes that beset the larger project of commentary, generally, and the Muslim commentarial tradition, specifically, this paper will examine the escalating prominence of Sufism within the Islamic legal genres of *usul* and *furu'* through an analysis of commentary works from the fourteenth through sixteenth centuries. After some preliminary remarks on commentary theory as it applies to Muslim intellectual history, it will analyze selections from six commentaries, arranged diachronically, on Taj al-Din al-Subki's *Jam' al-jawami'* in *usul al-fiqh* to demonstrate the pivotal, albeit subversive role that commentary plays in bringing the past into the present in a meaningful manner. Next, the paper will examine one particular commentary on Ibn al-Muqri's *Rawd al-talib* in substantive law (*furu'*) to reveal similar themes of subversiveness and reconstruction through commentary as they pertain to changing attitudes towards Sufism amongst Muslim legists.

A22-111 Study of Judaism Section

Theme: *Rethinking Jewish Orientalism: Reform, Nationalism, and Cultural Zionism*

A common thread running throughout scholarship on Jewish Orientalism is the claim that Jewish engagement with Orientalism relates to Jewish self-definition in modern Europe. This panel does not seek to challenge this claim. Rather, it seeks to elaborate and develop it through examining connections between Jewish Orientalism and Jewish reform, cultural Zionism, and various nationalisms. It brings together papers that highlight little known Jewish Orientalists, resituate canonical Jewish Orientalists, look beyond the Near East to explore cultural Zionist engagement with the Far East, focus on national discourses and institutional contexts and examine the position of Jews vis-à-vis imperialism. By addressing the hybridity of Jewish practitioners of Orientalism, this panel places much needed emphasis on the diversity of Jewish Orientalism.

The Search for Oriental Identity in the Occident among Nineteenth Century Hungarian Jews
Rethelyi Maria, Loyola University New Orleans

In Central European Judaism the coincidence of romantic nationalism and Reform Judaism resulted in the establishment of Hungarian Jewish Orientalism. The Hungarian Jewish scholars Ignaz Goldziher and Bernath Heller exemplify how the development and pursuit of Jewish Orientalism reflects the peculiar situation of Hungarian Jewry. These scholars' work in the areas of Oriental Studies typify a vision of religio-ethnic Jewish identity that was motivated by the Hungarian nationalist discourse and found expression in the study of the Orient. These scholars centered around one institution, the Budapest Rabbinic Seminary, which spearheaded the intellectual and cultural obstacles of Jewish Orientalism in Hungary. This paper aims to explore the intellectual agenda of two Orientalists from consecutive generations of Jewish Orientalism in Hungary and examine the development of Hungarian Jewish Orientalism as an expression of socio-religious and cultural discourse.

Jews, Muslims, and Bildung: The Case of Gustav Weil
Ruchama Johnston-Bloom, University of Chicago Divinity School

The understudied German-Jewish Orientalist Gustav Weil (1808-1889) does not explicitly address his Jewish identity in his scholarship, which deals almost exclusively with Islam. Nevertheless, Judaism and the "Jewish question" factor significantly in his work. After briefly discussing Weil's oeuvre, this paper focuses on one of the functions Judaism performs in his work, namely his comparison of nineteenth century Jewish assimilation and reform with contemporaneous Europeanization and reform in the Muslim world, arguing that Weil understands Jewish and Muslim responses to the Enlightenment as necessarily analogous. This paper explores the implications this understanding has for Weil's conception of both Judaism and Islam. As a scholar, Weil was at the forefront both of the Jewish entry into the German academy and of nineteenth century developments in the field of Islamic studies. Therefore, an analysis of his emphasis on the correspondences between Jewish and Muslim modernities will further our understanding of Jewish Orientalism.

From Orientalism to Regionalism: Jews and Arabs in Palestine from a Pan-Asianist Perspective
Hanan Harif, Hebrew University

"Pan-Asianism, emphasizing the crucial need for all-Asian unification and the rejection of Western cultural influence and political hegemony over Asian territories, was itself an outcome of European cultural assimilation. Its sharp anti-Western attitudes were fueled by European ideas and perspectives. The most prominent example in this context is Japan, the most modernized Asian country, in which pan-Asianism had a great influence over intellectuals and statesmen during the first half of the 20th century. The lecture will discuss the ways in which Jewish intellectuals, deeply influenced by cultural Zionism on the one hand, and by Pan-Asianism on the other, tried to alter Zionist political orientation – from 'West' to 'East' – and to make Palestine, "the Gate of the East", an integral part of the Asian world. As with Pan-Asianism in general, so too this 'Jewish anti-Western' project was firmly rooted in the European cultural sphere, combining contemporary world-views towards 'Asia' with a sharp criticism of the official Zionist policy – both outwards, concerning Europe and its culture and inwards, concerning the Arab 'Asian' inhabitants of Palestine. "

A22-112 Teaching Religion Section

Theme: *Documenting Diversity: Religious Perspectives in Oral History*

Collecting and archiving oral history interviews provides the opportunity to give voice to the diverse religious experiences of ordinary people in a format accessible to students in the religion classroom. Exposure to these interviews should help students develop empathy with representatives of diverse religious groups and a more nuanced understanding of religious belief in general. This panel will present two ongoing oral history projects that engage students in primary research, expose them to a broader array of beliefs and practices, and build important bridges to the community. The proposed panel will share what has been learned thus far in training interviewees, conducting interviews, and best practices for incorporating this material in the classroom.

A22-113 Theology and Religious Reflection Section

Theme: *Religion: Inciting Violence, Inspiring Peace?*

Mahātmā Gandhi's Impatience with Cowards: Ambivalent Warrior Ideals in Gandhi's Philosophy of Nonviolence

Scott D. Dunbar, Saskatoon, Canada

Mohandas Gandhi is widely recognized as a stalwart of non-violence in modern times. Gandhi's commitment to non-violence, however, was less than absolute in its resolve nor universal in its application. My paper targets a particular quandary in Gandhi's philosophy of non-violence –his views on cowardice– to illustrate the ethical ambiguity posed by his famous remark: "I do believe that where there is only a choice between cowardice and violence, I would advise violence" (*Collected Works*, 1965, 132). Why Gandhi embraced this moral position and the reasons for his repudiation of cowardice are scrutinized in this paper. Although seemingly out of character, Gandhi's intolerance for cowardice raises interesting questions regarding the paramountcy of non-violence in his self-understanding of *Satyāgraha*. I argue that Gandhi's ethical position is consistent with deep-rooted heroic warrior ideals in Indian culture and reveals a latent philosophical influence of martial values in his thinking that deserves greater academic attention.

Nonviolence as Grounds for the Possibility of Ethics: The Discovery of Transcendental Pacifism in the Radical Reformation

Justin Heinzekehr, Claremont School of Theology

Of all the historical Christian communities, the "peace churches" of the Radical Reformation have made one of the longest and most consistent experiments with nonviolence. This paper explores the historical emergence of pacifism in the Radical Reformation, with an emphasis on possible applications of this form of pacifism to contemporary situations of violence. I argue that the rediscovery of Christian pacifism in the 16th century was not the result of a renewed commitment to biblical teachings about peace, but of the restructuring of the church as a voluntary, local community. This new ecclesiology led to a consensus-based, procedural ethics in which ethical principles arise constructively as the community engages in ad hoc discernment. However, this process can only occur if all members of the group agree to interact nonviolently. For the churches of the Radical Reformation, then, pacifism provided the ground for the very possibility of ethical knowledge.

Beyond Truth: Constructing a Contemporary Theology of Peace from Hassidic Resources
Alon Goshen-Gottstein, The Elijah Interfaith Institute

The present paper seeks to construct a contemporary theological position, that might inform peace work and interreligious understanding. It does so in dialogue with the hassidic tradition, and more specifically with the teachings of the 19th c. hassidic teacher, R. Nathan of Nemirov, the great disciple of R. Nahman of Breslav. The present discussion will be informed by attempts at containing religious violence, as practiced within the tradition (Jewish, more specifically: related to the rise of the hassidic movement). These are identified as drawing upon the notion of religious truth. Those who possess truth can be led to the practice of religious violence, in the name of truth. Rabbi Nathan accordingly launches an attempt to relativize religious truth and to make truth itself subservient to other religious values. Foremost among these are peace and compassion. R. Nathan's thought construction is highly original, highly creative, and almost completely unknown. It therefore merits presentation in and of itself. After presenting R. Nathan's thought, I will explore whether the parameters suggest by R. Nathan allow us to expand his thinking beyond internal Jewish conflicts to a broader theory of relations between religions and of contemporary peace work.

Evangelium Vitae, Thomas Aquinas, and Catholic Pacifism
Craig Iffland, University of St. Andrews

Could the Catholic Church adopt a "pacifist" ethic or something similar? In this paper, I argue that recent Papal teaching has consistently moved in a pacifist direction and that this pacifist drift finds normative justification by reference to principles developed by a prominent Catholic non-pacifist –Thomas Aquinas. A close reading of Thomas' "ethics of killing" showcases how the justifiability of violence depends on the relative legitimacy of the political society in which it is embedded. I argue that *Evangelium Vitae* makes a similar kind of claim in regards to the justifiability of capital punishment and so constitutes an authentic contemporary application of Thomas' theological ethics. I conclude by offering some similar "Thomistic" justification for the Catholic Church pursuing a similar move vis-à-vis contemporary warfare -that given the contours of contemporary political society, participation in any form of warfare is morally impermissible.

An Introduction to Catholic Peacebuilding: Distinctive, Rooted, and Global
Heather Dubois, Fordham University

Within the academic, policy and professional spheres of peacebuilding, Catholic peacebuilding is emerging unheralded, with great potential. This paper begins with the distinguishing factors of religious as opposed to secular peacebuilding, aided by the social theory of Alasdair MacIntyre. It then uses two practical aspects of the professional field of Catholic peacebuilding as resources for theological reflection, specifically in the terms of liberation theology and practical theology. The Mesoamerican Peace Movement, founded by José Inocencio "Chencho" Alas, will be presented in discussion with the foundational contributions of Latin American liberation theology to Catholic peacebuilding. Second, the field training manuals of Caritas Internationalis will be examined in tandem with Robert Schreiter's practical theology of reconciliation. The paper will conclude by looking to the future through the work of the Catholic Peacebuilding Network based at the Kroc Institute for International Peace Studies.

A22-114 Women and Religion Section

Theme: *Performing Gender and Identity through Song in South Asia*

In the last several decades, scholars of South Asian history, anthropology, and Hinduism have translated and interpreted songs through gendered and social lenses. The scholarship examining literature attributed to women mostly foregrounds the significance of gender for the singers of these songs and, as a result, undermines the concerns of performers that may not be related to gender. Much of the established literature has thus far overlooked the seminal questions: When groups underrepresented in past scholarship choose to sing, how do they locate gender in their performances? What categories of gender do scholars bring to their hermeneutical practices? Finally, are certain groups underrepresented because they deemphasize gender? This panel considers groups whose performances situate gender in distinctive ways and rethinks gender, performance, and interpretation in the scholarship on South Asian expressive traditions.

"God, Eat or I'll Beat You!": The Construction of Female Renunciant Gender Roles through Bhajan Singing

Antoinette DeNapoli, University of Wyoming

Female Hindu renouncers (sadhus) in Rajasthan perform a gendered female expression of renunciation that I characterize as devotional asceticism through their performances of the "rhetoric of renunciation," devotional songs, religious stories, and sacred texts. These female sadhus use bhajan singing, for example, as a performance strategy with which to emphasize not only the values they associate with their form of renunciation, like detachment and devotion, but also the typically gendered woman-centered concerns of family, feeding, and female friendships. The bhajans through which the female sadhus perform such gendered values are drawn from a distinct repertoire of women's devotional songs classified as guni bhajans, and contrast with their more dominant repertoire of nirguni bhajans which the female sadhus sing in order to index specifically renunciant values. In this paper, which is based on two years of fieldwork among female Hindu sadhus in the former princely state of Mewar in south Rajasthan, I analyze three guni bhajan performances in which traditionally female concerns illustrate, to these female sadhus, the classic renunciant role, and normative women's roles demonstrate the renunciant moral values of relationship, reciprocity, and responsibility. I argue that the female sadhus' bhajan singing reconfigures the more dominant renunciant ideals through the lens of female life experience in the construction of a hybrid and gendered socio-religious role legitimated by these sadhus' emphases on the relationship between "traditional" renouncer and female gender roles. Moreover, such emphasis underscores the sadhus' performative domestication of renunciation.

Dancing with the Goddess, Singing for Ourselves

Neelima Shukla Bhatt, Wellesley College

"Garbo is a ritual dance traditionally performed Gujarati Hindu women of all castes in honor of the great goddess during her nine-day festival Navaratri. It is performed in open spaces at night around a festival image with an understanding that the goddess herself dances with women as their friend. A song used during the performance of the dance is also called garbo (plu. garbā). A number of garbā songs glorify the dancing of the goddess and her human friends. Along with these songs, numerous non-religious songs, which express social and material aspirations of the dancing women in an outspoken manner, are also sung in the garbo arena. Drawing on the idea of "metacommunication," discussed by Richard Bauman, I will argue that in the ritual of garbo, the expression of identity as the goddess's friends in the religious songs provides for the dancing women a frame for articulation of a confident identity in non-religious songs. "

Seeking Gender in Devotional Song, Poetry, and Biography

Karen Pechilis, Drew University

This paper examines the works and life of the classical Tamil poet-saint, Karaikkal Ammaiyar, to raise theoretical questions about the linking of gender, performance and interpretation in scholarly studies. Karaikkal Ammaiyar, who is dated by scholars to the mid sixth-century CE, is understood by Tamil tradition to have been among the first authors of Tamil devotional (bhakti) poetry and song. In the twelfth century, a male court minister composed an authoritative biography of her. While the biography definitively identifies the author of the poems and hymns as a woman, the author of the poetry and hymns does not provide any traditional markers of self-identity, such as gender, in these compositions. This paper explores the difference between the poet-saint and her biographer on the issue of representing gender identity, revealing authorial priorities, including the priorities of a scholarly interpreter of these materials.

A22-115 Afro-American Religious History Group

Theme: *Out of Place: African American Religious Lives in Catholic, Mormon, and Orthodox Spaces*

This panel explores the implications behind finding blacks “out of place” in churches presumed to be naturally “white” and finding non-blacks in black churches. Examples include the following: 1) The story of the black Catholic priest, Augustus Tolton, disrupts ideas about a natural white Catholic identity and ideas about evangelical Protestantism as the natural form for black religion; 2) The Latter-Day Saints hierarchy’s efforts to formalize Mormon racial identity were only realized after the passing of early black Mormon pioneer Jane Manning James in 1908. A century later, contemporary black Mormons turn to James’s memory to challenge the notion that “black” and “Mormon” are mutually exclusive identities; and 3) In the 1920s, the “coloured” minister Daniel William Alexander presented himself as a native “black South African” to members of the African Orthodox Church in America. This transnational figure complicates ideas about how racial and religious politics shaped relationships between Africans and African Americans during the heyday of Garvyite black nationalism.

Black Priest for a Black Church: Race and Catholicism at the Turn of the Twentieth Century
Matthew John Cressler, Northwestern University

African Americans are often assumed to be naturally Protestant while American Catholicism is assumed to be necessarily white in American religious history. Black Catholicism is usually considered a post-civil rights era phenomenon, if it is considered at all. However, the story of Augustus Tolton (1854-1897) complicates many of these assumptions. After escaping slavery with his mother and siblings, Tolton was educated by the German Catholic priests of Quincy, Illinois who later facilitated his ordination in Rome. Tolton returned to the United States as the first recognizably black Catholic priest, soon to become the pastor of Chicago’s first black Catholic church. An examination of Father Tolton and black Catholic Chicagoans in the late nineteenth century challenges the inevitability of whiteness and blackness in American religious traditions. The naturalization of Catholicism’s “whiteness” was due not only to the Americanizing of immigrants, but also to changing relationships between black Catholics and their Church.

Jane Manning James: Reenacting and Reclaiming the "Black" and "Mormon" Past
Max Perry Mueller, Harvard University

In the late nineteenth and early twentieth century, the LDS worked to preserve Utah as a (white) Mormon homeland by discouraging blacks from moving to Utah and joining the Church. Yet the presence of well-known black Mormons, especially Jane Manning James, hindered the realization of such a project. James’s death in 1908 removed a vestige of the Church’s more racially universal origins and allowed Church President, Joseph F. Smith, to formalize the racial policy that held that “black” and “Mormon” were mutually exclusive identities. A century later, through reenactments of James’s spiritual autobiography, contemporary black Mormons aim to create a space in the Church, and in Utah, in which a saint can be both black and Mormon. Through performances at church and civic events, black Mormon reenactors highlight the historical relevancy of the black Mormon experience as a group whose experience of both religious and racial persecution makes them “particularly Mormon.”

Racial (Un)Belonging and the Ethereal Homeland: South African Coloured Identity, Travel, and the Practices of Black Nationalism in the African Orthodox Church in America
Tshepo Morongwa Chéry, University of Pennsylvania

This paper explores issues of racial representation through an examination of Daniel William Alexander, a coloured South African minister who traveled to America during the early twentieth century. It argues that Alexander leveraged various racial identities in the African Orthodox Church to secure a place of political and religious belonging. In particular, this paper reveals that Alexander claimed a black and an African identity because he believed that his own coloured identity was incongruent with the church’s commitment to black nationalism. Operating on the racial margins, in both South Africa and America, he presented a shared (yet false) racial identity with his African American counterparts in order to find a place of professional prominence. This paper exercises a critical eye over the historical record, to demonstrate the importance of identity politics and imaginations of Africa for African Americans in the African Orthodox Church.

A22-116 Augustine and Augustinianisms Group

Theme: *Decentered Readings of Augustine*

Few figures in Western culture have been as prominent as Augustine of Hippo. However, in the last forty years, scholars have increasingly questioned the central status given to Augustine and, indeed, to the West. Today, how might a “de-centered” Augustine inform contemporary religious and theological discussion, given the current reevaluation of the significance of Western religion?

Using Theology to Undo Theology: Mauss's Subversion of Augustinian Moral Psychology in The Gift: Forms and Functions of Exchange in Archaic Societies (Routledge, 2001)

Stephanie Frank, University of Chicago

In this paper, I retrieve the ethical intervention of Mauss' classic *The Gift: Forms and Functions of Exchange in Archaic Societies* — over and against the ethical intervention its reception has imputed to it. In particular, I show that Mauss developed his proposal for a post-theological ethics for the Third Republic by a kind of subversive appropriation of an Augustinian moral psychology, which Mauss came by via the work of his late friend and colleague, Robert Hertz. For instance, though it was a hallmark of sinful action in the texts from which Mauss was drawing, “forced and free” became a paradigm for virtuous action in *The Gift*. Similarly, he inverts the doctrine of original sin. Having observed firsthand the Bolshevik attempt to start afresh, Mauss believed that social change must begin from existing social paradigms; in a certain strand of Augustinianism, it seems, he found resources to use theological ethics to undo theological ethics.

Reassessing Augustine's Anthropology in Light of Recent Scholarly Trends

Matthew Drever, University of Tulsa

This paper considers new interpretations of Augustine's anthropology that have opened as a result of recent decentered readings of Augustine, particularly the way such readings lead to new interpretations of how Augustine brings together Platonist and biblical resources in his understanding of human identity. Augustine's anthropology is an intriguing case study because while he has convictions deeply at odds with our post-Enlightenment context, such as holding absolute claims about truth, beauty, and goodness, his views on human identity formation has surprising resonances today. In Augustine we find a conception of the human person that is fluid, rationally opaque, and influenced deeply by language, history, and society. In a post-Enlightenment context where there is no clear center of value through which the human self is defined, Augustine's anthropology has the potential to offer crucial resources for a religious reorientation and reevaluation of the self.

De- and Re-centering Augustine: A Nietzschean Reading of Confessions beyond Platonism

Jeffrey McCurry, Duquesne University

Augustine has traditionally been read as a philosopher or theologian in the Platonic and neo-Platonic tradition. As such, he has usually been read as endorsing a turn to God and transcendence because of his frustration and disappointment with time and immanence. The problem with such a reading is that it seems to generate self-destructive and emotionally toxic resentment. In my paper therefore I try to de-center Augustine from the Platonic/neo-Platonic horizon in which he has traditionally been read, and to re-center Augustine in a Nietzschean horizon that can make his words speak in a novel and compelling way while still remaining his own words. Rather than reading Augustine as a philosopher/theologian of transcendence over against immanence, I attempt to read *Confessions* in light of Nietzsche's *Anti-Christ* in order to show that Augustine has a philosophy and religion of immanence. Transcendence always is in service of immanence in this counter-reading of *Confessions*.

Augustine for Denaturalized Societies: Two Types of Decentered Augustinianisms
Sean Larsen, Duke University

A renewed sense of the simultaneous promise and fragility of the political and religious compromises following the early modern de-naturalization of society sets the context for an important set of theoretical discussions about how to reimagine a good society. Free to read Augustine as one competing voice potentially useful for contemporary debates, theologians have offered various proposals that place Augustine in dialogue with contemporary contexts. This paper compares two ways of doing so. First, it maps the method commonly employed by liberal Augustinians who find in Augustine's thought legitimation for liberal orders and help for improving them. It then compares the first method to the way de Lubac uses Augustinian thought to challenge the terms on which Christianity has formed modern subjects. Mapping out two methodological approaches can help to clarify various ways a decentered Augustine might emerge as a dialogue partner in contemporary conversations.

A22-117 Bioethics and Religion Group

Theme: *Bodies, Babies, and Beginning of Life*

This session focuses on bioethical issues regarding babies, the beginning of life, and bodies from Islamic, Protestant, and Early Christian perspectives. Papers will discuss a wide range of topics: 1) Determining paternity under Sharia law; 2) When life begins in Islam; 3) Protestant theological perspectives on reproductive technologies and eugenics; and 4) Transplantation and resurrection.

Sharia or DNA Tests: Negation of Paternity between Li`an and DNA Fingerprinting in Modern Islam
Ayman Shabana, Georgetown University

DNA paternity tests reveal unique genetic information with unprecedented precision and accuracy. The decisive results that these tests can provide raise important questions about traditional or religious methods for the establishment, or negation, of paternity and their continued relevance in the modern period. Within the Islamic legal structure, paternity has always been connected with marriage. Children born within wedlock are automatically attached to the bona fide husband who also becomes the bona fide father. Similarly, negation of paternity is achieved through the mutual oaths of condemnation (li`an) that not only negate paternity but also terminate marriage irrevocably. Despite occasional calls for the adoption of DNA testing as a conclusive method for the resolution of paternity disputes, Islamic law procedures continue to provide the general framework within which these disputes are examined. The tenacity of Islamic law and its procedures in the modern period can be attributed to its religious dimensions but also to the nature of the decision making process especially in areas of interface between Islamic law and modern science.

The Debate on Determining the Beginning of Human Life in Islam: Whose Knowledge is More Authoritative — Religious Scholars or Physicians?
Mohammed Ghaly, Leiden University

When does human life begin? This is actually one of the fundamental questions in contemporary bioethics because whose answer helps formulating standpoints on different bioethical issues such as abortion, embryo research and stem cell research. However, modern researchers paid marginal attention to the Islamic perspectives on this issue. This paper handles the discussions of Muslim jurists on this question by focusing on two main works, namely a) *the classical work of the Muslim jurist Shihab al-Din al-Qarafi (d. 1285), Anwar al-Buruq fi Anwa' al-Furuq* and b) *the modern discussions between the jurists and the physicians during the international conference held by the Islamic Organization for Medical Sciences (IOMS), Kuwait in 1985* where about 80 Muslim religious scholars and biomedical discussed this issue. This paper argues that these two works have shaped the Islamic discourse on determining the beginning of human life in both classical and modern times.

Who Shall Be Born?: American Protestant Reactions to Reproductive Technologies and Eugenics
Cara Singer, Columbia University

The widespread application of the term “eugenics” to new reproductive technologies is a burden to defenders of such technologies and a boon to those who wish to suppress their development. Contemporary American Protestants are vocal participants in these discussions, and liberal Protestants were likewise in the eugenics movement of the early twentieth century. In the context of an intellectual history of eugenics and an examination of twentieth-century theologies of technology, this essay will analyze Amy Laura Hall’s conservative stance and Ted Peters’ more liberal position on reproductive technology. I will argue that Hall flattens the complexity of the historical circumstances that are the basis of her anti-technology argument. Peters, on the other hand, largely ignores history in his future-oriented theology. While these thinkers are not representative of all contemporary Protestants, they indicate a general lack of nuance with respect to eugenics history in ethical debates about reproductive technology.

Transplantation and Resurrection: Incarnate Identity and the Graced Gift
Michelle Harrington, University of Chicago

This paper considers Christian conceptions of the human body, both ancient and contemporary, around the locus of organ transplantation. This exploration of modern-day medicine and incarnate faith will contribute to the development of constructive bioethics by highlighting the common concerns that many moderns share with the early Christians. Early Christian debates about martyrdom, the Eucharist, and even cannibalism betray fears and hopes about physical assimilation and incorporation that bear, analogously, on contemporary issues of organ transplantation and bodily integrity. Ranging debates in the first five centuries of the Common Era help to illuminate the theologically informed tension between the desire to maintain individual bodily integrity and the wish to make a gift of self.

A22-118 Buddhist Philosophy Group

Theme: *New Directions in Buddhist and Yogacara Philosophy*

This session will consist of five papers that address various topics in Buddhist and Yogācāra philosophy.

Conceiving a Concept of the Conceptual and Constructing a Buddhist Epistemology: The Uses of Abhidharma in Epistemology and Madhyamaka Thought
Shenghai Li, University of Wisconsin

Candrakīrti’s critique of Dignaga’s theory of perception in *Prasannapada* not only offers a critical Madhyamika response to Buddhist epistemology but also suggests Candrakīrti’s reservations about Dignaga’s transformation of the Abhidharma categories. The specific links that Candrakīrti points to reveal, upon examination, that Dignaga’s two-fold classification of knowledge and its object is based on an earlier Abhidharma model that contrasts the five sense consciousnesses with the mental consciousness. The ideas that the five sense consciousnesses, corresponding to Dignaga’s perception, perceive *svalaksana* as their object and that they are devoid of conceptual construction already existed in a number of earlier Abhidharma texts, although in appropriating these ideas Dignaga replaces the older concepts of *svalaksana* and conceptuality with others that are also found in these very Abhidharma texts. Viewed in this way, we perceive a underlying disagreement between Candrakīrti and Dignaga that revolves around the interpretations and creative uses of Abhidharma.

The *Saddharmasmṛtyupasthānasūtra* and the Early History of Yogācāra-vijñānavāda Philosophy
Daniel Stuart, UC Berkeley

For more than 100 years now, western scholars have been studying the rich literary heritage of the philosophical tradition known as the Yogācāra school of Buddhism. To this day, however, the prehistory of this philosophical tradition is largely unmapped. Schmithausen's (1973) theory of the origins of *vijñānavāda* thought among meditation practitioners seems to be generally accepted, but this theory is based on scant evidence. In the present paper I will draw on evidence from the *Saddharmasmṛtyupasthānasūtra*, an understudied text transmitted by actual *yogācāras* during the first three centuries of the Common Era, in order to discern the contours of one community of practitioner-scholastics who may have influenced the early development of *vijñānavāda* thought. I will present my work on the newly-discovered manuscript of this text, and argue for the need to prioritize non-classical sources if we are to better understand the early roots of Yogācāra philosophy.

On the Notion of the "Transformation of the Basis" in the Yogācāra Tradition: A Reevaluation of Schmithausen's Critique of Takasaki
Ching Keng, National Chengchi University

This paper argues that Lambert Schmithausen's critique of Takasaki Jikidō's proposal of two models for the transformation of the basis needs to be re-evaluated. I concur with Schmithausen that Takasaki was wrong in claiming that the two Sanskrit variants—*āśraya-parivṛtti* and *āśraya-parāvṛtti*—embody two models for the transformation of the basis. Nevertheless, I argue that Schmithausen's rejection of the two models is also problematic. His interpretation of the transformation of the basis coheres only with the older portion but not the younger portion of the *Yogācārabhūmi*. Hence I give credit to Takasaki for rightly discerning two models for the transformation of the basis in Yogācāra: the older model refers to the reshaping from the defiled consciousness to pure cognitive function; the younger one refers to the disclosure of Suchness when all adventitious defilements covering it have been removed. I also show how these two models are closely related to the different characterizations of the Dharma-body by Asaṅga and by Vasubandhu.

"Against One's Own Words": Problem of Self-refuting Statements in Chinese Buddhist Logic
Jakub Zamorski, National Chengchi University, Taipei

Self-refuting statement can be defined as a statement that implies a consequence which makes it untenable. The aim of the present paper is to analyze several passages from the works of Chinese scholars of Buddhist logic (S. hetu-vidyā Ch. yīnmíng) that deal with the issue of self-refutation. The focus will be laid on commentaries from early Tang period, written by three disciples of Xuánzàng (600–664), namely monks Wénguī, Shéntài, and Kuījī (632–682), since their works arguably present most varied, original and insightful approaches to the problem in the whole corpus of East Asian Buddhist literature. However, some of the main contributions of later Chinese and Japanese authors will also be briefly discussed. This topic deserves attention not only as an issue in comparative history of logic, but also as a theme in history of Chinese Buddhist thought, especially philosophy of language.

Dōshō and Gyōki Considered in Light of the Bodhisattva-bhūmi Section of the Yogācārabhūmi-śāstra
Ronald S. Green, Coastal Carolina University

This paper considers the Bodhisattva-bhūmi section of the *Yogācārabhūmi-śāstra* as a way of interpreting the so-called Bodhisattva activities of Dōshō (629–700) and Gyōki (668–749). Active in the Nara period of Japanese history, these monks are famous for having gone against the government imperative for clerics to limit activities to the confines of assigned temples in the city of Nara. Instead they implemented social programs among the rural population. Dōshō studied in China under Xuanzang and may have been Gyōki's teacher. They likely grounded their activities in Bodhisattva precepts long before Saichō became famous for doing so. Such engagement of developments in Buddhist traditions through Yogācāra can be seen as a reassertion of principles of early Buddhism.

A22-119 Comparative Religious Ethics Group

Theme: *Exploring "Visual Ethics": Book Symposium on Kenneth George's Picturing Islam: Art and Ethics in a Muslim Lifeworld (Wiley Blackwell, 2010)*

The publication of Kenneth George's *Picturing Islam: Art and Ethics in a Muslim Lifeworld* (Wiley Blackwell, 2010) opens up a new scholarly conversation about the role of the visual in religious ethics that considers the intersecting problems of the ethics of human relationships to visual representation, art as a medium for ethical reflection, and the methodological implications of using material culture as a source for understanding religious ethical expression. This session will take the form of a symposium on George's book, bringing together scholars who work on different aspects of religious ethics to respond to the book as a springboard for thinking about what "visual ethics" is or could be from comparative religious and methodological perspectives.

A22-120 Feminist Theory and Religious Reflection Group

Theme: *Islam and Gender in Europe: Subjectivities, Politics, and Piety*

The growing presence and visibility of Muslims in European liberal democracies and the post-9/11 "War on Terror" context has given urgency to debates on the contradictions, struggles, but also reconciliations between feminism and Muslim religious practices and forms of religious life. A number of questions relating to subjectivities, politics, and piety are entangled in current debates on Islam and gender in Europe. This workshop investigates these questions both through ethnographic accounts of how the relationship between feminism and Islam is played out in various contemporary settings and through discussions of how this relationship articulates at the level of theory and epistemology.

On Not/Unveiling as a Practice

Nadia Fadil, K.U.Leuven

The practice of Islamic veiling has over last ten years emerged into a popular site of investigation. Different researchers have focussed on the various significations of this bodily practice, both in its gendered dimensions, its empowering potentials, as a satorial practice or as a conduct which shapes pious dispositions in accordance with the Islamic tradition. Lesser has, however, been the case for the practice of not veiling, or unveiling. Drawing on narratives of second generation Maghrebi Muslims in Belgium, this paper pursues this second perspective by examining to which extent not-veiling can be understood as a technique of the self (Foucault). While a first part of this article will unpack the ethical substance of such discursive interrogations, the second part will examine the embodied contours of this problematization, which appeared through the labour upon one's affect and bodily dispositions this refusal of the hijab, or the act of unveiling, implies.

Beyond Emancipation: Subjectivities and Ethics among Women in Europe's Islamic Revival Communities

Jeanette Jouili, Cornell University

This paper addresses the complex reflections regarding gender relations expressed by women active in the contemporary Islamic revival movements in Europe. Much recent research conducted among these groups aims to counter the rather negative accounts in public discourses on gender and Islam. This literature notably argues that women's conscious turn to Islam is not a reaffirmation of male domination, but constitutes a possibility for agency and empowerment. However, when faced with 'traditionalist' positions defended by these women, even this well-meaning literature seems precarious. Taking this puzzlement as a point of departure, this contribution aims to think about the dilemmas involved in articulating a language for women's dignity and self-realization which competes with languages of individual rights and autonomy. This project is rendered even more intricate by the fact that these pious Muslim women socialized in Europe have also been fashioned by the liberal discourses against which they position themselves.

Troublesome Threesome: Feminism, Anthropology, and Muslim Women's Piety
Christine Jacobsen, University of Bergen

This paper draws on ethnographic material from research on young Muslims in Norway to investigate some of the challenges that researching religious subjectivities and practices pose to feminist theory, and in particular regarding Muslim women's participation in and support for the Islamic revival in its various manifestations. Grounding the discussion in ethnographic analysis of how young Muslim women in Norway speak about the "self", I argue that critically revisiting feminist notions of agency, autonomy and desire, is necessary in order to understand the kinds of self-realization that these women aspire to. However, the paper argues against positing Muslim conceptions and techniques of the self as 'the other' of liberal-secular traditions and shows how configurations of personhood, ethics and self-realization drawn from Islamic and liberal-secular discursive formations inhabit not only the same cultural and historical space, but also shape individual subjectivities and modes of agency.

Regimes of Visibility: Representing Violence Against Women in the French Banlieue
Sarah Dornhof, European University Viadrina, Frankfurt Oder, Germany

In the paper, I consider different ways of approaching suffering in the context of social marginalization. I read different forms of presenting witness accounts on violent experiences that had been addressed to the French feminist movement 'Ni putes ni soumises', and reflect on the conceptualization of suffering and agency that inform these modes of representation. I will shift the focus from the dilemma of universalist representation to an aesthetic perspective of politics. Drawing on Jacques Rancière's notion of dissensus, I argue that accounts on suffering written by marginalized women imply an equality of representation that is staged rather than claimed, in manifesting simultaneously a common language of experience and its non-existence.

Subjects of Debate: Secular and Sexual Exceptionalism, and Muslim Women in the Netherlands
Sarah Bracke, Katholieke Universiteit Leuven

This paper looks at transformation of national identity within 'the multicultural debate' in the Netherlands, unfolding on the terrain of Dutch (secular and sexual) exceptionalism. Firstly, it explores connections between two topics that are prominent in these debates: discussions about secularism on the one hand, and gender and sexual politics on the other. Through a mode of 'secular nostalgia', which mobilizes the understanding of the Netherlands as a place par excellence of emancipation for women and sexual minorities, the Dutch secular regime is restructured in new exclusionary ways. Secondly, it explores how dominant discourses on the symbolic and material borders of the nation interpellate young Muslim women who figure as the central 'subjects of debate'. I rely on the notion of interpellation (Althusser) to explore the question of subject formation, in connection to the epistemological conditions of 'talking back'.

Dialogue as a Governmental Technique: Managing Gendered Islam in Germany
Schirin Amir-Moazami, Free University of Berlin

During the last decade state and civil society actors in Germany have undertaken a number of initiatives in order to structure and institutionalise the conversation with Muslim communities, and to find spokespersons who serve as partners for political authorities. Through the lens of Foucault's concept of governmentality I will look at one of such dialogue forums, initiated by the German government in 2006 – the "Deutsche Islam Konferenz" (DIK). Its primary goal is to enhance the communication between Muslims and state actors and thereby to regulate the conduct of Muslim communities. Focusing on the way in which gender and Islam have been coupled and played out in this initiative, I argue that the DIK is less a dialogical encounter than one tool of a broader civilising liberal project. I try to show that the aim to secure Muslim's "integration" into German society and to liberate Muslim women from restrictive gender norms, the DIK operates as an enactment of a particular notion of freedom with normative and normalising implications.

A22-121 Latina/o Religion, Culture, and Society Group

Theme: *Hot Rods, Cool Music, and the Queering of Familia: Perspectives on the Film La Mission through Sexuality, Popular Religion, and Violence*

The independent film *La Mission* (2009), staged in San Francisco and screened at this year's Annual Meeting, provides a unique opportunity to discuss religion, culture, and society. From the low-rider cars, to the father-son relationship taxed by harsh homosexual cultural stereotypes, to the various signs of popular religiosity, this film provides a plethora of opportunities for engagement and thought. Papers presented will focus on such perspectives as to how *La Mission* maneuvers not only in negotiating the symbols and images of Christian religion as operative in the midst of violence (physical, social, and insidious trauma) but also how they resolve these tensions, as well as, intergenerational familial perceptions between this film and the independent film *Quinceañera*, with particular attention to gentrification and sexuality.

A22-122 Religion and Popular Culture Group

Theme: *Using Theory and Method to Study Religion and Popular Culture*

Finding the right combination of theories and methodological tools to focus scholarly inquiry remains an ongoing challenge for the study of religion and popular culture. This session will showcase four papers on different subject matter— fashion culture, origami, stories about the crash of Flight 93, and digital communities dedicated to southern Gospel music. In addition to their specific subject matter, each paper will consider the larger question of how to balance theoretical framing with other methods, including content analyses, archival research, interviews, and web based ethnography. As such, the session will be part of an ongoing effort by the Religion and Popular Culture Group to reflect upon the craft of scholarly inquiry.

Fashion Culture and the Roots of Renewal

Robert Covolo, Fuller Theological Seminary

"Fashion has a penchant for recycling history. This reclamation has increasingly become a paradigm for society's broader relationship with material culture. Yet there exist competing views of the religious implications of the fashionable reclamation of material culture. Negative interpreters view this return as inherently secular, the collapse of reality into an incessant cannibalization of time for an immanent frame. More promising is recent scholarship that points to religious themes behind fashion's nearly ubiquitous appeal. This approach sees motifs of renewal and even redemption in the modern fascination with the cycles of fashion. "

Consuming Origami, Silently Teaching Japanese American Religion

Brett Esaki, University of California, Santa Barbara

Nearly every American child has tried origami, the Japanese art of folding paper. How has this religious and ceremonial tradition spread so widely into American popular culture? Moreover, why would Japanese Americans perpetuate their tradition in this Orientalized, infantilized, and emasculated form? The reasons are manifold: from Germans transforming it from Japanese practices to fit their kindergarten curricula, to Japanese postwar reforms of their national image, to Japanese Americans defining their racial identity. This paper will explore the history of origami, the religious messages that are taught to American children through origami, and the reasons that Japanese Americans choose to teach it. In order to explain how religion is taught through this seemingly secular activity, this paper will illustrate the significance of silence and serenity to the process of teaching origami and to the Japanese Americans who teach it.

"It Fell from Heaven": The United 93 Crash Site Bible as Icon and Totemic Object
David Dault, Christian Brothers University

Jean Beaudrillard characterized September 11, 2001 with the terms "absolute event" and "symbolic reaction." Clearly the hijackings and attacks of that morning have been read by many Americans as apocalyptic and laden with religious import and meaning. However diverse the readings of these signs, the interpretation of this "absolute event" in the language of "a message from God" has been a constant in American (particularly evangelical American) consciousness. In Shanksville, Somerset County, Pennsylvania, the site of the United 93 crash, these interpretations have a particular urgency. There, on the morning of September 11th, amid the smoldering remains of the downed jet, first responders claim to have found an open, perfectly intact and only slightly scorched Bible. For the past five years I have been researching the genealogy and mythology of this strange object that fell from the skies on that September morning. Through interviews, onsite visits, and examination of photographs and other evidence from the crash I have been able to document the many facets of this phenomenon. I have found the points where the accounts match the facts, and many of the places where they do not. This paper is a presentation of some of those preliminary findings, and an attempt to give the phenomenon itself the beginnings of a theoretical framework.

Fundamentalists in Cyberspace: Or, Doing Religious Culture Studies in the Digital Age
Douglas Harrison, Florida Gulf Coast University

How are digital forms of religious popular culture changing the scholarly understanding of — and approaches to — American religion? Ethnography, qualitative sociology, and cultural studies, among other fields, have supplied scholars of American religion with a highly adaptable set of what one might call analog methods for integrating digital culture into the study of religion. But what kinds of scholarly transformations do we still need to make in order to better understand the internet, virtual reality, and digital cultures both in, and in relation to, everyday religious life? Drawing on the virtual world of southern gospel music and culture, this paper offers an applied theory of religious culture studies in the digital age.

A22-123 North American Hinduism Consultation

Theme: *California Dreaming: South Asian Religions Encounter the Counterculture*

The three papers in this panel seek deeper understanding of the transmission of South Asian religions to the United States in the twentieth century, especially as these religions were refracted through the prism of California's unique religious culture. Here at the edge of the continent, continual waves of migration over three centuries have prevented the consolidation of any one religion's hegemony in the region. Sited at the intersection of the religious history of California and the study of South Asian religions in diaspora, our papers examine how the transmission and appropriation of Hinduism and Sikhism in California has been influenced by this legacy of religious pluralism and eclecticism. The papers examine how dialogic exchanges between South Asian Hindu and Sikh religious leaders and lay communities and Euro-American seeker-converts from the 1930s to the 1990s gave rise to exciting, and sometimes controversial, new conceptions of sacred space, community, and health.

Utopian Settlements, Californian Vedanta, Huxley, Isherwood, and Friends
Smriti Srinivas, University of California, Davis

My paper ties together two themes: the creation of utopian settlements and the creation of a perennial philosophy or neo-Vedanta in California. I begin with a consideration of Aldous Huxley's last novel—*Island* (1962) completed shortly before his death – and argue that this novel is part and parcel of a larger landscape of spatiotemporal utopianism that includes California itself as an imagined site of limitless possibilities and experimentation, its mosaic of new religions and Asian movements, and counter-cultural settlements. In particular, my paper focuses on the participation of Aldous Huxley, Christopher Isherwood and others in the Vedanta Society of Southern California and the production of a perennial philosophy in their written work between the 1930s and 1960s, especially in the journal, *Vedanta and the West*. I also link this literary production to material place-making in Vedanta Centers in California (for example, through architecture and visual culture) in the same period.

The Reception of Kundalini Yoga in California and Its Relation to Sikh Dharma/3HO
Michael Stoeber, Regis College, University of Toronto

In 1968, Yogi Bhanjan (Harbhajan Singh Puri) emigrated from Delhi to California and began teaching Kundalini Yoga, initially to Los Angeles-area hippies. He soon established the 'Happy, Healthy, Holy' (3HO) organization in California, which regards Kundalini Yoga as an essential spiritual practice. Following his direction, 3HO members are also involved in relatively traditional Sikh beliefs and practices and they regard themselves as upholding orthodox Sikh Dharma. This paper will explore the possible connections of Kundalini Yoga to Sikhism in light of criticisms that have been raised against Yogi Bhanjan: In what ways did the socio-cultural conditions of the 1960s in California contribute to the initial popularity of Yogi Bhanjan's Kundalini Yoga and influence its development? What are the nature of the transformative processes and altered states of Kundalini Yoga? Are they related to Sikh ideals of spiritual transformation and liberation? Given its stress on Kundalini Yoga, should Sikh Dharma/3HO be considered an 'alternative' form of Sikhism?

California Hinduism: The Shiva Lingam of Golden Gate Park, 1989–1994
Eliza Kent, Colgate University

Sometime in 1989, a Shiva lingam was spotted in San Francisco's Golden Gate Park. By 1993, crowds of Indian-American Hindus, along with Buddhists, neo-pagan witches, and New Age enthusiasts, were drawn to the 4-1/2 foot high granite structure, once a traffic bollard abandoned in this neglected grove by city workers. The fate of this apparently spontaneous irruption of the sacred into public space resembles that of Hindu roadside shrines in India in its ability to vex the order-seeking conscience of public officials. But the story of its emergence and eventual relocation by the city to the art studio of a Euro-American seeker-convert, Michael Bowen aka Baba Kali Das, illuminates the complex dynamics of Hinduism in the Bay Area, where both South Asian Hindu immigrants and Euro-American seeker-converts have long laid claim to the tradition, and yet rarely interact.

A22-124 Queer Studies in Religion Consultation

Theme: *Queerly Rereading Texts and Traditions*

This panel brings together four papers that queer specific religious texts or traditions. In queerly re-reading the source materials, they produce new understandings and shifting questions for further study. A critical analysis of castration in the late Mamluk period (14th-15th c) explores how castration was perceived in terms of change and transformation. A second paper presents a queer reading of three theosophical Kabbalistic themes, reading them to productively undermine the very heteronormativity they seem to reinscribe. A third paper draws on Agamben's discussion of "apparatus" to examine the Hindu notion of karma as an etiological factor in the development of queer sexualities in classical Indian medicine. The final paper examines early 16th century Juana de la Cruz's visionary "sermons". In addition to the surprising official support for the burlesque descriptions of God preached by a woman, her autobiography refers to events involving gender ambiguity as authoritative rather than problematic.

Bodies in Transformation: Castration and Castrates in Medieval Islamic Society
Ahmed Ragab, Harvard Divinity School- Harvard University

The paper analyzes medical, philosophical, religious and literary writings of the late Mamluk period (14th-15th c) investigating the depictions of castration to portray and understand how these incidents were seen in terms of change and transformation. This reading of the sources will focus on the metaphors and representations to identify the larger lines of the discursive formation governing the discussion of these incidents of transformation. Texts of prophetic medicine and encyclopedia composed by judges and religious scholars are valuable sources lying at the intersection of various genres and representing the larger narratives, which regulate, produce and reproduce the intellectual and sociocultural phenomena attached to castration.

Queering Kabbalistic Gender Performance: Possibilities for a Contemporary Queer Theology
Jay Michaelson, Hebrew University

“Kabbalah” as a mass-media and New Age phenomenon has become a resource for spiritual seekers, entrepreneurs, and many feminists and queers constructing postmodern theologies on the basis of non-normative Western antecedents. Yet traditional theosophical Kabbalah is often sexist, heteronormative, and homophobic. This paper presents a queer reading of three theosophical Kabbalistic themes on the relationship of masculine and feminine, suggesting that, read through a queer lens, the Kabbalistic use of these categories can productively undermine the very heteronormativity it reinscribes: Isaac/Gevurah as ‘Power Bottom’ in the S/M dungeon of the Binding, David/Malchut as a psychic transvestite, and circumcision as an inscription of negative/“feminine” space on the phallus.

Karma as an "Apparatus": The Etiology of Queer Sexualities in Classical Ayurveda
Lisa Brooks, University of Colorado at Boulder

This paper examines the Hindu notion of karma as an etiological factor in the development of individuals of queer sexualities in classical Indian medicine. Sweet and Zwilling (1993), suggest that Foucault was mistaken in arguing that the notion of homosexuals as a distinct “species” of human being originated in the nineteenth century West, locating a similar phenomenon in Ayurvedic texts penned two millennia earlier. Here, I suggest that their analysis overlooks the critical etiological factor of karma, and that to understand the formation of sexualized subjectivity in an early Indian context we may productively use Giorgio Agamben’s discussion of the Foucaultian “apparatus.” The notion of karma, of circumstance linked to one’s past deeds and past lives, is itself an apparatus. Further, I propose that medicalization arises from an ontological crisis key to our understanding of karma as an apparatus in the formation of queer subjectivities in early Indian medical texts.

Intersex Theology?: Juana de la Cruz (1481–1534), Transgender Miracles, and Marian Authority
Jessica A. Boon, UNC-Chapel Hill

In the 1510s, Spanish abbess Juana de la Cruz gave visionary “sermons” attended by nuns, bishops, and kings. Christ purportedly spoke through Juana’s voicebox, describing the feasts and pageantry ongoing in heaven. In addition to the surprising official support for the burlesque descriptions of God preached by a woman, her autobiography provides a number of events involving gender ambiguity as authoritative rather than problematic. For example, a transgender miracle (Juana was changed by God from a male to a female while in the womb after the Virgin Mary pleaded for a strong leader to restore a dilapidated Marian convent) justified both her role as abbess and her prominent Adam’s apple. Since Juana’s authority to speak as the Son was initiated by the Mother and performed in an intersex body, I argue that transcending gender dimorphism is central rather than peripheral to her radical theological innovations.