

and Additional Meeting Sessions with Abstracts

M15-200 **Believers Church Bible Commentary**

Theme: *Believers Church Bible Commentary Editorial Council*

Thursday - 2:00 PM-4:30 PM
Hilton Chicago-4E

M15-100 **De Gruyter**

Theme: *Encyclopedia of the Bible and Its Reception Editorial Board Meeting*

Thursday - 9:00 AM-5:00 PM
Hilton Chicago-4D

M15-201 **Adventist Chairs and Deans Meeting**

Theme: *Adventist Chairs and Deans Meeting*

Thursday - 2:30 PM-5:30 PM
Hilton Chicago-4F

M15-202 **University of Illinois, Chicago Institute for the Humanities and College of Liberal Arts and Sciences**

Theme: *The Holy War Conference: Scriptural Precedent*

Rachel Havrelock, University of Illinois, Chicago, Presiding
Thursday - 2:00 PM-6:00 PM
Offsite - University of Illinois, Chicago Institute for the Humanities, 701 South Morgan St

This conference is free and open to the public. For more information, or to register: huminst@uic.edu, 312-996-6354

William Morrow, Queen's University
Effects of Assyrian Ideology on Biblical Traditions of Holy War

Reuven Firestone, Hebrew Union College
Mitzvah War in Modern Israel and Biblical Holy War of Ancient Israel: Where is the Connection?

James Turner Johnson, Rutgers University
"Holy War": A Problematic Concept

Michael Sells, University of Chicago

Keynote Address: Revelation and Militancy in the Traditions of Abraham

A15-300

Committee Meetings

Theme: *Sustainability Task Force Meeting*

Bobbi Patterson, Emory University, Presiding
Thursday - 5:00 PM-7:00 PM
Hilton Chicago-4C

Meeting of AAR's Sustainability Task Force

M16-100

Dharma Academy of North America (DANAM)

Theme: *The Contemporary Transmission of Jain Dharma*

Anne Vallely, University of Ottawa, Presiding
Friday - 9:00 AM-11:00 AM
McCormick Place South-501A

Shivani Bothra, Florida International University
The Anuvrat Movement: A Study of Ethical Practice in the Jain Diaspora of North America

Unnata Pragya, Jain Vishva Bharati and Florida International University
Fasting, a Double Edged Sword: Spiritual Fasting, Engaged Fasting, and Coercive Fasting

Alexis Reichert, University of Ottawa
Veerayatan: The Transmission of a Reformed Message

Sherry Fohr, Converse College
The Transmission of Jainism through Narratives

Responding:

Jeffery D. Long, Elizabethtown College

M16-101

Believers Church Bible Commentary

Theme: *Believers Church Bible Commentary Editorial Council*

Friday - 9:00 AM-11:30 AM
Hyatt Regency McCormick Place-CC10C

P16-102

North American Paul Tillich Society

Theme: *Tillich at the University of Chicago*

Frederick J. Parrella, Santa Clara University, Presiding
Friday - 9:00 AM-11:30 AM
McCormick Place East-259

Peter Slater, University of Toronto
Tillich's Political Theology and Global Religious Outlook

Christian Danz, Universität Wien
Paul Tillich and the Non-Christian Religions

Jean Richard, University of Laval
An Ontologisation of History in Tillich's Systematic Theology?

P16-105
Society for Buddhist-Christian Studies

Theme: *Society for Buddhist Christian Studies Board Meeting*

Friday - 9:00 AM-11:30 AM
Hilton Chicago-4M

P16-107
North American Association for the Study of Religion

Theme: *Executive Council Meeting*

Friday - 9:30 AM-11:30 AM
McCormick Place North-134

A16-102
Committee Meetings

Theme: *Graduate Student Committee Meeting*

Almeda Wright, Pfeiffer University, Presiding
Friday - 9:00 AM-12:00 PM
McCormick Place South-103A

Meeting of the AAR's Graduate Student Committee

P16-106
African Association for the Study of Religions

Theme: *Author(s)-Meet-Critics Session: African Traditions in the Study of Religion in Africa Book 1 and 2 Edited by Afe Adogame, Ezra Chitando and Bolaji Bateye (Ashgate, 2012): Essays in Honour of Jacob Kehinde*

Olupona

Friday - 10:00 AM-1:00 PM
McCormick Place East-261

The two books present a unique multidisciplinary exploration of African traditions in the study of religion in Africa and the new African diaspora. Contributors drawn from diverse African and global contexts situate current scholarly traditions of the study of African religions within the purview of academic encounter and exchanges with non-African scholars and non-African contexts. African scholars enrich the study of religions from their respective academic and methodological orientations. Jacob Kehinde Olupona stands out as a pioneer in the socio-scientific interpretation of African indigenous religion and religions in Africa. These books are to his honour and mark his immense contribution to an emerging field of study and research. Panelists will critically discuss the book and their themes and demonstrate whether, how and to what extent the contributions to the books represent African traditions in the study of religion in Africa and the African diaspora.

Panelists:

Peter J. Paris, Princeton Theological Seminary
Rosalind I. J. Hackett, University of Tennessee
Elias Bongmba, Rice University
Laura Grillo, Pacifica Graduate Institute
Isabel Mukonyora, Western Kentucky University
Teresia Mbari Hinga, Santa Clara University

Responding:

Afe Adogame, University of Edinburgh
Ezra Chitando, University of Zimbabwe
Bolaji Bateye, Obafemi Awolowo University

M16-103

Dharma Academy of North America (DANAM)

Theme: *Hindu Dharma, Yoga, and the East-West Transmission*

Purushottama Bilimoria, Deakin and Melbourne University and University of California, Berkeley, Presiding
Friday - 11:00 AM-1:00 PM
McCormick Place South-501A

Mark Singleton, St. John's College, Santa Fe
Ellen Goldberg, Queens University
Gurus of Modern Yoga

June McDaniel, College of Charleston
Hinduism in Indonesia: Issues in Transmission, Innovation and Transformation

Gerald Carney, Hampden-Sydney College
A Tale of Two Disciples: Baba Premananda Bharati's Pioneering Journey to the U.S.A. and His American Disciples

Veena Howard, University of Oregon
From Gandhi's Satyagraha to Passive Resistance: Exploring the Issues of Transmission

A16-112
Receptions/Breakfasts

Theme: *Leadership Luncheon*

Jack Fitzmier, American Academy of Religion, Presiding
Friday - 12:00 PM-1:00 PM
McCormick Place South-101A

Members of AAR's Board of Directors, Committees, and Task Forces are invited to this luncheon to recognize their service to and leadership within the Academy.

M16-109
Forum on Religion and Ecology at Yale University

Theme: *Forum on Religion and Ecology Annual Luncheon*

Friday - 11:45 AM-1:45 PM
McCormick Place South-101A

M16-113
University of Illinois, Chicago Institute for the Humanities and College of Liberal Arts and Sciences

Theme: *The Holy War Conference: Modern Instantiations*

Rachel Havrelock, University of Illinois, Chicago, Presiding
Friday - 10:00 AM-2:00 PM
Offsite - University of Illinois, Chicago Institute for the Humanities, 701 South Morgan St

This conference is free and open to the public. For more information, or to register: huminst@uic.edu, 312-996-6354

Janaki Bakhle, Columbia University
Hindu Fundamentalism's Unholy Author: V. D. Savarkar and the Hindu Right

David Harrington Watt, Temple University
Is Fundamentalism a Disease?

Mahinda Deegalle, Bath Spa University
A Just War in Sri Lanka?

M16-110
Women's Caucus

Theme: *Women's Caucus*

Friday - 12:00 PM-2:00 PM
McCormick Place North-230B

All women of the AAR/SBL are invited to join us for conversation around this year's Women's Caucus theme

“Networking.” We will introduce our roundtable discussion leadership team and topics. This year’s topics are:

Roundtable#1- Traditional networking, cultivating and maximizing relationships at AAR/SBL and through the Women’s Caucus

Roundtable #2- “Net”working: Building your brand, maximizing the resources of the internet, and building a web presence in the changing technological landscape.

Roundtable #3- Net “Working”- Working on the Internet: Teaching and learning in the digital realm.

Roundtable #4- “Net Worth”: Examining and maximizing the intersectionality of women’s lives.

Interested individuals are encouraged to email aar.sbl.womens.caucus@gmail.com for additional details.

P16-204
Journal of Feminist Studies in Religion

Theme: *In Memory of Jane Schaberg*

Melanie Johnson-DeBaufre, Drew University, Presiding
Friday - 1:00 PM-2:45 PM
McCormick Place North-130

Panelists:

Gloria Albrecht, University of Detroit Mercy
Alice Bach, Case Western Reserve University
Elizabeth Castelli, Barnard College
Holly Hearon, Christian Theological Seminary

P16-200
Thomas F. Torrance Theological Fellowship

Theme: *Annual Meeting*

Friday - 1:00 PM-3:00 PM
McCormick Place East-260

The T. F. Torrance Theological Fellowship will begin with a short business meeting and then welcome the Reverend Father Protopresbyter George Dion Dragas to deliver a lecture followed by a question and answer period. An Orthodox Christian priest, theologian, and writer, he currently serves as professor of patristics at Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts.

M16-104
Review and Expositor Editorial Board Meeting

Theme: *Editorial Board Meeting*

Friday - 11:00 AM-3:30 PM
Hyatt Regency McCormick Place-CC10B

P16-202
North American Paul Tillich Society

Theme: *Tillich and Pedagogy*

Echol Nix, Furman University, Presiding
Friday - 1:00 PM-3:30 PM
McCormick Place North-227A

Jari Ristiniemi, University of Gävle
Tillichian Pedagogy and New Learning Situation: Information Learning, Integral Learning and Self-Determination

David H. Nikkel, University of North Carolina, Pembroke
Teaching Two Classics in Religion/Theology and Culture

Donald W. Musser, Stetson University
Teaching Tillich to Undergraduates

P16-208
North American Association for the Study of Religion

Theme: *“If Ever a Wiz There Was”: The Wizard of Oz and the Study of Religion*

Friday - 1:00 PM-3:30 PM
McCormick Place East-259

The impact of the 1939 film *The Wizard of Oz* on American culture has been enormous. According to the Library of Congress it is the most-watched film in history, while, in a *People Magazine* poll taken in 1999, it was voted the favorite movie of the twentieth century. *The Wizard of Oz* has been examined extensively by film scholars, critics, and historians, but rarely—despite the depth and breadth of its otherworldly content—by those engaged in the academic study of religion. This panel aims to redress this omission by considering the film in terms of several methodologies often applied to religious data, including philosophy, history, post-colonialism, and hermeneutics. By doing so we aim not only to demonstrate the richness and diversity of the film’s theological possibilities, but also to disclose various workings of a cultural product that has, *Wizard-like*, been pulling and punching and prodding the levers of the American mythic imagination for over 70 years.

Panelists:

Michael Ostling, Queensland University
Tony Michael, York University
David Smith, Central Michigan University
Ken Derry, University of Toronto

P16-209
Society for Buddhist Christian Studies

Theme: *Society for Buddhist Christian Studies Board Meeting*

Friday - 1:00 PM-3:30 PM
Hilton Chicago-Lake Ontario

M16-201
Explorations in Theology and Apocalyptic

Theme: *Explorations in Theology and Apocalyptic Working Group*

Friday - 1:30 PM-3:30 PM
McCormick Place North-427A

For more details visit <http://theologyandapocalyptic.wordpress.com/>

Philip G. Ziegler, University of Aberdeen
Discipleship in an Apocalyptic Key

Responding:

Ry Siggelkow, Princeton Theological Seminary

M16-200
Common English Bible

Theme: *Editorial Meeting*

Friday - 1:00 PM-4:00 PM
Hyatt Regency McCormick Place-CC10D

M16-202
Believers Church Bible Commentary

Theme: *Believers Church Bible Commentary Editorial Council*

Friday - 1:30 PM-4:00 PM
Hilton Chicago-5E

M16-206
Dharma Academy of North America (DANAM)

Theme: *Transmission, Innovation, and Identity Formation in Buddhist Communities*

Friday - 2:00 PM-4:00 PM
McCormick Place South-501A

Amy Holmes-Tagchungdarpa, University of Alabama
Reversing Transmission – or Creating a New Buddhism? The Reception of Buddhist Modernity in the Himalayas

Ann Gleig, Millsaps College
Buddhist Geeks, Generation Y and Integral Evolutionary Buddhism: From Buddhist Modernism to Buddhist Postmodernism?

Natalie Quli, Institute of Buddhist Studies

The Relationship between Temple Ownership Patterns and Ethnic Identity in Four Sri Lankan American Buddhist Temples

Scott Mitchell, Institute of Buddhist Studies
Buddhism in the American Media Imagination

Sharon Suh, Seattle University
Buddhism, Race, and the Political

Tanya Storch, University of the Pacific
Buddhist Universities in the United States of America

A16-101

Preconference Workshops

Theme: *Religion and Media Workshop - Feeling Political: Religion, Media, and the Politics of Emotion*

Jenna Supp-Montgomerie, University of North Carolina, Presiding
J. Barton Scott, Montana State University, Presiding
Friday - 9:30 AM-4:15 PM
McCormick Place North-129

The Religion and Media Workshop, one of the most popular sessions at the AAR annually, was a resounding success in 2011, inspiring new conversations and collaborations in the study of religion and media. The 2012 Religion and Media Workshop will build on this success, but with a new format: the master class. The seminar-style workshop will survey the emerging critical scholarship on emotion, sentiment, and “affect” and try to think through the value of this rich body of scholarly work for religious studies. It is our hope that the day’s conversation will lay the groundwork for new approaches to the study of religion, media, and culture by calling greater attention to the affective and emotional dimensions of public religion.

The AAR/SBL returns to Chicago in 2012 at the end of an election cycle in which emotion and enthusiasm will likely be deciding factors. How are such political emotions produced? How do structures of political emotion accommodate, enable, or disavow religion? This year's Religion and Media Workshop will explore how religious and media technologies generate, regulate, and structure feeling. Drawing on a long history of thought on religion, emotion, and enthusiasm, as well as recent developments in affect theory, workshop participants will combine their multidisciplinary perspectives to map public, religious, and political affect in the U.S. and beyond.

This year, we are working with an entirely new format that will make use of our day-long structure and the rich potential of a sustained conversation with diverse scholars and media makers. Rather than traditional paper sessions, the day will be structured as a master class in affect for religious studies, with a particular focus on religion, media, and politics in America. Three to five readings will be circulated to participants before the event. In the morning, scholars in the field will lead three successive seminars that consider the interrelations of affect, religion, and political movements. Lunch will feature small group conversation on these themes. After lunch, political campaign researchers and strategists will lead a hands-on practicum that addresses concrete applications of emotion and affect in media-focused social movement building. A moderated afternoon roundtable discussion will build on the critical vocabularies developed during the day.

Because of the nature of this year’s workshop, it is essential that all participants commit to doing the readings ahead of time and prepare to participate in seminar-style conversation.

The cost for the workshop is \$60, which includes the entire day of sessions and lunch. Registration is limited to the first 75 participants.

Panelists:

Jason Bivins, North Carolina State University
Ann Pellegrini, New York University
Christian Lundberg, University of North Carolina
Matthew Day, Florida State University
Robert Pérez, Fenton Communications
Mary-Jane Rubenstein, Wesleyan University
Bonnie Turner, Writer and Producer
Amy Simon, Goodwin Simon Strategic Research

M16-1
Center for Spiritual and Ethical Education

Theme: *Annual Meeting Secondary School Teachers of Religion*

Friday - 8:00 AM-4:30 PM
McCormick Place South-501D

This is the annual meeting for high school teachers of ethics and world religions co-sponsored by CSEE and the program for religious studies and education at Harvard Divinity School

P16-206
Consortium of Christian Study Centers

Theme: *Consortium of Christian Study Centers Annual Meeting*

Friday - 1:30 PM-4:30 PM
McCormick Place North-230A

M16-205
Salvation Army Booth College

Theme: *The Salvation Army and Intersections of Contemporary Theology*

Friday - 1:45 PM-4:45 PM
McCormick Place North-427D

In recent years the Salvation Army has enjoyed increased interest in scholarly pursuits by both clergy and lay membership. As the inaugural meeting of Salvationist's and friends at the AAR/SBL annual meeting, this session will explore the intersection of such pursuits in relation to the broader theological framework of The Salvation Army. There will be four papers presented followed by discussion.

A16-100
Preconference Workshops

Theme: *Luce Seminars on Theologies of Religious Pluralism and Comparative Theology Fellows: Cohort Three*

John Thatamanil, Union Theological Seminary, Presiding

Friday - 9:00 AM-5:00 PM
McCormick Place North-131

This all-day seminar will be the second meeting of the third cohort of the American Academy of Religion/Henry Luce Foundation Summer Seminar Fellows. By invitation only.

Panelists:

Francis Clooney, Harvard University
Mark Heim, Andover Newton Theological School
John Makransky, Boston College
Anant Rambachan, St. Olaf College
Devorah Schoenfeld, Loyola University, Chicago
Najeeba Syeed-Miller, Claremont School of Theology

A16-103
Committee Meetings

Theme: *History of Religions Jury Meeting*

Lou Ruprecht, Georgia State University, Presiding
Friday - 9:00 AM-5:00 PM
McCormick Place South-103BC

Meeting of the AAR's History of Religions Jury

A16-104
Committee Meetings

Theme: *International Connections Committee Meeting*

Friday - 9:00 AM-5:00 PM
McCormick Place South-103D

Meeting of the AAR's International Connections Committee

A16-105
Committee Meetings

Theme: *Nominations Committee Meeting*

Jonathan Walton, Harvard University, Presiding
Friday - 9:00 AM-5:00 PM
McCormick Place South-104A

Meeting of the AAR's Nominations Committee

A16-106

Committee Meetings

Theme: *Public Understanding of Religion Committee Meeting*

Shaun Casey, Wesley Theological Seminary, Presiding
Friday - 9:00 AM-5:00 PM
McCormick Place South-104B

Meeting of the AAR's Public Understanding of Religion Committee

A16-107 Committee Meetings

Theme: *Regional Coordinators' Meeting*

Brian Pennington, Maryville College, Presiding
Friday - 9:00 AM-5:00 PM
McCormick Place South-105A

Meeting for the AAR's Regional Coordinators.

A16-108 Committee Meetings

Theme: *Status of LGBTIQ Persons in the Profession Committee Meeting*

Melissa Wilcox, Whitman College, Presiding
Friday - 9:00 AM-5:00 PM
McCormick Place South-105BC

Meeting of the AAR's Status of LGBTIQ Persons in the Profession Committee

A16-109 Committee Meetings

Theme: *Status of Racial and Ethnic Minorities in the Profession Committee Meeting*

Melanie Harris, Texas Christian University, Presiding
Friday - 9:00 AM-5:00 PM
McCormick Place South-105D

Meeting of the AAR's Status of Racial and Ethnic Minorities in the Profession Committee

A16-110 Committee Meetings

Theme: *Status of Women in the Profession Committee Meeting*

Judith Plaskow, Manhattan College, Presiding
Friday - 9:00 AM-5:00 PM
McCormick Place South-106A

Meeting of the AAR's Status of Women in the Profession Committee

A16-111
Committee Meetings

Theme: *Teaching and Learning Committee Meeting*

Tina Pippin, Agnes Scott College, Presiding
Friday - 9:00 AM-5:00 PM
McCormick Place South-106B

Meeting of the AAR's Teaching and Learning Committee

M16-102
De Gruyter

Theme: *Encyclopedia of the Bible and Its Reception Editorial Board Meeting*

Friday - 9:00 AM-5:00 PM
Hilton Chicago-Boulevard C

A16-113
Preconference Workshops

Theme: *Leadership Workshop - More Time, Less Budget: The Role of the Department Chair in a New Economic Context*

Steve Young, McHenry County College, Presiding
Friday - 12:00 PM-5:00 PM
McCormick Place North-140

There are few times in the history of the United States in which the study of religion has been more important than it is today. But this is also a time in which the study of religion faces much-discussed challenges. Increasingly, departmental leaders are pressured (for example) to rely more heavily on part-time faculty, to reduce their budgets, to become more efficient by increasing class sizes or numbers of majors, and to present purely utilitarian arguments on behalf of the importance of studying religion.

Designed for both novice and seasoned department leaders, the 2012 Leadership Workshop brings together seasoned experts who will highlight some of the most successful responses to the pressures faced by the leaders of Religious Studies (along with humanities and social science) departments. In plenaries, panels, and breakout sections, participants in this workshop will identify practical skills and learn more about the best ways for departments to create situations in which the study of religion can survive and flourish.

The cost for the workshop is \$60, which includes lunch and the entire afternoon of sessions. Registration is limited to the first 75 participants.

Panelists:

Joseph Favazza, Stonehill College
Kathryn McClymond, Georgia State University
Edwin David Aponte, New York Theological Seminary
Courtney Bender, Columbia University
Ted Trost, University of Alabama
Rosetta Ross, Spelman College

M16-112

Bukkyo Dendo Kyokai (BDK) America

Theme: *Numata Chair Coordinators Meeting*

Friday - 12:00 PM-5:00 PM
McCormick Place North-426A

A16-200

Preconference Workshops

Theme: *Rethinking Islamic Studies Workshop - Performance and Practice in Muslim Experience*

Gordon Newby, Emory University, Presiding
Kristian Petersen, University of Washington, Presiding
Friday - 1:00 PM-5:00 PM
McCormick Place North-136

Scholarship in Islamic Studies has traditionally shown a preference for reliance on written sources and textual analysis. Such a textual approach has often failed to address sufficiently what Muslims actually do or did. Recent trends in Islamic studies, employing anthropological, sociological, and new philological methods, are extending how we approach Muslim religiosity as a lived reality both in the modern and historical periods. This workshop will explore how Muslims live their religion as witnessed through contemporary observations as well as in textual reports, extending from the Qur'an to YouTube. The workshop will consider creative methodological and theoretical approaches in order to challenge and expand readings of Muslims practices and performance. Participants will be encouraged to bring their own examples from all regions and periods to enrich the interactive conversations in the workshop.

The cost for the workshop is \$30, which includes the entire afternoon of sessions and a coffee break. Registration is limited to the first 75 participants.

Leor Halevi, Vanderbilt University
Ritual, Gender and Law: The Performance of Funerary Laments and the Rise of Islamic Practices

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Karen Ruffle, University of Toronto
Vernon Schubel, Kenyon College
Let the Margins Be the Center: Re-centering Marginalized Practices

lorem ipsum

Vincent Cornell, Emory University

Reading Performative Texts: What We Can Learn from Invocations (Dhikr) and Litanies (Wird)

lorem ipsum

Marcia Hermansen, Loyola University, Chicago

Islam, Nation, Modernity—Reading, Viewing and Theorizing Elements of Muslim Religious Rituals and Islamicate Cultural Performances

lorem ipsum

Anna Bigelow, North Carolina State University

Space, Place, and Performance

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Munir Jiwa, Graduate Theological Union

Exhibiting Islam/Muslims: Aesthetics, Politics, Religion

lorem ipsum

Nelly Van Doorn-Harder, Wake Forest University

Preaching: Hybrid Messages, Diffusing Authorities and New Media

lorem ipsum

Scott Kugle, Emory University

Sufi Musical Performance and Ritual Space

lorem ipsum

A16-201

Especially for Students, **Preconference Workshops**

Theme: ***Wabash Center Workshop for Graduate Students***

Paul Myhre, Wabash Center for Teaching and Learning in Theology and Religion, Presiding

Friday - 1:00 PM-5:00 PM

McCormick Place North-139

Cosponsored by the Wabash Center for Teaching and Learning in Theology and Religion, the American Academy of Religion graduate Student Committee, and the Society of Biblical Literature Student Advisory Board

Open to graduate students who are teaching or may in the near future teach, this workshop focuses turning one's teaching philosophy into effective lesson planning and design. Participants will submit by October 1 a one-page teaching philosophy statement and a sample syllabi from a course they have taught, want to teach, or that has been taught in their department. Intentional reflection on the context of teaching and the student learners at its core will

lead to practical classroom strategies for the participant's own context. Instructional experts will present and lead discussion. Because one's teaching philosophy is a crucial element to any job interview, graduate students involved in teaching will surely not want to miss this opportunity

Panelists:

Almeda Wright, Pfeiffer University
Eugene Gallagher, Connecticut College
Rolf Jacobson, Luther Seminary

A16-202

Tours

Theme: *Chicago City and Architectural Tour*

Friday - 1:00 PM-5:00 PM
McCormick Place West-Tour Desk

See the city and experience it! You will see the best of Chicago — magnificent outdoor art by world-renowned twentieth century sculptors, the Water Tower and its elegant relative Water Tower Place, Lake Shore Drive, Millennium Park, and the Magnificent Mile. Drive past three of the five tallest buildings in the western hemisphere as well as Soldier Field, the Art Institute of Chicago, Marina City, State Street and the "Loop", Gold Coast high rises, and the Museum Campus. While we tour the city's highlights, learn about its great history and architecture. If time permits, we will also take you into three of the city's most sumptuous interiors: the palatial Second Empire-style lobby of the Palmer House Hilton, the Tiffany glass-crowned arcade of Marshall Field & Co. on State Street, and the mosaic-embellished Chicago Cultural Center.

M16-203

Theology and Ethics Colloquy

Theme: *Theology and Ethics Colloquy*

Friday - 1:30 PM-5:00 PM
Hyatt Regency McCormick Place-CC11A

A16-203

Focus on Sustainability, Preconference Workshops

Theme: *Sustainability Workshop - Global Perspectives on (In)equality and Ethics in Ecological Issues*

Bobbi Patterson, Emory University, Presiding
Friday - 1:45 PM-5:00 PM
Hilton Chicago-Williford B

Sponsored by the Sustainability Task Force and the Transformative Scholarship and Pedagogy Group

Religion and theology increasingly are called upon to contribute their resources to the task of reversing humankind's current path toward ecological disaster. Ecological degradation is linked insidiously with various forms of social injustice based on race/ethnicity, class, gender, nationality, and caste. Those links often are ignored in the mainstream environmental discourse. A religiously grounded commitment to dismantle oppression, however, calls

for holding social justice and ecological well being as inseparable in the quest for sustainable Earth-human relations. The pedagogical challenges arising from this commitment are profound. This workshop will explore the pedagogical problems and possibilities arising from a commitment — within theology and religious studies — to confront the issues of privilege, power, and difference inherent in ecological issues.

The intent is to provide a supportive and stimulating context for practical and visionary collaborative reflection on such questions as: How do we teach about climate imperialism, ecological debt, or environmental racism in ways that foster a sense of hope and moral agency rather than despair or powerlessness? What are epistemological keys to understanding the exploitation of Earth as the exploitation of people on the margins of privilege and power? What forms of teaching unlock power for confronting systemic domination? How do we prepare students to construct worlds that we have not yet imagined? One panel will uncover and explore key issues concerning the nexus of equity and ecology on local and global scales, highlighting both problems and constructive proposals. A second panel will identify key pedagogical questions and offer pedagogical tools and approaches. Guided discussion will enable participants to delve more deeply into the issues raised, share pedagogical resources, and build collegial networks of support.

The cost for the workshop is \$40, which includes the entire afternoon of sessions and a coffee break. Registration is limited to the first 75 participants.

Panelists:

Cynthia Moe-Lobeda, Seattle University
Prairie Rose Seminole, Fargo, ND
Isabel Mukonyora, Western Kentucky University
Tyson-Lord Gray, Vanderbilt University
Kwok Pui Lan, Episcopal Divinity School
Kurt Kuhwald, Starr King School for the Ministry

P16-103

Wabash Center for Teaching and Learning in Theology and Religion

Theme: *Writing Cohort Groups*

Friday - 9:00 AM-5:30 PM
McCormick Place North-128

P16-205

International Bonhoeffer Society

Theme: *Editorial Board and Board of Directors Meeting*

Friday - 1:00 PM-6:00 PM
McCormick Place South-503A

A16-204

Preconference Workshops

Theme: *The Study of Religion as an Analytical Discipline Workshop: The Analytical Handling of Norms and Values in the Study of Religion*

Ipsita Chatterjea, Vanderbilt University, Presiding

Friday - 2:00 PM-6:00 PM
McCormick Place East-353A

Sponsored by AAR's Critical Theories and Discourses on Religion Group, Cultural History of the Study of Religion Group and the Sociology of Religion Group, and SBL's Ideological Criticisms Group and the Bible and Cultural Studies Section.

Analysis of academic norms for studying religion means to take up the problematic of scholars' own norms and the studied religionists' norms. It does not mean advocacy of interfaith dialogues or god-sharing. We wish to get beyond the paralysis-inducing guilt about what colonialism and "the West" have perpetrated, and seek to remain optimistic about our theory and method-conscious studies of texts, traditions, and living/dead people. We need to explore how ideologies continue to inhabit academic norms, to identify effective ones. In the interest of relentless self-scrutiny in the study of religion, we aim to discuss how non-narcissistic work can be done in our field. The cost for the workshop is \$25, which includes the entire four hours of sessions and afternoon tea. We do not want anyone to be prevented from attending the workshop due to cost. Thanks to Equinox Publishing we have limited funds for subsidies for graduate students and adjunct instructors, please contact ipsita.chatterjea@vanderbilt.edu.

Sean McCloud, University of North Carolina, Charlotte
Katja Rakow, University of Heidelberg
The Problem of "Genuine Religion" and Dominant Normative Claims

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Randall Styers, University of North Carolina
Monica Miller, Lewis and Clark College
Analytical Research in the Eye of a Normative Claims Storm

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Jorunn Buckley, Bowdoin College
Robert Baum, University of Missouri
Human Rights and Researcher Responsibilities toward Threatened or Minority Populations

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Merinda Simmons, University of Alabama
Ipsita Chatterjea, Vanderbilt University
Falsifiability, Method, Theory and Norms

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Open Debate among Attendees,
A Research Ethics Policy in the Analytical Study of Religion

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Business Meeting:

Randall Reed, Appalachian State University

M16-300
Dharma Academy of North America (DANAM)

Theme: *InterDharma, IntraDharma, and Interfaith Dialogue as Forms of Transmitting Dharma*

Sachi Edwards, University of Maryland, Presiding
Friday - 4:00 PM-6:00 PM
McCormick Place South-501A

Sachi Edwards, University of Maryland
Interfaith Dialogue as Dharma Transmission

Dimple Dhanani, University of Hawai'i at Manoa
The Internet and the Transmission of Inspiration and Teachings

Anne Vallely, University of Ottawa
Experiential Dimensions of Religiosity as Academic Transmission

Rita Gross, University of Wisconsin, Eau Claire
Reverse Transmission: From Western Academic Scholarship to Buddhist Institutions

Ramdas Lamb, University of Hawai'i, Manoa
Beyond Introductions: In-depth Academic Teaching of Dharma Traditions as Transmission"

M16-301

Feminist Liberation Theologians' Network

Theme: *Feminist Liberation Theologians' Network*

Mary Hunt, Women's Alliance for Theology, Ethics and Ritual, Presiding
Elizabeth Schüssler Fiorenza, Harvard University, Presiding
Friday - 4:00 PM-6:00 PM
McCormick Place North-230B

The Network will discuss concrete ways in which people are living out feminist liberation theological perspectives and commitments in specific communities. All are welcome. RSVP: Mary E. Hunt, Women's Alliance for Theology, Ethics and Ritual (WATER), 301 589-2509 mhunt@hers.com; Elisabeth Schüssler Fiorenza, Harvard Divinity School, 617 495-5751 eschussler@hds.harvard.edu.

Rebecca Alpert, Temple University
Feminist Liberation Theology in Jewish Feminist Justice Work

Rita Brock, Faith Voices for the Common Good
Feminist Liberation Theology in the Occupy Movement

Peggy Schmeiser, University of Saskatchewan
Feminist Liberation Theology in Canadian Justice Politics

Zilka Spahic-Siljak, University of Sarajevo
Feminist Liberation Theology and Peace Building

M16-302

Society for the Study of Native American Religious Traditions

Theme: *Society for the Study of Native American Sacred Traditions*

Friday - 4:00 PM-6:00 PM
McCormick Place North-127

Open to anyone interested in Native American Sacred Traditions.

P16-210
Karl Barth Society of North America

Theme: *Karl Barth Society of North America*

Friday - 3:15 PM-6:15 PM
McCormick Place East-258

Time for questions will follow each presentation.

Katherine Sonderegger, Virginia Theological Seminary
The Attributes of God

Paul Dafydd Jones, University of Virginia
Divine and Human Patience

A16-300
Women's Lounge Roundtable

Theme: *Traditional Networking, the Basics*

Friday - 4:00 PM-6:30 PM
McCormick Place West-193B

The session will address cultivating and maximizing relationships at the AAR and SBL. How can you make the AAR and SBL, the Women's Caucus and the Status of Women in the Profession Committee work for you?

P16-309
North American Paul Tillich Society

Theme: *Tillich on Being*

Duane Olson, McKendree University, Presiding
Friday - 4:00 PM-6:30 PM
McCormick Place East-259

Steven Jungkeit, Harvard University
Geographies of the New Being: Dislocation and Subcultural Life in Paul Tillich's Theology

Devan Stahl, Saint Louis University
Paul Tillich, Liberal Protestantism and the Future of Bioethics

Courtney Wilder, Midland University
Tillich and Intellectual Disability: Adequacy of Accounts of Faith

P16-311
Society for Buddhist Christian Studies

Theme: *Contemplative Pedagogy: Pitfalls and Potentials*

Wakoh Shannon Hickey, Alfred University, Presiding
Friday - 4:00 PM-6:30 PM
McCormick Place East-260

Panelists:

John D. Copenhaver, Shenandoah University
Kristine T. Utterback, University of Wyoming
Andrew O. Fort, Texas Christian University
Judith Simmer-Brown, Naropa University

Responding:

William H. Green, Tougaloo College

M16-305
Stone-Campbell Journal Reception

Theme: *A Conversation About Peace*

Friday - 5:00 PM-6:30 PM
Hilton Chicago-Marquette

SCJ invites friends and colleagues from all streams who identify with the Stone-Campbell Restoration Movement tradition for fellowship, light refreshments, and interesting conversation. For additional information contact William Baker (scjeditor@aol.com)

Richard T. Hughes, Messiah College
Christian America and the Kingdom of God (University of Illinois Press, 2009)

John Nugent, Great Lakes Christian College
The Politics of Yahweh: John Howard Yoder, the Old Testament, and the People of God (Cascade, 2011)

A16-301
Receptions/Breakfasts

Theme: *Board Toast*

Friday - 5:30 PM-6:30 PM
Hilton Chicago-AAR Suite

AAR Board and staff toast outgoing board members to thank them for their service to the Academy.

P16-313

North American Association for the Study of Religion

Theme: *Politics, Religion, and the Possibility of Radical Political Theology after Liberalism: A Panel Discussion on the Recent Contributions of Jeffrey Robbins and Clayton Crockett*

Dan Miller, Mount Allison University, Presiding
Friday - 4:30 PM-7:00 PM
McCormick Place North-137

Panelists:

Catherine Keller, Drew University
Mary-Jane Rubenstein, Wesleyan University
Ian Ward, University of Maryland

Responding:

Jeffrey W. Robbins, Lebanon Valley College
Clayton Crockett, University of Central Arkansas

M16-306

General Board of Higher Education and Ministry

Theme: *Women of Color Scholars Reception*

Friday - 5:30 PM-8:30 PM
Hilton Chicago-4A

P16-312

Journal of Feminist Studies in Religion

Theme: *Feminist Studies in Religion Boards: Preconference*

Friday - 6:00 PM-8:30 PM
Hilton Chicago-Pullman Boardroom

M16-400

Unitarian Universalist Scholars and Friends

Theme: *Unitarian Universalist Scholars and Friends Reception*

Friday - 7:00 PM-8:30 PM
Offsite - Meadville Lombard Theological School, 610 S Michigan Ave

UU scholars and friends are invited to attend our annual reception, to be hosted by Meadville Lombard Theological School, Friday evening from 7:00 to 8:30, at the School's new home at 610 South Michigan Avenue. During the reception there will be a tour of the new facilities and a brief presentation about Meadville Lombard's innovative TouchPoint model for ministerial formation. Participants are also encouraged to attend the UU Scholars and Friends Discussion on Saturday evening.

M16-2

Lutheran Women in Theological and Religious Studies

Theme: *Lutheran Women in Theological and Religious Studies*

Friday - 8:00 AM-9:00 PM

Offsite - Chicago Temple, 77 West Washington St

Lutheran women in theological and religious studies as well as some local Lutheran rostered women gather annually for scholarship, worship, and friendship. Lutheran women scholars, including graduate students and women who teach or study at Lutheran institutions, are invited. LWTRS will meet at the Chicago Temple, 77 West Washington Street. The themes are the implications of gender studies for Christian doctrine and queer, womanist, mujerista, and feminist biblical hermeneutics. Papers, a business meeting, worship, and meals comprise the day.

For questions or to register and make a dinner reservation, please contact Heather Dean at heather.dean@elca.org or 773.380.2789 after August 21, 2012.

M16-304

Quaker Theological Discussion Group

Theme: *Quaker Theological Discussion Group*

Friday - 4:00 PM-9:00 PM

Hilton Chicago-4C

4:00-6:00 Session I: The Legacy of Maurice Creasey—Quaker Theologian

6:00-7:00 Reception

7:00-9:00 Creation Care in Biblical and Theological Perspective

A16-400

Receptions/Breakfasts

Theme: *AAR Welcome Reception*

Friday - 7:00 PM-9:00 PM

Hilton Chicago-International Ballroom South

Join your friends and colleagues for conversation and fun at the AAR Welcome Reception. Light refreshments, cash

bar, and live jazz combine to make this a great way to catch up with friends old and new.

M16-401

Dharma Academy of North America (DANAM)

Theme: *Sikh Identity and the Kuṅḍalinī Yoga Movement of Yogi Bhajan*

Balbinder Bhogal, Hofstra University, Presiding
Friday - 7:00 PM-9:00 PM
Hilton Chicago-Williford A

Michael Hawley, Mount Royal University
Hubristic, Heretical, or Heterogeneous? Exploring the KY / 3HO Community in Calgary

Philip Deslippe, University of California, Santa Barbara
From Maharaj to Mahan Tantric: The Construction of Yogi Bhajan's Kundalini Yoga

Nirinjan Kaur Khalsa, University of Michigan
When Gurbani Sings a Healthy Happy Holy Song - Toward the Kirtaan Generation

Responding:

Balbinder Bhogal, Hofstra University

M16-402

Mennonite Scholars and Friends

Theme: *Mennonite Scholars and Friends Reception*

Friday - 7:00 PM-9:00 PM
Hilton Chicago-Williford C

M16-403

Word Made Fresh and Society of Evangelical Scholars

Theme: *Word Made Fresh and Society of Evangelical Scholars*

Thomas Oord, Northwest Nazarene University, Presiding
Friday - 7:00 PM-9:00 PM
Hilton Chicago-Waldorf

The Word Made Fresh, in association with the Society of Evangelical Scholars, seeks to stimulate creative dialogue among evangelical Christian scholars from diverse backgrounds about pressing issues in contemporary theology. The session is sponsored by Azusa Pacific University, and refreshments will be served.

Scot McKnight, Northern Seminary
Kingdom as Church, Church as Kingdom: An Examination of an Old Dichotomy

Responding:

N.T. Wright, University of St. Andrews

P16-400
Society for Hindu-Christian Studies

Theme: *Discussion of Rajiv Malhotra's Being Different: An Indian Challenge to Western Universalism*

Francis X. Clooney, Harvard University, Presiding
Friday - 7:00 PM-9:00 PM
Hilton Chicago-Astoria

Panelists:

Brian Pennington, Maryville College
Jonathan B. Edelmann, Mississippi State University
Anantanand Rambachan, St. Olaf College

Responding:

Rajiv Malhotra, Infinity Foundation

P16-403
Society for the Arts in Religious and Theological Studies

Theme: *The Living News: SHELTER, A Staged Reading of a Play-in-Progress*

Friday - 7:00 PM-9:00 PM
Offsite - Stage Two, Columbia College Chicago, 618 S. Michigan Ave, Second Floor

The Living News: SHELTER gives voice to those hidden behind the headlines. A collaborative alliance of artists, journalists, and musicians is working with homeless men, women and children at Cornerstone Community Outreach, a shelter in the Uptown neighborhood of Chicago, to create a unique theatre production that shares their stories - stories reflecting the lives of over 90,000 people living homeless in Chicago this year. The Living News: SHELTER is a conversation starter – a catalyst for community dialogue. Standing on the shoulders of the “Living Newspaper” productions of the 1930’s, created by the WPA’s Federal Theater Project, The Living News: SHELTER mirrors their form, combining bold theatricality with a unique, collaborative creative process.

Sponsored by the Society for the Arts in Religious and Theological Studies, in conjunction with the annual meeting of the AAR/SBL, this event is free and open to the public. A dialogue with Director / Editor in Chief Lisa DiFranza, cast and writing team will follow the performance of this staged work-in-progress.

P16-404
Søren Kierkegaard Society

Theme: *Kierkegaard Society Banquet*

Friday - 7:00 PM-10:00 PM

Offsite

The Kierkegaard Society will hold its traditional Friday Night Banquet at a restaurant within walking distance of the conference hotels. Prof. Eric Ziolkowski will give an after-dinner presentation on "The Literary Kierkegaard," and Prof. Sheridan Hough will give a mid-dinner reading from her new Kierkegaard novel, *Deep Mirrors*.

Meal costs, time, and location will be found in the Fall Kierkegaard Society Newsletter, or from an inquiry to Ed Mooney, efmooney@syr.edu

Panelists:

Eric Ziolkowski, Lafayette College
Sheridan Hough, College of Charleston

A16-401

Films

Theme: *Yoga, Inc.*

Stuart Sarbacker, Oregon State University, Presiding
Friday - 8:00 PM-10:00 PM
Hilton Chicago-Lake Erie

Yoga, Inc. examines the commercialization and commodification of the contemporary practice of yoga. Competitions, franchises, and legal action have all marked the rise of a billion-dollar industry built around a phenomenon that has captured the imagination of millions around the world. A facilitated discussion will follow the film.

A16-402

Films

Theme: *Disaster, Film, and Souls of Zen: A Documentary and Discussion of Religious Responses to the 2011 Tsunami*

Levi McLaughlin, North Carolina State University, Presiding
Friday - 8:00 PM-10:00 PM
Hilton Chicago-Lake Huron

This panel will present perspectives on Buddhism in the midst of Japan's recovery from the March 11, 2011 earthquake, tsunami, and nuclear disasters through the lens of a feature-length documentary film. *Souls of Zen* explores the role of Buddhism in care for the 3/11 bereaved and the dead based on attention to the everyday lives of Buddhist professionals in the disaster zone and in other areas. Shot from March to December 2011 with a focus on Soto Zen and Jodoshu, the film captures Buddhist temples and local communities in their struggles to rebuild. By contextualizing the triple disaster within recent rapid transformations in Buddhism and Japan's enduring tradition of ancestor veneration, this panel will reflect on the complex role of Buddhism in a society shaped by natural disasters, religious pluralism, and demographic change.

Panelists:

Tim Graf, University of Heidelberg
Inken Prohl, University of Heidelberg

Mark Patrick McGuire, John Abbott College
Steven Heine, Florida International University

A16-403
Films

Theme: *The Agony and the Ecstasy*

Ken Derry, University of Toronto, Presiding
Friday - 8:00 PM-10:00 PM
Hilton Chicago-Lake Michigan

Religion and art are often understood to involve spiritual qualities of inspiration, creativity, and suffering. Recounting/imagining the events of the early sixteenth century that resulted in Michelangelo's work on the Sistine Chapel, *The Agony and the Ecstasy* suggests that religion and art are also, often, bound up with the very material concerns of politics, money, and violence – and that these connections may at times be vital for achieving some forms of transcendence. Commissioned by the ever-warring Pope Julius II (played by Rex Harrison) to decorate the ceiling of a favored place of worship, Charlton Heston's Michelangelo encounters a variety of inner and outer obstacles that slowly, slowly, slowly lead him to painfully create what continues to be regarded as one of the most important artworks of any time, in any place. (Based on the novel by Irving Stone. Dir. Carol Reed, USA, 1965)

M16-404
Loyola Marymount University

Theme: *AJCU Chairs in Theology and Religious Studies Reception*

Friday - 8:00 PM-10:00 PM
Hilton Chicago-Joliet

Please join us for socializing and informal conversations

A16-404
Receptions/Breakfasts

Theme: *Luce Summer Seminars Reception*

Friday - 8:30 PM-10:00 PM
Hilton Chicago-AAR Suite

A gathering for alumni/ae of the AAR's Luce Summer Seminars.

M16-405
Friends of Animals and Religion

Theme: *Friends of Animals and Religion Reception*

Friday - 9:00 PM-10:00 PM
Hilton Chicago-PDR 1

Please join the Friends of the Animals and Religion Group to make connections, share resources and enjoy good company.

P16-402
Journal of Feminist Studies in Religion

Theme: *Feminist Studies in Religion Reception*

Friday - 8:30 PM-10:30 PM
Hilton Chicago-4K

P17-1
North American Paul Tillich Society

Theme: *Board of Director's Breakfast*

Saturday - 7:00 AM-8:45 AM
Hyatt Regency McCormick Place-CC10B

A17-1
Receptions/Breakfasts

Theme: *AAR New Members' Breakfast*

Jack Fitzmier, American Academy of Religion, Presiding
Saturday - 7:30 AM-8:45 AM
McCormick Place West-175A

New (first-time) AAR members in 2012 are cordially invited to a continental breakfast with members of the Board of Directors.

A17-2
Receptions/Breakfasts

Theme: *Regional Officers' Breakfast*

Brian Pennington, Maryville College, Presiding
Saturday - 7:30 AM-8:45 AM
McCormick Place South-501D

By invitation. The AAR is happy to provide this opportunity for officers in the AAR's ten regions to network with one another and to hear reports from Regions Director Brian K. Pennington and AAR staff about AAR Board actions and deliberations and regional initiatives being undertaken by the AAR.

M17-2

Society for Comparative Research on Iconic and Performative Texts (SCRIPT)

Theme: *SCRIPT Breakfast and Business Meeting*

Saturday - 7:00 AM-9:00 AM
McCormick Place South-505A

SCRIPT annual meeting for members and those interested in the work of the society. Will feature a short presentation and discussion of the society's meetings and other plans for 2013-2014.

P17-2

Journal of Feminist Studies in Religion

Theme: *Journal of Feminist Studies in Religion Board Meeting*

Saturday - 7:00 AM-9:30 AM
Hilton Chicago-Boulevard B

M17-5

China Academic Consortium

Theme: *Friends of China Academic Consortium*

Saturday - 8:00 AM-9:30 AM
McCormick Place East-353A

This is a networking event for those interested in China, its religion, philosophy and worldview. We have friends from mainland China to share their needs in the theological field, as well as North American scholars to share their exchange experiences. Learn about CAC membership, which invites individuals, universities and seminaries to participate in a dialogue between academics in North America and China.

M17-3

Dialog Editorial Council

Theme: *Dialog Editorial Council Meeting*

Saturday - 7:00 AM-11:00 AM
McCormick Place South-403B

M17-102

Theopoetics Working Group

Theme: *Theopoetics Working Group (All Welcome)*

Saturday - 9:00 AM-11:00 AM
McCormick Place North-135

This open meeting will continue to address the impact of employing non-propositional poetics in the exploration of theological practice and scholarship. Papers from the 2011 Meeting can be referenced as examples of this trajectory. Additionally however, in our 2012 meeting there is a desire to focus particularly on the ways in which a theopoetic perspective engenders embodiment and a return to the flesh. This gathering should provide an opportunity for mutual engagement for those whose studies and/or practices fall in the intersection of theological thought, poetics, faith, religion, and methodologies which emphasize embodiment.

Additional information can be found at <http://theopoetics.net>

A17-137

Especially for Students, **Student Lounge Roundtable**

Theme: *How to Organize a Graduate Student Conference*

Saturday - 10:00 AM-11:00 AM
McCormick Place West-195

Graduate student conferences are becoming increasingly popular venues for sharing research and networking in religious and theological studies. Graduate students have also developed valuable skills as members of the planning committees for these events. If you have ever considered organizing a conference at your institution, or are simply curious about the steps of this process, join us for a discussion with some of the coordinators of the 2012 Virginia Graduate Colloquium on Theology, Ethics, and Culture. The panel will share their experiences planning and executing this successful Colloquium, including tips on advertising, securing funding, organizing panels, getting faculty involved, and more!

Panelists:

Kristopher Norris, University of Virginia
Philip Lorish, University of Virginia
Christina McRorie, University of Virginia

M17-100

Symposium on Early Methodism: Texts, Traditions, Theologies

Theme: *Charisma and Christ - Leadership in the Evangelical Tradition*

Suzanne Schwarz, University of Worcester, Presiding
Saturday - 8:00 AM-11:30 AM
McCormick Place South-501BC

For further information, email Dr David Wilson (drwilsonacademic@gmail.com) or Dr Gareth Lloyd (Gareth.lloyd@manchester.ac.uk)

Panelists:

Vicki Tolar Burton, Oregon State University
Andrew Cheadle, Liverpool Hope University
Brian Curtis Clark, Hartford Seminary
Geordan Hammond, Nazarene Theological College
Kevin M. Watson, Seattle Pacific University

P17-100**Consortium of Christian Study Centers**

Theme: *Consortium of Christian Study Centers Annual Meeting*

Saturday - 8:30 AM-11:30 AM
McCormick Place South-403A

A17-100**Especially for Students, Special Topics Forum**

Theme: *Out of Many: Teaching Religion in Entry-Level Courses Across the Humanities*

Daniel Greene, Newberry Library, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place South-401D

Scholars who study religion can be found in nearly every department of the academy. Historians, philosophers, literary critics, and others are often positioned in departments where the primary focus of their teaching are entry-level courses that, on their surface, are not about religion. This roundtable proposes to inaugurate a conversation about the ways in which to integrate religion as a major theme in entry-level courses across the humanities. Scholars from various disciplines both inside and outside religious studies departments will share their experiences and perspectives on best practices, and the audience will be encouraged to provide the roundtable's comment by offering their own practices, stories, and questions.

Sponsored by the Academic Relations Committee and the Teaching and Learning Committee of the AAR and by the Newberry Library of Chicago.

Panelists:

Mark Norbeck, El Paso Community College
Sheldon Liebman, City Colleges of Chicago
Judi Cameron, McHenry County College
Steve Young, McHenry County College

Responding:

Christopher Cantwell, Newberry Library

A17-101**Arts, Literature, and Religion Section and Black Theology Group**

Theme: *Imagining a World: Dance, Music, Poetry, and Black Theology*

Sylvester Johnson, Northwestern University, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place North-130

Angela Yarber, Wake Forest University
Dancing Eschatological Imagination: Baby Suggs, Alvin Ailey, and KRUMP Theology

I claim that the black body is the locus for eschatological imagination as embodied in three dances: (1) the danced sermon of Baby Suggs in Toni Morrison's *Beloved*; (2) Movement One of Alvin Ailey's *Revelations*; and (3) the Krump crew Street Kingdom. Eschatological imagination is a communal foretaste of resurrection that does not suppress the social conflicts and injustices of racism, poverty, slavery, and privilege. Through these dance forms, oppressed bodies are redeemed and transformed into resurrected bodies. The danced sermon of Baby Suggs provides an illustration from literature that also reflects historical examples of hush/brush harbor dancing in ring-shout formation. Alvin Ailey's "I Been Buked" offers a methodological tool for understanding the psalmist's cry, "you turned my mourning into dancing." And Street Kingdom is a contemporary embodiment that illustrates how empowered black bodies can "rise" up out of poverty, gang violence, racism, and oppression through dance.

Jennifer Rapp, Deep Springs College

The Poetry of Ed Roberson and Theory of the Sacred: As at the Far Edge of Circling

The poetry of Chicago-based Ed Roberson does not fit squarely within categories of "religious poetry" or "nature poetry." Nor can Roberson be tidily located within the grouping "black poets," at least as this designation might be formulated from the Black Arts Movement of the 1960s. It is precisely this absence of clean fit that makes Roberson's poetry a rich source for thinking about the possible reality, relevance, and meaning of the sacred in the contemporary world. This paper considers Roberson's poetry as an expression of the impasses surrounding conceptions of the sacred, in particular, with regard to how these impasses involve human constructions of race and nature. Specifically, Roberson is set in relationship with theory of the sacred in the study of religion (e.g., Otto, Long, Hopkins) to suggest how his poetics offers a compelling way to understand the arc of such theory, its dilemmas, and, potentially, a way forward.

James McLeod, Garrett-Evangelical Theological Seminary

Something That the Preacher Don't Preach: A Study of the Complicated Use of Religious Imagery in the Music of Kanye West

This paper discusses the use of religious symbolism, iconography, and shared experiences by the Chicago artist Kanye West. The paper (1) explores the rise of the genre of the blues, in general, and the Chicago blues, in particular, as a response to lynching and the migration of black artists from the Delta to Chicago in the 1940s, as explored by James Cone in his book *The Cross and the Lynching Tree*; (2) locates West's lyricism as a continuation of the traditions of spirituals and the blues; and (3) explores the complex relationship West has had with religious language and systems through his career.

Responding:

Cheryl Kirk-Duggan, Shaw University

Barbara Holmes, United Theological Seminary of the Twin Cities

A17-102

Buddhism Section and Japanese Religions Group

Theme: *Making Sense of Ambivalence: Women in Early Modern and Contemporary Japanese Buddhism*

Janine Sawada, Brown University, Presiding

Saturday - 9:00 AM-11:30 AM

McCormick Place West-471A

Scholars have widely acknowledged the persistent ambivalence with which the Buddhist tradition treats women. This panel investigates the ways in which ambivalent discourses about and by women in early-modern through contemporary Japanese Buddhism have not simply subordinated women but also given them religious tools to pursue their "own interests and agendas," to borrow Saba Mahmood's language. The four papers discuss the early

modern cult of the Blood Bowl Sutra, eighteenth-century Jōdō Shin sermons for temple wives, the patronage networks of the early modern Zenkōji Daihongan convent, and a revival of a medieval Buddhist ceremonial dedicated to Ānanda by contemporary Sōtō Zen nuns. Through socio-historically contextualized analyses, the papers make sense of how the ambivalent and even misogynistic discourses on gender still came to inspire devotion and emulation among women, even allowing them to subvert androcentrism and further their own agendas.

Lori Meeks, University of Southern California
Preaching the Blood Bowl Sutra in Early Modern Japan

The short, indigenous Chinese scripture known as the Blood Bowl Sutra (*Xuepen jing*, Jpn. *Ketsubonkyō*) teaches that women are bound for a special hell comprised of uterine blood in retribution for having polluted the soil gods with the blood of menstruation and childbirth. Although the scripture received little attention when it first entered Japan around the early fifteenth century, by the seventeenth century it had come to occupy a central place in discussions of women's salvation. My paper analyzes three printed commentaries on the Blood Bowl Sutra. Published in 1599, 1713, and 1804, these works shed light on interpretations of the Sutra popularized in sermons of the early modern period. Studied as a group, these commentaries, which represent the Tendai, Pure Land, and Sōtō Zen traditions, allow us to identify larger patterns in the spread of discourses about the Blood Bowl Hell in Japan.

Jessica Starling, University of Virginia
Guardians of the Buddha's Home: Domestic Religion in Early Modern Sermons for Bōmori (Priests' Wives)

Although the Jōdo Shinshū's unique form of Buddhist cleric, who is "neither monk nor layman," is well known, his wife, the bōmori (literally, "temple guardian"), is not. This paper presents selections from a genre of sermons aimed at bōmori from the early modern period in order to better understand the wife's role at Jōdo Shin temples. The bōmori is depicted as caretaker of the Buddha's home and hostess to "Shinran's most treasured guests," and her encounters with the laity are promoted as opportunities for making connections with the Buddha. Noting that in the Jōdo Shinshū the efficacy of ritual has been radically deemphasized and the role of religious professionals reduced to providing occasions for the teachings to be heard, I conclude that the temple wife's "propagation of hospitality" is potentially as important as the more formalized religious activities of her husband.

Matt Mitchell, Duke University
Networks of Obligation: The Lives and Connections of Daihongan's Nuns in Early Modern Japan

Many scholars have discussed female monastics in Japan in terms of subservience to male religious figures and restriction of rights. The nuns of Daihongan, one of the head sub-temples of Zenkōji, have been depicted in a similar vein—made subordinate to the monks of a rival sub-temple, they were bereft of many benefits and responsibilities they had previously enjoyed. Yet this is not the whole story. I reexamine Daihongan's nuns in the early modern period, moving away from a simple tale of loss to a more complex one that examines the nuns' travels and utilization of precedent, legend, and materiality to generate funds and establish networks with common and elite laypersons. By looking beyond the walls of the temple to study outside connections, I highlight the ways early modern female religious practitioners gained power and patronage by establishing and utilizing networks of obligations.

Barbara Ambros, University of North Carolina
Gender Bending and Gender Affirmation: A Performance of the Anan Kōshiki at a Contemporary Sōtō Zen Convent

This paper analyzes a contemporary performance of the Anan kōshiki, a chanted lecture dedicated to the Buddha's disciple Ānanda, at a contemporary Sōtō Zen convent to explore how the nuns understand their role in the predominantly masculine tradition of Sōtō Zen monasticism. I argue that while the ritual text could be read as reifying the marginalization of nuns and affirming their lesser status vis-à-vis the male clergy, the performance of the Anan kōshiki bears marks of oblique strategies of subversion and self-affirmation that allow the nuns to invert androcentric and misogynistic concepts to suit their own agendas. The nuns' performance of the rite and the abbess's commentary invite nuns to recognize their mutual affinity with Ānanda, who is symbolically feminized and then shown to have utmost relevance to the Buddhist monastic community and the Zen lineage as a whole, implying

the nuns' own relevance by association.

Responding:

Helen Hardacre, Harvard University

A17-103

Comparative Studies in Religion Section

Theme: *Comparative Messianism: Extroversions and Introversions of Eschatological Figuration*

Kimberley Patton, Harvard University, Presiding

Saturday - 9:00 AM-11:30 AM

McCormick Place West-471B

The Abrahamic faiths are conspicuously messianic, but not at all exclusively, so that the term has exceeded its boundaries like few others in religious / critical discourse. Messianisms can convey sensibilities of temporal imminence and distance, conceptualities of ultimacy, politics utopian and 'redemptive', mediatorial figurations of communion and radical separation, extroverted and introverted perceptual states of dread and deliverance; and all often in the frame of the eschatological and apocalyptic. The symbol of the messianic has emerged one of the most transferable cultural and religious categories. This panel discussion serves as a basis for getting at some of this variegation and complexity. With reports from Judaism, Christianity and Islam, there is also the contrapuntal abnegation of the apocalyptic, of mediations, of even the redemptive, in the eschatologized sense in constructive religious discourse. Coming full circle is the occluding of the messianic present / presence and its persistent deferral through time.

Panelists:

Elliot Wolfson, New York University

Kurt Anders Richardson, McMaster University

Cyrus Zargar, Augustana College

Catherine Keller, Drew University

Responding:

Francis Clooney, Harvard University

A17-104

History of Christianity Section and Contemplative Studies Group

Theme: *Slow Knowledge: Theorizing Contemplative Practice in a Digital Age*

Beverly Lanzetta, University of New Mexico, Presiding

Saturday - 9:00 AM-11:30 AM

McCormick Place West-175C

This panel will focus its attention on the challenge of theorizing Christian contemplative thought and practice in a digital age, giving particular attention to three related clusters of questions: First we will consider the relationship between the depth and quality of contemplative knowledge and the speed at which it is acquired. Second, we will ask what we can learn about the meaning of contemplative thought and practice in the contemporary moment from practices or exercises drawn from historical traditions of Christian spiritual practice. Finally, we will consider how a thoughtful retrieval of historical traditions of contemplative thought and practice might inform a broad 'cultural

critique' of what it means to acquire and deepen spiritual knowledge in the contemporary moment.

Panelists:

Douglas E. Christie , Loyola Marymount University

Amy Hollywood, Harvard University

Columba Stewart, College of Saint Benedict and Saint John's University

Barbara Newman, Northwestern University

A17-105

North American Religions Section and Asian North American Religion, Culture, and Society Group and Hinduism Group and North American Hinduism Group and Religion and Migration Group and Space, Place, and Religious Meaning Group

Theme: *E Pluribus Pluribus: Transnational Hinduism in North America*

Corinne Dempsey, Nazareth College, Presiding

Saturday - 9:00 AM-11:30 AM

McCormick Place North-426B

This collection of papers explores the diverse landscape of North American Hinduism as conceived, experienced, and practiced by immigrants. Members of each community studied re-conceptualize identities and practices both locally and within larger, transnational contexts. The first paper addresses the transformation of a local Tamil goddess into a universal goddess through the activities of a Michigan temple. The second paper examines transnational protest campaigns against offensive uses of Hindu imagery. The next paper explores the re-construction of "Indianness" in an Indo-Caribbean immigrant-run temple in Florida. From a macro-level perspective, the fourth paper enumerates the reasons why "trans-national" is the most appropriate term to apply to Hindu communities in Canada. The final paper analyzes a poem to demonstrate the Toronto-based author's expression of Hindu identity that is simultaneously universal and Garhwali. Hindu diversity is maintained yet re-configured as Hindus cross national borders and establish themselves in North America.

Tracy Pintchman, Loyola University, Chicago

Constructing Locality at a North American Hindu Goddess Temple

The Parashakthi or "Divine Mother" temple in Pontiac, Michigan, was first built in 1999, although the existing temple has been greatly expanded from its original form. The Divine Mother worshipped in this temple is the goddess Karumariyamman, "Black Mariyamman," who, the temple website claims, has manifested herself both in the village of Thiruverkadu, just outside Chennai in Tamil Nadu, and at the Parashakthi temple in Pontiac. Karumariyamman is a popular regional goddess in her original South Indian context, and her temple in Thiruverkadu generally serves local and regional devotees. But she is reconstituted in the American context as a universal goddess who has come to "the West" for the benefit of all beings. This paper argues that that the temple in Michigan creatively constructs a type of locative religiosity that is rooted in Indian Hindu popular goddess traditions but recreates such traditions in dynamic conversation with the temple's American context.

Tanisha Ramachandran, Wake Forest University

A Call to Multiple Arms! A Call to Multiple Arms! Constructing Hindu Identity through the Discourse of Protest

Lunch boxes, nightlights and T-shirts with the likeness of Hindu Gods are popular sellers in the Western market. While these products are somewhat problematic due to their de-contextualized nature, they are not considered inherently disrespectful to the 'Hindu community'. It is the emergence of Hindu imagery on other types of products -- objects considered polluting in a Hindu context -- that has generated anger and protests. This paper highlights the connection between Hindu identity and imagery through the discourse of protest generated by diasporic Hindus in reaction to the representations of Gods and Goddesses on commodities that are deemed impure. By examining the

discourse of protest and the consequent apologies issued by the offending companies, this paper explores how these campaigns create the perception of a cohesive global Hindu community.

Teruyuki Tsuji, Saint Louis University

Between "Indian" and "West Indian": Ethno-religiosity and Social Capital Development of the Indo-Caribbean Immigrants in South Florida

This paper documents and explores social capital development and civic engagement of migrant Indo-Caribbean Hindus in South Florida, which center on the reconstructed ethno-religious *Indianness*, based on ethnographic research at Florida Hindu Organization (FHO)-run Shiva Mandir. This research is empirically-grounded and offers theoretical contributions for 1) the study of migrant Hinduism and religion and migration research, due to its particular contexts of South Florida, which requires a critical review of their traditional questions about religious realignment and ritual transformation, and 2) the scholarship of religion and immigration by providing heuristic materials for further discussion over more recent themes, such as the interplay of immigrant faiths with race and transnationalism.

Paul Younger, McMaster University

Trans-national Hinduism in Canada

There are approximately 500,000 Hindus in Canada worshipping in a couple hundred different temples. Because this community developed quietly with little controversy there has not been an effort to date to define the nature of the community. This paper is a preliminary attempt to initiate that process. The community is not usually thought of as a "diaspora" because it did not come from a single homeland and did not come unwillingly. Immigrants from Guyana, East Africa and Sri Lanka play a prominent role, and the community developed a large number of separate temple communities by following the local tax regulations for religious organizations. Because of the strong local temple organizations "global" forms of Hinduism have played a minor role. It is argued here that the term "trans-national" best describes the self-conscious modifications of tradition characteristic of the Canadian temple scene.

Luke Whitmore, University of Wisconsin, Stevens Point

"Dance the Angry God of the Politicians": Re-imagining the Poetics of Possession in Toronto

In 2006 Parashar Gaur self-published a collection of poetry entitled *Ukal-Undar* ("Ascent-Descent") written in the north Indian regional language of Garhwali, with accompanying translation in Hindi. Gaur is a beloved figure in the small community of Indians from the state of Uttarakhand who reside in the greater Toronto area. I will discuss a specific poem from this collection entitled *Ukhel* ("Emergence/Exorcism") in which Gaur maps the structure of a traditional Garhwali healing ritual onto some of what he views as the problems facing the region today: the specter of caste politics and the difficulties of preserving traditional forms of Garhwali culture and identity. I will argue that this poem inhabits a transnational Hindu subjectivity in a distinctive way. Rather than jettisoning or de-emphasizing the importance of deity possession and spirit exorcism, Parashar Gaur retools them in the construction of a distinctively Garhwali poetic of reform.

Responding:

Jennifer B. Saunders, Stamford, CT

A17-106

Philosophy of Religion Section

Theme: *The Place of Metaphysics in Theology: A Symposium on Kevin Hector's Theology Without Metaphysics* (Cambridge University Press, 2011)

Michael Rea, University of Notre Dame, Presiding

Saturday - 9:00 AM-11:30 AM

McCormick Place West-475A

The papers in this session critically engage Kevin W. Hector's important new book, *Theology Without Metaphysics* (Cambridge University Press, 2011).

Sameer Yadav, Duke University

Therapy for the Therapist: Brandom and McDowell in Kevin Hector's Theology Without Metaphysics

In *Theology Without Metaphysics*, Kevin Hector effectively applies Robert Brandom's inferentialist account of meaning, truth and reference to the domain of theological discourse. He shows how such an account can function as "therapy," which deconstructs the shared metaphysical assumptions behind (onto)theologies that take human concepts to correspond to God's essence on one hand, and apophatic theologies that deny such correspondence and instead posit a "gap" between such talk and God-in-himself on the other. But John McDowell has recently advocated for a "therapeutic" approach to meaning and reference that similarly deconstructs the very Brandomian account of concept-use that Hector so heavily relies upon. On McDowell's critique, Hector is guilty of a covert form of metaphysics after all, just a "coherentist" one rather than the "correspondentist" one that Hector rightly deplors. His account thus fails to evade a distinctively metaphysical problem concerning the "friction" between God's being-with-us and our talk about it.

Deena M. Lin, Claremont Graduate University

Saving Apophaticism: Reviewing Hector's Anti-Metaphysics from Within

Kevin Hector is looking to free theology from metaphysical assumptions about God and language in *Theology without Metaphysics*. Hector critiques theologies that attempt to place God in a metaphysical system, as these do violence by distancing God from creaturely language and life. To carve out a space for his argument, he criticizes John Caputo for abiding in essentialist-correspondentist language when doing his "apophatic anti-metaphysics." I will focus on his assessment of Caputo as a means to critically evaluate his work. Elucidating the inconsistencies I've found in his gloss of Caputo provides further merit to using deconstruction in theology. By saving Caputo in this way we are also given an alternate way of dealing with the problem of metaphysics in theology without making the bold attempt to eliminate it altogether.

Ray Bitar, United States University

The Metaphysics of Anti-Metaphysics: On Kevin Hector and Combating Theological Violence

In *Theology without Metaphysics*, Kevin Hector tries his hand at emancipating language and God from distortive metaphysics. Hector specifically addresses the specter of essentialist-correspondentist, and hence idolatrous, metaphysical assumptions by positioning theology within the trajectory of precedent inter-subjective cognitive practices, where religious beliefs can be socially recognizable as normed by the Spirit of Christ in line with the Word of God. I criticize an implicit "metaphysics of anti-metaphysics" running through Hector's work and argue it remains too indulgent of putative correspondence theory without sufficiently grounding its potential to do *concrete theological violence*. I then work to broaden the conversation with what I term to be *embodied/inhabited methods of inquiry*, such as skeptical realism, perspectival hermeneutics, and hermeneutical contemplation, which I contend provide effective ways of combating theological violence by the attention they give to the kind of religio-aesthetic norms that concretely frame epistemic and ontological commitments within Christian discourse.

Oliver Crisp, Fuller Theological Seminary

"In Defence of Theological Essentialism: A Reply to Kevin Hector"

In this paper, I will offer a partial defense of theological essentialism in reply to Kevin Hector. I will argue that there are good reasons for thinking that some species of essentialism is true (roughly the idea that entities have essences, or natures and are property-bearers); that concepts (including 'essence') are not merely determined by their use or the 'trajectory' that they have in human discourse; and that the idea that the Holy Spirit takes up and applies human concepts to God does not constitute a sufficient account of the relationship between language use, theological concepts, and their referent (i.e. God). I also provide an indication of how one might offer a constructive reply to

Hector in light of contemporary analytic perfect being theology, a theological method that more often than not includes some doctrine of univocity when it comes to thinking about religious language concerning the divine nature.

Responding:

Kevin Hector, University of Chicago

A17-107

Religion and Politics Section

Theme: *Mobilizing Religion for the Politics of Resistance*

Richard Amesbury, Claremont School of Theology, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place West-194A

Laurie Cozad, University of Mississippi
God on High: Defining Religion in the Marijuana Age

This presentation explores a novel form of religiosity: cannabis ministries. There are several such groups active today in the United States and Canada. They include the Church of the Universe, the Hawaiian Cannabis Ministry, the Church of Cognizance, and Temple 420. All understand cannabis to be a sacramental substance. Another common element is that every founder has been found guilty of possession of a controlled substance and all have been incarcerated for this felony. What is at stake here involves the following questions: What constitutes a religion? And who is empowered to make that decision? The purpose of this presentation is two-fold: first, to assemble an ethnographic record of cannabis-based NRMs to understand better their routine use of cannabis; and second, to determine the extent to which these NRMs exceed the boundaries of instantiated definitions of religion within both the judiciary and the academy, and thus challenge those definitions.

Sarah Azaransky, University of San Diego
Bayard Rustin and Nonviolent Direct Action, 1940-1948

Bayard Rustin (1912-1987) was among the vanguard of African American religious intellectuals who conceived the theological infrastructure of and developed tactical principles for the period in the Black Freedom movement that would become known as Civil Rights. This paper argues that Rustin developed an American strategy of nonviolent direct action by drawing from Quaker pacifism, black internationalism, and interreligious dialogue. Rustin is widely regarded as the leading tactician of the Civil Rights Movement and as a trusted advisor to King, yet, little attention has been paid to various streams that converge in Rustin's thought. This paper seeks to act as a corrective: it outlines the political and religious influences that shaped Rustin's worldview and, consequently, the Civil Rights Movement.

Stephanie Gaskill, University of North Carolina
Resisting the "Politics of Respectability": Michelle Alexander's The New Jim Crow and the Mobilization of Religious Leaders against Mass Incarceration

Inspired by Michelle Alexander's *The New Jim Crow*, African-American church leaders' mobilization against the mass incarceration of black men clearly addresses the problematic legacy of the "politics of respectability." Though Cornell West called it "the secular Bible of a new social movement," NJC has become the basis for mobilizing black churches against mass incarceration. Most notably, Alexander's book is the foundation for the "To Be Free At Last" initiative established at the 2011 Samuel DeWitt Proctor Conference, a meeting of progressive black church leaders held annually in Chicago. Challenging such leaders, Alexander suggests that they previously ignored mass incarceration because criminals subverted the "politics of respectability" middle-class blacks sought to project. I argue that in adopting Alexander's book as the basis for their actions, black church leaders are simultaneously

attending to the institutional racism behind mass incarceration and battling their tendency to condescendingly “uplift” black “masses” to the level of respectable middle-class African Americans.

Melissa Borja, Columbia University
The Politics of Defining Hmong Religion

I investigate when and how Hmong Americans have categorized their indigenous beliefs and practices as religion or, alternatively, as culture. I focus on two legal cases, *Yang v. Sturner* and *State v. Tenerelli*, which offer contrasting interpretations of Hmong traditions and which I analyze alongside oral history interviews and documents related to Hmong resettlement in the United States. I show that indigenous Hmong traditions, which unite elements of shamanism, animism, and ancestor worship, have not only been unfamiliar to most Americans, but have confounded established conceptions of religion. Hmong beliefs and practices have thus been difficult to make sense of in a political, legal, and cultural setting in which claims of religion have been evaluated using Christian definitional criteria. Hmong Americans have used this ambiguity to their advantage, strategically claiming and disclaiming religion and deploying the flexible categories of religion and culture to ensure accommodation of their beliefs and practices.

A17-108
Religion and the Social Sciences Section and Religion and Humanism Group

Theme: *Author meets Readers: Ethical, Philosophical, and Theological responses to Christian Smith's What is a Person? Rethinking Humanity, Social Life, and the Moral Good from the Person Up (University of Chicago Press, 2011)*

Jason Springs, University of Notre Dame, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place West-178A

panel takes up for discussion an award winning book and author that breaks new ground in pressing the boundaries between cultural sociology and sociology of religion, and will bring the author of the book to respond to his readers. The book, *What is a Person? Rethinking Humanity, Social Life, and the Moral Good from the Person Up* (University of Chicago Press, 2011) takes up the fundamental question of how and why sociologists have positioned a largely deficient conception of personhood at the heart of their analyses of social processes and forms. *What is a Person?* pushes the bounds of the newly emergent subfield of cultural sociology, and the more established subfield of sociology of religion. As groundbreaking as the project is in its own field of inquiry, however, it takes up questions which are entertained persistently and in fundamental ways across various subfields in the study of religion (agency, personhood, the good, philosophical- and theological- dimensions of anthropology). To engage this text, and its relevant subfields, will open channels of conversation and cross-disciplinary set of scholars in the study of religion whose work regularly focuses upon the nature and basis of personhood and agency from angles of public theology, philosophy of religion, and religious ethics.

Panelists:

Slavica Jakelic, University of Virginia
Kevin Schilbrack, Western Carolina University
Aline Kalbian, Florida State University
David Gushee, Mercer University

Responding:

Christian Smith, University of Notre Dame

A17-109
Theology and Religious Reflection Section

Theme: *Theorizing Maternity*

Rachel Smith, Villanova University, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place West-176B

Carolyn Roncolato, Chicago Theological Seminary
Mimetic Conception: Infertility Treatment as Deconstruction and Reinscription of Western Maternity and Heteronormativity

This paper argues that infertility treatment is a sight of mimicry in which western ideologies of maternity and heteronormativity are simultaneously reinscribed and deconstructed. Its mimetic nature means that infertility treatment is a revelatory space, unveiling both the performative nature of gender and sexuality and their power in defining our identities and experiences. After examining feminist theory in light of infertility, I argue that this context needs more than gender analysis to account for its complexity and thereby turn to queer theory. Using the work of Judith Butler, I argue that infertility treatment can be understood as a drag performance that simultaneously deconstructs and re-inscribes Western maternity and heteronormativity. I conclude by returning to my own story, questioning why I still have pain and grief despite theoretically understanding the pressures and ideologies of infertility.

Emily Holmes, Christian Brothers University
Hadewijch and the Mother of Love: Writing the Incarnation through Maternity and Mysticism

The thirteenth-century mystical theologian Hadewijch of Brabant wrote in a variety of genres, including poetry, letters, and visions. In this paper, I argue that Hadewijch's poetry, and the spirituality of the incarnation it expresses, resonates with what theorist Julia Kristeva calls the "maternal semiotic": the material rhythms of language that convey and disrupt meaning. Hadewijch's poetry proclaims the origins of the incarnation in the body of Mary, who provides a model for spiritual growth. But Mary also figures the poet herself in whom word and flesh meet. By translating Mary's biological experience into spiritual and literary terms, Hadewijch extends our understanding of the incarnation from Jesus' body to the body of his mother to the flesh of the poets whose embodied words sing of divine love. Writing mystical theology in multiple genres and poetic forms emerges as a way of practicing the incarnation through the diversity of word and flesh.

Wesley Barker, Emory University
To Know the (M)other: Rethinking Maternity through Irigaray's Deconstruction of Sexual Difference

Maternity, particularly understood in association with a womb, offers a metaphor wherein the flesh embodies the paradox of absolute alterity and immanence. In the maternal, that which is wholly other and that which is radically immanent are bound together in a space that constantly deconstructs boundaries—boundaries of inside and outside, self and other, infinite and finite. Maternity is therefore a useful metaphor for re-imagining the horizons of paradoxical existence or experience of the divine. Insofar as maternity embodies the dialectical tensions of presence and absence, visibility and invisibility, etc, it is crucial for re-imagining the alterity of the divine in a way that negotiates the despair and/or dependence on a Wholly Other as well as the absolute human freedom of a radically immanent theology. Following feminist theorist Lynne Huffer's decision to read Irigaray's metaphor of the maternal-feminine in the context of Irigaray's mimetic disruption of the language of the feminine, this paper considers maternity, as an opportunity to rethink personhood from the space of immanently transcendental alterity.

Mara Willard, Harvard University
Creation Stories: Natality, Maternity, Divinity

Contemporary feminist thought has productively claimed Hannah Arendt's concept of natality in order to render

the body and the maternal both visible and available to deeper theorization. Yet the theological debts of Arendt's work—and their rich potential for advancing the conversation between religious and feminist thought—are largely ignored by these recent conversations. This paper demonstrates how recognition of Arendt's adaptation of Augustinian creation myths hold the potential to develop further connections between maternity and religious reflection.

Responding:

Tamsin Jones, University of Victoria

A17-110
African Diaspora Religions Group

Theme: *Islam in the African Diaspora*

Maha Marouan, University of Alabama, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place West-176A

Although African diaspora religions have begun to occupy a significant space in the discipline of religious studies in the past fifteen years, very little attention has been given to the role Islam has played and continues to play in shaping African diaspora religious movements, beliefs, and practices around the globe. As a result of both forced and voluntary migrations, African Muslims have deeply influenced the politics and religious cultures of not just the Americas, but also of Europe and Asia. This panel brings together a distinguished group of scholars whose unique work uncovers the histories of African Muslims in the diaspora.

Panelists:

Yushau Sodiq, Texas Christian University
Edward Curtis, Indiana University-Purdue University, Indianapolis
Sylviane Diouf, Schomburg Center for Research in Black Culture

Responding:

Elias Bongmba, Rice University

Business Meeting:

Maha Marouan, University of Alabama

A17-111
Augustine and Augustinianisms Group and Martin Luther and Global Lutheran Traditions Group

Theme: *Luther and Augustine as Biblical Interpreters*

Kari Kloos, Regis University, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place West-176C

This cosponsored paper session addresses different aspects and ramifications of Augustine's and Luther's interpretation of Old Testament texts, particularly Genesis, Song of Songs, and Ecclesiastes.

Jennifer Hockenbery, Mount Mary College
God and Time: Augustine and Luther on Genesis 1 and 2

Martin Luther believed himself to be in agreement with most of Augustine's theological viewpoints. However, in Luther's *Lectures on Genesis*, he criticizes the Doctor of Grace on his interpretation of creation being in eternity rather than in time. This paper looks at the different exegesis of Augustine and Luther on Gen 1 and 2 in order to discuss what is at stake in the statement that God creates in time. Luther's insistence that the creation occurs in time allows him to articulate that God is not bound by the laws of nature but creates the laws of nature. Generally, this approach changes the way Luther thinks about human's ability to know absolute truths. Specifically, this view results in a difference between Luther and Augustine on the nature and limits of God's justifying love. While both believe in grace alone, there is a difference in how that grace affects the beloved of God. The difference is seen in the way each interprets other stories of God's relationship with specific people in Genesis. Ultimately, I argue that this seemingly small point in Luther's understanding of the creation account in Genesis is indicative of a large evangelical move of Luther's. Moreover, this results in a metaphysical move in later Western philosophy after Luther. I suggest that this is the beginning of the Continental turn from essentialism to existentialism.

Kenneth Oakes, Eberhard Karls Universität Tübingen
Luther, Augustine, and the Time of Creation

In his *Genesis Lectures* (1535–45) Luther finds much to commend in Augustine's accounts of creation, in both Augustine's *Confessions* and *de Genesi litteri*. This paper, however, considers one of Luther's disagreements with Augustine. While Augustine interprets the seven "days" of creation allegorically, Luther offers arguments as to why the days of Gen 1 must be twenty-four-hour cycles. The arguments Luther puts forth range from the providential to the exegetical to the eschatological and show Luther's ambivalence toward "allegory." Essentially, Luther's argument about the days of creation is that the God at work in Gen 1 and the world created are none other than the God at work now and the world in which we live now. To conclude, Luther's concerns are contrasted with contemporary creationist concerns regarding the veracity of scripture.

Tyler Atkinson, University of Aberdeen
The Relevance of Luther's Notes on Ecclesiastes for Contextual-Theological Interpretation

In his *Notes on Ecclesiastes*, Luther challenges certain *contemptus mundi* interpretations by reading the book, positively, as the "Economics or Politics of Solomon." Rather than encouraging flight, Luther exhorts his readers to challenge economic and political oppression by receiving God's mundane gifts in the present and embracing God's time. This paper explores connections between Luther's emphases and Elsa Tamez's "kairological" interpretation of time ('*ēt*') in Ecclesiastes, as well as her suggestion, in *When the Horizons Close*, that Qoheleth rejects the present by "taking it on positively" rather than accepting a chronology that imposes competitive modes of domination. Then, the paper shows how these resonances enable Tamez to encounter economic and political challenges in Latin America through engagement with both Qoheleth and Latin American wisdom. The paper's final goal is to showcase the continued relevance of Luther's explicit economic and political turn in Ecclesiastes interpretation for contextual-theological exegesis of Ecclesiastes.

Karl Shuve, University of Virginia
A Song of Peace: Augustine, Luther, and the Politics of the Song of Songs

Although Augustine and Luther differed significantly in how they framed their interpretations of the Song, both interestingly resisted the erotic-mystical readings of the Song that were current in their epochs, favoring instead interpretations that highlighted the political dimensions of the poem. For Augustine, the poem gave an account of the visible church as a mixed body united by a common participation in the sacraments, which could neither claim to be fully pure nor exclusively in possession of those sacraments. For Luther, the Song disclosed that the right worship of God is inseparable from submission to the power of governments whom God has ordained to establish "sublime peace" in the world. In resisting the interiorization of the poem and highlighting its call to bring peace in the saeculum, their writings offer new possibilities for theological interpretation of the poem that have been buried

under the weight of more contemplative and esoteric traditions.

Responding:

Kirsi Stjerna, Lutheran Theological Seminary, Gettysburg

A17-112

Body and Religion Group and Religions, Medicines, and Healing Group

Theme: *The Idealized Body as Problem and Goal*

Linda Barnes, Boston University, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place North-128

This panel explores the ideal/ized body as a goal or problem, along with practices for achieving wholeness, healing, or control in nonideal bodies. The ideal Jain ascetic is indifferent to illness and suffering, yet one paper demonstrates that reconciling the vulnerable bodies of real ascetics with the ideal is complex, even contradictory. Another paper suggests that Byzantine monks understood illness as the nonideal body's participation in the divine economy. Indeed, illness also creates the opportunity for identification with the divine body, as our third paper explores with regard to contemporary Mariyamman rituals in South India. In the final paper, an alternative body provides an ideal as a Chinese medium travels to the underworld to perform rituals on a flower shrub — the client's "original body" — to heal female infertility.

Mari Jyväsjarvi, Reed College

Neglect of the Body vs. Care of the Body: Attitudes to Medicine and Healing in Jainism

The ideal Jain body is an ascetic body—indifferent to all discomforts, including sickness. Canonical descriptions of Tīrthānkara Mahāvīra portray him as enduring all unpleasant bodily experiences and undertaking severe ascetic disciplines, while at the same time maintaining a balanced, healthy, good-looking body. Later postcanonical texts suggest, however, that the monks and nuns who followed in Mahāvīra's footsteps did not find this ideal of Stoic tolerance of afflictions while maintaining physical well-being easy to attain. They acknowledge that the human body is vulnerable, subject to illness, and sometimes in need of treatment and care. At least one authoritative commentary, the sixth-century *Bṛhatkalpabhāṣya*, even prescribes medical treatment as obligatory for Jain ascetics. The extensive discussions of illness and healing in this text reflect an attempt to reconcile the reality of vulnerable, flesh-and-blood bodies of real ascetics with the orthodox Jain "ideal body" that endures strict asceticism and discomfort.

Brenda Llewellyn Ihssen, Pacific Lutheran University

Curing and Enduring: Medical Care for Monks and the Multitudes in Byzantine Beneficial Tales

In the medical landscape of the early medieval Byzantine Empire, illness as a by-product of life in the flesh was understood by patristic theologians and monastics as participation in God's saving activity and interaction in the created world, otherwise known as the divine economy. In some cases, cures were neither sought nor granted, if illness was interpreted as beneficial for the soul. This paper argues that a seventh-century collection of monastic tales, John Moschos's *Spiritual Meadow*, reveals that alongside widespread acceptance of illness as endurable were beliefs about ailments that were curable, to the end that the medical and spiritual management of suffering or healing contributed to the construction of religious and social identity in the early medieval Byzantine Empire. This claim will be supported with examples from *The Meadow* that address cancer, blindness, edema, and psychological disorders as well as corroborating evidence from additional contemporary tales and patristic texts.

Perundevi Srinivasan, Siena College

Deity-Making and Territory-Making: Body, Poxes, and Healing in South India

My paper focuses on a healing performance of chickenpox, associated with the worship of Mariyamman, a goddess of poxes, in south India. Drawing from my ethnographic research conducted at a village in Tamil Nadu, it analyzes the dynamics of the performance, which encompasses a lengthy lullaby song on the goddess along with margosa (neem) leaves in its repertoire. The performance, especially through the lullaby, performatively constitutes the afflicted person as the goddess to facilitate a cure. At the same time, it articulates the afflicted person's body-space as a vast territory, inhabited by various "local" goddesses from nearby villages, alluding to the nature of the affliction as that which is not specific to one locality. Through such articulation, which is strategically deployed for the purpose of healing, the discursive practice of "ritual" healing produces the categories of place and personhood as equivalent and interchangeable.

Emily Wu, University of San Francisco
Pruning the Flower Shrub: Chinese Ritual Healing of Infertile Body

In traditional Chinese culture, infertility is a condition that could drastically compromise the social position of a woman. Even in modern-day Chinese society, where women have mostly equal rights and opportunities for citizenship, leadership, education, and work, infertility still severely affects the self-esteem of women. In this paper, I explore a folk Chinese channeling ritual that affirms the cultural narrative of the ideal woman body as fertile, but also provides an otherworldly space where an alternate body can be tended back into health and fertility. Guided by a spirit who was deprived of motherhood herself, the spirit medium travels to the underworld to visit a flower shrub that is the "original body" of the client. Rather than healing the physical body, the spirit medium negotiates with deities and performs rituals at the flower shrub to improve her client's fertility.

Responding:

Ariel Glucklich, Georgetown University

A17-113

Bonhoeffer: Theology and Social Analysis Group

Theme: *Exploring Bonhoeffer's Volume 16: Prayer, Mission, Confession, and Natural Law*

Mark Brocker, Saint Andrew Lutheran Church, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place West-474B

Based on the broader collection of Bonhoeffer's late writings now available in *Conspiracy and Imprisonment, 1940–1945* (Volume 16 of the Dietrich Bonhoeffer Works English translation project, Fortress Press, 2006), this session explores facets and themes that may augment current interpretations of Bonhoeffer's life and thought. We consider Bonhoeffer's challenge to existing theories of natural law, the role of a disciplined life of prayer beyond the Finkenwalde period, possible new developments in Bonhoeffer's notion of personal confession, and whether Bonhoeffer can be rendered as a theologian of mission based on his prison writings.

David Congdon, Princeton Theological Seminary
The Missionary Situation of a World Come of Age: The Problem of the Missionsgemeinde and Volkskirche in Bonhoeffer

Dietrich Bonhoeffer is a theologian of mission. His later writings demonstrate a profound attempt to grapple with the missionary situation of a world come of age. In particular, volume 16 includes writings on the *Volksmission* and discusses the concept of the *Missionsgemeinde*. In his 1942 defense of infant baptism, however, he appeals to the distinction between a *Missionskirche* and a *Volkskirche*. This is the very distinction to which the Erlangen faculty appealed in 1933 in defense of the Aryan Paragraph. Bultmann's response to this report argued that "the church is always a mission-church." Regardless of the question of infant baptism, Bonhoeffer should not have made this

distinction on the grounds of his own theological commitments. To isolate the missionary church as one form of the community among many is theologically hazardous. Bonhoeffer provides key resources elsewhere in his final writings to overcome this problem.

Mark Knight, University of Cambridge

"The Ordering of Life": Prayer in Bonhoeffer's Writings from DBWE 16

Between the practices of prayer instituted by Bonhoeffer at Finkenwalde and the enigmatic proposals from Tegel for the renewal of Christianity through "prayer and righteous action" stands, among myriad developments, Bonhoeffer's unfinished *Ethics*, which despite its theology of formation, curiously neglects to discuss the life of prayer. The letters of DBWE 16 nevertheless reveal Bonhoeffer's enduring interest throughout this period in prayer as "the ordering of life," which he considers vital to the renewal of the church. By interpreting these reflections in light of Bonhoeffer's treatment of prayer as a "practice," in the Finkenwalde period and in lectures from as early as 1932, I suggest a way in which Bonhoeffer's theology of prayer can be integrated into his contemporaneous account of formation in *Ethics*, by understanding prayer as a "penultimate practice of Christ-reality," whereby Christ takes form in the community.

Nicola Wilkes, University of Cambridge

Life and Health: Bonhoeffer's Normative and Divergent Accounts of Confession of Sin

This paper highlights a critical distinction between Bonhoeffer's theology of confession of sin as found in volume 16 with that found in his other writings. Using the volume 16 writings as a base—and drawing on others where necessary to elucidate further—I compare and contrast Bonhoeffer's normative account of private confession with divergent aspects of his thought found particularly in an essay, "The Best Physician," in which Bonhoeffer argues for psychosomatic benefits of confession. I argue that the differences do not of necessity constitute a shift in his thinking but are due to the context in which the papers were written.

Anthony Bateza, Princeton Theological Seminary

Bonhoeffer's Challenge to and Re-envisioning of the Natural Law

Complaints about natural-law theory fall into two categories: not enough or too much. One side indulges repositioning, imagining a time when the natural law was wedded to practical reason and provided a bulwark against the waves of relativism. On the other side stand the cultured despises who view the natural law as a failed attempt to find universal foundations for cultural prejudice. I demonstrate the ways in which Dietrich Bonhoeffer deftly avoids these extremes and outlines a new natural law that responds to Protestant theological sensibilities. I show that Bonhoeffer's interpretation of the natural law draws from the Thomistic tradition while moving us beyond misguided efforts by John Finnis, Germain Grisez, and Robert George. Bonhoeffer's use of natural law moves us beyond unfruitful debates between the standard forms of ethical discourse that continues to offer us guidance for genuine life between Eden and eschaton.

Business Meeting:

Jennifer McBride, Wartburg College

A17-114

Comparative Religious Ethics Group and Confucian Traditions Group

Theme: *New Directions in Confucian Ethics*

Alexus McLeod, University of Dayton, Presiding

Saturday - 9:00 AM-11:30 AM

McCormick Place North-227A

Over the past few decades scholars have read Confucian texts in light of ethical theories such as deontology, consequentialism, and, more recently, virtue ethics. This panel engages this conversation and demonstrates how themes of dependence and vulnerability in early Confucian texts push the field of Confucian ethics in new directions. The participants raise questions such as: What insights do early Confucians provide for revising modern conceptions of autonomy? How does the Liji's portrayal of ritual challenge contemporary theories of moral performance? And how does the early Confucian emphasis on roles provide us with a way to reconceptualize the very notion of a role or relationship? By building on the insights of various ethical theories (especially virtue ethics), each paper demonstrates how issues of vulnerability and dependence shape our moral world and determine the scope and limits of moral development.

Cheryl Cottine, Indiana University
Roles, Relationships, and Chinese Ethics: A Comparative Study

In this paper I argue for the importance of turning to early Confucian texts for developing a working theory of role ethics. I claim that we presently lack a good understanding of what roles are and that looking to early Confucian texts enables us to develop a more robust theory of role ethics which is useful for thinking through contemporary moral issues.

I show that it is essential to develop a conception of roles that can capture all salient dimensions of our personal, social, and moral lives. Doing this requires that we take seriously the insights offered by virtue theory as well as those offered by recent attempts to read classical Confucianism as a form of role ethics. Building from early Confucian insights about the nature of role relationships, I argue that roles are at the center and not the periphery of our moral experience.

Aaron Stalnaker, Indiana University
Mastery and Dependence in Early Confucianism

Early Chinese thinkers were fascinated by mastery: of arts and crafts, of the self and its dispositions, and political leadership. The early Ru or "Confucians" argue that virtue itself is a form of mastery, and needs to be cultivated through sustained hierarchical relationships between teachers and students. This vision of good living provides a strong and important challenge to the Western ideal of autonomy. Confucian thought challenges us to recognize that even healthy, rational human beings are rightly dependent on others across the lifespan, moving through a variety of interrelated roles, and that various forms of reverence and graded respect for persons should supplement a baseline respect for individual human dignity. In this paper I focus on accounts of dependence in early Ru texts, and explore how their valorization of certain forms of mutual dependence might instruct contemporary ethicists interested in defending a reasonable, appropriately limited conception of personal autonomy.

Michael Ing, Indiana University
A Tragic Theory of Confucian Ritual

This presentation will situate a Confucian theory of ritual within the context of ritual studies, and argue that the Liji puts forth a tragic theory of ritual that enriches discussions about ritual efficacy and the moral self in early Confucianism. In order to do this I will describe several contemporary theories of ritual, and then explain how the Liji contributes to these conversations.

I will show that the justification that ritual provides for its performance need not be about the establishment of a ritualized world. Rather it sometimes justifies itself by providing an honesty about the world. It reframes the world such that ritual performers learn to accept that there are things they do not know, and powers that they cannot control. Ritual, therefore, is an embodied confession of the ritual performer's own limitations. It is a way of enacting his or her vulnerability and coming to terms with uncertainty.

Responding:

Jung Lee, Northeastern University

A17-115

Comparative Theology Group

Theme: *The Perils and Promise of Translation in Comparative Theology*

Kristin Johnston Largen, Lutheran Theological Seminary, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place North-230A

Comparative theology necessarily involves various practices of "translation" of terms, concepts, and other compared elements across different religious traditions. This paper session takes up several dimensions of this practice in historical, theoretical and constructive perspectives. Two papers explore internal dynamics of linguistic stratification and complexity within religious traditions that can become the basis for comparative study and dialogue, including the literary theory of Mikhail Bakhtin and the conception of the Mother of the Book articulated by the Qur'an commentator Fakhr al-Dīn al-Rāzī. Two subsequent papers explore the question through the particular category of "sacrifice" or "atonement," in one case through an historical and ethnographic account of the Christian missionary encounter with the Panare of Venezuela and in the other through a constructive engagement of Christian soteriology with Vedic conceptions of sacrifice.

Edward Upton, Valparaiso University
Literature, Heteroglossia, and the Task of Comparative Theology

If one of the warrants for comparative theology is the internal diversity of cultures and individual human subjects, then comparative theology would do well to turn to literary traditions and literary criticism as potential sources for theological reflection. In this paper, I will argue, following the work of Mikhail Bakhtin, that literature exposes and employs the internal stratification of language, and that this stratification includes significant theological diversity. In this, literature has the unique capacity to bring the "always-already" of theological comparison to explicit reflection. I demonstrate this by reference to the dialogical nature of the poetry of T.S. Eliot.

Shalahudin Kafrawi, Hobart and William Smith Colleges
Fakhr al-Dīn al-Rāzī's Mother of the Book and the Trajectories to Religious Pluralism

In this paper is a study of Fakhr al-Dīn al-Rāzī's conception of the Mother of the Book and its relationship to religious pluralism. It will examine his view on the meaning and characteristics of the Mother of the Book, analyze his view on the dialectical relationship of the mother in the sky and the mother on the earth, and finally address its implication on his attitude toward diverse religious traditions. Based on my examination of his interpretation of Qur'anic verses in which 'Umm al-Kitāb' is explicitly mentioned, I argue that Fakhr al-Dīn al-Rāzī's treatment of the Mother of the Book provides a complex trajectory to religious pluralism. His perspective suggests that Islam's call for dialogue can be extended to those who believe in sacred texts or symbols that embody Divine Knowledge and universal messages of religious traditions. It also shadows Rāzī's inclusive view of Islam pertaining to other traditions.

Tim Hartman, University of Virginia
Lost in Translation: Postcolonial Reflections on "The Panare killed Jesus Christ"

No translation is a perfect replication. A translation may be judged on its uses of the gaps opened up between the original text and the new version. When Christian missionaries encountered the primal religion of the Panare people and discovered that they had no understanding of guilt, "something had to be concocted" so that the Panare might convert to Christianity. This paper explores the implications of translating the message of the death of Jesus Christ as: "The Panare killed Jesus Christ," and then uses the insights of postcolonial theologians to explore alternative possibilities for translating without imposing guilt and fear.

Christopher Denny, St. John's University, New York

How Studying Vedic Sacrifice Can Improve Christian Views of Suffering Atonement

Critics have urged Christians to abandon substitutionary theories of atonement that distort God into a wrathful patriarch appeased by the violent death of his Son. Though the biblical evidence does not support such interpretations, centuries' worth of tradition and pastoral practice make it unlikely that mere biblical scholarship will vanquish many Christians' allegiance to heteronomic substitutionary theories.

I claim modern concepts of selfhood constitute a problem in responsibly retrieving a Christian doctrine of sacrificial atonement. By studying Vedic sacrificial texts, which describe sacrifice as world constituting, community constituting, and person constituting rather than as substitutionary or atoning, Christian theologians can appreciate how sacrifice's primary significance may lie in its ability to construct a human person and a human community rather than simply redeeming them. Operating outside of a theistic framework, the Vedas keep the focus of the brahmins' sacrificial actions in a perspective simultaneously immanent and religious.

Responding:

James Miller, Queen's University

Business Meeting:

Mark Heim, Andover Newton Theological School

A17-116

Contemporary Pagan Studies Group

Theme: *Contemporary Pagan Theology and Praxology*

Shawn Arthur, Appalachian State University, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place North-140

Is there really such a thing as Pagan "theology," or is the term itself too embedded within an Abrahamic religious context? Should Pagan theology more accurately be described as praxology, or Theories of Pagan Praxis? What would Pagan Praxology look like and how would it advance our understanding of religion?

Michael York, Amsterdam, The Netherlands

A Contemporary Mystery Religion: The Amsterdam Coffee Shop as a Pagan Praxis

Primarily appealing to younger generations, the Amsterdam 'coffeeshops' are local establishments in which municipal authorities permit cannabis sale for personal consumption by the public. Although ostensibly secular, visual presentations will indicate several "licensed" coffee shops contain recurring religious iconography to the extent that the establishments may be recognized as virtual shrines. For nearly four decades and up to the present, the institution has functioned as a concrete portal to otherworldly experience with important social and even theological implications. This paper will explore sociological patterns that indicate links between the present-day phenomenon and the mystery religions of the classical world as a suggested example of a contemporary Pagan praxis.

Christopher Chase, Iowa State University

"Home and Back Again" : Theological Community and Reciprocity in Pagan Liturgical Music

In this presentation, I contend that theological discourse in the Pagan tradition is not only alive and well, but for decades now has been at the heart of the communicative and educational function that has been part of most any working group of Contemporary American Pagans. As a demonstration of this principle, I examine two important

orthopraxic musical liturgical components. In the Blue Star Wicca tradition, the ecclesiastical song "Home Again" has traditionally opened its circles, and became widely available throughout much of the Pagan festival community through its 1983 cassette release. In the Muin Mound Grove, part of the ADF tradition of modern Druidry, a common invocation to Brigid often opens high holy day rituals. Both of these liturgical components model common elements and concerns found in other orthopraxic religious traditions. Thus, examining liturgical music offers a possible nexus point through which interfaith theological topics can be raised and juxtaposed in light of different religious communities and their needs.

Morgan Davis, Warren Wilson College

The Witch is Alone: Individual and Communal Authority in American Wicca

Religious authority within British Traditional Witchcraft (BTW) is a tension between community and individuality that echos larger social forces. These Wiccans' differentiation from normative Christianity led to avoiding theology and orthodoxy in favor of a complex "tradition" where authority resides variously with individuals, common praxis, and lineage to an idealized past. This paper argues that the BTW concept of tradition represents a set of dissonant components whose analysis has little precedent in academic literature on contemporary Paganism and calls for a more nuanced model of religious authority with potential to illuminate similar tension elsewhere in the American religious experience.

Michelle Mueller, Graduate Theological Union

Deepening Conversations Between Ritual Studies and Pagan Studies

Ritual Studies exists as interdisciplinary, drawing on religious studies, Classical studies and anthropology, in such a way that Contemporary Pagan Studies does now. This paper engages existing Pagan Studies scholarship, tracing the ways in which Pagan studies draws on ritual studies and other ways that ritual studies and Pagan studies are already connected. The research consists of an exploration of specific ritual theories and their use in Pagan Studies scholarship and Pagan literature. The literature, both from scholarly and religious perspectives, continually emphasizes the categories of rites of passage and initiations, including puberty rites. Finally, paper proposes further ideas about how Ritual Studies can continue to benefit Pagan studies, specifically in the area of liturgical studies.

Responding:

Nikki Bado, Iowa State University

Business Meeting:

Chas Clifton, Colorado State University, Pueblo

A17-117

Critical Theory and Discourses on Religion Group and Sociology of Religion Group

Theme: *Theorizing Religion and Violence: Interdisciplinary Approaches, the Future of a Subfield*

Ipsita Chatterjea, Vanderbilt University, Presiding

Saturday - 9:00 AM-11:30 AM

McCormick Place West-185A

The panelists and respondent will discuss interdisciplinary work and the challenges of interdisciplinary collaboration in the study of religion and violence. How may analysts of religion employ theoretical insights constructively when violent events or behaviors surface in ethnographic work, clinical observations, or textual study? How can methodologies and analysis from history of religions, sociology, anthropology, ethnography and oral history, and psychology be integrated to enhance understanding of religion and violence? What insights may be gleaned from case studies of past events? What is the relevance of these studies to enhancing understanding violence involving

religious believers in the world today? The panelists believe that closer attention to insights and research from a variety of fields, by combining attention to religious beliefs with the study of social and psychological dynamics, produce more nuanced analysis of religion and violence. The discussion will engage the audience's research concerns and the future of this subfield.

Catherine Wessinger, Loyola University, New Orleans

The Interactionist School of Religion and Violence: Interdisciplinary Approaches in New Religions Studies

This paper will discuss the interactionist school of thought on religion and violence that developed in new religions studies, in response, first, to Jonestown in 1978, and was developed further in response to the Branch Davidian deaths in 1993 and other cases involving new religious movements in the 1990s and early 2000s. The scholars in the interactionist school in new religions studies have been primarily sociologists and historians of religions, while compatible work by psychologists, psychiatrists, and psychoanalysts has been produced. The paper will argue that it is time to integrate analysis from psychology into the interactionist school, and will present interdisciplinary analysis of three cases—Jonestown, the Branch Davidians, and Falun Gong—drawing on primary sources that have become available in the last decade.

Hans G. Kippenberg, Jacobs University, Bremen

Violent Religious Actions / Violent Religious Languages

The second paper profiles the intersection of religion and violence in both the Islamic world and conservative Christian Evangelical movements in the United States. The paper will focus on the local conflict between Israel and its Arab neighbor states, that since the seventies has turned more and more into a transnational conflict between religious communities of Jews, Muslims and Christians. The paper presents the vocabulary critical to that shift and argues that the new definitions of the conflict generated new kinds of violence. The violence has changed with the religious languages, the religious languages with the violence. This observable shift in language and tactics, prompts us to rethink how agents select religious scripts according to the situation of their community.

James W. Jones, Rutgers University

The Psychology of Religious Violence

Our third presenter is trained in history of religions and psychology, he will present a thematic analysis of statements and other media (websites, CD's and movies) by religiously motivated terrorists: *Aum Shinrikyo*, Aryan Nations, Earth First, Christian Identity Groups, and self-proclaimed Jihadists. His analysis uncovers some of the psychological dynamics and motivations that are implicated in religiously sponsored violence found across traditions.

Jessica Taylor, Graduate Theological Union

Unholy Destruction: Exploring Religious Violence in the Bosnian War

This project investigates the role of religion in violence, using the example of the Bosnian War. The project explores this in two ways: highlighting religious elements found within reported incidents of violence (looking at rituals, symbols, prayers, etc.), and examining the religious identity (lay person, clergy, etc.). A project of this nature relies heavily on two pillars: an in-depth exploration of what makes an incident religious and whether the religious nature of these incidents makes them unique. I analyze evidence from United Nations reports, transcripts of the International Criminal Tribunal for the former Yugoslavia, media reports, and secondary sources, all of which illustrate the often subtle and discursive relationship between religion and violence in war time.

David Kessler, Center for Contextual Change

Michael Jerryson, Eckerd College

A Recipe for Identity: Trauma, Religion and Violence

Our fifth presentation, will feature two collaborators speaking on their work with a Thai psychologist on Thai

victims of religious violence. They are a religious studies scholar who focus on identity formation and the intersections of religion and violence within Asian religious systems and his collaborator and co-presenter, a U.S based clinical psychotherapist and director of research that specializes in posttraumatic stress disorder (PTSD) and learning disabilities. Religious studies offers a vast array of theories and ideas on the relationship between religion and violence, but lacks specific methods to locate and assess levels of trauma. Western clinical therapy offers a deep reservoir of analytics for trauma such as the John Briere's TSI, but its analytics fall short in its transcultural application and limited theoretical model for religion. Thai psychology is a burgeoning field that embodies the confluence of Western psychology and Thai culture and enables effective adaptation of the John Briere's TSI in Thai culture; however, the field is extremely limited in its investigation into the role of religion.

Responding:

David Frankfurter, Boston University

A17-118
Ecclesiological Investigations Group

Theme: *The Social Gospel in a Time of Economic Crisis — The Churches and Capitalism Today*

Bradford Hinze, Fordham University, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place West-187B

This session explores the churches' response to the present economic crisis. A quarter of a century or so after the United States Roman Catholic Bishops released Economic Justice for All and the Church of England's Faith in the City appeared, 2012 also marks the centenary of Walter Rauschenbusch's Christianizing the Social Order. In that work, Rauschenbusch sets down "the case of Christianity against Capitalism." What does it mean to work towards what he called a "social awakening of the Churches" in the present economic crisis?

Doug Gay, University of Glasgow
Reforming Economics – Visible Hands and The Promise of Ecumenical Economics

The crises within the international financial system and the associated crises within domestic economies have intensified debates about the nature of contemporary capitalism and how it is to be theorised and regulated. There has been widespread public outrage within the USA and the UK about the 'bailout' of bankers by the state, but despite this, it has proved hard to broaden debates about economic policy and translate them into terms susceptible to non-elite political discussion. This paper explores how ecumenical traditions of conceiving economic life offer resources for participation in public debates about economic policy and reflects on inside experience of a 2012 public theology initiative in this area within the Church of Scotland.

William Walker, Claremont Graduate University
Sacralizing the Secular: The Economic Organization of Emerging Ecclesiology in North America and its Latent Spirit of Anti-Capitalism

As Rauschenbusch observed, global capitalism directly opposes the spirit of Christianity in at least two ways: by inhibiting economic democracy and by encouraging the rule of profit motive over and against the value of human life. In contrast, the Christian spirit is marked by devotion to the common good and to God's reign of justice in the world. In the context of economic crisis then, the church in North America must strive to make the economic inequalities of the world more visible to its congregants. It is argued here that the church can best accomplish this by first embracing the erosion of the traditional sacred-secular divide that has already occurred in so much of Western society. In doing so, religious gatherings can be de-privatized without necessarily losing their transformative force. Furthermore, in this way practitioners can better realize their global citizenship and international economic

responsibility at the congregational level.

Peter Heltzel, New York Theological Seminary

Theatre of the Oppressed in the South Bronx: Youth Ministries for Peace and Justice as a Missional Church Movement

Augusto Boal (1931 - 2009) wrote *Theatre of the Oppressed* to critique the elite's possession of the theatre and call the audience to become spec-actors who re-claim their agency in artistic and political life. Today we need re-imagine the church as a Theatre of the Oppressed as embodied in Youth Ministries for Peace and Justice, a youth-led, faith-rooted environmental justice ministry in the South Bronx, New York. The environmental justice movement clearly unveils the ways in which environmental degradation negatively impacts communities of color. It envisions the conditions through which we can see the full integration of racial, gender, economic and environmental justice. It translates the church-based model of faith-rooted organizing into the environmental movement. As a missional movement for justice, Youth Ministries for Peace and Justice breaks the "fourth wall"—the wall between Word and world.

W. Travis McMaken, Lindenwood University

Helmut Gollwitzer and Economic Justice—A Theopolitical Appreciation

Helmut Gollwitzer's legacy as a politically concerned pastor and theologian is instructive for those today who want to take seriously both what Christian faith means for socio-economic justice and what that concern for socio-economic justice likewise means for the theological task. I treat three aspects of Gollwitzer's work in order to highlight his significance for the contemporary situation: (1) his interesting application of the traditional idea of *suum cuique*, especially vis-à-vis Bonhoeffer; (2) the connection he draws between the Christian gospel and the necessity of combating economic-political privilege; and (3), his conclusions concerning Christian faith and theology's failings in the face of atheist criticism of religion and what this means for continuing to do theology in the contemporary situation. One eye is kept on the Occupy Wall Street movement throughout the discussion in order to highlight how Gollwitzer's thought illuminates matters in our own day.

Responding:

Christine Firer Hinze, Fordham University

A17-119

Feminist Theory and Religious Reflection Group

Theme: *Cutting Edges in Islamic Feminism*

Katia Moles, Graduate Theological Union, Presiding

Saturday - 9:00 AM-11:30 AM

McCormick Place West-178B

This session will explore Foucault's genealogy as a feminist method in Islam, and feminist approaches to both domestic violence in Islam and peacebuilding in the aftermath of the Bosnian war.

Etin Anwar, Hobart and William Smith College

Genealogy as a Method in Islamic Feminism

My paper will discuss how genealogy enhances the theoretical formation of Islamic feminism. I define Islamic feminism as a social and intellectual movement by Muslim women who have deployed the tenets of Islam as a discursive reference for promoting equality and for eliminating the oppression of women. In my paper, I will first define what it means to speak of genealogy as a feminist method. I will secondly discuss how genealogy and Islamic feminism share a pattern of the rediscovery of knowledge. I will end my presentation with the application of the

genealogy as a feminist method to examine the concept of gender equality in Islam. My paper advances Hassan's, Wadud's, and Barlas's hermeneutic approaches to the question of gender equality in Islam.

Juliane Hammer, University of North Carolina

Protective Patriarchy, Feminist Gender Justice: Researching Muslim Efforts against Domestic Violence

Can patriarchy ever be acceptable? Or should gender justice and equality not be questioned as central commitments of feminist thought and practice? This paper explores questions and concerns triggered by a research project exploring American Muslim efforts against domestic violence. It analyzes constructions of Islamic marriage and healthy Muslim families as the antidote and opposite of domestic abuse and discusses how the idea that patriarchy in combination with a complementary gender and family model poses challenges to both Muslim advocates who espouse feminist ideals and myself as a researcher. Drawing on Saba Mahmood's work on conservative Muslim women and Womanist ideas on gender, family, and community I offer a reflection on the issues involved and suggestions for broadening feminist frameworks of equality, marriage, and religious contributions to feminist thought.

Ina Merdjanova, Sophia University, Bulgaria

Religion, Women, and Peacebuilding in the Balkans

During, and especially since the end of the Yugoslav secessionist wars in the 1990s, interreligious dialogue became a central tool in the continuous efforts to promote peaceful coexistence in the multicultural and multireligious societies in the Balkans. This paper uses the case of the Balkans to suggest a further step, a "gender-critical turn," in the theory and practice of interreligious dialogue as a method in conflict resolution and peacebuilding. Highlighting the significant role and contribution of women in interreligious dialogue, while at the same time emphasizing the interrelatedness rather than polarity of "femininity" and "masculinity" will serve to re-describe definitions of interreligious dialogue for peacebuilding in a more inclusive and participatory way. The paper argues that the empowering of women within their religious traditions is an indispensable condition for the full potential of dialogue to be realized.

Business Meeting:

Christine gudorf, Florida International University

A17-120

Gay Men and Religion Group

Theme: *Behold the Book, the Author, and the Critics: Kent Brintnall's Ecce Homo: The Male-Body-in-Pain as Redemptive Figure (University of Chicago Press, 2012)*

Patrick Cheng, Episcopal Divinity School, Presiding

Saturday - 9:00 AM-11:30 AM

McCormick Place North-131

Kent Brintnall's *Ecce Homo: The Male-Body-in-Pain as Redemptive Figure* (University of Chicago Press, 2012) draws on a range of disciplines to explore the complex, ambiguous meanings of the enduring figure of the male-body-in-pain. Acknowledging that representations of men confronting violence and pain can reinforce ideas of manly tenacity, Brintnall also argues that they reveal the vulnerability of men's bodies and open them up to eroticization. Locating the roots of our cultural fascination with male pain in the crucifixion, he analyzes the way narratives of Christ's death and resurrection both support and subvert cultural fantasies of masculine power and privilege and delineates the redemptive possibilities of representations of male suffering. This panel brings together a group of scholars from a variety of disciplines to discuss Brintnall's work and its implications for scholarship, activism, and ministry.

Panelists:

Björn Krondorfer, St Mary's College, Maryland
Aaron Klink, Duke University
Joseph A. Marchal, Ball State University
Karmen MacKendrick, Le Moyne College
Stephen Moore, Drew University

Responding:

Kent Brintnall, University of North Carolina, Charlotte

Business Meeting:

J. Terry Todd, Drew University
W. Scott Haldeman, Chicago Theological Seminary

A17-121
Latina/o Religion, Culture, and Society Group

Theme: *New Directions in Latina/o Religious Thought and Scholarship of Religion*

Gaston Espinosa, Claremont McKenna College, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place North-427D

As the Latin@ demographics of the U.S. shift and religious commitments change, different contexts require that our work also transforms to address the challenges and speak to the possibilities of changing times. The larger project of which this panel is a part seeks to revive and reimagine the political orientation of Latin@ religious thought and scholarship of religion.

Panelists:

Carmelo Santos, Evangelical Lutheran Church of America
Neomi DeAnda, Catholic Theological Union
Néstor Medina, Regent University
Elias Ortega-Aponte, Drew University
Jacqueline Hidalgo, Williams College

Business Meeting:

Néstor Medina, Regent University
Neomi De Anda, Catholic Theological Union

A17-122
Law, Religion, and Culture Group

Theme: *International Law and Human Rights*

Cassie Adcock, Washington University, St. Louis, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place West-185D

This session considers diverse approaches to religion and human rights in the context of international law. The session begins with an ethnographic study of indigenous Protestants among the Bunong people of Cambodia, exploring how the politics of international aid and development have impacted that community's negotiation of its Christian identity. The rest of the session moves away from the ethnographic to evaluate wider trends in international law, examining the work of the Sri Lankan jurist C.G. Weeramantry as a resource for Catholic and non-Eurocentric approaches, along with the implications of "transitional justice" as a paradigm for human rights in global contexts.

Catherine Scheer, École des Hautes Études en Sciences Sociales
How to Be a Good Protestant and an "Indigenous" Bunong

Since the turbulent times of Vietnam war, parts of the Bunongs, one of the "ethnic minorities" living in the highlands of Cambodia, consider themselves to be Christian. Based on fieldwork completed between 2009 and 2010 in Bu Sra commune, situated in the Northeastern province of Mondolkiri bordering with Vietnam, this paper will focus on a group of Protestant Bunongs in order to explore how changes in development politics and in international aid rhetoric lead them to redefine their Christian identity. Varying Western definitions of universal values and cultural relativism seem to have drawn these "indigenous" Protestants into moral dilemma.

William George, Dominican University
Vitoria, Weeramantry, and a Catholic Re-Conception of International Law

In *The Catholic Conception of International Law* (1934) and other works, James Brown Scott championed Francisco de Vitoria, OP (ca. 1485-1546), rather than the Protestant Hugo Grotius, as the true founder of international law. But these Catholic origins were more problematic than Scott assumed. Vitoria defended the rights of indigenous peoples but was nonetheless enmeshed in Euro-centrism, did not rule out conquest, and, as Antony Anghie argues, envisioned an international legal regime that would protect colonialism. A Catholic approach to international law might be viable today, but it would have to be thoroughly re-conceived. Such a re-conception is offered by the Catholic Sri Lankan jurist and former ICJ vice-president C.G. Weeramantry (1926-). With significant implications for sovereignty, human rights, environmental concern, and other aspects of international law, Weeramantry's religiously-informed vision of international law is "catholic", or "universal," but universal in the sense, unknown to Vitoria, of being inter-religious, post-colonial, and non-Eurocentric.

William Danaher, Huron University College
Re-membering: Responding to the Critical Turn in Transitional Justice

"Transitional justice" refers to efforts by international courts, truth commissions, and civil society organizations to address histories of gross human rights violations in order to facilitate democratic transition during times of regime change. Developed in the 1980's and 1990's, projects in transitional justice have been celebrated for providing reconciliatory approaches that avoid the brutalities associated with "victor's justice." However, following Foucault and Derrida, there have been significant ideological criticisms that argue that, rather than advancing human rights and dignity, the international community uses transitional justice to impose paternalistic, asymmetrical, technocratic, decontextualized, and ultimately Christian solutions in which a Western, liberal understanding of justice descends to save benighted natives from savagery. Drawing from Butler, Scarry, and Mda, this paper offers a normative and theological vision of transitional justice that avoids the limitations noted by starting with the act of remembering and grieving the bodies affected by gross human rights violations.

James McCarty III, Emory University
A Genealogy of Religion and Transitional Justice

I provide a genealogy of the importance of religious ideas and actors in the history and development of the emerging field of transitional justice. Tracing the influence of religion in transitional justice mechanisms from Nuremberg through truth commissions and to the current functioning of the International Criminal Court highlights aspects of transitional justice that are often overlooked by the legal scholarship that dominates the field. Specifically, Christian

theology has been influential in both the formulation and contextualization of human rights norms in international law and in the rhetoric of social change agents. In addition, Christian theology and key Christian actors have been influential in the acceptance of new forms of political forgiveness in transitional societies. Thirdly, Christianity and indigenous religions have provided intellectual resources supporting restorative justice initiatives. Finally, religious actors from multiple religious traditions, including indigenous traditions, have been vital to the effectiveness of civil society in transitional societies.

Responding:

Douglas Cassel, University of Notre Dame

Business Meeting:

Kathleen Sands, University of Hawaii
Tisa Wenger, Yale University

A17-123

Liberal Theologies Group

Theme: *New Contexts for Liberal Theology*

Dan McKanan, Harvard University, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place North-132

This session will explore the emergence of new flavors of liberal theology in emerging and multi-religious contexts. Even as the seminaries and denominations historically associated with liberalism struggle to survive, the liberal vision of a theology that is fully open to the world is alive and well. We will consider way this theology is being re-articulated in emerging and queer congregations, and among people of diverse and hybrid religious identities.

Hans Gustafson, University of St. Thomas

Multiple Religious Belonging and Interfaith Panentheistic Spirituality in the Liberal Theology of Nicholas Black Elk

This paper explores the liberal theology of Lakota Catholic Nicholas Black Elk in the context of sacramentality, Lakota culture, and the possibility of multiple religious belonging. By comparatively examining various Lakota practices, as articulated in the corpus of Black Elk scholarship, and Christian sacramental mediation, I explore the possibility of articulating a form of pansacramental panentheism as a model for the doing of "liberal theology."

By examining Black Elk's multiple religious belonging and his desire to experience the Wakan, however manifested, a liberal theology emerges in the form of panentheistic openness. From a Christian comparative theological perspective, I examine four Lakota rites in so far as they yield promising crossover with a philosophy of sacramental functionality. These are the sacred hoop, the sacred pipe, the making of relatives, and the sacredness of all things. Further, I ask whether pansacramentality and panentheism lend themselves to not only the doing of constructive liberal theology, but to interfaith learning and comparative theology as well.

Thomas Bohache, University of Exeter

Living Into the Body of Christ

Liberal/Progressive Christianity should welcome all people into its midst. The Metropolitan Community Churches (MCC) have done so for over 40 years, as a denomination specifically by and for the GLBTIQA communities. Nevertheless, there is always the temptation to assimilate to the status quo, versus articulating our own queer vision. This paper explores how a "disreputable" ecclesiology might welcome all into the church just as they are, without

judgment or expectation.

Junaid Jahangir, MacEwan University
Hussein Abdul Latif, University of Alabama, Birmingham
Towards Muslim Same-sex Unions

The objective of this paper is to address the plight of religiously observant Muslim gays and lesbians, who face immense duress from their biological as well as their larger faith-based family. Effectively, we indicate that traditional opinions on the subject, given our contemporary knowledge, are limited in their scope to allow for their extension to the same-sex union issue. Therefore, revisiting the tradition, we suggest a possible approach towards establishing the case for Muslim same-sex unions.

Anita Bradshaw, United Church of Christ
The Emergent Church Movement: Liberal Innovation or Critique

The phenomenon known as the Emergent Church Movement developed in the 1990s as a postmodern response to both Mainline Protestant and Evangelical Protestant churches. Depending on who one reads, the founding key figures are either claiming liberal theology, but taking it further, or they are rejecting liberal theology. Which is the case? While it is probably a bit of both, repeatedly the writers of the Movement raise liberal theologians as sources, even when critiquing them. For instance, one of the early books of the Emergent Church Movement begins with recalling H. Richard Niebuhr's *Christ and Culture* and using it as a background framework for examining the Movement and the church in light of "emerging culture." This paper will examine the liberal sources, which are used in the writers of the Emergent Church Movement and the critiques of the Movement on those sources.

Responding:

Zayn Kassam, Pomona College
Mark Hulsether, University of Tennessee
Sarah Morice Brubaker, Phillips Theological Seminary

Business Meeting:

Dan McKanan, Harvard University
Krista Dutton, University of Notre Dame

A17-124
Mormon Studies Group

Theme: *The Mormon Heritage Industry: Reading Mormon the Mormon Past in Popular Medias*

Grant Underwood, Brigham Young University, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place West-184A

John Krakauer popular *Under the Banner of Heaven* casts Mormon fundamentalists as irrational and violent but often elides this with Mormons and religious people in general as violent, and attempts to trace this violence from its roots. The film *September Dawn* (2007) retells the events of a 19th century massacre but has its primary target not 19th Century Mormonism but 21st Century Islam and the notion of "clash of civilizations". The LDS Mormon Battalion Visitor's Center retells its heritage in a 21st mode that, while exceptional, extend, modify, and focus the "secular" heritage industry which has grown exponentially in both the United States and Europe during the past three decades. These papers examine how the Mormon past melds with trends in perception of religion.

Megan Goodwin, University of North Carolina

“Common Sense is No Match for the Voice of God:” Krakauer’s Misreading of Elizabeth Smart

In this presentation, I argue that Jon Krakauer’s *Under the Banner of Heaven* (2003) deploys a normalized Protestant sexual ethic to unintentionally authorize religious intolerance of American Mormonisms. Krakauer’s account of the Elizabeth Smart kidnapping is paradigmatic of his larger project: *Banner* intentionally accuses fundamentalist Mormonisms of irrationality, violence, and sexual predation. However, Krakauer also frequently elides fundamentalist Mormonisms with LDS, and LDS with religious others writ large – implying, however unintentionally, that all religious outsiders are irrational, violent, and sexually suspect. I conclude that religious studies scholars must carefully consider popular narratives about religious outsiders in theorizing religious intolerance. We cannot limit definitions of religious intolerance to hate speech and physical violence. Rather, we must account for the epistemic violence of exclusion and insinuation, particularly in articulations of religious intolerance that emerge in a presumably secular public sphere.

David Newman, Syracuse University

As in Utah, so in Arabia: Orientalizing Mormonism in 2007’s September Dawn

September Dawn (2007) liberally retells the events of the 1857 Mountain Meadows Massacre. This loose adaptation of history has its primary target not 19th Century Mormonism but 21st Century Islam and the notion of “clash of civilizations”. By relying on a long history of Orientalist approaches to Mormonism, the filmmakers craft an argument against religious extremism and its violence. This paper unpacks the Orientalist tendencies of the film in order to argue that Mormonism is acting as a proximate Other to make sense of a distant, threatening Other. This paper also suggests the shifting rhetoric and object of American anti-Mormon discourse over the last decade.

Colleen McDannell, University of Utah

Obsessed by History: The Heritage Industry and the Mormons

History--defined and lived in multiple ways--is ever-present in Latter-day Saint culture. This paper explores the recently renovated Mormon Battalion Visitor Center in San Diego to tease out the various ways that Mormon missionary activity, the needs of public school children, and local history converge. As one of many historic sites founded and maintained by the Church of Jesus Christ of Latter-day Saints, the Mormon Battalion Visitor Center is a multimillion dollar facility that employs state-of-the-art media and museum design to both educate and entertain. This paper argues that using the past to define the present and the future is a key effort of the contemporary LDS church. The Mormon Battalion Visitor Center is only one aspect of a "heritage industry" that includes not only managing historic sites but also producing critical editions of the papers of Joseph Smith, supporting scholarly research and publication, coordinating genealogy activities, staging historical pageants, and encouraging the collection of the material culture of the Mormon past throughout the world. While LDS historical efforts are exceptional, they simply extend, modify, and focus the "secular" heritage industry which has grown exponentially in both the United States and Europe during the past three decades.

Responding:

Terryl Givens, University of Richmond

Business Meeting:

James McLachlan, Western Carolina University

A17-125

Mysticism Group

Theme: *The Ecstasy of the End: Mystical Death across Traditions*

Ann Gleig, Millsaps College, Presiding

Saturday - 9:00 AM-11:30 AM
McCormick Place North-426C

The goal of this session is to explore the experience of mystical death across traditions. The presenters will offer their perspectives on the way death has been confronted/challenged/embraced in different cultural and religious contexts, from the dialectic of mysticism and authority surrounding the deathbed of evangelical women in 19th century America to the contemporary Lacanian discourse on subjectivity, from the "flight from death" in Patanjali's Yogasutra to the deconstruction of the self in the face of death in authors as diverse as Porete, Molinos, and Parfit.

Sonia Hazard, Duke University

The Ecstasy of the Deathbed: Women's Authority and the Evangelical Sensorium in Antebellum America

Historians of antebellum America have written at length about the genre of evangelical deathbed narratives that describe and promote an art of dying well. A 'good death', according to male clergy and elites, was one in which the steadfast believer invited God's final judgment with solemn and taciturn dignity. Not all evangelicals, however, went quite so gently. Many evangelical women described and experienced deaths, which, while bearing token resemblances to the triumphant ideal, veered significantly off-script. They experienced exceptionally altered mental states—what I call mystical states—on their deathbeds. Their deaths were not merely good. They were ecstatic.

What I term the 'ecstatic death' defines an uncharted genre of antebellum evangelical religious experience. An ecstatic death involved a heightened sensorium, a voracious appetite for the divine, and a robust metaphysical imagination. In vivid purple prose, women expressed the bliss of pain, the terror of Satan's eleventh-hour attacks, and stunning visions of God and the afterlife. Issues of authority were at stake in ecstatic dying. In a culture that sacralized patriarchal authority, the deathbed provided an unusual opportunity. As the deathbed's protagonists, women found in death a vital outlet for literary, spiritual, and affective creativity. Such historical context helps us understand why death became, for many women, a cause for such mystical ebullience and ecstasy.

Joanne Maguire Robinson, University of North Carolina, Charlotte

"This Bundle of Elements is Void of Self": Porete, Molinos, and Parfit on Surviving Death

Ideas about selfhood influence ideas about life after spiritual or bodily death. This paper examines spiritual death in the work of Marguerite Porete and Miguel de Molinos alongside ideas about personal identity advanced by Derek Parfit in *Reasons and Persons* (Oxford, 1987). This match might seem odd at first: Parfit is a secular philosopher engaged in thought experiments and abstract speculation, while Porete and Molinos were Christian mystics writing about the possibility of attaining mystical annihilation. Yet this apparent mismatch yields insight into all three works. The types of mystical annihilation described by Porete and Molinos function according to Parfit's "bundle theory" of personal identity, a way of understanding selfhood that enables all three authors to cast death and its aftermath in a positive light. By redescribing the "self," these authors are liberated intellectually and spiritually and are able to open up to transcendent possibilities.

Lloyd Pflueger, Truman State University

Samaadhi as True Death in the Yogasutra

Patanjali's Yogasutra (ca. 400 C.E.) is one of the philosophical pillars of mystical understanding in Indian philosophy and religion. The Yogasutra lays out a complicated theory of mystical realization through meditative experiences which culminate in the "extinction of the operations of awareness" (YS 1.2). In one sense this is the *sumum bonum*, the ultimate goal of all human striving, and the highest possible salvific realization: *kaivalya*, the isolation of the undying core of the person. In another sense this amounts to the extinction of what is human in the human, the annihilation of ego and everything the ego knows as life, as close to death as a "person" could ever imagine. This paper examines the intriguing paradoxes involved in yogic self-realization as the death of self and the eternal life of a personless "person". The "flight from death", by which some (such as Ernest Becker) have characterized religion, philosophy, and civilization itself is, as it were, actually reversed.

Jin Sook Kim, Graduate Theological Union

Jouissance, Beyond the Symbolic to the Real: Mystical Deconstruction of the Subject in the Structure of Jacques Lacan

This research investigates Jacques Lacan's theory of the subject and discourse on Jouissance in order to inquire into mysticism in light of post-structuralism. Lacan divided the world into three domains: the Imaginary, the Symbolic, and the Real. The subject is becoming constructed in the Symbolic by the effect of language, whereas the ego is pure fiction in the Imaginary. Jouissance is the death drive that urges the subject to transcend the Symbolic and encounter the Real, which means either mystical deconstruction or the physical death of the subject. Consequently, this project demonstrates Jouissance in relation to mysticism signifies the symbolic death that deconstructs the subject. The subject experiencing the symbolic death through Jouissance returns to the Symbolic and reconstructs the subject and inter-subjective relations. By analyzing and comparing two mystics—St. Teresa of Avila and Choi JeWoo of Korea, the paper also shows the distinction between female and male Jouissance.

Responding:

Thomas Cattoi, Graduate Theological Union

Business Meeting:

June McDaniel, College of Charleston

A17-126

Pentecostal □ –Charismatic Movements Group

Theme: *Glocal Pentecostals: Local Cultures in a Globalized Movement*

Katherine Attanasi, Regent University, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place East-259

This paper collection uses historical and ethnographic methods to describe the encounter between Pentecostalism and local cultures. Particular attention is given to how the globalized Pentecostal movement both adapts to and modifies existing religious beliefs and practices.

Paul Palma, Regent University
The Italian Evangelicals of Chicago: Jerusalem of the Italian Pentecostal Movement

The Italian Evangelical community of Chicago emerged from a denominational context to experience the outpouring of the Holy Spirit. After immigrating to the US and settling in Chicago, many Italian-Americans converted from Catholicism to Protestant churches. Fragmentation led some to leave denominational churches to form a community characterized by profound evangelical fervor. Far from impeding Italian Evangelicals, the condition of isolation from a denominational context enabled the group to transition to Pentecostalism. In this paper I examine the genesis of the Italian Pentecostal Movement (IPM) among a small group of Italian-Americans in Chicago. Focus, first, is given to the ethno-religious context that prompted Italian Evangelicals to join the Pentecostal-charismatic movement. Second, this paper addresses the theological development of what was originally an Italian Pentecostal organization, the Christian Church of North America (CCNA). Third, it assesses the sociological and ecumenical implications of denominationalism for the IPM.

Rose Caraway, Northern Arizona University
Why is the Fire Falling in Cuba? Explaining Pentecostal Growth

Through ethnographic participant-observation and life history narratives, this paper explores an understudied area: the nature of Pentecostalism in contemporary, post-Soviet Cuba. The Cuban case underscores the need for a new

model for understanding Pentecostal conversion and growth within the context of communist and post-communist societies. It also forces us to re-think four main themes within global Pentecostal and Charismatic Christianities today: 1) the role of healing; 2) conversion narratives; 3) the structure of global Pentecostal organization and evangelization; and 4) certain "health and wealth" theologies. As the only remaining communist country within the western hemisphere, Cuba represents a unique case for our understanding of Latin American Pentecostalism, as well as movements elsewhere around the globe. I contend that Cuban Pentecostal and Charismatic groups represent an emerging force within Cuban civil society, and could pose certain challenges to the Revolutionary state.

Sheila H. Gillams, City University of New York
Sociopolitical Aspects of Charismatic Renewal in Togo, West Africa

The current surge of Christian witness in Togo has come through the efforts of charismatic churches and independent pastors who present an alternative to the mainline denominational churches of Europe and North America. This recent incursion of Togolese pastors has arisen to challenge more established faiths and draw new believers into Christian worship through charismatic renewal, supernatural gifts, and community organizing. This project studies the emergence of the Togolese pastor as prophet, healer, and community organizer. Such African-instituted pastors expand the lexicon of political theology to include the charisma of the Holy Spirit. This analysis is based on data collected from clergy conferences held in Togo in February 2012 to define the emergence of a new level of political influence to bolster Togo's infrastructure and alter the landscape of a culture stratified by Islam, older mainline Christian denominations, and indigenous-faith practitioners.

Annalisa Butticci, Harvard University
Nigerian and Ghanaian Pentecostals in Italy: Spiritual Power and Aesthetic Practices

The paper proposes to address the social, religious and aesthetic impact of African Pentecostal and Charismatic Christianity in European cities and societies shaped by Catholicism. This approach is applied to the case study of Nigerian and Ghanaian churches in Italy where the Catholic Church plays key roles in social and aesthetic domination. Italy is indeed an entirely different context than other European countries in which the Catholic Church's monopoly and symbolic power – even if subjected to continuous tension – still appears to play a decisive role in defining the nation's religious identity as well as the positions and roles of other religious actors.

Lydia Marie Reynolds, Biola University
The Curse of the Dragon: Theological Shifts in the Cosmology of a Modernizing Sikkimese Hill Tribe and the Ethnographic Study of Indigenous Christianity

Based on a field study in Western Sikkim, this paper takes as its starting point a thick description of a remote Lepcha tribe's belief in the most hostile mountain-dwelling spirit power in their cosmology and its reinterpretations and continuing relevance in the lives of the tribe's converts to an indigenous-led charismatic Christian movement introduced through the efforts of a Nepalese Christian. It explores how followers explain their new worldview and subsequent behavioral relations following conversion. The Vineyard movement's reliance on indigenous leadership and a highly decentralized organizational structure makes it a specifically interesting case for reflection on the theological aspects of ethnographic studies and the creativity of indigenous churches in developing their own theologies which contribute to the greater theological discussion.

Business Meeting:

Katherine Attanasi, Regent University
Michael McClymond, Saint Louis University

Theme: *Rhetorical and Formulaic Features of the Style and Structure of the Qur'an*

Michael E. Pregill, Elon University, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place East-256

The papers in this session analyze the style and structure of selected portions of the Qur'an, focusing on their forms rather than their primary message or teachings. All four papers involve close readings of the Qur'anic text. They vary in scope and methods of analysis, but share the goal of illustrating ways the Qur'an employs rhetorical features to convey its message effectively and forcefully.

As is customary in most literary studies of the Qur'an, the first three papers do not include discussions of the chronology of the text or its development of ideas. The fourth paper focuses on (1) formulaic elements that occur repeatedly in the Qur'an (rhyme patterns, refrains, and other introductory and concluding formulas) and (2) ways formulaic language developed and changed over the course of the revelation of the Qur'an to address different audiences.

Dalia Abo-Haggag, Harvard University

The Queen of Sheba, the Hoopoe, and the Ant: A Structural Analysis of the Role of the Solomon Story in Sūrat al-Naml

Analysis of the structure of the story of Solomon in Sūrat al-Naml (27), using Semitic Rhetorical figures, uncovers layers of meaning that are otherwise not evident. This analysis of Solomon's encounters with the ant, the hoopoe, and the Queen of Sheba reveals three types of reactions to various messages. A parallel symmetry is formed by repetition of derivatives of *nazara* (looking, examining), highlighting the theme of rational response. Solomon "investigates" the veracity of the hoopoe's report on the idolatry of the Queen of Sheba. The Queen's council trust her "to evaluate" the entire situation. And the Queen "looks into" Solomon's truthfulness. A concentric symmetry places the ant at the center, highlighting her willingness to give this Prophet the benefit of the doubt. Framed by a series of stories that depict people's forthright rejection of their messengers, Solomon's story appears to denote that rationality and spirituality cross gender and species lines.

Raymond K. Farrin, American University of Kuwait

Framing the Qur'an: A Literary Analysis of Sūrat al-Fātiḥa and Sūrat al-Nās

Taking a literary approach to the Qur'an, I analyze in this paper Sūrat al-Fātiḥa and Sūrat al-Nās in terms of structure and theme. I show that the Qur'an's first sura has a ring pattern featuring a statement of monotheism and a supplication to God in the center. Moreover, I show that this sura is firmly linked with al-Nās, the last sura of the Qur'an. This paper thus highlights ring structure in the first and last suras and underscores the link between the Qur'an's beginning and end. It suggests finally that the pattern of concentric symmetry may well obtain for the Qur'an as a whole.

Sarra Tlili, University of Florida

Stone and Sound Motifs in Sūrat al-Ḥijr: A Rhetorical Analysis

Sūrat al-Ḥijr (Q 15) exhibits important stone and sound motifs. The title is derived from the root *ḥ-j-r*, denoting stone. The people of al-Ḥijr (*aṣḥāb al-ḥijr*) hewed dwellings in stone mountains (v. 82). God tells the Prophet to "shout" (*iṣḍāʿ*, from *ṣ-d-ʿ*, denoting cracking) His message to the people of al-Ḥijr, who are destroyed by a "cry" (*al-ṣayḥa* in v. 83), implying the ability of words and sound to create an effect in rigid bodies. The sound motif is also present in the onomatopoeic word *ṣalṣāl*, the hardened clay from which Adam is created (v. 26), and Lot's people are destroyed with stones (*al-ḥijāra* in v. 74). The stone motif may be intended to underscore the rigid stubbornness of the Prophet's opponents, to counsel him to act forcefully, and to reassure him that God's Word is

powerful enough break the opposition of the unbelievers.

Alford T. Welch, Michigan State University
Formulaic Features and the Chronology of the Qurʾan

A fundamental feature of the style and the rhetorical force of the Qurʾan is its pervasive formulaic nature. Recent publications have treated a variety of aspects of the Qurʾan's formulaic features and other literary structures, but one crucial element in understanding the significance of the unique character of the Islamic scripture has been neglected—the close relationship between its style and literary forms and the chronology of its message.

This paper will discuss just three of many types of formulaic language in the Qurʾan that relate to the chronology of the text: introductory formulas (ranging from entire verses to single words), refrains, and various types of rhymes or assonance—including the transition from patterns with end-words that are integral to the meaning of the verses to frequently-occurring rhyme and assonance formulas that are sometimes "detachable", e.g. those that contain dual divine-epithets and those with warnings about the Day of Judgement.

Responding:

Gordon D. Newby, Emory University

A17-128
Religion and Popular Culture Group

Theme: *Rethinking Religion and Popular Culture in Medieval Christianity and Islam*

David Perry, Dominican University, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place West-175B

This paper session will explore the study of religion and popular culture before the rise of print in the 15th century. It will present four distinctive case studies, all of which offer insights into the theoretical and methodological challenges of delineating and interpreting medieval artifacts and texts. Topics include popular understandings of childbirth, the hagiography of St. Cuthbert, Sufism in medieval Cairo, and the Wycliffite Bible. In general terms, the authors of these papers are rethinking a "traditional" approach to studying popular culture in the medieval world-- that is to say, a framework that views "the religion of the (poor) people" as something distinct from, but manufactured by, the "learned clergy." Rather, in their distinctive ways, these papers suggest that very complicated dialectical processes shaped religion and popular culture in this era. Thus analysis of these artifacts and texts does not easily resolve into traditional analytical binaries—public/private, oral/written, lay/clerical, heretical/orthodox, feminine/masculine.

Kathleen Kennedy, Pennsylvania State University, Brandywine
The Wycliffite Bible, a Fifteenth-Century Best-Seller

The Wycliffite Bible was the first complete Bible in English and this paper contends that during the century before Tyndale the Wycliffite Bible can be considered popular culture. The number of Wycliffite Bibles stands far above any other text in Middle English, with almost one hundred more witnesses than the next most popular work. The Wycliffite Bible also looked popular, as popular artists were hired to decorate these bibles among the rest of their oeuvre. Further, the Wycliffite Bible text was borrowed and developed in various forms, appearing in everything from devotional compilations to serving as the translated text in bilingual psalters. Finally, the Wycliffite Bible continued to be read throughout the fifteenth century and into Elizabethan times, demonstrating its continued popularity long after it was one of many English translations of scripture.

Stephen Wehmeyer, Champlain College

Antone Minard, University of British Columbia

The Mystery of Saint Cuthbert's Ducks: The Medieval Hagiographer as Cultural Mediator

The phrase “Saint Cuthbert’s duck” for the common eider (*Somateria mollissima*) arises suddenly in the late medieval period, in the hagiography of one Reginald of Durham. The saint’s affinity for the black-and-white ducks has been accepted uncritically ever since. Popular belief now holds that Cuthbert established the world’s first nature reserve or, in a variant, the first bird-protection laws, both claims widely accepted in popular publications on natural history. For such a well-documented saint, though, his ducks are strangely absent from early records. His near-contemporary hagiographers, including the Venerable Bede, make no mention of waterfowl. The enduring association begins almost five centuries later in a piece of twelfth-century *folklorismus*, as a monk from Durham struggled to reconcile the dead saint with a king’s gift of pagan art and the birds of the cold North Sea.

Nathan Hofer, University of Missouri

The Production and Popularization of Sufi Culture in Medieval Cairo

In this paper I reconsider the category of “medieval popular culture” through the lens of Egyptian Sufism. Whereas most scholars of medieval Egypt see Sufism as either the religious expression of the non-elite masses or the intellectual domain of learned elites, with some cultural interchange between the two, I argue otherwise. I look at two historical examples in which the rulers, intellectuals, and masses came together in the public expression of Sufism. Drawing on these examples, I argue that the “popular culture” of Sufism was not the domain of one group or the other but was itself the cultural product of the complicated negotiation between these groups. It is hoped that the discussion will highlight the problems and limitations of writing about Sufism as the “popular” expression of only one particular sub-set of medieval Islamic society.

Alaya Swann, Arizona State University

Childbirth and Causation in Vernacular Texts of Late Medieval England

In a religion determined, to some extent, by concepts of embodiment and incarnation, of the Word becoming flesh, medieval Christian interpretations of body and text are necessarily entwined. This paper focuses on the ways the physical and social processes of childbirth may be viewed at the intersection of body and text in the late Middle Ages. I am especially concerned with how laypeople (mothers, fathers, and birth attendants) are represented as participating in these processes. Theological and academic discussions of Aristotelian causation and textual production filtered into more popular ways of understanding procreation and causation. This paper examines charms and prayers, obstetrical recipes, pastoral manuals, and other vernacular texts of the late Middle Ages in order to determine the various ways causation and birth are represented to both clerical and lay audiences.

Responding:

Rabia Gregory, University of Missouri

A17-129

Schleiermacher Group

Theme: *Schleiermacher and his Readers*

Steve Jungkeit, Harvard University, Presiding

Saturday - 9:00 AM-11:30 AM

McCormick Place West-190B

In the nearly two hundred years since his death, many different Schleiermachers have emerged in literature. This is due partly to Schleiermacher’s own promiscuity of style and genre, but also partly to differences among the scholarly projects that have positioned themselves as responses to his work. Papers will discuss ways in which Schleiermacher has been understood and utilized by more recent writers, engaging questions of fidelity to

Schleiermacher's texts and contextualizing the projects for which his work has been recruited. Papers will be available for download in advance of the meeting; contact Andrew Dole (adole@amhest.edu) for information. The Schleiermacher Group business meeting will follow this session in the same location.

Joshua Forrest, University of Oxford

Troeltsch, Schleiermacher, and the Continuation of the Radical Reformation

In the discussion of continuity and discontinuity in the Schleiermacher's relationship to the classical Protestant tradition, two dominant interpretations have emerged in the secondary literature. Most (in)famously Emil Brunner advanced a discontinuity thesis, unfairly prosecuting Schleiermacher as a mystic who was entirely outside the boundaries of the reformation. On the other side of the discussion, Brian Gerrish (among others) stresses basic continuity with the reformers, with a particular focus on Calvin. These prevalent narratives have silenced Troeltsch's analysis. As he described it, Schleiermacher's social teachings have their origins in the radical reformation. Extrapolating on his social analysis and evaluating key texts in Schleiermacher's writings, I argue that Schleiermacher's theology shared basic continuity with the radical reformation.

Justin Stratis, University of Aberdeen

Mysticism or the Word! Emil Brunner's Polemical Reading of Schleiermacher

Emil Brunner's highly polemical work, *Die Mystik und das Wort*, is significant in the history of Schleiermacher reception precisely because it encapsulates and summarises the narrative of the "Schleiermacherian fall of theology" proffered by the dialectical theologians of the 1920s and early 30s. This paper will offer a critical re-reading of Brunner's treatment of Schleiermacher with an eye to: 1) his method of interpreting, relating, and prioritising Schleiermacher's various seminal texts, particularly the *Dialektik* and the *Glaubenslehre* 2) his appropriation of certain early 20th century works on Schleiermacher, especially those by Hermann Süsskind and Georg Wehrung, 3) a critical comparison of Brunner and Schleiermacher's definitions of "mysticism," and 4) Brunner's recasting of Schleiermacher's theology in terms amenable to his more immediate polemical goals.

Ben Fulford, University of Chester

Christocentric Theology and the Art of Correlation: Hans Frei on Friedrich Schleiermacher as a Church Dogmatic Theologian

Hans Frei's readings of the dogmatic theology of Friedrich Schleiermacher play an important part in his own theology and their function undergoes an important shift. Schleiermacher moves from the position of foil to dialogue partner in Frei's later writings. Building on Frei's constructive reading of Schleiermacher as a churchly theologian and *ad hoc* correlationist, this paper argues that they share similar aims and commitments which extend to Frei's early writings. These similarities help us locate more accurately where Frei departs from Schleiermacher and his reasons for doing so. Frei differs from Schleiermacher not so much in terms of the fundamental project he pursued as the strategy he chose for achieving its end: to illumine the meaning and meaningfulness of Jesus Christ to a historically conscious world through *ad hoc* correlation with a variety of tools coordinated in the description of divine and human selfhood in public agency.

Daryll Ward, Kettering College

Limning the Ambiguities of the Self: Reading Peter Grove on Schleiermacher's Philosophy of Religion

Peter Grove's fine grained analysis of the central concepts and argumentative structure of Schleiermacher's philosophy of religion demonstrates its wealth of insight and resources for contemporary religious and metaphysical interpretations of the self. Grove's title, *Deutungen des Subjekts*, confronts the reader with an ambiguity that is sustained rather than resolved. Does Schleiermacher's understanding of religion describe religion as interpretation of the self generated by the self and confined to the self or does it offer an interpretation of the self for the self out of that which is not the self? Does religion in Schleiermacher's account encompass both of these forms of interpretation or is the first alternative so understood as to dissolve the second? Grove's persuasive preservation of the ambiguity illuminates Schleiermacher's principal texts and offers a warrant for philosophical interpretation of

the self that preserves what may be called the radical sociality of the subject.

Business Meeting:

Andrew Dole, Amherst College

A17-130
Sikh Studies Group

Theme: *Sikhi(sm) in Context(s): Text, Transnationalism, Sikh Dharma, and Film*

Louis Fenech, University of Northern Iowa, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place North-126

This session offers a diverse selection of papers that examine Sikh agency and experience in four very different contexts: the multivocality of the "Chartiropakhyan" (The Wiles of Women) in the 18th century, Yogi Bhajan's visit to the Golden Temple in the early 1970s as a transformative moment in the history of the 3HO and the Sikh Dharma, the construction of Sikh identity in the context of popular Indian cinema, and the practice of "gurbani kirtan" in a transnational context.

Philip Deslippe, University of California, Santa Barbara
Gora Sikhs at the Golden Temple: Understanding 3HO's First Shift Toward Sikhism

This paper will closely examine the important and primary shift towards Sikhism in the history of 3HO (Healthy, Happy, Holy Organization): a three-month trip taken to India by Yogi Bhajan (Harbhajan Singh Puri) and approximately eighty of his students in late-1970 and early-1971, that tumultuously culminated in a visit to the Golden Temple. Yogi Bhajan's Western Sikh converts refer to this event in seminal and hagiographic terms, often as "The Birth of the Khalsa in the West," but using interviews with participants and rare documents from the time, a lost and problematic history of what led the group to Amritsar and what occurred at the Golden Temple will be presented. From this understanding larger conclusions will be drawn about what this trip suggests about Yogi Bhajan's claim to the title "Siri Singh Sahib," ongoing debates about orthodoxy and heterodoxy surrounding 3HO/Sikh Dharma, 3HO/Sikh Dharma's history, and its understanding of itself.

Geetanjali Singh Chanda, Yale University
Representations of Sikhs in Indian Popular Culture

This paper aims to explore the construction of the Sikh identity at home and abroad through various forms of public culture but mainly focusing on films. It investigates the role of religious identities in three specific arenas: national belonging, diaspora affiliations and gender relations. Public culture plays a significant role in challenging, reinstating and shaping perspectives of the 'other' but it also clears a space for dialogue where diverse religious identities can be respectfully accepted. The heretofore absent, visually distinctive sardar is gradually entering public culture and challenging representations of Sikhs in the popular imaginary. The Sikh woman may not be marked as visually different but the egalitarian values of the scriptures are often subsumed under a larger Indian patriarchal context. In post 1984 India and Post 9/11 America, Sikhs have had to negotiate their place in their homelands.

Charles Townsend, University of California, Riverside
The Practice of Sikhism in 'Everyday' Life?: Exploring 'Lived Religion' Approaches to Sikh Studies

Due to Sikh studies emerging predominantly from the work of historians, textualists, and south asianists, most of the foundational scholarly literature in Sikh studies has focused on the study of Sikh history, texts, and 'doctrines', and relatively less attention has been given to Sikh practices or Sikhism as a living religion. I will discuss how a 'lived religion' approach (following Orsi, McGuire, and others) informs my ethnographic research among American Sikhs

methodologically and theoretically. In particular, my research on Sikh practices and performances of sacred music (kirtan) adopts from 'lived religion' approaches: a focused awareness on the 'everyday' practice of religion; attention to 'religions' as always 'local' and non-static; and Orsi's framing of 'lived religion' as a 'third way' between radically 'secular' and 'confessional' approaches to studying religion. I will also propose broader ways that lived religion approaches can foster new ways of thinking about Sikhism and Sikh studies.

Pawan Rehill, University of California Santa Barbara

"Who Can Fathom the Wiles of Women?": The Text and Contexts of the Charitropakhyan

(no abstract)

Business Meeting:

Michael Hawley, Mount Royal University

A17-131

Womanist Approaches to Religion and Society Group

Theme: *Panel Discussion of Phillis Sheppard's Self, Culture, and Others in Womanist Practical Theology (Palgrave Macmillan, 2011)*

Pamela R. Lightsey, Boston University, Presiding

Saturday - 9:00 AM-11:30 AM

McCormick Place West-181B

This panel will convene experts in the fields of pastoral and practical theology to engage Phillis Sheppard's book, *Self, Culture, and Others in Womanist Practical Theology* (Palgrave Macmillan, 2011). This book argues for a critical engagement between womanist theology and psychoanalytic self psychology. Themes covered will include self-care, Black embodiment, and the psychology of religion.

Panelists:

Lee H. Butler, Jr., Chicago Theological Seminary

Cheryl Giles, Harvard University

Lallene Rector, Garrett-Evangelical Theological Seminary

Evelyn Parker, Southern Methodist University

Emmanuel Lartey, Emory University

Responding:

Phillis Sheppard, Boston University

Business Meeting:

Tracey Hucks, Haverford College

A17-132

Global Perspectives on Religion and HIV/AIDS Seminar

Theme: *Global Perspectives on Religion and HIV/AIDS*

Anthony Petro, Boston University, Presiding

Saturday - 9:00 AM-11:30 AM
McCormick Place South-401A

This Seminar brings together an interdisciplinary group of scholars to develop an analysis of the various roles religion has played historically and continues to occupy in shaping the global AIDS pandemic. In addition to building theoretical and conceptual tools for understanding religion and AIDS, we aim to create an anthology appropriate for a wide academic audience interested in the religious and moral dimensions of the AIDS epidemic, including their effects on the lived experience of disease and the formation of religious and public health efforts to fight HIV/AIDS and prevent infection. Much of the work of our multiyear Seminar focuses on creating an internally cohesive project that incorporates our diverse methodological and regional perspectives, but shares a set of common themes and questions concerning the convergence of religion and HIV/AIDS over the past three decades. We seek to advance existing research and to foster new studies of this important, emerging field.

Zachary Rodriguez, Embrace It Africa, Inc.

Looking Past The Blood: A Need for Thoughtful Education Concerning HIV/AIDS in Uganda

By segregating how we talk about the HIV/AIDS, we continue to perpetuate the discrimination of certain communities. And though this discrimination is not as obvious as in recent years, we have exchanged outright disapproval for passivity. This is more apparent in other regions of the world, but it is certainly a global issue. To address the disconnect that we see between issues like sexual orientation or economic instability and the biology of the virus/disease, my local colleagues and I are collaborating on the development of a more coherent and holistic sexual education curriculum for secondary students in Uganda. Our intention is to create a curriculum that seriously addresses what HIV/AIDS is from a biological and epidemiological perspective; what it means to live with the virus/disease; and the common misconceptions that surround the public conversation of sexuality.

Jenny Trinitapoli, Pennsylvania State University

Alex Weinreb, University of Texas

HIV Transmission in Religiously Diverse Societies

Our proposed project addresses one of the central puzzles in research on HIV transmission, its high level of heterogeneity across religious and ethnic groups. The specific question we pose is: to what extent are different levels of HIV prevalence across societies, or differences in HIV prevalence within societies, related to religious and ethnic diversity? Secondary questions which arise from this include: has HIV diffused faster through religiously and ethnically homogenous societies, or through heterogeneous societies? Do those differential rates vary by type of religion and religiosity?

Lydia Boyd, University of North Carolina

Saving One's Self: Sexual Abstinence, Born-Again Christianity, and Uganda's Effort to Control HIV/AIDS

This study situates one Ugandan community's response to changes in AIDS prevention funding within broader global changes which have reoriented experiences of "development" and religion's place within it. In the wake of the American PEPFAR program, Ugandan born-again Christians embraced a new public role as crusaders for "sexual purity." This ethnographic study argues that Christianity is critical to understanding debates about sexuality in the time of AIDS not simply because Pentecostals have been so keenly involved in the Ugandan embrace of PEPFAR's message of "abstain and be faithful," but because local discourses about AIDS are deeply intertwined in Pentecostal ideas about sexual agency, spiritual power, and moral personhood. It is these social and spiritual tensions surrounding moral sexual conduct—tensions which extend to broader questions about personal will, governance, and the modern individual in the contemporary era—that animate and underscore how Ugandans interpret and respond to the AIDS crisis.

Debra Levine, New York University

Vectors and Loops: Architecting the History of AIDS Activism in Relation to the Inscription of Jewish Cultural Memory

In this paper I discuss how the project of remembering and inscribing the history of AIDS activism draws from the methodologies pioneered by Holocaust digital archives. I argue that the ACT UP Oral History Project (AUOHP) digital archive imitates some of the digital architecture of two major Holocaust archives, but because the AUOHP digital archive prioritizes the agency of its testifying subjects in a scene of co-narration, it is able to rectify some of the concerns created by the digital architecture of the USC Shoah Foundation archive format (which breaks interviews down into recognizable granularities that serves as evidence of the event but evacuates the affective resonance of the testimonies), and the Fortunoff Video Archive for Holocaust testimonies, (which as scholar Lawrence Langer has noted, encourages the testifying subject to return to the scene of the event in a form of narration that only communicates trauma and the event's incommunicability).

Beverly Haddad, University of KwaZulu-Natal
Religion and HIV: Charting the Research Agenda in Africa

“The cartography of HIV and AIDS, Religion and Theology” is a seminal international research project that has emerged out of a collaboration of researchers and practitioners largely based in Africa. Through a dialogical process, the participants sought to analyse the published material on the intersection of HIV and religion and offer a future research agenda comprising of six broad thematic areas. These included the need for greater inter-faith collaboration, greater focus on particularities of context and groupings, greater engagement with those living with HIV, better understanding of the intangible assets of religion, deeper theological reflection, and more focus on the relationship between the religious and non-religious sectors engaged in research on this interface. This paper will discuss the research process and offer ways that it can be used by researchers in this emerging field of study through a critical discussion of the six identified areas for a future research.

Melissa Browning, Loyola University, Chicago
A Faithful Pedagogy of Prevention: Understanding Christian Marriage as both Risk and Hope

Since 1992, the UN has identified marriage as an HIV/AIDS risk factor in sub-Saharan Africa. In responding to this reality, this research looks specifically at Christian marriage in East Africa by examining the ways it is preached and practiced. The paper builds on eight months of participatory action fieldwork* with HIV positive women in Mwanza, Tanzania, many who contracted HIV within their marriages. Drawing on their lived experiences, the paper argues that Christian marriage has both furthered the spread of HIV/AIDS but that it also might be redeemed as a liberatory space in curbing the spread of HIV/AIDS transmission. Because Christian churches sanction marriages, marriage may be the most appropriate space for churches to respond to the global HIV/AIDS epidemic.

David King, Memphis Theological Seminary
How HIV/AIDS has Broadened the Global Response of American Evangelicals

In this project, I will seek to trace how the response to HIV/AIDS led to shifts within American evangelicalism, address how public health issues are important sites for the cultural study of religion, and demonstrate how we must include global contexts to tell the full story of American Christianity.

Kimberly Vrudny, University of St. Thomas
Picturing Beauty: Theological Aesthetics and HIV/AIDS

Those assembled in Windhoek, Namibia, in 2003 for the UNAIDS International Workshop for Academic Theologians called upon theologians to explore themes they identified as contributing to HIV/AIDS stigma “so that clergy and lay leaders go into parishes with some understanding of the dynamics of accompanying stigmatized and suffering people, of praying with them and their families, of ‘standing and waiting’ alongside them, and of loving them into hope” (30). While several significant theologians have responded to the call, to my knowledge, no one has written a systematic theology of HIV/AIDS, particularly informed by methodologies related to theological aesthetics. By following a classical systematic schema, I am treating the loci of Trinity, anthropology, Christology, soteriology, pneumatology and ecclesiology within an understanding of Beauty as an embodiment of Compassion enjoying an eternal perichoresis with Goodness (Justice) and Truth (Wisdom). This theology explores how to live an

authentic Christian life in engagement with a world of injustice that drives pandemics like HIV/AIDS.

Kelley Frances Fenelon, Vanderbilt University
How Evangelicals Got AIDS

This paper explores an example of an unexpected evangelical issue, international AIDS relief and the 2003 passage of the President's Emergency Plan for AIDS Relief (PEPFAR), examining how evangelical Christians came to support and advocate for that unexpected cause. In part, the shift took place as evangelical leaders reframed the issue in keeping with their existing moral/religious imagination. Their pathway was created by the increasing exposure to the epidemic abroad through mission work, the existing faith-based organizations (FBOs) at work on AIDS relief and related poverties, and the expansion of sanctity of life rhetoric – not to mention particular features of the international epidemic itself, such as its heterosexual nature. Moreover, prevention methods evangelicals could embrace as emerging from within their own conservative Christian sexual ethic began to gain credibility in the global health community. This paper illustrates how these and other factors created within the evangelical community and among evangelical leaders – including President George W. Bush – a sense of religious mandate to act against the AIDS epidemic.

Christopher House, Ithaca College
Rhetorics of the Black Church: Sex, Religion, and HIV/AIDS Across the African Diaspora

Many scholars have already focused on the rhetorical dimensions of earlier historical instances of religious public address, especially in sermons, but few have addressed the religio-rhetorical challenges posed by the HIV/AIDS crises for people of African descent, the world over. It is a shocking lacuna in the scholarship, for HIV/AIDS is becoming, with growing numbers of cases of infection, the number-one threat to the existence of people of African descent, millions of who rely upon Christian churches for succor. Drawing on my dissertation, “Rhetorics of the Black Church: Sex, Religion, and HIV/AIDS Across the African Diaspora,” my research seeks to identify and examine the rhetorical justifications, warrants, strategies, tensions, and underpinnings of religious rhetorics, pastoral communication, and other rhetorical pastoral work of black ministers engaging the HIV/AIDS crisis that disproportionately affects people of African descent. HIV/AIDS respects no geographic boundaries, yet there are three areas of the world currently ravaged by AIDS--sub-Saharan Africa, the Caribbean, and Washington, D.C.--that are worthy of study.

Angelique Harris, Marquette University
Religion and Spirituality in AIDS Activism: A Black Feminist Analysis

This project utilizes Black feminist theory to examine notions of racial uplift and community activism among a sample of Black women AIDS activists. Previous research has indicated that Black women's civic and community activism is heavily influenced not only by their desire to care for their families and communities, but is also deeply rooted in their religious and spiritual beliefs as well as by their desire for “group survival,” in essence, to “save” their race (Hill Collins 2000: 201). The objective of this study is to provide an in-depth exploration of the AIDS activism work among Black women in the U.S., examining the women's motivations behind their activism and assessing what they feel is needed to reduce the rates of HIV/AIDS within the Black community. During the course of the “Global Perspectives on Religion and AIDS Seminar,” I plan to work on one major aspect of this project, religion and spirituality in AIDS activism.

Jonathan Garcia, Yale University
Afro-Brazilian Religions Transforming Power and Identities in the Face of AIDS

This paper will provide a theoretically grounded, historical analysis of how Afro-Brazilian religious groups have mobilized to address HIV-related vulnerabilities in cultural and political spheres. I will highlight the ways Afro-Brazilian groups have contributed to several social movements because of the cross-sectional or transversal nature of the vulnerabilities that these religious groups face. Last, I look at the community and political linkages that have allowed Afro-Brazilian groups to penetrate local communities.

Business Meeting:

Lynne Gerber, University of California, Berkeley

A17-133

Stand-alone MA Programs in Religion Seminar

Theme: *Current Status and Future Goals: Program Development and Retention and Progression Issues*

Brian Wilson, Western Michigan University, Presiding

Saturday - 9:00 AM-11:30 AM

McCormick Place South-102D

The current Seminar was established to address issues faced by stand-alone M.A. Programs. In the first year's meeting participants began a "state of the programs" conversation that was continued via surveys conducted in early 2012. The 2012 session will include a presentation of data collected from surveys of M.A.-only programs, surveys disseminated through a Wabash workshop hosted by Missouri State University as well as through follow-up efforts from our 2011 seminar session. Based on the data gathered, one panelist will present a report and summary of the makeup, structure, and trajectory of the various stand alone master's program in the United States. This will be followed by a discussion of general and specific challenges involved in recruitment, retention, and graduation of masters students. The goal of this year's session will be to generate ideas for the future of stand-alone M.A. programs that department chairs and graduate directors can draw from as they develop their programs and as they articulate the goals of their programs to community stakeholders and academic administrators. This year's session will lay the groundwork for 2013, in which the Seminar plans to outline specific proposals.

Panelists:

Steve Berkwitz, Missouri State University

Jarrold Whitaker, Wake Forest University

Business Meeting:

Kathryn McClymond, Georgia State University

A17-136

Psychology, Culture, and Religion Group

Theme: *Business Meeting and Works in Progress*

Eileen Campbell-Reed, Luther Seminary, Presiding

Saturday - 9:00 AM-11:30 AM

McCormick Place North-426A

Panelists:

Eileen Campbell-Reed, Luther Seminary

Business Meeting:

Hetty Zock, University of Groningen

Kirk Bingaman, Fordham University

M17-103**Mennonite Scholars and Friends**

Theme: *Judgment and Wrath of God*

Gordon Matties, Canadian Mennonite University, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place West-181A

Further information, including abstracts, at: <https://uwaterloo.ca/toronto-mennonite-theological-centre/events/msf>

W. Derek Suderman, Conrad Grebel University College
Assyria the Ax, God the Lumberjack: Jeremiah 29, the Logic of the Prophet, and the Quest for a Nonviolent God

Mary K. Schmitt, Princeton Theological Seminary
Peace and Wrath in Paul's Epistle to the Romans

Grant Poettcker, McMaster University
A "Fitting" Sacrifice: Reassessing Divine Wrath with Girard and Anselm

Justin Heinzekehr, Claremont School of Theology
When Mennonites Get Angry: The Wrath of God in a Process-Anabaptist Perspective

Responding:

Mary Schertz, Anabaptist Mennonite Biblical Seminary

M17-104**National Association of Baptist Professors of Religion**

Theme: *NABPR November Meeting*

Saturday - 9:00 AM-11:30 AM
McCormick Place West-183C

P17-105**North American Paul Tillich Society**

Theme: *Tillich and Culture*

Robison B. James, University of Richmond, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place South-403BC

Thomas G. Bandy, Thriving Church Consulting, LLC
Religion and Culture

Verna Marina Ehret, Mercyhurst University
Stemming the Tide of Idolatrous Culture

Linda A. Mercadante, Methodist Theological School, Ohio
Alternative Spirituality, Alternative Theology: The Beliefs of the "Spiritual but not Religious"

P17-106
Niebuhr Society

Theme: *Reinhold Niebuhr and Feminist Thought*

Mark Douglas, Columbia Theological Seminary, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place North-127

Panelists:

Elizabeth Hasty-Hinson, Bellarmine University
Robin Lovin, Southern Methodist University
Traci West, Drew University
Miguel De La Torre, Iliff School of Theology
Rebekah Miles, Southern Methodist University

Business Meeting:

Kevin Carnahan, Central Methodist University

P17-107
Polanyi Society

Theme: *Polanyi Society*

Saturday - 9:00 AM-11:30 AM
McCormick Place South-502B

11:15 - Business Meeting

Papers will be posted by early November on the Polanyi Society website, www.polanyisociety.org.

Andrew Thomas Grosso, Trinity Episcopal Church
Michael Polanyi Meets Abba Moses: Embodiment, Indwelling, and Interdisciplinarity

David Stone, Northern Illinois University
Realigning the Tacit and Indwelling

P17-108
Society for Buddhist Christian Studies

Theme: *The Ethics of Wealth in a World of Economic Inequality: Buddhist and Christian Perspectives*

Alice A. Keefe, University of Wisconsin, Presiding
Saturday - 9:00 AM-11:30 AM

McCormick Place West-182

11:00 Business Meeting

Panelists:

Joerg Rieger, Southern Methodist University
Alan Jay Richard, Realistic Living, Inc.
Carol S. Anderson, Kalamazoo College

Responding:

Mark Wood, Virginia Commonwealth University

P17-109
Society for the Study of Christian Spirituality

Theme: *Presidential Address and Business Meeting*

Joseph D. Driskill, Pacific School of Religion, Presiding
Saturday - 9:00 AM-11:30 AM
McCormick Place West-179A

Ann W. Astell, University of Notre Dame
From Ugly Ducking to Swan: Education as Spiritual Transformation in the Thought of Edith Stein

Business Meeting:

Joseph D. Driskill, Pacific School of Religion

P17-115
North American Association for the Study of Religion

Theme: *Religion and Religions in Antiquity*

Saturday - 9:00 AM-11:30 AM
McCormick Place South-404A

Panelists:

Rob Campany, Vanderbilt University
Timothy Lubin, Washington and Lee University
Margo Kitts, Hawai'i Pacific University
Francesca Stavrakopoulou, University of Exeter

M17-105
Charles Sturt University

Theme: *Sarah Coakley and the Future of Systematic Theology*

Saturday - 9:00 AM-12:00 PM
McCormick Place North-226

Sarah Coakley is one of the most exciting and creative figures in contemporary theology. In light of her soon to be realised *Systematic Theology*, this session will be a serious discussion about the future of systematic theology, using her work as a resources and stimulus.

Panelists:

Serene Jones, Union Theological Seminary
Eugene Rogers, University of North Carolina, Greensboro
Graham Ward, University of Manchester

Responding:

Sarah Coakley, University of Cambridge

P17-110
Christian Theological Research Fellowship

Theme: *Theology of Work*

Paul Shrier, Azusa Pacific University, Presiding
Saturday - 9:00 AM-12:00 PM
McCormick Place West-196B

This session will view the new documentary entitled *Why We Work*, produced by Ralph Winter, who is a Christian producer of more than thirty Hollywood-type movies. *Why We Work* follows the lives of Christians in their workplaces to understand how they live out their faith at work. The documentary includes interviews with a range of people, including clients, pastors, professors, non-Christians, and people of other faiths who comment on their work and lives. The session is sponsored by the Kern Foundation, and refreshments will be served following the session.

Panelists:

Ralph Winter, Movie Producer
Kathleen Darby Ray, Millsaps College
Darrell Cosden, Judson University

Business Meeting:

Don Thorsen, Azusa Pacific University

P17-111
Society for the Arts in Religious and Theological Studies

Theme: *SARTS Fellow Presentations and Business Meeting*

Saturday - 9:00 AM-12:00 PM
McCormick Place West-474A

P17-112

Karl Barth Society of North America

Theme: *Karl Barth Society of North America*

Saturday - 9:15 AM-12:15 PM
McCormick Place West-183A

Two books will be discussed by their authors, with a respondent in each case. First, *Christian Ethics as Witness: Barth's Ethics for a World at Risk* by David Haddorff, St. John's University New York. Second, *The Analogy of Grace: Karl Barth's Moral Theology* by Gerald McKenny, University of Notre Dame. Respondents to be announced.

David Haddorff, Saint John's University
Christian Ethics as Witness: Barth's Ethics for a World at Risk (Wipf and Stock, 2011)

Gerald P. McKenny, University of Notre Dame
The Analogy of Grace: Karl Barth's Moral Theology (Oxford University Press, 2010)

M17-106 Society for the Study of Anglicanism

Theme: *Post-Covenant: What Next?*

Saturday - 9:00 AM-12:30 PM
McCormick Place South-504D

The Center for Anglican Communion Studies at Virginia Theological Seminary and Ripon College Cuddesdon partner each year to host the annual Society for the Study of Anglicanism meeting. The Society is a research-led body that is committed to excellence in promoting the study of Anglicanism. The scholarly presentations inform dynamic discussions on varied topics. Martyn Percy and Rob Slocum serve as co-Conveners of the Society.

This year marks the Society's tenth anniversary. As it looks toward its next decade of research and scholarly dialogue, the Society has chosen as this year's topic, *Post-Covenant: What Next?* The session will consider future directions of the Anglican Communion in view of the Church of England's rejection this year of the Anglican Covenant, and the Episcopal Church's decision at its 77th General Convention to decline to take a position on the Covenant. The Anglican Covenant was originally developed to help unify Anglicans worldwide despite their cultural divergencies and theological differences. Lord George Carey, former Archbishop of Canterbury, and the Most Rev. Frank Griswold, the 25th Presiding Bishop of the Episcopal Church, will make presentations, with responses by the Rev. Dr. A. Katherine Grieb, Professor of New Testament at Virginia Theological Seminary, and the Rev. Professor Mark Chapman, Dean of College and Vice Principal, Ripon College Cuddesdon. The session will conclude with a general discussion and includes a breakfast reception. All are welcome.

A17-134 Plenaries

Theme: *Knowing the Human, Knowing the Divine for the Human: Perspectives from Vulnerable Corners of Today's World*

Otto Maduro, Drew University, Presiding
Saturday - 11:45 AM-12:45 PM
McCormick Place West-375B

Theologians are people who often think about the world and do their work in a direction that they assume to be aimed at justice. However, thinking about a just world, even while taking injustices as its point of departure, presupposes the possibility of a world without injustice. This ideal tends to be a more or less abstract construction, given that the multiplicity of factors affecting the viability of a world without injustice is immense. The challenge of articulating for today's world both a hope in the instauration of justice and the immediacy of the torments of injustice is a challenge theologians/theologians cannot avoid. Dr. Gebara's reflections will attempt to articulate some facets of that complex and old quandary which reemerges with new contours in our contemporary world.

Panelists:

Ivone Gebara, Tabatinga, Brazil

A17-135

Especially for Students, **Special Topics Forum**

Theme: *LGBTIQ Mentoring Lunch*

Melissa M. Wilcox, Whitman College, Presiding
Saturday - 11:45 AM-12:45 PM
McCormick Place West-175A

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. A cash-and-carry station will be nearby the room for those wishing to buy their lunches on-site.

Panelists:

Claudia Schippert, University of Central Florida
Cameron Partridge, Harvard University
Mary E. Hunt, Women's Alliance for Theology, Ethics, and Ritual
Rudy V. Busto, University of California, Santa Barbara
Kent Brintnall, University of North Carolina, Charlotte
Patrick Cheng, Episcopal Divinity School
Horace Griffin, Pacific School of Religion
W. Scott Haldeman, Chicago Theological Seminary
Rebecca Alpert, Temple University
Mark Jordan, Harvard University
Laurel Schneider, Chicago Theological Seminary
Jennifer Harvey, Drake University
Heather White, New College of Florida

M17-110

Society for Comparative Theology

Theme: *Society for Comparative Theology*

Saturday - 11:45 AM-12:45 PM
McCormick Place South-106A

This will be the third annual meeting of the newly emerging Society for Comparative Theology which will continue

to develop its structure and work.

P17-114

North American Paul Tillich Society

Theme: *Business Meeting*

Saturday - 11:45 AM-12:45 PM
McCormick Place South-104B

P17-116

North American Association for the Study of Religion

Theme: *Business Meeting*

Saturday - 11:45 AM-12:45 PM
McCormick Place South-404A

A17-3

Tours

Theme: *Passport to Chicago's Neighborhoods and Lunch*

Saturday - 8:00 AM-1:00 PM
McCormick Place West-Tour Desk

Experience a potpourri of ethnic sights and sounds as you travel through three of Chicago's distinctive neighborhoods. First we'll visit Taylor Street, the port of call for Chicago's Little Italy. There we'll explore two significant landmarks of Little Italy — the Catholic churches of Our Lady of Pompeii and Holy Guardian Angel. Then we'll go to Greektown, a neighborhood in the Near West Side of Chicago. Finally, we'll explore Chinatown, located along Wentworth Avenue, with shopping and landmarks, including the Chinatown Gate. A group lunch in Chinatown is included with the tour.

P17-113

Society of Christian Philosophers

Theme: *Panel Discussion: David Brown's Divine Humanity: Kenosis and the Construction of a Christian Theology (Baylor University Press, 2011)*

Saturday - 10:30 AM-1:00 PM
McCormick Place South-101B

Although published almost 30 years ago, David Brown's *The Divine Trinity* (1985) continues to be a touchstone for discussions of the Social Trinity and kenotic Christology. His newest book, *Divine Humanity*, was commissioned for a French series and originally published as *La tradition kénotique dans la théologie britannique* (2010). It takes a more historical approach, looking in particular at developments in Scotland and England, but concludes with a fresh defense of kenosis within both Trinitarian and Christological doctrine. This session will bring a philosopher (C.

Stephen Evans) and a theologian (Kathryn Tanner) into critical conversation with Brown on the key themes of this volume and its implications for biblical studies, the history of Christian doctrine, and philosophical theology. Note: members of the Society of Christian Philosophers can register as Affiliate Members at the Annual Meeting without becoming members of the AAR.

Panelists:

C. Stephen Evans, Baylor University
Kathryn Tanner, Yale University

Responding:

David Brown, University of St. Andrews

M17-108

Dharma Academy of North America (DANAM)

Theme: *Being in Borderlands: The Negotiation of Boundaries in South Asian Religious Communities*

Christopher Chapple, Loyola Marymount University, Presiding
Saturday - 11:00 AM-1:00 PM
McCormick Place South-402A

Pankaj Jain, University of North Texas
Bishnois: At the Crossroads of Hinduism, Islam, and Jainism

Purushottama Bilimoria, Deakin and Melbourne University and University of California, Berkeley
Diasporic Borders: Of Deterritorialized Hindu-Sikh Transnationals

Leela Prasad, Duke University
Ownership and its Borders: An Exploration in the Poetics of Habitation

Gregory Alles, McDaniel College
Ritual Space as Borderland: Building and Breaching Borders in Rathva Rituals

Responding:

Laurie Patton, Duke University

M17-109

Christian Scholarship Foundation

Theme: *Christian Scholarship Foundation Annual Luncheon*

Saturday - 11:30 AM-1:00 PM
McCormick Place South-505A

M17-101

Council on Graduate Studies in Religion

Theme: *Council on Graduate Studies in Religion Annual Meeting*

Saturday - 8:00 AM-1:30 PM
Hilton Chicago-Continental A

M17-111

Session on American Religious History in the 20th and 21st Centuries in Memory of Sarah R. Hammond

Theme: *Session on American Religious History in the 20th and 21st Centuries in Memory of Sarah R. Hammond*

Saturday - 12:00 PM-2:30 PM
McCormick Place South-502A

This session honors the memory of Sarah Hammond (1977-2011).

Eva Pascal, Boston University
Entrepreneurial Evangelical Ethos Gone Global: Business as Mission to Mission as Business

Tracy Lemos, Huron University College
Remembering Sarah

Jon Butler, Yale University
Sarah Hammond and the Work of History and Religion

Alison Greene, Mississippi State University
People, Places, and the Future of American Religious History

Darren Dochuk, Purdue University
"Go, Sell Thy Oil": Evangelical Protestantism and Petro-Politics in Cold War America

Geoffrey Kabaservice, Roosevelt House
Republican Opposition to the Politicization of Religion in the Postwar Era

M17-200

Abingdon Press

Theme: *Do Jews, Christians, and Muslims Worship the Same God?*

Bruce D. Chilton, Bard College, Presiding
Saturday - 1:00 PM-3:00 PM
McCormick Place West-196B

Drawing on their book, *Do Jews, Christians, and Muslims Worship the Same God?* by Jacob Neusner, Bruce Chilton, Baruch Levine, and Vincent Cornell. Baruch Levine, Bruce Chilton, and Vincent Cornell represent Judaism, Christianity, and Islam respectively. In the session they will tease apart the question, address contextual concerns, and discuss practical implications. Monotheistic religions resemble one another in maintaining the unity of God; therefore monotheist religions logically ought to be construed to worship the same God. But real and significant differences cannot be overlooked. Depending on the vantage point, the possibility that these religions do not worship the same God must be maintained to provide integrity to the entire conversation. We invite the audience to a look at the question and model how religion can serve to move us forward as pluralistic peoples with common

purpose, rather than as a wedge that only drives peoples further apart.

Panelists:

Baruch Levine, New York University
Vincent Cornell, Emory University

Responding:

T. Emil Homerin, University of Rochester
Cynthia Rigby, Austin Presbyterian Theological Seminary
Elaine Robinson, Saint Paul School of Theology

A17-200

Especially for Students, **Special Topics Forum**

Theme: *The Human Side of the Job Search*

Steven Barrie-Anthony, University of California, Santa Barbara, Presiding
Almeda Wright, Pfeiffer University, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place North-230A

Several AAR panels in recent years have addressed the disheartening state of the job market in religious studies, especially the statistical and logistical aspects. This panel will build off of those previous discussions by wrestling with the complex and difficult human issues that arise from looking for work in this atmosphere, what many of us experience but rarely discuss in open forums. The Graduate Student Committee is therefore dedicating this year's Special Topics Forum to "The Human Side of the Job Search." The event consists of three parts. First, a former president of the AAR will offer her thoughts on the state of the job market. Next, a panel of graduate students looking for work, those who have recently found work in both academic and nonacademic settings, and professors who have overseen hiring, will discuss this process through the lens of their personal experience. Panelists will touch upon the implications of the job search for relationships with colleagues and with mentors, the politics of the process from top-down and bottom-up, so forth – in short, what does it mean to be human in this process? Finally, the group will break off into smaller, separate, round-table discussions led by the panelists so we can all discuss the human complexity that this job market entails and chart constructive pathways forward. Please join us for what promises to be an important and informative time!

Panelists:

Andrea Dickens, Ohio State University
Monique Moultrie, Georgia State University
Mohammad Hassan Khalil, Michigan State University
Sharon Welch, Meadville Lombard Theological School
Ann Taves, University of California, Santa Barbara
Nathan Schneider, Religion Dispatches

A17-201

Women's Lounge Roundtable

Theme: *NETworking*

Saturday - 1:00 PM-3:30 PM
McCormick Place West-193B

The session will focus on maximizing the resources of the internet to build a professional web presence for oneself.

A17-202

Social Theory and Religion Cluster

Theme: *The Centenary of The Elementary Forms of Religious Life - The Enduring Analytical Impact of Émile Durkheim.*

Randall Styers, University of North Carolina, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place West-375B

2012 is the Centenary of Durkheim's *The Elementary Forms of Religious Life*, this inaugural session of the Social Theory and Religion cluster will look at the enduring impact of a work that remains a vibrant point of response for the development of theory and cutting edge methodological work in the analytical study of religion.

Matthew Day, Florida State University
Forget Gramsci: Durkheim and the Politics of "Contagion"

Even among its most admiring and dedicated readers, *Elementary Forms of the Religious Life* (1912) has often been charged with a certain degree of pre-reflective naiveté regarding the values of social solidarity, integration and cohesion. That is to say, by virtue of theorizing about the structural imperatives of la cohésion collective, Durkheim is thought to have failed to recognize—and, thereby, left us ill-equipped to appreciate—how “solidarity” is a game which produces winners and losers. Society is not “a monolithic entity, but is rather a tense and potentially volatile amalgam of various subgroups, the members of which hold very different statuses,” Bruce Lincoln observes in the crucial “Afterword” to *Emerging from the Chrysalis*, thus “any activity that preserves the stability of the social collectivity must also serve the specific interests of those groups that enjoy privileged positions within the existing social order.” Simply put, unless we if we add someone like Marx or Gramsci to the Durkheimian mix, we are complicit in the ideological mystification and misdescription of social reality.

This essay argues that Durkheim’s masterpiece provides a productive framework for attending to the ways by which contingent acts of distinction erect inescapably political asymmetries of value. More to the point, it argues that embedded in the account of sacred “contagion” advanced in *Elementary Forms* is a political theory about the fragile and contested nature of all social distinctions.

Karen E. Fields, Duke University
On the Invisible Ontology of the Social World

In discussing *Elementary Forms*, Talcott Parsons repeatedly scolded Durkheim for not abandoning his commitment to positivism, since the study of religion’s entailed a notion he called “non-empirical reality.” But I imagine that Durkheim, if alive in 1937, would have invited his American colleague to watch how he, a man of science positive subjects the idea of soul to empirical study, centrally in II.8 of *Elementary Forms*, but also in wide swaths of the book as a whole.

Gordon Lynch, University of Kent
Beyond 'The Elementary Forms': New Directions in the Cultural Sociological Study of the Sacred

The emergence of the strong programme of cultural sociology, pioneered by Jeffrey Alexander, has been one of the most important revisions of Durkheim's 'The Elementary Forms of the Religious Life' within mainstream sociology over the past thirty years. The significance of this cultural sociological approach, which places the study of the

sacred and the profane at the heart of sociological inquiry, has arguably been insufficiently discussed within the sociology of religion, however. This paper explores both key conceptual and methodological elements of Alexander's work, noting the way in which it establishes a theory of the sacred very different to the ontological tradition associated with the work of Otto and Eliade, as well as new theoretical developments in this field. The implications of this approach for a new research agenda for the sociology of religion is considered, and a critical evaluation is made of its strengths and limitations.

David Feltmate, Auburn University, Montgomery

Gordon Lynch's The Sacred in the Modern World: Methodological and Theoretical Reflections on a Cultural Sociology of the Sacred

The publication of Gordon Lynch's *The Sacred in the Modern World* (Oxford University Press, 2012) provides sociologists of religion with the opportunity to reflect on their theoretical and methodological practices. This paper presents some of the conceptual strengths of Lynch's work and discusses the implications of three interrelated questions about method and theory arising from his book: 1) How do we identify the sacred? 2) How should we theorize the relationship between religions and the sacred in modern societies? and 3) Should we treat "the sacred" as a socially constructed object or an ongoing social process and what does that mean for the way we build upon Lynch's work?

A17-203

Arts, Literature, and Religion Section

Theme: *Peacebuilding through Arts and Religion: Music, Murals, and Dance*

Scott Appleby, University of Notre Dame, Presiding

Saturday - 1:00 PM-3:30 PM

McCormick Place West-471B

This panel addresses several critical questions related to peacebuilding through the arts, including can art be the making of peace, and can the making of peace be an art? This panel brings together four presentations that critically address these questions by discussing the use of the arts for peacebuilding in "religious conflicts" or by "religious agents." Case studies from Chicago, Ireland, and Korea highlight artists and religious agents working with music, murals, dance, and "minjung" art, and explore how these offer conceptual and practical resources for peacebuilding. Illustrated presentations, filmed dance, and live musical performance will enrich the discussions.

Panelists:

Jamie Pitts, University of Edinburgh

Kymerly Pinder, School of the Art Institute of Chicago

Sebastian Kim, York Saint John University

Theodora Hawksley, University of Edinburgh

Responding:

Diane Apostolos-Cappadona, Georgetown University

Jolyon Mitchell, University of Edinburgh

A17-204

Christian Systematic Theology Section, Theology and Religious Reflection Section, Liberal Theologies Group, and Science, Technology, and Religion Group

Theme: *In Face of Gordon D. Kaufman: A Legacy for Theology*

Sheila Davaney, Ford Foundation, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place West-192A

Gordon D. Kaufman (1925–2011) was one of the preeminent American theologians of the twentieth century. In such works as *God the Problem* (Harvard University Press, 1972) and *In Face of Mystery: A Constructive Theology* (Harvard University Press, 1993), he challenged his peers to see theology as a work of imaginative construction and to make theology fully accountable to contemporary science and to the demands of justice. He also served the American Academy of Religion as its president in 1981–1982. In this session, we remember Kaufman's legacy and offer our own constructive proposals building on his work.

J. Patrick Woolley, Oxford University
Advancing Kaufman's Dialogue with the Natural Sciences by Applying Lessons from Tillich on "Technical Reason"

Kaufman's method of "constructive theology" is easily taken out of context and either misunderstood or misrepresented as a denial of God. Kaufman is often cited as claiming that God is *just* a product of the imagination. It is too often overlooked that, in his approach to religious dialogue, *everything* is an imaginary construct given no immediate ontological status. Everything—the "self" and the "world," as well as "God"—is a "product of the imagination." This reflects an influence of Kant on Kaufman's epistemology. In this paper, I demonstrate ways in which Kaufman's objectives can be clarified by emphasizing the distinction that Tillich makes between "technical reason" and "ontological reason." Focus on this distinction, I argue, will encourage us to tap into the epistemic underpinnings of Kaufman's thinking on science and religion dialogue in particular, and to better appreciate the role of "mystery" in his thought as a whole.

Karl E Peters, Rollins College
Towards a Naturalistic Christianity: Developing the Thinking of Gordon Kaufman

This paper will relate Gordon Kaufman's naturalistic theology to his Mennonite social justice Christianity. First, I will state some features of naturalism and Kaufman's constructivist theological method. Then I will develop his understanding of God as mysterious serendipitous creativity that underlies the universe and is manifested in Darwinian biological evolution and human creativity. The main part of the paper will develop a naturalistic Christology, beginning with Kaufman's idea that God as non-personal, non-moral creativity becomes the personal God of love in Jesus. I will suggest that Jesus was a "religious genius," using a Darwinian understanding of the origins of genius and an analysis of New Testament accounts of Jesus—following Marcus Borg and Walter Wink. This will lead to a moral exemplar theory of atonement, with Jesus continuing as the "Christ-event" that creates compassionate followers who engage in non-violent action for justice against contemporary "domination systems."

Jerome Soneson, University of Northern Iowa
The Theological Legacy of Gordon Kaufman: Theological Method and Its Pragmatic Norm

The most significant legacy of the theology of Gordon Kaufman rests in his theological method, particularly in his starting point, his picture of the human as a bio-historical being. I will argue that this starting point explains the diversity of cultures and religious traditions in history -- not only explaining the proliferation of views of the human but also of the world. Embracing the plurality of world views, Kaufman nevertheless shows how normative reflection can emerge; for Kaufman, this becomes a pragmatic norm of truth in which the "truth" of a religious picture is judged by the extent to which it is able to do the work it is meant to do, namely, to provide unified, overall understanding and guidance in action, so that it results in meaningful and fulfilling behavior. I will argue that this starting point has the potential for Kaufman's theology to reach two sorts of persons: (1) those influenced by the secularizing effects of the social and natural sciences but who also despair over the bankruptcy of the "secular" values that remain, and (2) those who recognize the significance that religion has for persons but also its potential

for increasing conflict and violence.

Myriam Renaud, University of Chicago

Lived Religion and the "Agent-God": Making a Case for the Personalist Theological Method of Gordon Kaufman

The work of Gordon Kaufman (1925 - 2011), sidelined for many years, is being engaged once again (e.g. Thomas James' *In Face of Reality: The Constructive Theology of Gordon D. Kaufman*, pub. 2011). In this paper, I argue that Kaufman's return to theological conversation is important for two reasons. First, though Kaufman's constructive theology evolved during his career, I argue that the personalist (middle) phase of his theological method—which permits the construction of a wide range of concepts of God including an agent-God—is of special interest to American theologians because the majority of Americans understand God as purposive and person-like. Second, I argue that the personalist phase of Kaufman's theological method is well-suited to the hybrid theologies that have become a central feature of the American religious landscape because it is open to diverse religious and theological perspectives as well as to perspectives from science and secular humanism.

Thomas James, Union Presbyterian Seminary

The Immanentist Theocentrism of Gordon Kaufman—Does It Have a Future?

Gordon Kaufman's mature theology had roots in the theocentrism of H. Richard Niebuhr and in the theological naturalism of Henry Nelson Wieman. A distinctive if not unique theological program resulted from this dual influence, rejecting the transcendent God of classical theology but embracing and even advancing its austerity about humanity and its values. In Kaufman's theology, God, or the serendipitous creativity pervasive in the universe, is not necessarily good (at least in human terms), though God is the source of goodness (and many other things). Upon his death, a question that arises is whether this program has a future, or whether it is an idiosyncratic admixture which dies with him. I argue the former. Drawing upon Niebuhr's relational value theory, dark ecology, and the actor-network theory of Bruno Latour, I suggest that Kaufman's view of God as creativity supports a theology of divine immanence for a posthuman future.

Responding:

Kwok Pui Lan, Episcopal Divinity School

A17-205

History of Christianity Section and World Christianity Group

Theme: *Can The Native Christian Speak? Discerning the Voices of Indigenous Christians in Missionary and Colonial Archives*

Arun Jones, Emory University, Presiding

Saturday - 1:00 PM-3:30 PM

McCormick Place West-178A

One of the great difficulties facing historians of World Christianity is that the perspectives, beliefs and actions of non-European Christians are overwhelmingly lodged in western archives, and consist primarily of reports and observations about indigenous Christians made by missionaries, travelers, colonial officials, soldiers, and other foreigners. There is a dearth of primary material produced by indigenous Christians themselves. This panel explores the problem of writing the history of "native" Christian communities whose stories are embedded in missionary and colonial documents and archives, and to discuss creative solutions that historians have found to this problem. The panel brings together historians who have already written critically acclaimed histories of Christians in different regions of the world, at different time periods, and asks them to share both the frustrations they have encountered as well as the strategies they have employed in discerning the perspectives, ideas, motivations and activities of indigenous Christians.

Paul Kollman, University of Notre Dame

Beyond Troublemakers and Collaborators: Overcoming Obstacles to an Historical Understanding of African Christians

My work focuses on Catholic missionary evangelization in eastern Africa and especially the kinds of believers and communities that have arisen over the past century and a half. I have been fortunate enough to unearth a few important and revealing stories that had lain neglected in archives for years. I will also argue that considerable insights can be gained into African Catholics by carefully interpreting what is said about them by others. Finally, I will discuss three strategies to understand the historical experiences of African Catholics. First, there can be great value in speaking with present-day Catholics who live near the early missions. Second, visits to the actual physical spaces where missionary evangelization took place generate historical insights. Third, it is important to understand as fully as possible the complex forces shaping various sorts of missionary writings, since such forces also helped determine how those evangelized are portrayed.

Daisy Machado, Union Theological Seminary

Voices of the Invisible

In attempting to write the history of the first Latino Christian Church (Disciples of Christ) Protestant congregations in early 20th century Texas my primary limitation was the lack of denominational records. How can one tell the story of a people within a denomination that has deemed them invisible and marginal? The methods for telling these stories have shifted from missionary reports and denominational records to the activities being enacted by Latinas/os themselves: hymns and worship music written by Latinas/os, testimonies that have become part of a rich oral history, Spanish-→language magazines and educational materials, minutes of congregational meetings and organizations produced by Latino church leadership. Finally, I will discuss the idea put forth by sociologist Avery Gordon that in order to tell the history of a people one must begin by telling “ghost stories” about “permissions and prohibitions, presence and absence, about apparitions and hysterical blindness...stories concerning exclusions and invisibilities.”

Haruko Nawata Ward, Columbia Theological Seminary

Silenced but not Silent Voices of Women Martyrs of Early Modern Japan

A careful examination of Jesuit archival texts reveals a Christian theology of martyrdom manifested in women martyrs of early modern Japan. With all women’s writings destroyed, these texts are valuable, if treated with caution against patronizing/hagiographic views. First, the team of European missionaries and Japanese catechists co-translated and published Kirishitanban literature, adopting women’s questions and opinions. Women utilized these books in their teaching and persuasion. Kirishitanban claims that women martyrs, whom society regards as disposable, represent Christ Incarnate in vulnerable human flesh, experiencing humiliation and pain, yet remaining divine and glorious. Second, according to Jesuit descriptions, women demonstrated religious knowledge during inquisition, torture and execution. The authorities used Buddhism and Confucianism to constrain women within their proper place and silence them. By making an autonomous choice to die as Christians even apart from their families, these women resisted brutal oppression and injustice. Women voiced their martyr theology in sign-act.

Adrian Hermann, University of Basel

Studying Transnational Networks of Indigenous Christianity: The Case of Isabelo de los Reyes and the Iglesia Filipina Independiente in the Early Twentieth Century

The emergence of a variety of networks between indigenous-Christian elites from different regions and continents is part of the international context of Edinburgh 1910. Their analysis makes necessary a combination of methodologies, which draws on theories of the public sphere as well as network analysis. The case study presented in this paper deals with the Philippines and the publicist and political activist Isabelo de los Reyes (1864–1938), whose extensive international connections merit closer attention. After the revolution of 1898 he was mainly responsible for the founding of an independent Philippine national Catholic Church in 1902 (the Iglesia Filipina Independiente). Isabelo’s location as an important nodal point in a vast network of international connections makes him one of the more interesting indigenous Christian activists in early 20th century Southeast Asia. The paper

specifically focuses on Isabelo's use of the press in his various activities, in particular his religious activism.

Responding:

Paul Courtright, Emory University

Business Meeting:

Jayachitra Lalitha, Tamilnadu Theological Seminary

A17-206

Religion in South Asia Section and Jain Studies Group

Theme: *Jains, Muslims, Christians: Interrogating Religious Borders in Sultanate, Mughal and Colonial India*

Whitney Kelting, Northeastern University, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place West-184A

Scholarship on the interactions between Jains and non-Jains has tended to look almost exclusively at formal comparisons and localized studies of specific historical interactions between Jains and mostly Buddhism and Buddhists, and Hinduism and Hindus. This has left a serious lacuna in Jain studies, one that this session takes a preliminary step toward addressing: Jain interactions with Muslims and Christians.

Two of the papers investigate Jain responses to Muslim presence in medieval western India. They show that in responding to the changed social, religious and political situation in which they found themselves, Jain monks strive to exert influence in the royal courts in ways strongly consonant with earlier interactions with Rajput courts. Jain authors also wrote in defense of their religion from charges of atheism using arguments similar to those employed in previous centuries against Brahmanical opponents.

The other two papers look at Jain-Christian interactions in colonial Bombay and Gujarat. One demonstrates the significant knowledge of the Jains as a distinct world religion on the part of Scottish missionaries who were part of the Bombay School of Orientalism. The other looks at tracts authored by Jain monks in direct response to Christian missionizing.

The four papers of this session intend to open a new chapter in the study of the inter-religious complexity of South Asia.

Steve Vose, University of Pennsylvania

Jain Encounters with the Delhi Sultanate in the Early Fourteenth Century: Jinaprabhasūri in the court of Sultan Muhammad bin Tughluq

The Delhi Sultanate conquest of Gujarat at the dawn of the fourteenth century ended a period of great political and cultural influence for Śvetāmbara Jains. The monk Jinaprabhasūri (1261-1333) narrates the destruction and restoration of several temples and images, as well as his interactions with Sultan Muhammad bin Tughluq (r. 1325-1351), in his *Vividhatīrthakalpa* ('Chapters on Various Pilgrimage Places'), part of a new genre of narrative, *prabandha*, which Jains developed at this time to articulate events, figures, and places of the recent past. I analyze three chapters from the text to understand the nature of this early Jain-Muslim encounter and the innovations of the genre. Jinaprabhasūri's narratives emphasize the moral decay of time, rather than religious difference, as the cause of present calamities. Further, his interventions resulted in the normalization of relations between the Sultanate state and the Jains, which led to the continued prosperity of the entire Jain community.

Audrey Truschke, Columbia University

Negotiating Religious Difference in the Mughal World: Jain Defenses Against the Charge of Atheism

Jains from western India frequented the Mughal court in substantial numbers from the 1580s to the 1610s and successfully solicited a range of political concessions. However, as Jains became embedded within the Islamic environment of the Mughal milieu, they also faced suspicions that Jainism might be an atheistic system of belief. Akbar and Jahangir were prepared to tolerate diverse religious sensibilities at court but perceived atheism as beyond the pale of acceptability. In order to maintain their status as welcome members of the emperor's inner circle, Jains necessarily proclaimed themselves to be theists on several occasions. In this paper, I explore the perceptions and representations at play in the detailed Sanskrit records of these discussions. This analysis provides insight into how Jains navigated the limits of religious difference and similarity in early modern India and reformulated aspects of their own tradition in order to operate within a Mughal-defined world.

Mitch Numark, California State University Sacramento

The British "Discovery" of Jainism in the Nineteenth Century: Scottish Missionaries, "the Jain Religion," and the Jains of Bombay

In the nineteenth century, a group of scholarly inclined Scottish missionaries in Bombay came to conceptualize and represent Jainism as a distinct and independent religion. By examining Jain sacred texts and translating into English what they claimed was the Jains' "most sacred religious work" they thought they were merely explicating "the Jain religion." But at the same time, their publications and translations helped reify Jainism as a religion. Bombay's religious diversity, the Scots' vocation as Christian missionaries, and the particular method through which they sought to convert Bombay's peoples to Christianity helped to make Jainism more amenable to being classified as an individual species of religion distinct from Hinduism and Buddhism.

John E. Cort, Denison University

Defending Jainism against Christian Missionaries in Colonial Gujarat

In the late-19th and early-20th centuries, Christian missionaries in Gujarat actively proselytized to Jains. In response, leading Jain monastic intellectuals such as Atmaramji and Buddhisagarisuri publicly preached against the European Christian missionaries. They also wrote anti-Christian tracts. In this paper, I present an analysis of three Jain anti-Christian polemics. In them we see a mix of much older arguments that Jains had used in debates with theistic Hindus against the notion of a creator god and in defense of the charge that Jains were atheists, coupled with arguments aimed at the new opponent such as a vigorous defense of the Jain doctrine of karma and rebirth, and pointing out passages in the Bible that strained credulity.

Responding:

Peter Gottschalk, Wesleyan University

A17-207

Teaching Religion Section and SBL Teaching the Bible in the Undergraduate Liberal Arts Context Committee and Wabash Center for Teaching and Learning in Theology and Religion

Theme: *Teaching the Bible in General Education*

Eugene V. Gallagher, Connecticut College, Presiding

Saturday - 1:00 PM-3:30 PM

McCormick Place West-176C

Data from the census of undergraduate programs in religion and theology undertaken by the American Academy of Religion in both 2000 and 2005 show that courses like "Introduction to the Bible" fulfill some sort of general education requirements at a large and growing number of institutions. This session will consider a range of questions about teaching the Bible in such contexts: What demands does teaching about the Bible in general education impose

upon instructors, students, and courses, either in terms of skills to be taught and learned, topics to be covered? How can teaching about the Bible be aligned with the very broad purposes assigned to general education programs? Is there a tension between teaching towards the goals of general education and towards the goals of the guild of biblical scholars? If undergraduates take only one course about the Bible, what are the most essential things for them to learn? The session will include brief presentations by the conveners, smaller discussions among teachers from similar institutions, and plenary conversations.

Panelists:

Jane S. Webster, Barton College

Paul Myhre, Wabash Center for Teaching and Learning in Theology and Religion

A17-208

Women and Religion Section

Theme: *The Quest for Justice: Strategies and Resources for Women's Religious Activism*

Deborah Whitehead, University of Colorado, Presiding

Saturday - 1:00 PM-3:30 PM

McCormick Place North-227A

This papers session engages strategies and resources for women's religious activism across a variety of issues, traditions, and social locations. The papers consider such topics as the recognition and countering of white privilege in academy and church, cross-racial collaborations to address the issue of racism in a NYC-based intimate violence organization, recovery of the ascetic language of self-denial in feminist and womanist veganism, and individual and organizational strategies of resistance by Dalit women in Nepal. The diverse array of voices in this panel suggest multiple ways of considering what constitutes activism and resistance among women worldwide, and what strategies and resources, including those drawn from religious traditions, might inform effective activism.

Sara Ann Swenson, Iliff School of Theology

The New Asceticism? Salvation Narratives of Self-Denial in Feminist and Womanist Veganism

Womanist and feminist theologians have rightfully long denounced Christian theologies of self-sacrifice and self-denial. Throughout Western history, martyrological and ascetic theologies have played a major role in maintaining and justifying patriarchal power structures. Such abuse of ascetic language has left many of the marginalized wary of language of self-denial. Some ecofeminists and ecowomanists, however, are salvaging language of self-denial as an empowering way to reclaim identity and defend ecological diversity.

Ascetic language employed by womanist and feminist vegans creates a space for assertions of selfhood and community, a sense of purpose and cosmological order, and political empowerment on a spiritual level. Feminist and womanist vegans participate in an ongoing, daily activism of constructive self-denial. Their advocacy of a social-justice oriented egalitarian form of self-denial radically reframes modern asceticism, forcing a re-examination of the legacy of asceticism and raising the question: is it time for a new ascetic salvation narrative?

Jung Lee, Northeastern University

To Hold Up Half the Sky: Strategies of Resistance among the Dalit Women of Nepal

This paper examines the strategies of resistance among the Dalit women of Nepal in their struggle against the forces of caste discrimination, particularly the practice of "untouchability," and the politics of exclusion that have been employed to undermine Dalit rights to bodily integrity, health care, education, and human dignity. Dalit women confront not only the structural and institutional discrimination of the caste system but also the misogyny and sexism that plague both Dalit and non-Dalit communities in Nepal. Given the unique challenges facing Dalit women, the opportunities for political activism have been limited with virtually no representation in national and local

government. This study chronicles how Dalit women, invoking the discourse of empowerment and human rights, have been challenging the forces of discrimination and exclusion through creative strategies of resistance that attempt to circumvent the social and institutional barriers within Nepali society through grassroots activism.

Cynthia Holder Rich, Village Presbyterian Church
Activism and White Privilege in Academy and Church

Recognizing the use of white privilege in scholarship, teaching, and ministry is challenging for white scholars and leaders unpracticed at the necessary skills. These include awareness of intentional use of whiteness to construct and maintain privilege; sensitivity to racialized language; acknowledgement of whiteness' benefits in academy and church; and consciousness of context in scholarship, teaching and ministry, as white scholars and ministers are not generally expected to contextually position their work.

For white activists who strive to stand against oppression and work for justice, the stakes are high. Many well-intentioned, but ignorant, attempts at bringing diversity to the table result in continued disempowerment, due to the unrecognized use of white privilege in design initiative and operating strategies. In this paper, testimony gathered from a variety of sources, white and non-white, illustrates the struggle to work toward justice and effectively confront injustice, employing just methods across divides of race and culture.

Karri Whipple, Union Theological Seminary
Envisioning Intimate Justice: The Resources and Limitations of Cross-Racial Collaborations

In lieu of the current treatment of women's rights as a tool of political and ideological persuasion, what are the possibilities and limitations found in fostering cross-racial collaborations to promote intimate justice? Using the liberation-based social ethics of Traci West and Beverly Harrison in dialogue with the cross-racial intimate violence programming of the organization CONNECT NYC, the ability to address the issue of racism within the intimate violence movement and to foster collaborative opportunities for societal transformation will be explored. Structural constructions and universalized moral concepts will be placed in dialogue with personal narratives and localized realities. The purpose of such an exploration and dialogue is to envision new ways in which cross-racial collaborations can revitalize and re-imagine efforts to address the epidemic of intimate violence against women.

Responding:

Debra Majeed, Beloit College

A17-209

Migrants' Religions under Imperial Duress, **African Diaspora Religions Group and African Religions Group**

Theme: *Teaching African and African Diaspora Religions*

Maha Marouan, University of Alabama, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place North-426A

Teaching African and African diaspora religions within the academy in the United States can be a challenging endeavor, to say the least, for many reasons, including: 1) The unfamiliarity of American students with the realities of the continent or the diversity and sophistication of indigenous traditions; 2) Negative preconceptions often associated with these traditions long deemed to be "primitive," which are often sensationalized; and 3) The misperception that the eclectic, oral, and movement-based component of these traditions makes them hard to pin down. To this end, this panel will address the difficulties that scholars face in teaching African and African diaspora religions and explore issues of methodology, offering functional approaches and innovative strategies that scholars use to teach the subject matter and better represent these critical and burgeoning religions.

Panelists:

Melissa Browning, Lexington Theological Seminary
Robert Baum, University of Missouri
Simon Aderibigbe, University of Georgia
Carolyn Medine, University of Georgia

Responding:

Danoye Oguntola-Laguda, Lagos State University

A17-210

Animals and Religion Group

Theme: *Communicating across the Human–Animal Divide: Animals, Religion, and Language*

David Clough, University of Chester, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place West-175B

To bridge the divide between humans and other animals, we need to attend not just to what they mean to us but also *how* they mean, in their languages as well as ours. This panel provides four diverse perspectives on analyzing the language of and about animals in religious narratives. The first paper explores how talking animals in twelfth century Japanese Buddhist didactic tales can help open a dialogue about who has moral standing. The second paper illustrates how a previously unknown sixteenth century Yiddish text uses extensive animal metaphors to highlight our shared mortality. Drawing on both Apache and Koyukon oral traditions, the third paper argues that attending to avian speech plays a crucial role in developing a sacred relationship between Native Americans and birds. The final paper offers a fresh approach to the question of whether animals themselves may be religious, building on Merleau-Ponty's phenomenological account of behavior acting like a language.

Michael Bathgate, Saint Xavier University
Wittgenstein's Lion and the King's Nine-Colored Deer: Speaking with (and about) Animals in the Konjaku Monogatarishū

If language-use can serve among the characteristics that distinguish human and non-human animals, so the imagery of talking animals can served to interrogate the nature of that distinction. This presentation brings tales of talking animals in medieval Japanese didactic literature (especially the 12th-century Konjaku monogatarishū into conversation with modern discussions (especially those prompted by Ludwig Wittgenstein and Hakamaya Noriaki) on the nature and limits of language, discussions that are bound up with the nature and limits of our moral obligations. Narratives of talking animals, I will argue, provide a vantage from which to consider commonplace dichotomies (critical vs. topical, discourse vs. silence, human vs. animal) in a more nuanced fashion.

Justin Jaron Lewis, University of Manitoba
Thinking With Animals About Death

When the itinerant Jewish preacher Menakhem Oldendorf penned his "Thoughts on Death", he evidently found that, in Lévi-Strauss' phrase, "animals are good to think with". This brief text, written near Venice in 1504 in rhyming Yiddish couplets and rooted in rabbinic learning and grim humour, is saturated with references to animals, from foxes to peacocks.

There is a scholarly consensus that Judaism, while favouring compassion toward non-human animals, maintains a sharp distinction between them and human beings. In Oldendorf's reflections on death, this division breaks down. Mortality links humans and animals; we are like a bird caught in a net or a fish on a hook. A human corpse stinks as much as a dead dog.

In this context, furthermore, Oldendorf's references to animals are not merely symbolic but reflect shrewd observation and are permeated with empathy—even when he describes worms enjoying their feasts.

Ines Talamantez, University of California, Santa Barbara
Birds in Apache and Koyukon Cultures: What Are They Trying to Tell Us?

This paper presents a combination of ethnography, personal reflections, and Native American natural history. Intimacy with the natural world is the basis for both Apache and Koyukon peoples' understanding of the importance of birds. From the Apache Nation to the Zuni Nation, Native Americans tell stories about birds and how they are able to tell us the truth. Indigenous peoples of the Americas often recognize that birds have power to communicate with people. This power referred to as *díiyi* in the Mescalero Apache language is a belief that we can converse with birds, and that we can understand each other. Oral traditions attest to long time observation of the bird world and their place in nature. This presentation will develop on indigenous theory that defines the sacred relationship between people and birds. We will also examine how converting bird songs with people's thoughts results in powerful sacred relationships and how birds become members of Native American communities. Deep oral knowledge about birds over centuries reflects why they are important culturally and why they are an essential aspect of the natural world. For the Koyukon, one of the most valued birds is the sparrow. There are three kinds of sparrows recognized by the people. During the spring they hear its sad song and they acknowledge what it means.

Ryan Brand-Neuroth, Vanderbilt University
What Gets to Count As Religious Behavior?: Merleau-Ponty, Atran, and Instinct

The question of nonhuman animals as religious subjects goes to the heart of our category "religion." Is the stuff of religion *a priori* limited to what counts as human? *What* gets to count as religious behavior and *who* gets to inhabit religious categories? Historically, the possibility of religious subjectivity typically includes an ontological divide between humans and other animals, principally that of the free and reflective human and the animal captivated by instincts. My paper examines Maurice Merleau-Ponty's notion of instinct in order to unfurl possibilities for scholars of religion to address the question of animals as religious subjects. I argue that Merleau-Ponty's critical phenomenological account of behavior, juxtaposing it with anthropologist Scott Atran, provides a notion of instinct that undermines the mechanistic causality of classic behaviorist assumptions, which, though mostly disavowed, have not altogether gone extinct in contemporary evolutionary approaches to the study of religion.

Responding:

Sarra Tlili, University of Florida

A17-211
Bible, Theology, and Postmodernity Group

Theme: *Agamben, Deleuze, and Classical Orthodoxy*

Danielle Tumminio, Boston University, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place North-126

This session focuses on biblical/theological engagements with Gilles Deleuze and Giorgio Agamben and will explore how biblical and theological texts might be thought and rethought creatively in respect to postmodern situations and theory.

Barbara Yuki Schwartz, Garrett-Evangelical Theological Seminary
Shame on the Trinity: Agamben's The Kingdom and the Glory and the Theopolitics of Shame

This paper examines the role that shame plays in the economy of salvation that Giorgio Agamben presents in *The*

Kingdom and the Glory. Although Agamben theorizes on shame as political subject in Remnants of Auschwitz, he does not mention it in Kingdom and the Glory, even though Christian writings on economic Trinity focus on the shame and humiliation experienced by Christ in the Incarnation. Does Remnants of Auschwitz and its focus on shame complement Kingdom and the Glory? Does the inclusion of shame in Agamben's theory on glory challenge or problematize his thesis?

Donnie Featherston, University of Denver and Iliff School of Theology
Nomadic Pneumatology: Agamben, Deleuze, and a Reorientation of the Holy Spirit

Situating the Holy Spirit generally, and the day of Pentecost events specifically, as emanating from the more important figures of Jesus and God reinforces a particular understanding of onto-theology that results in a troubling theologico-political organization. Namely, it structures an understanding of the Godhead that is profoundly and inescapably sovereign in nature, with a logic of exclusion at its core. It appears that a reversal of priority is in order. If the Christian faith were to reorient and re-prioritize the centralizing event within its theological framework, focusing its attention on the day of Pentecost as the theological event, an alternative theologico-political orientation can emerge. By putting Agamben and Deleuze into conversation with the events on Pentecost I articulate a new starting point for theological modes of resistance to the logic of exclusion and sovereignty.

John Bechtold, University of Denver and Iliff School of Theology
The Simulacrum of Christ: A Theological Reading of Difference and Repetition

In his seminal work, *Difference and Repetition*, Gilles Deleuze offers a fascinating discussion of the repetition of the unrepeatable, of the eternal return of the same, "but the same in so far as it is said uniquely of difference and the different." Christian theology would be well served to take Deleuze's work as a starting point to re-imagine the Pauline notion of recapitulation. Using a Deleuzian exegesis of Pauline texts, one should see that it is not Jesus that is the recapitulation of Adam, but the Christ Event which is a recapitulation of *creatio originalis*. This recapitulation is the ongoing work of redemption for the world. However, even this Christological redemption is always already incomplete, and requires the Christian community to recapitulate the Christ event, to creatively continue the work of redemption for/in the world.

Simone Kotva, University of Cambridge
The Disappointment of the Man-God?: Reading Pauline Recapitulation (Anakephalaiosis) with Deleuze

This paper confronts Deleuze's analysis of repetition (*Difference and Repetition*, 1968) with the Pauline notion of typological recapitulation in Christ (Ephesians 1:10; Romans 5:14). For Deleuze, identical repetition is impossible except as the non-identical 'miracle of the singular'; that is, except as the pure 'univocity of difference'. He critiques the incarnation as a 'disappointing' attempt to 'once-and-for-all' repeat God in man in one event that trumps the singularity of all others. I argue that in this analysis, Deleuze crucially misreads Pauline recapitulation, which interprets the incarnation precisely as a form of non-identical repetition resting on the typological (rather than identical) relation between Adam and Christ. Drawing on Irenaeus' endorsement of recapitulation in *Against the Heresies*, I suggest that Christ's recapitulatory movement of gathering up 'all things in him' is closer to the forward-moving process of Deleuze's repetition than is generally recognised.

Business Meeting:

Shelly Rambo, Boston University
Tat-siong Benny Liew, Pacific School of Religion

A17-212
Buddhism in the West Group

Theme: *Buddhism and Psychotherapy: Methodological and Critical Analyses*

Andrew Rotman, Smith College, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place North-127

Although Buddhist meditation is increasingly used in psychotherapeutic or clinical settings, this often compromises traditional Buddhist ideas and their higher soteriological aims. This panel will critically examine some of the methodological issues raised by combining Buddhist practice with psychotherapy by focusing on their respective assumptions about the personal self and its transformation and on their increasing admixture in modern settings. The panelists will critically address the following topics: 1) The challenge of combining nomological accounts of self-transformation with first-person experience in Buddhist and psychological models; 2) The truncation of Theravāda Buddhist goals to the aims of psychotherapy in a clinical practice utilizing mindfulness; 3) The Buddhist appropriation of psychotherapy in prominent vipassanā centers in the West; and 4) The challenges of combining traditional views of the master-disciple relationship in East Asian Buddhism with the therapist-client alliance found in psychoanalysis. A respondent trained in clinical psychotherapy as well as Buddhist studies will complete the panel.

Mark Unno, University of Oregon
Discipleship, Fellowship, and the Therapeutic Alliance

In *Negotiating the Therapeutic Alliance*, psychotherapist Jeremy Safran suggests that establishing the therapist-client alliance towards a fruitful outcome is one of the key components of a successful course of therapy, however that might be defined. Likewise, one might say that establishing an appropriate master-disciple, or teacher-student, relationship in the context of Buddhist practice is also necessary for a positive outcome. When Buddhist and psychotherapeutic concepts or practices are blended, it may also entail a blending of narratives concerning what constitutes the appropriate therapist-client, master-disciple, and teacher-student relationship. This paper takes up specific instances of these narratives, taken from Zen, Pure Land, Psychoanalytic, and blended narratives to examine the intersection of Buddhism and psychotherapy: What are the philosophical anthropologies at work in these narratives? Can diverse constructions of selfhood be combined in the resulting blended narratives? How does this blending impact the outcome?

William Waldron, Middlebury College
Is a "Science of Experience" Possible? Mindfulness and Psychotherapy as Modernist Abhidharma?

Both the modern mindfulness movement and forms of psychotherapy reflect not only a common social and historical context—the modernist emphasis on individual experience—but also evince similar theoretical tensions, that is, between the nomological sciences that attempt to articulate causal regularities in the world and the shifting expressions of direct, first-person experience. As such, they sit uneasily between the Enlightenment and Romanticism, between the rigors of impersonal causal analysis practiced in the “hard” sciences and the open-ended, interpretive richness of the humanities. In short, they occupy the contested middle ground of the social sciences. These tensions are equally evident in the neuroscience of meditation, the spiritual cottage industry of the moment. This paper uses the evolving tensions between these two distinct modes of analysis—third-person versus first-person perspectives—as a conceptual framework for examining the vicissitudes, indeed, the very possibility of a “science of experience.”

Ann Gleig, Millsaps College
Negotiating the Personal in Vipassana Buddhism: The Benefits of a Dialogical Approach between Buddhism and Psychotherapy

Numerous studies have noted that depth psychology has been one of the major shaping structures of Buddhist modernism. Similarly, many commentators have bemoaned the reduction of Buddhist thought and practice into western psychological discourse. Through a focus on what I identify as “West Coast Vipassana,” a distinctive current within the American insight community, I argue however that such critiques often fail to distinguish between reductive approaches that translate Buddhist concepts into psychological states, and dialogical enterprises that utilize psychology as a tool to extend, through dialogue, the aims of Buddhism. Moreover, I show that in putting

Theravadin-derived vipassana and psychotherapy into a dialogue, West Coast Vipassana exhibits tendencies that are more indicative of secular Buddhism than Buddhist modernism. Hence, the dialogical encounter between Buddhism and western psychotherapy within West Coast Vipassana should be viewed as a legitimate secularizing process rather than a dilution of Buddhism.

C.W. Huntington, Hartwick College
Buddhism, Psychotherapy, and the Margins of Desire

This paper is concerned with whether or not the divergent techniques and goals of psychotherapy and Buddhism can be reconciled. It looks at the work of Jeffrey Schwartz, a UCLA psychiatrist who has incorporated Theravadā vipassanā meditation into his treatment of patients suffering from Obsessive-Compulsive Disorder (OCD). I argue that Schwartz's appropriation of Theravadā Buddhist meditation fails to recognize the critical distinction between vipassanā and samatha, and that his understanding of Buddhism conflates nibbāna, the ultimate goal of Buddhist practice, with a particular form of "desire" (tanhā) inherent in the therapeutic perspective – namely, the desire to improve ego function. In the theoretical elements of his work, he effectively erases the lokuttara dimensions of Theravāda contemplative practice and, therefore, the entire underlying soteriology of Theravāda Buddhism. Building on an influential essay by Jack Engler, I suggest that the lessons we learn from a critical appraisal of Schwartz's work have important implications for the entire project of adapting Buddhist meditation to the demands of psychotherapy.

Responding:

Luis Gomez, El Colegio de Mexico

Business Meeting:

Wakoh Shannon Hickey, Alfred University

A17-213

Cognitive Science of Religion Group

Theme: *Does Religion Exploit Mating Cognition?: Exploring Sexual Selection Theory as a New Path in the Cognitive Science of Religion*

Edward Slingerland, University of British Columbia, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place West-181B

This panel will attempt to expand the cognitive science of religion by theorizing about religiosity using research findings from sexual selection theory. The theories we will explore are: 1) Being religious is a signaling strategy designed to enhance one's reputation in the service of securing mates (now or later); 2) Religious systems help to solve adaptive problems related to heterogametic reproduction by encouraging fidelity, fertility, and parental investment (the so-called "family values"); and 3) Religious systems that do not promote "family values" may violate evolved cognitive biases and therefore risk not being culturally selected. Finally, we will discuss recent empirical and experimental findings that seem to support these theories and discuss whether these findings support the byproduct or the adaptationist account of religion.

Panelists:

James Van Slyke, University of California, Irvine
Lee McCorkle, Masaryk University
Jason Slone, Tiffin University

Responding:

Robert McCauley, Emory University

A17-214

Critical Approaches to Hip-Hop and Religion Group

Theme: *Faith and the Flesh: Religion, Hip Hop and the Body*

Christopher Driscoll, Rice University, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place West-471A

From the existential wrestlings with a noose seen in Odd Future's "Yonkers" video to Janelle Monae's onstage tuxedo and pompadour uniform, and all the way back to the earliest breaking that took place on flattened cardboard in the Bronx, hip hop is a horizon where bodies matter. At times, bodies are problems to be discarded through destructive violence, while at different moments, othered/othering bodies produce forms of creative response and resistance to the pressures exerted on them. What does it mean about religion, hip hop and its scholarship to say that bodies matter? What might wrestling with bodies (at experiential and analytic levels) signal about repetitive, ritualistic modes of performativity that construct historical, embodied religious "subjects?" In what ways might hip hop socially personify the corporeal tension experienced by adherents of faith communities in light of their limited, yet creative bodies?

James Perkinson, Ecumenical Theological Seminary

A Grammar of Spirit at the Crossroads of Embodiment: Hip-Hop Entrainment, Interfaith Engagement, and Political Ferment Inside the Imperial Code

This paper will argue that the angular epistemology of hip-hop inculcates a basic political resource: a formalization of social conflict, condensed as an assimilable template, broadcast across the boundary of bodies, that theologically might be glossed as a content of "crucifixion"/"resurrection" reduced to a micro-structure. In particular, hip-hop's emergent creativity will be explored as a form of social grammar artistically stylized across the four elements, laboring percussive movement into a gnosis about ultimate matters. At the heart of that art is a complex conjunction of flow and rupture (Rose, Jafa), itself rendered both flowing and eruptive in multi-metered, poly-rhythmic layering, inducing "voltage" into physicality, re-making a gathering of individuals into a "body electric composite," moving in syncopated trance towards a climax of exuberant energy. Whether such a vitality can contribute explicitly to faith-claims will remain a question asked largely towards the faith side of the encounter.

Ilya Merlin, University of North Carolina, Charlotte

Ecce Tupac: Dead Bodies, Maternal Bodies, and the Sacred

This project elucidates the psychical and physical implications of the bodies that matter most to homo religiosus: dead bodies, maternal bodies. There are works on Tupac's relationship with his mother, and works on his fascination with death. However, the connection between these bodies of work, and the bodies Tupac obsessed over, has not been fleshed out through critical psychoanalytic approach. This project employs Julia Kristeva's theories, in tandem with the works of Tupac Shakur, in order to illuminate the religiosity of Tupac's oeuvre: Tupac exemplifies the ritualistic rhetorical purification of the abject—maternal and dead bodies—constitutive of Kristeva's understanding of religion's Raison D'être. To Kristeva, there is subversive political potential in poetry and religion; they can purify the abject without physical violence. This project shows how Tupac's words and actions help us consider these issues.

Brett Esaki, University of California, Santa Barbara

Silence of Self and the Visionaries' Multiracial and Multi-religious Hip Hop

Hip hop culture has engaged issues of race, created utopic visions of multiracial coalitions, and also enforced racist marginalization. Asian Americans, though participating in hip hop early in its development, continue to be marginalized by hip hop in body and religion. Consequently, multiracial hip hop groups that include Asian Americans, such as The Visionaries, struggle artistically and emotionally with issues of racial marginalization by society and by hip hop culture. Key Kool, member of the Visionaries, a Japanese American MC, co-owner of an underground label, and Buddhist, shared an instance of religious conflict that nearly split the group apart. They eventually came together through the silence of self, which is a connection at the level of body, family, heart, and performance. Key Kool sees this as a Buddhist conception of humanity's fundamental spiritual equality, and I argue that it is intrinsic to hip hop performativity.

Kimberleigh Jordan, New York University

"Where My Girls At?": The Dematerialization of Women's Bodies in Holy Hip-Hop and Gospel Go-go

Black bodies. Moving bodies. Christian bodies. Women's bodies? The paper that I am proposing cosigns this group's declaration that "hip-hop is a horizon where bodies matter"; however, in Holy Hip-Hop and Gospel Go-go, women's bodies are a matter of controversy and near disappearance. It is this situation that leads me to consider the notion of women's bodies as 'dematerialized' —i.e., without matter and absent of bodily form--within these two important contemporary modes of Black sacred performance. This dematerialization is particularly notable in Holy Hip Hop and Gospel Go-go as emerging forms of Black performatic and kinesthetic expressivity in 21st century Black sacred performance arenas.

Business Meeting:

Monica Miller, Lewis and Clark College

A17-215

Daoist Studies Group

Theme: *The Transmission and Dissemination of Daoist Scriptures in Late Imperial and Republican China*

David Mozina, University of North Carolina, Charlotte, Presiding

Saturday - 1:00 PM-3:30 PM

McCormick Place West-176A

This panel considers the processes of transmission of Daoist alchemical scriptures in late imperial and Republican China. Each panelist addresses a different geographical locale, group of people and period of time, and they also address transmission from different points of view. Weaving through all three papers is the topic of spirit writing, and thus the transmission of sacred texts from the gods to a circle of devout believers and practitioners. However, a different form of transmission happens when the leaders in each community edit the received texts for publication and dissemination among a larger group of believers. This second layer of transmission allows the religious community to construct authority around the transmission, as well as maintain and build ties among gentry groups. Two of the three papers also address a further level of transmission and diffusion. One discusses how the writings received and recorded by Lu Xixing were re-edited and published by Republican intellectual Chen Yingning, who adapted them to fit his idea of modernity; another paper addresses one further level of transmission for these Daoist texts, from China to Taiwan on the eve of the Communist takeover. The reprinting of these Daoist text was done in order to rebuild a new sense of "tradition" after the turmoil of displacement. In sum, our papers wish to address the issue of transmission from a variety of perspectives: spirit writing, religious authority, community building as well as cultural recovery.

Clarke Hudson, University of Virginia

The Alchemical Séances of Lu Xixing (1520–ca. 1601)

This presentation discusses the text *Sanzang zhenquan* and its place within the alchemical writing and practice of Lu Xixing (1520–ca. 1601). We are familiar with spirit-writing groups and the morality texts which they print to edify the public. *Sanzang zhenquan* is something different: a private, unprinted compilation of alchemical oral secrets received from many spirit teachers over several decades. Lu was a scholar of alchemy and author of many commentaries. Yet alchemical knowledge cannot be based on textual study alone: it must also be based on secret transmission from an enlightened master. Lü Dongbin was Lu's personal teacher, and Lu received his oral secrets through spirit writing. Lu was constructing his authority, yet was also an earnest seeker of knowledge and spiritual guidance. The latter-day scholar Chen Yingning (1880–1969) also studied this text carefully, considering it a true revelation but inappropriate for public transmission.

Daniel Burton-Rose, Princeton University

Devotional Text Production among the Peng Lineage of Suzhou, 1710-1774

The Peng lineage of Suzhou achieved fame in the early Qing dynasty (1649-1911) for the success of its members in the civil examinations, yet for their contemporaries the Pengs' accomplishments were intimately tied to the diverse devotional activities of lineage members. In this paper I situate specifically Inner Alchemical content among the works of scholarship, ancestor reverence, poetry, and moral edification composed, compiled, and printed by lineage members from the time of Peng Dingqiu (1645-1719) to that of his great-grandson Peng Shaosheng (1740-1794). Bracketed by Dingqiu's editing of the mid-Ming alchemical text *Zhenquan* (1710) and *Zhishen lu* (1744), Shaosheng's record of his great-grandfather's séances with deities such as Lü Dongbin and Wenchang, I situate the physical production of Daoistic texts in a nexus of individual interface with the divine lineage management, and local gentry self-organization. In a belief system in which reverence of the printed word and propagation of transcriptions of the exhortations of deities ensured "harmonious response" in the form of material wealth and high status, I show that for Peng lineage members the propagation of texts was in and of itself a devotional act, one in which Inner Alchemical content was only a discrete component.

Elena Valussi, Loyola University, Chicago

Xiao Tianshi(1908-1986), the Daozang Jinghua and the Transmission of Alchemical Knowledge from China to Taiwan

I propose to center my research on the Chinese intellectual and Daoist scholar Xiao Tianshi. Xiao was born in Hunan, entered the Chinese military academy at the age of 22 in 1930, and once he graduated in 1933, he settled in Nanjing where he became interested in the publishing business and wrote several essays for local publications. In 1937, because of the fall of Nanjing to the Japanese, he retreated to Changsha, and in 1939, to Chengdu, in Central China. Already interested in philosophy, in Chengdu, he was introduced to the writings of Daoism and was able to spend time in active Daoist temples. As his interest deepened, he became a serious Daoist disciple, and for several years collected Daoist texts in printed and manuscript form. After the Communist takeover in 1949, he fled to Taiwan, and in 1952 established one of the most influential publishing houses there, the Ziyou Chubanshe (Freedom Publishing House). At this publishing house, Xiao published several collections of Chinese philosophical, religious and medical writings, and started a decades long publishing project, the *Daozang Jinghua* (Essential Splendors of the Taoist Canon). Through this project, Xiao would eventually print most of the previously unpublished manuscripts he had collected in central China, various collections of Daoist authors, as well as his own writings on Daoism. This project, started in 1956, accompanied Xiao until the late 70s, and a reprint of the whole collection came out in 1983. Through his publishing efforts, Xiao was attempting to conserve, reconstruct and transmit traditional Chinese culture, and especially Daoism and alchemy, to Taiwan. Xiao saw Daoism as an essential element of Chinese identity, and he spent his life making its writings available to a wide audience. My paper will attempt to discuss the transmission of Daoist knowledge from Sichuan to Taiwan, the community that gathered around Xiao Tianshi, and the significance of Daoism to the rebuilding of a "Chinese tradition".

Responding:

Shin-yi Chao, Rutgers University

Business Meeting:

David Mozina, University of North Carolina, Charlotte

A17-216

Death, Dying, and Beyond Group

Theme: *Digital Death*

Alyson Prude, University of Wisconsin, Whitewater, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place East-263

This session brings together a number of papers exploring perspectives on death, dying, grieving, and mourning in a digital age.

Erinn Staley, Yale University
Technospirituality and Theologies of Afterlife

This paper analyzes the widespread practice of using Social Networking Sites (SNS) such as Facebook to send communication to deceased users. The method, complementing existing research on the subject, is to evaluate data about posting practices and content gathered largely from Christian Facebook and MySpace users in the mainland United States (Brubaker and Vertesi) for the theological imagination it conveys. First, this paper describes the most popular SNS, Facebook, what happens to dead users' profiles, and trends in messages posted on dead users' profiles. Then, it characterizes the theological content of messages, including belief in heaven and expectation that the deceased is in heaven, where s/he is able to receive the electronic communication but unable to respond. Finally, it argues that, rather than representing a new possibility of resurrection for the digital age, current performances of sending messages to the dead perpetuate theological deferral of eschatology as future and other-worldly.

Kerstin Radde-Antweiler, University of Bremen
Online-Death and Death-Online: The Construction of Dying and After-Life in World of Warcraft

The paper discusses the concept of death in MMORPGs. Already in the narrative of a game death is one of the reasons why one faction has to fight against the other, be it that the player has to take revenge for an occurred death or that only the death of the other can guarantee the own survival. Also in the creation of the player's or the antagonist's presentation death is symbolized, for example in playing an undead race. And of course the players themselves are dying and revived a hundred times in unlucky fights. But next to the inworld-aspects there are also events where physical or biological death is mentioned. For example there are some memorial places for dead players or construction team members. Especially these events are not without controversy and sometimes evolve heated discussions on the question whether games are the right place for these "serious performances."

Ari Stillman, Vanderbilt University
How Mourning Through Facebook Has Transformed the Grieving Process

This paper explores how Facebook has permanently though perhaps indirectly altered religio-cultural constructs of grieving by transcending their conventional boundaries. In offering a de-geographied venue in a medium with which the Internet generation is more comfortable, increasing numbers of people resort to Facebook to voice their condolences for their family, friends, and acquaintances. In examining how Facebook has become the default avenue for mourning for many people, I discuss how it fits the convenience of the deceased's connections, allows them to bond over the departed in novel ways, creates a virtual shrine of remembrance, and emerged as a shared convention befitting a multicultural upbringing and society.

Erica Hurwitz Andrus, University of Vermont

Remembering Laura Roslin: Fictional Death and a Real Bereavement Community Online

Using scholarship oriented toward lived religion and ritual studies, this paper seeks to examine the question of how, in a mediated culture, people practice mourning online, and why they might choose to carry out these practices in memory of a fictional television character. The paper will look at the online community called “RememberLaura” <http://rememberlaura.livejournal.com/> as an example of a group dedicated to memorializing a fictional person: Laura Roslin, the President of the Twelve Colonies of the twenty-first century version of the popular television show, *Battlestar Galactica*. It will also compare the activities and ethos of this group to others dedicated to celebrities who have inspired similar online memorializations. The paper argues that this kind of community complicates questions of what is “real” and what is “virtual” when it comes to ritual on the web; how we understand grieving; and of how we draw distinctions between “play” and “ritual.”

Business Meeting:

Lucy Bregman, Temple University

A17-217

Eastern Orthodox Studies Group

Theme: *The Role of Reason in Eastern Orthodox Theology*

Peter Galadza, Saint Paul University, Presiding

Saturday - 1:00 PM-3:30 PM

McCormick Place North-132

The Role of Reason in Eastern Orthodox Theology

Christina Gschwandtner, University of Scranton

The Role of Reason in Human Choice: Nemesius of Emesa's and John of Damascus' Appropriations of Aristotelian Conceptions of the Will

This paper examines the ways in which Nemesius of Emesa and John of Damascus appropriate Aristotelian ideas in their accounts of the natural world and the human person. Both draw on philosophical accounts as important sources for knowledge, but also criticize particular positions on rational grounds in order to substantiate arguments more consistent with Christian faith. I focus in particular on how the two thinkers employ Aristotelian conceptions of *hekousia/akousia* and the role of deliberation in choice for a reasoned defense of theological positions: in Nemesius for an account of providence, in John for the role of the will in the human Christ. In both thinkers, philosophical insight is not rejected but employed creatively in order to reason about specific theological questions. This suggests the importance reason plays for these thinkers even in such profoundly theological questions as God's interaction with the world and the precise nature of the incarnation.

Nathaniel Wood, Fordham University

Beyond the Fathers: Vladimir Soloviev and Sergei Bulgakov on Philosophy and Dogmatic Development

This paper examines the role of philosophical reasoning and dogmatic development in Orthodox theology according to Vladimir Soloviev and Sergei Bulgakov. These thinkers treat unity of God and the world in Christ as an unresolved “problem” that theology must confront through engagement with the modern world, thereby opening space for genuine development within tradition. While this development is advanced through philosophical speculation, I demonstrate how Soloviev and Bulgakov judge the “usefulness” of all philosophy in light of the Chalcedonian confession of Christ's divine-humanity. Thus, I defend their methodology against its neo-patristic critics, arguing that their use of philosophical reasoning to move Orthodox theology “beyond the Fathers” is more

promising than the neo-patristic “return to the Fathers.”

Brandon Gallaher, University of Oxford

A Common Theological Vision?: Bulgakov and Lossky on Theological Antinomism and a Future Orthodox Systematic Theology

The paper argues that (surprisingly, as they are usually opposed) Sergii Bulgakov and Vladimir Lossky shared a common theological methodology--antinomism. By antinomism is understood that in any theological truth one has two equally necessary affirmations (thesis and antithesis) that are nevertheless logically contradictory. In the face of their conflict, we are forced to hold both thesis and antithesis together through faith. However, they utilized this methodology in quite different forms seen in their differing understandings of reason, the role of the exegesis of the Fathers in theology, the use of philosophy and the uncreated/created distinction. Nevertheless, Lossky and Bulgakov have more in common than not including a common emphasis on divinization and an understanding of truth as pneumatic/experiential, ecclesial and Trinitarian. Having examined Lossky's and Bulgakov's different forms of theological antinomism we close our paper with some concluding thoughts on the possible contemporary theological uses and abuses of antinomism.

Pantelis Kalaitzidis, Volos Academy for Theological Studies

Theology as a Science and Doxology: Logocentrism, Apophaticism, and Mystical Theology in Some Contemporary Eastern Orthodox Theologians

Contemporary Eastern Orthodox theology was mainly shaped within the “neo-patristic” synthesis and the famous “return to the Fathers” movement. One of the focuses of this movement was the overcoming of the so-called “cataphatic” theology, which was identified with Scholasticism and a rationalistic spirit, and which led to the pre-eminence now given by Eastern Orthodox theologians to apophaticism, mystical theology and personal experience of God, thereby connecting theology not to science and philosophy but to prayer and to doxology.

Berdiaev, Lossky, Popovic, Nissiotis, Yannaras, and Romanides are the main representatives of this theological trend, while for Florovsky, Stalinoae and Zizioulas, apophaticism is not central to patristic thought.

This critical approach to apophaticism, as well as the relationship between faith and reason, is at the center of this paper, as it attempts to illuminate the displacement of the centrality of the Christological event in favor of a metaphysical and epistemological theory operated by the absolutization of the apophatic method.

Business Meeting:

Eve Tibbs, Saint Katherine College

Aristotle Papanikolaou, Fordham University

A17-218

International Development and Religion Group and Men, Masculinities, and Religion Group

Theme: *Spiritual Capacities, Causes of Life and Public Health: Religion as an Asset in the Context of Male Violence*

James R. Cochrane, University of Cape Town, Presiding

Saturday - 1:00 PM-3:30 PM

McCormick Place West-175C

Poverty, inequality, unemployment, exploitative working conditions, poor housing and inadequate education are well-known social determinants of violence, especially among males. Gender-oriented analyses of development practice make clear that this feeds or is fed by, inter alia, patriarchy, misogyny, militarism and problematic role models. The panel focuses on the public health implications of this reality, drawing on part on an international research program on ‘male violence’ (sites: South Africa and USA) that aims at understanding the positive assets for health that religion can offer in mobilizing males for community transformation towards safety and peace. Three

interrelated conceptual frameworks are applied in excavating the possibilities for transforming community health: 'religious health assets', 'spiritual capacities', and 'leading causes of life.' This panel represents cutting-edge thinking around these ideas, especially on less established notions of 'spiritual capacity' and 'leading causes of life.'

Panelists:

James R. Cochrane, University of Cape Town
Douglas McGaughey, Willamette University
Gary R. Gunderson, Wake Forest University
Susan Brooks Thistlethwaite, Chicago Theological Seminary

Responding:

Fred D. Smith, Wesley Theological Seminary
Robert A. Atkins, Grace United Methodist Church, Naperville, IL

A17-219 **Islamic Mysticism Group**

Theme: *Mystical Intersections : Cultural Expressions of Sufism the Pre-Modern Islamicate World*

Homayra Ziad, Trinity College, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place West-190B

Sufism has never been a discrete and isolated phenomena separate from other aspects of Islam or Islamicate culture. Central Sufi ideas such as belief in the friends of God (awliya') and the centrality of love in the spiritual path have extended far beyond those persons who might be explicitly be called "Sufis" or who actively participated in the the practices of a Sufi order. Rather, they have penetrated nearly every aspect of Islamicate societies. This panel explores the way that aspects of Islamic mysticism in the pre-modern period permeated, intersected, and found expression in the larger culture. The papers include an analysis of the Sufi content of a miniature painting from 15th Century Herat, reading non-Sufi biographical sources for reconstructing the presence of the Sufi tradition in the the Fatimid empire, the use of mystical imagery in the poetry of a prominent member of the Shi'ulama' in Safavid Iran, and the impact of Sufism on the translation of Sanskrit texts in Mughal India.

Myriam Sabbaghi, University of Chicago
Introducing the Mystical Poems of Shaykh Bahā'ī

Shaykh Bahā'ī today in Iran remains the most well-known of 17th century scholars from Jabal 'Amil—not only for his theological and scientific opuses but also for his profound mystical poems on Divine Love. My paper will examine his Persian poems that are replete with a variety themes and metaphors as well as shifting, introspective emotions also found in Hāfez Shīrāzī's poems: the wine-house and the cupbearer, love, ecstasy, and criticisms against institutionalized religion. Why does he choose the language of Hāfez to analyze political and religious affairs, simultaneously asserting himself as a mystic? His use of diverse themes and metaphors suggests that he wanted to connect with different religious groups. Was it politically and socially acceptable for Shi'ī clerics of the Safavid-era to be involved with Sufi orders? I aim to underscore Shaykh Bahā'ī's importance in Persian Sufism and literature, as he received little scholarly attention in the West.

Nathan Hofer, University of Missouri
Portraits in Palimpsest: Finding the Sufis of Fatimid Egypt

Where are the Sufis of Fatimid Egypt (969-1171 CE)? While there are records of Sufis in Egypt before and after the Fatimid period, medieval Sufi sources are silent about this period. In this paper I argue that Sufis existed and even

flourished in Fatimid Egypt as shown by non-Sufi sources. However, because of their proximity to Shi'ism and a Shi'ite state, these Sufis were "written out" of the manuals and hagiographies of medieval Sufism in order to construct an image of Sufism as a Sunni-Ash'ari phenomenon. I argue that the best-known medieval works of Sufism function as palimpsests that obscure the vibrant reality of Fatimid-era Egyptian Sufism. However, much like a palimpsest, the "original picture" of this era of Sufism can be discerned through close readings of the manuals themselves and in comparison with non-Sufi sources.

Shankar Nair, Harvard University

Sufism as Medium and Method of Translation: Mughal Translations of Hindu Texts Reconsidered

During the height of the Mughal Empire in South Asia (16th-17th century), Muslim nobles facilitated the translation of numerous Hindu Sanskrit texts into the Persian language. While this "translation movement" had long been attributed to the reputedly liberal and tolerant personal inclinations of the Mughal emperors, scholars in recent decades have begun to re-evaluate the phenomenon, arguing instead that practical socio-political considerations and quotidian cultural processes best explain the nature of the translation movement. What such analyses lack, however, is a sustained consideration of how the Islamic – and, in particular, Sufi – worldview(s) of the nobles in question shape the inner workings of, and motivations behind, the movement. I analyze one such Mughal translation – Mir Findiriski's *Muntakhab-i Jug Basisht*, a translation of the Sanskrit *Laghu-Yoga-Vasistha* – examining not only its content in relation to the Sanskrit original, but also the manner in which Sufi thought informs the very process of translation itself.

Fateme Montazeri, Graduate Theological Union

Mysticism in Persian Book Illustration

Two separate lines of study deal with Sufi connotation found in Persian love poetry: Sufi studies that consider human love the metaphor for the quest for the divine, and Islamic art that studies the visual illustrations that accompany such poetry. My approach in this paper is to bridge Sufism and Islamic painting through proposing a new reading of the miniature of "Mourning for Leila's husband", produced in Herat in 1494, with regard to the Sufi interpretations associated with "*Leili and Majnun*".

Leili represents the true beloved, whereas Majnun is the symbol of the sincere lover. The reactions Nezami attributes in his poetry to Leili mourning for her husband appear in the miniature to be acted out by everyone present in the house of Leili, metaphorically the world. Numerous manifestations of the unseen Leili along with disappearance of the lovers resonate with Sufi concepts of "unity of being" and "*fana*" in Sufism.

Responding:

Elizabeth Alexandrin, University of Manitoba

Business Meeting:

Laury Silvers, University of Toronto

Vernon Schubel, Kenyon College

A17-220

Lesbian-Feminist Issues and Religion Group

Theme: *Queering Women's Religious History: Desire, Identity and Religious Practice*

Yvonne Zimmerman, Methodist Theological School, Ohio, Presiding

Saturday - 1:00 PM-3:30 PM

McCormick Place East-256

This session explores the queering of women's religious history through an examination of desire, identity and

religious practice.

Judith Weisenfeld, Princeton University

“From Father in Me”: Celibacy and Same Sex-Desire in Father Divine’s Peace Mission Movement

This paper considers articulations of same-sex desire in Father Divine’s Peace Mission, an early twentieth-century American movement organized around the principle that God was embodied in the person of Father Divine. To mark their spiritual transformation, black and women members rejected racial categories, adopted new spiritual names, and severed ties to biological family. The most committed devoted themselves life in communal, sex-segregated, celibate residences. Father Divine urged his followers to “give up your body for the Spirit’s sake,” and celibacy helped center their attention on him. The paper focuses on a number of women who took up Father Divine’s spiritual disciplines in a celibate residence. Called to abandon their bodies, they nevertheless drew on the movement’s theology and religious vernacular to express their desire for other women. Despite the official emphasis on the spiritually- destructive nature of sex, celibacy was nevertheless an arena for these women to experience the erotic.

Emily L. Silverman , Graduate Theological Union

Out of Line: Sarah Ahmed’s “Queer Phenomenology” Applied to Edith Stein’s and Regina Jonas’ “Out of Place” Religious Identities.

I argue that Sara Ahmed’s book *Queer Phenomenology* can be applied as a method to break out of the binary dichotomy of modernist views of religious identity and desire. By applying both the works of Ahmed and Judith Butler, I show that religious identities similar to sexual desires can be off line, out of place, and have twists within their historical and social contexts (Ahmed). These twists have a mixed orientation that are established through the ritualization of performance and dress, which then allows for new spaces and orientation to open up that break the traditional binary.

I examine the case studies of the hybrid religious identities and religious desire of two German Jewish women: Edith Stein (1891-1942), a Jewish Nun, and Regina Jonas (1902-1942), a woman Rabbi during the Nazi period. Their religious desires, religious practices, dress and performance, and their social orientations as Jew and women, and the spaces they perform and inhabit because of their religious claims are queer.

Marie Cartier, California State University, Northridge

Wendy Griffin, Cherry Hill Seminary

Herlands: Finding Goddess on Lesbian Land

The contribution of the Women’s Spirituality Movement to contemporary Paganism is usually mentioned only briefly in the history of contemporary Paganism. Using the concept of thealogy, a process thought construction used to examine the lives of land women, bar culture lesbians and other marginalized people through a lens of possible spirituality/religiosity; we argue that the impact of that movement has been much more profound than typically acknowledged.

Beginning in the late 60s, women began to buy land individually and collectively; building houses, planting gardens and living a separatist existence. Many of these communities were open to woman regardless of sexual orientation, women who frequently moved between these communities.

The Women’s Spirituality Movement began here, shaped by the 10 year publication of *WomanSpirit* magazine. Containing articles, photos, poems and drawings by an ever-changing collective of women, the magazine quickly spread to feminist and alternate bookstores and venues across the US. For 10 years, this magazine not only described but helped shape the nascent Goddess Movement in the US.

Coming out of the cultural upheaval of the 60s, but one that still defined them as mentally ill and sinners, women on lesbian land redefined themselves and religion, finding Divinity both within the self and in the beloved.

This paper does a content analysis of the magazine’s decade to explore thealogy and how it has influenced lesbian history/herstory today.

Responding:

Heather White, New College of Florida
Melissa Wilcox, Whitman College

Business Meeting:

Marie Cartier, California State University, Northridge

A17-221
Martin Luther and Global Lutheran Traditions Group

Theme: *Anticipating Luther 2017*

Kirsi Stjerna, Lutheran Theological Seminary, Gettysburg, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place West-179A

With global commemorations and celebrations of the 500th anniversary of the nailing of the 95 theses to the Wittenberg door just five years away, the papers in this session look to the past and to the future for what should be addressed in 2017 and how those commemorations become a time of reimagining the global relevance of Luther's thought and actions. Attending to past commemorations, to new insights into doctrinal connections between Luther and Aquinas, to the relevance of Luther's theology to the global challenges of empire, and to on-going challenges of translating Luther, this session jumpstarts the conversation on what is most vital from Luther of the 16th century to bring forward into the 21st century.

Bilal "Bill" Ozaslan, Melrose, MA
1817: A Reformation Year in New England

Marked by James Monroe's presidential stint, the Era of Good Feelings began in 1817 as if to signify the Protestant character of the American Republic.

The missionary movement then underway was the prime mover of Protestant ideas of reform and renewal not only across the nation, but also across the globe. In most New England churches, and in many others across the nation, the significance of celebrating or commemorating the Protestant Reformations was instilled in the hearts of these missionaries who then went on to serve in various locations around the globe. What began in the years before 1817, and what took place in that auspicious year of the Reformation tercentennial, led not only to religious revivals, but also to social and cultural transformations in all aspects of the society.

Troy Dahlke, St. Andrew's Episcopal School
Faith Worketh by Charity: Mitigating the Tension between Aquinas and Luther

Intra-ecclesial debates often result not from general theological disagreement per se, but from the contextualized performance or mis-performance of that which is already theologically agreed. By employing a pattern discerned from C.F.W. Walther's Law-Gospel distinction, that the meaning of theological statements are found not only in systematic articulations but in their applicative contexts, this essay suggests a reading of Aquinas' and Luther's historically divisive teachings of *fides charitate formata* that intends to preserve the integrity of their formulations and yet mitigate the tension between them. Perhaps this example will manifest a mode of theological performance that honors doctrine and genuine theological differences, while also suggesting a way to examine and, perhaps, overcome genuine differences.

Karen Bloomquist, Lutheran World Federation
Subversive Reformation Practices for the Sake of the World

I will explore important similarities and differences between today's multifaceted "salvation" crisis of empire – of

massive injustice, illusions and bankrupt hopes – and what was central in the 16th century Reformation. How might the unleashing of God’s many-dimensional liberation become “good news” today, with new embodied connections in the 21st century --- for the sake of the world?

William Russell, St. Olaf College
Translating Luther: Anticipating 2017 and Beyond

This paper contends that 2017’s observances should include attention to a new English translation of American Edition of Luther’s Works (LW). As a test case, this paper analyzes the translation issues present in the Reformer’s 1542 jewel of pastoral theology: “Consolation for Women Whose Pregnancies Have Not Gone Well.”—and thereby demonstrates a critical need in global Luther studies—the need to retranslate the Reformer’s works into English for the 21st century. LW, with its origin in the 1950’s, is becoming increasingly difficult for contemporary students to use—precisely at a historical moment with the world needs clear and vibrant English access to the sources of the Reformer’s theology.

Responding:

Deanna Thompson, Hamline University

Business Meeting:

Deanna Thompson, Hamline University
Kirsi Stjerna, Lutheran Theological Seminary, Gettysburg

A17-222
New Religious Movements Group

Theme: *New Religions in International Perspective*

Jeremy Rapport, College of Wooster, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place West-476

Four papers discuss issues relevant to international growth and development of New Religions.

István Keul, Norwegian University of Science and Technology
Going Global, Staying Local: Strategic Positionings of New Religious Movements in Asia

Modern religious innovations come in a multitude of shapes and employ various strategies to attract followers. While a considerable number of new religious movements take on a supra-regional – or often global – character, others opt to remain regional or even local. A comparative look at the cultural contexts, the historical developments, mythologies, theologies, iconographies, and the organizational structures can contribute to identify patterns for the different, local or global, pathways of new religious movements. The paper introduces two movements with different backgrounds: a religious group based in Mumbai and led by two Indian (Parsi) Zoroastrians, and a Japanese new religious movement with a global reach, which in recent years has established branches all over the world, including South Asia. The paper outlines important stages in the development of these movements, looks at the teachings and their mediatization, and reflects on factors that influence the different strategic positionings of new religions.

Massimo Introvigne, Center for Studies on New Religions
The Vale do Amanhecer: A Global Spiritualist New Religious Movement from Brazil

Based on field work in Brazil, Italy and elsewhere the paper will discuss the Vale do Amanhecer, a global

Spiritualist new religious movement established by Neiva Chaves Zelaya (1925-1985), known to her followers as Tia Neiva (Aunt Neiva), in 1968, and now present in several countries with a global membership of 500,000. More than 10,000 members live communally in the center of the movement in Brazil. The paper examines the history and trials leading to the establishment of the community, the Spiritualist process of healing offered to visitors, and their eventual socialization into the movement's worldview.

Eileen Barker, London School of Economics / INFORM
Here, There and Everywhere: What Difference Does it Make?

This paper examines the similarities and differences within and between a wide range of new religions as they have spread around the world over the past half century. It also looks at the variety of societal reactions to the movements, ranging from execution and banning to cautious or, occasionally, exuberant welcomes, to all but complete indifference.

Constance Jones, California Institute of Integral Studies
J. Gordon Melton, Baylor University
Spiritualism in the Twentieth Century: The Changing Face of a Nineteenth Century New Religion

When is an old religion a new religion? Spiritualism, a religion often viewed as having largely come and gone in the nineteenth century, still attracts the attention of historians while the continuing movement, which has maintained a national presence through the twentieth century to the present, and frequently been the object of intense attacks on its beliefs and practices, has been almost totally neglected. Spiritualism, which has shown signs of revival in the last generation, however, provides important data for reflecting on the development of new religious movements, a number of which have now persisted on the margins of society, bereft of either cultural continuity or access social power, for lengthy periods of time. Spiritualism is of particular interest in that it remains a movement of first generation converts. When is an old religion a new religion—when like the proverbial duck, it acts like a new religion in its present incarnation.

Business Meeting:

Marie Dallam, University of Oklahoma

A17-223
Platonism and Neoplatonism Group

Theme: *The Philosophy of Evagrius*

Kevin Corrgian, Emory University, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place North-427A

Evagrius Ponticus, a fourth century monk who settled in Nitria, was anathematized along with Origen in 553. His writings and teachings survive, some under the pseudonym, St. Nilus, some (the Kephalaia Gnostica and certain of the letters) only in Syriac translation. Evagrius' use of philosophy is everywhere in evidence in these works: Stoicism pervades the ascetic works, in Evagrius' systematic treatment of thought and its antidote, apatheia; Aristotelian and Pythagorean terminology pervade the great metaphysical work, Kephalaia Gnostica, and his letters can also be understood as a philosophical corpus.

In this panel scholars investigate the philosophy of Evagrius by approaching him through Neoplatonic and Aristotelian metaphysics and Pythagorean number symbolism, as well as through the more general question of the ways in which Evagrius' monastic community resembled a philosophical hairesis, or school. The purpose of this panel is to explore the relationship between philosophy and theology, not just in terms of philosophical doctrine, but in terms of the meaning and construction of contemplative askesis, and in terms of translation issues between and

within Greek and Syriac.

Panelists:

Sara Ahbel-Rappe, University of Michigan
Robin Darling Young, University of Notre Dame
Joel Kalvesmaki, Dumbarton Oaks Research Library and Collection

Responding:

Charles Stang, Harvard University

A17-224

Religion and Popular Culture Group

Theme: *Monsters among Us: Vampires, Ghosts and Zombies in the Study of Religion*

Jason Bivins, North Carolina State University, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place West-187B

Vampires, zombies, ghosts and werewolves appear in abundance in American popular culture. Monsters are everywhere, and thus, this panel allows several religious studies scholars to weigh in on the presence and proliferation of the paranormal and the monstrous in twentieth and twenty-first American culture. By examining our monsters, the panel aims to explore the relationship of monsters to religions while also suggesting that there is much to gain when we turn our focus to supernaturalisms in supposedly secular culture. Monsters serve as warnings, so what do these monster tales tell us about contemporary American culture? What are we being warned about? What can we learn from our monsters?

Sean McCloud, University of North Carolina, Charlotte
The Haunted Present: The Return of Repressed History and Ghost Hunting Reality TV

As part of a panel that asks what cultural impetuses make certain monsters prescient and popular in the contemporary period, this paper examines ghost-hunting reality shows and the revenants they conjure. Specifically, I suggest that one characterization that aptly (though of course not fully) describes contemporary American religious culture is “the haunted present.” This trope registers the increased marketing of and interest in ghosts, as seen in everything from national polls to ghost hunting reality shows on television. The haunted present ambivalently suggests that the spirits of history, family, and community cannot be discarded, but continue to ghost the now. Specifically, this paper examines episodes of *Paranormal State*, *A Haunting*, and *The Haunted*. While each of these programs differs in approach, production style, and the use of religious idioms, all four feature narratives in which individuals, families, and locations suffer hauntings that have been fomented by concealed pasts and “unfinished business.” I argue that in the contemporary period—sometimes described as a late modern, neoliberal era in which selves and societies are perceived as increasingly secularized, privatized, and divorced from the material forces of history—the heightened fascination with ghosts partly signals a “return of the repressed” in which, to quote the scholar Judith Richardson, “things usually forgotten, discarded, or repressed become foregrounded, whether as items of fear, regret, explanation, or desire.” In the case of the haunted present, one might say that the repressed that returns is history itself, with all of its familial, social, and material entanglements.

Anthony Santoro, Heidelberg University
Family, Violence and Sacrifice in The Walking Dead: Robert Kirkman’s Girardian Meditation on Just Violence

One of the major problems that religious institutions in the United States confront is the question of just or useful violence. Like other elements of American society and culture, religious traditions and institutions continue to debate the appropriate uses of violence while struggling to articulate their understandings of the appropriate means to control violence. One partial interpretation of *The Walking Dead*, Robert Kirkman's ongoing zombie epic, is the working out of just such debates and struggles. One way to read Kirkman's unfolding narrative is as an essentially Girardian Jeremiad, particularly in its response to and interrogation of violence, its role within and relative to the community, and relative to any future hope. Family, violence, and sacrifice are simultaneously tropes structuring the evolving story and points where the characters provide points of departure into ongoing contemporary debates on the place of violence in society. In this paper, I argue that a Girardian reading of *The Walking Dead* shows that the issues of redemptive and of sacrificial violence are being dealt with in a sophisticated manner within the series. By focusing on the development and resolution of the conflict between Rick Grimes and the Governor and on the role their families play in that conflict, I show that the violence as depicted is the expression of cultural anxieties and fears but that even within truly exceptional circumstances, the basic logic of sacrificial violence governs its workings and resolution within the broader narrative frame.

Katja Rakow, University of Heidelberg

Vampire's Conditional Immortality and the Negotiation of Citizenship, Personhood and Moral Values in Popular Culture

Liberal policy promises the protection of the rights and powers of the individual citizen against others' moral tastes and religious values. Simultaneously that promise creates tension and turns the public domain into a constant battleground between different group claims. Popular culture creates a space to inventively contest social boundaries and creatively negotiate contemporary public debates. The TV series *TRUE BLOOD* offers an interesting case study with regard to the negotiation of value pluralism in a liberal state: it addresses the vampire's fight for basic civic rights in contemporary US society and their evangelical opponents denying those very claims on biblical grounds. The paper addresses the rhetoric strategies of "othering" and "togetherness" and analyzes the discursive construction of values assigned to concepts of mortality and immortality. In a second step, the paper discusses the intertextuality of the series with regard to contemporary discourses on civic rights, moral codes and personhood.

Kelly Baker, University of Tennessee

"They're Coming to Get You, Barbara!": Zombie Apocalypses and the Study of American Religion

Zombies reign as the cultural monster of the late twentieth and early twenty-first centuries. They shamble and moan in every nook and cranny in American pop culture from television to film to fiction to video games to social media. The sheer popularity of this monster obscures often its common attachment to apocalypticism. What interests me, then, is not cataloging the facets of this particular form of doomsday, but engaging the popularity of zombie apocalypses to discuss why this might be important to scholars of religion. By and large, the historiography of zombies and monsters in general tend to be the purview of literary and film scholars not those trained in religious studies (with a few exceptions). What happens when religious studies scholars turn our gaze to these objects of popular culture, like zombies? Zombified ends provide entertainment at the destruction of corpses in evermore spectacular ways, so what do these monsters say about American ethical and theological concerns? Who becomes the monster? Relying on George Romero's films, Alden Bell's *The Reapers* and AMC's *The Walking Dead*, I argue that these monster tales provide a vision of the American nation in which the large social reforms of the twentieth century, the Civil Rights movements and the women's right movement, are dismantled by zombies. The old becomes new again, and these dystopic imaginings signal the importance of the apocalyptic as a common social genre while also inscribing the catastrophic, zombies, with the ability to remake a world in which race and gender deeply matter.

Business Meeting:

Lisle Dalton, Hartwick College

A17-225

Religion and Public Schools: International Perspectives Group

Theme: *Debating the Role of Religion Education in Public Schools: Quebec, Norway, and the United States*

Tim Jensen, University of Southern Denmark, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place North-426C

Discussion of debates regarding the proper place of religion education in secular systems of education with a special focus on the role of religion education in promoting tolerance and respect in multicultural societies.

John Stackhouse, Regent College

A Collision of Values: Why Canadian Evangelicals and Roman Catholics Cannot Agree--with Themselves, Each Other, or Canadian Society

The debate continues in Canada about the proper place of religion in public schools. This paper shows why conservative Canadian Christians--Protestant and Catholic alike--are on opposite sides of the debate, and indeed how the arguments and rhetorics employed by conservative Christians are in fact not just selective, but contradictory, demonstrating a fundamental lack of a coherent theology of culture. The paper will then explore how the work particularly of Catholic thinker Charles Taylor and Protestant thinker John Stackhouse offers the alternative of realistic and constructive engagement to the cultural stances of rearguard protection of evaporating privileges, resurgent assertion of Christian supremacy, and reluctant withdrawal into cultural enclaves.

Jamie Anne Read, University of Waterloo

Projet Déconfessionnaliser: Religious Reservations of Québec's 'Ethics and Religious Culture' Compulsory Curriculum

Québec's compulsory 'Ethics and Religious Culture' (ERC) program has been resolutely opposed by secular and religious advocates alike. The communal outcry against its prerequisite has reached the bench of Canada's Supreme Court. The course's pedagogical goal remains the political inclusion of multiple ethnicities by Québécois society. In this paper I assert that public education remains a national project, which seeks to transform a diverse population into a distinct nation, identified not only by linguistic homogeneity but by a unified ethos. The ERC course curriculum fosters this goal of national unification. Conversely, I maintain that religious private school education, which seeks to unify a given population through the norms of religion, is distinct from national education, holding an unambiguous, clearly defined unifying ethos. This lack of differentiation between civic and religious education by the Ministry of Education in Québec has led to a misguided cycle of Supreme Court cases and appeals.

Geir Afdal, Norwegian School of Theology

Trine Anker, Østfold University College

Education for Respect and Tolerance: An Empirical-Philosophical Contribution

The paper is a contribution to the debate on education for respect and tolerance. The authors argue that the definition and understanding of respect and tolerance as ideals should not be left to educational politics and philosophy alone. Respect and tolerance are not political and philosophically given aims, for which education is a means. Rather, these ideals are enacted in education, and a key question is how such educational practices can be critically developed.

The paper has two main parts. The first part is an analysis of two empirical philosophical studies of the enactment and understanding of tolerance and respect among students and teachers in Norwegian primary schools. The second part is a critical discussion on how the findings from these studies contribute to the theorizing of educating for respect and tolerance. Respect and tolerance as practices are processes to be continued more than aims to be

achieved

Brendan Randall, Harvard University

Is the Bible Sectarian? A Nineteenth Century Answer to a Twenty-First Century Question

In *School District of Abington Township v. Schempp*, the 1963 decision barring devotional Bible reading in public schools, the United States Supreme Court specifically distinguished use of the Bible for secular educational purposes. A provision of the Idaho Constitution dating back to the nineteenth century, however, states that “[n]o books, papers, tracts or documents of a political, sectarian or denominational character shall be used or introduced in any [public] school.” In 2009, the Idaho Public Charter School Commission concluded that this state constitutional provision barred the use of religious texts in public schools for any purpose, secular or devotional. The commission’s decision raises significant questions about religion and education and the appropriate use of religious texts in public schools. This presentation will use a historical analysis to answer the modern question of whether the Bible is sectarian for purposes of a constitutional provision drafted in the nineteenth century.

Business Meeting:

Bruce Grelle, California State University, Chico

A17-226

Religion and Science Fiction Group

Theme: *Resistance is Futile: Science Fiction's Challenge to Everything You Know about Religion*

Rudy Busto, University of California, Santa Barbara, Presiding

Saturday - 1:00 PM-3:30 PM

McCormick Place East-259

This panel challenges some of the most basic ideas in the study of religion and theology through science fiction. A presentation on the film *Tron* suggests a new understanding of the Christian doctrine of the Incarnation for the modern age. A paper on the Church of Scientology wonders if there is actually a discernible boundary between religion and science fiction. A third presentation examines Phillip K. Dick's speculative concept of the divine that defies the distinction between creature and creator. The fourth paper demonstrates the pedagogical value of using Kurt Vonnegut's *Sirens of Titan* for asking and addressing complex religious and theological questions in the religious studies classroom.

John Thompson, Christopher Newport University

Entering the Chrono-synclastic Infundibulum – The Sirens of Titan in the Religious Studies Classroom

Kurt Vonnegut’s *The Sirens of Titan* works wonderfully in religious studies courses. In this paper I highlight aspects of the novel that lend themselves to classroom exploration, and discuss practical strategies for using Vonnegut’s book with students. My major points are simple. First, while Vonnegut’s novel raises complex religious and theological questions, his use of satire, dark humor, and typical conventions of the sci-fi genre provide fun ways to engage students in reflecting on serious subjects. Second, despite Vonnegut’s iconoclastic reputation, *Sirens* is not anti-religion but a sharp critique of simplistic views of both believers and skeptics alike. Finally, the novel furnishes a powerful metaphor for the field of Religious Studies itself: “the chrono-synclastic infundibulum.” In *Sirens* this cosmic anomaly, a mysterious utopian place wherein all supposed ‘truths’ are reconciled, allows those who enter to be present in diverse times and places while paradoxically remaining unattached to any single perspective.

Matthew Zaro Fisher, Claremont Graduate University

Tron: An Analogy Of The Incarnation For Our Digital Age

The metaphysics of God’s relationship to creation as confessed in the doctrine of the Incarnation is perhaps the most

difficult theological concept within the Christian faith. On the one hand the doctrine is the fundamental metaphysical claim about reality upon which the theology of the church has built its cathedrals of theory and praxis. On the other hand the doctrine is a paradox beyond belief. Analogies capable of effectively explaining the Incarnation and God's relationship with creation are a necessary component of the Christian tradition, and in our age of science and skepticism, the more relevant the analogy the better. The 1982 cult movie *Tron* (Disney Films) provides a useful analogy for understanding the doctrine of the Incarnation, with the 2010 sequel *Tron: Legacy* extending the analogy in a general sense for understanding God's relationship to a creation that is capable of operating and developing within its own causal logic—much like the natural world as revealed by modern science.

Hugh Urban, Ohio State University

Space Opera and Soldiers of Light: Science Fiction and the Early Church of Scientology in Cold War America

This paper examines the role of supernatural themes in L. Ron Hubbard's science fiction and the continuation of these themes in the early Church of Scientology. Among the most prolific authors in the Golden Era of science fiction, Hubbard was also interested in occult, paranormal and spiritual phenomena, which found their way into both his fiction of the 1940s and his early Scientology writings. Throughout his Scientology lectures of the 1950s, Hubbard refers to past lives on other planets, journeys outside the body in distant galaxies, and other "space opera" themes. Even Scientology's elite "Sea Organization" had a predecessor in the group called the "Soldiers of Light" in Hubbard's "Ole Doc Methuselah" stories. As such, I argue that Scientology gives us key insights into this unique period of American history, when Cold War fascinations with space travel and UFOs merged with a growing interest in alternative spirituality and paranormal abilities.

Beatrice Marovich, Drew University

Zebra is the "Repairman" and He is Here: Philip K. Dick and the Divine Creature

This paper traces the footsteps of Zebra (the Zebra Principle) in the recently published (partial) *Exegesis* of science fiction writer Philip K. Dick. In Dick's attempt to work out the logical possibility that the universe is a "living animal" that's also fully divine, I suggest that Zebra becomes a paradigmatic divine creature—confounding orthodox theological injunctions that maintained a crisper distinction between creature-creator. I will make clear the metaphysical precedent for divine creatureliness in thinkers such as A. N. Whitehead. But I will also argue that Dick's speculative figure of the divine creature ultimately washes up on the shores of his own skepticism.

Responding:

Robert Geraci, Manhattan College

Business Meeting:

Bruce M. Sullivan, Northern Arizona University

A17-227

Religions in Chinese and Indian Cultures: A Comparative Perspective Group

Theme: *Xunzi from Classical Indian Perspectives: Complexity and Ambiguity*

Tao Jiang, Rutgers University, Presiding

Saturday - 1:00 PM-3:30 PM

McCormick Place North-130

Theme: The Xunzi and Indian Thought: The Xunzi represents a high point in classical Chinese intellectual development. Ideas of the natural and the traditional, order and chaos, disciplinary naming, transformation of desires and inclinations through ritual, discourse on the transcendence, cultivation of virtue, and many others, found in the Xunzi are ripe and appropriate for reading from classical Indian perspectives such as from the Dharma sastras or

Mimamsa or even the Mahabharata. Methodology: Textual ambiguity and complexity in the comparative study of Chinese and Indian texts: a major challenge in comparative approaches to texts is that they tend to simplify or homogenize the message of the texts and perspectives under comparison. Our panels will seek to preserve the integrity – ambiguity and complexity – of texts and traditions, even while presenting nuanced and constructive re/readings.

Chakravarthi Ram-Prasad, Lancaster University
Order: Nature, Society and Self

Xunzi situates his conception of Heaven (tian) as both what might broadly be called the natural order and the ritually-constructed social one. This complex conception brings about both an analysis of human nature and guidance on the cultivation of the person (their 'co-humanity' (ren)) through ritual. There seems to offer an attractive comparison with manifold articulations of dharma and its nature and functions in the classical Hindu tradition. But making sense of Xunzi through the Indian material mutually illuminates: On the Indian side with regard to dharma, it brings out the tensions between metaphysical and gnoseological conceptions and their relationship to the self on the one hand, and the multiple sociosemiotic and pragmatic narratives of dharma on the other. On the Chinese side, it enables us to inquire how the absence of the metaphysical unseen (so elemental to dharma) both reinforces and disturbs the contours of Xunzi's programme of social control. Thus, the deliberate creation of a contemporary inter-textuality retains plurivocal study of traditions while also advancing the insights of comparison.

Laurie Patton, Duke University
Reading Xunzi through Dharma and Nama

Many scholars of Chinese religions have examined Xunzi's ritual theory, particularly his understanding of how ritual creates a foundation for the world and his understanding of "decorum" or "proper social conduct." These ideas are outlined in his work by the same name, *The Xunzi*. However, fewer scholars of India have considered his ideas. I will use the idea of dharma in the early Indian context, particularly the Mahabharata, to think through this question of decorum in the Xunzi. I will focus on the idea that while both dharma and decorum are linked to larger understandings of the cosmos, there is a way in which ritual propriety in the Xunzi should be linked to a humanistic understanding of motivation rather than a cosmological one. I think this same Indian reading could also be applied to Xunzi's treatise on "names" or "The proper use of terms." While many Indian ideas about naming (namadheya) could be understood as similarly constructed as signifying a transcendent reality, Xunzi's understanding of names is grounded in an understanding of human motivation and practice, and not in a cosmological understanding of that practice.

David Lawrence, University of North Dakota
Xunzi and Selected Indian Philosophers on the Purposes, Practices and Limits of Argument

My paper will present some reflections on the understandings of broadly philosophical argumentation, of Xunzi and selected Indian philosophers from the Nyaya, Vyakarana and Nondual Saiva traditions. It will consider Xunzi's and the other thinkers' agreements and disagreements about the religious, ethical and other intellectual purposes of argument, the value of logical principles and protocols, and where argument loses its utility in relation to other epistemic and axiological authorities. The paper will raise the question whether, amidst the disagreements, Xunzi and the others evince any features of a transcultural "discourse ethics."

Alexus McLeod, University of Dayton
The Function and Source of Ritual Duty in the Xunzi and the Purva Mimamsa Sutra

The concept of ritual (li) in the Xunzi is meant to have two main functions, intrapersonal and interpersonal. Both of these functions, I argue, arise from a single property of ritual, rather than emerging from different aspects of ritual, as is argued by some interpreters. Xunzi's li is doing something very similar, I argue in this paper, to the concept of dharma (sacred duty) in the Purva Mimamsa Sutra. In explaining these similarities I build a case for reading both texts as dealing with a similar conception of "ritual duties". I then consider an important difference between the two

accounts of ritual duty and its effect on the development of the respective views.

Responding:

Michael Puett, Harvard University

Business Meeting:

Chakravarthi Ram-Prasad, Lancaster University

Tao Jiang, Rutgers University

A17-228

Religious Conversions Group

Theme: *Dynamics of Conversion, Deconversion, and Marginalization*

Marc Pugliese, Brescia University, Presiding

Saturday - 1:00 PM-3:30 PM

McCormick Place North-131

Diverse geographical and religious contexts of the twentieth century afford insight on the dynamics of conversion, deconversion, and marginalization. Recent conversions from, and to, the remnants of the Japanese Kakure Kirishitan (Hidden Christians) offer a lens from which to construct the current religious identity of the Kakure Kirishitan. Conversions and deconversions of Jews to Christianity, during and after the Holocaust, reveal important aspects of the effects of the Holocaust on the lives of survivors, the structuring and re-structuring of religious identity in unusual times, and the dynamics of conversion and deconversion in general. The conversions of Telugu speaking Sudras to the predominantly Dalit Andhra Evangelical Lutheran Church (AELC) in India during the 1920s are instructive concerning the origins of, and motivations for, conversion, as well as generative of a concomitant and curious reverse marginalization of Sudras at the hands of Dalits.

Roger Vanzila Munsu, Nanzan University

Conversion Experiences among the Kakure Kirishitan

The present-day remnants of the Japanese Kakure Kirishitan (Hidden Christians) have experienced unprecedented changes over the past decades. A keen eye for the dynamics of these conversions is crucial in constructing the religious identity of the Kakure Kirishitan (Hidden Christians) in this moment of their history. This paper is designed to examine some of the narratives surrounding individual Kakure Kirishitan's conversion experiences, gleaned from Nagasaki settings, at various dates between 2004 and 2011. Using ethnographic techniques, the results suggest that Kakure Kirishitan individuals and groups have been converting for a long time to both Buddhism and Catholicism rather than to Shinto; the move to Buddhism is clearly the dominant trend among the contemporary Kakure Kirishitan in Nagasaki. Recently, Pure land Buddhists have also converted to the Kakure Kirishitan faith. Taken together, the striking conversion experiences among the Kakure Kirishitan light up both the continued existence of their faith in Nagasaki.

Yaakov Ariel, University of North Carolina

Conversions and De-Conversions during the Holocaust

Thousands of Jews turned to Christianity during the Holocaust era. While considerations of security and survival played a crucial role in decisions to convert, many converted in earnest and others internalized elements of the faith. Many converted Jews underwent a gradual process of de-conversion after the war, while some have attempted to combine both identities. Conversions and de-conversions during the era are important aspects of the effects of the Holocaust on the lives of survivors at the same time that they teach us a great deal on the dynamics of conversions. Exploring a number of factors and elements in the process, this study shades new light on important aspects of

conversion and de-conversion and the structuring and re-structuring of religious identities during unusual times.

Peter Vethanayagamony, Lutheran School of Theology, Chicago

When the Marginalizer Is Marginalized: The State and Squirms of Telugu Sudra Converts to Lutheranism

The lesser known Telugu speaking Sudras' conversion to Lutheranism in the second quarter of the twentieth century awaits several disclosures and ironies for those interested in conversion narratives in general and history of Indian Christianity in particular. The conversion of outcaste people en masse in the late nineteenth century led to the identification of Christianity with Dalits and consequently deterred the conversion of the high caste groups, including the Sudra. Nonetheless, in the 1920s onwards Sudra sub-caste people began to embrace Lutheran Christianity both en masse, in small groups, and individually. By 1931 the Lutherans (AELC) had 5000 Sudra converts in Guntur region alone. Some of the churches of these converts are solely run and made up of women. What is most startling about them is that besides suffering at the hands of their caste-groups they suffered reversed marginalization at the hands of Dalits, who are the majority in the Andhra Evangelical Lutheran Church (AELC). This paper traces the origins and motives behind the Sudras' conversion, and their current status and struggles as minority in the AELC.

Alexander Angelov, College of William and Mary

Where Is Ethiopia? Byzantine Views on Ethiopia's Conversion to Christianity

This presentation will explore the fourth-century conversion of Ethiopian elites to Christianity. According to tradition, two Christian captives grew dear to the Ethiopian king, and he appointed them as teachers to his son. When the father died, the son inherited the kingdom, and his Christian instructors quickly convinced him to accept Christianity. Even in its simplest form, this story has features different from other foreign conversion accounts in the early Byzantine period (ca. 300-900). Yet, scholars usually subsume the Ethiopian conversion stories within a conventional discussion of imperialist ideology generally applied to other conversion narratives. I will put Ethiopia in a historical context and will demonstrate the multiple ways in which the Byzantines discussed Ethiopia and its people. Based on the regional context and the specific Byzantine cultural stereotypes, I will offer a different interpretation on the cultural significance of the Ethiopian converts in the Byzantine Christian tradition.

Responding:

Kristine Utterback, University of Wyoming

Business Meeting:

Linda Mercadante, Methodist Theological School, Ohio

A17-229

Roman Catholic Studies Group

Theme: *Disrupting Complementarity I: Women's Work*

Marian Ronan, New York Theological Seminary, Presiding

Saturday - 1:00 PM-3:30 PM

McCormick Place North-128

While strong currents in Roman Catholic discourse narrow women's work to their embodiment as 'mothers', these papers offer a variety of vantage points for considering women's labor. Engaging economics, ecological care, development, work-family load, time poverty and ministry in the church, the papers sketch a range of women and work. This provides an opportunity to interrogate the trope of 'complementarity' in contemporary Roman Catholicism. The conversation of this session will be continued in 'Disrupting Complementarity II: Male Bodies'.

Lorraine Cuddeback, University of Notre Dame

"The Rising of the Women Means the Rising of the Race" : Women's Work and Economics in Catholic Social Teaching Since Vatican II

Recognizing women as economic agents is a critical component in responding to the current economic crisis. Yet, Catholic social teaching has failed to fully address this aspect of global development, instead tending to frame "women's issues" as those of family, sexuality, and reproduction. Fixing this requires a shift in the flow of moral discourse: rather than curial documents setting universal priorities for the particular church, the ethical concerns of local regions should inform curial documents. Social encyclicals would then become means of promoting discursive solidarity among particular churches. The paper examines (1) the methods of writing papal encyclicals since Vatican II, (2) the development of subsidiarity as a principle of social doctrine, and (3) the benefits and limitations of applying subsidiarity as a method of developing Catholic social teaching and addressing feminist critiques about the inclusion of women's experience and women's work in social doctrine.

Jill Peterfeso, Guilford College

Roman Catholic Studies through Excommunicants: Enlivening the Field with Roman Catholic Womenpriests

This paper uses the Roman Catholic Womenpriests (RCWP) movement to consider expansions for the field of Roman Catholic Studies. The movement's resistance to easy categorization makes it all the more challenging for scholars of Roman Catholicism—and all the more important valuable. This paper contends that even from the margins of contemporary Catholicism, RCWP is a significant bellwether for Roman Catholic studies. That is, our field can and should be approached through excommunicants. RCWP goes further than troubling Roman Catholic teachings about gender; as this paper shows, RCWP invites richer consideration of three facets of Roman Catholic studies: the priesthood model, the hierarchical system, and Catholic ecumenism. RCWP has touched a nerve in today's institutional Church; rather than dismiss this activist group as outside the Church, this paper illustrates ways to place marginal groups like RCWP alongside the mainstream Church in service of the field's scholarly future.

Elizabeth Pyne, Fordham University

Benedict XVI's "Human Ecology" in the Context of Africa, Women, and Development: Words of Caution for an Environmentally-Conscious Christian Mission

In Benedict XVI's formulations of Christian mission, calls for an "ecological conversion" as the requisite attitude for sustainable or "integral human development" are becoming more prominent. In the context of the second African Synod and the diverse situations of globally marginalized women, contemporary discussions about the place of environmental ecology in human development become a singularly important site from which to extend critical analysis of notions of gender, development, and Christian mission. The intersectional approach of this paper employs liberation theology, ecofeminism, and postcolonial theory to affirm certain elements of Benedict's holistic environmentalism. Yet more significantly it complicates and challenges current papal articulations of ecological responsibility as they pertain to sustainable and dignified development. If ecology is to be incorporated into a liberative Christian mission globally, particularly in Africa, it must first become a site of critical reflection on an ongoing history of gendered and environmental violence.

Claire Wolfeich, Boston University

Spirituality and the Signs of the Times: Women's Labor, Domestic Church, and Time Poverty

This paper will illustrate a practical theological contribution to Roman Catholic studies, with a topical focus on issues of women's spirituality in the intersection of work, family, and time poverty. The paper will look at selected documents of the Second Vatican Council and subsequent texts of Catholic social teaching as examples of a kind of practical theology, a Catholic logic of reading the signs of the times in dialogue with tradition. Working with social science literature, spirituality studies, feminist leisure studies, and Catholic theology, then, the paper will extend, critique, and contextualize the contributions of these teachings in light of women's changing roles in the workforce and home and related research on time poverty. I will assert that Catholicism holds important theological insights and spiritual practices to resist distorted practices of time, work, care, and consumption. At the same time, it must take time poverty seriously as an economic/cultural reality with implications for spiritualities and theologies of

labor, family, and the domestic church.

Responding:

Chris Tirres, DePaul University

A17-230

Scriptural/Contextual Ethics Group and SBL Psychology and Biblical Studies Group

Theme: *In Memory of Walter Wink*

Michael Willett Newheart, Howard University, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place West-176B

We gather to honor the legacy of Walter Wink (1935-2012), powerful ponderer of the Powers. He taught us to read, think, question, protest, love, imagine, play, and (with his wife June) dance. The New York Times called him "an influential liberal theologian"; one website labeled him "a false prophet." Most simply knew him as a "Human Being."

Panelists:

J. Harold Ellens, University of Michigan
Wayne Rollins, Assumption College
D. Andrew Kille, Interfaith Space
David Gushee, Mercer University

A17-231

Space, Place, and Religious Meaning Group

Theme: *Rolling, Playing, Marketing, Evangelizing: Religious Architecture at Work*

Paul Ivey, University of Arizona, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place South-403A

This session brings together papers on four divergent topics which nonetheless share a strong interest in examining how the physical and architectural spaces of religious groups function as constitutive elements of religious meaning and experience. Each of these authors reads the meanings associated with and embedded in their evocative spaces – neighborhood contexts, church spaces, architectural programs, and rolling homes – in order to situate their subjects in broader discussions of religious thought, identity, values, and practice. This approach not only opens up the study of religion to the material reality of experience but also problematizes the longtime tendency of scholars to focus on religious ideas rather than practices.

Nicholas Denysenko, Loyola Marymount University
Windows into Community Identity: An Architectural Analysis of an American Orthodox Parish

This presentation consists of an overview of a chapter draft for a potential monograph on Orthodox architecture in America. The book profiles diverse Eastern Orthodox parishes in America and rigorously analyzes their architecture to capture and articulate their theological self-identity. The presentation will articulate the parish's self-identity through the salient aspects of its architectural components, with reference to the parish's context and background. The presentation includes a conclusion on the contribution the parish offers to the future trajectory of Orthodox

architecture in America, the study of architecture, and the community's understanding of divine presence and beneficence through the inscription of their story on their architecture. The presentation profiles St. Matthew Orthodox Church in Columbia, Maryland, a young community that existed as a mission parish for twenty years, worshipping in rental properties in Maryland's Howard County before completing the construction of their church building in 2007.

Dana Logan, Indiana University

Mapping the Landscape of the Antebellum "Free-market" of Religion

A map of religious consumption in lower Manhattan during the 1830s spatializes the so-called free market of religion and materializes the options and limits on religious shopping in the new republic. This paper maps the movement between religious activity such as Finney's Tabernacle, the Homeopathic Remedy store, and reform society meetings. By reconstructing the topography of the built environment and using the mental and physical maps of religious subjects, this project will reevaluate the experience of disestablishment through spatial terms.

Ben Brazil, Emory University

Vehicles of Enlightenment: "Housetrucks" as Material Spirituality in the 1960s and 1970s

In the 1960s and 1970s, handcrafted homes built atop used buses, old trucks, and customized vans constituted a material spirituality. Part of the era's youth travel culture, such vehicles offered a means to perform the lifestyle and character ideals associated with the emergence of seeker spirituality and an "Age of Authenticity." "Rolling homes" served as material spirituality in four ways. First, they acted as media for individual artistic and spiritual expression. Second, multiple publications framed handcrafted "housetrucks" as sites of spiritual practice: in addition to facilitating liberation from the cycle of work and rent, crafting vehicular homes involved a non-alienated form of labor that could become a meditative mysticism. Third, live-in vehicles seemed to offer homes in liminality, transforming their owners' relationship to space and place. Finally, rolling homes and their literature staked claims to American mythologies, including the exploration of new frontiers - whether on land or within consciousness.

Peter Schuurman, University of Waterloo

"Disney-like Architecture and Ethos in a Megachurch: Pressing Towards the Playful Element in Religious Life"

The transformation of church into theatre space has received both scholarly attention (Kilde 2002) and theological critique in so far as it is entangled with a cultural contextualization (eg. Kenneson and Street 1997). Sociological analyses of the growing phenomena of the megachurch in particular often describe this shift as an indication of secularization (Sargeant 2000) or the triumph of the market (Ellingson 2007). But the stage lighting, comfortable seats, and entertaining atmosphere can also signal something elementary to religious life. Using ethnographic data gathered from a Canadian megachurch and its movie theatre locations, I will argue that there is also a crucial dimension of leisure and play in such religious gatherings, and this is not merely derived from the architecture: it coincides with an essential element of religious life (Durkheim 1912; Berger 1997; Bellah 2011). Movie theatres and their ethos are thus not simply a distraction from the work of religion, but compliment its playful dimensions.

Responding:

Joanne Punzo Waghorne, Syracuse University

Business Meeting:

Leonard Norman Primiano, Cabrini College

Jeanne Halgren Kilde, University of Minnesota

A17-232

Tantric Studies Group

Theme: *Tantra Performance and Art*

David McMahan, Franklin and Marshall College, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place North-427D

In this paper session four scholars of Tantra analyze a rich array of images from multiple Hindu and Buddhist Tantric artistic traditions in Nepal, Tamil Nadu, Braj and other regions of the subcontinent. They illumine via the 'art of textual interpretation' the interwoven Tantric arts of sculpture, painting, dance and architecture. One scholar investigates the transformation in Nepalese sculpture of the Tantric hero, Bhīma, into the horrific regal Tantric deity, Bhairava; a second investigates the exteriorization of deity visualization as architectural space in the world of Śaivasiddhānta; a third guides us into the yantric world of Vaiṣṇava paintings of the Rāsa Maṇḍala, illuminating the way in which these images guide the initiate towards divinity; our final scholar extends this analysis of maṇḍala into those Esoteric Buddhist circles wherein the artistic construction of these clan symbols were the means by which 'clan secrets' were decoded and embodied through the ritual act of their artistic production. In this way the panel highlights the centrality and function of art within Tantric traditions.

Gudrun Bühnemann, University of Wisconsin
Transforming Bhīma into Bhairava

Bhīma(sena), the second of the five Pāṇḍava brothers in the Mahābhārata, there portrayed as a redoubtable warrior, is worshipped in Nepal as a form of Śiva or, more precisely, as Bhairava. Devotional texts and inscriptions attest to his worship in Nepal at least from the sixteenth century onwards. This paper studies changes in the representation of Bhīma in texts and images as he is transformed into Bhīma(mahā)bhairava in Nepal under the influence of Tantrism.

David Gray, Santa Clara University
Portraying Secrets: On the Relationship between Art, Practice, and Texts in Tantric Buddhist Traditions

It is well known that tantric Buddhist art was practically oriented, produced as aids to ritual and meditative practices. Tantric iconography maintains a complex and somewhat problematic relationship with tantric literature. This is because the details of tantric visualization practices, and hence the iconography of the deities and structure of the mandalas to be visualized, was traditionally considered to be a secret. Details concerning this iconography were often related in an incomplete or even erroneous fashion in the root texts for the traditions. The missing textual link is of course the sādhanā texts, which is why compilations of sādhanas contained in works such as the Sādhnamālā have proved so helpful to art historians. In this paper, I will explore the light sādhanas can shed on the uses of art in Buddhist meditation and ritual practices.

Graham Schweig, Christopher Newport University
The Rāsa Maṇḍala as Bhakti Yantra: The Bhagavata Drama and the Artistic Imagination

My focus in this paper will be two-fold. First I will bring out tantric dimensions of the Bhāgavata's Rāsa Līlā: the yantra-like narrative, the feminine power of the Vraja Gopikas over divinity, the lila of divine love as arranged by the Goddess, etc. Second, I will focus on the symbolism of the Rāsa Maṇḍala by examining key elements of the passage and ways in which its tantric character influences artistic renderings. I will argue that the imagery of the Rāsa Mandala functions as a bhakti yantra. Through līlā smaraṇam practitioners enter the world of the dance, becoming eternal participants in it. Contemplation and participation become one by virtue of the power of this bhakti yantra. I will discuss the centripetal, centrifugal, circumferential and centrifocal dynamics of the Rāsa Mandala circle as they function as powerful inner mechanisms within bhakti, and as expressions in artistic renderings of Rāsa Maṇḍala.

Ginni Ishimatsu, University of Denver
Śaivasiddhāntin Ritual in Temple Architectural Context

Although art historians have long mined the Āgamas, Tantras and Saṃhitās for information on temple architecture and iconography, scholars of Śaivasiddhāntin ritual have only recently begun to examine closely the relationship between textual rules for rituals, deities, and temple architecture, on the one hand, and the material evidence of temple art and architecture, on the other. In fact, enough work has now been done on the texts of Śaivasiddhānta that we can begin to understand the extent to which the rituals of the Āgamas correspond to the architectural spaces of temples where in medieval times initiates practiced rituals of worship, celebration and expiation. Specifically, the material culture of temple architecture can help us understand rituals prescribed in Āgamas that focus specifically on *parārthapūjā*, viz., temple rituals and rites of installation, in addition to temple architecture; At the same time, however, these texts seem to track the gradual demise of Tantric *sādhana* in all but exterior form and exteriorized ritual action. In this paper, I will attempt to explain to what extent Āgamic temple rituals map onto architectural spaces and what the texts can tell us about the history of Tantric practice in the Tamil country.

Responding:

Jeffrey Lidke, Berry College

Business Meeting:

Loriliai Biernacki, University of Colorado
Sthaneshwar Timalsina, San Diego State University

A17-233

Latina/o Critical and Comparative Studies Group and Religion in Latin America and the Caribbean Group

Theme: *Contested Spaces: A Critical Engagement of Latina Spirituality*

Jennifer Hughes, University of California, Riverside, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place West-474B

lorem ipsum

Jessica Delgado, Princeton University
Public Piety and Honestidad: Women's Spiritual Status in Colonial Mexico

This paper presents “spiritual status” as a category of social power in colonial Mexico that operated in mutually constitutive relation to gender, race, and economic status. It argues that for women, “spiritual status” was made up of a public reputation for piety and a public reputation for honestidad. Racialized notions of spiritual capacities shaped women’s recognition for piety, and race and class-bound definitions of virtue shaped women’s recognition of honestidad. However, poor and non-white women sometimes found ways of claiming and enjoying aspects of community recognized spiritual status by discursively re-figuring honestidad, which in turn could allow them to subvert ecclesiastical authorities’ interpretations of their piety. Their efforts reveal the ways that spiritual status, while limited by colonial racial hierarchy and poverty, could also mitigate them.

Lara Medina, California State University, Northridge
Nepantla Spirituality: Negotiating Multiple Identities

This paper examines a distinct spirituality being practiced today by many Chicanas and Chicanos. It is a spirituality emerging from nepantla, the middle space, and one that integrates diverse religious/spiritual traditions. The merging of traditions is possible for mestizas/os as our ancestral legacy and indigenous epistemology is one of embracing diverse traditions and historically has been used as a strategy of survival. A 16th century document regarding a conversation between a Christian missionary, Friar Diego Durán, and a Mexica elder is examined as evidence of this

ancestral epistemology as well as foundational concepts within Mesoamerican spiritual philosophy. I suggest the naming of this spirituality as "Nepantla spirituality," as the use of a concept within the Nahuatl language challenges us to enter into and privilege the indigenous epistemology that has survived within Latina/o mestizaje.

Laura Perez, University of California, Berkeley

Latina/o Feminist Spirituality and the Decolonial: (Non)violence and the (Non)Western

This paper exams the recent work of queer U.S. Latin@ artists engaging theories of the interdependence of the human and non-human worlds, the personal and the social, the spiritual and the ideological. Drawing on Buddhist and/or Native American traditions of theo-philosophical thought, the work of Maya Gonzalez, Alex Donis, Celia Herrera Rodriguez and Cherrie Moraga represent spiritual being as socially embodied and ecologically embedded. The paintings and the first two and the theater work of the latter approach body, mind, spirit, and more generally, the natural and social worlds, through non-binary, decolonizing perspectives. As a counterpoint, Mariana Ortega's paintings scrutinize the ongoing violence of racialized, patriarchal, and sexed (neo)colonializing western discourses of body and mind.

Michelle Gonzalez Maldonado, University of Miami

What is Latina about Latina Spirituality?

For decades Latino/a theologians have been writing about a Latina spirituality that is at the heart of Latino/a popular faith expressions. This presentation explores the question of what makes Latina spirituality distinctively Latina. Is it the heritage of the practitioner? Are there certain characteristics that make a spirituality Latina? What is the relationship between Latina spirituality and other immigrant spiritual expressions? This talk also challenges the construction of Latina spirituality created by the academy, one that often offers a very limited understanding of the religious life of Latinas.

Theresa Torres, University of Missouri, Kansas City

Latina Spirituality: Liberation or Repression

This paper is a presentation on current qualitative research conducted on the lives of four Latina leaders in Kansas City, Missouri. The focus of this paper is on leadership styles and the critical role of religious identity and expression in the development of leadership. The central question and corollary questions of the research are: Does spirituality empower or repress Latinas' leadership and activism? What types of spirituality are empowering and does spirituality affect the style of leadership and activism? I have chosen to focus on the four Kansas City Latinas as a way to control the effects of social context and the relationship of community support. All four of the women have found supportsystems for their empowerment and belief systems. Of importance are the role of family and social context for these leaders and their understanding of religion and empowerment for leadership.

Responding:

María Pilar Aquino, University of San Diego

Business Meeting:

Luis Leon, University of Denver

Laura Perez, University of California, Berkeley

M17-201

Hebrew Bible and Ancient Israel: Editorial Board

Theme: *Hebrew Bible and Ancient Israel: Editorial Board Meeting*

Saturday - 1:00 PM-3:30 PM

Hyatt Regency McCormick Place-CC10C

P17-200
Colloquium on Violence and Religion

Theme: *Book Session*

Saturday - 1:00 PM-3:30 PM
McCormick Place West-182

COVandR is an international association founded in 1990 which is dedicated to the exploration, criticism, and development of René Girard's mimetic model of the relationship between violence and religion in the genesis and maintenance of culture.

9:00-10:10 a.m. Kelly Denton-Borhaug's *U.S. War-Culture, Sacrifice, and Salvation* (Equinox, 2011)

10:10-10:20 a.m. Break

10:20-11:30 a.m. Richard Beck's *Unclean: Meditations on Purity, Hospitality, and Mortality* (Cascade Books, 2011)

Panelists:

Kelly Denton-Borhaug, Moravian College
Richard Beck, Abilene Christian University

Responding:

S. Mark Heim, Andover Newton Theological School
Martha Reineke, University of Northern Iowa

P17-203
North American Association for the Study of Religion

Theme: *The Identity of NAASR and the Character of the Critical Study of Religion*

Saturday - 1:00 PM-3:30 PM
McCormick Place West-192B

Panelists:

Donald Wiebe, Trinity College
William Arnal, University of Regina
Aaron Hughes, University of Buffalo, SUNY
Julie Ingersol, University of North Florida
Nicole Kelley,
Russell McCutcheon, University of Alabama, Tuscaloosa

P17-241a
Society for Pentecostal Studies

Theme: *Pentecostals and the Old Testament: A Decade of Research in Review*

Scott Ellington, Emmanuel College, Presiding
Saturday - 1:00 PM-3:30 PM
McCormick Place West-180

Panelists:

Robin Branch, Victory University
Richard Israel, Vanguard University of Southern California
Lee Martin, Pentecostal Theological Seminary
William Raccah, Northwest University

M17-204

Dharma Academy of North America (DANAM)

Theme: *DANAM Annual Book Review: Critical Constructive Scholarship on the Feminine in Hindu Experience: A Review of Woman and Goddess: Reinterpretations and Re-envisionings Tracy Pintchman and Rita D. Sherma, eds. (Palgrave MacMillan, 2011)*

Kusumita P. Pedersen, Saint Francis College, Presiding
Saturday - 1:30 PM-3:30 PM
McCormick Place South-402A

The editors will offer a formal general response to the comments of the reviewers. The contributors will respond to comments and questions about their work.

Panelists:

Kathleen M. Erndl, Florida State University
Antoinette DeNapoli, University of Wyoming
Christopher Chapple, Loyola Marymount University
Jeffery D. Long, Elizabethtown College

Responding:

Tracy Pintchman, Loyola University, Chicago
Rita Sherma, Binghamton University
Arvind Sharma, McGill University
Francis X. Clooney, Harvard University
Phyllis Herman, California State University, Northridge
Neela Bhattacharya Saxena, Nassau Community College
Rick Jarrow, Vassar College
Veena Howard, University of Oregon
Karen Pechilis, Drew University

M17-202

International Society for Chinese Philosophy

Theme: *Mind, Emotion, and Nature in Confucianism*

Saturday - 1:00 PM-4:00 PM
McCormick Place South-106B

P17-202

Association of Practical Theology

Theme: *Pressing Domains for Theological Field Education*

Evelyn Parker, Southern Methodist University, Presiding
Saturday - 1:00 PM-4:00 PM
McCormick Place West-183A

Part I: *Culture, Gender, and Sexuality in Ecclesial Contexts*

Part II: *Seeing the "Field" Beyond the Local Congregation*

Diane Maloney, Loyola University, Chicago
Kate Lassiter, Loyola University, Chicago
Mary Froehle, Loyola University, Chicago
Encounters of a Sexual Nature: Theological Formation, Religious Diversity, and Field Education

Seung Hae Yoo-Hess, Emory University
Korean Women's Loss of Authentic Selves in the Church: Developing an Indigenous Practical Theology for Transformation

Mimi Kiser, Emory University
John Blevins, Emory University
Esther Mombo, St. Paul's University, Kenya
Negotiating Differences: Why Theology is Important for Interdisciplinary Field Placements in Global Contexts

Sabinus Okechukwu Iweadighi, University of Vienna
Pastoral Migration and Its Cultural and Pastoral Challenges in the Contemporary Era

M17-205

Dharma Academy of North America (DANAM)

Theme: *DANAM Business Meeting*

Saturday - 3:30 PM-4:00 PM
McCormick Place South-402A

A17-333

Especially for Students, **Student Lounge Roundtable**

Theme: *Academic Employment is More Hopeful Than It Seems*

Saturday - 4:00 PM-5:00 PM
McCormick Place West-195

At first glance, the prospect of finding academic jobs after graduate school seems bleak. Positions are few and competition is high. Yet there is reason to be hopeful. Most graduate students have numerous connections to multiple colleges and universities. Tapping into this network is easier than it seems. A large part of this discussion will revolve around learning how to locate and use one's network to get hired as an ABD or new PhD. We will also focus on developing new connections and adjusting CVs to fit a variety of possible employees. Through my own journey of finding an assistant professorship while ABD, as well as being part of a department that has made some recent hires, I hope to discuss what academic employers are looking for and to show that getting hired is not only possible, but also realistic.

Panelists:

Matthew Hill, Spring Arbor University

M17-300
Westminster/John Knox Press

Theme: *Theological Commentaries on Scripture: Renewing an Old Tradition*

Shelly Rambo, Boston University, Presiding
Saturday - 4:00 PM-5:30 PM
McCormick Place West-476

Westminster/John Knox hosts a panel discussion of theologians writing biblical commentaries for their "Belief: A Theological Commentary on the Bible" series. The panelists will address the challenges and opportunities of immersing themselves in a particular biblical book, and reflect on how this exercise of attending to scripture has affected their vocation as theologians. Light refreshments will be served.

Panelists:

Amy Plantinga Pauw, Louisville Presbyterian Theological Seminary
Willie Jennings, Duke University
Stephanie Paulsell, Harvard University
Arthur Sutherland, Loyola University, Maryland
Deanna Thompson, Hamline University

M17-203
College Theology Society Board

Theme: *College Theology Society Fall Board Meeting*

Saturday - 1:00 PM-6:00 PM
McCormick Place South-401A

A17-300
Especially for Students, **Special Topics Forum**

Theme: *How To Get Published*

Kimberly Connor, University of San Francisco, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place West-184A

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.

Panelists:

Ted Vial, Iliff School of Theology
Cynthia Read, Oxford University Press
Anne Monius, Harvard University
Michael Murphy, Loyola University, Chicago
Jacob Kinnard, Iliff School of Theology
Amir Hussain, Loyola Marymount University
Karen Jackson-Weaver, Princeton University

A17-301

Arts, Film, Literature, Media, Popular Culture, Visual Culture, and Religion Cluster

Theme: *The Sistine Chapel Ceiling at 500: A Variety of Views*

Robert Puckett, American Academy of Religion, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place West-375A

In November 2012, Michelangelo's celebrated frescoes on the ceiling of the Sistine Chapel mark their 500th anniversary. Over the past five centuries, these multiple panels either individually or as a group have been studied by church historians, art historians, religion scholars, theologians, and specialists in popular culture, film, media, and visual culture. This special AAR panel of experts will focus their attention on this one object both to offer new ways of considering a classic masterpiece and to present multiple methodological models operative in the umbrella of religious studies. Prior to this panel discussion, there will be a special viewing of the now classic film about the making of the Sistine Chapel ceiling frescoes, *The Agony and the Ecstasy*, and an innovative exhibition featuring projections of these frescoes and the variety of copies, parodies, and interpretations which have permeated contemporary society.

Panelists:

Brent Plate, Hamilton College
Ken Derry, University of Toronto
David Morgan, Duke University
Diane Apostolos-Cappadona, Georgetown University

Business Meeting:

A17-302

Christian Systematic Theology Section

Theme: *Authority, Ecumenism, and Friendship*

Rachel Muers, University of Leeds, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place West-192A

N/A

Kathryn Reinhard, Fordham University
Ecumenism as Pneumatological Recognition

This paper is a constructive attempt to develop a vision of ecumenical unity based in pneumatological recognition. The author draws on resources from Continental philosophy (philosophies of recognition as articulated by Judith Butler, Charles Taylor and Paul Ricoeur) and an Augustinian pneumatology to argue that ecclesial unity with the ecumenical “other” is ultimately a function of the Holy Spirit. The “scandal” of the divided Church lies not in a lack of visible unity, but rather in the mistaken idea that abiding physical diversity or distinction precludes and prevents the deeper ontological unity that is an act of God in Christ through the Spirit. In this way, the paper seeks to reimagine the ecumenical task as one of conversion to the other. Ultimately, conversion to the other happens through an act of the Holy Spirit and unity is effected through this event, in which the Spirit recognizes itself amongst the differently embodied churches.

Adam Eitel, Princeton Theological Seminary
The Authority of Love: Friendship and Critique according to Thomas Aquinas

Thomas Aquinas’s remarks on love, friendship, and fraternal correction yield resources for a constructive theological account of internal critique which, unlike appeals to exterior sources of authority, leverages critical resources from within the discursive practices it aims to revise. For Thomas, friendships accrue implicit normative trajectories. When made explicit, lovers and friends can appeal to these trajectories for critiquing breaches of friendship and deliberating about the responsibilities and constraints of love. Since, for Thomas, friendship with Christ does not destroy but gathers up and perfects these ordinary, fallible friendships and the critical practices they inspire, Christians can appeal to the normative trajectories and surpluses in these relationships to critique prevailing orders and envision more just social arrangements.

TJ Dumansky, Yale University
Taking Stock of Theology's Love Affair with Friendship

The category of friendship has become an increasingly populated space for theological reflection. Friendship has been called upon to help us navigate questions about interreligious relationships, imagine non-hierarchical visions of community life, and refashion the dynamics of relation between God and creatures. Surely, any theme that is viewed as so promising for constructive theological work by such a variety of scholars deserves attention – and it also warrants questioning. The task of this paper is to address two interrelated themes that have not been given sustained attention in recent theological treatments of friendship: the waning link between friendship and justice, and the need to navigate the public/private binary in efforts to strengthen that link. Caution is especially warranted given the goal of backing friendship with theological authority and value.

Paul D. Murray, Durham University
On Attending to the Authority of the Concrete Church: An Issue for Systematic Ecclesiology and a Vital Site for Ecumenical Learning

This paper focuses on two differing ways in which attending to the authority of the concrete church poses a problem for ecclesiology and ecclesial life. First, does it require a re-conceiving of the systematic ecclesiological task? Second, what authority should the concrete church hold for ecclesial officialdom? Pragmatist theory suggests empirical studies are significant means of testing for systemic discordance between official understanding and lived ecclesial reality. In turn, the methodology of Receptive Ecumenism (cf. ARCIC III) promotes honest self-appraisal and self-critical learning. When focussed through respective difficulties in decision-making, Receptive Ecumenism will be shown both to aid with the ecclesial task of attending to the authority of the concrete church and with demonstrating what it means for systematic ecclesiology integrally to expand to include such attention within it.

A17-303**History of Christianity Section**

Theme: *Author Meets Critics: Brad Gregory's The Unintended Reformation (Harvard University Press, 2012)*

Ellie Bagley, Middlebury College, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place West-178A

This session examines the way in which we study Christianity in the early modern period through four responses to Brad Gregory's *The Unintended Reformation: How a Religious Revolution Secularized Society* (Harvard University Press, 2012). In this work, Gregory ventures outside of his main field of early modern religious history to trace the effects of the Reformation on the modern world. The responses to Gregory's work will highlight some of the methodological questions raised in studying the early modern period, such as those connected to the splintering of Christianity and subsequent confessionalization process, the expansion of the known world and the resulting missionary activity, the changes in the lives of women, the intellectual effects of increased book production due to the printing press, and the shifts in the relationships between church and state.

Panelists:

Elissa Cutter, Saint Louis University
Paul Lim, Vanderbilt University
Mary Corley Dunn, Saint Louis University
Nathan Rein, Ursinus College

Responding:

Brad Gregory, University of Notre Dame

A17-304**North American Religions Section**

Theme: *Author Meets Critics: Tracy Fessenden's Culture and Redemption: Religion, the Secular, and American Literature (Princeton University Press, 2007)*

Kathleen Flake, Vanderbilt University, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place West-185A

In this session, a handful of scholars critically evaluate the acclaimed *Culture and Redemption: Religion, the Secular, and American Literature* (Princeton University Press, 2007), with author Tracy Fessenden serving as respondent.

There will also be much time for audience conversation about issues raised by this book and where intellectual work in its allied fields is going or should be going.

Panelists:

Arvind Mandair, University of Michigan
Martin Kavka, Florida State University
Ebrahim Moosa, Duke University
Michael McNally, Carleton College
Judith Weisenfeld, Princeton University
Roger Lundin, Wheaton College

Responding:

Tracy Fessenden, Arizona State University

Business Meeting:

David Watt, Temple University
Julie Byrne, Hofstra University

A17-305

Philosophy of Religion Section

Theme: *Do Peer Disagreements Reduce Confidence in Religious Beliefs?*

Frank Schubert, University of Texas, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place North-127

This groundbreaking panel brings together diverse philosophers publishing on the epistemology of disagreement to talk about the application of their work to religious disagreements. The question addressed: Do peer disagreements reduce confidence in religious beliefs? Michael Bergmann says they don't necessarily while James Kraft says they do. Jennifer Lackey takes a "justificationist" approach, and John Greco is known for his view of knowledge as success through ability. Panelists relate philosophical epistemology to religious epistemology. Always in the background are the issues of whether there really are "epistemic peers" and how the internalism/externalism debate influences the conversation. This panel represents a continuation of work starting in the 1980s by Alvin Plantinga, William Alston, and John Hick—among others—about the philosophical challenge of religious diversity. Panelists take advantage of developments starting around 2005 when a focused concentration on the epistemology of disagreement started among philosophers like Thomas Kelly and Richard Feldman.

Panelists:

John Greco, Saint Louis University
Michael Bergmann, Purdue University
Jennifer Lackey, Northwestern University
James Kraft, Huston-Tillotson University

A17-306

Religion and Politics Section

Theme: *Panel Discussion: Eboo Patel's Sacred Ground: Pluralism, Prejudice, and the Promise of America*

(Beacon Press, 2012)

Najeeba Syeed-Miller, Claremont School of Theology, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place West-196B

This panel will examine Dr. Eboo Patel's (Interfaith Youth Core) latest book, *Sacred Ground: Pluralism, Prejudice, and the Promise of America* (Beacon Press, 2012). As negative religious rhetoric toward American Muslims gains ground in public and political discourse, Patel's book asks how this rhetoric is similar to discrimination that other American religious groups have faced in the past. Suggesting that religious pluralism is actually at the heart of the American project, Patel argues that institutions of higher education have a particular practical and moral role to play in modeling this pluralism and educating students to be 'interfaith leaders'. Panelists from diverse perspectives within religious studies will respond to *Sacred Ground* and explore Patel's vision for interfaith cooperation.

Panelists:

R. Scott Appleby, University of Notre Dame
Anthea Butler, University of Pennsylvania
Laurie Patton, Duke University
Rami Nashashibi, Inner City Action Network

Responding:

Ebrahim Patel, Interfaith Youth Core

A17-307

Religion in South Asia Section

Theme: *Muslim-Hindu Literary Encounters in Early Modern South Asia: Conversations with Aditya Behl*

Wendy Doniger, University of Chicago, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place West-176B

Muslim-Hindu Literary Encounters in Early Modern South Asia:
Conversations with Aditya Behl.

Aditya Behl died suddenly in August 2009. His magnum opus, *Love's Subtle Magic: An Indian Islamic Literary Tradition, 1379-1545*, was published posthumously in November 2012. This panel is about the field that he wrote about, the interaction of Hindu and Muslim people and ideas in South Asia. The papers occasionally draw upon specific ideas in Behl's writings but more often contribute their own ideas to the on-going conversation. They are about a Mughal Sufi account of Shah Badi al-Din Madar; bi-lingual inscriptions and reading communities in medieval South India; cross-cultural literary encounters in Brajbhasha courtly poetry; and Islamic cosmogony in the seventeenth-century *Nabivamsha*, the first biography of the Prophet Muhammad to be written in Bangla.

Muzaffar Alam, University of Chicago
Deviance as Tradition: A Mughal Sufi Account of Shah Badi al-Din Madar

Shah Madar, who was born and raised in Syria in a Jewish family and lived in North India during the fifteenth century, is generally regarded as a bi-Shara' sufi. In seventeenth century Mughal India, however, a tazkira written by an orthodox Sufi Shaikh, Abd al-Rahman Chishti, portrays him as an exemplary representative of classical Islam. The author also projects him as a kind of the Prophet's envoy, entrusted with propagating and strengthening the Muslim faith in India. The essay examines Chishti's narrative, discusses how he makes such an unorthodox

portrayal of a deviant and unruly Sufi, and asks if we could explain it in terms of the Mughal Indian religious milieu.

Daud Ali, University of Pennsylvania

Epigraphic Translations: Bi-lingual Inscriptions and Reading Communities in Medieval South India

The advent of Muslim communities and polities in South Asia saw a gradual augmentation but eventual displacement of epigraphic practices with paper record keeping. The persistent use of epigraphy in Muslim contexts is therefore notable, particularly a small but substantial group of bilingual inscriptions that combine Persian or Arabic with an Indic language. Their bilinguality is usually ignored entirely. This paper will focus on several important bilingual inscriptions, from both royal and religious contexts in the Deccan and South India—recorded in a diversity of media, including at mosques, on slabs, on tombstones, and on copper plates. The paper will seek to understand the conscious juxtaposition of sometimes very different literary and religious registers in these inscriptions, and the ‘reception’ of such inscriptions by complex reading publics. It will provide new perspectives on religious and literary interaction and shared and distinct cultural vocabularies in the history of medieval South India.

Allison Busch, Columbia University

Poetry in Motion: Cross-cultural Literary Encounters in Mughal India

Since the late nineteenth century it has become commonplace to view the Hindi language and its literary heritage as an arena of culture upon which Hindus have a special claim. Even a cursory glimpse at North India’s precolonial literary landscape, however, reveals a deeply hybrid past, for Muslim writers and patrons played a decisive role in the development of both of North India’s classical Hindi idioms, Avadhi and Brajbhasha. Inspired by Aditya Behl’s work on intertextuality between the bhakti and Sufi landscapes of Hindi, this paper explores the cross-cultural literary encounters that deeply inform Brajbhasha courtly (*rīti*) poetry, which owes much of its genesis and genius to fascinating processes of political, cultural, and religious circulation during the Mughal period. The rubric of circulation is an indispensable methodological tool for assessing a cultural system that was shared by multiple constituencies. The majority of *rīti* writers came from Brahmanical Hindu backgrounds but their patrons were diverse; far from being associated with a Hindu religious identity, *rīti* _poetry had a distinctly non-denominational cachet among a very wide range of Indo-Muslim nobility, Rajput rulers, music aficionados, and merchant groups. When more than one readership participated in a literary culture did they necessarily experience it in the same way? Or can we speak of a polyvalence of genres as they traveled between different social groups? What factors in _rīti texts themselves contributed to their broad appeal? What acts of translation were generated in this culture of circulation?

Ayesha Irani, McGill University

Cosmogony and Conversion: Creative Discourse on the Islamic Frontier

Focusing upon the seventeenth-century *Nabivamsha*, “The Prophet’s Lineage,” the first biography of the Prophet Muhammad to be written in Bangla, this paper examines the manner in which its pir-author, Saiyad Sultan, presents Islamic cosmogony to Bengalis. In embracing multiple interpretive communities, the text provides entry into what Aditya Behl has called a “both/and” linguistic and cultural universe. The paper explains how the Sufis who wrote the Avadhi *premakhyans* provided the original impetus to encode Islamic cosmogonical discourse into a vernacular that had wide circulation over northern and eastern India, an impetus that Bengali Muslim intellectuals carried forward into Bangla in new and original ways. Sultan’s interventions as a translator of Islamic cosmogony into Bangla’s linguistic, literary, and cultural universe draws deeply upon Indic cosmogonical conceptions. This approach, the paper argues, naturalizes Islam within the local context, opening up the faith to Bengalis.

Responding:

Jack Hawley, Columbia University

Business Meeting:

Donald Davis, University of Wisconsin
Whitney Kelting, Northeastern University

A17-308
Study of Islam Section

Theme: *Everyday Islam and Ethnographic Methodologies*

Afsar Mohammad, University of Texas, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place West-471B

This panel explores what ethnographic methodologies offer for the study of Islam. Our collective focus is on aspects of “everyday” Islam and the ways in which Muslims negotiate religious, ethnic, racial, and cultural identities, spirituality, and gender roles. The presenters on this panel draw on textual and ethnographic data in Persian, Punjabi, Turkish, and Urdu from India, Iran, Pakistan, and Turkey. This panel focuses on Sufi discipleship in a Chishti order and in cyberspace, ongoing debates about the legal permissibility of shrine visitation, the ritual context of the Alevi *cem* as a site of religious devotion, the performance of gender in the Shi'i *majlis-e 'aza*, and the intersection of race and religion in the Five Percenters' claims to Islamic authority. The goal of this panel is promote ongoing discussion about the ways in which ethnographic methods can expand and enhance Islamic studies scholarship.

Panelists:

Rob Rozehnal, Lehigh University
Michael Knight, University of North Carolina
Vernon Schubel, Kenyon College
Anna Bigelow, North Carolina State University
Karen Ruffle, University of Toronto

Responding:

Joyce Flueckiger, Emory University

Business Meeting:

Kecia Ali, Boston University
Frederick S. Colby, University of Oregon

A17-309
Especially for Students, **Teaching Religion Section**

Theme: *Teaching Tactics Lightning Round*

Eugene Gallagher, Connecticut College, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place West-176C

The session will present teaching tactics in a timed format. Each tactic will be distributed, and the author will clarify its content. There will be time for discussion of each tactic and a general discussion to close the session.

Ramon Madrigal, Florida College
Top Ten Weird Acts of the Prophets

As a lightning round strategy on the first day of an upper-level undergraduate course on the Hebrew prophets, the instructor begins class with a TOP-TEN list, after the style of the popular late-night comedian David Letterman. The TOP-TEN list focuses on the WEIRD ACTIONS of the Hebrew prophets. This list is used as a springboard to a discussion about the nature of prophetic language in the Bible, and as an effective strategy to introduce students to the broader objectives of the course.

Lindsay McAnulty, Catholic University of America

Imagination and Pacing: Key Tactics in Helping Modern Students to Relate to Christian History

Connecting religious material to the experience of modern students can be a challenge for educators, however creating a scenario for students to imagine themselves as part of the story allows for a unique learning opportunity. This presentation will address how two key tactics: imagination and pacing are helpful in engaging modern students in a way that encourages critical thinking, reading comprehension, and a productive classroom discussion.

Corey Harris, Alvernia University

Using Pop Culture to Establish Perspective

As part of the "lightning round" of teaching tactics: Using television or movies to set student perspective of central themes on the first day of class in an upper-level theology or religion course.

Brandon Withrow, Winebrenner Theological Seminary

Learning by Listening: Classroom Assignments and Strategies Aimed at Individual Barriers to the Discussion of Religion in Higher Education

Theological studies within higher education can be a place of self-awareness, but this is not always the case. My experience within the seminary world has shown how easily educational institutions can develop cultures of dogma and this affects learning. Many of my graduate students are second-career learners, without a background in religion, and more often than not, the degree they earn for ministry purposes will be their last. Opportunities to get students to come face-to-face with their prejudices can be fleeting. They often approach theological education as an apologetical opportunity. What I have done is to develop assignments for getting students to evaluate the religious views of others more objectively and to provide a platform for self-evaluation. These strategies are gold mines for discussing presuppositions and prejudices. I am able to improve learning and to get my students to see the world and themselves differently.

David Howell, Ferrum College

Background Knowledge Probe in an Upper-level Course

One of seven principles of learning outlined in recent book on learning is that students' prior knowledge can help or hinder learning. When prior knowledge is activated, sufficient, appropriate, and accurate, it helps learning. But, when it is inactive, insufficient, inappropriate, or inaccurate, prior knowledge hinders learning. The first day of class for an upper-level course, I give a background knowledge probe as a way to assess the depth and extent of prior knowledge about Paul that students remember from their introductory class. This probe serves a diagnostic purpose, but for students it also serves as both a review and a preview of material to come. Moreover, since the probe involves some group work, it also serves the purpose of creating community from the beginning as well as addressing some higher-level learning objectives by asking students to analyze, synthesize, and evaluate the responses of other groups.

Sarah Sours, King's College

Visualizing Intertextuality: Icons and Highly Allusive Texts

Intertextuality can profitably be introduced through religious icons, whose sophisticated analogical interpretations

are deployed by means of a stable and relatively accessible symbol set. This accessibility opens up advanced interpretive strategies for students who might struggle with textual complexities or be suspicious of nonliteral interpretive strategies.

Business Meeting:

Carolyn Medine, University of Georgia

A17-310

Women and Religion Section

Theme: *Feminism, Religion, and Social Media: Expanding Borders in the Twenty-first Century*

Rosemary Radford Ruether, Claremont Graduate University, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place North-227A

This panel will offer a glimpse at the ways the next generation of feminist scholars and activists are transforming theological conversations and expanding borders in the twenty-first century through the use of social media. Participants in Feminism and Religion and Feminism Studies in Religion, Inc. will discuss how their digital projects are remapping the feminist theological terrain and creating opportunities for a wide range of voices to participate in ongoing and new conversations related to feminist issues in religion.

Panelists:

Sara Frykenberg, Mount St. Mary's College
Kate Ott, Drew University
Xochitl Alvizo, Boston University
Gina Messina-Dysert, Loyola Marymount University

Responding:

Mary Hunt, Women's Alliance for Theology, Ethics, and Ritual

A17-311

Animals and Religion Group and Buddhist Critical-Constructive Reflection Group

Theme: *Thinking Animals, Rethinking Buddhist Ritual: Transformations in Modern Practice*

Aaron Gross, University of San Diego, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place West-175B

The longstanding importance of human-animal relations to Buddhist ritual is perhaps seen most dramatically in the complex historical processes of rejecting animal sacrifice that date back to Buddhism's beginnings in ancient India and continue in its introduction to a wide range of cultures in the modern era. Buddhist animal rituals not only have helped in forging communal sensibilities among nascent Buddhist communities, but further have served as a vehicle to propagate diverse understandings of core ethical and ontological concepts. Attentive to the "religious implications of animal subjectivities," the session will utilize four richly contextualized cases of Buddhist animal rituals described by experts of Japanese, Mongolian, Tibetan, and Western Buddhisms respectively. Collectively, these papers simultaneously document the ongoing negotiation of everyday human-animal-ecosystem relationships; theorize the nature of Buddhist ritual (and thus "ritual" as a category in the study of religion); and engage

constructive-critical questions from a Buddhist perspective.

Vesna A. Wallace, University of California, Santa Barbara
Buddhist Views and Rituals in the Mongolian Equine Husbandry

In traditional, Mongolian pastoral culture, domestic animals, which are the main source of sustenance and material wellbeing, are integral to the life of the family and the state. Among all domestic animals, it is the horse, especially a sire or a racehorse, with which Mongols developed a unique relationship. This presentation will focus on various aspects of the Mongols' relationship to domestic horses that have shaped the Buddhist rituals of protecting, healing, and empowering horses. It will also demonstrate the ways in which the Buddhist concept of the "wind horse," astrology, and veterinary knowledge shaped the Mongols' equine typology and practices. I conclude by discussing the ways in which the Mongols' traditional attitudes toward horses and pastoral etiquette in dealing with horses became intertwined with Buddhist ethical and ontological perspectives on animals, giving rise to a rich body of Buddhist theories and ritual practices related to horse husbandry.

Barbara Ambros, University of North Carolina
Masking Commodification and Sacralizing Consumption: Buddhist Animal Memorial Rites in Twentieth-Century Japan

Animal memorial rites have often been nostalgically linked to Japanese tradition and been given as proof of the inherently harmonious relationship of the Japanese with nature; however, I argue that they flourished as a response to modernity and the commodification of animals. Drawing on J.Z. Smith's ritual theory, I contend that they constitute ritualized perfection in the face of the mechanized and often bloody realities of modernity. This rationale applies to modern Japanese animal memorial rituals for military animals, animals in the food and fishery industries, laboratory animals, and zoo animals: from the fascist 1930s and 1940s, when such rituals served to bolster Japanese patriotism; through the memorial-rite boom in the 1970s and 1980s, when Japan underwent a period of economic prowess that strengthened ideas of Japanese uniqueness; to the contemporary period, when demographic and economic changes have brought about a reevaluation of Japan's national identity.

Nathaniel Rich, University of California, Santa Barbara
(Don't) Eat Me!: On Empathy, "Life-Release" (Tshe Thar), and Vegetarianism among Contemporary Tibetan Buddhists in the People's Republic of China

This paper will present a contemporary case study of the practice of "life-release" (*tshe thar*), the ransoming of animals destined for slaughter, in a Tibetan Buddhist community network centered in western Sichuan. It will explore the ways in which this traditional practice has recently been adapted in and for the promotion of vegetarianism among traditionally non-vegetarian Tibetans. In particular, this paper will examine how these practices use the contemplative cultivation of empathy for animals, which presupposes and makes use of the human-animal binary, in order to weaken and finally subvert or undermine that binary in the "equalization" and exchange of self and others that bodhisattvas can practice not only in meditation but also, as in our case study, in the marketplace and at the dinner table.

Stephanie Kaza, University of Vermont
Being Animals: Western Buddhist Perspectives

This paper addresses the "problem" of being animals, drawing on traditional Buddhist understandings and modern western Buddhist practices. I review the modern ritual developed by Joanna Macy, "The Council of All Beings," regarding the human/animal superiority complex common in the West. The Mahayana metaphor of Indra's Net underpins the ritual structure, though it does not reflect systems drivers or normative environmental ethics. I investigate the application of mindfulness practice to understand how we ourselves are animals and what that conditioning means. This paper identifies critical constructive challenges in these areas: 1) animal evolutionary inheritance as it drives behaviors which Buddhist ethical practice seeks to enlighten; 2) western Buddhist cultural conditioning towards animals and on what basis we rationalize our distinction from non-human animals; and 3) Buddhist cultural practices in the West and how they reinforce western ideas about animals, though hidden under the

guise of Buddhist ideals.

Business Meeting:

Christopher Ives, Stonehill College
Grace G. Burford, Prescott College

A17-312
Augustine and Augustinianisms Group

Theme: *Augustine's Confessions and its Afterlives*

Paul Kolbet, Wellesley, MA, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place South-401BC

Although frequently referred to as the first autobiography, Augustine's *Confessions* is hard to categorize. Over the centuries, *Confessions* has inspired many imitators who have invoked its style and language for their own purposes. Some allude to the *Confessions* to retrieve for their time Augustine's rhetoric of the reading and writing of the "self," but others have done so ultimately to say something quite different from the ancient bishop. Papers address the *Confessions* directly or examine its echoes in any of the later centuries - including the present.

Keith Starkenburg, Trinity Christian College
Memory and the Pastoral Work of Augustine in Book 10 of the Confessions

First, this paper proposes that Augustine's treatment of memory in book 10 of the *Confessions* be contextualized as an orientation to and an enactment of a communal ascent to God. In other words, the treatment assists Augustine's pastoral task in the *Confessions*. Second, this paper challenges Phillip Cary's recent constructive and interpretive work on Augustine. Cary has argued that Augustine's commitment to an intellectual vision of God and his creation of an inner self involves him in a parallelist view of divine action in the sacraments and a neglect of the humanity of Jesus Christ. However, this reading of memory in book 10 shows that the writing and reading of the *Confessions* is a material practice which shapes communal identity. It also allows interpreters to account for the work of the Holy Spirit in Augustine and in ways that Cary's work does not.

Mireille Bishay, Boston University
From Subjectivity to Solitude: Heidegger's Adaptation of Augustine's Absolute Other

In his 1921 Lectures on *Confessions X*, Heidegger presents an idiosyncratic interpretation of the central insight of Augustine's text. Heidegger co-opts Augustine's search for God into his own search for a model of the self which resists characterization as a static or objectified substance. Identifying Augustine's description of the self as one for which the activity of searching, rather than the object of the search is constitutive, Heidegger feels free to replace God with Death as the absolute Other in the face of which the self actualizes itself. While this replacement seems to maintain the phenomenological dynamic Heidegger identifies as the central feature of human experience, his interpretation of Augustine's relation to God in fact negates the very thing that makes Augustine's search for self possible to begin with: his relationship with the Other. In the end Heidegger's model amplifies the self at the expense of both self and Other

Matthew Wilcoxon, Charles Sturt University
Reading Lolita in Hippo: Augustine and Nabokov on Temporality and Desire

This paper is a juxtaposition of Augustine's *Confessions* and the characters of Vladimir Nabokov's novels *Lolita* and *Invitation to a Beheading* with respect to the relation between temporality and desire. Where the *Confessions* give priority to desire over temporality, Nabokov's characters are victims of time, and their eroticism is seen as a reaction to tempoal

vicissitudes. By declaring that one is a perpetrator first, and only then a victim of temporal stretching, Augustine is able to provide a genuine affirmation of human eroticism. Bringing Freud into the discussion sheds light on what is at work in Nabokov's novels; Humbert Humbert and Van Veen are parodic embodiments of Freudian psychology, and they display the outcome of the desire-temporality reversal. So Nabokov's novels can be seen to make space for an Augustinian psychology of time and desire as one which may teach lovers to love, rather than merely helping victims to cope.

Petra Turner, University of Virginia

The Augustinian Reduction: The Conversion of Jean-Luc Marion's Phenomenology of Givenness through Augustine's Confessions

This paper examines Jean-Luc Marion's reading of Augustine's Confessions in *Au Lieu de Soi*, arguing that Marion's phenomenological methodology highlights elements of Augustine's understanding of the self that have not yet been examined phenomenologically. Through engaging Augustine's descriptions of the self in this way, however, Marion's thought is itself subjected to Augustinian exigencies. This causes Marion's understanding of the phenomenological receiver to develop further, and also reveals certain spaces in his phenomenology which he has yet to fill. In so doing, the paper attempts to contribute both to a deeper understanding of the ways in which Augustine is read in current philosophical thought, and also to further the present understanding of Marion's project.

Business Meeting:

Kari Kloos, Regis University

A17-313

Bible in Racial, Ethnic, and Indigenous Communities Group and SBL Minoritized Criticism and Biblical Interpretation Group

Theme: *The Bible and Colonialism: Africa and the Middle East*

Hugh Rowland Page, University of Notre Dame, Presiding

Saturday - 4:00 PM-6:30 PM

McCormick Place South-502B

In this session, cosponsored with the SBL Minoritized Criticism and Biblical Interpretation Group, panelists will examine intersections of the Bible and colonialism within both African and Middle Eastern contexts.

Panelists:

Mitri Raheb, Diyar Consortium and Christmas Lutheran Church, Bethlehem

Teresia Mbari Hinga, Santa Clara University

Dora Mbuwayesango, Hood School of Theology

Kenneth Ngwa, Drew University

Edward Phillip Antonio, Iliff School of Theology

Lilian Dube, University of San Francisco

A17-314

Childhood Studies and Religion Group

Theme: *Methods for Teaching and Researching about Children in Religions*

Rebecca Sachs Norris, Merrimack College, Presiding

Saturday - 4:00 PM-6:30 PM

McCormick Place East-259

While much important work has been done in theology and ethics about the role of children in various traditions, we still know little about how children create and navigate their religious worlds. Drawing on research from diverse sources such as medieval Christian convents, cognitive science, video games, memories, ethnography, and spiritual biographies, this roundtable seeks to help scholars overcome two main obstacles to child-centered research and teaching: 1) A concern that the paucity of sources available to them will reveal little of value; and 2) For those hoping to study contemporary children, a worry that their project will never get approval from the IRB. By focusing on how to approach various sources from a child-centered perspective and demonstrating the value of that work, we hope to begin a conversation that can encourage work in children's lived experiences and allay the fears that have kept children on the margins of religious studies.

Panelists:

Susan Ridgely, University of Wisconsin, Oshkosh
Sarah Pike, California State University, Chico
Rebecca Cerling, University of Southern California
Bradley Wigger, Louisville Seminary
Amy Holmes-Tagchungdarpa, University of Alabama
Karen-Marie Yust, Union Presbyterian Seminary

Business Meeting:

John Wall, Rutgers University

A17-315
Christian Spirituality Group and Practical Theology Group

Theme: *The Shattered Self: Trauma and Spiritual Practice*

Jan Holton, Yale University, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place West-187B

How does the experience of trauma — from war, relational violence, refugee experience, poverty, discrimination, etc. — affect human subjectivity? How is the experience of trauma related to experience of God? The papers in this cosponsored session reflect perspectives from spirituality and practical theology as they meet and overlap in 1) The contemporary appropriation of classic texts/traditions (the writings of Teresa of Avila, the spiritual exercises of Ignatius of Loyola, and Buddhist practices); 2) Therapeutic contexts among prisoners, combat veterans, and survivors of rape; and 3) Reflection on the face of God and the self — presence, absence, and identity.

Julia Feder, University of Notre Dame
Teresa of Avila and the Trauma Survivor: Contemplation as a Healing Practice

Symptoms of PTSD often bear a strong resemblance to many descriptions of contemplative prayer, which tend to highlight transcendence of ego and loss of self. For this reason, a careless recommendation of the practice of contemplative prayer to trauma survivors can be confusing and even harmful. In this paper, I look to the writings of Teresa of Avila as a resource for a careful description of practices of contemplative prayer particularly sensitive to the needs of trauma survivors. I will discuss contemplative prayer, as informed by Teresa, as integrally foundational for actions of resistance and endurance. Spiritual healing from trauma does not simply happen to a passive recipient, but rather it is a process in which the survivor participates actively through the cultivation of spiritual practices. Because Teresa highlights the unity of contemplation and action, contemplative practices of prayer can be a resource for spiritual healing from trauma.

Carrie Doehring, Iliff School of Theology

Kelly Arora, Iliff School of Theology

Putting into Practice an Intercultural Approach to Understanding Veterans' Experiences of Morally Distressing Suffering

This paper describes (1) the unique benefits of an intercultural approach to caring for veterans and (2) the theological expertise needed to understand veterans' experiences of traumatic suffering, especially moral distress. Based on qualitative interviews with five Vietnam veterans who use Buddhist practices to cope with posttraumatic stress, we propose an intercultural approach to understanding and caring for morally-distressed veterans experiencing posttraumatic stress. Theologies of traumatic suffering are often oriented to Christian traditions, and specifically theologies of lament and redemption. Such theologies shape how healing is understood. The veterans in our study qualified the idea of healing from trauma by describing how Buddhist practices have enabled them to respond compassionately to posttraumatic stress and moral distress without the resurrectionist overtones of redemptive theologies of suffering. These veterans have taught us to monitor how embedded theologies of redemptive suffering are often used to understand trauma but are also often unable to hold the lament associated with moral distress within the ambiguity of such suffering.

Tone Stangeland Kaufman, MF Norwegian School of Theology

The Ignatian Exercises as a Way to Break the Vicious Cycle of Violence and Crime: The Case of Swedish Long-term Prisoners

Trauma not only concerns the inflicted, abused, and violated, but also those having caused inflictions, violations, or abuse to others. This paper explores how Ignatian spirituality – and the Exercises in particular – has proven to be life transforming and a way to break the vicious cycle of violence and crime in the case of Swedish long-term prisoners. It argues that Lisa Dahill's development of Catherine Keller's theory of the soluble and separate self not only addresses the selves of women who have suffered abuse, but also those of men who have caused abuse and violence. It allows for seeing male inmates as both violated and violator. The paper identifies four areas of Ignatian spirituality as particularly helpful to the prisoners with an emphasis on personal experience as a point of departure for developing a transformed relationship to God, self, and other.

Storm Swain, Lutheran Theological Seminary, Philadelphia

"My God, My God. Why Have You Forsaken Me?" A Window on Psychic Self-Murder as a Response to the Trauma of Rape

Grounded in the generously offered and vulnerable experience of a male rape survivor and his pastoral psychotherapist, the experience of the trauma of rape and its effect on the sense of self and relationship with God and others is outlined through compelling vignettes. The relationship between trauma and grief work in pastoral ministry is explored with the challenge of how to work through trauma without re-traumatizing, that one may get to the grieve the loss of safety, self and the pre-trauma spiritual world-view that may also have been shattered. Transference, counter-transference, boundaries and the use of practices common to psychotherapy and spiritual direction are explored as they arise from the clinical material as transformative moments in the journey of recovery – numinous images, dreams, and active imagination. The destruction and survival of God and the self is seen in paradoxically creative and aggressive transformation through the re-membering of the trauma.

Responding:

Claire Wolfeich, Boston University

A17-316

Confucian Traditions Group and Korean Religions Group

Theme: *Good Intentions and their Surprising Results: The Unintended Consequences of Confucianism in East*

Asia

Tao Jiang, Rutgers University, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place North-426A

New religions are created to either reform or replace the existing status quo. Those religions that succeed quickly spread out to new places and peoples. Given the different set of conditions, enacting the new religion's practices might lead to results that are different than intended and anything but benign. Our papers look at both the unintended effects of Confucian beliefs and practices and the ways in which rulers used them in an unintended manner. The first paper examines the disastrous effects of making the three-year mourning rites mandatory for all educated men. The second looks at how the Qianlong emperor manipulated the Neo-Confucian concept of loyalty to castigate anyone who served two dynasties. The third argues that Korean dictators have used Confucianism to justify their authoritarian regimes. The fourth notes that Confucian harmony originally meant building trust between the ruler and the ruled, but that now it means suppressing dissent.

Tomasz Slezia, Adam Mickiewicz University
The Lowered Economic Potential and Administrative Efficiency as a Direct Result of the Prominence of Confucian Metaphysical Discourse during Joseon Period Korea

The Neoconfucian doctrine is widely accepted in modern South Korea as the set of the primary values governing daily life interpersonal communication. However, there is an ongoing discussion among scholars on the exact role Confucianism serves in the modern Korean society, and – most importantly – the extent of its influence in the defining part of Korea's history, which was the Yi family-ruled Joseon period. In particular, the gradual downfall of the sovereignty of the kingdom is an absorbing subject in this regard. Many attribute this process to various forms of foreign aggression, disregarding or diminishing the role of internal policy as the defining factor. In this presentation the negative influence of Neoconfucianism on political and academic environments of the period will be examined, primarily by analyzing the impracticality of the metaphysical elements on the philosophy – with such examples as the Four-Seven debate - as opposed to the need for modernization.

Keith Knapp, The Citadel
Going through the Motions: Reactions to the Implementation of the Three Year Mourning Rites

It was only in the Eastern Han that all men of status had to perform the Confucian three-year mourning rites, which were meant to give vent to but also limit one's grief. But what happens when something that was once voluntary becomes mandatory? Since it was now a requirement for any man who had ambitions to serve in government office, most men dutifully performed the rites; nevertheless, a number of them did so in a perfunctory manner. A second reaction was that since these rituals were no longer a means to showcase one's own extraordinary filial devotion, some men would mourn in an excessive way; i.e., they would "exceed the rites." The third reaction was one of revolt. In protest of the excessive formalism of the three-year mourning rites, some intellectuals intentionally violated the Confucian mourning rules in grieving for their parents.

Hsueh-Yi Lin, University of Wisconsin
The Politics of Loyalty in High Qing Loyalist Historiography

Historians have long recognized the strategic dimensions of the promotion of Confucianism during the Qing dynasty. Less considered, however, is that this state sponsorship of Confucianism was not simply a top-down process, but it involved complex power dynamics between the Manchu rulers and their Chinese ministers. This paper examines an irony in High Qing historiographical projects which illuminates the intricate intersection of historical memory, official recognition of Confucian ethics, and the Manchu-Chinese ethnic relations. My study shows that though the Chinese officials had initiated a state commemoration of the Ming martyrs—who were once a political taboo and now a lever—the Manchu ruler Qianlong was eventually able to coin the definitions of loyal and disloyal officials through the imperially commissioned historiography, thereby controlled the realms of ideology and historical memory. Loyalism, originally an expression of anti-Manchu sentiment, was turned into a tool for Qing

empire's consolidation.

Ha Jung Lee, Boston University

Korean Confucianism as a Tool of the Political Hegemony of Dictatorship

This work will explore the unintended consequences of Korean Confucian practices in the political arena. I will argue that Korean Confucianism has built a high tolerance of authoritarian regimes by providing the cultural soil of the hierarchical social structure. The focus of the analysis of the topic will take a sociological and historical approach. I will offer historical background of revitalization of traditional Korean Confucianism in modern Korean political discourse. I will provide the analysis of the attributes of Korean political Confucianism in a Korean cultural context. In order to find the link between Korean Confucianism and the process of legitimizing a dictatorship, the two military governments and their political discourse (Kim Il-Sung's regime in North Korea and Park Chung Hee's regime in South Korea) will be critically examined. Lastly, I will seek the historical evolution of Korean political Confucianism that legitimized military dictatorship in modern Korean history.

Mee-Yin Mary Yuen, Graduate Theological Union

Freedom of Expression as Taboo in Building a Harmonious Society: Unintended Consequences of the Confucian Notion of Harmony in China

This paper will examine the notion of "harmony is valuable" in Confucian thought and how this notion is interpreted/misinterpreted by the government authority or the conservative forces in the contemporary China in a way that infringes upon the civil liberties or basic rights of Chinese people. Based on early Confucian writings, I will argue that harmony promotes the establishing of trust, understanding, and communication among members of a society. However, this notion is often employed as rhetoric by the present authority to defend the practice of curtailing freedom of expression. Discourses of government officials, government-support institutes, and scholars will be used to illustrate various perspectives and interpretations about harmony, peace, unity, and stability, which have led to the unintended consequences of the concept of harmony being used as a tool to control the freedom of Chinese people, rather than as a moral guide to cultivate humanity and benevolence of the rulers.

Responding:

Mark Halperin, University of California, Davis

Business Meeting:

Thomas A. Wilson, Hamilton College

Yong Huang, Kutztown University

A17-317

Contemporary Islam Group

Theme: *Islam in Contemporary Egypt*

Edith Szanto, American University of Iraq, Sulaimani, Presiding

Saturday - 4:00 PM-6:30 PM

McCormick Place East-263

The recent revolution in Egypt has amplified questions about the role of Islam and religious authorities in the public sphere of politics. Issues of religious diversity, piety, and the viability of the democratic state powerfully intersect in these debates. The papers in this panel explore some of the critical sites in the cultural politics of religion in contemporary Egypt – saints' festivals, the Islamic Revival, and social development campaigns – as a way of mapping how the future of one Muslim-majority society is contested and advanced.

Rachel Scott, Virginia Polytechnic Institute and State University

The Muslim Brotherhood and Defining the Religious Sphere: A Civil Islamic State, Public Order, and Personal Status Law

This paper examines how the Muslim Brotherhood defines the religious and the civil spheres. It will show that the Muslim Brotherhood defines the religious sphere in ways that correspond with how the state—and the military—seeks to manage and define religion. Building on Hussein Ali Agrama's argument that secularism involves the state promoting abstract notions of religion and disciplining these traditions to conform to these abstract notions, this paper argues that the Muslim Brotherhood has been disciplined to conform to these abstract notions of religion. The organization defines the religious sphere by using concepts such as the public order, personal status law, and the civil Islamic state. It defines religion in a way that advances its own political interests and takes into account modern sensibilities about the importance of equality, the legislative role of the People's Assembly, and the purely advisory role of the "men of religion."

Aaron Rock, Princeton University

Da'wa Discourses: Yusuf al-Qaradawi's Vision of Scholar-Led Islamization

During the 1970s, the question of Islamization reemerged within the Egyptian public sphere debate following the death of Jamal 'Abd al-Nasser, as his successor Anwar al-Sadat opened up new opportunities for Islamic activism. While the state and the Muslim Brotherhood each vied for religious legitimacy by staking claim to the mantle of Islamic law (Sharia), the Brotherhood, an Islamist organization composed of both laymen and scholars ('ulama'), was also engaged in heated debates over how to build an Islamic society from bottom up. This paper explores how Yusuf al-Qaradawi, a prominent figure within the organization, sought to balance between a mass project of da'wa (proselytization) that would necessarily extend beyond the supervision of the 'ulama', and the maintenance of scholarly interpretative preeminence. It shows how, in doing so, Qaradawi embraced hybrid intellectual and cultural categories that are far more indebted to the state modernization project than the classical scholarly tradition.

Nermeen Mouftah, University of Toronto

"Read in the Name of Your Lord": Islamic Da'wa and the Injunction to Read in Revolutionary Egypt

The shifting religious and political landscape of Egypt's revolution has given rise to new social development projects and agendas that seek to reorient the country's development by reference to Islamic principles. In this paper I examine the ways that reading is employed by Salafi da'wa networks by investigating how the Quranic proclamation to read is articulated as an invitation to divine knowledge propagated through literacy. By taking reading as a practice of worship ('ibada), I pay close attention to the ways that it is related to revelation (wahy), and defined by particular interdependent modes of sacred orality and textuality. I argue that the act of reading is offered as transparent evidence of the miraculous that is available for transfer to the state. In distinction to popular literacy-as-development programs that draw on a logic of civic responsibility, the da'wa networks evoke sacred history and pedagogical techniques to promote reading as emancipation from ignorance. These Islamic methodologies of literacy education are illustrative of an "Islamic solution," offered as an alternative to the planning of international ngos and the state, for Egypt's development.

Cassandra Chambliss, Indiana University

Reconsidering Space in Muslim and Christian Saints' Festivals in Egypt

Egyptian saints' festivals have long been described as belonging to national Egyptian culture and not specific to either Islam or Christianity. These celebrations, mawalid (singular: moulid), have frequently been cited as evidence of the transcendence of the shared Egyptian folk culture over sectarian difference. My observations suggest that, to the contrary, Christian and Muslim communities have developed distinct festive forms explicitly marked as belonging to one faith tradition or the other, and that interfaith participation is the exception today. My analysis of three elements of saints' festivals (ziyara, doora, and khidma) illustrates differences not only in accessing the sacred, but in the ways Muslims and Christians imagine and inhabit saints' terrains and public space. I argue that saints' festivals offer particular insight into the distinct, religious expressive vocabularies through which Egyptians negotiate space and power, and that such an understanding will be increasingly important as the revolution continues

to unfold.

Responding:

Valerie Hoffman, University of Illinois

A17-318
Critical Theory and Discourses on Religion Group

Theme: *Territorial Rewriting of Religious-Political Violence*

David Walker, Yale University, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place West-178B

What are the epistemological violences of narrative historiography, relative to early Christian exorcism? What was the racial use value of 'culture,' for popular American authors at the turn of the 20th century? And who says that modern rap artists are violent? This session explores key territorial concerns--western, nationalist, urban, disciplinary, and otherwise--in the exercise and attribution of religious violence. The papers seek assists from Horkheimer & Adorno, Walter Benn Michaels, Ice Cube, and other theorists and critics.

Shaily Patel, University of North Carolina
Exorcism and Enlightenment in Antiquity and Modernity: History as a Mythological Construct

The powerful critique of Enlightenment rationality articulated in Theodor Adorno and Max Horkheimer's *Dialectic of Enlightenment* offers a useful theoretical framework for analyzing modern (mis)interpretations of ancient texts, specifically exorcism narratives in the New Testament. By utilizing their critique, this paper explores the relationship between two intellectual cycles which are undergirded by the same processes of meaning-making: (1) ancient "rationalizations" of demon possession found in NT exorcism narratives, and (2) modern scholarly discourses which analyze these rationalizations. Because post-Enlightenment discourse is predicated upon the notion that rational faculty has developed over time, modern scholarship operates under the unarticulated assumption that we can understand ancient narratives with greater clarity than the communities that produced them. This paper seeks to disrupt modern intellectual security by foregrounding the fallacy of a teleological understanding of rational development and the epistemological violence that such an understanding perpetuates in contexts both ancient and modern.

Joshua Bartholomew, Iliff School of Theology
Cultural Capital as American Race

This paper is an attempt to blur the lines between race and culture in the United States of America. By citing Walter Michaels, my objective is to show how a historical shift in America's understanding of race was inextricably linked to a popular notion of culture. I argue that this notion of culture conveyed a form of social capital that defined American citizenship as a national identity that stood over and against other expressions of being human. I believe that a critical reason for this description of American national identity was tied to applied capitalistic ideals insofar as they governed the interests of a dominant class.

Daniel White Hodge, North Park University
Deshonna Collier-Goubil, Biola University
Apocalypse Now: Theorizing Violence and Warlike Conditions in Urban Communities through Rap Artists Ice Cube, Tupac, and Scarface

Violence, at times, is relative. Violence, when done in response to what a state or government defines as a "just cause" can not only be accepted but deemed "holy" and "moral." More importantly, once the public, and or society,

has deemed war and violence acceptable in the name of “justice,” the line connected to God becomes easily visible. To compound that, President Bush, repeatedly stated he had “prayed” and “asked God” regarding his decision to invade Iraq. But what about retaliation outside of a nationalistic setting? In this paper, we carefully analyze the lyrics of rap artists Ice Cube, Tupac Amaru Shakur, and Scarface in order to historicize the violent conditions in which many urban dwellers reside in. We argue that these artists construct meaning within the violence and they justify the retaliatory violence, connect with a God who can relate to their experience, and provide context and reasoning behind the violence. This paper examines the violent aspects of religious rhetoric within both the urban community and national scene using popular artists and provides a new theoretical framework to better understand violence in the urban context through such artists.

Business Meeting:

Jacques Berlinerblau, Georgetown University

A17-319

Kierkegaard, Religion, and Culture Group

Theme: *Memory and the Ethics of Forgiveness*

Patricia Huntington, Arizona State University, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place West-185D

This session will explore the relation of memory, forgetting, and forgiveness in Kierkegaard's writings.

Adam Pryor, Graduate Theological Union

Who Are We? Remembering and Forgetting in the Reparation of Communal Memory

In Kierkegaard's account of forgiveness, we find him call his reader to remember Christ as the prototype of love and bearer of forgiveness through her consciousness of sin. Simultaneously, he calls the reader to forget her entire past in sin so that she can be fully built up in this forgiving love. Forgiveness provides an example of Kierkegaard's inverse dialectic at work: we forget ourselves in remembering Christ thereby making us more aware of our sinfulness. I suggest that the dialectic of remembering/forgetting in this religious ideal of forgiveness can also inform an ethic of forgiveness for living together in ecclesial communities. Particularly, I believe it could provide a theological and ethical axiom for the single individual to aid in the reparation of congregational memory and identity in the wake of denominational votes concerning gay and lesbian ordination.

Brian Barlow, Anderson University

Forgiveness and the Theology of Memory: Søren Kierkegaard and Karl Barth on the Atonement

This paper shows how forgiveness can become a genuine possibility and actuality by elucidating the writings of Soren Kierkegaard (Anti-Climacus) in *Practice in Christianity* and Karl Barth in *The Church Dogmatics*. It also shows the continuing influence of Kierkegaard on Barth's later writings. The remedy for the distress of the past is remembering Jesus Christ who draws all, each one individually, to healing and forgiveness in the communion service. Anti-Climacus presents a doctrine of the atonement that emphasizes the way in which God's grace theologically transforms the reader in the process of remembering Christ's death on the cross. Barth's doctrine of the atonement is a way in which to remember Jesus Christ. Barth dramatizes the way in which grace determines the history of the individual so that the individual can forget what has occurred in one's merely human history by remembering "Jesus Christ, the Lord as Servant". Forgiveness occurs by remembering Jesus Christ. Sin is forgiven by the work of Jesus Christ in the atonement that transforms the self and its memory of suffering into the joy and gratitude that occur before Christ.

Murray Rae, University of Otago

The Forgetfulness of Christian Anamnesis

At face value Kierkegaard's proposal that the forgiveness of sins involves forgetting is deeply offensive. We are commonly urged to remember the evils of the past, both as a safeguard against our letting such evil happen again and so that the victims themselves will not be forgotten. But the anamnesis of the Christian eucharist, commended by Kierkegaard, offers the possibility of remembering the victims of evil while 'forgetting' the desire for retaliation and revenge that commonly afflicts those who identify with them. The paper will explore Kierkegaard's treatment of this theme.

Natalia Marandiuc, Yale University

The Goodness of Love: Søren Kierkegaard and Human Attachments Co-creating the Self

In dialogue with Soren Kierkegaard, I argue that love precedes the formation of the human self and is necessary for one's actualization. While attachment theory suggests that human bonds are needed as a fundament for both the shaping and sustenance of the self, I am proposing that it is a particular kind of love which sustains good and secure attachments, and co-creates human subjectivity. Kierkegaard provides powerful theological arguments for such attachments being rooted in love, and allows for a conceptualization of love relationships as an interstitial space divinely indwelt. God is present in it as Spirit, and we are present in it as love-oriented creatures. Such a space is arguably our relational love home. Its goodness is constituted by its identity shaping power in human existence.

Responding:

Simon Podmore, University of Oxford

Business Meeting:

Sylvia Walsh, Stetson University

A17-320

Latina/o Religion, Culture, and Society Group and Religion in Latin America and the Caribbean Group

Theme: *Indigenous Theologies, Autochthonous Churches, and Political Missions: Honoring the Pastoral Legacy of the Late Bishop Samuel Ruiz García of Chiapas, México*

Jeremy Cruz, Boston College, Presiding

Saturday - 4:00 PM-6:30 PM

McCormick Place West-181B

This multilingual panel will critically and constructively analyze the theological and practical legacy of the late Samuel Ruiz García, former bishop of the Diocese of San Cristóbal de las Casas in Chiapas, México. An internationally recognized advocate of human rights and peace, Ruiz's episcopacy received significant attention from state, ecclesial and civil actors following the indigenous Zapatista uprising in 1994. His death on January 24, 2011 has prompted us to celebrate and assess his legacy in its social and theological context. Particular attention will be given to his understanding of and response to questions of indigenous identity, theological praxis, and political economy. Brazilian theologian Ivone Gebara will offer a short response.

Garry Sparks, University of Louisville

Constructing Hyperlocal Theologies: Ethnohistorical Contextualization of "Indian Theology" and jTatik Samuel's Legacy

This paper examines a movement in liberation theology by indigenous peoples that they refer to as *teología india* or "Indian Theology"—most notably in the dioceses of San Cristóbal de las Casas beginning in the 1980s—as part of their attempt to appropriate and recast the aftermath of colonialism. While largely understood as a branch of

inculturation theology, this paper particularizes the “cultural turn” that occurred under the pastoral leadership of *Jatik* Samuel. This specifically includes his honoring traditional Mayan narratives and practices for theology alongside the development of a discourse of Maya “spirituality.” Furthermore, through the use of early colonial Dominican and Mayan texts, this paper will situate this legacy of Bishop Ruiz García within a deeper ethnohistorical context of the 1500s. Finally, this paper will argue for understanding this legacy—of his fostering religious reflection with the highland Maya—as production of hyperlocal theology.

Sylvia Marcos, Claremont Graduate University
Embodied Theology: "Indigenous Wisdom" as Liberation

This paper will be a hermeneutical analysis of the intersection between Mayan cosmologies and “la Teología India” or “Sabiduría India,” a theological movement that intersects with Latin American liberation theologies but places greater emphasis on the importance of indigenous ethnicity and language. Particular attention will be given to non-binary understandings of spirit and matter, which are expressed in and formed by an “embodied theology.” The role and legacy of Bishop Ruiz within this theological movement will also be considered.

Jorge Santiago, Desarrollo Económico y Social de los Mexicanos Indígenas (DESMI)
La Economía Solidaria: DESMI y la Praxis Pastoral de la Diócesis de San Cristobal de las Casas

The “solidarity economics” movement in southern México has sought to create economic development alternatives to the dominant neoliberal economic model. This paper will describe core features of “solidarity economics” and assess the practical and theoretical support that this movement received from Bishop Ruiz, including his efforts to found Indigenous Mexican Social & Economic Development (DESMI), one of the first non-governmental organizations in México’s southernmost state of Chiapas.

Michael Andraos, Catholic Theological Union
Bishop Samuel Ruiz’s Encounter with Indigenous Cultures and the Transformation of his Mission Theology

A new understanding of indigenous religions emerged in the 1970s in the diocese of San Cristóbal de Las Casas, Chiapas, Mexico. Some of the key factors that contributed to this development are: 1) the interaction of some missionaries and pastoral leaders, including Bishop Ruiz, with the anthropological movement at that time; 2) the encounter of these pastoral leaders with the indigenous peoples, their cultures, religious practices and worldviews; and 3) the new theological horizon advanced by the Second Vatican Council. This paper explores these key developments and highlights the main shifts in Bishop Ruiz’s missionary and pastoral theology that evolved during that period.

Responding:

Ivone Gebara, Tabatinga, Brazil

A17-321
Nineteenth Century Theology Group

Theme: *Love in Nineteenth-Century Religious Thought*

James Swan Tuite, Oberlin College, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place West-190B

This session features papers that analyze the normative appraisal and justification of love in the work of major figures, including: Kant, Hegel, Schlegel, and Feuerbach.

Charles Lockwood, Harvard University

Kant on Love, Duty, and the Spirit of Christianity

Kant is often thought to prioritize duty over love, and in so doing, to place himself at odds with a key dimension of Christian ethical reflection. I will argue, however, that Kant wants to defend a more intimate connection between love and duty, and that he sees this connection most adequately expressed in Christianity. Specifically, Kant contends that love is the goal toward which we must strive when we act under the obligations that duty imposes upon us. Insofar as we are imperfect creatures, Kant claims, we stand under such obligations, for duty refers to what we should do but do not necessarily do. However, even as imperfect creatures, we must aspire to act from love, which is to say, to act in accordance with the Christian model of moral perfection. Love, then, is not subordinate to duty, but rather stands even higher than duty as the ultimate moral ideal.

Thomas A. Lewis, Brown University

Beyond Love: Hegel on the Limits of Love in Modern Society

Early in his development, love plays the central role in Hegel's attempts to overcome fragmentation and division both within society and within the self. This initial conception of love is decisively shaped by his early romantic contemporaries. Hegel soon comes to see, however, that love so conceived threatens a sense of individuality intrinsic to modern identity and cannot be a basis for modern social cohesion. This form of love binds so people so closely that it becomes oppressive. Hegel's mature alternative to this early view incorporates love into a more complex conception of modern society. Here, love finds expression and plays a central role in the family, but broader social cohesion is underwritten by a diverse range of affective attachments other than love. This strategy motivates a surprisingly subtle account of patriotism together with substantial emphasis on the role of religious institutions in shaping our political dispositions.

Simone Kotva, University of Cambridge

"Liebe, die du mich zum Bilde / deiner Gottheit hast gemacht": Love and the Imago Dei in the Anti-Hegelian Polemics of Friedrich Schlegel's Philosophy of Life

This paper explores the role played by love in the largely neglected 'late' Catholic thought of Friedrich Schlegel, the founding father of German Romanticism whom Alois Dempf considered to be the greatest 'philosopher of love' of the nineteenth century. Schlegel's use of 'love' has until now been largely understood in reference to his Early Romantic years, as an offshoot of Schleiermacher's interiorized *Gefühl*. By situating Schlegel's late *Philosophy of Life* (1827-1829) in the important context of the Catholic Renaissance, I argue that for Schlegel 'love' is not a byword for *Gefühl* but part of an anti-Hegelian theological realism influenced by vitalism. Like Schelling's *Naturphilosophie*, it is a 'positive' philosophy, opposed to Hegel's 'negating' dialectics; however, in contrast to Schelling, Schlegel anchors it in what he considers to be the 'first problem of philosophy': the restoration of the *imago dei*, aided by Angelus Silesius' cataphatic mysticism of love.

Todd Gooch, Eastern Kentucky University

Feuerbach on Love and the Human Species-Essence

Although Feuerbach is generally remembered as a proponent of atheism and materialism, he began his philosophical career as an enthusiastic pantheist. Love plays a crucial role in the early pantheistic idealism embodied in his first book, *Thoughts on Death and Immortality*. It is also a theme to which he returned on several occasions throughout his career as a writer, during which his philosophical position and his interpretation of religion each changed significantly in ways that are closely interrelated. This paper focuses on discussions of love that coincide with three distinct stages in Feuerbach's thinking in order to chart the trajectory of his intellectual itinerary and to assess its historical significance.

Business Meeting:

Lori Pearson, Carleton College

A17-322

Queer Studies in Religion Group

Theme: *Queer Reorientations: Questioning Bodies and Futures*

Claudia Schippert, University of Central Florida, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place West-194A

Exploring embodied queer experience in several contexts, papers in this session engage questions of queer futurity and are in conversation with Sara Ahmed's Queer Phenomenology. Studying embodiment in religion, the first paper explores Charles Long's definition of religion as orientation in/to the world in light of Sara Ahmed's work while the second paper engages the 'antisocial thesis' in queer theory and argues that a theology of the sacrament of baptism can enable a shift in one's political vision from a reproductive to an ecclesiological register, thus reframing kinship and dispossessing it from its fantasmatic investment in the future. Exploring the confluence of Maximus Confessor writing about the eucharist table and Sara Ahmed's work, the third paper proposes a queer genealogy that can create a new space to investigate the extension of contemporary queer religious bodies. The final paper examines how queer futurity is activated and intrinsic to Quaker Unprogrammed Liturgy.

Brandy Daniels, Vanderbilt University
Is Kinship Always Already Reproductive? Ecclesiology, Ethics, and the Antisocial Thesis

This paper suggests that a Christian account of kinship can offer critical leverage to the antisocial thesis. Relying on Lee Edelman and Leo Bersani's critique of reproductive futurism—of the sociopolitical and theoretical implications of fusing politics with sex and of vesting hope in the future through a politic upheld by the figure of the Child—this paper argues that a theology of the sacrament of baptism enables a shift in one's political vision from a reproductive to an ecclesiological register, thus reframing kinship and dispossessing it from its fantasmatic investment in the future. Through engaging Christian narratives of kinship found in scriptural texts and the works of early church fathers, I propose a Christian ethic of ecclesiological kinship, and suggest that it offers a theo-logic that bolsters Edelman's call for "no future"—that reframing kinship through a Christian narrative frees sex, severing it from particular political visions.

Brian Blackmore, Chicago Theological Seminary
Quaker Unprogrammed Liturgy as Queer Futurity

This paper describes how Queer Futurity is activated and intrinsic to Quaker Unprogrammed Liturgy. The commitments of Liberal Friends to LGBTQ concerns is rooted in the Quaker testimony that "the light of God is in everyone" and it emerges out of/into the ritual structures and theological aesthetics of the Unprogrammed Meeting for Worship. The author of this paper claims that the Quaker practices of expectant listening, anticipatory illumination and vocal ministry strongly evidence Queer eschatological longings. This paper exhibits the author's development of a theory of Quaker Unprogrammed Liturgy as queer futurity by following the long history of queer theology in Quaker thought as well as drawing from Quaker eschatological themes in Estaban Munoz' *Cruising Utopia: The Then and There of Queer Futurity* and notions of Queer utopias in the constructed eschatologies of Quaker theologians Ben Pink Dandelion and Doug Gwyn.

Sarah Bloesch, Southern Methodist University
Maximus Confessor and God's Queer Table

Despite spanning 13 centuries, neither Maximus Confessor nor Sara Ahmed conceives that bodies and tables are separable from one another. Maximus offers the Eucharistic table as the space necessary for directing bodies Godward (which never occurs in a straight line) through access to sensuous contact with the body of Christ. Ahmed turns to the role of writing, kitchen, and dining tables in orienting the development of sexual, racial, and historical bodies by observing their shared motilities. The confluence of Maximus and Ahmed, I propose, produces a queer genealogy creating a new space to investigate the extension of contemporary queer religious bodies. I argue the

queer identity Maximus already brings to the Eucharistic table is extended precisely by the bodies Ahmed recognizes as the ones traditionally “stopped” by dominant culture, (religion), and phenomenology; conversely, this Eucharistic table has the potential to “stop” hegemonic bodies by disorienting their invisible orientations.

Heike Peckruhn, University of Denver and Iliff School of Theology

Bodies as Orientation in/to the World – Bodies in Queer Phenomenology and Religious Studies

This paper will appropriate Charles Long’s definition of religion as orientation in/to the world in light of Sara Ahmed’s Queer Phenomenology, and argue that if bodies are what orients us in/to the world, then bodies are religion – almost. It is through our bodies and embodied structures, our embodied experiences, expressions, styles and rhythms that orientations in the world and meaning making take place. Yet even if the body is religion in that it orients us to the world, it does not follow that the body can be reduced to what is oriented as “religion.” I argue that we follow certain lines of orientation when studying embodiment in religion. This dictates our conceptualization of perception and with it what counts as body and as bodily practice. To queer religious studies via a queer phenomenology is then to fail certain orientations, to follow other lines of inquiry into strange perceptual spaces.

Business Meeting:

Claudia Schippert, University of Central Florida

Kent Brintnall, University of North Carolina, Charlotte

A17-323

Reformed Theology and History Group

Theme: *Union with Christ in the Reformed Tradition: Critical Theological Issues*

J. Todd Billings, Western Theological Seminary, Presiding

Saturday - 4:00 PM-6:30 PM

McCormick Place West-179A

In recent years the topic of union with Christ in the Reformed tradition has received considerable attention from historical and systematic theologians. In this session each panelist will give a brief critical exploration of one aspect of this doctrinal theme in the Reformed tradition, followed by questions and discussion. Presentations and discussion will include such topics as union with Christ in relation to Reformed spirituality, justification, participation in God, or deification.

Panelists:

Andrew Purves, Pittsburgh Theological Seminary

Michael Horton, Westminster Seminary California

Julie Canlis, University of St. Andrews

Kimberly Long, Columbia Theological Seminary

Business Meeting:

Kang-Yup Na, Westminster College

A17-324

Religion and Cities Group

Theme: *Construction of Religion in Urban Contexts*

Katie Day, Lutheran Theological Seminary, Philadelphia, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place East-256

The papers will explore the increasingly complex relationships between the character of religious belief and institutions and the evolving global urban context. Several papers discuss concrete cases of evolving religious engagement in response to the urban context while another examines the response of religious persecution in a major western city upon a larger global communities of believers.

Stephanie Wolfe, Northwestern University
From Believer to Disciple: The City as Medium of Evangelical Transformation

Urban immersion programs have become increasingly popular among middle-class youth with evangelical Christian backgrounds. Such programs exist today in major cities throughout the United States. I argue that the post-industrial American city, particularly African American urban communities affected by economic decline, provide a space in which evangelicals consciously cultivate new religious selves. This paper discusses the ways that participants in one such program learn to discipline themselves to “love people” they encounter in an African American urban neighborhood. It also examines the proficiency participants develop in their understandings of the complex dynamics of race, class and politics in the urban landscape.

Rick Moore, University of Chicago
Religious Cooperation in Cities: Why Religious Coalitions Force Us to Reconsider What We Know about Urban Congregations

The existence of religious coalitions calls into question some of the assumptions underlying how social scientists study urban congregations, especially the common analytical focus on single independent congregations as the appropriate unit of analysis. Religious coalitions, i.e. formal organizations comprised of religious organizations from diverse religious traditions, have long been a feature of the American religious landscape yet remain virtually ignored by sociologists. A case study of a Protestant religious coalition in Chicago from 1911-1933 demonstrates the impact of coalitions and their behavior. This coalition worked to coordinate congregations' activities on both a practical and symbolic level, served as an information clearing house and undertook multiple projects aimed at improving the group's urban environment. The religious coalition's involvement in an early controversy over race illustrates most of the group's main activities and suggests more empirically valid theories of religious cooperation are needed than those based primarily on religious decline.

Bronwyn Roantree, Harvard University
The Impact of the NYPD's Surveillance of Muslims on U.S. Foreign Relations

In February 2012, the AP reported that the NYPD has been engaged in surveillance of Muslims in New York and beyond. This paper considers the impact of these revelations on US foreign policy. The paper first establishes the nature and scope of the surveillance program, drawing on internal NYPD documents obtained by the AP. Next, to assess the program's impact on US standing abroad, the paper examines how the surveillance was reported in the international media, focusing on news sources from the Middle East and North Africa. Finally, the paper addresses a theme that figures prominently in the domestic and international news coverage: is there or ought there to be less of a distinction between the categories of religion and politics within Islam? What implications do and ought the relationship between religion and politics within Muslim-American communities have for both domestic and foreign policy?

Responding:

Peter Paris, Princeton Theological Seminary

Business Meeting:

Katie Day, Lutheran Theological Seminary, Philadelphia

A17-325

Religion, Sport, and Play Group

Theme: *Sport, Religion, and Nationalism*

Annie Blazer, Princeton University, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place North-131

This panel (the first ever presented by the new Religion, Sport, and Play Group) will examine rhetoric and strategies used by nation-states to foster allegiance to national teams and illustrate the religious dimensions and geopolitics of the Olympics and other sports at different critical points in the twentieth century. The first paper will examine the attitude of the Holy See toward sport during the Inter War Period (1919-1939). The second paper will consider the ethical dimensions of the professional soccer club Bayern Munich during the Third Reich. The third paper reminds us of our specific location—the first US Olympics in 1904 were to be staged in Chicago. This paper looks at Olympic founder de Coubertin's understanding of the religious dimension of his Chicago-inspired Hellenic revival. The last paper focuses on the 1964 Tokyo Olympics as a public platform for the performance and consumption of the reinvented postwar Japanese nationalism.

Dries Vanysacker, Katholieke Universiteit, Leuven

"For the Glory of God or for the Glory of the Nation?": The Attitude of the Holy See toward Sport during the Inter War Period (1919-1939)

The scope of this paper is to study the attitude of the Holy See toward sport during the Inter War Period (1919-1939). This era was characterized by the propagandistic use of sport and sportsmen by nations, extreme ideologies such as Fascism and National Socialism, but also by minor regional nationalistic entities. Various historians already studied the attitude of the authoritarian regimes toward sport, but how did the Holy See view this phenomenon from within its ranks? To discern eventual evolutions or changes from the view of the Holy See, this attitude will be studied within a broader chronological context.

The latest research within the Archives of the Vatican Segreteria di Stato (Sezione per i Rapporti con gli Stati), and within the Archivio Segreto Vaticano (Archives of the Nunciature of Munich, Berlin and of the Nunciature in Italy) will give us ground-breaking insights into this matter.

Rebecca Chabot, University of Denver and Iliff School of Theology

Mia San Mia: Soccer Clubs as Ethical Agents During Times of War and Oppression

For many, soccer is a religion. Professional soccer clubs serve as sources of transcendental experience but also as loci of engagement within the community. Yet, beyond connecting their members with ethical engagement, clubs themselves are ethical agents. Like any church or religious organization, soccer clubs must also formulate ethical responses to the societal challenges that they face, especially in times and locations of war and oppression. This paper will examine how the actions of Bayern Munich during the Third Reich, when read through the lens of the modern virtue ethic proposed by Jesuit James Keenan and the concept of *jodiendo* put forth by Miguel De La Torre, provide a place for professional soccer clubs to consider their status as ethical agents in their engagement with war and oppression in their context and for their adherents to understand the social ethics of this religion of soccer.

Louis Ruprecht, Georgia State University

Chicago was Almost an Olympic City: Between Capitalism and Nationalism, or, Between Body and Religion

It is easy to forget that President Obama decided quite suddenly to travel to Copenhagen late in the first year of his presidency, to lobby for the city of Chicago's bid to host the 2016 Olympic Games. It is also easy to forget that the first US Olympics in 1904 were also destined for Chicago. In this paper, I intend to lay out some of Coubertin's fascinating views regarding the religious dimension of his Chicago-inspired Hellenic revival. His 1929 essay, "Olympia," is perhaps the most extensive and most elegant exposition of his views. He develops a theory of the Olympics as a form of "paganism in its true form," and that truth had something essentially to do with what he calls a more "eurhythmic" conception of the human being. That conception is hylomorphic and emphatically embodied. Coubertin knows well that athletes do not have bodies; they are bodies. That was the deep religious truth he choreographed his international religious festivals to celebrate, and I hope to draw out some of its main religious features--Stoic cosmopolitan, Roman Catholic and crypto-pagan--in this lecture.

Paul Droubie, Manhattan College

Nationalism as Secular Religion at the 1964 Tokyo Olympics

Emperor Hirohito declared the Tokyo Summer Olympics open on October 10, 1964. This was the first Games to be held in a non-Western country and was a source of great interest and pride among most Japanese. It was also a nearly unparalleled public platform for the performance and consumption of the reinvented postwar Japanese nationalism. This paper examines one aspect of postwar Japanese national identity, a dichotomy of traditional culture and modern technology, which was on display at the Olympics. It served quasi-religious functions that helped to define the secular religion of Japanese nationalism that emerged in the 1960s.

Responding:

John MacAloon, University of Chicago

Business Meeting:

Eric Bain-Selbo, Western Kentucky University

Rebecca Alpert, Temple University

A17-326

Roman Catholic Studies Group

Theme: *Disrupting Complementarity II: Male Bodies*

Chris Tirres, DePaul University, Presiding

Saturday - 4:00 PM-6:30 PM

McCormick Place North-130

This session continues the conversation of "Disrupting Complementarity I: Women's Work" to attend to constructions of masculinity and male embodiment. Papers include historical, theological, global, and ecumenical perspectives to engage aesthetics, asceticism, ecclesial organization and professional sport as sites for illuminating Roman Catholic constructions of masculinity. Together with the first session, our investigations will interrogate the idea of 'complementarity' that circulates in contemporary Roman Catholic thought and practice.

Adriaan van Klinken, University of London

Saintly Masculinities in the Family of God

A Catholic men's organization in Zambia actively promotes St Joachim (the father of Mary, the mother of Jesus) as the role model 'for every Catholic husband and father'. This is an interesting case of the formation of Catholic masculinity. How is Joachim modeled as a representation of Catholic manhood and how does this effect change in men who are members of the organization? The paper employs and evaluates the Foucauldian notion of religion as a

discursive regime shaping the body through disciplining the self while examining how the imitation of St Joachim creates new Catholic male selves.

Holly Gorman, Temple University

Becoming Protestant: Thomas Eakins, Catholic Priests, and the Rhetoric of Bodies

In the 19th century, much anti-Catholic rhetoric centered on bodily deviance. Catholicism was portrayed as fleshy, ritualistic, sub-human, and feminized, in contrast to the cerebral, masculine, Protestantism espoused as ideal. Imagery from the height of Nativist sentiment plays on these rhetorical strategies in portraying the bodies of Catholic priests. Thomas Eakins' priest portraits link him to an ongoing conversation among the Protestant elite regarding Catholic bodies. Eakins responds to this conversation by making his Catholic subjects more sympathetic by "Protestantizing" them – de-emphasizing their embodied Catholicism and focusing on their interior life through careful attention to their faces. A large part of this "Protestantization" was the emphasis on the masculinity of his subjects; the hints of bodies that are still visible are highly masculine, rather than the standard of contemporary depictions of priests' bodies, which posited them as penetrable, sexualized, and either feminine or predatory.

Jeffrey Marlett, College of Saint Rose

Getting the Cloud: Leo Durocher and Catholic Manliness

Among the myriad labels cast upon Hall of Fame baseball manager Leo Durocher (1905-91), "sex symbol" surely does not come to mind. Durocher has been remembered for his verbally combative style and the phrase "nice guys finish last." During his baseball career, though, Leo also attracted attention for his flamboyant lifestyle. Durocher lived aggressively, often at the apparent expense of his Catholic faith. This paper will examine that meaning of cologne cloud with a multivalent historical and theoretical investigation of the Catholic culture that wove together Durocher's well-known baseball persona and his sartorial tastes. To pursue such a diverse and divergent subject, this paper will seek some answers from American Catholic cultural history and some decidedly un-Durocher-esque sources: the interdisciplinary fields of gender studies and queer theory. All of Durocher's preening never satisfied him because they were constructions, largely of Leo's own making, that hid from him an elemental nothingness lurking in his life.

Raphael Cadenhead, University of Cambridge

"A Truly Virile Asceticism"? Rethinking the Magisterial Teaching on Priestly Celibacy and its Implications for Gender in Light of Gregory of Nyssa's De Virginitate and In Canticum Cantorum

The Magisterial teaching on priestly celibacy has tended to solidify a specific form of 'masculinity' based on Romantic notions of 'sexual complementarity'. But it has neglected a significant tradition within the early church where celibacy is seen to overcome sexual differentiation and thus anticipate the eschatological realisation of Galatians 3:28 through ascetical practice – a common trope in Gregory of Nyssa's oeuvre. In this paper, I shall turn to two of Gregory's most illuminating works – the *De virginitate* (c. 371) and the *In Canticum canticorum* (c. 395) – to reveal a cluster of gender reversals intrinsically linked to the spiritual development and maturation of the soul. The process of transformation that spiritual ascent entails includes the renunciation of worldly forms of 'masculinity' and 'femininity', and the reclamation of 'femininity' through the soul's identification with the passionate Bride of Christ at the heights of ascent – a theme surprisingly overlooked by the Magisterial teaching.

Responding:

Marian Ronan, New York Theological Seminary

Business Meeting:

Amy Koehlinger, Oregon State University

Wesleyan Studies Group

Theme: *Women in Wesleyan and Methodist Traditions*

Joy Moore, Duke University, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place North-128

Thirty years ago Abingdon Press published two volumes of essays under the common title *Women in New Worlds* deriving from the conference of that name held in Cincinnati in 1980. Throughout the last three decades, many articles and monographs have illuminated the complex history and multifaceted roles of women in Wesleyan and Methodist traditions. The papers to be presented in this session will seek to continue this trajectory by providing an even more comprehensive understanding of the contributions made by women in the Wesleyan theological and spiritual heritage, giving particular attention to denominational and global dimensions and to the racial/ethnic diversity of Wesleyan and Methodist traditions.

Kyle Welty, Baylor University
The Hart Sisters of Antigua and Early Caribbean Methodism

Elizabeth Hart Thwaites and Anne Hart Gilbert were mixed-race Antiguan Methodists, who were integral to the expansion of Methodism in Antigua in the early nineteenth century. Beyond their support of Antiguan Methodism, these sisters founded schools and relief societies, assisted the Wesleyan Methodist Missionary Society and Church Missionary Society, and were two of the first African Caribbean female authors. In this paper, the sisters' contributions to Antiguan Evangelicalism and their work on behalf of the island's less-fortunate inhabitants will be detailed, and the importance of their multi-faceted identities and their convoluted social context will be elucidated.

William Yoo, Emory University
Crossing Racial, Religious, and National Boundaries: The Impact of a Friendship between American and Korean Methodist Women from North Georgia to South Korea, 1948-1965

From its beginnings in 1884, the Methodist encounter between Korea and the United States has been filled with complex religious and cultural interactions between men and women from vastly different shores. My paper explores the intricate, intimate, and transnational relationships between Etta Pursley Barton, Chungil Choo, and Chinsook Kwon. Barton, an educator, writer, and Methodist minister's wife from rural Georgia, first encountered Choo and Kwon when they were among the first Koreans to study in America after Korean liberation in 1945. Crossing racial, religious, and national boundaries from North Georgia to South Korea, Barton, Choo, and Kwon shared a lifelong friendship and expanded each other's understandings of the diverse trajectories in world Methodism. By focusing on the unique friendship between these three women, my paper uncovers how these Methodist women impacted one another reciprocally and reflected the changing racial, religious, cultural, political, and global dimensions of Methodism in the mid twentieth-century.

Mary Cavazos, Middlebury College
Central Jurisdiction Women and an Indigenous Interpretation: Toward a Black Women's Theory of Mission

Despite her personal experience of segregation in the US and her observations of it in India, African American Pearl Bellinger wanted to become a full-time missionary in 1952: "Considering what I mean in the world today, even considering what others say I am, still I can translate all of these things to mean for me a rare and unique opportunity to witness for Christ." What did Pearl Bellinger mean when she asserted she could "translate" what the world said of her into an opportunity for Christian service? What kind of "translations" did she need to make when the anticipated deliverer of that service was white? What might be unique about her witness for Christ? The answers to these questions suggest it was in the confluence of emerging civil rights activism in the US and anti-colonial movements abroad that a vision and practice of mission particular to African American women surfaced.

Responding:

Amy Oden, Wesley Theological Seminary

Business Meeting:

Rex Matthews, Emory University

A17-328

Yoga in Theory and Practice Group

Theme: *The Commodification of Yoga*

Stuart Ray Sarbacker , Oregon State University, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place North-427D

This session will evaluate how nineteenth-century to present-day proponents of modern yoga have commodified and marketed, branded, bought, or sold yoga and its various wares. Yoga functions as a part of global popular culture through the marketing and consumption of yoga commodities, which destabilize the basic utility of those commodities and assign to them new meanings that both respond to and stimulate individual preferences. This session will evaluate yoga commodities, including particular teachers, styles, texts, and products, that at different times and places have represented the fulfillment of utilitarian, intellectual, and religious desires and needs.

Panelists:

Philip Deslippe, University of California, Santa Barbara
Anya Pokazanyeva, University of California, Santa Barbara
Peter Valdina, Emory University
Andrea R. Jain, Indiana University-Purdue University, Indianapolis
Amanda Huffer, University of California, Riverside

Responding:

Mark Singleton, St. John's College, Santa Fe

Business Meeting:

Andrew J. Nicholson, Stony Brook University

A17-329

Comparative Philosophy and Religion Seminar

Theme: *After Appropriation: Explorations in Comparative Philosophy and Religion*

Morny Joy, University of Calgary, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place South-503B

This Seminar will be devoted by presentation of contributors to the volume: "After Appropriation." Too often the interpretation of the religions and philosophies of non-western peoples has involved reducing or manipulating their ideas and values to fit solely with western concepts and categories. Also, while the division between the two

disciplines of Religious Studies and Philosophy is commonplace in Western academia, this bifurcation does not necessarily apply in non-western settings, where religion and philosophy tend to be integrated. The purpose of the volume was to invite a group of scholars in the two fields of what has been called “comparative religion” and “comparative philosophy.” Their mandate was to explore the current state of affairs in these fields and to explore whether there can be a rapprochement between them. As part of this task, they were also asked to suggest or illustrate alternative approaches to what could be termed intercultural philosophy and religion, where non-western religions are accorded parity.

Katrin Froese, University of Calgary

The Vices of Ethics: The Critique of Morality in Nietzsche, Kierkegaard and Daoism

Katrin Froese examines the criticisms of ethics undertaken by Nietzsche and Kierkegaard as well as the Daoist thinkers, Laozi and Zhuangzi. All of these thinkers expose an unethical underbelly to ethics. They all find that there is an intractable paradox at the heart of ethics. This is that the same processes that enable human beings to become moral also make it necessary to become immoral.

Vincent Shen, University of Toronto

Comparative Studies in Philosophy/Religion and Dialogue as Mutual “Strangification”

This paper introduces the Chinese word waitui (外推), as meaning “strangification.” Vincent Shen proposes this term “strangification” as a constructive way of appreciating the task that is involved in undertaking intercultural study in philosophy and religion. His intention in using this term is to describe a process of “going outside oneself in order to go to many others”; that is, to strangers and to strange worlds that engage with different forms of philosophy and religion. Shen illustrates his discussion by contrasting Chinese philosophy with western philosophy. He does this by first clarifying his key concept of “many others,” as well as those of contrast and strangification, with reference to their origin in Chinese philosophical traditions such as Confucianism and Daoism. He then places these terms in dialogue with a number of western Continental philosophers. Shen’s own discussion is set against the contemporary context of globalization, with particular reference to the traditions of Chinese philosophy and religions.

Tinu Ruparell, University of Calgary

Locating Comparative Philosophy in Relation to Religion

Tinu Ruparell is also interested in the question of strangeness and the stranger as a component of intercultural philosophy and religion – but this time the stranger is cast as the Other. As Ruparell attests, the authentic voice of the Other is a subject that has exercised many scholars. This includes those who, from a postcolonial perspective, view colonialism, with its mandate of “civilizing” the religious other as involving the imposition of foreign values and beliefs. At the same time, there are philosophers, like Emmanuel Levinas, who seek to rectify the failures of the western ethical code that did not prevent the Holocaust from occurring. As Ruparell observes, Levinas’s prescription for a new understanding of an ethical orientation is to place one’s responsibility for the other person before one’s self-related inclinations, be they charitable or egocentric. In his own search to find a process that would be suitable for intercultural philosophy and religion – one that allows an alienated person or subaltern figure to find his or her voice. Ruparell proposes that Levinas’s approach might be of help.

Dan Lusthaus, Harvard University

Philosophy, Medicine, Science, and Boundaries

Dan Lusthaus posits all thinking is comparative and that comparative philosophy should stimulate insightful thinking. Consequently, comparative philosophy and religion need to draw strength from expanding the range of philosophies and religions that are compared. In Lusthaus’s view, for a western philosopher to think about Indian or Chinese or Arabic or Jewish philosophies is basically no different from a North American philosopher thinking about Plato, Spinoza, Hegel, or Wittgenstein. Each task requires looking at the other through similarities and differences of language, culture, context, foundational categories, historical developments, and a host of other

factors. Lusthaus posits that the basic differences are not between East and West, as is often assumed, but between styles of philosophizing and root metaphors from which different traditions take their orientation. In this vein, Lusthaus explores the similarities and differences between religion, philosophy, and science, especially medicine. Taking the fact that pramāṇa theory (the means of acquiring knowledge) first appeared in India in a medical text, the Caraka-saṃhitā, he illustrates that philosophy, religion, and medicine have always been intertwined, especially in ancient and medieval philosophy.

Ahmad Yousif, Institute of Islamic Thought and Civilization, Kuala Lumpur
Studying the "Other": Challenges and Prospects of Muslim Scholarship on World Religions

Ahmad Yousif's paper is a constructive proposal that would help situate the notion of comparative religion as an acceptable approach in Islam. In this way it features more as a preamble to the further development of intercultural philosophy and religion. Yousif understands his contribution to constitute the beginnings of a move towards a possible dialogue of Islam with western and eastern religions. Yousif surveys the classical period of 9th and 10th centuries, when Muslim scholars, such as al-Shahrastani, al-Biruni, al-Kalbi, al-Baghdadi, Ibn Hazim, and others made numerous investigations and contributions to the discipline of 'ilm al milal wa n-nihal (literally, "knowledge of religious groups and sects"). The modern period has also witnessed the emergence of a number of Muslim intellectuals, such as al-Faruqi, Shalaby, al-Hashimi, Daraz, and others, who have made serious endeavours to investigate the field. Frequently, the methodology utilized by Muslim scholars towards the study of major world religions, however, differs from their western counterparts. Yousif's paper first explores the historical developments of the discipline of comparative religion from Islamic and western perspectives. Second, it compares and contrasts methodological approaches among Muslim and non-Muslim scholars in the field of comparative religion. Then, it examines some of the challenges encountered by scholars studying "other" religions.

Chen-kuo Lin, National Chengchi University, Taiwan
Phenomenology of Awakening in Zhiyi's Tientai Philosophy

Chen-kuo Lin explores the Buddhist phenomenology of awakening as exemplified in the philosophical writings of Zhiyi (538–597CE), the founder of the Tientai School of Buddhism, and then investigates in what way the western notion of phenomenology, especially as pursued by Edmund Husserl, could be enriched by comparison with this Chinese philosopher's work. The phrase "phenomenology of awakening" is deliberately used in contrast to "phenomenology of mundane experience." In the Buddhist context, the former expression may be referred to as "phenomenology of insight," whereas the latter is classifiable as "phenomenology of consciousness." In both forms of phenomenology, method is required for the disclosure of truth. Lin's article is mainly concerned with how the truth of awakened experience is disclosed through the meditative method in the Buddhist phenomenology of Zhiyi.

Chris Framarin, University of Calgary
The Use of Lakṣaṇā in Indian Exegesis

Chris Framarin examines an approach that is utilized in Indian philosophy and explores how lakṣaṇā and its application could be of benefit to western scholars in their own work of interpretation and translation of Indian texts. He illustrates that one of the most common exegetical strategies among contemporary scholars of Indian philosophy is to argue that their own interpretations avoid absurd or inconsistent consequences that competing interpretations cannot. Framarin argues that, while this strategy of interpretation is fraught with difficulty, there are at least two reasons to adopt it. First, the alternative of simply letting apparent contradictions lie, seems to amount to a denial of the author's and/or tradition's ability to recognize contradictions. That is, the alternative seems to be the Orientalist interpretation par excellence. Second, the Indian philosophical tradition itself sees the strategy of lakṣaṇā as absolutely indispensable.

Arindam Chakrabarti, University of Hawai'i
The Connecting "Manas": Inner Sense, Common Sense, or the Organ of Imagination

Arindam Chakrabarti undertakes a study of the Sanskrit philosophical concept of "manas," controversially

translatable as “inner sense.” Among the many functions assigned to this internal instrument by the Bṛhadāraṇyaka Upaniṣad (1.5.3), such as desire, resolution, doubt, memory, and introspection, one crucial function is that of cross-modal comparison and connecting the data from different external senses. The paper discusses seven distinct arguments for postulating such an inner sense. In the Samkhya, Vedānta, and Nyāya schools of philosophy, it becomes a distinct sense organ responsible for attention, comparison, imagination, and reflective awareness of cognitive and hedonic states. Since it is an organ of comparison, manas deserves special attention of comparative philosophy.

Responding:

Purushottama Bilimoria, University of California, Berkeley and University of Melbourne
Eric Nelson, University of Massachusetts, Lowell

Business Meeting:

Morny Joy, University of Calgary

A17-330

Religion and the Literary in Tibet Seminar

Theme: *Religion and the Literary in Tibet (Year 3 of 5)*

Andrew Quintman, Yale University, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place South-504A

The third year of the Religion and the Literary in Tibet will focus on philosophical prose. Two presenters will offer introductions to the structure and style of particular works of early Tibetan Buddhist philosophy, line-by-line analysis, and comparisons with other significant writings, and will lead in the seminar in collectively reading and discussing these works.

Panelists:

David Germano, University of Virginia
José Cabezón, University of California, Santa Barbara

Responding:

Sarah Jacoby, Northwestern University
Roger Jackson, Carleton College
Nancy Lin, Dartmouth College
Nicole Willock, University of Colorado, Denver
Jann Ronis, University of California, Berkeley
Carl Yamamoto, Towson University
Janet Gyatso, Harvard University
Antonio Terrone, Northwestern University
Frances Garrett, University of Toronto
Lara Braitstein, McGill University
Ben Bogin, Georgetown University
Bryan Cuevas, Florida State University
Holly Gayley, University of Colorado
Brandon Dotson, Ludwig-Maximilians-Universität, München
Jonathan Gold, Princeton University

Jake Dalton, University of California, Berkeley

Business Meeting:

Kurtis Schaeffer, University of Virginia

A17-331

Religion in the American West Seminar

Theme: *(Re)Sacralizing the American West*

Sara Patterson, Hanover College, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place South-503A

This session will explore not only the many ways that diverse religious communities have imagined the American West as sacred space and sacred place, but also the ways that religious imaginations can be found in often overlooked places and activities that characterized life in the West. Discussion will also consider how the papers, taken together, highlight the contributions the American West makes to understanding American religion and the ways studying 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. This year's session marks the final meeting of the Religion in the American West Seminar, as seminar program units are limited to one five-year term. As a result, the session will also consider ways to continue the seminar's momentum into the future.

Shari Rabin, Yale University

Between Manifest Destiny and Diaspora: American Judaism in the Era of Westward Expansion

This paper will explore the specific historical and religious factors mediating Jewish engagements with manifest destiny and the West in antebellum America. American Jewish responses to manifest destiny were embedded in the specifics of the Jewish historical and religious context. Whereas Jews had been subject to harsh residency and travel restrictions in central Europe, they arrived in an America free of such rules and heady with the excitement of westward expansion. The resulting mobility and dispersion also, however, invoked notions of exile and proved problematic for traditional Jewish practice. This paper will discuss reports about Jews in the West, the travel writing of religious leaders and plans for itinerancy and colonization in the West in the American Jewish press. In so doing, it will nuance understandings of manifest destiny and western Jewish history, showing the complexity and situatedness of religious responses to the West.

Sarah Koenig, Yale University

Material "Goods": Towards a Commercial History of Religion in the American West

Using the nineteenth-century Columbia Basin as a case study, this paper will demonstrate the possibilities for a commercial history of religion in the American West. Through analysis of Hudson's Bay Company records, the manuscripts of Anglo-American missionaries and settlers, and anthropological accounts of Pacific Northwest Indian life, it will highlight the ways in which analysis of commercial exchanges—and the meanings that Western cultures attached to them—can illuminate historians' understandings of the often informal, extra-institutional, and multi-layered processes by which religious groups interacted in the West. In this study, then, the term "goods" takes on a double meaning: material goods also served as expressions of the good life, of right religion, of relational reciprocity.

Thomas Bremer, Rhodes College

The Evangelical Origins of National Parks and a Religio-Aesthetic Vision of the American West

Although many people believe that America's national parks originated in an Emersonian religio-aesthetic of preserving sacred parcels of nature, the parks are more a product of a Protestant evangelical initiative to expand industrialized civilization westward across the American continent. This paper examines the connection between the popular imagination of nineteenth-century American evangelical Protestants and the origin of Yellowstone National Park. The 1872 legislation that made Yellowstone the world's first national park was consistent with evangelical commitments that understood western lands as assets to be developed, exploited, but also appreciated; the grand scenery, bountiful lands teeming with game, and the remarkable thermal features of Yellowstone all indicated the glory of the evangelical God, an aesthetic reminder to devout Christians of God's majesty. In short, preserving Yellowstone was consistent in the evangelical imagination of nineteenth-century Protestants with the more destructive aspects of settling and civilizing the American West.

Tammy Heise, Florida State University

Real and Imagined Territories: Restoring the Independent Oglala Nation and Reviving the Ghost Dance Ritual at Wounded Knee in 1973

This paper weaves together the two major trajectories of the Ghost Dance movement after its supposed demise at Wounded Knee in 1890. Comparing the quietistic New Tiding Ghost Dance community discovered by Alice Kehoe in the 1960s with the aggressive political activism of the American Indian Movement's restoration of the Ghost Dance during the occupation of Wounded Knee in 1973, the essay discloses the union of religion and politics obscured in earlier studies. Many existing narratives have linked "authentic" Native American identity to "traditional" reservation culture and have not adequately examined the innovations in indigenous culture the federal reservation system and assimilation programs produced. Tracing the emergence of urbanized Native Americans seemingly disconnected from "traditional" native culture to the comprehensive assimilation programs initiated by the U.S. government after the massacre at Wounded Knee, this paper connects federal Indian policy -- especially as executed in the Far West -- to both trajectories of the Ghost Dance.

Responding:

James Bennett, Santa Clara University
Quincy Newell, University of Wyoming

A17-332

Exploratory Sessions

Theme: *Hindu Theology of Love*

Graham Schweig, Christopher Newport University, Presiding
Saturday - 4:00 PM-6:30 PM
McCormick Place West-175C

The successful wildcard session on Hindu Theology organized at last year's AAR conference beautifully addressed the rationale for having a group at the AAR that focuses specifically on the theology of Hindu traditions. This neglected very rich area of scholarship now continues to find a vibrant voice, as reflected in this second round of in-depth academic papers. Here we propose a session that presents a range of carefully crafted theological studies that explore fresh perspectives on love as the theme. Five scholars propose textual, dialogical, iconographic and architectural approaches to framing the question of the human-divine relationship. Drawing on the latest research, scholars will discuss this relationship, variously conceived as "love" (bhakti), "grace" (prasāda), and "faith" (śraddhā). By exploring the different ways in which the question of love is framed in the classical and vernacular traditions and in myth, art, and poetry, this panel explores a range of its theological manifestations in India.

Karen Pechilis, Drew University

Theology Beyond the Social in the Poems of a Female Bhakti Poet-Saint

This paper argues that the center of a classical female bhakti poet-saint's poetry is the creation of a human devotional subjectivity that takes as its primary reference the nature of God and marginalizes or even ignores ordinary markers of social identity, such as caste and gender. The poet-saint is Karaikkal Ammaiyar of the sixth century, who is widely known among Tamils as the sole female author of canonical Tamil Śiva-bhakti poetry who hailed from the Chettiyar caste and who dramatically became estranged from married domestic life as she pursued the devotional path. These social details are, however, from her twelfth-century biographer, and do not find mention in her own poetry. That he engaged social identity as a cornerstone of his theology has overshadowed the poet's very different perspective. By focusing only on the poet's own compositions, this paper reconstructs her theological priorities in imagining devotion.

Vishwa Adluri, Hunter College

Ascensio ad Deum: Garuḍa and Onto-Theo-logic Praxis in the Mahābhārata

The Garuḍa narrative, the first in the Indian epic to speak of salvation, sets up the itinerary from bondage to the highest goal: Viṣṇu. Garuḍa rejects the immortality offered by Indra (through amṛta) and chooses to be "above Viṣṇu" (1.29.13). This motif, repeated in the Mokṣadharmaparvan (12.324.30-35), becomes a standard model for portraying salvation in later Purāṇas and philosophical systems (as ihāmutra-phala-bhoga-virāga, etc.). In this paper, I show how the Garuḍa narrative clarifies the idea of a twofold ascent (to Indra's heaven and to Viṣṇu-padam respectively). The origins of this idea go back to the Upaniṣads (in the Kaṭha Upaniṣad, Naciketas rejects Yama's boons as "śvobhāvāḥ," "ephemeral," and remains intent on ontological knowledge), but it truly comes into its own with the philosophy of bhakti of the later Purāṇic tradition. Understanding the way the Mahābhārata clarifies and establishes this distinction is thus central to appreciating later salvific and theistic traditions.

Alf Hiltebeitel, George Washington University

The Umā-Maheśvara Saṁvāda and the Hindu Theology of the Mahābhārata

This paper discusses a unit of the thirteenth book of the Mahābhārata, the Umā-Maheśvara Saṁvāda (13.26-34) or "The Dialogue of Umā and Maheśvara [Śiva]." It builds on two insights. The first is that the Mahābhārata is not a sectarian work, with discrete units and embellishment of far-flung narratives by different sectarian groups, but a work that delineates and articulates a "universe of bhakti" that presents a Brahmaloḥa cosmology centered on the Earth as goddess in which Viṣṇu and Śiva are "complementary in their functions, but identical on an ontological plane." The second insight is that Umā-Pārvatī represents for Śiva a turning toward the goddess as a "turning toward the world." This paper will favorably assess the source and validity of these insights and work out their theological implications as they bear on the Umā's dialogue with Śiva and on its place in the Anuśāsanaparvan as a whole.

Isabelle Ratié, Universität Leipzig

Polemics, Nondualism, and Love in Utpaladeva

In his Īśvarapratyabhijñārikā-s ("Stanzas on the Recognition of the Lord"), the Śaiva nondualist philosopher Utpaladeva (c. 925-975) leaves aside scriptural authority and engages in a highly technical dialogue with various Buddhist and Brahmanical opponents: devotional emotion seems to be banished from this essentially polemical and conceptual work. And yet, at its very end, Utpaladeva depicts its ultimate goal (the "Recognition of the Lord") by having recourse to the image of a young lady in love with a prince whom she has never met. Is this penultimate verse—so strikingly different in tone and content from the rest of the text—a purely formal concession to the Indian tradition of ending a treatise on a more poetic note? Or does it reflect an underlying theology of love implicitly present in Utpaladeva's whole work—and if so, what does it tell us about Śaiva conceptions of love, rationality and devotion?

Vasudha Narayanan, University of Florida

Building a Vaishnavite Theology: Angkor Wat and the Churning of the Ocean of Milk Story

What would we learn about Vaishnava theology when we study the largest "Hindu" temple ever built? The only

national flag which bears an emblem of a Hindu temple is Cambodia and yet our knowledge of Angkor Wat is not stitched into our formulation of Hindu theologies. How was Vishnu conceptualized and connected with programs of salvation as well as conquest of the body and the earth? My paper will be based on inscriptions in Cambodia prior to the 12th century, a close reading of some of the panels in Angkor Wat, especially the largest bas-relief ever done (the churning of the ocean of milk); the architecture of the temple, which I argue is strikingly similar to the Vaikuntha Perumal temple (c. 8th century) in Kanchipuram, India; Vishnu iconography in Cambodia between the 9th- 12th centuries CE, with a special focus on eight armed-Visnus and the Anantasayin image; as well as selected Sanskrit and Tamil texts.

Responding:

Arvind Sharma, McGill University

P17-329

North American Association for the Study of Religion

Theme: *Early Christianity as Graeco-Roman Religion*

Saturday - 4:00 PM-6:30 PM

Hilton Chicago-PDR 1

Ian Brown, University of Toronto

Thinking with Schools: Evaluating the Schoolishness of 1 Thessalonians, 1 Corinthians, and the Gospel of Thomas

Erin Roberts, University of South Carolina

History Writing, Cognitive Plausibility, and 1 Corinthians 4:8

Ryan Olfert, University of Toronto

Putting Paul to the Test: Corinthians and Examination Practices in Greco-Roman Associations

Jennifer Eyl, Barnard College

Paul and Ethnicity-Based Divinatory Expertise

Heidi Wendt, Brown University

Another Jesus, A Different Gospel: The Religion of Independent Specialists and its Consequences for Earliest Christianity

M17-301

Institute for the Study of Asian American Christianity (ISAAC)

Theme: *Collaboration of Asian North American Theological Education in an Age of Scarcity: A Model of Partnership of ISAAC with Fuller Seminary*

Saturday - 5:30 PM-7:00 PM

Hilton Chicago-Continental C

Plenary speakers from the two ISAAC/Fuller Seminary conferences on Asian American church history and the healing of memories will be featured. Their lectures will be available in our recent issue of the Society for Asian North American Christian Studies Journal (SANACS).

M17-302

United Church of Christ

Theme: *United Church of Christ Reception*

Saturday - 5:30 PM-7:00 PM
Hilton Chicago-Joliet

Never place a period where God has placed a comma, The United Church of Christ extravagantly welcomes faculty of UCC seminaries and those connected to the UCC serving at other institutions to gather for drinks and conversation.

M17-303

John C. Danforth Center on Religion and Politics

Theme: *John C. Danforth Center on Religion and Politics Reception*

Saturday - 6:00 PM-8:00 PM
Hilton Chicago-Astoria

The John C. Danforth Center on Religion & Politics at Washington University in St. Louis supports and enhances outstanding scholarly research on the historical and contemporary intertwining of religion and politics in the United States. We are also committed to disseminating excellent scholarship to students and the broad public. Please join Center faculty, staff, and students in celebrating this growing venture and learning how to get involved. We'll have information about events, recent and future faculty hires, postdoctoral fellowship opportunities, and the online journal, *Religion & Politics*.

M17-400

Fund for Theological Education

Theme: *Fund for Theological Education Annual Reception Honoring Fellows and Alumni*

Saturday - 6:30 PM-8:00 PM
Hilton Chicago-Waldorf

P17-400

Society for the Study of Chinese Religions

Theme: *Society for the Study of Chinese Religions Meeting*

Saturday - 6:30 PM-8:00 PM
Hilton Chicago-PDR 4

Please join us for a meeting of the Society for the Study of Chinese Religions. The annual membership dues for the SSCR are \$30 (\$15 for students and retired). In order to become a new member of SSCR, send a check payable in U.S. dollars to the SSCR treasurer: Dr. Gil Raz; Department of Religion, Thornton Hall, Dartmouth College; Hanover, New Hampshire, 03755; E-mail: gil.raz@dartmouth.edu. Alternatively, you can pay the membership fee via the online electronic payment system PayPal via the link from our website at: <http://isites.harvard.edu/icb/icb.do?keyword=k7027andpageid=icb.page43815>.

A17-400
Receptions/Breakfasts

Theme: *Friends of the Academy Reception*

Jack Fitzmier, American Academy of Religion, Presiding
Saturday - 7:00 PM-8:00 PM
Hilton Chicago-AAR Suite

Individuals whose generosity allows us to continue many of our special programs are invited to a reception hosted by the AAR Board of Directors.

A17-402
Committee Meetings

Theme: *JAAR Editorial Board Meeting*

Amir Hussain, Loyola Marymount University, Presiding
Saturday - 7:00 PM-8:00 PM
Hilton Chicago-Boulevard AB

Editorial Board meeting of the *Journal of the American Academy of Religion*.

M17-401
Association of Theological Schools

Theme: *Association of Theological Schools Presentation and Reception*

Saturday - 6:30 PM-8:30 PM
Palmer House-State Ballroom

This event, sponsored by The Association of Theological Schools, will honor Dr. Emilie M. Townes, Andrew W. Mellon Professor of African American Religion and Theology at Yale University Divinity School, for her career as a theological educator. Dr. Townes will speak about her vocation as a theological educator serving in a theological school and how her work as a scholar fits within that vocation. A reception will follow the presentation.

A17-401
Receptions/Breakfasts

Theme: *Racial and Ethnic Minorities' Reception*

Saturday - 7:00 PM-8:30 PM
Hilton Chicago-Williford C

Sponsored by the Status of Racial and Ethnic Minorities in the Profession Committee

M17-404
Brigham Young University

Theme: *Brigham Young University and Friends*

Saturday - 7:00 PM-8:30 PM
Hilton Chicago-Continental B

M17-405
University of Notre Dame Press

Theme: *The Anticipatory Corpse: Medicine, Power, and the Care of the Dying*

Saturday - 7:00 PM-8:30 PM
Hilton Chicago-PDR 6

This panel proposes to engage Jeffrey P. Bishop's book, *The Anticipatory Corpse: Medicine, Power, and the Care of the Dying*. Bishop argues that the dead body shapes the work of medicine, giving rise to a medical metaphysics of efficient causation. Bishop traces these shifts from late 18th century medicine, further arguing that death and its violences are present in and cloaked by the practices of contemporary medicine. He further shows that a medicine shorn of formal and final causality, reduced only to efficient causality, is deeply problematic, and that we can see these dynamics played out not only in the configurations of contemporary medical practice, but equally in the allied discourses of bioethics and biopsychosocial medicine, particularly insofar as these discourses treat death and dying. Summary of types of critiques of the book include: bioethical, philosophical, theological, sociological and cultural.

M17-406
Wesleyan Theological Society/Society for Pentecostal Studies

Theme: *Reception*

Saturday - 7:00 PM-8:30 PM
Hilton Chicago-Normandie Lounge

M17-402
AAR Western Region

Theme: *AAR Western Region Board Meeting*

Saturday - 6:30 PM-9:00 PM
Offsite - The Berghoff Restaurant, 17 W Adams St

M17-403
Explorations in Theology and Apocalyptic

Theme: *James Cone's The Cross and the Lynching Tree (Orbis Press, 2011)*

Nancy J. Duff, Princeton Theological Seminary, Presiding
Saturday - 6:30 PM-9:00 PM

Hilton Chicago-4C

With an eye to the themes of our working group, our three panelists will engage with James Cone's most recent work, *The Cross and the Lynching Tree* (Orbis Press, 2011), reflecting particularly upon the theological and ethical questions it provokes.

Panelists:

Nathan Kerr, Trevecca Nazarene University
Christopher L. Morse, Union Theological Seminary
J. Kameron Carter, Duke University

Responding:

James H. Cone, Union Theological Seminary

M17-407
University of Cambridge

Theme: *Online Interfaith Dialogue Platform Demonstration*

Saturday - 7:00 PM-9:00 PM
Hilton Chicago-PDR 5

The Cambridge Inter-faith Programme has been working for the past two years to develop an online platform for Scriptural-Reasoning-style inter-faith dialogue. In this session we will demonstrate the platform, talk about the dialogues that have been happening over the past year, explain some of the challenges and questions we have faced, and discuss how inter-faith dialogue online might develop in the future.

A17-403
Plenaries

Theme: *Presidential Address—Reflections on Epistemology, Ethics, and Politics in the Study of the Religious “Stranger”*

John Esposito, Georgetown University, Presiding
Saturday - 8:00 PM-9:00 PM
Hilton Chicago-Grand Ballroom

Scientific knowledge in general — and religious studies in particular — are nowadays carried out in a global cultural environment where concern and compassion toward the vulnerable, the weak, the victims of violence and marginalization are increasingly devalued as impractical weaknesses, whereas indifference, callousness, and insensitivity in their regard seem to become the new objectivity, the new scientificity, the new normalcy — including in religious discourse and public policy.

In this address, Maduro invites us to reflect on the need to appreciate and explore the complex interconnections among 1) Our ways of knowing, of determining what is worth knowing and how, of judging and using knowledge and expertise (epistemology); 2) Our values, priorities, and urgencies (ethics); and 3) The power structures, dynamics, allegiances, and interests in which we are involved and which bind our knowledge and our ethics (politics) — and how these interconnections orient and shape, among other things our perceptions of the other, the

alien, the stranger, and their religious ways.

This invitation is made while underscoring the increasingly inimical environment immigrants to the U.S. find themselves after 9/11 — and even in which more so since the current financial crisis: an environment where evictions, detentions, workplace raids, late-night home searches, job firings, school expulsions, forced family separations, police abuse, posse attacks, deportations, denial of services, homelessness, discrimination of all sorts, and the deep fears this all raises are progressively becoming part and parcel of the daily lives of immigrants, especially poor, recent, undocumented, dark-skinned, non-English-speaking immigrants; an environment where religious traditions and faith communities are carried on with a novel urgency and vulnerability.

Panelists:

Otto Maduro, Drew University

M17-411
Beacon Press

Theme: *Beacon Press Reception*

Saturday - 8:00 PM-9:00 PM
Palmer House-Hancock

M17-412
Dallas Theological Seminary

Theme: *Dallas Theological Seminary Alumni Reception*

Saturday - 8:00 PM-9:00 PM
Palmer House-Price

Dallas Theological Seminary invites their alumni to a reception to fellowship with other DTS alumni.

M17-408
Unitarian Universalist Scholars and Friends

Theme: *Unitarian Universalist Scholars and Friends Discussion: Unitarian Universalists and Nature*

Alma Crawford, Meadville-Lombard Theological School, Presiding
Saturday - 7:00 PM-9:30 PM
Hilton Chicago-Grand Tradition

Our annual conversation will explore the ways Unitarian Universalists have thought about, talked about, and interacted with nature, from the beginnings of our tradition to the present. By placing broad philosophical and theological traditions such as Transcendentalism and religious naturalism into dialogue with environmental activism and nature-based spiritual practices, we hope to deepen our understanding of the Unitarian Universalist heritage and to sharpen our vision for the future. Participants are also encouraged to attend the UU Scholars and Friends Reception, to be hosted by Meadville Lombard Theological School (610 South Michigan Avenue) on Friday evening, 7-8:30 pm.

Panelists:

Sofia Betancourt, Yale University
Clare Butterfield, Faith in Place
Ron Engel,
Sheri Prud'homme, Graduate Theological Union
Jerome Stone, Meadville Lombard Theological School

Responding:

Adam Robersmith, Second Unitarian Church

P17-401
Evangelical Philosophical Society

Theme: *External Confirmations of New Testament Historicity*

Saturday - 7:00 PM-9:30 PM
Hilton Chicago-PDR 2

Panelists:

Craig Evans, Acadia Divinity College
Craig Keener, Asbury Theological Seminary
Craig Blomberg, Denver Seminary

P17-402
Polanyi Society

Theme: *Polanyi Society*

Saturday - 7:00 PM-9:30 PM
Hilton Chicago-PDR 3

Papers will be posted by early November on the Polanyi Society website, www.polanyisociety.org.

François Euvé, Centre Sèvres, Paris
Polanyi and the Renewed Dialogue between Religion and the Natural Sciences

Dale W. Cannon, Western Oregon University
A Polyanian-Participatory Approach to Comparative Study of Religion: The Questions of King Melinda and Anselm's Proslogion as Two Traditions of Religious Practice

Responding:

Jacob Sherman, California Institute of Integral Studies

P17-403
European Society of Women in Theological Research

Theme: *Beyond Victim and Perpetrator: The Implications of War's Moral Injury for Feminist Theory*

Susanne Scholz, Southern Methodist University, Presiding
Saturday - 7:30 PM-9:30 PM
Hilton Chicago-Continental A

Everyone is welcome to this panel discussion based on a new book by Rita Nakashima Brock and Gabriella Lettini, entitled *Soul Repair: Recovering from Moral Injury After War* (Beacon Press, 2012). For additional information, please contact Susanne Scholz at sscholz@smu.edu.

Panelists:

Elizabeth Bounds, Emory University
Kristen Leslie, Eden Theological Seminary
Pamela Lightsey, Boston University

Responding:

Rita Brock, Faith Voices for the Common Good
Gabriella Lettini, Starr King School for the Ministry

M17-409

Institute for Religion in an Age of Science (IRAS), Zygon Center for Religion and Science (ZCRS), Center for Theology and the Natural Sciences (CTNS), and Institute for the Bio-Cultural Study of Religion (IBCSR)

Theme: *Science and Religion Hospitality Event*

Saturday - 7:00 PM-10:00 PM
Hilton Chicago-Williford B

Please join us for refreshments and conversation at this year's Science and Religion Hospitality Event, sponsored by:

The Institute for Religion in an Age of Science (IRAS) is an open-membership organization that holds annual summer conferences and co-publishes the peer-reviewed journal, *Zygon: Journal of Religion and Science*. (www.iras.org)

The Zygon Center for Religion and Science (ZCRS), offers seminary courses, public lectures, and student symposia and shares offices with *Zygon: Journal of Religion and Science*. (www.zygoncenter.org)

The Center for Theology and the Natural Sciences (CTNS) supports research, provides MDiv and doctoral courses through the Ian G. Barbour Chair at the Graduate Theological Union, and publishes the peer-reviewed *Journal of Theology and Science*. (www.ctns.org)

The Institute for the Bio-Cultural Study of Religion (IBCSR) sponsors research in the scientific study of religion, supports Boston University's Religion and Science PhD, publishes the journal *Religion, Brain and Behavior* and the monthly *IBCSR Research Review*. (ScienceOnReligion.org)

A17-404

Receptions/Breakfasts

Theme: *LGBTIQ Scholars/Scholars of LGBTIQ Studies Reception*

Saturday - 8:00 PM-10:00 PM
Hilton Chicago-Marquette

LGBTIQ scholars of religion, scholars of LGBTIQ studies in religion, and friends are invited to a reception. Come network, see old friends, and make new ones!

A17-405
Films

Theme: *Eden*

Erin Reese, New York, NY, Presiding
Saturday - 8:00 PM-10:00 PM
Hilton Chicago-Lake Erie

Chef Gregor Barbier is a portly, culinary genius, who despite his Michelin starred talent is desperately in need of companionship. His socially awkward and 137 kilo presence is not necessarily whom one would expect to find behind the exclusive, renowned, and sensually decadent 'Cucina Erotica'. Chef Gregor's recipe for companionship is equally unusual in that it is Eden, a married waitress and her developmentally disabled daughter Leonie who prove to be muse, catalyst, and ultimate playmates. As their chaste affair blossoms, transformations abound and community understandings (value systems, family dynamics, concepts of pleasure, and patriarchal norms) are placed into flux. In viewing *Eden* theologically, we witness an alternative table where Divine and devotee indulge in a shared delicious transformation confronting conventional ideas of what it means to experience gratification, and who is both worthy to receive and to contribute to a divine relationship. (Dir. Michael Hofmann, Germany, 2006, 98 minutes. English subtitles)

A17-406
Films

Theme: *The Flower Assembly Rite of Yakushiji*

Asuka Sango, Carleton College, Presiding
Saturday - 8:00 PM-10:00 PM
Hilton Chicago-Lake Huron

The documentary film *The Flower Assembly Rite of Yakushiji: The Ceremony and the People Who Support It* (2007), directed by Matsuo Kōichi, centers on the Flower Assembly Rite at Yakushiji Temple in Nara. This rite began in the late Heian period (794–1185), and is still held annually today. For seven days, from the end of March to early April, monks at Yakushiji perform the Repentance Rite day and night. Most of the documentary films about ancient temples in Nara tend to depict "traditional" Buddhism, represented by Yakushiji, as ancient and antiquated, historically important but lacking vibrancy and contemporary relevance. Matsuo's film radically challenges this view, and demonstrates that "traditional" Buddhism is very much alive today. Specifically, his film invites us to reflect on the vital roles that lay people have played in creating and recreating the traditions of Japanese Buddhism throughout Japanese history.

A17-407

Films

Theme: *Tokyo Godfathers*

Stephen Okey, Boston College, Presiding
Saturday - 8:00 PM-10:00 PM
Hilton Chicago-Lake Michigan

Tokyo Godfathers begins on Christmas Eve, when three homeless people (Gin, Hana, and Miyuki) find a baby abandoned in the garbage. Calling the child Kiyoko (after the Japanese name for Silent Night), they begin a search for the child's parents. Each one of them has a troubled past: Gin is an alcoholic who abandoned his family, Miyuki is a teenage runaway afraid to return home, and Hana is a transvestite who has felt alienated her entire life. Their quest, which winds its way through encounters with a Yakuza boss, a Latin American hitman, and the woman who first kidnapped Kiyoko, helps the three godparents to face their difficult pasts. Written and directed by Satoshi Kon and featuring animation by Madhouse, Tokyo Godfathers tells a powerful redemption narrative without falling into the traps of more typical second-chance stories. (Dir. Satoshi Kon, Japan, 2003, 92 mins.)

M17-413

Baker Academic and Brazos Press

Theme: *Baker Academic and Brazos Press Reception*

Saturday - 8:00 PM-10:00 PM
Palmer House-Empire

M17-414

Hispanic Theological Initiative

Theme: *Hispanic Theological Initiative Reception*

Saturday - 8:00 PM-10:00 PM
Palmer House-Red Lacquer

A17-408

Receptions/Breakfasts

Theme: *JAAR Reception for Authors and Board Members*

Saturday - 9:00 PM-10:00 PM
Hilton Chicago-Boulevard C

Reception for JAAR Editorial board members and JAAR authors.

M17-416

Asbury Theological Seminary and Azusa Pacific University

Theme: *Asbury Theological Seminary and Azusa Pacific University Reception*

Saturday - 9:00 PM-10:30 PM
Palmer House-Chicago

M17-415
Graduate Theological Union

Theme: *Graduate Theological Union Alumni Reception*

Saturday - 8:00 PM-11:00 PM
Palmer House-Monroe

M17-417
De Gruyter

Theme: *De Gruyter Reception*

Saturday - 9:00 PM-11:00 PM
Hilton Chicago-Boulevard A

Annual De Gruyter Reception in honor of its esteemed authors, editors, partners, and scholars

M17-418
Fordham University

Theme: *Fordham University Reception*

Saturday - 9:00 PM-11:00 PM
Hilton Chicago-Waldorf

Fordham University invites alumni, students, faculty and friends to a reception with dessert and drinks.

M17-419
Fortress Press

Theme: *Fortress Press Reception*

Saturday - 9:00 PM-11:00 PM
Palmer House-Adams

Fortress Press welcomes AAR/SBL members, students, and colleagues to our reception celebrating the books and authors we have published in 2012. Join us for refreshment and conversation to honor our authors and their latest works.

M17-420
New Religious Movements Group and Nova Religio

Theme: *New Religious Movements Group and Nova Religio Reception*

Saturday - 9:00 PM-11:00 PM
Hilton Chicago-Buckingham

Scholars of all levels who are interested in the study of new and/or alternative religions are welcome.

M18-1
Church of Christ

Theme: *Church of Christ Professors Meeting*

Sunday - 7:00 AM-8:30 AM
McCormick Place North-226

M18-2
Gordon-Conwell Theological Seminary

Theme: *Alumni Connect SBL Breakfast*

Sunday - 7:00 AM-8:30 AM
McCormick Place South-102BC

We welcome Gordon-Conwell Theological Seminary alumni to our Annual SBL Breakfast. This will be an occasion for alumni to connect with one another, worship together, and interact with Gordon-Conwell faculty who will be attending SBL. The event is free and open to alumni and spouses. Registration is required online at: my.gordonconwell.edu/sbl2012 or by calling 978-646-4272. We hope you will join us!

M18-3
Higher Education and Leadership Ministries

Theme: *Disciples of Christ Student/Faculty Breakfast*

Sunday - 7:00 AM-8:30 AM
McCormick Place East-353A

P18-1
Journal of Feminist Studies in Religion

Theme: *FSR Web Board Meeting*

Sunday - 7:00 AM-8:30 AM
Hilton Chicago-McCormick Boardroom

P18-2

Society for Hindu-Christian Studies

Theme: *Society for Hindu-Christian Studies Board Meeting*

Sunday - 7:30 AM-8:30 AM
McCormick Place South-106A

M18-4 New York Theological Seminary

Theme: *New York Theological Seminary and Journal of World Christianity Breakfast*

Sunday - 7:00 AM-8:45 AM
McCormick Place East-353B

New York Theological Seminary invites all Alumnae/i to our breakfast for an update on the seminary and future plans. Also, all Journal of World Christianity members are invited for an update on the journal.

A18-1 Committee Meetings

Theme: *AAR Annual Business Meeting*

Otto Maduro, Drew University, Presiding
Sunday - 7:30 AM-8:45 AM
McCormick Place West-175A

Join the AAR Board of Directors for a continental breakfast and a brief business meeting.

A18-2 Receptions/Breakfasts

Theme: *International Members' Breakfast*

Sunday - 7:30 AM-8:45 AM
McCormick Place South-501D

Sponsored by the International Connections Committee

Breakfast, including a question and answer session, for international members of the AAR.

M18-5 Center of Theological Inquiry

Theme: *Center of Theological Inquiry, Inquiry on Religious Experience and Moral Identity*

Sunday - 7:30 AM-9:00 AM

McCormick Place East-353C

Center of Theological Inquiry invites proposals for our conversation in Year 2, Religious Experience and Moral Identity, 2013-2014.

A18-141

Especially for Students, **Student Lounge Roundtable**

Theme: *An Effective Drug-free Antidote to Chronic Stress: Mindfulness Meditation*

Sunday - 10:00 AM-11:00 AM
McCormick Place West-195

Graduate students have to contend with the stresses of academia: deadlines, proposals, assignments, presentations, and expectations. These stresses, and many more, result in a decrease in mind clarity and productivity. This workshop introduces mindfulness meditation as an effective drug-free antidote for this problem. During the first half of the workshop, participants will engage in a hands-on exercise to understand the reality of the situation by creating an awareness of the interdependence of circumstances. The goal of this exercise is to see objectively the nature of the problem and create space that allows flexibility without getting caught up in the web of confusion and anxiety. The remainder of the workshop will feature a guided meditation for stress reduction. The overall expected result of mindfulness meditation is a calmer mind.

Panelists:

Fitri Junoes, University of Hong Kong

A18-100

Sex, Gender, Sexuality, and Religion Cluster

Theme: *Naming Our History, Rebuilding Our Alliances, Mapping Our Future*

Jacqueline Hidalgo, Williams College, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-175C

Many AAR members are becoming increasingly frustrated with the fragmentation within the AAR and the self-fragmentation that results when different aspects of our identities are housed in different program units. Yet there are good reasons for the existence of the many gender-and-sexuality-related program units in terms of scholarly developments, access to the table, and generational differences. Panelists will look at the history of the development of the different units, including the ways that older units failed to meet new needs, but also acknowledge a shared history and try to imagine how the future could be less fragmented. The purpose of these sessions is to venture forth and see what we can do together.

Panelists:

Bjorn Krondorfer, Men, Masculinities and Religions Group; St. Mary's College, Maryland
R. Marie Griffith, Religion and Sexuality Group; Washington University, St. Louis
Stephanie Mitchem, Womanist Issues in Religion and Society Group; University of South Carolina
Jay Emerson Johnson, Gay Men and Religion Group; Pacific School of Religion
Jung Ha Kim, Women and Religion Section; Georgia State University
Marie Cartier, Lesbian Feminist Issues in Religion Group; California State University, Northridge

Karen Alliaume, Feminist Theory and Religious Reflection Group; Lewis University
Grace Ji-Sun Kim, Women of Color Scholarship, Teaching and Activism Group; Moravian Theological Seminary
Melissa Wilcox, Queer Studies in Religion Group; Whitman College

A18-101

Arts, Literature, and Religion Section

Theme: *Expanding Borders: Religion and the Arts*

Eric Ziolkowski, Lafayette College, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place East-263

Dummy text

Louis Ruprecht, Georgia State University
Detachment and Reattachment : Some Reflection on Religion, Spirituality and Art

I begin these reflections with Johann Joachim Winckelmann's (1717-1768) mysterious involvement in the creation of the Vatican's First Profane Museum. More commonly known as the author of one of the most influential arts manifestos of the mid-eighteenth century (*Reflections on the Imitation of Greek Artworks in Sculpture and Painting*, 1755), as well as the author of the modern discipline of Art History (as exemplified in his *History of the Art of Antiquity*, 1764), I have used the archival record to demonstrate that Winckelmann was also the author of the most influential museum in Early Modern Europe. In this presentation, I would like to use the results of eight years of research at the Vatican Library's Secret Archives, to pursue some new reflections on the place of Art (and, by subtle historical implication, of Religion) in modern and post-modern life. My sub-textual, or rather subterranean, interest is in the ongoing dialogue between what we think of as Religion with what we think of as Art, both.

Benjamin Lindquist, Yale University
Sex, Art, and Censorship: Christ Ofili's Black Madonna & David Wojnarowicz's A Fire in My Belly

I propose a comparative examination of two notable controversies involving art, religion, and censorship: Chris Ofili's *Black Madonna* exhibited in the Brooklyn Museum's 1999 Sensations exhibit, and the recent uproar caused by the late David Wojnarowicz's video, *A Fire in My Belly*. I want to suggest that controversies and issues of censorship surrounding works of art dealing with issues of sexuality, like the above-mentioned instances, lead to a dishonest discourse propagated by persons on both sides of the issue. The misleading dialogue is further confused when religion mixes with sexuality. In my paper, I will attempt to unpack the contradictions within this discourse.

Francis Sanzaro, Syracuse University
Blasphemy or Piety? The Legal Limit of Religious and Anti-Religious Art

Our contemporary period has witnessed one of the most volatile periods in the relationship between religion and the arts. Protest, picketing and lawsuits are a monthly occurrence for some galleries showcasing anti-religious art, not to mention the frequent vandalization of anti-religious art by religious conservatives. This paper will unravel this relationship through an analysis of the works themselves, relevant court cases and a sensitivity to the cultural climate in which these debates occur. The paper will answer questions like: What does the constitutional provision on free speech allow in terms of religious or anti-religious works of art? Who are the actors, and what are their positions in what is termed the "culture wars"? Is there a global, post-secular dynamic at work in the appropriation of religion by contemporary artists? Artists such as Andres Serrano, Christ Ofili and Terrence Koh will be discussed, among others.

Susanna Morrill, Lewis and Clark College
Music and Dance at the World's Columbian Exposition: Ritual Reinforcement of or Challenge to Dominant

Religious Discourses?

I explore how organizers, reporters, and attendees of the World's Columbian Exposition used the music and dance performances of the fair to place Americans at the top of an evolutionary scheme of cultures. Behind these interpretations stood postmillennial assumptions about the leading role that Americans would and should play as agents in bringing about a millennial age. We can see how what Catherine Albanese has termed American cultural religion—or a fair-focused expression of American cultural religion—was formed in the give-and-take of performance and interpretation. However, we also see that this process was complicated. Some attendees found beauty in non-Western music and dance performances and/or utilized them to critique U.S. culture. We can see the music and dance performances of the Columbian Exposition as places where a dominant discourse was created, but also as places where the audience, in the moment of performance, had space to create alternative interpretations.

Business Meeting:

Diane Apostolos-Cappadona, Georgetown University
Eric Ziolkowski, Lafayette College

A18-102

Buddhism Section

Theme: *Blurred Borders: Pan-Asianism, Transnationalism, and Buddhist Identities*

Scott Mitchell, Institute of Buddhist Studies, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-187B

How does contemporary Buddhism challenge or complicate identity formation in the modern nation state? To answer this question, the papers in this panel explore the pan-Asian and transnational identities of the groups/individuals standing at the intersection between two or more traditionally Buddhist cultures. Looking at Buddhist figures and groups in Sri Lanka, Sikkim, Korea, China, and Japan, the comparative lens used to examine this topic reveal a pan-Asian transnational Buddhism that both challenge established identities and construct new ones. These new identities challenge colonialism, unite groups of people, and legitimate minority communities and new religious groups. Though not always successful, the vision produced by these new identities undoubtedly complicates our notion of a Buddhism restricted to the borders of the modern nation-state.

Kalzang Dorjee Bhutia, University of Delhi

The First Vajrayana-turned-Theravada Monk: Rediscovering Anti-colonial and Pan-Asian Modernities in the Life of S. Mahinda Thera

This paper will explore a forgotten moment of pan-Asian anti-colonialism where Buddhism played a key role in creating links between vastly different cultural and geographical territories through focusing on the life of Jathika S. Mahinda Thera (b. 1898?-d.1951). S. Mahinda Thera was a famous Buddhist monk, intellectual and poet who made important contributions to the Ceylonese freedom movement in the 1930s and -40s. Originally hailing from the Himalayan kingdom of Sikkim, Mahinda Thera arrived in Sri Lanka in the early 1910s. His subsequent education in Theravadin traditions of the island make him the first recorded example of a Vajrayana-turned-Theravadin Buddhist monk in history. More importantly, his life story bound together two distinct South Asian experiences of colonialism, and provides new insight on the way that Buddhism cultivated anti-colonial sentiment in different areas of Asia through contributing to pan-Asian identity while also leading to two very divergent postcolonial trajectories.

Hwansoo Kim, Duke University

The Buddha-ization Movement (Fohua Yundong) of Korean-Chinese Lay Buddhists Yu Guanbin and Taixu

This paper concerns the role of the Korean-Chinese businessman and lay Buddhist Yu Huiguan (1891–1933) in

advancing “the Buddha-ization Movement” (Ch. fohua yundong or Ko. Pulhwa undong). Envisioned by the leading Chinese Buddhist reformer Taixu (1890–1947), this pan-Asian movement emerged in the mid-1920s as a concerted effort among East Asian Buddhists to modernize and popularize Buddhism, in part to counter Christianity’s success. Yu devoted his financial assets and social network to implementing Taixu’s Buddha-ization movement. For the same purpose, Yu also sought to strengthen the relationship between Korean and Chinese Buddhisms by getting leaders from both to reconstruct an eleventh-century Korean Buddhist temple near Shanghai. This paper also explores the complexity of Yu’s national and religious identities in his relationships. Yu’s enigmatic life, as both a Korean and a Chinese nationalist, a collaborator with the Japanese, a capitalist, and a Korean and Chinese lay Buddhist reformer, compelled him to continuously negotiate and renegotiate with multiple parties. He was not always successful, however; his prioritization of the Buddhist cause over that of the Korean nationalists partly led to his assassination. Although Yu is an unusual figure, his case reveals that the relationship between transnational Buddhism and the rise of colonialism, nationalism, and modernity was a source of both identity resolution and conflict.

Victoria Pinto, University of Southern California

Seeds of The Teaching: The Construction of Shinnyo-en’s Transnational Buddhist Identity in the Post-war

This paper explores how the Japanese new Buddhist movement, Shinnyo-en, refashioned itself in the post-war period from a Shingon-derived Fudō Myōō cult, to a universalist independent Buddhist faith. Shinnyo-en implemented a series of doctrinal and iconographic distinctions from its parent school, the Daigoji Shingon lineage. In addition to these developments, Shinnyo-en began to situate itself transnationally, no longer content with being an exclusively Japanese religion. Illuminating the role of early external interactions in shaping Shinnyo-en’s transnational Buddhist identity, this paper is the first to extensively study Shinnyo-en’s earliest international exchanges: a reception of relics and 1966 Southeast Asia trip, and a 1967 European tour. As this identity emerged concurrent with similar transnational movements in other Japanese religions, this paper’s findings locate Shinnyo-en’s developments within the larger religious landscape, resulting in a more nuanced understanding of transnational Buddhism movements.

Jeffrey Samuels, Western Kentucky University

Pan-Buddhist, Pan-Asian: Religious and Social Conflict in the Making of a Theravada Identity in Malaysia

Given the multi-ethnic, pan-Buddhist, and pan-Asian nature of most Theravada temples in Malaysia, this paper uncovers the dynamic processes through which religious institutions and leaders navigate conflicts that surround competing ideas about religious practice, and how a world religion such as Buddhism provides minority communities with a flexible sense of citizenship to coexist with and/or challenge the dominant nation state. In particular, this paper promises to increase our understanding of how Buddhism, when envisioned as a pan-Asian identity, may function as strategies of legitimation for minority religious communities, particularly when ideas about religion, culture, and the nation remain in flux.

Responding:

Richard Jaffe, Duke University

Business Meeting:

Christian K. Wedemeyer, University of Chicago

Lori Meeks, University of Southern California

A18-103

Ethics Section

Theme: *The Obama Question: A Progressive Prospective*

Stacey Floyd-Thomas, Vanderbilt University, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-375B

A panel of scholars from the fields of ethics and political philosophy will engage Gary Dorrien's most recent book, *The Obama Question: a Progressive Perspective*. This book offers a brilliant critique of Obama's presidency and a powerful case that progressives should not give up on Obama. Dorrien argues that Obama is a figure of "protean irony and complexity." Obama has been a bitter disappointment in many ways, Dorrien contends, yet Obama also has historic achievements to his credit that are too often discounted. The panelists will respond to Dorrien's incisive and original analysis of the Obama presidency, and examine the case that he makes for the nature of sustained, constructive progressive political engagement.

Panelists:

Walter Fluker, Boston University
Sharon Welch, Meadville Lombard Theological School
Dwight Hopkins, University of Chicago
Michael Zank, Boston University

Responding:

Gary Dorrien, Union Theological Seminary and Columbia University

A18-104
History of Christianity Section and World Christianity Group

Theme: *Teaching about World Christianity*

Dale Irvin, New York Theological Seminary, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-178A

This session will be a broad-ranging discussion of basic decisions required when teaching an introductory course about world Christianity. The recently published textbook *The World's Christians: Who They Are, Where They Are, and How They Got There* (Wiley/Blackwell, 2011) by Douglas Jacobsen will serve as a point of reference. Panelists will provide brief opening statements about their institutional contexts and teaching practices, followed by discussion. Questions addressed will include:

- How much attention should be given to particular local contexts versus global/regional dynamics?
- Should world Christianity be taught as one religion or as many (i.e, Christianities)?
- What place should comparative studies play in teaching world Christianity?
- How should the "inner" history of piety/ theology be connected with the "outer" history of socio-cultural developments?
- How much history should be included even if the focus is on contemporary developments?
- What is a legitimate range of learning goals or outcomes?

Panelists:

Valerie A. Karras, Southern Methodist University
Otto Maduro, Drew University
L. DeAne Lagerquist, St. Olaf College
David Daniels, McCormick Theological Seminary
Mark Juergensmeyer, University of California, Santa Barbara

Business Meeting:

Daniel Joslyn-Siemiatkoski , Graduate Theological Union

A18-105

Philosophy of Religion Section

Theme: *The New Hegel and Religious Studies*

Kevin Hector, University of Chicago, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-176B

While G. W. F. Hegel has often been seen as the high-water mark of metaphysical speculation in the West, recent philosophical scholarship has profoundly challenged this traditional interpretation of his intellectual project. This recent scholarship has argued that Hegel extends – rather than repudiates – the Kantian critique of the metaphysical tradition. Given the centrality of metaphysical concerns to debates over this “new Hegel” interpretation, these developments should be of particular interest to scholars of religion. This panel will draw on this scholarship to assess Hegel’s philosophy of religion and argue for its relevance to the broader study of religion, with particular attention to the relationship between religion and politics, the role of ritual in the generation and transformation of norms, rationality and interpretive charity, and the interpretation of religious language.

Molly Farneth, Princeton University
Confession, Forgiveness, and Hegel’s “Absolute Spirit”

This paper argues for an agonistic account of Hegel’s contested concept of “absolute spirit.” The paper develops an interpretation of absolute spirit by looking closely at the discussion of confession and forgiveness that immediately precedes its emergence in the *Phenomenology of Spirit*. The paper contends that, for Hegel, confession and forgiveness are practices with a sacramental quality; that is, they are shared practices through which a community both symbolizes and actualizes its deepest commitments, commitments regarding human fallibility and the revision of norms. If these are the commitments entailed by absolute spirit, then that form of life must involve ongoing conflict – *agon* – as well as reconciliation. The paper concludes with a discussion of the relevance of this reading of Hegel for contemporary conversations in religious studies about the role of ritual in creating and transforming norms and about democratic ethics in a religiously-diverse society.

Thomas Lewis, Brown University
Self-determination, Otherness, and Projection in Hegel’s Philosophy of Religion

This paper examines central elements of Hegel’s philosophy of religion in light of recent, “non-traditional” readings of Hegel’s philosophical project as a whole. Rather than standing in conflict with Hegel’s account of religion, these interpretations of Hegel’s idealism reveal a Hegelian treatment of religion that has broad relevance for the study of religion today. Ultimately, this reading is more fruitful for religious studies than are interpretations that see his religious thought as attempting to recuperate the metaphysical projects that Kant had undermined. In particular, Hegel’s efforts to extend a Kantian account of the spontaneity of thought underwrite an account of religious representations as intrinsically projecting religious objects into a beyond. While this view precludes certain theological options, Hegel conceives this theory of religion as projection as affirming Christianity, not undermining it. He thus offers a way to think about religion as projection that leaves open the possibilities of either affirming or rejecting religion.

Wesley Erdelack, Harvard University
Hegelian Interpretation and the Study of Religion

This paper will argue that Hegel's conception of reason furnishes an attractive methodological approach for practitioners of religious studies. Arguing against the traditional picture of Hegel as an uncritical and even bombastic universalist, I will argue that Hegel's conception of reason incorporates a substantial recognition of the ineliminably social and historical elements of reason-giving. Drawing on Hegel's analysis of "Spirit" in the *Phenomenology of Spirit*, it will be argued that Hegel's conception of rationality funds a hermeneutic of "interpretive charity." This notion of interpretive charity offers useful guidelines for understanding religious actors. The paper will outline the basic components of this hermeneutic paradigm and argue that this conception of interpretation offers substantial advantages over rival methodological paradigms in the field.

Jeffrey Stout, Princeton University
What Is It That Absolute Knowing Knows?

This paper examines the account of absolute knowledge offered in *The Phenomenology of Spirit*: Hegel's notion of a self-sufficient standard of cognitive and practical success, his claim to have eliminated alternatives to his epistemology, his commitment to the corrigibility of first-order inquiry, his idealism, and his conception of divinity.

A18-106
Religion and Politics Section

Theme: *Contesting the Definition of Religion in Global Contexts*

Robert Shedinger, Luther College, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-179A

Contesting the Definition of Religion in Global Contexts

Jeffrey Israel, The New School
Jews and the Problem of "Religion" in Inter-Religious Peace

The recognition of religious leaders in international peace-building functionally legitimates religious authority. I claim that this is problematic in at least two respects: in the first place, some groups may be internally divided on whether or not they ought to count as a "religious" group at all. In these cases the external political recognition of religious leaders is an unjustifiable intervention into the group's internal processes of self-determination. Secondly, in some cases peace between the respective religious authorities of two conflicting groups can come at the expense of justice for significant populations of those same groups. In this paper, I will explore these two kinds of problems as they affect contemporary Jews and the Israeli-Palestinian conflict. I will conclude by arguing against the legitimization of religious authority *per se* in international peace-building and for an alternative political conception of "moral leadership."

Zubair Ahmad, University of Johannesburg
Constructing a Secular-, State- and Democracy-friendly Islam from Within?

In the study of religion, the 'insider/ outsider' distinction remains an important and much debated issue. While some argue that religious traditions are best presented and approached by 'insiders' – who have lived and experienced the faith in discussion – others insist that there is a definite advantage to being an 'outsider' – because s/he is not influenced and conditioned by certain religious forces and configurations. I will problematize the idea of this clear distinction by connecting the recent establishment of Islamic Studies in Germany – and its emphasis on presenting an 'insider's' view of Islam – with the broader socio-political context of Germany. By doing so I am not just intending to contest the clear distinction between 'insider' and 'outsider', but also trying to show how the concept of an 'insider's' view is developed within a secular and modern framing; constructing and shaping a secular-, state-,

and democracy-friendly understanding of the Islamic tradition through an ‘insider’s perspective which accommodates itself neatly in configuration of modern power.

Stephen Martin, King's University College
Contesting Secular Space: the Anglican Church in South Africa and the Post-Apartheid State

William Cavanaugh's argument that the secular nation-state creates something called "religion" as a consequence of consolidating its power is gaining wide acceptance. But its implications have been little explored with reference to places outside the West. This paper will investigate the thesis with reference to post-apartheid South Africa, and especially with reference to the public witness of the Anglican Church and its Archbishops. It will argue that as the state has enclosed public space, exercising greater control over it, it has moved to favour churches that fit the definition of religion as private and apolitical. But the Anglican Church has contested with increasing theological sophistication the sovereignty of the state over the public. The paper traces these trajectories, suggesting that a new conceptualization of religion as political actor needs to be recognized.

David Liu, Duke University
The "Ancestral" in Religious Politics

“Religion” has been under much scrutiny, much like its counterpart “secularity.” In this paper I look at the effects of the late 19th-century colonial mediation of “religion” in Japan and China, where shukyo or zongjiao (“ancestral teaching”) was coined to translate the Western concept of religion. I show how it was used in Japan to produce “Shinto” as the national religion of the divine ancestors – which animated later Japanese militarism. In China, the same term first seemed fragile, then came under systematic attack under the Nationalists as “backward” ancestral tradition, and even fiercer suppression during the Communist Cultural Revolution. Currently, five “religions” are recognized by the State, which are all pre-Revolutionary and in that sense “ancestral.” I compare this to privileges enjoyed by Orthodox Judaism as the “ancestral” religion in Israel, and link it to the present Russian restriction of legal religions to likewise “ancestral” ones preceding the Bolshevik Revolution.

Business Meeting:

Erik Owens, Boston College

A18-107
Religion and the Social Sciences Section

Theme: *Race, Ethnicity, Immigration, and Religion: Present Realities and Future Directions*

Gerardo Marti, Davidson College, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-185A

Will Herberg's famous essay "Protestant-Catholic-Jew" asserted that America would become a religiously plural--but largely assimilated--nation. He failed to accommodate for changes in immigration patterns, oversimplified the dynamics of personal identity, and neglected to theorize the challenges inherent to the intersection of race, ethnicity, immigration, and religion. This panel brings together significant findings from recent social scientific research that enhances the sophistication of our understanding. Panelists will highlight different sources of data (surveys, interviews, ethnographies, historical archives) and discuss a variety of religious orientations (Christian, Jewish, Muslim, and others) that describe critical aspects of our recent past and point to an anticipated future.

Kathleen Garces-Foley, Marymount University
Mainline Churches and the Challenge of Racial Diversity

Everyone knows that Mainline Protestantism is in trouble. Sociologists have been declaring the decline or death of

the Mainline for almost half a century. One factor in this decline is the changing racial and social landscape of the United States. This paper examines two strategies mainline Protestants have used to attract and include people of color: 1) planting ethnic-specific congregations (primarily for immigrants) and 2) forming multiracial/multicultural congregations (for all peoples). Attracting new immigrants, forming multiracial congregations, as well continuing anti-racism efforts begun in the 1960s are goals widely shared by Mainline Protestants. At times advocates for these goals find themselves in competition for the attention of church leaders and church members and scarce resources. This paper examines how these tensions are negotiated as Mainline Protestants seek to adapt successfully to a changing racial and social landscape.

R. Stephen Warner, University of Illinois, Chicago
Race and Immigration: Beyond Protestant, Catholic, and Jewish Whites

Although Will Herberg's Protestant, Catholic, Jew is seriously out of date, his underlying insight—that religious difference is the intergroup difference most acceptable in American civic culture and religious organization the most promising avenue for incorporation of cultural minorities in the wider society—remains valid, especially for understanding the impact of immigration on American religion. Three facts about post-1965 immigrants are especially pertinent to our analysis. The great majority are Christian. They hail disproportionately from religiously active parts of the world. And most are, in terms of U.S. racial categories, non-white.

James Phillips, Rice University
Adele James, Rice University
Michael Emerson, Rice University
Race and Religion in a Changing America: Newly Discovered Patterns in a National Panel Study

We use data from the Portraits of American Life Study (PALS) to analyze changes in American religion along racial lines. PALS interviewed a sample of Americans in 2006, and the same people were again interviewed in 2012. This presentation will allow us a first glimpse at changes that have occurred among a national cohort of adult Americans over this tumultuous time, and provide the basis for a broader discussion on race and religious change.

Samuel Perry, University of Chicago
Religion, Race, and Romance in the United States

Scholars have long observed a link between religion and Americans' engagement in and attitudes toward interracial romantic relationships. Yet, despite this historical connection, the relationship between religion and interracial romance has rarely been explicated in any depth and it remains to be seen whether this relationship has been consistent over time. Drawing on data from the General Social Surveys and the Baylor Religion Survey, the current study seeks to answer two questions. First, how do various dimensions of religious life presently impact Americans' engagement in and acceptance of interracial romantic unions, net of other factors? And second, have the net effects of religious factors on Americans' acceptance of interracial romantic unions changed over time?

Business Meeting:

Kelly Bulkeley, Graduate Theological Union

A18-108
Study of Judaism Section and Comparative Studies of Hinduisms and Judaisms Group

Theme: *Fashioning Human Bodies in the Divine Likeness: Technologies of Transformation in Hindu and Jewish Traditions*

Pinchas Giller, American Jewish University, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place North-427A

Hindu and Jewish traditions provide extensive, elaborate, and multiform discourses of the body, and a sustained investigation of these discourses can contribute in significant ways to scholarship on the body in the history of religions and in the human sciences generally. This session is concerned in particular with interrogating a range of technologies for refashioning human bodies in the likeness of the divine: tantric ritual procedures for constructing a divinized body that is identified with the deity; *bhakti* practices for fashioning a devotional body that partakes of the qualities and substance of the divine body but is at the same time ontologically distinct from it; medieval Hebrew technologies for shaping the body in the divine image through ritualized recitation and meditation on the microcosm; and kabbalistic meditation techniques that divest the soul of its corporeal limitations and culminate in realization of the consubstantiality of the human subject and the divine.

Gavin Flood, University of Oxford
Divinizing the Body in Tantric Traditions

Tantric traditions are religious traditions that acknowledge a textual revelation of texts called Tantras, Āgamas, or Saṃhitās, which developed during the early medieval period. This paper will focus on practices of divinizing the body in Śaiva traditions of the path of *mantras* (*mantra-mārga*) and in Vaiṣṇava Pāñcarātra traditions. The Śaiva and Pāñcarātra traditions share a common daily ritual procedure comprising four phases through which the initiated practitioner seeks to divinize the body: (1) purification of the elements of the body through a process of meditative visualization (*bhūta-śuddhi*); (2) divinization of the body through imposing *mantras* upon it (*nyāsa*); (3) internalized mental worship of the deity visualized on a throne in the heart (*antara-yāga* or *mānasa-yāga*); and (4) external ritual worship of an image of the deity (*bāhya-yāga*). This paper will analyze tantric ritual procedures for divinizing the body and will explore the cross-cultural and methodological implications of such practices of divinization.

Barbara A. Holdrege, University of California, Santa Barbara
Fashioning Devotional Bodies in the Likeness of the Divine Body of Kṛṣṇa

The Gauḍīya Vaiṣṇava tradition is concerned with fashioning devotional bodies in the likeness of the divine body of Kṛṣṇa by means of *sādhana-bhakti*, an elaborate system of practices comprising two forms of devotional discipline: *vaidhī-bhakti* and *rāgānugā-bhakti*. In *vaidhī-bhakti* the practitioner performs practices with the *sādhaka-rūpa*, the karmically constructed material body, and engages in a regimen designed to reconstitute the body of bondage as a body of devotion. In *rāgānugā-bhakti*, the advanced form of *sādhana-bhakti*, the practitioner ceases to identify with the material body and realizes a *siddha-rūpa*, a perfected devotional body that is eternal and nonmaterial. This paper will analyze the Gauḍīya path in terms of three critical shifts in bodily identity: (1) the *ascribed identity* associated with the karmically constructed biological body; (2) the *inscribed identity* in which the biological body is reconstituted as a devotional body; and (3) the *re-membered identity* in which the practitioner realizes a nonmaterial body.

Marla Segol, State University of New York, Buffalo
The Many Rhetorical Forms of the Body: The Ritual Function of Ambivalence in the Medieval Hebrew Microcosm

This paper examines the ritual formation of the body in *imago dei* via the rhetoric of the microcosm in two medieval Hebrew texts, Shabbetai Donnolo's tenth-century Byzantine biblical commentary *Sefer Ḥakmoni* and Bahya ibn Pakuda's eleventh-century Iberian ethical treatise *Duties of the Heart*. In these two very different texts, the formation of the human body is ambivalent and instrumental. Each of these texts provides at least two different ritual descriptions of the body, expressing conflicted views of it. These conflicting views are in actuality complementary, because the complexity of the Hebrew microcosm (*Olam Katan*) is an incitement to thought and to discourse. These are key to its generic function of forming the body and guiding meditation on it. Together the different recitations provide a model for ritual cognition of the body that functions as a mode of ascent to approach the divine.

Elliot Wolfson, New York University
Linguistic Embodiment and Angelic Transformation in the Prophetic Kabbalah of Abraham Abulafia

The prophetic kabbalah promulgated by Abraham Abulafia consisted primarily of the meditative practice of letter combination that leads to *devequt*, the disembodied conjunction of the human intellect and the Active Intellect. The power of the mystic to envision God anthropomorphically is commensurate with his/her divesting the soul of its corporeal encasement and donning the garment of the angelic/linguistic body. The heart of the visionary, purified by the ascetic purging of all discriminate forms, becomes a translucent mirror in which the inward form is projected outward as the outward image is propelled inward. The materialization of the immaterial depends on the immaterializing of the material. The state of mindfulness devoid of concepts, images, and words leads experientially to the breakdown of the perceptual distinction between inside and outside: the external form beheld by the adept is the radiance of the internal light, which, in turn, is a reflection of the external form.

Responding:

Shaul Magid, Indiana University

A18-109

Theology and Religious Reflection Section

Theme: *Memory, Mourning and Trauma*

Krista Hughes, Hanover College, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-476

Xavier Pickett, Princeton Theological Seminary
A Country That Cannot Mourn: James Baldwin and a Moral Psychology of America

In this paper, I argue for a reinterpretation of Baldwin's "Letter to My Nephew" as a letter of lament that "struggle[s] to translate racial grief into social [and political] claims." I will show that he laments (1) the loss of Black folks, particularly his stepfather and brother and (2) American racial melancholia. I read Baldwin's lament as providing surprising answers to the first opening question of Anne Cheng's *The Melancholy of Race: Psychoanalysis, Assimilation, and Hidden Grief*: "How does an individual go from being a subject of grief to being a subject of grievance?" He articulates the "transformation from grief to grievance, from suffering injury to speaking out against injury [that] has always provoked profound questions about the meaning of hurt and its impact."

Holly Hillgardner, Drew University
Mournful Non-Attachment: Grief and Grievability in Mirabai and Hadewijch

Through a study of two poems of grief, one by Mirabai, the sixteenth century Vaisnavite, and one by Hadewijch, the thirteenth century Beguine, this paper aims to explore the divinizing interplay of grief and non-attachment. Both Hadewijch and Mirabai write from respective specific Christian and Hindu traditions that prominently thematize a dialectic of divine presence and absence. By reading these poems through the dual lens of *viraha bhakti*, which apotheosizes the grief-inducing separation of lovers, and Judith Butler's idea of dispossession through grief and desire into unknowingness, I suggest that an ethically-charged, fruitful non-attachment from certainties about the self, the other, and the divine Other can emerge out of grief. Grief and its concomitant non-attachment to certainties hint towards possibilities for an apophatically-tinged theological anthropology marked by a corporeal, social relationality that helps support an ethic that recognizes the grievability of all.

Joseph Moser, Northwestern University
Kibuye: Bathed in Blood and Light

The Kibuye Church, in Kibuye, Rwanda, is a sanctuary bathed in blood, and yet alive with the pulse of an active congregation that discusses reconciliation and forgiveness in the same space where nearly 12,000 were murdered in

1994. From the skulls and the machete that lay astride the entrance, to the remarkable imagery within the church sanctuary itself, today Kibuye is unique in that it is at once a powerful memorial and an active church, existing as a meeting ground of radical presence that both preserves the memories of violence, even as it seeks to create a peaceful future. In so doing the church itself represents an important theological reflection within Rwanda upon suffering and remembrance. This paper examines the layout of the space as a theological discourse that claims with reverence but without hesitation its role as a center of both memory and hope.

Tamsin Jones, University of Victoria
Beyond Truth: Trauma Theory and Religious Experience

Beginning with an analysis of how philosophers such as Levinas and Marion have construed the experience of the holy in a way that is structurally indecipherable from the way psychologists frame traumatic experience, this paper considers the epistemological implications of this convergence. It contends, specifically, that trauma theory provides the tools with which one might discuss the (vexed) question of religious experience in a manner that intervenes in a debate between phenomenological and hermeneutical methodologies. In this context trauma theory proves to be a particularly helpful lens through which to develop an epistemology of religious experience.

Responding:

Anne Joh, Garrett-Evangelical Theological Seminary

Business Meeting:

Tamsin Jones , University of Victoria
Anne Joh, Garrett-Evangelical Theological Seminary

A18-110 **Asian North American Religion, Culture, and Society Group**

Theme: *Asian North American “Conservative” Christian Communities, Masculinities, and Gender Issues*

Michael Sepidoza Campos, Graduate Theological Union, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place North-126

This panel session explores the “conservatism” of certain Asian North American religious communities, particularly evangelical and fundamentalist Christian ones, around gender issues. By gender “conservatism,” we refer to attempts to reinforce heteronormative, patriarchal practices both within Asian North American religious communities and without in civil society.

Our panelists will discuss 1) the usage of evangelicalism by Korean American men to restore a sense of empowerment, 2) the appropriation of Asian American tropes of mixed-martial arts and “linsanity” (following the recent stardom of Jeremy Lin) by conservative evangelicals at large to reconstitute masculinities, 3) the experience of a trans-male in a Korean American Christian community in New York, 4) the activism of conservative Asian Americans in opposing LGBTQI rights in America, and 5) the exploration of conservative Asian North American religious groups in a Canadian context who oppose sexual equality despite its federal legal status
A feminist ethicist will respond.

Panelists:

Steve B. Hu, University of California, Santa Barbara
Mark Chung Hearn, Azusa Pacific University
Sung Won Park, Union Theological Seminary

Justin K.H. Tse, University of British Columbia
Patrick S. Cheng, Episcopal Divinity School

Responding:

Grace Yia-Hei Kao, Claremont School of Theology

A18-111

Bible, Theology, and Postmodernity Group and Bible in Racial, Ethnic, and Indigenous Communities Group

Theme: *Race Matters in Political Theology*

Tat-siong Benny Liew, Pacific School of Religion, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place East-259

This panel will address and discuss the question of the role that race has or has not played, as well as how race should or should not play, a role in works on political theology.

Panelists:

Roland Boer, University of Newcastle
Eleazar Fernandez, United Theological Seminary of the Twin Cities
Kwok Pui Lan, Episcopal Divinity School
Vincent Lloyd, Syracuse University
Elaine Padilla, New York Theological Seminary
Andrea Smith, University of California, Riverside

A18-112

Black Theology Group

Theme: *Towards A New Black Theology?: Going Back in Order to Move Forward!*

Adam Clark, Xavier University, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-183A

The development of Black theology as a constructive scholarly enterprise orientated to the liberation of Black people has, for many years now, followed a number of well-worn scholarly pathways. The appeal to experience and lead an accompanying examination of the existential realities of Black oppression has been one of the dominant theological motifs in Black theology. This panel seeks to explore the emerging "Duke Tradition" that is providing an alternative perspective on the critical and constructive task facing Black Christian theological scholarship, often incorporating a somewhat postmodern investigation of race. This return to the historical developments in Christian theology has garnered the nomenclature of the "New Black Theology." What does this New Black Theology have to say to the tradition that has developed over the past forty or so years?

Panelists:

Edward Phillip Antonio, Iliff School of Theology
J. Kameron Carter, Duke University
Willie J. Jennings, Duke University
Brian Bantum, Seattle Pacific University

Responding:

Joanne Terrell, Chicago Theological Seminary

Business Meeting:

Anthony G. Reddie, Queen's Foundation for Ecumenical Theological Education

A18-113

Body and Religion Group

Theme: *Form and Transformation: Body as Space, Agency, and Process*

George Pati, Valparaiso University, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place North-131

This panel explores body as space, agency, and process, emphasizing body both as form and as transformation. One paper asserts that body theology starts with bodily expressions of life and not with doctrine, and asks "what it means to be human in the bodies we are." Another paper maintains that pain/suffering are fundamental results of the evolution of the human body, which religions must address. A third paper addresses suffering from a Buddhist perspective, highlights form and gender, and asks "what is religious about the female body?" The last two papers also examine body form, transformation, and religiosity. One emphasizes transformative ethics, using Cassian and embodied cognition to argue that physiology and psychology mutually shape each other. The other argues, based on fieldwork in India, that ritual possession both represents and produces the god's spatial and temporal localization in human bodies.

Jacob Meiring, Vrije Universiteit, Amsterdam

Theology in the Flesh - Bodymapping, Religious Narratives and Theological Anthropology

This paper provides a reflection on the relationship between embodiment and religious narratives. The body mapping process is explained and narrative themes are uncovered. Stories of oppression are written across the bodies of many people. The author considers bodymapping within the context of narrative therapy to be the applied aspect of theological anthropology.

Body theology starts with the concrete, the bodily expressions of life and not with doctrines about God and humanity. This implies that the starting point of theological anthropology is the concrete, physical body of a person in a specific context. A postfoundationalist theology nourishes a theological anthropology that takes the body extremely serious in its social, political and economical context, and definitely in its cells and bones in an effort to answer the question "what does it mean to be human in the bodies we are?"

Connor Wood, Boston University

Inheritance of Pain: The Religious Response to Evolutionary Reality

Embodiment and questions of the body have garnered significant attention within religious studies, presenting a welcome new hermeneutic for dominant methodologies in the field. However, scholars have largely neglected one of the most important, if uncomfortable, truths related to the body; namely, that it is the product of evolution. Evolutionary reality links us inseparably with the history of the earth and its other species. But it also gives rise to difficult social and psychic realities, rooted in the physiology of the body and brain, that ensure negative and unpleasant subjective experience is not an incidental feature of biological life but a fundamental one. Within religious thought and practice, then, is a mandate to address the suffering that is inherent in the experience of the evolved animal body – our body.

Lisa Battaglia, Mount Holyoke College

Like Licking Honey off a Razor Blade: The Female Body as a Site/Sight of Suffering and Aversion in Buddhism

A brief survey of Buddhist attitudes toward the body yields two opposing emphases: the body is impermanent and impure, and the body is the locus of enlightenment. Through an analysis of literary and imaginary female corporeality, this paper will address the following questions: What is religious about the female body? To what degree is the female body Buddhist? Ultimately, this paper will argue that the female body is at once too Buddhist and not Buddhist at all. By examining horrifically transformed and graphically deconstructed female bodies in Indian Buddhist literature, this paper demonstrates that (1) the female body communicates Buddhist teachings to a debilitating extreme; and (2) the body is never salvific in its female form as the very markers and signifiers of an explicitly female body—ornaments and adornments, hair and cosmetics, hips and breasts, lips and eyes, skin and flesh—are stripped away in its contemplation and destruction.

Niki Clements, Brown University

Body-brains that Matter: John Cassian and Ethical Agency

Michel Foucault genealogically traces back to John Cassian, a late antique Christian monastic, the obsession with the “decipherment of interiority, the subject’s exegesis of himself.” (Hermeneutics of the Subject, 300) This reading of Cassian reflects the way critical categories of analysis (like “interiority”) are infelicitously imposed on premodern sources, notably through a misunderstanding of the way body and mind are seen to relate in the human being. Far from figuring the body as passive, Cassian emphasizes a transformative ethics where physiology and psychology mutually shape each other. Cassian’s discussions of nocturnal emissions, tears, and the threat of demons vividly depict the way the body and mind recursively shape the whole individual. Reading these discussions through the lens of modern research in embodied cognition, actions of the body shape thoughts of the mind and vice versa; the body is not just the vehicle for, but is actually constitutive of, ethical transformation.

Aftab Jassal, Emory University

The Coming of Krishna: Practices of Place Making and the Poetics of Possession

Drawing on fifteen months of ethnographic fieldwork in the region of Garhwal, north India, this paper is about excavating the meanings of possession, as they appear in ritual contexts, in narratives, and in the relation between these forms. The story presented in this paper—which narrates how Krishna, also known as Nagaraja, came to reside in Garhwal—provides one particular lens into possession: that of place making. In this paper, I ask: what is the significance of god’s desire to dwell in a particular place? In responding to this question, I argue that ritual possession both represents and produces the god’s localization, and that the bodies of spirit mediums are best understood as sites that the god enters and inhabits. I conclude by defining the phenomenon of possession as the spatial and temporal localization of divine presence within and through human bodies.

Business Meeting:

George Pati, Valparaiso University

Rebecca Sachs Norris, Merrimack College

A18-114

Buddhist Philosophy Group

Theme: *Philosophical Conceptions of Realization in the Context of the Buddhist Path*

David Fiordalis, Linfield College, Presiding

Sunday - 9:00 AM-11:30 AM

McCormick Place North-132

The history of Buddhist thought is marked by radically different conceptions of the process of awakening, which can

be roughly summarized in terms of a persistent tension between models that emphasize the soteriological impact of a radical and sudden insight into the nature of reality and models that emphasize gradual practice. This tension comes to the fore in debates over the implications of the Mahāyāna concept of Buddha nature (tathāgatagarbha), but resonates with tensions in gradual path models between the liberating power of direct realization and the gradual elimination of defilements. Drawing on a diverse textual and historical archive, this panel addresses various epistemological, philosophical, and theoretical concerns about the nature of the radical realization that marks the initial moment of insight into reality, in particular how various thinkers or traditions have attempted to contextualize this realization within a model of gradual cultivation.

Karin Meyers, Centre for Buddhist Studies, Kathmandu University
Mindfulness and Direct(?) Realization in the Abhidharmakośa

In the Sarvāstivāda Abhidharma the path of seeing consists in the higher and direct realization (*abhisamaya*) of the four noble truths by way of comprehending their common characteristics (*sāmānyalakṣaṇa*). There is, however, some ambivalence as to how these characteristics, which appear to be *conceptual* entities, serve as the objects of *direct* realization. Later Buddhist epistemologists will grapple with this problem, and it is anathema to modern Theravāda and Zen emphasis on unmediated experience, but is not resolved to any satisfaction in the *Abhidharmakośa*. This paper explains why this is the case in light of theoretical and practical aspects of the Sarvāstivādin path and in the context of larger philosophical and historically contingent concerns with respect to the nature of religious experience. It focuses, in particular, on how the Abhidharmakośa's presentation of the four foundations of mindfulness and their connection to direct realization compares to other classical and modern presentations.

Michel Mohr, University of Hawaii
Going Beyond in Rinzai Zen: Some Philosophical Implications of Emphasizing Integration over Insight

Western popularizations of Zen reinforced the inaccurate and oversimplified idea that awakening is a once and for all type of event. Yet, a close examination of the path depicted in traditional Zen sources reveals quite the opposite: a meticulous description of practice emphasizing the need to eliminate all traces of the initial breakthrough. This paper focuses on the concept of *kōjō* (going beyond), and in particular on how the Rinzai Zen teacher Tōrei Enji (1721–1792) placed it at the center of his tradition's orthopraxy. I argue that “going beyond” resonates with the Madhyamaka logic of emptiness emptying itself, and that depicting awakening as a constant process punctuated by thresholds of insight is conducive to a more nuanced understanding of the path than prevalent interpretations. This approach also provides an alternative to the gradual versus sudden divide.

Yaroslav Komarovski, University of Nebraska
Seeing as Possessing: Shakya Chokden's Combined Developmental-Discovery Model of the Buddhist Path

Arguing that one does not have to be an actual buddha to have tathāgatagarbha or possess dharmakāya, and yet, apart from Mahāyāna āryas, nobody possesses them, Shakya Chokden attempts to strike a balance—uneasy as it is—between “developmental” and “discovery” models of the path. The key to this approach is his insistence on a close—in fact inseparable—relationship between realizing or seeing tathāgatagarbha and dharmakāya and actually possessing them. He argues that dharmadhātu—the ultimate nature of mind—becomes tathāgatagarbha and partial dharmakāya only starting from the Mahāyāna path of seeing, when for the first time the bodhisattva sees it directly. From that moment on, tathāgata becomes the essence of that person, and thus he is said to possess tathāgatagarbha. The vision of dharmadhātu then evolves through the ten bodhisattva bhūmis until dharmadhātu becomes the complete dharmakāya on the level of buddhahood.

Pierre-Julien Harter, University of Chicago
Knowing and Knowing Fully: The Path and the Degrees of Knowledge in the Abhisamayālaṅkāra Literature

This paper presents the perspective of Haribhadra, commentator of the *Abhisamayālaṅkāra*, on the process of the transformation of cognition on the path by focusing on the structure of the *Abhisamayālaṅkāra*, which both relates to and differs from the sequential order of the stages of the path. After clarifying the relationship between the

structure of the treatise and the structure of the path, I will characterize the gnoseological difference between the early steps of the path and the later ones, a difference involving considerable soteriological differences between ordinary individual and Noble Ones (*ārya*). The passage from one gnoseological condition to the other, implemented by practice or cultivation, is described essentially in terms of improved modes of apprehension involving a progressive refinement and final rejection of conceptualization, rather than a change of objects.

Responding:

James Blumenthal, Oregon State University

A18-115
Chinese Religions Group

Theme: *Ancestor Incorporated: Spiritual Cult and the Making of Local Societies in Hunan during the Ming-Qing Period*

Chi-cheung Choi, Chinese University of Hong Kong, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place East-256

This panel attempts to reexamine the god-ghost-ancestor spectrum with a focus on ancestral cult. It will investigate how ancestors were integrated and incorporated into societies with strong spiritual cults. Hunan is a province famous for its various spiritual beliefs, ethnic diversity, and influx of Han migrants in the late Ming to early Qing period. It is an excellent ground for us to compare ancestral worship in its different communities. We will compare: 1) The Eastern plain area, which was famous for its rice production and distribution and the conservation of Confucius ethics; 2) The Central mountain area, where people strived to integrate into the Han culture and the Imperial state administered it as a civilized (and) military frontier; and 3) Western Hunan, where ethnic groups encountered a dilemma of integration or escape from the powerful Han culture.

Panelists:

Wing-sing Lui, Chinese University of Hong Kong
Xiaohui Xie, Hong Kong University of Science and Technology
Yao Chen, Xiamen University

Responding:

Shiyu Zhao, Peking University

Business Meeting:

James A. Benn, McMaster University
Mark Halperin, University of California, Davis

A18-116
Comparative Religious Ethics Group

Theme: *Comparative Ethics, Cultural Critique, and Religious Praxis*

Elizabeth Barre, Rice University, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place North-426C

This panel brings together three papers that use the methodology of comparative religious ethics to deepen our understanding of timely and important issues. The first paper looks at the writings of Egyptian, Muslim thinker, Abdelwahab Elmessiri (d.2008) alongside those of Charles Taylor and Hannah Arendt to investigate the challenges of Western Modernity. The second paper juxtaposes the work of Sherman A. Jackson and Cornell West to describe Sunni Islam in the face of white and immigrant Muslim ideologies. The third proffers sustainable agriculture as a means by which different religious communities in the US play out ethical visions. Crossing the boundaries of both geography and subject matter, the panel's papers address diverse topics that showcase the ability of the comparative method to bring into sharp relief the contours of moral concerns and to provide potential solutions to practical ethical dilemmas.

Sam Houston, Florida State University

Sherman A. Jackson and the Possibility of a "Blackamerican Muslim" Prophetic Pragmatism

In this paper, I argue that in his endeavor to reorient Muslim-American priorities and perceptions of authority in the name of a "Blackamerican Islam," Sherman A. Jackson's conception of "protest appropriation" and its concomitant blending of epistemological and social critique informed by the experience of black suffering stands in the tradition of African-American forms of pragmatism, especially that of Cornel West. Just as West's "prophetic pragmatism" enabled him to develop a tradition of Christian thought and practice with an organic relationship to the experiences of African-Americans, so too does Jackson's "Blackamerican Islam" evince certain pragmatic sensibilities in its quest to do the same for Sunni Islam in the face of white and immigrant Muslim ideologies. In the process of making this argument, I hope to make distinct the harmonies and dissonances between Jackson and West's work, and thus better ascertain the possibility of a "Blackamerican Muslim" prophetic pragmatism.

Sarah Robinson, Claremont Graduate University

Local, Sustainable Agriculture as a Locus of Ethical Practice: Evaluating Buddhist, Christian, and Muslim Examples in the U.S. with Holistic Ecofeminist Ethics

An ethically salient way to offer critique is to provide a viable alternative. Food and agriculture present a daily opportunity for practicing environmental and social ethics, visible in three local projects in U.S. religious contexts. Taqwa Eco-food Cooperative provides locally, sustainably produced halal meat (permissible for Muslims), committed to living wages for small, family farmers. Genesis Farm offers a Community Supported Garden supplying produce grown without chemical pesticides. Green Gulch Farm produces food and flowers for the religious community and for farmers markets. The three projects span the United States and nest in different religious milieus, yet still share common means—sustainable agriculture—for enacting their environmental and social ethical hopes. Qualitative research provided data, and data interpretation reflects holistic ecofeminist ethics as a main methodological framework, influenced by Marti Kheel and Rosemary Radford Ruether. The depth of study will appear in a longer work forthcoming.

Helen Mesard, University of Virginia

A Shared Predicament: Abdelwahab Elmessiri and the Critique of Modernity in Comparative Perspective

My paper develops a comparative analysis centered on the contemporary Egyptian, Muslim writer, Abdelwahab Elmessiri. I discuss Elmessiri's critique of modern conceptualizations of human nature, and I explore comparisons between his critical insights and those of two prominent, non-Muslim critics: Charles Taylor and Hannah Arendt. I find that, although these thinkers represent different traditions of religious and philosophical reflection, they share key observations. This finding is significant because it suggests that critiques of modern philosophical anthropology may shape the commitments, virtues, and values of contemporary ethics in important ways. Thus, I argue that Comparative Religious Ethics (CRE) would benefit from what I call "comparative critique": an investigation into various perceptions of the ethical challenges posed by Western modernity. "Comparative critique" builds on research in CRE and political theory. I close by indicating points of alliance for constructive projects in ethics, which emerge from my reading of Elmessiri, Taylor, and Arendt.

Business Meeting:

Elizabeth Bucar, University of North Carolina, Greensboro

A18-117

Contemplative Studies Group

Theme: *New Directions in Contemplative Studies*

Loriliai Biernacki, University of Colorado, Presiding

Sunday - 9:00 AM-11:30 AM

McCormick Place West-181B

This panel will explore new directions and innovative approaches to Contemplative Studies. The individual presenters will explore diverse topics and a variety of theoretical and methodological issues related to the emerging interdisciplinary field of Contemplative Studies.

Donnalee Dox, Texas A&M University

Contemplation and the Status of an Inner Life

In this paper, I argue that the experience of an “inner life” is a biological and social necessity. The modes of interiority people cultivate through a variety of contemplative practices counter, even resist, prevailing cultural demands. On the premise that human beings are neurologically prepared for interiority (Newberg, *Principles of Neurotheology*, 2010), contemplative practices strengthen the brain’s tolerance for silence and solitude, which facilitates people’s ability to negotiate demands for social interaction, identity performance, and rapid cognitive processing that characterize modern, technological cultures. The paper’s method integrates neurobiological approaches to meditation with perspectives on the role of culture in shaping how people conceive of an “inner life.” The paper focuses specifically on modern contemplative practices developed as an aspect of Western postural yoga.

Lloyd Pflueger, Truman State University

Towards a Phenomenology of Inwardness: Developing Empathy for Mysticism in the Religious Studies Classroom.

“Introspective Observation is what we have to rely on first and foremost and always. The word introspection need hardly be defined---it means, of course, the looking into our own minds and reporting what we discover.” William James, *The Principles of Psychology*

Perhaps the greatest disconnect in the study of world religions is that between the prophetic orientation of Abrahamic religions with emphasis on doctrine and ethics, reasonably familiar to college students in the West, and the less familiar mystical orientation of Eastern religions with emphasis on inward experience and contemplation. In this paper I describe and recommend the use of contemplative exercises in college religious studies classes, to enhance student empathy, understanding, and imagination with respect to the varieties of religious inwardness. Not only do contemplative exercises inspire new interest and deeper comprehension of foreign religious orientations, they also offer a basis for generally enhancing structured empathy in the study of religion.

Alan Levinovitz, University of Chicago

Contemplative Studies, The Zhuangzi, and the Problem of Performative Contradiction

Contemplative studies emphasizes the importance of first-person knowledge to the study of religious experience. This paper uses the example of a Daoist classic, the *Zhuangzi*, to highlight problems with the acquisition of such knowledge in a scholarly context. While some assert that the contemplative practices of the *Zhuangzi* consist in isolable meditation techniques, it is argued here that Zhuangzian practice entails an entire way of life. Moreover, this way of life appears to be at odds with the scholarly agenda of contemplative studies, resulting in a performative contradiction between scholarly pursuit of first-person knowledge and the *Zhuangzi*’s. Two resolutions are suggested: the first a still more radical direction for contemplative studies, and the second an alternative reading of

the *-Zhuangzi* that accommodates an academic way of life.

Deborah Haynes, University of Colorado

The Efficacy of Teaching Contemplative Practice to First-year College Students: A Research Report

In this presentation I will describe issues raised by my research with undergraduate students on the efficacy of and their experiences with contemplative pedagogy. I teach students both techniques of meditation and contemplative approaches to making art at a major state university. I will focus on conceptual issues raised by my formal human-subject research with students over three years in a small religion and art course and a large art history lecture course, research that included qualitative feedback from them through narrative exercises and journals kept during each semester, a series of quantitative questionnaires about their experiences, and their own works of art. Conceptual issues include my role both as an artist and Buddhist practitioner, the interaction of students' resistance to and success with meditative practices, and the effects over time of what they had learned about themselves. I will use this occasion to speak for the first time in detail about the results of this research.

Jacob Sherman, California Institute of Integral Studies

Aliquid Humanissimum, Aliquid Divinissimum (Something Most Human, Something Most Divine): Contemplative Studies and the Problem of Engaging Western Contemplative Traditions

In this paper, I argue that the future development of Contemplative Studies will be best served by moving beyond the currently prevalent model of engaging largely Asian contemplative traditions and Western science. In order to avoid the twin dangers of sectarianism and at least the perception of Orientalism, Contemplative Studies would do well to pay more attention to Western contemplative traditions. But structural problems makes such attention difficult, for, in the West, contemplation has often been associated with a thoroughgoing supernaturalism. Nevertheless, I argue that the means for overcoming this impasse were already put into place by the middle of the last century, precisely through a rethinking of the relation of the natural to the supernatural, which opens a path for Western traditions to continue to regard contemplation as something 'supernatural' -- and so honoring the religious nature of contemplation in the West -- while simultaneously seeing contemplation as something essentially human, thus opening the door for the study of contemplation from within the human sciences.

Responding:

Harold Roth, Brown University

Business Meeting:

Louis Komjathy, University of San Diego

Anne Klein, Rice University

A18-118

Critical Theory and Discourses on Religion Group

Theme: *Improvisation as A Way of Life*

Ipsita Chatterjea, Vanderbilt University, Presiding

Sunday - 9:00 AM-11:30 AM

McCormick Place South-105A

This lecture is part of an on going collaboration with scholar / composer / musician George Lewis (Columbia University, New York) on practices of improvisation. I will focus on how we should understand improvisation not only as an aesthetic practice, but as centrally involving an ethical and political dimension. What does it mean to think of improvisation as a way of life? Using the philosophical perspectives of, among others, Michel Foucault and Pierre Hadot, I will examine the ways in which spiritual exercises of self-transformation and new forms of

interactive social intelligibility are expressed and articulated through improvisation. Examples will be drawn from the history of music (jazz, free improvisation and recent computer music) as well as from the history of ethical and political struggles (such as the civil rights movement).

Panelists:

Arnold I. Davidson, University of Chicago and Università Ca'Foscari Venezia

Responding:

Jacques Berlinerblau, Georgetown University
Brian Britt, Virginia Polytechnic Institute and State University

A18-119
Ecclesiological Investigations Group

Theme: *Ecclesiology and Ethnography*

Christian Scharen, Luther Seminary, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-185D

This session invites scholars working at the intersection of qualitative research (ethnography) and the church (ecclesiology) to respond to the volume *Perspectives on Ecclesiology and Ethnography*. This manifesto argues that the ethnographic “voice” demands our attention because it has the potential to make a significant and urgently needed contribution to the contemporary discussion of the church. This conviction arises from a growing sense that there is often a disconnection between what we say doctrinally about the church and the experience of life in a local parish. This disconnection seriously prohibits how theological study can make any kind of credible contribution to the life of the church. One way of expressing this is in terms of plausibility in ecclesiology. Authors from the volume present its core claims and invited respondents critically appraise the volume with the aim of extending the conversation begun by the volume’s publication.

Panelists:

Luke Bretherton, Duke University
John Swinton, University of Aberdeen
Mary McClintock Fulkerson, Duke University
Elizabeth Phillips, University of Cambridge

Responding:

Richard Wood, University of New Mexico
James K. A. Smith, Calvin College

A18-120
Evangelical Studies Group

Theme: *YHWH, Allah, and Jesus Christ: Explorations in Comparative Monotheisms*

Esther Acolatse, Duke University, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place North-128

The papers to be presented in this session seek to provoke a theologically framed conversation that comparatively explores monotheism in Judaism, Islam, and Christianity with attention to the particularities of Christian Trinitarian doctrines.

Philip Stewart, Ludwig-Maximilians Universität München
God, Allah, YHWH - Who Are We Talking About?

The question of the identification of Allah and the Triune God is one which faces Evangelicals, both in everyday life and in scholarship. On one hand, it seems to be a legitimate bridge-building activity for Evangelical theology to use “Allah” as a generic term in the same manner as “God” is used, especially in missionary endeavours. On the other hand, this implies a certain referential accuracy of the term “Allah” when used to refer to the divine, regardless of interlocutor – a state of affairs which may be problematic for Evangelicals. This paper offers an explication of the implications of assuming that the referent of the term “Allah”, that of the term “God”, and that of the qualified term “Triune God” are in fact, one and the same. This is shown to be problematic for Evangelical theology, and it is demonstrated that their semantic content must be different in such theology.

Stephen Sours, Christ United Methodist Church
What To Do With the Book and the Son? Simplicity and Triunity in Muslim and Christian Doctrines of God

The relationship between Allah and the triune God continues to be a vexing one. Classical doctrines of God reveal profound commonalities between the two traditions: God is one and simple; God is utterly distinct from creation; God can only be referenced analogically; etc. However, does refocusing the question on doctrines of immanence reveal new insights? Does Islam’s doctrine of the Qur’an (the Word made book) and Christianity’s doctrine of the Incarnation (the Word made flesh)—with special attention to the practices surrounding these doctrines—offer any new insights to this discussion? What does reverence for the eternal Word of Allah by Muslims and the worship of the eternal Word incarnate by Christians reveal about each tradition’s doctrine of God? Despite shared metaphysical and philosophical convictions regarding the divine nature of the godhead, liturgical practices by these traditions’ adherents preclude a facile conflation of Allah and the triune God.

Dennis Jowers, Faith Evangelical College and Seminary
Must Belief in the Doctrine of the Trinity Constitute Shirk?

The Qur’an charges those who confess the doctrine of the Trinity with committing shirk: i.e. ascribing divine prerogatives to beings other than God. We propose a two-pronged approach to refuting this charge. First and principally, we argue, following Peter Lombard, Thomas Aquinas, and countless others, that, by acknowledging the subsistence of three distinct persons in one God, Christians do not even implicitly attribute multiplicity or diversity to this God. Rather, they deny that God exists in solitude and that more than three persons subsist in God. Second, we argue, in his condemnations of Trinitarian doctrine, Muhammad conveys no consciousness of the distinction between person and nature. He seems, consequently, not to ask whether two distinct persons can instantiate the same individual divine nature. His condemnations of Trinitarian doctrine notwithstanding, then, Muhammad seems not to address the issue of whether Trinitarian belief in the context of the person-nature distinction constitutes shirk.

Responding:

Loida Martell-Otero, Palmer Theological Seminary

Business Meeting:

Joy Moore, Duke University

A18-121
Hinduism Group and Liberal Theologies Group

Theme: *Religion, Toleration, Progress: Liberalism in and against Hindu Thought*

Richard Davis, Bard College, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-178B

Late colonial society witnessed sustained attempts by Indian intellectuals to put foundational categories of liberalism, including religious toleration, progress and individual autonomy, into conversation with Hindu thought. While there is now dissatisfaction with approaches that understand political and social thought as having discrete national “origins” and equally distinctive local “interpretations”—with all the epistemic priority this grants to origins—how exactly to analyse the movement of ideas in this fractious period of religious history in India remains an open question. This panel hopes to identify a methodological starting point in moments of categorial crisis, examining how Indians across the subcontinent responded to specific problems by conceptually linking liberal and Hindu themes. The topics we address historically, moreover, are salient to transformations in Hindu thought today: the language of liberalism is still a vital means through which religious actors seek to extend their legitimacy and global reach.

J. Barton Scott, Montana State University
Genealogies of Self-Rule: Liberalism and Protestantism in Karsandas Mulji's Reform Writings

Karsandas Mulji's *Inglanma Pravaas* (1866) hews close to liberal ideals individual autonomy, articulated against the communal strictures of caste. This presentation reads Mulji's *Travels* through his earlier efforts at religious reform, especially through his involvement with the Maharaj Libel Case (1862), and in his journalistic writings from the late 1850s. I argue that in order to understand how liberalism was re-articulated from within colonial Hinduism, we need to unsettle the line dividing “secular” liberalism from “religious” Protestantism. James Mill, one of the most quintessential nineteenth-century liberal thinkers, held that the Protestant Reformation was the decisive contest for freedom of thought and individual autonomy. His remark indicates the extent to which liberalism, Protestantism, and “reform” remained intertwined discourses in the nineteenth century—and not only in Britain, but also in India. Mulji's notion of a self-governing (*svatantra*) subject, I argue, grew out of this intersection of political liberalism and Protestant self-discipline.

Cassie Adcock, Washington University, St. Louis
Illiberal Hinduism and the Politics of Religious Freedom: The Arya Samaj in Colonial India

The right to religious freedom is a fundamental principle of Liberalism. Yet religious freedom seems to shelter decidedly illiberal impulses, as often as it supports liberal ones. In reflections on the politics of religion in India, the Arya Samaj represents the epitome of illiberal Hinduism. Defending the Shuddhi Movement of 1923-1927, Arya Samajists claimed that “liberty to reclaim and even to proselytize... is the main part of religious liberty.” Arya Samajists' construal of religious freedom continues to run contrary to much progressive Hindu opinion today. The source of Arya Samajists' “illiberal” politics of religious freedom is generally traced to sources similarly removed from the politics of Liberalism. This paper demonstrates that it was a product of the Liberal policy of religious toleration. Arya self-identification with “proselytizing religion” was the highly contingent outcome of Arya Samajists' struggle to secure the right to freedom from suppression by the government.

Jason Fuller, De Pauw University
Rationalism and Religious Tolerance Among the Gaudiya Vaishnavas of Nineteenth Century Bengal

This paper examines the role of Bhaktivinoda Thakura in the articulation of a modernist Gaudiya Vaishnava theology consonant with the liberal ideals of tolerance and rationalism circulating among the educated middle classes of 19th Century Bengal. Arguably the most influential Vaishnava theologian to emerge from the “Hindu Renaissance,” Bhaktivinoda was a successful Deputy Magistrate who turned his formidable intellectual skills to the task of reviving, reforming and defending Gaudiya Vaishnavism in the latter half of the 19th century. As part of a larger project to rationally defend Vaishnavism against Enlightenment critiques, Bhaktivinoda developed a theology

of religious tolerance that might be best understood as theistic inclusivism. Sensitive to the realities of Calcutta's pluralistic religious environment yet wary of popular Deistic and

Advaita Vedantin responses to colonial challenges, Bhaktivinoda embraced a creatively theistic version of the perennial philosophy in an attempt to develop a tolerant and rationally cogent form of modern Hinduism that was nevertheless distinctively Vaishnava and Bhakti oriented.

Varuni Bhatia, University of Michigan

A Liberal Conundrum: "Decline" and "Progress" in Bengal's Vaishnava Traditions

This paper will focus on the writings and ideas of Kedarnath Dutta, or Thakur Bhaktivinoda (1838-1914), a preeminent Gaudiya Vaishnava theologian from the late nineteenth century. Dutta was born in 1838 into a landed family in the district of Nadia, not very far from the birthplace of the founder of Bengali Vaishnavism Chaitanya (1486-1533) in Nabadwip. What makes Dutta relevant for this panel on Liberalism and Hinduism is his ability to intervene conclusively in liberal and evangelical conversations about Bengali Vaishnavism that had put forth the thesis of Vaishnava decline and degeneracy in recent times. These conversations were taking place amongst Brahmo reformers, Christian missionaries, and colonial administrators alike and in these circles, the general thesis of decline was a widely accepted, even celebrated, one. The paper traces how Bhaktivinoda decisively refuted this view and the vision of progress on which it depended.

Rupa Viswanath, University of Goettingen

Making Way: Caste Hindus, Abstract Space and Toleration in Colonial Madras

Across colonial Indian society access to space had widely been conceived as dependent on one's social location; Hindu temple-entry restrictions are only one instance of what were a wide variety of forms of spatial-social segregation. Madras' Dalits in the 1910s and 20s responded by refashioning as a political tool the liberal ideology of public space, which construed the latter as an abstract entity to which all persons have equal access by virtue of their shared membership in a polity. This brought mainstream Hindu ways of thinking into crisis; toleration too became a nub of conflict. Did the state's promise of toleration—the promise to avoid interfering in Hinduism—abrogate some subjects' legitimate right to space? Did Hindus' spatial practices contradict their own claims to toleration? This paper examines the answers offered, and thereby underscores the political consequences of the interface between liberal concepts of space and of religious toleration.

Responding:

Brian Hatcher, Tufts University

Business Meeting:

Richard Davis, Bard College

Rupa Viswanath, University of Goettingen

A18-122

Middle Eastern Christianity Group

Theme: *The Arab Spring and Its Aftermath: Reactions by Middle Eastern Christians (on Both Sides of the Atlantic)*

Jason Zaborowski, Bradley University, Presiding

Sunday - 9:00 AM-11:30 AM

McCormick Place West-176C

This round table panel provides an opportunity to look back on the developments connected to the 'Arab Spring'

among Christian communities living in the Middle East and in the diaspora.

Issues to be discussed include matters of identity and self definition; patterns of leadership; and the modification of traditional discourses e.g. those concerning national unity, citizenship, and martyrdom.

Michel Andraos, Catholic Theological Union

Between Winter and Spring: Ambivalent Reactions from the Christian Communities in the Middle East

After a long winter, the so called Arab Spring has so far generated mixed feelings among Middle Eastern Christian communities. This presentation will examine some reactions of the leadership of these communities in relation to questions concerning their identity and future in the region.

Bouchra Bouyoub, City University, London

The Lebanese Christian Maronites Standing at a Historic Crossroads between Hariri and Nasrallah?

Following the Taef accord, the agreement that has ended the civil war, Lebanese Christian Maronite leaders protesting the Syrian military presence were marginalized, assassinated, imprisoned, and forced to exile. In 2005, the year that has marked the assassination of former Premier Minister Rafiq Hariri has also been the year the Syrian regime withdrew its troupes from Lebanon ending thirty years of military occupation. How did the Christian Maronite political leaders reposition themselves in this new political space?

Martin Rowe, Boston University

Challenging Church, State, and Status Quo: Coptic Protest and the Egyptian Uprisings of 2011

During the transitional phase of military governance following the Egyptian uprisings that began on 25 January 2011, Coptic Christian protest movements have emerged as important political actors. These movements have focused on state negligence in prosecuting acts of violence and discrimination against Christian communities but also have confronted Coptic Orthodox Church policy on divorce and remarriage. Through qualitative media analysis and interviews with movement spokespersons, this paper addresses precedents of Coptic protest, motivations in mobilization and implications for movements in relation state and church authority.

Carolyn Ramzy, University of Toronto

"Egypt Lives Inside Us": Coptic-Canadians Negotiate Pope Shenouda III's Death in Poetry and Song

When Pope Shenouda died on March 17, 2012, he was quickly praised both as a great teacher and a qidīs mu'āsir, a contemporary saint who died as a champion of Christian religious education. He was also touted as a die-hard nationalist, celebrated for his famous saying, "Egypt is not a nation that we live in, but rather a nation that lives inside of us." In the Coptic-Canadian diaspora, this phrase has taken on a special meaning, particularly following the shaky, at times violent rule under the Egyptian Security of Armed Forces (SCAF) following the January 25th uprising. Compounded by the loss of their revered leader, Copts are negotiating what it means to be Egyptian today and their shifting state allegiances to their new home in Canada. In this paper, I explore the revived use of the Coptic Patriarch's poetry and sayings as they have been transformed into Arabic devotional songs known as taratīl.

Aaron Sokoll, University of California, Santa Barbara

Cradle and Convert Antiochian Orthodox Christians in the US React to the Arab Spring

In 1987, the Antiochian Orthodox Christian Archdiocese (AOCA) of North America brought into its fold a schism of 17 evangelical congregations consisting of 2,000 members. This "conversion" of white, evangelical Protestants to a majority Arab archdiocese caused a significant shift in both the theological views of the converts as well as their political views—particularly for this presentation, their views of issues pertaining to the Middle East. For instance, the former evangelicals shifted their once-unshakable Christian Zionist positions to incorporate a compassion for their Palestinian coreligionists. And this presentation will explore the various attitudes and actions of cradle and convert Antiochian Orthodox Christians toward the events of the Arab Spring, with a focus on the events taking

place in Syria.

Janaan Hashim, McCormick Theological Seminary
Teaching the Arab Spring (in a North American Seminary)

lorem ipsum

Rami Tanous, University of Toronto
The Fall of Arab Nationalism and Christian Rejection of Integration to Society and Culture

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Responding:

Mitri Raheb, Diyar Consortium and Christmas Lutheran Church, Bethlehem

Business Meeting:

Mark Swanson, Lutheran School of Theology, Chicago

A18-123

Music and Religion Group

Theme: *The Study of Music and Religion*

Stephen Marini, Wellesley College, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-184A

Round table presentations and plenary discussion on how music and religion can be better integrated in the contemporary university, with members of the Music and Religion Working Group of the Andrew W. Mellon Foundation Initiative on Religion Across the Curriculum. All participants are advised in advance that the session will be filmed; arrangements will be made so that those who do not wish to be filmed may participate fully.

Panelists:

Peter Jeffery, University of Notre Dame
Guy Beck, Tulane University
Yuri Avvakumov, University of Notre Dame
Tala Jarjour, University of Notre Dame
Kay Kaufman Shelemay, Harvard University
Awet Andemicael, University of Notre Dame

Business Meeting:

Philip Stoltzfus, Saint Thomas University

A18-124

Native Traditions in the Americas Group

Theme: *Absent, Disappearing, and Persisting: Representations of Native Traditions*

Jason Sprague, University of Iowa, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-192A

There is a long tradition of critically reflective scholarship regarding typological representations of Native American peoples as members of the global society. Via both scholarly and popular means, indigenous nations alternatively have been cast as absent, disappearing, or to a lesser extent, persistent in the histories of peoples of the world. These papers offer three fresh views on the topic, considering examples from early Bureau of American Ethnology volumes, the literary tradition of Newfoundland, and southwestern Pueblo communities.

Suzanne Owen, Leeds Trinity University College
Indigeneity and the 'Absent Other' in Representations of the Beothuk

The Beothuk are the 'absent other' in Newfoundland, wiped out through the impact of colonialism, yet they continue to be remembered and made present through the creative arts, largely at the expense of the Mi'kmaq on the island. Although the last known Beothuk died nearly two hundred years ago, they continue to fascinate Newfoundland artists and writers. This paper will explore some of these cultural productions, produced on the whole by those of European heritage, but also one Mi'kmaq artist, set within the debate over claims to indigeneity in Newfoundland.

Sarah Dees, Indiana University
Comparative Philology and the Scholarly Representation of Native American Religions

This paper examines the role of comparative philology—the study of linguistic differences among cultures—in the historical study of Native American religions. Contributing to discourse on the representations of Native American religions, I analyze early reports produced by the Bureau of Ethnology, later the Bureau of American Ethnology (BAE), which operated from 1879 to 1965 as the anthropological research arm of the Smithsonian Institution. This paper demonstrates that BAE scientists' ideas about language shaped their views on Native religions; for these scientists, linguistic evidence supported a theory of cultural hierarchies that placed Indigenous communities at the bottom. Rooted in these ideas, early BAE reports presented a picture of Native American religions on the brink of extinction in widely distributed annual reports. BAE scholarship served as authoritative evidence for the widely held idea that Native American religions were primitive, reinforcing assimilation policies that restricted Native American practices.

Andrea McComb, University of California, Santa Barbara
From Franciscans to Tourists: Pueblo Patron Saints' Feast Days and the Colonization of New Mexico

As survivors of two distinct imperial conquests, the people of the Eastern Pueblos of New Mexico have had to negotiate the imposition of foreign religious systems for over four centuries. In spite of concerted efforts to destroy Pueblo traditional worldviews, Pueblo people have maintained, adjusted, and even expanded on their ceremonial systems. This paper looks at the Pueblo Patron Saints' Feast Days as sites of resistance, accommodation, and appropriation. It examines the development of these feast days from the selective adoption and adaptation of Catholicism in their creation, to their role in controlling tourism today, and examines the ways in which they have historically been and continue to be sites where Pueblo people have strategically defied the eradication of their culture.

Responding:

Michael Zogry, University of Kansas

Business Meeting:

Michael Zogry, University of Kansas
Mary Churchill, Sonoma State University

A18-125

Pragmatism and Empiricism in American Religious Thought Group

Theme: *Traditions and Tangents: Practices and Values*

Jason Springs, University of Notre Dame, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-471B

This panel will present four views concerning the social constructions of religious practices and moral values. Contexts will include Jane Addams's community at Hull House, George Herbert Mead's conceptions of the socially-constructed conscience, a criticism of forms of religious naturalism that lack socially-rooted virtues and practices, and a feminist/pragmatist vision of ethics that takes social power dynamics into consideration.

Mark Hadley, University of Virginia
The Democratic Practice of Jane Addams

Jane Addams was not simply a tireless advocate for the working classes in Chicago and the nation as a whole, but a reflective thinker who engaged in social scientific analysis and moral reflection on the social conditions of urban America. She was a public intellectual par excellence. In my essay, I will argue that Addams has a distinctive and important contribution to our understanding of pragmatic ethics and democratic reflection. Her work at Hull-House embraced an experimental and fallibilistic approach to problem solving; and her theoretical reflection on that work, most especially in her 1902 text, "Democracy and Social Ethics," displays a sophisticated pragmatic moral analysis.

Rosemary Kellison, Florida State University
Making the Politics of Pragmatism Explicit: A Feminist Reading of Pragmatist Ethics

Pragmatist religious ethicists could strengthen their project by drawing on the work of feminist moral philosophers, especially Margaret Urban Walker. Her work shares much in common with the pragmatist approach to ethics, but also contains resources that strengthen the critical and normative aspects of pragmatist ethics. Against those who worry that pragmatism cannot support normative political practice, I argue that political projects can be grounded in the pragmatist view of communities as made up of cooperative reason-givers and -takers—when pragmatists are aware of the asymmetries characteristic of these social relationships as they actually exist. Pragmatist ethics that draws on feminism thus takes a more critical view of communities and the inequities of power that characterize them. In doing so, it is able to articulate and support a stronger normative political project with feminist and democratic aims.

Joshua Daniel, University of Chicago
A Theo-Pragmatist Conception of Conscience: H. Richard Niebuhr's Productive Misreading of George Herbert Mead

In this paper I propose a theo-pragmatist conception of conscience, according to which the conscience is understood to reside in our ecological, participatory transactions with our various moral communities, qualified by our transaction with God's infinite community. I arrive at this conception by correcting and completing H. Richard Niebuhr's reading of George Herbert Mead. Not only does HRN fail to discern how much he agrees with Mead's account of the social constitution of the self, an account that he uses to conceive of the conscience along pragmatist lines, but he also fails to take up Mead's I/me distinction, which completes Mead's anthropology. Fortunately, this

distinction enables us to distinguish types of conscience, social and theological, which in turn enables us to conceive of the finality of judgments of conscience without appealing to some sheer external authority nor denying the fallible and often tragic character of such judgments.

David Decosimo, Loyola University Maryland
Skills Without Value, Rallies Without Virtue: Responding to All Things Shining

Hubert Dreyfus's and Sean Kelly's *All Things Shining* ("ATS") is an extremely popular book that proposes a chastened, non-supernatural polytheism that celebrates a diverse incommensurable array of "shining things" as the antidote for contemporary nihilism. We can "lure the gods back," ATS says, by cultivating skills and opening ourselves to the ecstasy of communal transcendence. The book's influence continues to grow, but it has received little scholarly attention. I correct that, contending that ATS falls short in each dimension of its religious naturalist effort to re-enchant the world: (1) its account of human attunement to value, which attunement they regard as chief among shining things (e.g. Bill Bradley's "playing out of his mind"); (2) its confusion of skill or *poiesis* with virtue; and (3) its proposed solution to the ethical dangers inherent in "whooshing up" or *phusis* and the lack of critical distance such experience requires.

Business Meeting:

William Hart, University of North Carolina, Greensboro
Beth Eddy, Worcester Polytechnic Institute

A18-126 **Qur'an Group**

Theme: *Postmodern Theories and the Qur'an*

Gabriel Reynolds, University of Notre Dame, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-175B

This panel explores how postmodern theories -- which probe issues of discourse, representation, subjectivity, gender, ideology, embodiment and culture -- contribute to the understanding, interpretation, and reception of the Qur'an. The participants raise the possibility that postmodern "readings" may create intricate tapestries of potential meanings that reveal a necessary and vital "play" between the unique cultural and linguistic situation of the Qur'an and its interpretative communities that are rooted in different times, places, and subjectivities, thus opening up new avenues of inquiry.

Omar Shaukat, University of Virginia
Qur'anic Epistemology: Modern or Post-modern?

Employing Richard Rorty (Philosophy and the Mirror of Nature) and Gianni Vattimo's (A Farewell to Truth) understanding of modernity as a belief in correspondence theory of truth and post-modernity as the shattering of that belief, I ask the question - "Is the Qur'an a modern or a post-modern text?" First, by recalling Qur'anic descriptions of divinity, the hereafter and historical events, I will show that the Qur'an seems to assume a correspondence theory of truth. Next, through an analysis of the verses surrounding the "wa ma 'adraka" formula I will show that the Qur'an also creates enough ambiguity to undermine such an assumption. In sum, I will suggest that the Qur'an might be pointing us in the direction of a post-post-modern epistemology. Rather than privilege one over the other, the Quran posits a dialectical relationship between the modern and post-modern theories of truth.

Mahdi Tourage, University of Western Ontario
The Erotics of Sacrifice in the Qur'anic Tale of Abel and Cain

This paper is a new reading of the Qur'anic tale of the two sons of Adam, Abel and Cain. It identifies an overlooked erotic layer of meaning archived in the key Qur'anic term for sacrifice and explores the nexus of eroticism and sacrifice in this tale. At the beginning of this text the Qur'an announces that the "truth" of this story will be told. However, that truth turns out to be the symbolic absence of the truth, allowing for a range of interpretive possibilities. I will argue that in the Qur'anic narrative of Cain and Abel the "shame/penis" of the murdered brother (which is exposed after the murder) is the site of the archive, and interpretive possibilities are conditioned by the function of the master-signifier, the phallus alluded to in the text by the presence of the penis.

Kathryn Kueny, Fordham University

God as M/Other, Midwife, and Erotic Partner in the Engendering of Life

This paper explores how postmodern methodologies, in particular, those of Judith Butler, may or may not be fruitfully applied to the Qur'an. Key to this exercise is the identification of particular places where the Qur'an is "at play" with God's role as the creator of the world, and of human life. A comparison of the Qur'an's presentations of God's multifaceted generative efforts reveals a deity who is at once a mother, midwife, and erotic partner with a feminized earth or the masculine substances it produces. Close linguistic, literary, and philological scrutiny of these textual instabilities and misalignments reveals a play on fundamental binaries that opens up possibilities for what we may call "queer readings" of the Qur'an, both in terms of gender, as well as divine identity. Such readings proliferate normative understandings of the fixed male and female social roles underscored in many Qur'anic passages.

Jon Armajani, College of Saint Benedict and Saint John's University

Islamist Groups, Qur'anic Interpretations, and Postmodern Theories

This paper will discuss the ways in which al-Qaida and other Islamist groups interpret the Qur'an and reconstruct Islam's sacred history as justifications for their attacks, using the theories of René Girard, Mark Juergensmeyer, and Talal Asad as foundations for the analysis of these interpretations, while examining the ways in which those theories position al-Qaida's interpretation within a broader cross-cultural framework. These theorists provide useful models for understanding religio-political groups' interpretations and reconstructions of sacred texts and histories, the roles of myth, ritual, and symbol, construals of violence, as well as notions of sacred space, sacred battlefields, and cosmic warfare, all of which can help describe the ways in which certain Islamist groups interpret the Qur'an and other Islamic texts in their efforts to mobilize themselves and others as they attempt to achieve their objectives.

Banafsheh Madaninejad, Middlebury College

Postmodern New Theology in the Islamic Republic of Iran: One Truth or Many?

My paper gives a critical analysis of the way some Iranian Muslim thinkers are setting out to restructure kalam (both scholastic and moral theology). In the process, they also undermine essential metanarratives (in the Lyotardian sense) of the religion, like its theory of revelation, prophetology and ethics. Revelation, in their renderings, is no longer the words of God but an interpretation of the Prophet's encounter with the Almighty. As a result, the Prophet becomes the focal point of the religion upending Qur'anic divine authority. Ethics is no longer an imagined inviolate morality, but a non-Qur'anic endeavor that finds its compass in the ethical practices of the culturally contingent, average citizen. My essential question in studying these folks is first to see if they are epistemologically responsible and then to ask whether they can in fact stay Muslims in good faith and espouse the positions that they do.

Responding:

Mehnaz Afridi, Manhattan College

Business Meeting:

Anna M. Gade, University of Wisconsin

A18-127

Reformed Theology and History Group

Theme: *One Body of Christ? Unity and Schism among Reformed Churches*

Cynthia Rigby, Austin Presbyterian Theological Seminary, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-194A

Despite having been at the forefront of many ecumenical efforts, Reformed Christians have a long internal history of disaffiliation as well as of affiliation. For example, the Presbyterian Church (U.S.A.) is currently in the midst of a significant breakaway of congregations. What are the criteria by which the Reformed have divided or united, and how can that history help us understand emerging divisions and affiliations among the Reformed? This session will include papers that explore this question with attention to historical developments in Great Britain, the United States, and Taiwan.

Darren Sumner, University of Aberdeen
On the Merits of Scrupling: Unity and Uniformity in American Presbyterianism

This paper registers an historical and theological critique of the current separation movement in the Presbyterian Church (USA). Three specific elements will be considered: the theological nature of the church's confessions; the allowance of scrupling for ordinands during similar periods of discord in the history of American Presbyterianism; and denominational polity, particularly with respect to ordination. Together, these three suggest that the unity of Presbyterianism is best served by a certain degree of confessional and practical diversity. When Presbyterians have enforced strict subscription to confessional standards among its ministers, innate differences have led inevitably to division; but when a measure of nonconformity is allowed, the result is a stronger ecclesial unity. I will argue that the Reformed view of confessional authority and the nature of presbyterian polity, in fact, are designed to innately support the unity of the church even – and especially – in light of serious disagreement.

Sarah Sanderson-Doughty, Vanderbilt University
A Church Divided by Theology? Clergy Disputes, the Westminster Confession, and the 1837 Schism in the Presbyterian Church of the United States of America

Marsden suggests that a majority of scholars concur that theological differences were the primary causal factor in the 1837 Presbyterian Old School/New School schism. This paper contends that we must look to ordination disputes and other matters of clerical discipline in order to see the way in which theology functioned to divide a church. Through attention to key contextual factors and examination of primary texts from the controversy, this paper argues that a dominant thread of concern for the accountability of clergy to the Westminster standards can be traced straight through the controversy leading up to the schism and on to continued reform measures carried out by the Old School denomination following the schism. This paper demonstrates that fear of the destructive presence of heresy in the church, and concern to ensure doctrinal purity, was rendered concrete in the persons of the clergy and those preparing to be clergy.

Jonathan Seitz, Taiwan Theological College and Seminary
Unity through Shared Adversity: A Case Study of the Presbyterian Church in Taiwan (PCT)

While schism has been a recurrent characteristic of Presbyterian denominations, the Presbyterian Church of Taiwan has shown a strong cohesion throughout its history. This paper examines possible causes for this unity, focusing in particular on Taiwanese Presbyterians' shared loss, suffering, and resistance. The paper briefly traces the history of the growth of the PCT from two missionary denominations before looking at how the PCT responded to occupation under the Japanese and then the Chinese Nationalist Party. The essay looks at sources of unity—shared institutions,

a rural base, embrace of mother tongue and contextual theology—before considering stresses that threaten this unity. The PCT’s unique history and theology offer lessons into how Presbyterians have drawn on shared adversity to attain a durable unity.

Barry Ensign-George, Presbyterian Church (U.S.A.)
Schism and the Reformed Embrace of Denomination

The Reformed tradition is unsettled on and by the question of the unity and the diversity to which Christians are called. This complicates what the Reformed can say with integrity and honesty about “schism.” On the one hand, the Reformed, from Calvin forward, have lamented division among Christians and actively sought to overcome divisions. On the other hand, the Reformed have affirmed the legitimacy of their continued existence in denominations institutionally separated from all others. Central to this affirmation of certain forms of institutional diversity within the church is the Reformed embrace of denomination. This paper will call attention to the Reformed embrace of denomination and its implications for the charge of schism.

A18-128

Religion and Disability Studies Group and Religion and Ecology Group

Theme: *Religion, Ecology, and Disability Studies*

Heather Eaton, Saint Paul University, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-471A

This co-sponsored session explores the intersections of environmental crisis and disability, considering the relationship between environmental health, toxics, and disability, analyzing critical gender, race, and class implications of how bodies are affected by environmental risk, and exploring social and religious reconfigurations of disability in light of the Anthropocene (our current era of profound human ecological change). Papers will examine ethical implications of prenatal toxic exposures, social and theological implications of different conceptions of “nature” and “health,” how memoirs of living with disability offer strategies for living in an ecologically at-risk world, and how disability activists’ critiques of “tragic stories” of suffering offer important insights for the ethical representations of environmental disaster tales.

Sharon Betcher, Vancouver School of Theology
Picture of Health: “Nature” at the Intersection of Disability, Religion & Ecology

We carry our most intimate view of nature within our pictures of health. These images of health, often more amenable to ablenationalism than to a world of intra-active becoming, inform not only neoliberal policy, but ecological vision and religion. Increasingly “the politics of health” constitute something like a structure of exclusion, a “racism that is biological” (Foucault). If these intimate images of nature, these “pictures of health”, motivating even popular ecological and religious imagination, may be aggravating the next great planetary divide, how might disability studies differently shape what we make of the picture of health, the “nature” that informs it, and a religious response to it? The paper examines the ways in which the ideology of health, often motivating ecological concern and religious seeking, can coincidentally collude with neoliberal responsabilization and biotechnologically supported transhumanism, generating policy enclosures of the gen-rich against the “refuse/d” or “waste/d.”

Julia Watts Belser, Missouri State University
Toxic Exposures: Disability Studies, Environmental Activism, and the Ethics of Representation

Dramatizing the complex realities of environmental catastrophe remains an urgent task and substantial challenge. Tragic tales of suffering often intensify the vulnerability of people who are already on the margins, showcasing their pain in a way that generates pity, stripping their agency and playing into negative stereotypes of difference. This

paper uses disability studies theory to examine the ethical implications of environmental disaster stories. I analyze dynamics of the “poster child” and “tragic cripple” that drive representations of disability in literature, popular culture, and telethons. I use disability studies theory to illuminate parallel perils within eco-activist storytelling, in which racialized and gendered bodies often become spectacles of suffering. I also explore alternative modes of representation within disability culture to consider possibilities for environmental storytelling that generate vibrant and vital counter-narratives of resistance.

Chris Klassen, Wilfrid Laurier University

Living Imperfectly Well: Environmental Ethics from Disability and Illness

I propose to conduct a dialogic narrative analysis of illness/disability narratives, to locate strategies for living well in ill, impaired and/or damaged bodies. Working within the discourses of material feminisms, disability studies, environmental ethics and lived religion, I hope to translate the experiences of illness and/or disability in the human body, to that of illness and/or damage of the rest of the natural world. My central questions are: what kinds of stories can we tell from positions of embodiment that recognize the realities of impairment and/or illness and/or brokenness? How can we tell such stories without falling back on a romantic ideal of ‘cure’ as a future goal that is held in opposition to our experience of the ‘poor unfortunate’ disabled body/damaged earth, which puts us in a distanced, paternalistic position? What are the spiritual implications of these material narratives with their potential for supplying strategies for environmental ethics?

Claire Bischoff, Emory University

At Risk before Birth: Fetal Origins Research on the Intersection of Environmental Crisis and Disability

In discussions of the intersections of environmental crisis and disability, a crucial time of life often is ignored: a human being’s experience in the womb. Research into the developmental origins of health and disease, also known as “fetal origins,” demonstrates that individuals are more susceptible to negative effects from environmental toxins in utero than at any other time. There is a clear class implication of fetal origins research, as pregnant women in poverty are more likely to be exposed to environmental toxins than their wealthier counterparts. As such, poor children enter the world with an invisible disability, that is, a greater body burden in terms of the chemicals they carry with them that may affect their health and development adversely. Despite the specter of inflammatory abortion politics in the United States, fetal origins research demands attention and responses from Christian faith communities wishing to advocate for “the least of these.”

Responding:

Laurel Kearns, Drew University

A18-129

Religion and Popular Culture Group

Theme: *Reimagining Secularization Theory in the Study of Religion and Popular Culture*

Shanny Luft, University of Wisconsin, Stevens Point, Presiding

Sunday - 9:00 AM-11:30 AM

McCormick Place North-127

What do Star Trek’s Q Continuum, Tim Tebow, The Jim Bakker Foodbucket Fanpage, and train trips through Mormon country have in common? This paper session will assert that all are good places to reexamine the way scholars reckon with secularization theory and popular culture. In classic secularization theory, popular culture was conceived as an important venue for a larger “turf war” between religious and secular values. Insofar as secular and religious discourses were deemed separate and antagonistic, popular culture, in its most prevalent forms, fostered secularization via direct challenge, distraction, or displacement. Of course the past few decades have not been kind to the classic formulation, as all manner of “strong religions” have proven resilient. How useful then, is

secularization theory for scholars who study religion and popular culture? In varied ways, the four presentations will offer a continuing role for secularization theory, albeit in critically engaged and revised forms.

David Walker, Yale University

Railroading Rituals: Mormons and Tourists in the American West

This paper tracks train-side imaginations of Mormonism as instances of a broadly generative relationship between modern industry, tourism, and religion. My argument, framed by case studies and developed through analysis of railroad promotions and travel journals, is that railroads helped to create 'religion' by providing platforms, incentives, and rituals for its observation and debate. Railroad agents developed new senses of religion—new understandings of the term and new imaginary prompts and processes by which to see it—by molding instances of religious sensationalism—new sites of interest and new arguments for on-site, empirical potential. Such constructs served multiple ends, but a common effect was to secure the place of religion—and Mormonism—in modernity.

Jeffrey Scholes, University of Colorado, Colorado Springs

Relating Sports and Religion in a Post-Secular World

Whether found in curses believed to plague certain baseball teams or in the figure of Tim Tebow, religion and sports still command the public's attention. In these and other high profile cases, the relationship between religion and sports is frequently assumed to be one of a turf war that more often than not sees secular institutions, sports in this case, winning out. Such assumptions are often predicated on the idea that sports and religious discourses occupy separate realms, which allows for such an antagonistic relationship. In this paper, I assert that this way of understanding the relationship draws on a secularization metanarrative when a post-secular lens is needed and justified instead. When recent events that have captured the nation's attention chiefly through the mixing of religion and sports are located in a post-secular framework, a clearer understanding of the religion/sports relationship, I argue, will come into sharper focus.

Brandon White, Emory University

Secularized Starfleet?: Religion in Popular (Sci-Fi) Conceptions of the Future

This paper investigates the presence of Secularization Theory in Science Fiction accounts of the future. In particular, I engage three works, (*Avatar*, *Firefly*, and *Star Trek*), to investigate the relationships between highly advanced, socially secure species groups and their relatively underdeveloped counterparts. Those societies which possess technological advancement, scientific awareness, and firm social structures tend to rationalize the religious or spiritualistic characteristics of the lesser developed cultures. In some cases, they possess a pseudo-religious, or symbolic/mythic, interpretation of cosmology which situates non-rational forces within a wider scientific, rationalistic system. For example, in *Star Trek*, the Q Continuum describes itself as a "God-like" creature, but the crew of the Enterprise recognize it as an advanced, or more evolved form of life residing within a scientific universe. By analyzing such exchanges, I believe that we can better understand how theory effects our popular imagination and how pop culture reproduces and fuels dated social-scientific paradigms.

Denis Bekkering, University of Waterloo

Unfaithful Fans of Televangelists: Between Recreational Christianity and Antifandom

In this paper, I present a new analytical category for the study of religion and popular culture: "Religion as Popular Cultural Resource". Drawing on John Fiske's understanding of popular culture as the productive activity of individuals, this framework emphasizes how people use heavily marketed and commodified forms of religion as the raw material to create their own meanings and products, which may differ markedly from the intentions of religious firms. To illustrate, I outline how American televangelists have been appropriated as cultural resources to construct two humor-based "fan" networks. The first, the "Robert Tilton Fan Club," brought together self-described "Recreational Christians," who ironically lauded the antics of the titular televangelist in the early 1990s. The second is centered on "The Jim Bakker Foodbucket Fanpage," a satirical blog aimed at the infamous televangelist that has attracted many Bakker "antifans" who both hate, and are obsessed with, the preacher.

A18-130

Religion, Holocaust, and Genocide Group

Theme: *Situated Pedagogy: Teaching the Holocaust from this Place*

Laura Levitt, Temple University, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place North-130

This interactive panel considers Holocaust pedagogy in a wide variety of institutional spaces and from diverse subject positions. Our discussion encompasses settings that range from Virginia Tech to Mississippi to the Midwest. Some of our classrooms are online; some are inescapably embodied and haunted by recent violence. Our students are seminarians and first generation undergraduates; they inhabit a variety of religious traditions, sexual orientations, and racial identities. What do we, along with our students, bring into our classrooms? How does what we take out of those classrooms change how we theorize the fields of religious studies and genocide studies? This session will encourage both panelists and audience participants to reflect on the complex threads of conversation that are voiced in these embodied spaces, in encounters that may be both painful and, potentially, transformative.

Beverly Mitchell, Wesley Seminary
Teaching the Holocaust: Challenges and Imperatives

There are a multiple challenges associated with teaching about the Holocaust. These challenges are compounded when one attempts to teach this subject in the context of other genocides. Nevertheless, the value of imparting lessons one can learn from the Holocaust outweigh the risks and problems associated with the challenges. Creative pedagogical strategies, that balance the uniqueness of the Holocaust with its commonalities with other genocides, are called for in order to provide a learning experience that equips students to navigate the complexities of comparative assessments of modern genocide.

Jodi Eichler-Levine, University of Wisconsin, Oshkosh
Looking at Anne Frank's Baby Pictures: A Midwestern Odyssey

In Fall 2011, I included some of Anne Frank's baby pictures in my class on Holocaust memory. My students had all heard of Anne Frank before, but her youngest photographs changed the tenor of our classroom. Teaching about Holocaust memory at an upper Midwest regional state university evokes myriad subject positions: my own as an American Jew and parent, raised in the Northeast, working at a campus with few Jews, and my students' diverse positions as descendants of German immigrants, recent veterans, liberal Lutherans, Catholics, parents, and gay men, to name just a few pertinent identities. Examining our interactions about Frank and other children provokes us, as scholars, to consider how my students and I created new Holocaust remembrances in our conversations, even as we studied the structures of previous memorializations.

Willa Johnson, University of Mississippi
From My Place: Teaching the Holocaust at Ole Miss Fifty Years after James Meredith

Fifty years ago, under great duress and pressure from the federal government, the University of Mississippi admitted James Meredith as its first African American student. By Meredith's time, Jews had long since been granted admission to the University. Nevertheless, racial and religious tension continues to mark daily interactions in and out of the lecture hall. This is particularly evident when an African American explores anti-semitism. In this paper, I examine how teaching the Holocaust in the Bible Belt engages and discharges deeply embedded perspectives entrenched in Mississippi and southern history when an African American woman is the professor.

Benjamin Sax, Virginia Polytechnic Institute and State University
Awareness, Red Herrings, and the Specter of Violence: Teaching the Holocaust at Virginia Tech

“We are Virginia Tech,” wrote Nikki Giovanni in poem coping with the gravity of the worst mass shooting in our nation’s history. The massacre on April 16, 2007 still casts a long shadow over the community at Virginia Tech. Yet strangely it is not widely discussed. Moreover, the university itself has been accused of not taking issues related to diversity and violence seriously. Businesses in town still sell merchandise with the trademark Virginia Tech logo coupled with misogynist language. The University does not provide benefits for domestic partners. Women still get paid less than men. Xenophobic, homophobic, misogynistic, and racist language abounds in many students’, and at times, faculties’ day-to-day conversations. Who we are may not be exactly who we think ourselves to be. In this paper, I will explore how my course of the holocaust has become a space for students to address the salient issues related to the subtle relationship between violence in language and the language of violence and how both lead to either apathy or physical violence.

Jennifer Peace, Andover Newton Theological School
How the Holocaust Changed my Understanding Interfaith Course

To highlight the fact that interfaith work does not happen in an historical vacuum, one session of my online course, Understanding Interfaith, focused on Jewish/Christian relations in the wake of the holocaust. I introduced its relevance by explaining the importance of understanding the history of relations between religious communities as preparation for dialogue or shared initiatives. I also emphasized the relevance of this particular conversation for Andover Newton given its proximity to Hebrew College.

The online discussion that followed highlighted some barriers and challenges of introducing the holocaust to Christian seminary students. Drawing on our class discussions I will describe tensions that emerged among students and in conversation with the instructor. I will also explore strategies for including this topic in the classroom and in the broader context of my work coordinating interfaith activities between HC and ANTS.

Responding:

Liora Gubkin, California State University, Bakersfield

Business Meeting:

Sarah Pinnock, Trinity University

A18-131
Religion, Media, and Culture Group

Theme: *Authors Meet Critics: Deus in Machina: Religion, Technology, and the Things In Between (Fordham University Press, 2012)*

Jeremy Stolow, Concordia University, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place North-426A

This "authors-meet-critics" panel discussion will present and critique the contributions of *Deus in Machina: Religion, Technology, and the Things In Between* (Fordham University Press, 2012), an edited volume that explores how two domains of human experience and action – religion and technology – are implicated in one another. Combining rich historical and ethnographic detail with extended theoretical reflection, *Deus in Machina* challenges longstanding assumptions about religion and/as technology and outlines new directions of interdisciplinary inquiry. Panelists will discuss their individual research contributions to the volume, as well as offer reflections on the larger themes of religion and technology in historical, cross-cultural, and comparative-religious perspective, followed by a critical commentary by an invited respondent.

Panelists:

John Lardas Modern, Franklin and Marshall College
Alexandra Boutros, Wilfrid Laurier University
Jason Ananda Josephson, Williams College

Responding:

Thomas Carlson, University of California, Santa Barbara

Business Meeting:

Jenna Supp-Montgomerie, University of North Carolina
Lynn Schofield Clark, University of Denver

A18-132

Ricoeur Group

Theme: *Ricoeur on Personhood*

Michael DeLashmutt, Luther Seminary, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place North-230A

This session places Paul Ricoeur's understanding of personhood into dialogue with other voices in continental thought.

Sara Koenig, Seattle Pacific University
Being with (An)other: Ricoeur, Bakhtin and the Story of Personhood

This paper will place Ricoeur and Russian literary scholar Mikhail Bakhtin in conversation with one another about the topic of personhood/identity. They have much in common: both affirm there can be no "self" without the other. Both resist the Cartesian privileging of thoughts as the most basic quality of ontology. Both understand identity in a narrative framework, as a story to be plotted and interpreted. There are also significant differences: Bakhtin is interested in the role the external body plays in the relationship between the self and other. Bakhtin also tends to be interested in ethics between dyads, while Ricoeur is more concerned with ethics on the structural level, "in just institutions." By inviting both to the table, they will mutually inform and correct one another. Such a conversation will yield a more complete and generative understanding about what it means to be a self in relation to an other.

Diane Yeager, Georgetown University
Nabert and Ricoeur on the Capacity to Act

Ricoeur's notion of personhood as "being-with" stands in a complicated relation to the metaphysically grounded ethics developed by Jean Nabert in *Elements for an Ethic*. Both consider received Western philosophical treatments of the self to be profoundly misleading (perhaps plainly destructive); both uncover the roots of moral agency by "revealing the structures" that "precede reflection"; and both interpret self-consciousness as an irresolvably dyadic reflexivity that longs for integrity. On the other hand, whereas Nabert's treatment of the self involves little appreciation of relationality but focuses entirely on the self in its relation to its own possibility in God, Ricoeur's philosophically agnostic *Oneself as Another* renders "oneself" inaccessible except in terms of social relationality. Despite the developments in Ricoeur's thought that provide an important corrective to Nabert's inwardness, Ricoeur remains indebted to Nabert for his departure point: there are acts that are prior to reflection and elude it.

Michael Johnson, Concordia College

The Primordial Passive Synthesis at the Heart of Oneself as Another: Ricoeur's Hermeneutical Recovery of Husserl's Discovery of the Alterity of the Other Person in the Fifth Meditation

One very fruitful and often neglected way of viewing *Oneself as Another* is as a sustained reflection on Husserl's Fifth Cartesian Meditation. This point of departure comes to the fore in the concluding section of the Tenth Study, "Selfhood and Otherness," wherein Ricoeur discusses "two great discoveries" of Husserl's Fifth Meditation. Also overlooked is the strong correlation between the triad of passivity (and forms of otherness) discussed in this section and the tripartite structure of the ethical aim (the wish for the good life with and for others in just institutions) analyzed on the ethical, moral and phronetic levels in Studies 7, 8 and 9. Ricoeur uncovers in Husserl's two great phenomenological discoveries, two primordial passive syntheses that can finally be understood only hermeneutically in the light of the earlier ethico-moral studies. In laying out these connections, this paper will seek to unfold the deep phenomenological structure of Ricoeur's hermeneutics of human selfhood and action, and specifically, his conception of personhood as "the inter-esse" as it is worked out in *Oneself as Another*.

Business Meeting:

Jeffrey Keuss, Seattle Pacific University

A18-133

Sociology of Religion Group and SBL Ideological Criticisms Group

Theme: *Persistence and Reproduction of Christian Mentalities and the Work of Burton Mack*

Janet Ross, McMaster University, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place South-101A

The papers for this session will be published on-line beforehand at
<https://sites.google.com/site/religiondisciplineworkshop/documents>

Panelists:

Erin Runions, Pomona College
Randall Reed, Appalachian State University
Lief Vaage, University of Toronto
Jonathan Z. Smith, University of Chicago
James Crossley, University of Sheffield

Responding:

Burton Mack, Claremont Graduate University

A18-134

Transhumanism and Religion Group

Theme: *Perspectives on Human Enhancement*

Calvin Mercer, East Carolina University, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place South-504BC

"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 our Group. For more information, or to be placed on a very occasional mailing list, contact Calvin Mercer at mercerc@ecu.edu.

Eduardo Cruz, Pontifical Catholic University, São Paulo
Transhumanism and the Fate of Natality

Transhumanism and the Fate of Natality

Abstract: Concerns over superpopulation are also shared by Transhumanist authors. Their proposal of extending one's life, to the point of immortality, seems to aggravate this problem. The solution presented usually involves radical control of natality. Critics from various quarters have indicated instead the meaning and value of mortality for true personhood. However, not much has been said about natality (even among bioethicists), not as a category in demography, but in the specific sense of being born of a woman (Hannah Arendt favored this interpretation) and leading to novelty. In addition, intergenerational justice has not been much of a concern. The present research analyzed a sample of books published in the past ten years, according to selected criteria. Keywords for tabulation included "natality," "birth," and "future generations." Results help to validate and qualify statements by Brent Waters and others.

Tracy J. Trothen, Queen's University
Enhanced Transcendence? Sport, Techno-science, and Religion

Enhancements have long been used and desired in both sport and wider society to 'improve' humanity. As techno-science develops, the inadequacy of approaches to the enhancement issue that rely on individual choice, and/or static epistemological constructs is becoming clearer. Such approaches neglect underlying values and systemic power imbalances. Most significantly, they fail to consider the theological meanings of both sport and the use of technology.

For many, sport is more than a game. For many, sport itself is a mode of human enhancement. This enhancement is not only physical but spiritual as sport promises the possibility of 'flow,' self-transcending or 'shining' moments. Techno-science offers opportunities to enhance further this mode of human enhancement. This paper explores the enhancement debate and posits a reframing of this debate based on a theology of relational transcendence as suggested by Mayra Rivera. Issues that emerge are: the erosion of sports' meritocracy illusion, hope, diversity, and visibility.

Nikolas Zanetti, Boston University
In Defense of the Sanctified Body: An Argument for the Impossibility of Human-Computer Integration

Challenging transhumanist prognostications about the possible future of human consciousness will do a great deal to assuage the worries of anti-transhumanist detractors interested in sanctifying and preserving the human form. This paper analyzes the reasonableness of transhumanist arguments suggesting that with adequately sophisticated and powerful computers, human beings will exist only partially physically. Recent work in embodied cognition and embodied perception suggest that the body and nervous system are critical to the very possibility of cognition. Specifically, embodied cognition literature argues that the character of cognition tracks closely with physical character of the body. Embodied perception literature argues that cognition is the feeling of perception. Ultimately, it will be argued that cognition is a process that exists in space and which takes time; disembodied, light speed processing simply cannot produce anything like the character of human consciousness.

Roy Whitaker, Claremont Graduate University

Hip Hop and Transhumanism: "Be God, Don't Believe in God"

What is the relationship, if any, between Hip Hop and transhumanism? This paper examines this interdisciplinary dialogue in light of Anthony Pinn's contention in *Noise and Spirit: The Religious and Spiritual Sensibilities of Rap Music* (2003) that there needs to be a greater conversation between Hip Hop and Religious Studies proper. This paper observes that transhumanist ideas and ideals explicitly and implicitly undergird some of hip hop's most established artists such as KRS-One. KRS-One's solo discography including *Spiritual Minded* (2002) and *Prophets vs. Profits* (2002) and book like *The Gospel of Hip Hop: The First Instrument* (2009) are suggestive of his challenge to religious orthodoxy's conception(s) of pre/post-human species. "Be God," KRS-One exclaims, "don't believe in God." All in all, KRS-One's body of work, which is grounded in a diasporic philosophical anthropology, is a theoretical bridge linking Hip Hop and transhumanist discourse today.

Business Meeting:

Calvin Mercer, East Carolina University

A18-135

Western Esotericism Group

Theme: *Perception and the Senses in Esoteric Discourses*

Marco Pasi, Universiteit van Amsterdam, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place North-227A

The Western Esotericism Group will offer a papers session focusing on perception and practices relating to the senses in esoteric discourses. Rituals, the arts, and technologies of the self will be examined in the context of how esotericism contributes to the transformation and purification of the body.

Kennet Granholm, Stockholm University
Occult Metal: Popular Culture as Esoteric Mediation

This paper explores the impact of modern changes in mediation on the esoteric by an examination of popular music. In particular, a recent subgenre of heavy metal which can be termed "occult metal" is under scrutiny. Occult metal is distinguished by the explicit claims to authentic and serious religious-esoteric outlooks which can be found among its representatives. For example, musical performances are frequently framed as forms of "religious service" or "rituals" rather than as artistic or commercial pursuits. Occult metal is most prominent in Sweden, where it is represented by bands such as Dissection, Watain, Ofermod, and Saturnalia Temple and has achieved considerable popular, commercial, and critical success. This paper explores how esoteric themes and subjects are used by Swedish occult metal bands, how self-identification's as "occult" are received by the metal scene in general, and what the implications are for the mediation of the esoteric in the contemporary world.

Matthew Dougherty, University of North Carolina
"Brethren, Stretch Forth Your Hands:" The Male Body in American Masonic Ritual, 1859-1900

In the mid- to late-nineteenth century, American Freemasons turned to esoteric ritual with an intensity unmatched in other eras and countries. I argue that the rituals were popular because they provided Masons with tools to discipline themselves and their bodies on terms preferable to those of contemporary industrial and domestic ideals. This project adds to Mark Carnes's psychological interpretation of Masonic ritual and Mary Ann Clawson's economic analysis of fraternalism.

Initiation brought Masons closer to a disembodied, rational creator and suppressed the erotic potential of participants' bodies. At the same time, it made ritual use of bodies and excluded "imperfect" men, including

wounded Civil War veterans, as aesthetically undesirable. In this close reading of initiations from the York (American) Rite, I give particular attention to the way that these rituals were used to construct the masculine subject and the male body.

John Crow, Florida State University

Disciplining the Mental and Desire Bodies on the Astral Plane: Thought-Forms and the Regulation of the Theosophical Bodies

In 1905, Annie Besant and Charles W. Leadbeater, leaders in the Theosophical Society, released *Thought-Forms*, in which they describe how thoughts and emotions create material objects on the astral plane. This paper explores the function thought-forms played in the cosmological and organizational structures of Theosophy in the early twentieth century, arguing that with thought-forms, Besant and Leadbeater described a means by which those with clairvoyant powers have the ability to observe an individual's most closely guarded thoughts and emotions. Thought-forms not only reified the metaphysical cosmology of Theosophists, the materiality of the astral world and the multiplicity of the human body, but they acted as a disciplinary mechanism, a surveillance system by which Theosophical leaders could 'gaze' upon the thoughts and emotions of anyone. With thought-forms, the self becomes imprisoned within the Theosophical body, a body that the self must monitor, control, train, and discipline.

Glenn McCullough, University of Toronto

The Occult Underhill: Hidden Hermetic Hermeneutics in Evelyn Underhill's Mysticism

Evelyn Underhill's *Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness* has now been in print continuously for a century, and it would be hard to overestimate its influence. This book alone has firmly established its author within the canon of Christian spiritual writers, and as such Underhill is not a particularly controversial figure. However there is one aspect of Underhill's biography which might be more controversial were it more generally known: her involvement with the Hermetic Society of the Golden Dawn. Underhill's membership in this secret society, which studied and practiced a form of Christian Hermeticism and Ceremonial Magic, directly preceded her writing of *Mysticism*. And while her biographers play down its significance, this paper will argue that the Golden Dawn is the major, though hidden, influence on Underhill's *Mysticism*, and indeed its basic kabbalistic structure and methodology form the backbone of the book.

Business Meeting:

Cathy Gutierrez, Sweet Briar College

A18-136

Religion, Food, and Eating in North America Seminar

Theme: *Teaching Religion and Food*

Marie Dallam, University of Oklahoma, Presiding

Sunday - 9:00 AM-11:30 AM

McCormick Place South-405A

This panel and audience discussion focuses on how we teach religion & food, both within standalone classes on the topic and also as part of other courses. Panelists will focus on their experiences and reflections on the pedagogy of teaching religion & food, and start a conversation that we hope will include the audience as well. Topics include structuring courses on religion & food, broadening the scope of the study of religion through teaching about religion & food, pedagogical techniques and approaches, and interdisciplinary approaches from American Studies, Agriculture Science, History, & Food Studies. Panelists will comment on issues such as how teaching religion & food highlights issues of religion as performance, the power of symbols and material, the relation of religion to cultural identity, and larger social contexts. Note that unlike previous years, the seminar will not pre-distribute

papers for this session.

Panelists:

Jennifer Berg, New York University
Whitney Sanford, University of Florida
Megan Elias, City University of New York
Nora Rubel, University of Rochester
Martha Finch, Missouri State University

Responding:

Paul Myhre, Wabash Center for Teaching and Learning in Theology and Religion

Business Meeting:

Benjamin Zeller, Lake Forest College

A18-137

Committee Meetings

Theme: *Publications Committee Meeting*

Kim Connor, University of San Francisco, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-472

Meeting of the AAR's Publications Committee

A18-140

Especially for Students, Special Topics Forum

Theme: *Innovative Job Hunting Strategies in the Academy and Beyond*

Nargis Virani, New School, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place West-184D

Today's economic crisis has adversely impacted the academic sector, posing numerous challenges for religious studies departments and schools of theological education. Scholars of color who are already underrepresented in academia are especially vulnerable. What are some of the innovative ways in which academics can market themselves to fit the field requirements of religious studies departments and schools of theological education? Are there job opportunities "beyond academia" that can be considered good options? In this forum, CREM intends to explore some possibilities and strategies in the pursuit of employment and career advancement within and beyond academia.

Panelists:

Jacob Olupona, Harvard University
Michele Gonzalez Maldonado, University of Miami
Lester Ruiz, Association of Theological Schools

Anthea Butler, University of Pennsylvania
Rita Brock, Faith Voices for the Common Good

P18-104
Society for Hindu-Christian Studies

Theme: *Interreligious Ritual Participation: Reverence, Flippancy, or Betrayal?*

Chad Bauman, Butler University, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place South-106A

Jon Paul Sydnor, Emmanuel College
Doctrinal Approach-Ritual as the Expression of Theological Commitments

Joris Geldhof, Katholieke Universiteit, Leuven
Marianne Moyaert, Katholieke Universiteit, Leuven
Phenomenological Approach-Ritual as Irreducible Symbolic Action

Christopher Conway, Boston College
Sociopolitical Approach - Fear and Loathing on the Kentucky Campaign Trail: Practice, Politics, and Pluralism

Jeffery D. Long, Elizabethtown College
Pluralist Approach-In the Footsteps of Ramakrishna: Interreligious Ritual Participation from a Vedanta Society Perspective

Tracy Tiemeier, Loyola Marymount University
Society for Hindu-Christian Studies Book Award: Michelle Voss Roberts, Dualities: A Theology of Difference (Westminster John Knox Press, 2010)

Business Meeting:

Michael T. McLaughlin, Saint Leo University

P18-105
Theta Alpha Kappa

Theme: *Theta Alpha Kappa Board of Directors Meeting*

Sunday - 9:00 AM-11:30 AM
Hilton Chicago-Pullman Boardroom

P18-144
Society for Pentecostal Studies

Theme: *Review of Luke Timothy Johnson, Prophetic Jesus, Prophetic Church: The Challenge of Luke-Acts to Contemporary Christians (Eerdmans, 2011)*

Robby Waddell, Southeastern University, Presiding
Sunday - 9:00 AM-11:30 AM
McCormick Place North-139

Panelists:

Jenny Meyer Everts, Hope College
Blaine Charette, Northwest University
Frank Macchia, Vanguard University
Robert Menzies, Asia Pacific Theological Seminary
Roger Stronstad, Summit Pacific College

Responding:

Luke Johnson, Emory University

A18-138
Plenaries

Theme: *Plenary Panel: Migrants' Religions under Imperial Duress: Approaches from the Sociology and Anthropology of Religions*

Otto Maduro, Drew University, Presiding
Sunday - 11:45 AM-12:45 PM
McCormick Place West-175A

Some of the questions raised by this panel will include: How do imperial policies (economic, military, cultural, political, etc.) elicit migrations both to/from the metropolitan centers of our world? What are some of the ways in which these policies impact the religious allegiances and expressions (theological, ritual, ethical, etc.) of migrant populations? Likewise, how do such policies affect the migration of religious traditions, both to/from the metropolitan centers of our world? How do migrant populations' engage in religious protest against and/or in resistance to the related imperial policies? And, finally, the panelists will share their ethical reflections concerning the plight of migrants under the pressure of global powers.

Carolyn Chen, Northwestern University
Accidental Pilgrims: Imperialism, Migration, and Religion among Contemporary Taiwanese and Korean Christian Immigrants in the United States

Most East Asians who have immigrated to the United States since 1965 have done so for mundane reasons, yet the immigration experience has led a significant number of them to convert to Christianity. Chen calls these "accidental pilgrims," people who begin as immigrants but become pilgrims through the experience of immigration.

Both the migration process to the United States and the narratives of these accidental pilgrims appear to be very individual and personal. Chen argues, however, that contemporary Korean and Taiwanese immigration is product of post-war American imperialism. This paper discusses how processes of imperialism shape the religious experiences of contemporary East Asian immigrants to the United States.

Jacqueline Hagan, University of North Carolina
Migration Miracle: Faith, Hope and Meaning on the Undocumented Journey

By and large, scholarship on religion and migration has focused on the role of religion in immigrant incorporation, with an eye toward explaining how religious affiliation and participation help immigrants face the challenges of adaptation in a new land. While the classic and contemporary literature offers abundant accounts of the buffering and integrative roles of religion in immigrant incorporation, we know very little about how religion interacts with earlier stages of the migration experience, both

in sending communities and along the journey. Drawing on 400 interviews with Catholic and Protestant migrant women and men, 100 interviews with religious leaders, and fieldwork in Central America and Mexico, *Migration Miracle* tells the story of how religion permeates the entirety of the migration experience, from decision making and departure through the dangerous undocumented journey from their home communities in Central America and Mexico north to the United States, and beyond.

Manuel Vásquez, University of Florida

Faith-Based Organizations, Transnational Immigration, and the New Panopticon

Vásquez draws from Michel Foucault's work on governmentality and biopower to argue that the recent polarizing debates about unauthorized immigration point to the rise of a new global regime of visibility and control of mobility. This regime is tightly intertwined with what geographer David Harvey has termed globalization's "time-space compression," as well as with the widening and deepening of a crisis prone neo-liberal capitalism and the war on terrorism. He argues that in the face of these new power dynamics, faith-based organizations may play (and are indeed in some cases already playing) the role of grassroots "subaltern counterpublics" (Nancy Fraser), where alternative identities and forms of dwelling, "presencing," and belonging emerge against discourses that dehumanize not only immigrants but also the native-born.

Albert Wuaku, Florida International University

Halouba's Struggles: Haitian Migrants and Vodou Practice in Miami

The turmoil that overt and covert interventions of the U.S and other global powers have created in their homeland, Haiti, as well as the insecurities that accompany their lives as migrants in south Florida, have precipitated Vodou's relevance for some Haitians in Miami. At Halouba, a Hounfo or Vodou worshipping space, created in 1994 at Miami's Little Haiti, worshippers tap the powers of Vodou spirits in the context of rituals to mitigate the negative impact of imperial policies on their lives. However, as an institution, Halouba must constantly struggle for survival. This is because of the weighty impact of state and national policies and public prejudice against Vodou. In this presentation Wuaku offers a discussion of Halouba's history and ritual life, shedding light on the uncertainties that provided a motivation for Haitian migrants to create it and its continuous struggle for survival as an institution. He shows how Vodou practice for Haitian migrants has more to do with survival under the pressure of global powers than a mere expression of faith or performance of identity. Halouba is a testament to the peaceful, constructive ways in which Haitian migrants are creating, living, and transforming Vodou amid and despite imperial policies. Its fortunes, Wuaku suggests, are inextricably tied to the struggles of its creators, whose lives as migrants are no less disrupted than the lives of those they left behind in Haiti.

A18-139

Especially for Students, **Special Topics Forum**

Theme: *Committees on the Status of Women in the Profession and the Status of Racial and Ethnic Minorities in the Profession Women's Mentoring Lunch*

Judith Plaskow, Hebrew Union College, Presiding
Melanie Harris, Texas Christian University, Presiding
Sunday - 11:45 AM-12:45 PM
McCormick Place West-375B

Female graduate students and women in the early stages of their careers are invited to come and engage in informal conversation with mid-career and senior scholars. The setting allows participants to ask questions that they might not feel comfortable raising in job interviews or in their home institutions.

M18-100

Eugen Drewermann Publication Project

Theme: *Eugen Drewermann Publication Project*

Sunday - 11:30 AM-1:00 PM
McCormick Place South-503B

A meeting for scholars and publishers interested in the English publication of key works by Eugen Drewermann, one of the most original and respected interdisciplinary voices in the study of religion and theology in Europe today. A vocal public theologian, philosopher, psychoanalyst, peace and justice activist, religion and science expert, voice for reforms in the Catholic Church, and celebrated interpreter of Biblical texts and of literary works by Dostoevsky, Melville, Saint-Exupéry, Hesse, as well as of Grimm's fairy tales, Drewermann's oeuvre encompasses more than 80 books translated into more than a dozen languages. Recipient of the Erich-Fromm-Prize, the Albert-Schweitzer-Prize and numerous other awards, Drewermann gave his first U.S. lectures in 1999 at Union Theological Seminary, Princeton Theological Seminary and Drew University. Scholars from various fields will be present to engage in a conversation with publishers around a strategy for the English publication project. A prospectus with key works will be available for publishers at the meeting. Preregistration is strongly encouraged but not required. For additional information regarding this session or to preregister, contact: Prof. Matthias Beier, Christian Theological Seminary, International Eugen Drewermann Society, author of "A Violent God-Image: Introduction to the Work of Eugen Drewermann" (Continuum, 2004), at dr.beier@gmail.com

M18-101

Hebrew Union College - Jewish Institute of Religion

Theme: *Annual Alumni Luncheon 2012*

Sunday - 11:30 AM-1:00 PM
McCormick Place South-102BC

M18-103

North American Hindu Association of Dharma Studies

Theme: *"My Kuṇḍalinī Made Me Do It": The Intersection of Yoga, Psychology, and Medicine*

Rita Sherma, Binghamton College, Presiding
Sunday - 12:00 PM-1:00 PM
McCormick Place South-403A

Rita Sherma, Binghamton College, Presiding

Panelists:

June McDaniel, College of Charlestown
Loriliai Biernacki, University of Colorado
Sthaneshwar Timalsina, San Diego State University

For additional information please contact Rita Sherma: Rds944@aol.com

Panelists:

June McDaniel, College of Charleston

Loriliai Biernacki, University of Colorado
Sthaneshwar Timalsina, San Diego State University

P18-106
Christian Theological Research Fellowship

Theme: *Case Studies of the Church at Worship: New Paradigms for Teaching Theology and Worship*

Andrew McCoy, Calvin College, Presiding
Sunday - 12:00 PM-1:00 PM
McCormick Place West-182

Panelists:

Kathleen Cahalan, Saint John's University
Julie Canlis, Independent Scholar

Responding:

John Witvliet, Calvin College

A18-200
Special Topics Forum

Theme: *Imagined Solidarities: Common Cause or Conflicting Interests among Undergraduate Students and Their Faculties?*

Louis Ruprecht, Georgia State University, Presiding
Richard M. Carp, St. Mary's College, California, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place East-263

The professional lives of most members of the AAR depend on undergraduate students. Many of us spend the majority of our time working with undergraduates, and undergraduates--either directly through tuition or indirectly through taxpayer support--pay most of our salaries as well. Yet it seems that students and faculties at American colleges and universities find little practical solidarity with one another during the current, extended financial and moral crises within the Academy. What is the actual character of our relationships as they take place in our classrooms, offices, and elsewhere, and how do these relationships affect our sense of solidarity and/or mutual care? This special session queries several possible ways of imagining this complex relationship, only some of which create the possibility of genuine solidarity. All of these imaginative relations are probably present for each of us in some degree, though different faculty's comfort with one or more form of such imagining may vary greatly. How do these relationships, real and imagined, play out in our actual contexts? To what extent do they (or should they) manifest mutual caring and/or result in solidarities potent enough to affect our institutions? How have the new economic challenges (rising tuition and student fees, pay cuts and furloughs for faculty, growing class size, general malaise) and the moral complexities they generate make such solidarities easier or more difficult to imagine and sustain?

Panelists:

Timothy Peoples, Adrian College
Brock Bingaman, Wesleyan College
Lucia Hulsether, Harvard University
Wes Barker, Georgia State University

Lucas Johnston, Wake Forest University
Kate Daley-Bailey, University of Georgia

A18-201
Special Topics Forum

Theme: *Pew Forum on Religion and Public Life Survey on Religion in Prisons*

Barbara McGraw, Saint Mary's College, California, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place West-181B

In March 2012, the Pew Forum on Religion & Public Life released its ground-breaking “Religion in Prisons: 50-State Survey of Prison Chaplains”--the first survey to explore prison inmate religious accommodation from the perspective of prison chaplains. Among other things, the prison chaplains reported that America’s prisons are “a bustle of religious activity;” religion-based rehabilitation programming is available and important to inmate re-entry into society; there are a significant number of extremists among Muslim, Pagan, and Protestants inmates; and 85% of prison chaplains are Christian. The panelists will introduce the Pew survey, address some of the significant issues the survey raises, and discuss the implications of the survey for further research.

Panelists:

Stephanie Boddie, Pew Forum on Religion and Public Life
Cary Funk, Pew Forum on Religion and Public Life
Patrick McCollum, American Correctional Chaplains Association
Aminah McCloud, DePaul University

A18-202
Women's Lounge Roundtable

Theme: *NetWORKING*

Sunday - 1:00 PM-2:30 PM
McCormick Place West-193B

This session will deal with technology and pedagogy. Educational structures are becoming digitized, and even for those who have been teaching for quite some time, new modes of connecting with students and educating them are unfamiliar. We will address how feminist pedagogy makes the transition from the traditional classroom to the online course, as well as how best to use technological advances to make connections between students and the course material.

A18-203
Sex, Gender, Sexuality, and Religion Cluster

Theme: *Sex, Gender, Sexuality, and Religion Cluster Business Meeting*

Sunday - 1:00 PM-2:30 PM
McCormick Place West-183A

lorem ipsum

Business Meeting:

Kent Brintnall, University of North Carolina, Charlotte
Monique Moultrie, Western Kentucky University
Claudia Schippert , University of Central Florida
Heather White , New College of Florida
Tracey Hucks , Haverford College
Pamela Lightsey, Boston University
Andrea Smith , University of California, Irvine
Grace Ji-Sun Kim, Moravian Theological Seminary
Robert A. Atkins , Grace United Methodist Church, Naperville, IL
Yvonne Zimmerman, Methodist Theological School, Ohio
Deborah Whitehead, University of Colorado
Nami Kim, Spelman College
Rita Gross, University of Wisconsin, Eau Claire
Christine Gudorf, Florida International University
W. Scott Haldeman , Chicago Theological Seminary
Marie Cartier, California State University, Northridge
J. Terry Todd, Drew University

A18-204

Social Theory and Religion Cluster

Theme: *Social Theory and Religion - 2013-2015*

Sunday - 1:00 PM-2:30 PM
McCormick Place North-131

The Critical Theories and Discourses on Religion, Cultural Studies of the History of Religion and the Sociology of Religion Groups will, from 2013 through 2015, work together through the Social Theory and Religion Cluster. In this session, Program Unit Chairs and committee members invite you to join us to discuss and note for future development: the missions of the three units; collaborative possibilities among them; research interests among the members of the AAR/SBL interested in Social Theory and its analytical application to the study of religion; potential themes for future calls for papers and ideas for speakers on Social Theory who normally do not attend the annual meeting but offer potentially valuable perspectives on the analysis of religious phenomenon.

Business Meeting:

Gustavo Benavides, Villanova University
Randall Styers, University of North Carolina
Jacques Berlinerblau, Georgetown University
Ipsita Chatterjea, Vanderbilt University
Titus Hjelm, University College, London
Ann Burlein, Hofstra University
William Arnal, University of Regina

A18-205

Christian Systematic Theology Section

Theme: *Civil and Ecclesial Economies*

Chris Dorsey, Western Theological Seminary, Presiding
Sunday - 1:00 PM-2:30 PM

McCormick Place West-185D

N/A

Muriel Schmid, University of Utah

When Theology Meets History: Liberation Theology and Contextual Theology in Palestine

This paper will discuss the specificities of Liberation Theology as it has adapted to the complex day-to-day reality of contemporary Palestine. The analysis of Palestinian Christian Liberation Theology will thus highlight two ongoing challenges facing theological discourse inspired by Liberation Theology: the limitations as well as the conditions of the use of biblical narratives to talk about liberation from oppression and the necessary intercultural and interreligious contextualization of the concept of liberation. An examination of the unique theological perspective of Palestinian Christians can help then other theologically motivated struggles for justice evaluate their formulations on two main fronts: whether Liberation Theology can account for competing biblical narratives in a constructive way and whether or not it contributes to interreligious and pluralistic cultural understanding.

Scott Bader-Saye, Seminary of the Southwest

Islamic Finance and Civil Economy: Toward an Interfaith Interruption of Global Capitalism

In marked contrast to the current “anti-Sharia” sloganeering, this paper suggests that the rejection of usury in the Sharia can provide a tactical point of contact for Christians and Muslims who wish to think beyond the dominance of the current finance economy. This paper will bring together the work being done on “civil economy” in Christian thought, especially those voices in conversation with Benedict XVI’s *Caritas in Veritate*, with the “riba-free” logic of Islamic finance. These conversations share a vision of economy that refuses to accept the inevitability of a finance system that chains the flow of capital to interest-based exchange. This paper will argue that interfaith partnership in alternative banking and finance may provide one of the most significant ways in which economic justice can be elevated according to the logic of gift beyond the corrosive binary of market and state.

Joel Daniels, Boston University

Rowan Williams on Sharia, Secularism, and Suffering

This paper first examines the argument, made by theologian Rowan Williams, that sharia law should have a role in civic law in the United Kingdom. It was a constructive proposal, termed “interactive pluralism,” centered around respect for commitments that didn’t seem to subsume all religious opinion under a totalizing umbrella, nor exclude them from the public sphere altogether, while still maintaining the values of a secular democracy. The paper also identifies the theological foundation on which this proposal is built: an emphasis on “the irreducibility of negotiation, tension and diversity” that itself is grounded in the revelation of human violence reflected in the crucifixion of Jesus Christ. The crucifixion shows that no one individual, secular group, or religion, can claim possession of absolute truth. It is a theology that is deeply, painfully aware of the suffering that has been inflicted, even by those of good will, when that principle is forgotten.

A18-206

Comparative Studies in Religion Section

Theme: *Religious “Founders” in Comparative Perspective*

Patrick Gray, Rhodes College, Presiding

Sunday - 1:00 PM-2:30 PM

McCormick Place North-426C

How should scholars who teach “world religions” courses treat “founders”? Figures such as Jesus, Muhammad, and Confucius are universally recognized for their significance in the history of religions, yet their status as

“founders”—as well as the category itself—has not gone unquestioned. What is at stake in debates about “the historical Buddha” or “the historical Muhammad”? Is Hinduism qualitatively different from other religions because it has no traditional founder? The panelists do not attempt to settle these perennial arguments. Rather, their aim is to consider the subtext(s) of such debates as an exercise in comparative religion: To whom do they matter, and when? In what ways do arguments about founders serve as a proxy for broader questions? The panelists survey research agendas shaped by these questions and reflect on the role they play in the classroom as well.

Panelists:

Kevin Jaques, Indiana University
David Drewes, University of Manitoba
Mans Broo, Åbo Akademi University
Liang Cai, University of Arkansas

A18-207

Religion and the Social Sciences Section

Theme: *Frantz Fanon's Analysis of Religion and Theology*

Carol Duncan, Wilfred Laurier University, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place West-471B

This collection of papers will consider the significance for religious and theological studies of the work of Frantz Fanon, author of "Black Skin, White Masks" (rev. ed., Grove Press, 2008) and "The Wretched of the Earth" (Grove Press, 2005).

K. Christine Pae, Denison University
Prostituted Bodies, Desired Bodies: An Inferiority Complex in the Clash between Religions and Masculinities

Critically engaging with Franz Fanon's idea of an "inferiority complex" found among the colonized men, my paper examines how an "inferiority complex" has been interwoven with the masculinized nation-building of post-colonial countries such as South Korea. The proposed paper delineates how Korean masculinity has been consistently competing with American masculinity, particularly as represented by the U.S. military. Although the alienation of military sex workers, who cater to American soldiers stationed in South Korea, is a direct result of the clash between these two cultural and religious systems (e.g. neo-Confucianism and Asianized Christianity) in post-colonial Korea, this paper considers the loompen proletariat--characteristics of the sex workers: their power of liberation from nationalism, colonialism, and religious patriarchy.

Eu Kit Lim, University of Denver and Iliff School of Theology
A Fanonian Analysis of the Revolutionary Potential for Pentecostal Christianity in the Global South

Pentecostal Christianity's rapid growth in the Global South has elicited much response from scholars. Its message of the Holy Spirit intervening on behalf of the marginalized becomes a powerful impetus for social change, and revolutionary engagement. Utilizing Frantz Fanon's writings as an interpretive lens, this paper examines the political and social engagement among Chinese congregants of a Pentecostal church in Kuala Lumpur. It argues that the politicization and activism of the Chinese Pentecostals, while commendable, is insufficient because it is reformist-minded; they do not strive for a "total revolution" and a complete dismantling of Malaysia's socio-economic and political system. As part of the "national bourgeoisie," Christian social engagement in Malaysia necessarily disprivileges other groups such as women, indigenous peoples, and the urban and rural poor. In so doing, this paper points towards new directions for the study of Global Christianity, which pays closer attention to issues of socio-economic class.

Habibeh Rahim, St. John's University

Projection of Algerian Islam in Literature: from Camus to Fanon, from Dib to Djébar.

Algeria incases myriad influences and socio-cultural confluences in the understanding and practice of Islam. Though the boundaries of modern Algeria are defined by the geo-politics of colonial power structures, yet there appears a *national* narrative that is inherently Algerian. This narrative coheres to the allusion and presentation regarding Islam, especially in works of literature.

I examined literature regarding the socio-cultural and literary-historical ethos of Algeria as presented by four natives of the soil to discern if there are some common contexts and points of reference towards Islam. The writers selected for this purpose are Albert Camus, Frantz Fanon, Mohammed Dib and Assia Djébar. All these writers were either born in Algeria or are buried there. Their conceptual frameworks and genres of composition differ, but they are all referenced by their linkage to Algeria—so what is common and different about their allusions for the faith tradition of Islam and the beliefs of Muslims?

A18-208

Religion in South Asia Section

Theme: *Re-figuring Bodies That Matter: Sex, Gender, and Alternative Bodily Identities in South Asian Traditions*

Vasudha Narayanan, University of Florida, Presiding

Sunday - 1:00 PM-2:30 PM

McCormick Place North-126

In her landmark studies *Gender Trouble* (1990), *Bodies That Matter* (1993), and *Undoing Gender* (2004), Judith Butler explores the fraught terrain of sex, gender, and embodiment and advances a performative theory of gender that challenges the “heterosexual imperative.” The four papers in this session will *re-figure* bodies that matter by engaging Butler and other feminist interlocutors in conversation with South Asian theories of sex, gender, and alternative bodily identities derived from a range of traditions: Gauḍīya Vaiṣṇava theology, Kṛṣṇa *bhakti* poetry, South Indian classical dance performance traditions, and Tamil transgender communities. The four papers employ various methodologies (historical, textual, ethnographic) in order to interrogate these issues in diverse religious communities across a range of registers: different historical periods (medieval to contemporary); different social locations (brahmanical and nonbrahmanical; high caste, low caste, and subaltern); different languages (Sanskrit, Bengali, Hindi, Tamil, Telugu); and different geographic regions (Bengal, Uttar Pradesh, Tamilnadu, Andhra Pradesh).

Barbara A. Holdrege, University of California, Santa Barbara

Alternative Bodily Identities in Gauḍīya Vaiṣṇava Discourse: From Karmically Constructed Sexed Bodies to Eternally Gendered Nonmaterial Bodies

Theories of the body in feminist and gender studies generally focus on the gendered body and its relation to the sexed body. On the one hand, feminist advocates of social constructionism distinguish between sex and gender, in which sex (male or female) is identified with the biological body as a “natural” datum and gender (masculine or feminine) is a second-order sociocultural construction that is superimposed as an ideological superstructure on this “natural” base. On the other hand, feminist advocates of sexual difference such as Judith Butler call into question the sex/gender distinction and insist that the sexually marked biological body, like gender, is socially constructed. This paper will bring these contemporary feminist interlocutors into conversation with Gauḍīya Vaiṣṇava authorities who imagined the sex/gender distinction in the context of their own distinctive theories of alternative bodily identities pertaining to the *sādhaka-rūpa*, karmically constructed sexed body, and the *siddha-rūpa*, eternally gendered nonmaterial body.

Anya Pokazanyeva, University of California, Santa Barbara

Sexed Voices, Gendered Bodies: Constructions of the Feminine Subject in Bhakti Poetry

As Judith Butler has famously argued, gender is a copy that has no original. One might ask, however, whether it matters who is doing the copying. The goal of this paper is to explore the ways in which this gendered self is constructed and articulated by people—specifically by poets—of both sexes. By examining this phenomenon in the context of the *bhakti* poetry of two ninth-century Tamil Vaiṣṇava poets—Nammālvār and Āṇṭal—and three later North Indian Kṛṣṇa bhaktas—Vidyāpati, Caṇḍīdāsa, and Mīrābāī—I hope to elucidate the ways in which devotees use gendered identities as vehicles of relation to the male deity Kṛṣṇa. The male poetic voice, on the one hand, necessitates that one perform the female persona in relation to Kṛṣṇa. The female poetic voice, on the other hand, seems to search for ways to inhabit and sometimes overturn its gendered self, threatening to render it incoherent.

Harshita Mruthinti Kamath, Emory University

Paris is Burning, Gender is Burning: The Drag Performer versus the Kuchipudi Female Impersonator

Post-structuralist feminist scholar Judith Butler suggests in *Bodies That Matter* (1993) that drag performance expresses ambivalence by being capable of both subverting and resignifying gender norms. The ambivalence of drag as outlined by Butler in *Bodies That Matter* frames this paper's theoretical comparison of drag performance in the American context and impersonation in the South Indian classical dance style of Kuchipudi. Drawing on my ethnographic fieldwork in the village of Kuchipudi in Telugu South India, the paper compares the phenomenon of female impersonation by brahmin male Kuchipudi dancers with drag performances discussed by Butler in *Bodies That Matter*. I conclude my comparison of these two performative contexts by suggesting that Butler fails to sufficiently theorize the nuances of gender normativity and overlooks the possibility that normativity could be *predicated upon*, rather than distinct from, cross-gender impersonation.

Elaine Craddock, Southwestern University

Altered Bodies and Alternative Lives: Tirunangai Communities in Tamilnadu

Tirunangais are Tamil male-to-female transgender people who negotiate their alternative status by both embodying and contesting normative gender binaries. Tirunangais form their own kinship networks and celebrate distinctive life cycle events, yet they also strive to conform to notions of conventional Tamil womanhood and heteronormativity. This paper draws on Judith Butler's ideas of gender performativity to analyze the ways in which tirunangais construct and perform embodied identities that both affirm and subvert regulatory norms of sex and gender. In addition, this paper explores tirunangai kinship networks by drawing on Butler's attempts to imagine kinship relations not based on heteronormative marriage and reproduction. By comparing and contrasting kinship-based interactions within the tirunangai community with the public annual festival in Kuvakkam in which tirunangais marry the epic hero Aravan and are subsequently widowed, this paper shows the complex and sometimes competing constellation of intersecting roles and activities that constitute tirunangai identities.

Responding:

Tracy Pintchman, Loyola University, Chicago

A18-209

Study of Islam Section

Theme: *Others and Selves: Negotiating Muslim Identities and Representations*

Frederick Colby, University of Oregon, Presiding

Sunday - 1:00 PM-2:30 PM

McCormick Place North-426A

This session raises the issue of the construction of the "Muslim" identity, by both Muslims and non-Muslims, in several historical and geographical contexts. The participants address this theme in a variety of ways, drawing on sources as diverse as the Ottoman legal archives, the writings of an Orientalist scholar and British colonial official,

and contemporary U.S. popular and political discourses. Despite such variety, the papers show that from Ottoman Cairo of the 16th- and 17th-century, to British India of the 19th century, to the United States of the late 20th- and early 21st century, one finds recurring attempts to identify and argue for a specific way of conceptualizing identities for Muslims. Each of the papers demonstrates the political dimensions of these efforts at identity creation, and suggests how the negotiation of Muslim identities and representations affects both insider and outsider views of Muslim subjects in the modern and contemporary periods.

Ilyse Morgenstein Fuerst, University of North Carolina

Muslims as Possible "Foreign Nationals": Lingerin Orientalism, Citizenship, and Shari'ah

As of February 2011, thirteen US states had introduced bans on *shari'ah*. These bans make a statement about the very ability for American Muslims to be proper citizens; this is a statement that has its roots, I argue, within colonial and Orientalist rhetorics dating to the 19th century. I explore those roots by way of contending with Sir W. W. Hunter's infamous book *The Indian Musalmans: Are They Bound in Conscience to Rebel Against the Queen?* (1871) Further, I compare contemporary writings in the American context to that of Hunter; this paper takes seriously discourse analysis as both a method and a way in which to compare historically discreet incidents. I analyze the ways in which attempted bans on Muslim law signal a deeply-rooted, historically pervasive construction of Muslims as necessarily always foreign, unable to be trusted to abide by state law because of the existence of religious law.

Sophia Shafi, Hiff School of Theology

Variations on the Un-Dead: Muslim Monsters from Dracula to Post-9/11 Zombies

Muslim monsters are products of the Western social imaginary, inspired by a myriad of influences including medieval Christian theology, anti-Semitic discourse, and colonial fantasies. Gothic horror literature, a genre inspired by opium-induced hallucinations, Orientalism, medievalism, and a belief in the supernatural, has had a profound influence on the depiction of contemporary Muslim monsters. In this paper, I identify these formative influences before moving on to the chief focus of my discussion—vampires, mummies, and zombies, monsters that function as powerful symbols of the Muslim. This category of the "un-dead" is a powerful metaphor for the current tropes of the Muslim male's perverse sexuality, lack of agency, polluting nature, and capacity for unyielding violence. Although mummies and vampires remain popular, in the past decade the zombie has experienced an impressive rebirth: a body that signifies the fears and anxieties of the post-9/11 milieu.

Irfana Hashmi, New York University

The Fashioning of an Ethnic Self at Azhar Mosque

My paper investigates how a fraternity system (*riwaqs*) unique to Azhar Mosque, the oldest Islamic center of learning in the world, located in Cairo, Egypt, produced, reinforced and mobilized ethnic fault-lines in the 16th- and 17th-centuries for material and symbolic purposes. I argue that ethnic affiliations among Azhar elites were negotiated in the daily business of studying religion and pursuing a career as an Islamic religious scholar, and that these affiliations gave rise to a culturally relevant and recognizable authentic "ethnic self" in the period. Peculiar and particular expressions of patronage, where properties were endowed for the benefit of specific ethnic communities, provided key financial support for the daily operation of many of these *riwaqs*.

Responding:

Kambiz GhaneaBassiri, Reed College

A18-210

Study of Judaism Section

Theme: *Examining Medieval Jewish Thought Once Again*

Aaron Hughes, State University of New York, Buffalo, Presiding

Sunday - 1:00 PM-2:30 PM
McCormick Place South-102D

Ellen Haskell, University of North Carolina, Greensboro

Inside the Palace of Images: The Zohar's Encounter with Medieval Christian Visual Culture

Thirteenth-century Castile presents a case of overlapping sacred geographies in which Jewish mystical literary production and Christian pilgrimage routes converged. This project explores the intersections of Jewish mysticism, medieval Jewish textuality, Jewish identity, and Christian art by suggesting that the late thirteenth-century Castilian kabbalists who composed Sefer ha-Zohar actively “read” sculpture on church exteriors as a form of Christian text and responded by crafting narratives that incorporated and subversively commented upon this Christian source material. The goal of this subversive commentary was to bolster Jewish faith and undermine Christian truth claims, many of which were represented in monumental sculpture on the portals of Castilian churches. Such efforts to support Jewish faith and identity in the face of the Christian majority culture’s assertions became especially important in thirteenth-century Spain, where Christians proliferated new political and rhetorical strategies for questioning Judaism’s legitimacy as a viable religion.

Meir Seidler, Ariel University

A Daring Jewish-Orthodox Approach in Scripture Exegesis: Rabbi Eliah Benamozegh's Pentateuch Commentary Em LaMikra

This paper attempts to delineate the major traits of Rabbi Eliah Benamozegh's (1823-1900) Pentateuch commentary Em LaMikra (1862-3). This rare commentary which was never reprinted and, it goes without saying, never translated exhibits already some of the most salient features of his later thought, e.g. a) his use of the most up to date scientific knowledge of his time to corroborate the biblical narrative and/or the rabbinical reception of it, b) his embrace of the humanist-universalist stance of the European enlightenment in general and of Italian Risorgimento in particular and, most surprising: c) the use he makes of kabalistic concepts and doctrines in order to harmonize between seemingly incompatible attitudes, most prominently Bible criticism and the classical religious tradition. My paper will focus on the presentation of these and other tools, on some of the most salient examples of the use thereof and finally on a critical comparative appraisal.

Scott Girdner, Old Dominican University

Al-Ghazali, Yohanan Alemanno, and Giovanni Pico della Mirandola: A Jewish Reception and Transmission of Islamic Traditon

The paper provides greater detail for a history of Abu Hamid al-Ghazali’s influence on medieval Jewish tradition, as well as Christian traditions and the Italian Renaissance. It highlights the reception of medieval Islamic intellectual and spiritual traditions with particular attention to philosophical and mystical scriptural hermeneutics transmitted in Hebrew translations of, and comments on, al-Ghazali’s works such as *Mishkat al-Anwar*(*The Niche of Lights*). The paper focuses on Rabbi Johanan Alemanno’s relationship with al-Ghazali’s works and the Italian Renaissance thinker Giovanni Pico della Mirandola.

A18-211

Especially for Students, **Teaching Religion Section and SBL Academic Teaching and Biblical Studies Section and Wabash Center for Teaching and Learning in Theology and Religion**

Theme: *Roundtable Discussions*

Paul Myhre, Wabash Center for Teaching and Learning in Theology and Religion, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place West-175A

A set of roundtable discussions co-sponsored by the Wabash Center for Teaching and Learning in Theology and Religion.

Joe Blosser, High Point University

Hearing is Believing: The Use of Audio Feedback for Religion Student Papers

How do you offer constructive feedback to a paper in which a student suggests that the work of Ayn Rand convinced her to seek an abortion? What if you have 40 or 50 or 60 such papers to grade? Professors of religion often struggle to present students with both constructive and sensitive feedback on personal topics. This presentation suggests an innovative approach to the problem – the use of audio (.mp3) feedback. Through audio feedback, religion professors can save time grading, offer more substantive critiques that students claim they find more helpful than written comments, and add a level of personal connection to the feedback that assures students our comments are made in good faith. While audio feedback cannot solve the normative and subjective challenges grading such papers pose, it does offer professors a way to continue the moral conversation begun in the classroom. Plus, some students just think it's cool to have their professor's comments on their iPhone – and that starts to carry the moral conversation into the world.

Martha Reineke, University of Northern Iowa

On not Dumping Our Students at the Exit Ramp: Synthesizing the Major and Supporting Career Planning in the Senior Seminar

In this presentation, I establish the context for a senior seminar (religion major at a large, public comprehensive university), report on the rationale for learning outcomes in the seminar, and explain key features of the course. I discuss why our department believes that this seminar is an important curricular development. It establishes a cohesive platform for assessing learning outcomes achieved by our seniors. It also enables us to address an obstacle students face when declaring a religion major: the “You are majoring in WHAT?” question from parents or friends. With this seminar, we can promise our majors that we will not dump them at the exit ramp when they are seniors. We will guide them up it. Career discernment, professional portfolio development, and practice job interviews are included in the course curriculum. Presentation includes sharing course assignments, activities, and student outcomes in and reactions to the seminar the first two times that it was offered.

Molly Bassett, Georgia State University

Rhodora Beaton, St. Catherine University

Learning Outcomes in the Study of Religions: A Conversation about the (In)Tangibles

The hosts of this roundtable invite conversation among scholars of religions about creating and evaluating learning outcomes and the ways in which we facilitate our students' achievement of course objectives through the assignments we craft. We'll explore how possible starting points (objectives, a course title, a feature assignment, or a textbook) affect the shape of a class, and we'll discuss how we align and/or scaffold assignments to reach the outcomes we have established. We'll also consider how intangibles, like “the big questions” of religions or theologically-oriented department mission statements, impact our teaching and our students' learning.

Joanne Maguire Robinson, University of North Carolina, Charlotte

Teaching About Teaching About Religion

Teaching is a marketable skill for both undergraduate and graduate students, but we rarely address teaching directly in our classes. A traditional and rather loose “method” of preparing teachers holds sway today, even though the scholarship of teaching and learning and the demands of the job market might encourage us to consider a new paradigm. This roundtable would focus on the growing need for a pedagogy of religious studies pedagogy and would likely appeal faculty who are interested in devising such a course as well as those who have done so in the past and former students who participated in such courses or colloquia. Our questions will mirror those in designing

any introductory course or forum. What should hold pride of place in a plan for teaching about teaching and why?

Anna Mercedes, College of Saint Benedict and Saint John's University
Empowering Resistance While Teaching Gender-Based Violence

In religion or theology classes including gender-based violence as a topic, efforts to embed examples of resistance consistently throughout the syllabus or unit enable at least three outcomes: a support for survivors in the class, a modeling for students pursuing helping professions, and an empowerment for the class as a whole, in the face of difficult material that is otherwise potentially immobilizing. This pedagogy refuses to re-victimize participants in the course by dwelling only on the pain of victim's lives. It honors pain as real yet moves *the class* to a mode of survival. As we become more aware of the pains we have suffered and the pains that are inflicted every day around us, we see, through the intentional emphasis of the course, the hope of survival, and the gritty day-to-day ways that survivors press hope forward.

Amy Merrill Willis, Lynchburg College
Not Just "Happy Hands for Jesus": Service-Learning, Exegesis, and Contextual Hermeneutics

Service-Learning pedagogy poses both challenges and opportunities to the teaching of religion and biblical studies. Ironically, while more and more theological institutions and their professors are adopting service-learning models and experiential education, a profound skepticism persists within the academy about the ability of Service-Learning to deliver on the learning side of things. This is especially the case when it comes to learning and doing exegesis. By focusing on specific texts from Exodus, the Book of Ruth, and the Gospel of Matthew, this roundtable will broach the problem of learning in a Bible Service-Learning course by considering the following questions: Can exegesis and service work be integrated without compromising the exegesis? How can they be integrated in a way that enriches and deepens one's exegesis and still provides meaningful service to the community? What frameworks, principles, and practices support the robust use of service-learning for learning and doing exegesis? At what point does such a class become little more than a feel-good opportunity?

Taylor Halverson, Brigham Young University
To Grade or Not to Grade? Assessing Learning in Theology, Religion, or Biblical Studies Courses

Assessing learning is an area of practice that can cause "fear and trembling" among teachers of Theology, Religion, or Biblical Studies. Concerns arise about how to design, administer, and grade assessments that are fair and rigorous, engage students in real learning appropriate to the content matter, and do not pose an undue time burden on teachers for providing necessary feedback to learners on their achievement. Come join our discussion as we address questions like (1) How do we define learning and achievement in our field? (2) What forms of assessment, in addition to exams, quizzes, and papers, are valid and reliable ways to assess student learning and achievement? (3) What are best practices for effectively and efficiently designing, delivering, and grading assessments? (4) What resources are available to support the development and use of learning assessments in our field? Our table discussion will center on these and other related questions.

Suzanne Watts Henderson, Queens University, Charlotte
Marketing Biblical Studies for Undergraduates

While the innate value of courses in biblical studies is evident to faculty, many undergraduates—often motivated by pre-professional track promises of "hireability"—shy away from our classes and thus our majors. This roundtable discussion will explore strategies that convey to our students both the "relevance" and the "payoff" of biblical studies courses. In addition, we will share creative ideas for packaging undergraduate majors as pre-professional through promoting tracks such as "pre-ministry," "peace and conflict transformation," etc. Ultimately, to "sell" our courses and majors more effectively will engage more students in the responsible reading of sacred texts that continue to play a significant role in today's world.

Russell Arnold, DePauw University
Teaching with Meta-Questions

Students most often take introductory courses in Religion, not to learn how to think critically, but to make personal meaning. As each successive generation enters college, they bring with them new questions about who they are and what their place in the world might be. This roundtable will discuss how to organize a course around a central question that can be invoked frequently in class sessions and on exams to encourage students to consider how the various parts of the course contribute to one particular theme. Such “meta-questions” can both satisfy the academic rigor of the college classroom to lay a foundation for further studies and create the space for students to make personal meaning, satisfying the needs of both instructor and student.

Jonathan D. Lawrence, Canisius College

Addressing the Faithful (and the Unfaithful): Dealing with Religious Commitment in the Secular Classroom

Students in Religion courses may represent many different religious communities or none. How does an instructor deal with ingrained faith-based beliefs on the one hand and ignorance and/or indifference on the other? Not to mention all of the religious or agnostic positions in-between? This roundtable will consider these questions in the context of different sorts of secular academic institutions, with an eye towards bringing students to a deeper and more sophisticated understanding of religious issues without either leaving them behind in the midst of difficult material or making them feel as if their faith is under attack.

A18-212

African Religions Group

Theme: *Taking Heed and Taking Root: Religion, Sustainability, and Just Peacemaking in Africa — Lessons from Africa’s (Women) Nobel Peace Laureates and Their Partnership with Grassroots Women*

Teresia Hinga, Santa Clara University, Presiding

Sunday - 1:00 PM-2:30 PM

McCormick Place North-427A

Focusing on, but not limited to, the career, mission, and vision of women Nobel Peace Laureates — particularly the late Professor Wangari Maathai, who until her untimely death on September 25, 2011, was the only woman Nobel Peace Prize winner from Africa — this panel will take a closer look at the careers of laureates in an attempt to discover lessons that we could take heed of as Africa continues to wrestle with the enduring quest for peace, justice, good governance, and human rights. What lessons, for example, can be learned from Wangari Maathai’s career and work as the world seeks a prophylactic ethic of sustainability? What can we learn from these laureates about world citizenship and civic engagement for a world that is increasingly globalized to unprecedented degrees? What can we learn from women like Lehman Gbowee about the process and conditions necessary for healing a traumatized and wounded continent and indeed traumatized world? What can be learned from these women’s careers and that of other laureates and the grassroots women they have worked with about pedagogies of empowerment and engagement, particularly as it concerns women and others radically disenfranchised by the negative forces of globalization? What can we learn from the lives and careers of these Nobel Peace Prize-winning women about the relationship and interplay between science, religion spirituality, ethics, governance, and diverse cultural values prevalent in the world as humanity seeks a global ethic for a sustainable and livable world? Presenters will also highlight the work of similarly noteworthy women in Africa and its diaspora who may not have hit the global limelight but who nonetheless are exemplars of significance to the world.

Panelists:

Michael Collopy, San Francisco, CA

Anne Gatobu, Asbury Seminary

Diane Diakit , Emory University

Rosemary R. Ruether, Claremont Graduate University

A18-213

Anthropology of Religion Group and Religion in Southeast Asia Group

Theme: *Chinese Religion in Southeast Asia*

Margarita Suárez, Meredith College, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place East-259

Chinese Religion in Southeast Asia

David Scott, Boston University
The Chinese in Southeast Asia, Western Capitalism, Education, and Methodist Missions

As part of the first wave of globalization, predominantly British-run global trade expanded greatly in Southeast Asia at the end of the nineteenth century. Baba Chinese and other overseas Chinese, as important economic players in the region, sought to participate in and benefit from this new economic system. The Chinese discovered that to best do so, they needed to learn the English language. This upswing in interest in English-language education came at the same moment the American-based Methodist Episcopal Church was starting missionary work in Singapore and elsewhere in Southeast Asia. This demand for English-language education created an opportunity for Methodist missions to open numerous schools. In large part through the work of these schools, Methodism successfully established itself as a religious option among the Chinese, becoming the largest Protestant denomination in the area.

Emily Hertzman, University of Toronto
The Resurgence of a Chinese Festival in an Indonesian Town: the Case of Cap Go Meh in Singkawang, West Kalimantan

This paper describes and accounts for the recent resurgence of the annual Cap Go Meh festival in Singkawang, Indonesia. Over the past decade or so, the festival, which marks the conclusion of Chinese New Year festivities, has expanded from a relatively small affair held near a cemetery in the outskirts of the town into a massive celebration involving a procession of hundreds of possessed spirit mediums through the heart of the city in front of tens of thousands of spectators. The conditions and factors that have led to the resurgence of the festival are varied and complex. They include the lifting of repressive Suharto era laws against Chinese folk religion, government support and promotion of the festival as a tourist attraction, popular participation as an expression of Chinese ethnic pride and presence, and the involvement of Jakarta-based business elites in search of a philanthropic outlet.

Aaron Glaim, Brown University
Birthday Parties for the Gods in a Chinese Indonesian Town

This paper describes and analyzes typical birthday celebrations for the gods and their complex social functioning in the Chinese folk religion of Singkawang, an ethnic Chinese majority city in Indonesia. The gods are believed to have birthdays that provide occasion for elaborate, multi-day, public celebrations that overflow from temples into city side streets and occur frequently throughout the year. In addition to being an occasion for communal festivity and ethno-religious pride, a typical god's birthday party is also an occasion for complex demonstrations and conversions of social, symbolic and material capital for various elites involved with the celebration. Jakarta-based temple committee members demonstrate their continuing support of and commitment to their hometown in positions of honor at the celebration. Spirit mediums demonstrate their social connections and religious reputation by attracting prominent guests. Prominent business people and politicians build prestige through conspicuous overbidding at temple auctions of blessed goods.

Responding:

A18-214

Bonhoeffer: Theology and Social Analysis Group and the Colloquium on Violence and Religion

Theme: *Bonhoeffer and Girard in Conversation: Revelation, Scandal, and the Theology of the Cross*

Nikolaus Wandinger, University of Innsbruck, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place West-185A

Working from different starting points, using dissimilar concepts, and speaking to distinct audiences, Dietrich Bonhoeffer and René Girard nevertheless concur on many points. Kevin Lenehan explores resonances in Bonhoeffer and Girard's work that issue in a "prophetic critique of the Gospel" which is post-critical, revelational, relational, and violence-renouncing. Craig Slane argues that the scandal of the cross reveals an opposition between a logos originating from Greek culture that inclines toward violence and a logos originating in the love of God that points to a non-sacrificial Christianity (Girard) or "religionless Christianity" (Bonhoeffer). Nicholas Bott examines a shared Christological ethic of imitation. For Girard, Christ is adopted as a model and mediator of one's desires; for Bonhoeffer, imitation may be described as the constant encounter with the "moment of decision" in which we hear a call to answer "yes" to Christ and "no" to self when we encounter others.

Kevin Lenehan, MCD University of Divinity
Standing Respectably Between Silence and Speech: Doing Theology in the Light of Bonhoeffer and Girard

In this paper I argue that bringing the work of Dietrich Bonhoeffer and René Girard into conversation in the contemporary context provides an important and timely contribution to a fundamental theological 'style'. This style is described as (1) post-critical, in that it moves beyond an uncritical synthesis of Christian faith and Western culture and addresses our context – both post-Christendom and post-secularist - on its own terms; (2) revelational, in that it witnesses to the priority of God's self-communication in human existence and history, and to the transformative effect of this encounter with irreducible otherness; (3) relational, in that it rethinks theological categories from the perspective of an anthropology based on relationality with the other; and (4) violence-renouncing, in that it is alert to and responsible about the propensity to violence within human communities and their religious traditions, including the Christian tradition.

Craig Slane, Simpson University
Two Logics, One Scandal: Understanding Expulsion with Bonhoeffer with Girard

This paper connects the thinking of Dietrich Bonhoeffer and René Girard by focusing on three interrelated ideas appearing in their writings: *logos*, *skandalon*, and expulsion. Bonhoeffer and Girard stand together in their conviction that there are two kinds of logos: one originating from Greek culture that inclines toward violence, and the other originating in the love of God. For both thinkers, the scandal of the cross reveals these logics in their opposition and opens a retrospective glance at human history that enables us to see more clearly how expulsion works to unify human cultures and retrench mythological thinking. A careful examination of select texts from each thinker may help us grasp what Bonhoeffer was searching for from his time as lecturer in Berlin to the end of his life when he imagined a "religionless Christianity."

Nicholas Bott, Stanford University
Reggie Williams, Baylor University
"Solidarity in Suffering": René Girard's Theological Pedagogy in Conversation with Dietrich Bonhoeffer's Experience in the Harlem Renaissance

The development in Dietrich Bonhoeffer's Christian witness that empowered his prophetic stance against the Nazis resulted from his experience in the Harlem Renaissance. Bonhoeffer's development of a Christ-centered

hermeneutic as a “view from below,” observing history “from the perspective of suffering” exemplifies the workings of the divine pedagogical process detailed by Girard, whereby Christlike models raise awareness of the vicious cycle of imitation and rivalry, highlight Christ’s scriptural representation of this process, and reveal God as sufferer, not inflictor, of violence. Next, we examine the significance of contemporary Christian witness for Bonhoeffer’s theology in light of the importance Girard places on the role of the saints in embodying a hermeneutic of suffering servant linked to Christ. Finally, we explore epistemological resonances between Bonhoeffer’s emphasis on solidarity-in-suffering with Girard’s hermeneutic of the scapegoat, each representing an “epistemology of love” whose characterization of God as suffering violence grounds a spirituality of imitation.

A18-215

Childhood Studies and Religion Group

Theme: *Preparing the Next Generations: Catholic, Evangelical, and Mormon Youth in the Twentieth Century*

Amy DeRogatis, Michigan State University, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place West-184A

In the early twentieth century, Catholics, Evangelicals, and Mormons refocused their attention on the religiosity of their youngest adherents. Spurred on by internal transitions and developing ideas about childhood, leaders established new rhetoric, behavioral codes, and youth programs to maintain children’s involvement in their religion. The first paper elucidates how Mormon church leadership and adolescent girls entered into an intergenerational conversation about the evolving theological significance of courtship after the end of polygamy. The second paper articulates how young Catholic children in 1930s Chicago established significant roots for the Civil Rights Movement. The third paper illuminates how evangelical camps after 1945 served as crucial sites for female and male campers to form their religious and gendered identities. These papers reveal how perceptions of childhood and children’s experiences were central components of how religious groups reinvented their religious identities and reenergized their adherents during periods of divisive struggle and transformative change.

Natalie Rose, Michigan State University
Ensuring the Future: Mormon Courtship at the End of Plural Marriage, 1890-1920

The official termination of plural marriage as a sacred act within the Church of Jesus Christ of Latter-day Saints (LDS) in 1890 caused the church leadership and membership to worry about the future of their religion. Without polygamy as a guaranteed method for young women to marry honorable Mormon men, a new prescriptive discourse emerged, which warned adolescent girls about the dangers of marrying non-Mormon outsiders. This paper analyses how adolescent girls and older Mormons entered into an intergenerational discussion about proper courtship behavior within Mormonism. Through diaries, correspondences, and other personal reminiscences, adolescent girls expressed their own ideas about finding a suitable partner that differed and corresponded with adults’ expectations of them. Though many of these young women grew up at a time when polygamy was no longer widely practiced, they still had to contend with the long-term implications of this unique marriage system long into the twentieth century.

Karen Johnson, University of Illinois, Chicago
Race, Religion, and Civil Rights: Catholic Youth and the Push for Interracial Justice in 1930s Chicago

In 1930s Chicago, Catholic youth began to come together under the auspices of an inter-parish organization called Cisca to discuss how to live out their Catholic faith in new and, for the time, radical ways. No longer were they content to split their lives between the sacred and the secular. Being Catholic could not just mean saying rosaries, attending Mass, and perhaps participating in street fairs. The doctrine of the Mystical Body of Christ guided their actions, particularly regarding the question of racial justice in a city in which the African American population was quickly increasing. This paper explores Catholic teenagers’ use of the Mystical Body doctrine and considers the limits and possibilities of their engagement with questions of racial justice. It pays particular attention to how race

shaped their religious experience, as well as the interactions between black and white youth in the organization.

Rebecca Koerselman, Michigan State University

Gender Goes Camping: The Construction of Feminine and Masculine Identities in Postwar Evangelical Summer Camps

In the 1940s and 1950s, evangelical summer camps operated as vehicles for socializing and internalizing gender roles. Summer camps for boys explicitly emphasized masculine activities such as marksmanship and tribal themed council meetings but only implicitly accentuated spiritual growth and discipleship. Summer camps for girls provided traditionally understood 'masculine' activities like archery and riflery in addition to more 'feminine' activities like drama, sketching, and art. However, evangelical camps for girls placed an explicit emphasis on spiritual development. Female evangelical youth were strongly encouraged to become missionaries, both foreign and abroad, in addition to being prepared for local leadership in churches through teaching and discipleship. This encouragement of evangelical ministry as a suitable gender role places an important caveat to the seeming emphasis on women as primarily career mothers in the postwar era.

Responding:

Susan Ridgely, University of Wisconsin, Oshkosh

A18-216

Cognitive Science of Religion Group

Theme: *Enough Theorizing - What Do the Data Show? Research Findings from Three Empirical Studies in the Cognitive Science of Religion*

Edward Slingerland, University of British Columbia, Presiding

Sunday - 1:00 PM-2:30 PM

McCormick Place West-471A

This panel advances the cognitive science of religion by reporting on empirical data obtained from 3 research studies. Panelists will discuss (1) pentecostal Christian's experiences of the Holy Spirit as "vital force," (2) individuals' folk judgments about personal identity in reincarnation, and (3) the relationship between personality traits, church attendance, and feelings of belonging.

Claire White, Queen's University, Belfast

"You Again?": Reasoning about Personal Identity in Reincarnation

This paper investigates the potential role of cognition on folk judgements about the continuity of personal identity in reincarnation. The central question is whether people's judgments about the continuity of identity in the context of reincarnation are similar to, or radically different from, judgments about personal continuity in everyday contexts. A review of ethnographic reports on person-identification practices used in North American cultures and people's reasoning in a controlled research setting in the UK suggests that people make judgments about personal identity in reincarnation in ways that differ from their explicit beliefs. The anticipated outcome of this research is twofold: First, it demonstrates the utility of a cognitive approach to enhance scholarly understanding of folk reincarnation concepts, and second, it contributes empirical evidence to refine scholarly debates about folk concepts of personal identity generally.

Joseph Bulbulia, Victoria University, New Zealand

Chris G. Sibley, Auckland University

Savile Row not Sears Roebuck: How Personality Interacts with Religious Practice to Affect Social Cognition

ABSTRACT

Early cognitive theories of religion emphasised the automated, culture-independent, and innately structured aspects of religious cognition, yet the variability of religious cognition remains poorly understood. We investigated how variability along two dimensions, personality and frequency of religious practice, affects one key indicator of psychological well-being: "felt-belongingness." Our large-scale survey of Christians (n=1,463) found that church attendance predicted increases in levels of felt belongingness. This effect held controlling for demographic variables. On closer inspection, however, we found that Church Attendance more strongly affected those who scored high in Neuroticism. Christians low in Neuroticism experienced similarly high levels of felt belongingness regardless of church attendance. The wider implication: religious cognition is not amenable to a one-size-fits-all theoretical garment. Levels of practice interact with personality dimensions in remarkably complex and irregular ways. Cognitive studies of religion deserve bespoke models: Savile Row not Sears Roebuck.

Melanie Nyhof, Fuller Theological Seminary

The Holy Spirit as Force: Vitalistic Causality in Pentecostal/Charismatic Conceptions of Holy Spirit Experience

It has been suggested that there are two models of spirit possession drawing on two different inference systems (Cohen, 2008). Executive possession involves a transfer of mind/identity and pathogenic possession involves spirits as the source of illness. Given Cohen and Barrett's (2008) proposal that personhood notions are comprised of three components: mind, personal essence, and vitality, it is argued that there may be a third type of possession: vitalistic. In accordance with the vitalistic causality demonstrated in intuitive biological thinking (Inagkai & Hatano, 2002), it is proposed that vitalistic possession conceptualizations involve the exchange or flow of energy of a supernatural agent rather than contagion or the displacement of mind. In the present research, members of a Pentecostal tradition participated in structured interviews that examined understanding of Holy Spirit experiences in terms of type of conceptualization: executive, pathogenic, or vitalistic.

Business Meeting:

Jason Slone, Tiffin University

Edward Slingerland, University of British Columbia

A18-217

Comparative Theology Group

Theme: *Dharmic-Eschatological Transformation of Religious Ends: A Hindu-Christian Comparative Theological Conversation*

Joshua Stanton, Journal of Inter-Religious Dialogue, Presiding

Sunday - 1:00 PM-2:30 PM

McCormick Place North-128

Three scholars from three different social locations—a Hindu scholar of Christian thought, an Indian Christian scholar of Hinduism and a Christian feminist scholar who studies Advaita—will reflect on how Christian thinking about eschatology has transformed their thinking about dharma and how their study of dharmic responsibility has transformed their understanding of eschatology. Dr. Madhuri Yadlapati will speak on the relationship of dharma to bhakti in light of Matthew 19:26. Professor John Thatamanil will examine the current trend in non-dual Christianities to emphasize human activity as the activity of God through the lens of Shankara's final assessment that action be regarded as inaction. Dr. Aimée Upjohn Light will rethink Christian feminist theologies' use of eschatology by using contemporary readings of Sita's role in the Ramayana. S. Mark Heim will respond with his thoughts on how this dharmic-eschatological encounter challenges theologies of religion, as well as what we may say about the relationship of comparative theologies and theologies of religion.

Panelists:

Aimée Light, Duquesne University

John Thatamanil, Union Theological Seminary
Madhuri Yadlapati, Louisiana State University

Responding:

S. Mark Heim, Andover Newton Theological School

A18-218

Critical Approaches to Hip-Hop and Religion Group and Religion and Cities Group

Theme: *"Where It Started At": Hip Hop and the Remaking of Urban Religion*

Ebony Utley, California State University, Long Beach, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place North-227A

We are seeking papers that address the practice and performance of hip-hop in urban centers and the remaking of religion with attention to how social geography of city spaces - faith institutions, club culture, tattoo shops, etc. - are reshaped and remade into cultural milieus of religious activity, becoming not only "context" for reshaping traditionally-defined religion but also religious "product." How are critiques of institutional forms of religious expression (e.g. Christianity) offered by hip-hop and from where do such critiques emerge?

Sarah McFarland Taylor, Northwestern University
Eco-Rap: A Spiritual "Road Map" to a Future of Green Cities, Green Jobs, and Greater Justice

In this PowerPoint and video presentation, I explore what kind of "road map" hip-hop artists are designing in the growing genre of "eco-rap" and how this "map" challenges many of the standard images associated with the environmental movement. The prophetic visions of eco-rappers redirect environmental discourse onto a path of an envisioned future in which jobs, justice, and healthy urban minority communities are central not just to survival but indeed to "a great future." As eco-rap videos flash images of refineries, high-voltage power lines, chemical run-off, and children sucking from asthma inhalers, the artists call their audiences not simply to greater environmental awareness but also to action. As eco-rapper "Doo Dat's" name implies, it is the doing that reactivates the dream and puts prophetic visions into practice: "My president is Black, but he's going green. I got my president's back and I'm going to do the same thing."

Mark DeYoung, Anderson University
Bigger Than Religion: Hip Hop's Prophetic Challenge to American Religious and Social Institutions

This paper offers a comparison the salient features of hip hop poetics and the African-American and biblical prophetic traditions. After differentiating "prophetic" and "commercial" hip hop, I will discuss the ways in which prophetic rappers define themselves and their music in relation to their cultural and religious traditions. This will lead to an examination of the ways in which they use their work to both prophetically criticize religious and social institutions, as well as to prophetically energize their communities through their roles as teachers, spiritual and communal leaders and revolutionary activists. To conclude, I will point to the implications of this research for the further examination of hip hop theology in relation to biblical hermeneutics, urban ministry, comparative religion, pluralism, interfaith dialogue and religious ethics.

Responding:

Charles Howard, University of Pennsylvania

A18-219

Eastern Orthodox Studies Group

Theme: *The Thought and Work of Gregory Palamas*

Eve Tibbs, Saint Katherine College, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place West-176B

The Thought and Work of Gregory Palamas

Scott Kenworthy, Miami University, Ohio
Disputing the Name of God: Hesychasm, Rationalism, and the Theology of Gregory Palamas in the Name Glorifiers Controversy

Twentieth-century Orthodox theologians have portrayed Orthodoxy as mystical theology, in which doctrine is informed by, rather than divorced from, spiritual experience. Hesychasm and the theology of Gregory Palamas have been presented as the epitome of this approach. Only a century ago, however, the theology of Palamas was virtually unknown. The effort to characterize Orthodox theology as “mystical theology” and the interest in Palamas were both sparked by a controversy in early twentieth-century Russia over the Name of God. The Name Glorifiers controversy has frequently been interpreted as a clash between Russian scholastic theology and mystical theology, but this is a mischaracterization of the Name Glorifiers opponents. This paper this paper examines key points the debate between Archbishop Nikon and Pavel Florenskii: the role of reason in the formulation of doctrine as well as the relationship between reason and mystical theology; hesychasm and the nature of mystical experience; and the theology of Gregory Palamas.

Rico Monge, University of California, Santa Barbara
Reason and Mystical (Un)Knowing in Dionysius, Thomas Aquinas, and Gregory Palamas

Contemporary Eastern Orthodox polemics tend to emphasize the “experiential” nature of Orthodox theology against the “rational” mode of Western scholasticism, thereby creating a overly facile distinction between “Eastern” and “Western” theological approaches. However, careful attention to the role that reason plays in the mystical theology of Dionysius the Pseudo-Areopagite undercuts such a sharp distinction. Rather than rejecting reason, Dionysius’s mystical ascent depends heavily upon positive assertions of God and is driven by reason’s attempt to navigate the relationship between finitude and infinity, between immanence and transcendence. Attention to the role reason plays in Dionysius in turn sheds light on the manner in which his theological vision was appropriated by both Thomas Aquinas and Gregory Palamas who are often erroneously set in direct opposition to each other.

Dan Wright, University of Virginia
Essence, Energies, and Persons: Re-Thinking the Realities in God

This paper examines a contemporary defense of Palamism and illuminates a new perspective on the relationships among the essence, energies, and persons of God. Though the essence/energies distinction has a long and fruitful history in Orthodox theology, it has been persistently plagued by a number of criticisms. None of these is more important than one which Rowan Williams has renewed in stating that Palamism binds God and the world together “in a kind of organic unity.” In his book *Aristotle East and West*, David Bradshaw deftly defends Palamism against Williams’ critique by paying special attention to the relationship between the energies and the divine persons. This paper argues that his defense also sheds light on a previously unnoticed problem for Palamism: a tacit essentialism. An analysis of Bradshaw’s description of the persons and energies of God reveals that this tacit essentialism is overcome if Palamism’s quintessential distinction between essence and energies is reformulated as the distinction between persons and energies.

Theme: *History, Hermeneutics, and Legacy of the Second Vatican Council*

Catherine Clifford, Saint Paul University, Presiding
Angela Berlis, University of Bern, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place West-179A

The year 2012 marks the 50th anniversary of the beginning of Vatican II (1962-2012), the most recent council of the Catholic Church whose main focus was ecclesiology – “Ecclesia, quid dicis de te ipsa?”. Two papers of the session focus on the contributions of the theologians Yves Congar and Henri de Lubac to the ecclesiological debate at Vatican II (Mazzolini) and on the reinterpretation of the constitution on the Church and the modern world, *Gaudium et Spes*, in a kenotic perspective (Osheim). The second part of the session addresses the hermeneutical debate on Vatican II, especially the issue of the “constitutional value” of Vatican II for the Church today according to the German dogmatician Peter Hünermann (Kaplan) and the hermeneutical project concerning the reception of the Council in Christoph Theobald’s systematic theological enterprise (Zordan).

Sandra Mazzolini, Pontifical University, Urbaniana
Which Theology? The Work of the Theological Preparatory Commission according to Conciliar Diaries of Congar and de Lubac

The first part introduces the theological context of the decades before Vatican II. It was basically characterized by the development of the pontifical magisterium and the “theology of magisterium”, the renaissance, the research to correlate theology and human disciplines. *Humani Generis* called a halt to the new theological investigations, without solving problems, which would affect the preparatory phase of Vatican II. The second part analyzes the conciliar diaries of Congar and de Lubac, who took part in the Preparatory Theological Commission, even though they had been involved in the previous theological renewal. In general, their notes stress the problematic presence of two theological methodologies, which are radically divergent from the theoretical point of view. In particular, they concern specific elements, such as the autonomy of the Commission, the role of Ottaviani and S. Ufficio, the typical profile of two opposing types of theologian, etc.

Amanda Osheim, Loras College
The Vulnerability of Kenosis: Two Visions of the Church in the (Post) Modern World

Vatican Council II noted the necessity of the church’s engagement with history: “In every age, the church carries the responsibilities of reading the signs of the times and of interpreting them in light of the Gospel, if it is to carry out its task” (*Gaudium et spes* 4). The inverse of this statement is also true: the church’s interpretation of the gospel influences how it reads the signs of the times and enacts its mission. This paper examines how the church interprets its “vulnerability” within history based on an ecclesiological reading of the Letter to the Philippians. Two views of ecclesial vulnerability are developed which impact the imitation of Christ’s kenosis in the church’s historical embodiment of oneness, holiness, catholicity, and apostolicity. Examining the role of vulnerability in ecclesiology provides a way of understanding the tensions present within the Roman Catholic church today. Developing a critical awareness of ecclesial vulnerability may not only aid the church’s engagement with history, but also its embodiment of Christ’s kenosis.

Grant Kaplan, Saint Louis University
Beyond Continuity vs. Rupture: Vatican II as a Constitutional Text of Faith

The past decade displayed an increase in theological activity concerning how to interpret the Council. This activity largely follows the fault-line in the Catholic Church between progressives and conservatives. The fault-line in interpretation rests between those who argue that the Council most fundamentally represents a “continuity,” and those who interpret the Council as “rupture.”

This paper argues that Peter Hünermann's stance offers a decided advantage over hermeneutical arguments for continuity or rupture. It does so because those arguments seek to marginalize the living engagement with the text by making definitive claims about how to read it. Hünermann's hermeneutic, on the other hand, argues that the "constitutional" genre of Vatican II invites its readers to realize its truth by living it out. The constitutional genre requires that the community of believers engage in a critical dialogue with the text in order to realize the mutual recognition into which it invites believers.

Davide Zordan, Fondazione Bruno Kessler

Be Kind, Rewind: The Role of Reception in Christoph Theobald's Reading of the Second Vatican Council

This paper aims to look at the theological investigations of Christoph Theobald about Vatican II in order to verify whether it can be considered as a turning point in interpretations of the Council, leaving behind the over-polarized debate on the question of continuity vs. discontinuity. The purpose of my analysis is two-fold. First, it addresses the adequacy of Theobald's method of "reading backwards" the textual corpus of the Council, starting from the latest documents having been promulgated, going back to the previous ones and beyond, until arriving at the very Gospel as the source of Vatican II. Second, it outlines the fundamental connection of this hermeneutical project concerning the reception of the Council with Theobald's theological-systematic enterprise in general.

A18-221

Islamic Mysticism Group

Theme: *Nature and Human Nature in Sufi Traditions: Mystical Reflections on Emotion, Sexuality, and the Cosmos*

Martin Nguyen, Fairfield University, Presiding

Sunday - 1:00 PM-2:30 PM

McCormick Place West-194A

The object of the Sufi path can be characterized as passing away from the created world to subsist in creation through God alone. Thus it is not surprising that the representatives of the various world views associated with Islamic mysticism have had a lot to say about the nature of the created world in their discussions of the divine-human relationship. This panel will offer a range of perspectives on nature, and so the nature of the divine-human relationship, from the complexity of human psychology, to the hidden meanings of gender and sexuality, to the way to that the natural world points to the Divine. The first paper explores the connections and correspondences between human emotions and the states (hal) and stations (maqam) of the Sufi path, the second paper is a feminist reading of the understanding of human embodiment, sexual intimacy and spirituality inherent in the mystical cosmology of the 13th century Sufi thinker Muhyiddin Ibn al-'Arabi, and the third paper looks at the the 12th Century Andalusian Sufi thinker and Qur'an commentator Abu al-Hakam Ibn Barrajan's vision of the cosmos as a theater of divine self-disclosures.

Yousef Casewit, Yale University

Natural Phenomena as a Gateway into the Celestial Realm: The Sufi Tafsir of Ibn Barrajan

This paper will explore the Sufi vision of existence that relates natural phenomena as contemplative passageways into the unseen world in the writings of the Andalusian mystic Ibn Barrajan (d. 1141). I base this investigation on my recently completed critical edition of his Qur'an exegesis entitled *Idah al-hikma bi-ahkam al-'ibra* which has been completely neglected by modern scholarship. Ibn Barrajan's intricate Qur'anic symbology of the natural world is comprised of two types of symbols. The first are divine symbols (ayat khassa) in which certain natural phenomena, for instance the sun and the moon, exclusively manifest God's presence. The second are symbols that are ontologically rooted in celestial or infernal states, and that open to otherworldly realities such as the archetypal day, heavenly trees, or infernal beings. Having explained his cosmology, I will show how this early vision the

cosmos as a theater divine self-disclosures informed the writings of Ibn 'Arabi and his school.

Alan Godlas, University of Georgia
"States" as a Problem in the Study of Sufism

Emotions have largely been marginalized in paradigms for cultivating intelligence in both Western civilization and the Islamic world. Nevertheless, this study of Sufi concepts of states (ahwal) and stations (maqamat)—focusing on the Sufi compendia of the formative period (10-11th cent. CE) and utilizing advances in the scientific study of the cognitive dimension of emotions—brings emotions out from the margins of Islam, clarifies a variety of early Sufi attitudes to the epistemic value of emotions, and should result in increasing the significance of emotions and Sufi states to contemporary scholars. The interdisciplinary recognition of the need to give greater scholarly attention to emotions (led by Corrigan in the study of Religion), the paradigm-shifting research in emotional intelligence spearheaded by Salovey and Mayer, as well as the neuroscientific evidence marshalled by Antonio Damasio enable us to discuss similarities and differences of emotions and moods to states and stations in Sufism.

Sa'diyya Shaikh, University of Cape Town
Sufi Imaginings of Sexuality: Ibn Arabi and Gender

This paper offers a feminist reading of issues relating to sexuality, spirituality and embodiment in the works of 13th century polymath, Muhyi al-Din Ibn Arabi. Using a feminist lens, I explore his mystical cosmology and its related understandings of personhood, spiritual refinement and sexual intimacy. Drawing on the famous cosmogonical myth of Adam and Eve, Ibn Arabi's presents love, and intimacy as ontologically conditioned by humanities origin and manifestation from Divine yearning. These ideas present a particularly rich field of inquiry for rethinking dualistic and patriarchal anthropologies. Ibn Arabi's views offer feminists novel understandings on the nature of human embodiment, and the relationship of spirituality to materiality. His notion of sexual union between partners as the potential site for the greatest self-disclosure of God contributes to a full embrace of the embodied, desiring and sexual dimensions of human nature in ways that are contained within the boundaries of Islamic ethics. Despite a clearly male heterosexist subjectivity informing many of his notions of human sexuality as an avenue of spiritual realization, his nuanced writings are simultaneously open to multiple readings which facilitate the destabilization of the normative male heterosexual subject. Drawing on Ibn Arabi's work, this paper concludes by reflecting on how a feminist reader sensitive to power and patriarchal exclusions might constructively contribute to rethinking the parameters of sexual ethics in Islam.

A18-222

Japanese Religions Group

Theme: *Defunct Dharma and For-Profit Buddhism? Exploring Contemporary and Classical Buddhism through the Documentary Films of Matsuo Kōichi*

Paul Groner, University of Virginia, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place North-127

The proposed panel centers on the documentary film "The Flower Assembly Rite of Yakushiji: The Ceremony and the People Who Support It" (2007), directed by Matsuo Kōichi. Most of the documentary films about ancient temples in Nara tend to depict "traditional" Buddhism, represented by Yakushiji, as ancient and antiquated, historically important but lacking vibrancy and contemporary relevance. Matsuo's film radically challenges this view, and demonstrates that "traditional" Buddhism is very much alive today. Specifically, his film invites us to reflect on the vital roles that lay people have played in creating and recreating the traditions of Japanese Buddhism. We expect the audience to go to the film screening scheduled separately from the panel discussion. During the panel, we will invite the director Matsuo and the panelists as well as the audience to engage in discussion. Also, we

plan to distribute free copies of his films at the panel.

Panelists:

Koichi Matsuo, National Museum of Japanese History
Steve Covell, Western Michigan University
Jamie Hubbard, Smith College
Asuka Sango, Carleton College
Mark Rowe, McMaster University

Responding:

Brian Ruppert, University of Illinois

A18-223

Kierkegaard, Religion, and Culture Group and the Karl Barth Society of North America

Theme: *Reconsidering the Relationship between Søren Kierkegaard and Karl Barth*

Katherine Sonderegger, Virginia Theological Seminary, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place West-175C

David Congdon, Princeton Theological Seminary
Hegeling Kierkegaard: Barth's Historicization of Kierkegaard's Incognito-Christology

Barth's theology is often framed as a transition from Kierkegaard to Hegel. As he put it in 1953, he is "fond of doing a bit of 'Hegeling.'" The new work of Cora Bartels on Kierkegaard's reception by the dialectical theologians raises the question of Kierkegaard in a new way. She examines the distinction between Kierkegaard's incognito-christology and Barth's appropriation of this christology in his Göttingen dogmatics. Bartels does not explore the ways in which Barth reappropriates Kierkegaard's incognito-christology in his later *Church Dogmatics*, though only after going through a kind of Hegelian sublation. This paper argues that Barth's historicized christology in *CD IV* represents a creative "Hegeling" of Kierkegaard.

Aaron Edwards, University of Aberdeen
Kierkegaard, Barth and the Proclamation of the Gospel: Re-assessing Subjectivity

One of Barth's main criticisms of Kierkegaard was the latter's perpetual focus on the subjective realm. This paper will engage with the true grounding of Kierkegaard's alleged 'obsession' with subjectivity, on the grounds of 'actuality' in preaching (the subjective encounter with the objective truth). We notice, in Barth's preaching, from the Safenwil to the Basel sermons, a wrestling with the need to make the eternally significant message temporally significant for his hearers. For Kierkegaard, in his polemics both for and against the preaching of his day, this same concern was merely accentuated. Faced with a deadened Christendom, a corrective focus on the subjective encounter with the message was the only way to remain faithful to the 'objective' truth of the Gospel itself. This paper will juxtapose Barth with Kierkegaard, not for the purpose of contrast (as perhaps, Barth might have preferred) but to illustrate a nuance of profound affinity.

Craig Keen, Azusa Pacific University
Prayer: Standing Up to the Coming of God

Although self-conscious academe has no great passion or imagination for the prospect of a theology of prayer, i.e., a serious, intellectually engaged theology situated in its actual occurrence, prayer is at work at the heart of the theological existence and authorship of both Karl Barth and Søren Kierkegaard. Barth and Kierkegaard are to that

extent like Jacques Derrida and the Apostle Paul. Barth and Kierkegaard, it may be said, write prayer. Their labor is prayer. They write to pray and pray to write. The rare occurrence of theology, of speaking of God, for Barth, is an act of prayer. Barth says so directly. The rare occurrence of spirit, of self, for Kierkegaard, is an act of prayer. Kierkegaard says so indirectly.

A18-225
Mysticism Group

Theme: *Erasing Discourse: Mystical Silence across East and West*

Laura Weed, College of Saint Rose, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place North-130

The purpose of this session is to explore how the radical silencing of speech about the divine or ultimate reality across different traditions becomes the locus for radically transformative mystical experiences that challenge and explode conventional notions of subjectivity, alterity and discourse. The presenters will touch on topics as diverse as Nagarjuna's radical apophaticism and deconstruction of subjectivity, the embodied performativity of silence in the Daoist tradition, and the interplay of silence and visualization in the context of Tibetan Buddhism and the Christian Renaissance.

Rafal Stepień, Columbia University

The Fourfold Emptiness of the Fourfold Self: Nagarjuna's Tetralemma as the Middle Way

This paper investigates the limits of literary self-expression through an exploration of apophatic modes of discourse in the Madhyamaka or Middle Way school of Buddhist philosophy founded by Nagarjuna (c. 150-250). More specifically, it offers a reading of the distinctive mode of argument utilized by Nagarjuna in his *Mulamadhyamakakarika* or *Fundamental Verses on the Middle Way*. In expounding his claim that all things are empty of ultimate reality or truth, Nagarjuna therein elaborates a form of argument known as the *catuskoti* or tetralemma, according to which a phenomenon is simultaneously considered real, not-real, both-real-and-not-real, and neither-real-nor-not-real. Contrary to attempts by scholars to 'rescue' Nagarjuna from logical incoherence, I will interpret the tetralemma as representing a paradigmatic instance of apophatic discourse. In elaborating his claims in this manner, Nagarjuna attains to what he calls the 'thesis of no thesis', which alone can truly do justice to the universal emptiness he espouses.

Misha Tadd, Boston University

Mystic Body/Mystic Mind: Silence as Stillness in Early Daoism

Discussions of mysticism, whether extrovertive or introvertive, perennialist or constructivist, almost always center on perception, concepts, and mind. But what of the body? Why are the bodies and relics of mystics venerated? Why in Tibetan Buddhism can one attain a "rainbow body"? Focusing on an early Daodejing commentary, this paper will seek to examine how a mystical practice of silence that purifies both mind and body clarifies such questions, and suggests that the effects of the mystic experience may go beyond the mere psychological or spiritual.

Kevin Johnson, Boston College

Dialoguing with Silence, Beholding the Invisible -- The Meaning of Silence in Nicholas of Cusa and Dilgo Khyentse Rinpoche

The purpose of this paper, a brief piece of a larger research project, is to explore the meaning and use of silence in mystical texts. This will be done by comparing how the Christian and Tibetan Buddhist traditions approach silence in the context of mystical texts. The first part of the paper will briefly examine Nicholas of Cusa's *On the Vision of God* and his use of silence through the beholding of an icon of Christ. Silence in this case is both the context and end

while beholding is the means. The next part of the paper will briefly look to *The Heart Treasure of the Enlightened Ones* by Dilgo Khyentse Rinpoche and the use of yidam practice in the tantric Buddhist tradition of Tibet. Finally, the paper will end with a summary of main points about this preliminary exploration of the relationship between silence and “voice” in mystical texts.

A18-226

Practical Theology Group

Theme: *Practical Theology in the Face of Violence and Tragedy*

Christian Scharen, Luther Seminary, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place West-187B

This panel explores the intersection of practical theology and violent tragedy. How might practical theology interrogate, resist, and transform the effects of violence found at the root of individual or communal tragedy? Papers presented in this panel will examine practices of healing in the context of sexual violence against and exploitation of women and girls who are victims of sex trafficking as well as the functions and features of public memorials and rituals of mourning after the terrorist attacks in Norway. Finally, the panel will turn to examine how qualitative research methods can themselves become potentially violent acts in marginalized communities when researchers fail to consider the effects of Empire.

Lars Johan Danbolt, Norwegian School of Theology
Hans Stifoss-Hanssen, Diakonhjemmet University

Public Rituals in the Wake of Terror: A Comparative Analysis of Three Memorial Rituals after the Terror Attacks in Norway on July 22, 2011

In the wake of the terror attacks at Oslo and Utøya on July 22nd 2011 massive ritualizing took place in a great variety of locations from churches and concert halls to squares and streets. This paper presents a comparative analysis of three public memorials: Oslo Cathedral (12.07.24); the Main Concert Hall in Oslo (12.08.21), and Oslo Cathedral (12.12.22), the last one staged by the Youth League of the Labour Party. What are the features of structure and content of these rituals with regards to ritual space, leadership, participants and participant involvement, singing, music, verbal content, and emotionality.

The analyses are based on participant observation, video recordings, interviews, and medias.

The analyses lead to a contextual discussion of the possible function of the rituals to the participants and the community, the role of a majority church in a pluralistic and secular society, and suggestions of possible re-sacralisation in the public sphere.

Christine Hong, Claremont School of Theology

Research is a Dirty Word: Postcolonial Qualitative Research Methods in Practical Theology

Practical theologians rely on qualitative research methods to understand and tease out the faith experiences of communities in hopes of facilitating positive transformation. This becomes problematic when encountering faith communities that have experienced research as a form of violence, namely immigrant, migrant, indigenous, and other oppressed and marginalized communities. Practical theologians who utilize qualitative research for these otherized communities must be well versed in the affects of Empire, participating in the decolonization of qualitative research methods. This paper advocates the use of post-colonial qualitative research methods by practical theologians, synthesizing indigenous research methods with the goals of practical theology.

Francesca Nuzzolese, Eastern University

Pathways out of Hell: Healing and Wholeness for Survivors of Sex Trafficking

This paper proposes the construction of a psycho-spiritual response to the traumatic effects of sex trafficking on women and girls around the world. By placing in critical dialogue 1) personal narratives of women from South East Asia, Europe and Africa, 2) trauma theory, 3) philosophical perspectives of de-subjectivation and de-humanization, and 4) mystical theology, it suggests that possible "pathways out of hell" (which is the experience of complete de-humanization of the victims of sex trafficking) can be constructed in a therapeutic, collective posture of intersubjective solidarity. Trajectories of healing and wholeness are to be built in a climate of love and compassion, wherein the brutality of sexual exploitation and its de-humanizing effects, are exposed and denounced, and full subjectivity is restored in the intersubjective encounter with a compassionate and loving 'other'.

Responding:

Phillis Sheppard, Boston University

Business Meeting:

Mary McClintock Fulkerson, Duke University

A18-227

Religion, Holocaust, and Genocide Group and Ricoeur Group

Theme: *Ricoeur and the Holocaust*

Sarah Pinnock, Trinity University, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place East-256

This session addresses Paul Ricoeur's important contributions to post-Holocaust reflection, including issues such as responsibility for the other, solicitude, reconciliation, memory, imagination, anti-Semitism, and the problem of evil.

Nathan Eric Dickman, Young Harris College

Difficult Reference, Difficult Predication: Ricoeur Between the "Holocaust" and the Surplus of Meaning

"Must not humanity now, in a faith more difficult than before, in a faith without theodicy, continue to live out... a history that now demands even more from the resources of the I in each one of us...?" (Levinas, *Useless Suffering*, in *Entre Nous*, 100.) Ricoeur resists challenging the terms of the debate about the "limits of representation" of the Holocaust, yet this resistance is surprising given his work on metaphor and impertinent predication. Ricoeur urges speaking about the Holocaust while fighting against the glacial drift of explanation, whether scientific or mythic. However, is not the referential function of discourse necessarily suspended then? Does this open the possibility of "saying anything" about the Holocaust? I take up Ricoeur's unexplored possibility of harnessing metaphor as a crucial "resource of the I in each of us" with an aim at identifying ethical constraints to delineate responsible passage through such impertinent predication.

Michele Petersen, Cornell College

The Beautiful Name of Solicitude: A Ricoeurian Meditation with and for Others

While institutional bodies surpass basic interpersonal relations as such, they are intimately tied up with them. The dynamics of interpersonal relations, of living with and for others, are at the heart of institutional life. Here the wish to lead a good life takes the form of moral striving to actualize our human possibility. Claiming that the nurture of ethical feeling humanizes the soul of just institutions, the study is an attempt to elucidate the notion of solicitude, the reflexive, second constituent element of Ricoeur's ethical aim. Solicitude, as care and concern for the irreplaceable other, introduces the dimension of value, and lack, as well, as it unfolds a dialogical interiority within the reflexive moment of self-esteem such that the two—self-esteem and solicitude—go hand-in-hand. The characteristic feature

of this ethical movement is the embrace in its singularity and unity, and its hospitable openness, which symbolizes a broader inclusivity.

Mark Godin, University of Glasgow

Our Debts to the Dead: A Theological Reflection on Paul Ricoeur, the Holocaust, Imagination and Responsibility

This paper brings together from Paul Ricoeur's work two different notions of our debt to the dead: the duty to listen to the voices of victims manifested in their stories, and the debt of guilt which calls those responsible for the past to rescue unkept promises. Both of these debts appear in relation to the Holocaust. Ricoeur discusses the way that fictive imagination is necessary to bring the world of the past before us. He also notes that western Christians through theological antisemitism contributed to the root causes of the Holocaust, a guilt for which they need to repent. A theological reflection on these two types of debt to the dead suggests that the tension between them may create a space for hope, but notes that the questions raised by the juxtaposition of mainly Jewish dead with Christians seeking reconciliation might make such a space too fragile to hold open.

A18-228

Theology and Continental Philosophy Group

Theme: *Affect and/in Relationality*

Eric Boynton, Allegheny College, Presiding

Sunday - 1:00 PM-2:30 PM

McCormick Place West-476

The three papers in this session consider questions of affect and/in relationality in and through significant figures in continental philosophy and theology.

Brianne Jacobs, Fordham University

Broken Horizon: Karl Rahner, Judith Butler and Charles Taylor on Knowing God through Relationality

Using contributions by Taylor and Butler, the aim of this paper is to reformulate Rahner's definition of God as the "transcendental horizon" to God as the broken horizon against which we must always remake ourselves. As buffered selves (à la Taylor), faith in a secular age cannot mean an openness to the other as a universally grounding transcendental horizon, but rather, following Butler, it must be graced commitment to allowing the other to interrupt, confound and remake one's embodied being, based on whom one acknowledges as a real, grievable human. I argue that it is in coming to be again and again against the brokenness of the transcendental horizon that we, as buffered selves, may experience God's transcendence.

Joshua Lupo, Florida State University

On Affectivity: Beyond Intentionality in Michel Henry and Emmanuel Levinas

On the surface, the thought of Michel Henry and Emmanuel Levinas appear to be at odds. Henry is often described as a Christian philosopher of immanence, while Levinas is described as a Jewish philosopher of transcendence. I suggest that this apparent dichotomy collapses when one attends to their conceptions of the phenomenon of affectivity. I argue that both desire to found subjectivity outside the Husserlian ego. This move allows scholars to search for figures of immanence in Levinas and figures of transcendence in Henry. It also brings together what initially seems to be an unbridgeable gap between two major French phenomenologists. I also gesture towards the implications for Jewish and Christian difference, suggesting that while both Henry and Levinas have different religious commitments, reducing either philosophers' work to being purely religious by claiming that any account of the pre-discursive is theological, unnecessarily hinders a rich understanding of their phenomenological accounts.

A18-229

Theology of Martin Luther King Jr. Group

Theme: *The Economics of Freedom*

Karen Jackson-Weaver, Princeton University, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place West-178B

This panel will explore various facets of King's engagement with economic inequality as a vital part of the Civil Rights movement. The papers will trace the development of his understanding of the intimate linkage between racial oppression and economic exploitation. This conversation seeks to contribute to not only a deeper interpretation of King's but also the ways that the Poor Peoples' Campaign was a natural outcome of this synthesis of freedom and economic flourishing.

Reginald Broadnax, Hood Theological Seminary
Economic Justice in the Career of Martin Luther King, Jr.

One of the prevailing attitudes in MLK studies is that Dr. King's economic analysis was a developing analysis, developing and becoming radicalized post 1965. While Dr. King focused principally on issues of race relations in his early career, around the year 1965, Dr. King started thinking more comprehensively about economic justice which later developed into his critique of the triple evils of racism, militarism, and materialism. While I do not intend to take issue with the radicalization of Dr. King's views post 1965, it is the intent of this paper to show that Dr. King's post 1965 radicalization is only a continuation of his critique of capitalism and the economic system that began much earlier in his career; and that his commitment to economic justice remained consistent throughout his career.

Jillinda Weaver, Emory University
Freedom Is Not Free: the Forgotten Economic Dimension of King's Notion of Freedom

This paper argues that those who want to claim an authentic affinity with King's cause of freedom must acknowledge the centrality of his views of economic justice to that cause. King's notion of freedom is contrasted with that of some politicians who have appropriated his work by falsely equating his notion of freedom with their own. Three key differences that manifest in the economic dimension are explored. King's understanding of the relationship between individual freedom and social structures, particularly economic ones, is contrasted with the belief that freedom must be realized through individual responsibility within existing social structures. King's belief that a free market undermines freedom is contrasted with the conviction that free markets are an essential aspect of freedom. Finally, King's argument that government intervention is necessary for freedom is contrasted with the argument that "big government" undermines freedom.

Aaron Howard, Vanderbilt University
The Capabilities of Chicago: Martin Luther King's Diagnosis of Urban Poverty and its Contemporary Implications

King's socioeconomic thought of the late 1960's owes much of its content to his experiences during the Chicago campaign. Furthermore, his revolutionary contributions prefigured the capabilities approach to poverty advocated by Amartya Sen and Martha Nussbaum. Although his years in Chicago are considered as one of his least successful periods of activity, I plan to show that the Chicago campaign was responsible for King's accurate diagnosis of the spiritual and material maladies within urban slums, and it solidified his belief that progressive and sustained intervention from the black church organization remained their most plausible remedy. I argue that the lasting significance and applicability of these contributions should characterize the Chicago campaign as a monumental triumph.

Business Meeting:

Stephen Ray, Garrett-Evangelical Theological Seminary

A18-230
Tibetan and Himalayan Religions Group

Theme: *Tradition and Innovation in Bön: The Dynamics of Adaptation*

William M. Gorvine, Hendrix College, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place West-192A

This panel will pursue a focused discussion of the dynamics of religious adaptation within the Bön religion at several key historical junctures. Bringing together four scholars working in Bön material, the panel to explore how innovative re-articulations of extant forms of religious practice may be accounted for in a variety of contexts ranging from 11th century esoteric contemplative literature to contemporary diaspora ritual. Given the format is intended for “hosting specialized conversations on an aspect of the field or ‘teaching’ a topic to the audience,” the session will proceed in three segments, consisting of: 1) an orienting presentation introducing thematic and theoretical considerations; 2) three short (15-minute) presentations highlighting specific ‘case studies’ representing particular Bön source material of special relevance; and 3) a 30-minute discussion period in seminar format. What follows will elaborate briefly on each of these components.

Panelists:

Chris Hatchell, Coe College
Jed Verity, University of Virginia
J.F. Marc des Jardins, Concordia University

A18-231
Wesleyan Studies Group

Theme: *Wesleyans and Contemporary Politics*

Jason Vickers, United Theological Seminary, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place West-176C

In the wake of the 2012 U.S. Presidential election, this panel of distinguished Wesleyan theologians and ethicists will explore a Wesleyan approach to politics. After briefly addressing this general issue, the panelists will discuss how being Wesleyan affects their thinking about a range of specific contemporary political issues, including economic reform, health care, immigration, and church/state relations.

Panelists:

Sondra Ely Wheeler, Wesley Theological Seminary
Shaun Casey, Wesley Theological Seminary
Phil Wingeier-Rayo, Pfeiffer University
Ellen Ott Marshall, Emory University
Chuck Gutenson, Asbury Theological Seminary

A18-232

Exploratory Sessions

Theme: *Irreligion, Secularism and Social Change*

Per Smith, Boston University, Presiding

Sunday - 1:00 PM-2:30 PM

McCormick Place West-178A

Scholars of religion from a variety of disciplines are increasingly focusing their attention on the relationship between the religious and the secular. So what would a sustained discussion of “the secular” look like within the American Academy of Religion; and moreover, how would such a discussion be relevant to religious studies? This exploratory session seeks to provide modest answers to those questions by example. On the heels of the year of the protestor, the session explores how “the secular” is implicated in and affected by social transformations. How did social change make the secular possible? How have the demands of 20th century social movements shaped emergent forms of secularism? How do contemporary social movements provide fertile soil for secular theologies of resistance? And how are contemporary irreligious identities evolving within a social context that considers them deviant?

Daniel Silliman, University of Heidelberg

The Possibility of Secularity and the Material History of Fiction

This paper attempts to ground unbelief and secularity in material history, showing how their possibility arose out of concrete social changes. Further, it attempts to elucidate the structure of secularity, as it relates to unbelief and belief, and how that structure is tied to those changes. It does this by cross-reading two academic discourses. The first is the emergence of a bourgeois public sphere, which is a secular space in society, and how that made belief a matter of private choice. The second is the development of printing, the subsequent book market, and their effects on human consciousness. Finding the intersection of the print revolution and the emergence of secular space in the advent of the novel, this paper suggests secularity owes its structure to fiction, and to the concrete social changes that produced novels.

Petra Klug, University of Leipzig

The Dynamics of Standardisation and Deviance Using the Way U.S. Society Deals with Atheists as an Example

In the U.S. nonconformism in the religious sense does not refer to someone who belongs to an unusual religious community, although there are differences regarding the acceptance of different religious groups in society. Instead, it means not to belong to any religious community and not to have religious beliefs, hence being atheist. Based on individual case studies and in-depth interviews I am going to analyze what dynamics are triggered - on an individual level, on the level of society and within the former religious group - when people leave religious communities and/or come out as atheists, and what actors are involved in each case. I will analyze what the norm is, what group of people it applies to, how it is legitimated and how the people affected deal with it. Do they change their behavior, revolt against the norm or escape the conflict?

Jordan Miller, Salve Regina University

Occupying Absence: Political Resistance and Secular Theology

This paper is a secular-theological interpretation of the Occupy movement. Slavoj Žižek has referred to Occupy Wall Street as the Holy Spirit. I want to examine contemporary, American, secular politics of resistance through deployment of silences and absences by using secular theology as lens. Though secular, Occupy is an expression of a religious sense of communion, expressed through a careful deployment of silences and absences. Today, resistance against totality—exemplified by occupation of a void in politics—is to remain silent. Today’s politics-as-usual has appropriated political speech such that to breach that totality is only possible through a refusal to engage in dialogue with it. Occupy’s secular communion is exemplary of both radical democracy and religious spirit. Secular theology

provides a way of understanding Occupy Wall Street's ability to create a new kind of politics out of that void.

Responding:

Jonathan VanAntwerpen, Social Science Research Council

A18-233

Exploratory Sessions

Theme: *Late Antiquity East*

Jorunn Buckley, Bowdoin College, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place North-135

Scholars who work in "Late Antiquity East" have long been somewhat homeless in the AAR/SBL. There is no Zoroastrian slot anymore, nor a Manichaean one. We aim to gather interested fellow-scholars for a consultation at the AAR Annual meeting in Chicago, Nov 2012, to discuss how we can establish a new unit in the AAR for our interrelated fields of study. We are not Bible-oriented, but work in areas such as: eastern forms of early Christianity, Manichaeism, Zoroastrianism, late Babylonian religion, Jewish eastern traditions, and Mandaeanism.

Panelists:

James McGrath, Butler University
Naomi Koltun-Fromm, Haverford College
Yuhan Vevaina, Stanford University
Charles Häberl, Rutgers University
Zsuzsanna Gulácsi, Northern Arizona University
John Reeves, University of North Carolina, Charlotte
Alexander Treiger, Dalhousie University
Jason BeDuhn, Northern Arizona University
Jennifer Hart, Stanford University

A18-234

Wildcard Session

Theme: *The Blog That Dares Not Speak Its Name: New Media and Collaborative Scholarship*

Kathryn Reklis, Fordham University, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place West-196B

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.

Panelists:

Natalie Wigg-Stevenson, University of Toronto
Martin Shuster, Hamilton College
Travis Ables, Eden Theological Seminary

Responding:

Shelly Rambo, Boston University

A18-235

Wildcard Session

Theme: *Theological Aesthetics in "Chicago" Theology*

Matthew Frost, Lutheran School of Theology, Chicago, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place South-404BC

The label "Chicago School" in theology has been associated with a range of methodologies pioneered by Chicago-area institutions. Though this label more frequently conjures images of process metaphysics, Chicago scholars have played key roles in the development of pragmatism, empiricism, Theology and Literature, and the rise of History of Religions as a discipline. These methods have had a strong impact on 20th-century theology and the study of religion, but analyses of "Chicago" theologies frequently miss the strong role played by art, music, architecture, literature, and cultural criticism -- broadly, aesthetics -- in the work of these Chicago scholars. Panelists will engage the audience in an examination of the implicit and explicit impacts of aesthetics in the Chicago context on the work of key figures such as Shirley Jackson Case, Bernard Meland, Nathan A. Scott, Jr., and Joseph A. Sittler, Jr., as well as their ongoing legacy for theology today.

Panelists:

Robert Saler, Lutheran School of Theology, Chicago
Panu Pihkala, University of Helsinki
James M., Jr. Childs, Trinity Lutheran Seminary
Martin E. Marty, University of Chicago

A18-237

Wildcard Session

Theme: *New Directions in the Study of Material Religion*

S. Brent Plate, Hamilton College, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place South-105A

Over the past fifteen years, the study of material religion has become an increasingly important sub-field within the study of religion. This panel of papers examines new theoretical approaches to the study of material religion in ways that extend the growing interest in religious embodiment and the aesthetic regimes through which religious adherents engage with material and visual culture. These include understanding the significance of the multi-sensory embodied subject for religious practice, the role of networks of human and non-human actors, and the dialectical relationship between religious subjectivity and social and material change. The session also considers largely unresearched fields of material religion beyond conventional religious spaces and rituals, exploring the religious nature and significance of interactions between people and objects in the museum, home and department store. In doing so, it opens up both new theoretical and methodological approaches for work in this field, as well as new

possible sites of study.

David Morgan, Duke University

The Embodied Eye: Religious Visual Culture, Embodiment and the Social Life of Feeling

A significant development within the study of material religion over the past fifteen years has been the turn from the study of the role of objects in lived religious practice to an emerging interest in the aesthetic regimes of religious adherents. This paper contributes to this development by discussing religious visual culture as culturally-patterned perceptions which enact the meanings and norms of social groups drawn together around sacred beings, symbols and objects. It goes on to argue that concepts of the visual performance of religion must be situated in a broader theory of multi-sensory, religious embodiment, in which acts of seeing are inextricably bound up with other practices of touch, hearing, smell and taste. Drawing on a range of examples of lived religious practice, elements of this theory are proposed and the value of this project for the wider field of the study of religion is discussed.

Stephanie Berns, University of Kent

Sacred Connections: Visitor and Object Engagements in Museums

Drawing on original fieldwork of visitor engagement with major exhibitions of religious objects at the British Museum, this paper explores the ways in which some visitors experience specific objects as conduits to divine beings. Using actor-network theory and critical theories of time and space, the paper examines how these experiences occur in networks of relationships between actants within and beyond the museum, in which interaction between a wide range of human and non-human actors (including mundane, material elements of the museum gallery) shapes the nature of the connection formed between the visitor and sacred object. The paper considers how these networks problematize simplistic understandings of the museum as a secular space, and raises theoretical and methodological questions about the study of religious connection with sacred objects beyond conventional religious spaces.

Gordon Lynch, University of Kent

Changing Homes: Domestic Material Cultures and New Religious Sensibilities in the Contemporary West

Accounts of the rise of individualization and post-materialist values in Western religion tend to explain these with reference to macro-level processes of economic and structural change. This paper, however, draws on established discussions of the significance of domestic material culture in relation to wider cultural meaning and social change, to argue that individualization and post-materialist values have been significantly encouraged through changing material cultures of the home in the post-War period. Changes in domestic architecture, technologies, styles and consumption have therefore played a key role in encouraging the cultivation of private experience and taste, in emphasising personal choice, weakening the transmission of cross-generational memory, and encouraging particular notions of well-being. The paper therefore argues that the study of material religion should be concerned not simply with overtly religious objects or material practices, but the ways in which material objects are implicated in broader social sensibilities that shape religious life.

Nicole Kirk, Meadville Lombard Theological School

Wanamaker's Temple: Creating Sacred Space in a Department Store

The Philadelphia department store established by John Wanamaker at the end of the nineteenth century was remarkable not simply for its opulent design, but its fusion of religious and commercial space. A central feature of the store's atrium was the Great Organ, which would be used to turn the central space of the store into a site of Protestant worship. Noting Wanamaker's wider religious activism as a committed Presbyterian, the paper focuses particularly on how he sought to infuse his commercial activities with a particular Protestant sensibility, both through his training of staff and the design and uses of his flagship store. In doing so, the paper extends the panel's discussion of material religion beyond conventional religious space, by considering the hybrid religious sensations cultivated through the fusion of religious symbols and sentiment with spaces and practices of consumption.

A18-238
Special Topics Forum

Theme: *Beyond the Academy: Exploring How the AAR Can Engage and Serve Professionals Outside Higher Education*

Shawn Landres, Jumpstart, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place North-132

Increasing numbers of AAR members are pursuing careers in media/journalism, the philanthropic and nonprofit sectors, social enterprise, international development, and other fields beyond higher and secondary education. As more people look for opportunities beyond the tenure track, the AAR wants to keep pace in meeting their needs. Join members of the Program Committee to discuss potential ways - from new program units to professional development workshops, from working groups to special panels and beyond - that the AAR might expand its horizons

A18-239
Committee Meetings

Theme: *Academic Relations Committee Meeting*

Steve Young, McHenry County College, Presiding
Sunday - 1:00 PM-2:30 PM
McCormick Place West-472

Meeting of the AAR's Academic Relations Committee

M18-200
Presbyterian Church (USA)

Theme: *Reformed Preaching in the New Reformation*

Sunday - 1:00 PM-2:30 PM
McCormick Place North-226

Theology for the PC(U.S.A.)

Focus: Reformed Preaching in the New Reformation. Presbyterian Church (U.S.A.) scholars/pastors/professors are invited to this meeting dedicated to doing theology for the church.

We are in the midst of what some have called a new Reformation. As happened during the sixteenth-century Reformation, the way in which we experience the world and communicate with others is changing with new technologies. What does this mean for Reformed preaching with its historical emphasis on scripture? How do we think theologically about the nature of preaching in today's changing oral-aural culture to preach the gospel faithfully and effectively? A panel made up of a pastor, professor, and a denominational leader will offer presentations to engender discussion. Further information: Ada Middleton, Office of Theology and Worship, (888) 728-7228 x5306, ada.middleton@pcusa.org.

A18-236
Arts, Literature, and Religion Section and SBL Bible and Visual Art Group

Theme: *How the Bible Went Underground: Art and Spirituality in the Collections of the Art Institute of Chicago*

Elizabeth Struthers Malbon, Virginia Polytechnic Institute and State University, Presiding
Sunday - 2:00 PM-3:00 PM
Offsite - Art Institute of Chicago, 111 S Michigan Ave

This illustrated lecture by Frank Burch Brown, Christian Theological Seminary, will be presented in the Film Screening Room of the School of the Art Institute of Chicago, located directly across from the museum (112 South Michigan Avenue, MacLean 1307), followed by self-conducted tours of the museum (entrance fee to be paid individually) with printed guides. Cosponsored by the Arts, Literature, and Religion Section of the AAR and the Department of History, Theory, and Criticism of the School of the Art Institute of Chicago.

Panelists:

Frank Burch Brown, Christian Theological Seminary

P18-200
Colloquium on Violence and Religion

Theme: *René Girard's Sacrifice (Michigan State University Press, 2011)*

William Johnsen, Michigan State University, Presiding
Sunday - 1:00 PM-3:30 PM
McCormick Place North-230A

Panelists will discuss René Girard's lectures on the Brahmanas, translated and published in 2011 by Michigan State University Press as *Sacrifice*.

COVandR is an international association founded in 1990 which is dedicated to the exploration, criticism, and development of René Girard's mimetic model of the relationship between violence and religion in the genesis and maintenance of culture.

Panelists:

David Dawson, Universidad de Costa Rica
Brian Collins, North Carolina State University
Kathryn McClymond, Georgia State University
Francis X. Clooney, Harvard University

M18-201
SAGE Publications

Theme: *Theology Today Editorial Council Meeting*

Sunday - 2:00 PM-4:00 PM
McCormick Place South-401A

A18-288
Especially for Students, **Student Lounge Roundtable**

Theme: *Demystifying Comprehensive Exams*

Sunday - 3:00 PM-4:00 PM
McCormick Place West-195

Join fellow graduate students in this roundtable conversation on comprehensive exams for thoughts on getting started, getting finished, and everything in between. Though institutions have different criteria for their exams, there are strategies to successfully completing this process that can be employed by students from diverse disciplines. Tips will be offered to master one's exams with as little pain as possible, including allocating time for studying and creating study aids. We will also discuss common challenges that students face at this stage in their program. Individuals will leave this session with concrete methodological approaches that can be tailored to their specific needs and institutional requirements. Participants are encouraged to bring their institutions' exam requirements for our discussion.

Panelists:

Theresa Yugar, Claremont Graduate University
Jennifer Adler, Vanderbilt University

M18-202

Contributors to Professional Sexual Ethics: A Holistic Ministry Approach

Theme: *Contributors to Professional Sexual Ethics: A Holistic Ministry Approach*

Sunday - 3:00 PM-4:00 PM
McCormick Place South-504A

This is an invitation only meeting of editors and contributors to the book *Professional Sexual Ethics: A Holistic Ministry Approach*, under contract with Fortress Press.

A18-250

Sessions Honoring AAR Award Winners, **Special Topics Forum**

Theme: *Conversation with Martha Reineke, 2012 Excellence in Teaching Award Winner*

Tina Pippin, Agnes Scott College, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place West-183A

The Teaching and Learning Committee is please to announce Martha Reineke is the recipient of the 2012 Excellence in Teaching Award. Reineke, Professor of Religion in the Department of Philosophy and Religion at the University of Northern Iowa, will make remarks and engage questions and conversation from the audience.

Panelists:

Martha Reineke, University of Northern Iowa

A18-251

Special Topics Forum

Theme: *The Marty Forum: Elisabeth Schüssler Fiorenza*

Shaun Allen Casey, Wesley Theological Seminary, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place West-375B

Elisabeth Schüssler Fiorenza, Krister Stendahl Professor of Divinity, has done pioneering work in biblical interpretation and feminist theology. Her teaching and research focus on questions of biblical and theological epistemology, hermeneutics, rhetoric, and the politics of interpretation, as well as on issues of theological education, radical equality, and democracy.

Professor Schüssler Fiorenza is a co-founder and co-editor of the Journal of Feminist Studies in Religion and has been a founding co-editor of the feminist issues of Concilium. She was elected the first woman president of the Society of Biblical Literature and has served on the boards of major biblical journals and societies. In 2001, she was elected to the American Academy of Arts and Sciences. In recognition of her work, she has received honorary doctorates from St. Joseph's College in Connecticut, Denison University in Ohio, St. Bernard's Institute, Rochester, New York, the University of Uppsala, Sweden, the University of Würzburg, the Perkins School of Theology, Southern Methodist University, Augustana Theologische Hochschule in Bayern, and, most recently, has received the Jerome Award of the Catholic Library Association.

Her published work includes *In Memory of Her* (translated into 13 languages); *Bread Not Stone: The Challenge of Feminist Biblical Interpretation*; *But She Said: Feminist Practices of Biblical Interpretation*; *Discipleship of Equals: A Critical Feminist Ekklesia-Logos of Liberation*; *Revelation: Vision of a Just World*; *Searching the Scriptures: A Feminist Introduction and Commentary* (2 vols.); *The Power of Naming: A Concilium Reader in Feminist Liberation Theology*; *Jesus: Miriam's Child, Sophia's Prophet: Critical Issues in Feminist Christology*; *Sharing Her Word: Feminist Biblical Interpretation in Context*; *Rhetoric and Ethic: The Politics of Biblical Studies*; *Jesus and the Politics of Interpretation*; *Wisdom Ways: Introducing Feminist Biblical Interpretation*; *Grenzen überschreiten: Der theoretische Anspruch feministischer Theologie*; *The Power of the Word: Scripture and the Rhetoric of Empire*; and *Democratizing Biblical Studies Toward an Emancipatory Educational Space*. She recently co-edited, with Laura Nasrallah, *Prejudice and Christian Beginnings: Investigating Race, Gender, and Ethnicity in Early Christian Studies* and, with Kent Richards, *Transforming Graduate Biblical Education: Ethos and Discipline*. Her most recent book is *Transforming Vision: Explorations in Feminist Theology*.

Panelists:

Judith Plaskow, Manhattan College
Elisabeth Schüssler Fiorenza, Harvard University

A18-252

Arts, Literature, and Religion Section

Theme: *Religious Responsibility Reflected in the Arts*

Emily Suzanne Clark, Florida State University, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place South-404BC

Dummy text

Bill James, Queen's University
Current American and Canadian Novels of Vietnam: A Post-9/11 and Multicultural Comparison

Three American novels on Vietnam from 2010 are contrasted with three recent Canadian counterparts: David Rabe, *Girl by the Road at Night*; Tatjana Soli, *The Lotus Eaters*; and Karl Marlantes, *Matterhorn* are examined alongside Camilla Gibb, *The Beauty of Humanity Movement*; Kim Thúy, *Ru*; and Vincent Lam, *The Headmaster's Wager*. The argument is that the American instances are all "war" novels, governed by a western Christian myth of the heroic individual who valiantly fails in a noble cause. The Canadian novels are multicultural--two of them are postcolonial--whose central characters and governing vision are Vietnamese. Their governing focus is not the "American" War. Their religious ethos is that of a more communal Vietnamese Buddhism. Fiction post-9/11 takes a postmodern stance toward earlier conflicts, reexamining war and heroism, the state and the individual--all partly reappraised, sometimes in a multicultural perspective, in the light of that signal event.

Angela Yarber, Wake Forest University

Embodied Activism: Israeli Folk Dance Creating Social Change in the Jewish Community

When voices are silenced, the body can often be the most powerful instrument for social change and activism. This paper describes how the development of Israeli folk dance changed the emerging Jewish society in Eretz Israel in three ways. First, Israeli folk dance changed and countered negative perceptions of the Jewish body throughout Europe. Second, this folk dance changed Jewish society's treatment of women in ritual leadership. And third, Israeli folk dance changed a dispersed Jewish people into a community that works, dances, and worships hand-in-hand. The founder of Israeli folk dance, Gurit Kadman, embodied her activism by giving the Jewish community a reason to be proud of their bodies and their faith, by empowering women to assume ritual leadership responsibilities, and by creating a living, breathing community in the midst of Holocaust and Diaspora. Gurit Kadman was an activist whose folk dances changed society.

Elise Edwards, Claremont Graduate University

Theological, Social and Aesthetic Dimensions of Justice: A Case Study of Community-Centered Design Process in the Architectural Redevelopment of New Orleans

For this section which considers religious influences on the arts of activism and social change, I examine architecture as a site of social change and a material representation of social justice. Specifically, I examine how activism and community engagement inform design processes and by focusing on the Faubourg Lafitte housing redevelopment plan in New Orleans. I argue that context-specific, community-centered design practices promote user's investment in their built environments, as demonstrated by a case study I developed around this housing development. I further argue that these processes can and should be theologically based in concerns for justice. The design process for Lafitte was collaborative, involving residents, Catholic Charities, and other non-profit groups in work typically reserved for architects, urban planners and developers. The relationship of Catholic Charities to this project makes it particularly appropriate for asking how religious values might inform activist design strategies.

A18-253

History of Christianity Section

Theme: *Prayer and Imaginations of National Identity*

Pamela Klassen, University of Toronto, Presiding

Sunday - 3:00 PM-4:30 PM

McCormick Place West-471B

These papers examine how religious practices, such as prayer and the creation of founding narratives, as practiced by Protestants in relationship to Catholic and Jewish contexts played a role in the creation of English national identity in the early modern period.

Andrew Crome, Trinity College, Dublin

“We More Earnestly Pray for It than Any Other Nation” : Prayer for Jewish Restoration and National Identity Formation in Early Modern England

This paper examines the way in which prayer for the restoration of the Jews to Palestine served to fashion national identity in early modern England. It traces a trend in which Old Testament promises, previously applied to the Gentile church, were applied instead to a future restored Jewish state. This undermined standard conceptions of the Christian as the true Israelite, and the nation as the inheritor of Israel's mantle. In place of these promises, public and private prayer that England would fulfil a specially "chosen" role in aiding Jewish restoration allowed the construction of a missional sense of national identity. However, such prayer came under increasing criticism as "mere prayer"; a means of avoiding political action that would provide practical help to contemporary Jews. This paper thus examines both the benefits and limits of using prayer as a means of identity construction in the period.

Lauren Horn Griffin, University of California, Santa Barbara
The Church of England and the Problem of the Protestant Past

Prior to the English Reformation, Bede's *Historia ecclesiastica gentis Anglorum* answered crucial questions regarding Christianity's beginnings in England. But there is plenty in his story that ruffled the feathers of the early reformers; most notably, it inextricably linked the English Church to Rome. Protestants, in attempting to prove the existence of their church since ancient times, had no choice but to find an alternative to Bede's narrative and to Augustine as the founding father. In a period that lionized the purity of the past and viewed innovation as negative, finding a foundation narrative was crucial. Using contemporary sources by Protestant apologists including John Bale, Matthew Parker, and Matthew Sutcliffe, I explore how sixteenth century English Protestants sought to provide an alternative ecclesiastical foundation myth, a new founding father, and a legitimate ancestor from whom they could inherit their episcopal structure, thus solving the problem of the Protestant past in England.

Catherine Tinsley Tuell, Claremont School of Theology
Politics and Uncommon Public Prayer in Late-Seventeenth Century England

This paper focuses on the use of specially crafted *Forms of Prayer* by those promoting the political policies, programs and agenda of England's King William III (1689-1702) and Queen Mary II (1689-1694). Their revolutionary government took language already known to the people, and, in a demonstration of what scripted language can do, used it to authorize the actions that re-fashioned the monarchy, affected the shape of the Church of England, and the scope of Parliament. Using public worship and public prayer as their venue, the Williamite propagandists adapted the concept of God's divine providence to identify William as the *glorious instrument* of their nation's deliverance from popish tyranny and arbitrary government, justify William's invasion, the forced *abdication* of James II, and engender support for the Nine Years' War with France.

A18-254

North American Religions Section

Theme: *Religious Exchanges and Transactions in North America*

Jane Iwamura, University of California, Los Angeles, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place East-259

This session explores instances of material and commercial religious transactions that helped constitute religious individuals, groups and cultures, and asks how such transactions inflect issues in methodology and historiography of studies of U.S. religion.

Lucia Hulsether, Harvard University
Doing Coke: Commodification, Spirituality, and Neoliberal Sacrament at the World of Coca-Cola

Using the case of the World of Coca-Cola, I engage current disciplinary conversations about secularization, commodification, and the category of religion under conditions of neoliberal globalization. I suggest that Coca-Cola's relevance for the study of religion lies less in the affect that the company generates as a cultural fetish with "religious" properties than in the way it sutures neoliberal values—like multicultural cosmopolitanism, possessive individualism, and spiritual wholeness—to its public image. Coca-Cola frames consumption of its products as more than quotidian thirst quenching: Coke is a near-sacrament that inaugurates global harmony and makes a "good life" possible.

Andrew Hudson, Seminario Sudamericano

"Pentecostal History, Imagination and Listening in-between the Lines: Historiographic Creativity for Writing Histories of the Marginalized"

As Pentecostals have historically lived, ministered and led from the margins, their histories often offer challenges the historian. Reading the religious and social histories contemporaneous to the beginnings of many Pentecostal churches and movements is often not enough to discover the complex tapestry of Pentecostal voices. Not only oral, but also and particularly, aural historical elements play a key role in the recovery of the "unheard" protagonists in Pentecostal histories. The example of Richard Green Spurling and the Church of God (Cleveland, TN) provides an opportunity to imaginatively reconstruct the influences of African Americans on a white Appalachian Baptist-turned-Pentecostal preacher. Investigating sung moments of African American convicts working on a local railroad could shape the theological pedigree of this classical North American Pentecostal denomination. This paper will explore Pentecostal historiography by investigating Spurling and the sung music of African American convicts as a case study of imaginatively re-reading Pentecostal histories.

Sonja Spear, University of Iowa

Of Cupid, Cabbages, and Jack O'Lanterns: Halloween in Nineteenth Century Chicago

Most scholarship on Halloween has focused on pranks and the tension between the anarchic aspects of the holiday and corporate or parental efforts at social control. The domestic rites of young women have received less attention, but their rites were essential to Halloween's late nineteenth-century identity as a festival of love. In *Of Cupid, Cabbages, and Jack O'Lanterns* I will explore the ways that young women on the cusp of adulthood experienced and shaped Halloween in the second half of the nineteenth century, as Halloween evolved from an ethnic holiday that Americans generally considered Scottish, Irish (or sometimes simply Celtic) to a broadly American celebration with no particular ethnic flavor.

Daniel Vaca, Columbia University

Textual Transactions: Evangelical Books in and of the Marketplace

Although religious practitioners purchase many objects of personal piety--such as prayer beads and icons--few commodities bring together belief, practice, and forces of the marketplace more clearly than books. Yet scholars of religion rarely consider how this relationship configures books and the contexts within which practitioners engage them. Drawing on a research project that traces the twentieth-century history of evangelical book production and consumption, this paper begins by considering how book publishers have oriented evangelical engagement with books by balancing business priorities with theological and material concerns. Transitioning from the context of the marketplace to what it produces, the paper explores how commercial culture has allowed evangelical books to cultivate the evangelical imaginary by enabling readers to speak similar languages and think in similar ways. Whether seen as objects within the marketplace or as its products, evangelical books have oriented how evangelicals relate to fellow consumers and understand themselves.

Responding:

Randall Styers, University of North Carolina

A18-255

Philosophy of Religion Section and the North American Association for the Study of Religion

Theme: *Historical-Critical Reflection on Formulating the Category "Religion"*

Christopher Lehrich, Boston University, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place West-185D

A good deal of recent work in religious studies has focused on the development of the category of "religion" in the West. The panel will engage this conversation from the perspective of contemporary philosophy of religion.

Naomi Goldenberg, University of Ottawa
Theorizing Religions as Vestigial States: The Category of Religion in the Technology of Statecraft

In this paper, I frame an argument for thinking about religions as vestigial states within nation-states. By 'vestigial states' I mean sets of institutions and practices that originate in particular histories with reference to former sovereignties. Vestigial states are both tolerated and encouraged as attenuated and marginalized governments within fully functioning nation states. However, they compete with contemporary states and therefore are problematic - especially if a vestigial state challenges the exclusive right of the recognized state to control violence. Indeed, vestigial states tend to behave as once and future states. Nevertheless, although vestigial states can contest contemporary governments, they also work to ground the powers that authorize them by recalling earlier, now mystified forms of sovereignty from which present states arise. They thus can serve as storehouses of nostalgia for either idealized or demonized former hegemonies that present states are thought to embody in less magical (i.e. 'secular') incarnations.

Robyn Walsh, Brown University
Communities as Authors: The Problematic and Enduring Legacy of Nineteenth Century Romanticism in the Contemporary Study of Religion

This paper traces the problematic enduring legacy of 19th Century philosophical Romanticism in the contemporary study of religion by tracing the influence of the centrality of the Romantic understanding of "community" on the historical study of early Christian gospels, especially Q. Once adopted by 19th Century theologians and later by Form and Redaction Criticism, the notion of a "community" and its particular oral traditions being behind the generation of various "strands" or "strata" of thought within the early gospels would achieve the status of unquestioned historical reality, and continues to be reproduced to this day. Two primary problems arise from this heritage: first, the conceptual category of "community" remains ill-defined and inadequate for historical analysis given the available data concerning the texts' arisings, and, second, the notion of community-as-author (and individual author as parrot, simple scribe or collator of communal thought) closes off several other attractive (and likely more plausible) descriptions of their composition.

Christopher Roberts, Lewis and Clark University
The Religio-Economic Synergies on Right: The Market as the Nexus between Covenant and Charisma

Recent economic events have muted calls for a rational-choice paradigm of religion, as economists failed either to predict the recent global recession or to reach consensus on various policy solutions. Meanwhile, over the last several decades in the Americas a marked convergence between conservative Christianity and neo-liberal economics has taken place. In particular, the emergent rapport between far-right elements such as the Calvinist-derived Dominionist movement and center-right charismatics and evangelicals calls for explanation. To address this convergence in ways impossible for the rational-choice paradigm, this paper will develop a theoretical portrait of the market as an interpersonal nexus where the predestinarianism of the neo-Calvinists and the voluntarism of the evangelicals can find common ground. This suggests that the theoretical demarcations between distinct social spheres such as religion, politics or the economy becomes little more than a methodological and disciplinary fiction

in the face of unprecedented entanglements proliferating between them in practice.

A18-256

Religion and Politics Section

Theme: *Religious Freedom and Conscience Exemptions in American Politics*

Erik Owens, Boston College, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place West-181B

In this 90-minute session, two presenters and a respondent will discuss key issues in the recent controversy over conscience exemptions for employers and insurers in the Affordable Care Act.

Michael Kessler, Georgetown University
Striking a Balance between Conscience Exemptions and Policy Goals

I offer a theory of conscience protection that can strike a reasonable balance between protecting religious liberty, on the one hand, and allowing the pluralistic political community to advance general interests for the well-being of the polity, on the other hand. By examining two recent cases related to exemption claims in police protection and pharmaceuticals, I elucidate three challenges to overly broad grants of religious-based exemptions. I argue that religious-based exemptions should be provided with caution, and under the full recognition that a balancing of goods—and harms—will be the inevitable result of any political decision-making in a pluralist democratic order.

Stephen Edward McMillin, University of Chicago
The Taco Bell Problem, or Why Laissez Faire Conscience "Protections" Risk More Religious Liberty Than They Protect

This paper examines definitions of church organization used to determine what kinds of church-sponsored nonprofit organization should qualify for conscience protections that exempt the organization from providing insurance that covers contraception. Anthony Picarello, attorney for the United States Conference of Catholic Bishops, argues that individual employers, such as a Taco Bell franchisee, also deserve conscience protection or exemption from providing insurance that covers contraception. Religious groups also argue that the Obama Administration's "accommodation" shifting responsibility to insurers is inadequate because it fails to recognize health and social service providers as explicit church ministries. This paper argues to the contrary, that Obama's creation of an "accommodation" for nonprofits sponsored by churches is a fairly radical muddling of church categories that over-relies on new definitions of church entities while neglecting existing, disqualifying definitions that are more relevant. Implications of new laissez faire forms of conscience protection created by such accommodations are discussed.

Responding:

Thomas Berg, University of St. Thomas

A18-257

Study of Islam Section

Theme: *Digital Dastan: Using New Tools to Tell Old Tales*

Frederick S. Colby, University of Oregon, Presiding
Sunday - 3:00 PM-4:30 PM

McCormick Place North-426A

Digital humanities has penetrated the way in which scholars of religion approach teaching. This panel is a "state-of-the-field" overview as to how individuals are incorporating new tools into their classroom and beyond. We see our work as addressing three specific areas: classroom learning, learning outside of the classroom (including non-academic settings), and research projects. Presenters on the panel will speak to ways in which they are utilizing web-based tools to engage students with material. We ask about the ways in which these tools are simply replacements for older technologies and in which ways they actually are new ways of teaching. The combination of material becomes an easy "package" to use outside of the classroom setting. Finally, digital tools allow us to create interactive modules that expand on lost and unsaid histories, which allow students to truly see the polyphonic nature of the academic enterprise.

Kristian Petersen, Gustavus Adolphus College

Islam in the Age of New Media: Digital Tools for Teaching and Learning

When many students hear the words "Islam" or "Muslim" they often think of negative images, such as violence and terrorism. Why is this the case? Why don't people recall instances of interfaith cooperation or artistic expressions? As educators this question should be at the fore of our pedagogy and inform our instruction. This presentation argues that media has preserved negative portrayals of Muslims and reinforces misconceptions about Islam for western students by generally reporting on "crisis" stories. My presentation offers new strategies for dissolving the impartial presentation of Islam and Muslims in the media through the use of digital tools, which utilize visual presentations of information. I explore the advantages of teaching with interactive timelines and digital mapping apparatus. These tools achieve dual objectives by informing students about Islam but also serving as a model for innovative ways to think about how to present information in the contemporary technological world.

Zaheer Ali, Columbia University

"Inspired by Black Muslims & Christians": Building a Digital Archive Documenting Islam in Popular Hip-Hop

In his homage to his hometown, "Chi-City," Chicago-based rap artist Common explores the cultural roots of hip-hop, including traditions "inspired by Black Muslims and Christians." While specialists on African-American Islam—as well as hip hop journalists, practitioners, and scholars—have long known and written about the influence of Islam on hip-hop, there exists no available comprehensive archive that documents the full history of the relationship. In order to tell the story of that relationship, I will demonstrate two web-based timelines I developed that document the history of Islamic references in popular hip-hop music. I will offer a brief history of each timeline project, demonstrate its features, explain its architecture, and highlight the advantages and shortcomings of each tool for teachers, students, and researchers. Finally, I will suggest how these data visualizations prompt new research questions and allow us to craft new narratives of both hip-hop and Islam in America.

Hussein Rashid, Hofstra University

I Just Tweeted the Shahada I Saw on YouTube: How Students Learn about Islam

Each generation of teaching comes with new technologies to use in the classroom. We moved from the slate to pen and paper; from film to video to DVD to streaming movies. In some instances, a new technology is evolutionary, and in others it has the potential to force to rethink the way we teach. This paper will focus on the ways in which new web-based technologies, specifically Twitter and podcasting, are used to transform the classroom experience. Taking an approach to the classroom that emphasizes the responsibility of students in the learning process, I will examine the ways in which moving the lecture outside the classroom setting changed discussion dynamics. I also propose that by moving to tools students are more familiar with allows them to demonstrate knowledge in more innovative ways. Finally, I pose the question as to how academics can share tools and use them outside of academic settings.

Responding:

Kelly Baker, University of Tennessee

A18-258

Theology and Religious Reflection Section and Theology and Continental Philosophy Group

Theme: *Agamben's The Kingdom and the Glory*

Omar Shaukat, University of Virginia, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place West-176C

Devin Singh, Yale University
Anarchy and Void: Agamben's Trinitarian Economy

This paper offers a critical yet sympathetic analysis of Agamben's model of Trinitarian *oikonomia*. The aim is to strengthen its conceptualization and thus provide a more robust theological-analytic framework for projects like Agamben's inquiring into the ancient sources of modern politics and economy. Not only is Agamben's model of the Trinity underdetermined, but it is at points highly revisionist in a fashion that undermines his archaeological intentions. I examine and problematize the twin emphases of anarchy and void posited at the heart of his Trinitarian model, which fund his inquiries into economy and glory, respectively. Claiming that these tropes misconstrue the orthodox position that Agamben invokes, I explore how one might proceed towards a critical archaeology/genealogy in light of necessary alterations to his presentation.

Hollis Phelps, Mount Olive College
Performing Profanation: Giorgio Agamben's Non-Non-Christianity

In this paper, I argue against the all-too-easy theological co-optation of the turn to theology among philosophers and critical theorists, focusing specifically on Giorgio Agamben. Agamben's critical examination of the theological tradition has little to do with substantiating the irreducibility of Christian thought and practice, at least as traditionally understood. Drawing primarily on Agamben's essay "In Praise of Profanation," his reading of Paul in *The Time That Remains*, and his recently translated *The Kingdom and the Glory*, I argue that Agamben's analyses and appropriations of theology represent a concerted effort to profane Christian thought and practice. Agamben's goal is to render the theological tradition inoperative, making it available for a new use that I characterize as non-Christian.

Adam Kotsko, Shimer College
The Prince of This World: Thinking the Devil in Light of Agamben's Kingdom and the Glory

In *The Kingdom and the Glory*, Agamben attempts to connect the concepts of economy and glory by exploring the theological context in which both concepts developed between the end of the classical age and the beginning of modernity. A crucial point of contact here is provided in a chapter on "Angelology and Bureaucracy," where he highlights the twofold role of angels in medieval philosophy: administering divine providence on earth and contemplating the divine glory in heaven. I propose to use Agamben's argument as a starting point for rethinking the most famous angel of all: the devil.

Bo Helmich, Duke University
Imperfection of Glory? Agamben's Critique of Karl Barth

Giorgio Agamben's *The Kingdom and the Glory* conducts an ambitious and provocative genealogy of what the author calls the "governmental machine" of Christian theology. Within this critical framework, Agamben singles out the thought of Karl Barth for special critique. This paper carefully traces Agamben's criticisms of Barth, showing exactly why and how he finds fault with Barth's "aestheticization" of glory. Despite the ardor of the polemic in the book, it is possible to see how Agamben and Barth actually share some presuppositions in common. The paper highlights several unexpected areas of convergence between the two thinkers. Finally, it argues that some of

Agamben's specific objections—the idea, for example, that praise is basically without meaningful content—must be discounted, or at least moderated, if one takes into account the wider context in which Barth situates his own discussion of glory.

A18-259

Women and Religion Section and Women of Color Scholarship, Teaching, and Activism Group

Theme: *Transformative Activism: How Young Women's Creativity and Spirituality is Re-Shaping the World*

Alka Arora, California Institute of Integral Studies, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place West-187B

This panel examines contemporary practices of religion, spirituality, and activism among the next generation of feminist leaders and teachers. We explore how many young feminists are critically and creatively disrupting the dominant discourse that pits religion and feminism as necessary enemies. Young women are developing a creative spiritual activism that has the following elements: a re-sacralization of self and other; a multi-cultural synthesis of ancient and contemporary spiritual practices; a resistance to excessive consumption and commodified spirituality; and the use of visual arts, meditation, and sound as “sacred technologies” that foster transformative change. Our panelists have developed this framework of creative spiritual activism through an integration of our scholarly research, pedagogical practice, leadership in women's groups, and activism.

Panelists:

Sara Salazar, California Institute of Integral Studies
Karen Nelson Villanueva, California Institute of Integral Studies
Claudia Moutray, California Institute of Integral Studies

A18-260

Afro-American Religious History Group

Theme: *What is Religious about African American Literature?: Engaging and Reframing Kenneth W. Warren's What Was African American Literature? (Harvard University Press, 2011)*

Rachel Watson, University of Chicago, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place West-176B

Kenneth Warren's controversial book *What Was African American Literature?* (Harvard University Press, 2011) argues that “African American literature took shape in the context of...Jim Crow. [After *Brown v. Board of Education*], the coherence of African American literature...eroded as well.” Intrinsic to Warren's thesis, which mirrors Eddie Glaude's claim of the Black Church's demise, is a sense of unmooring from a system that, though unjust, held together by necessity a relatively stable sense of African American identity. Resistance forged a complex cosmos that, in *Brown's* wake, fractured, leaving African Americans to “reconstitute” a sense of black identity in American society. The panelists — drawing on Ellison, Baldwin, and DuBois — recast Warren's concern through critical religious discourse, drawing out a religious idiom in African American literature to engage the book in ways that locate religious and theological dimensions within human beings' attempts to regenerate a sense of cosmos in the wake of its social ruptures and transformations.

Panelists:

James Manigault-Bryant, Williams College

Caleb J. D. Maskell, Princeton University
M. Cooper Harriss, University of Pittsburgh
Jonathon Kahn, Vassar College

Responding:

Kenneth Warren, University of Chicago

Business Meeting:

Josef Sorett, Columbia University
Kathryn Lofton, Yale University

A18-261
Bible, Theology, and Postmodernity Group

Theme: *Flesh, Desire, Divinity: Celebrating the Work of Karmen MacKendrick*

Shelly Rambo, Boston University, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place South-105A

This session features the work of Karmen MacKendrick, a scholar whose writings speak to critical issues in the history of philosophy, theology, and biblical studies. Invited panel members will engage MacKendrick's writings from their respective disciplines, honoring and extending her thoughts on bodies, divinity, touch, and language.

Panelists:

Mary-Jane Rubenstein, Wesleyan University
Cameron Partridge, Harvard University
Kent Brintnall, University of North Carolina, Charlotte
Virginia Burrus, Drew University

Responding:

Karmen MacKendrick, LeMoyne College

A18-262
Black Theology Group

Theme: *Gender and Sexual Violence in Black Theological Anthropology*

Renee K. Harrison, Howard University, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place West-175C

Black theology has long considered the ways that the commodification of black bodies affects both the history of racial oppression and the construction of a liberation theology. More recently, several black theologians have focused on issues of embodiment in Black and Womanist theology. This session hones in on the concept of theological anthropology. Papers will examine how contemporary practices of human trafficking, the sexual violence historically linked to lynching and crucifixions, and cultural images of black female bodies affect and

reconfigure theological anthropology in Black and Womanist theologies.

David Tombs, Trinity College Dublin
The Cross, the Lynching Tree and the Silences

This paper draws on James Cone's *The Cross and the Lynching Tree* (2011) for an examination of two widely-known but very different lynchings: Sam Hose (1899) and Emmet Till (1955). Cone highlights similarities between lynching and crucifixion and notes the extraordinary silence on lynching in the work of white theologians. However, one aspect on which Cone's analysis is itself silent is the sexual violence (including genital dismemberment) which accompanied many lynchings, including Hose and Till. Likewise, it is highly unusual for biblical scholars or theologians to acknowledge the high levels of sexual violence which could accompany crucifixions in the ancient world. The paper argues that greater attention to the sexual violence of lynching might offer further insight into the sexual violence of crucifixion and vice-versa. It concludes by considering the dangers and sensitivities of such research and the positive purpose that such investigations might serve.

Christopher Spotts, Marquette University
Race and Modern Slavery: What Black and Womanist Theology have to Say to the Problem of Human Trafficking

It is estimated by the U.S. State Department that anywhere from 15,000 to 18,000 people are smuggled into the United States of America each year for the purposes of sexual and other forms of forced labor. Because the vast majority of these slaves are people of color, women and children, theologies done from a position of privilege are ill-equipped to address this growing problem. However, the theologies of James Cone and Cheryl Kirk-Duggan provide theological categories such as race and gender that can challenge the atrocity of human trafficking.

Andrea C. White, Emory University
The Scandal of Flesh: A Womanist Theological Anthropology

Persistent cultural images of black female bodies not only engender violence against black women, but also present a particular challenge to theological anthropologies and their accompanying theologies of flesh. As long as historical memory and cultural stereotypes depict the black female body as property, as an icon for deviant sexuality, or as a site for the "cultural production of evil," womanist theology must help us reconfigure human personhood. This paper develops a womanist theological anthropology and a revisionist notion of the *imago Dei* whereby the problem of representation and the subject of embodiment are immediately foregrounded. Understanding *imago Dei* as the embodied experience of living into agential vocational purpose precludes the reductionist tendency to construe *imago Dei* as representation and is subversive of controlling images that have become uninterrogated myths functioning as status quo.

A18-263
Body and Religion Group

Theme: *Body and Religion: Shaping the Field*

Rebecca Sachs Norris, Merrimack College, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place West-185A

This session aims to examine the following questions: 1) What is the current state of the study of body and religion?; 2) What direction(s) would be useful for the development of this field?; 3) Can it be a cohesive field?; 4) Is that desirable?; 5) What are the advantages/disadvantages of interdisciplinary study, and can we make better use of the complexities of inter- and multi-disciplinarity?; 6) How can we help scholars communicate better across multiple subdisciplines in order to continue to develop the study of body and religion?; 7) How can a variety of disciplines help us understand the connection(s) between body and religion?; 8) How can we complexify understandings of

body in religious studies?; and 9) At the same time that we want to deepen and problematize our understandings of body, we don't want to ignore the fact that people suffer in real, physical bodies, and religious traditions can both create and heal suffering. Can/should we integrate such diverse perspectives?

Panelists:

Vasudha Narayanan, University of Florida
Anthony Pinn, Rice University
Thomas Kasulis, Ohio State University

A18-264
Chinese Religions Group

Theme: *Hell, Nature, and Rhetoric in Chinese Buddhism*

James Benn, McMaster University, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place West-175B

The papers will take up issues involving the different rosters of deities found in various Chinese underworlds and the origins of this diversity, the multiple uses of androcentric rhetoric to delineate the Pure Land in eighteenth century Chinese Buddhism, and the debate over the Buddha-nature of insentient beings and its links with Daoism and Chinese conceptions of principle or *li*.

C.M. Adrian Tseng, McMaster University
Why Do Insentient Things Have Buddha-nature?: A Re-examination of Jizang's Claim

This paper will re-examine Jizang's 吉藏 (549-623 A.D.) claim that plants and trees have Buddha-nature in terms of Daoist ontology. Some scholars have shown that Jizang's claim is influenced by the idea of the pervasiveness of the Dao from the *Zhuangzi*. The question is, "In what way is Buddha-nature able to be successfully connected to the insentient realm?" The answer for this question can be found in the method that Jizang applied in his argument that plants and trees indeed possess Buddha-nature: "within principle, beyond principle," or *linei liwai* 理內理外. The paper suggests that the meaning of the word *li*, or principle, plays a critical role, in which the redefinition of the word *li* will provide us a view to see how Jizang made his argument in terms of Daoist ontology.

Frederick Shih-Chung Chen, University of Oxford
In Search of the Origin of Enumerations of Hellish Kings in the Early Medieval Chinese Buddhist Scriptures

The popular belief in the purgatory journey to the Ten Kings of the Ten Hells has been a distinct religious phenomenon in Chinese Buddhism. In Indian Buddhism ideas emerged of the residence of a celestial deity in each celestial heaven and of various hells with different tortures governed by Yama and his messengers, yet the idea that each hell was governed by a king is hardly visible in early Indian Buddhist sources. This paper surveys these two early examples of enumeration of the hellish kings as they emerge in the *Wen diyu jing* and the *Jingdu sanmei jing*. By examining both texts, I wish to show that these two examples are associated with two religious beliefs in their respective contexts: first the influence of the Chinese sacrificial cult of "defeated armies and dead generals" and, secondly, the days of observance of religious precepts.

Hongyu Wu, University of Pittsburgh
Women and the Path to the Pure Land: Gender and Salvation in the Writings of Chinese Pure Land Believers in the Eighteenth Century

This paper investigates soteriological issues of women in the writings of two Pure Land Buddhist practitioners: Peng

Shaosheng, (1740-1796), a Confucian literatus turned Buddhist layman, and Tao Shan (1756-1780) a Buddhist laywoman well educated in Confucian classics. The cultural and religious landscape of this period was marked by the debate between Confucian purists and Buddhist syncretists, and the disputes between Chan and Pure Land practitioners. Through examining the accounts of Tao Shan's life and afterlife written by Peng Shaosheng and the poems written by Tao Shan in her life time, this study aims to analyze how androcentric rhetoric can be used to defend and promote Pure Land Buddhism, and how it can also be ignored, downplayed and/or adapted to address one's own spiritual concerns.

A18-265

Comparative Studies in Hinduisms and Judaisms Group

Theme: *Dietary Regulations, Food Transactions, and Social Boundaries: Classical and Contemporary Configurations in Hindu and Jewish Traditions*

Jody Myers, California State University, Northridge, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place East-256

This session will focus on the role of food regulations and practices in Hindu and Jewish communities as modes of ritual and social transaction that serve as a means of constructing communal identities, circumscribing external and internal boundaries, and delineating sociocultural hierarchies. It considers four specific cases: the ways in which food is theorized in the early Sanskrit literature, the “gastrosemantics” of contemporary Indian food systems, evolving early rabbinic food laws, and the contemporary American practice of *shechita*, kosher slaughter.

Patrick Olivelle, University of Texas

Food for Thought: Dietary Rules, Social Organization, and Ascetic Practice in Ancient India

The paper deals with two aspects of food. First is the ways in which food is theorized in the early Sanskrit literature. In this context, I deal with the classification of animals and dietary regulations and how they correspond to social categories and relationships, especially those relating to social hierarchy and marriage. These classifications are based on several criteria, including habitat, eating habits, and the biological structure of the feet and teeth. The second aspect relates to the ways in which the ascetic traditions of ancient India theorize food and use food as a marker of spiritual progress. They start from the premise already found in the Vedic texts that connect food to creation. The inversion of this process produces the ascetic attitude towards food and the food effort, ending in the total elimination of such effort, which sometimes may involve fasting unto death as a religious exercise.

R. S. Khare, University of Virginia

Culinary Aesthetics, Purity Practices, and Socioreligious Hierarchies: Reconfiguring Foodways in Contemporary India

In the “gastrosemantics” of Indian food systems, the ritual, social, economic, and medical dimensions of food are inextricably connected. The brahmanical food system, for example, includes complex laws of commensality that regulate food transactions among castes, determining who may receive food and water from whom and strengthening the hierarchical boundaries that both separate and connect castes. This system also includes taxonomies classifying foods as pure or impure, regulations pertaining to the purity of cooking vessels and utensils, and rules concerning proper methods of food preparation and food consumption. This paper will consider the ways in which changing culinary aesthetics and purity practices among different social groups positioned in different locations in the socioreligious hierarchy are reconfiguring foodways in contemporary India. Traditional Ayurvedic food practices intermingle with Western biomedical models and dietary regimes. The quest for ritual purity persists alongside markets filled with adulterated foods and environmental pollution in globalizing metropolitan India.

Jordan Rosenblum, University of Wisconsin

Bacon, Bras, and Banquets: Rabbinic Food Regulations and Boundary Formation

The intersection between food regulations and boundary formation has become a popular topic for academic inquiry in recent years. When Judaism is the object of comparison, scholars almost inevitably turn to the laws of Leviticus, due to the influence of Mary Douglas. In the development of Jewish food laws, however, rabbinic interpretations, expansions, and innovations on biblical law have had a far greater impact than the explicit words of Leviticus. This paper seeks to redirect the object of comparison from biblical to rabbinic texts, as it is in the rabbinic corpus where the concept of food as social boundary is explicitly addressed and, in fact, advanced. For example, while the Hebrew Bible allows Israelites and non-Israelites to share a table, rabbinic texts express much ambivalence—and sometimes outright concern—about this practice. In order to understand how ancient Jews constructed borders at the table, we must turn the page from Leviticus.

Aaron Gross, University of San Diego

“An Animal Slaughtered by a Gentile . . . or by an Ape”: Kosher Practices, Killing Animals, and Drawing Borders

In Jewish exempla that range from ancient rabbinic dietary rules to the contemporary American kosher abattoir, the space of religious slaughter, *shechita*, is also the space in which boundaries are simultaneously drawn between human and animal, Jew and Gentile, and the “proper” Jew and the heretic. In dialog with both Jewish studies and animal studies, this paper analyses the practice of *shechita* with attention to the intertwined role played by farmed animals and the associated Jewish imagination of animality in forging social boundaries. The different social imaginations generated in the diversely regulated act of *shechita* are carried to the dining table as kosher meats that, depending on their certification, are acceptable to specific Jewish communities and not others. The paper argues that the basic link between slaughtering animals, consuming meat, and drawing social boundaries is far from unique to the Jewish case and that this constellation needs further scholarly explication.

A18-266

Indigenous Religious Traditions Group and Latina/o Religion, Culture, and Society Group

Theme: *Crossing Boundaries: Healing and Walking in Mexico and the Southwest*

María Del Socorro Castañeda-Liles, Santa Clara University, Presiding

Sunday - 3:00 PM-4:30 PM

McCormick Place South-501A

These papers present different conceptualizations of crossing boundaries: of space and time through Mexicayotl mystical healing practice, different socio-economic and cultural contexts in curanderismo healing traditions, from Mexico to the US, and O’odham Christian pilgrimage from Arizona to Magdalena, Mexico.

Brett Hendrickson, Lafayette College

Curanderismo in the United States: Anglo American Interest in Mexican Folk Healing

Mexican folk healing traditions have always been part of the religious and cultural landscape of the U.S.-Mexico border region. Curanderos/as (“healers”), herbal remedies, saint veneration, and spiritist channeling have thrived in this country, in part due to continuous flows of Mexican immigrants to the U.S. This paper looks at the latest chapter in that flow. Namely, Mexican religious healing, “curanderismo,” is forging a new identity as one of the many other global traditions absorbed and re-fashioned in American metaphysical religious circles. I argue in the paper that the introduction of curanderismo into New Age and Complementary Alternative Medicine (CAM) communities has caused less criticism of appropriation and cultural theft than when similar communities previously dabbled in Native American healthways and rituals. I analyze the reasons for this comparably less controversial transfer of knowledge and suggest that curanderismo itself resonates very strongly with American metaphysical religion.

Seth Schermerhorn, Arizona State University

Walking to Magdalena: O'odham Taxonomies of Movement and the Category of Pilgrimage

Despite the pervasiveness of talk of “pilgrimage” in ethnographic literature about O’odham, most O’odham refer to the trek to Magdalena as either “the walk” in English, or *him* or *himdag* in O’odham. These words bear a heavy semantic load within O’odham language since the verb *him* or “to walk” is the root of *himdag*, which may be translated either as a noun, “a way of life, a culture, a practice, or a tradition,” or as a stative verb meaning “to be a good walker.” Much can be gained by moving away from abstractions of *himdag* as “tradition” or “culture” in order to focus on what it means “to be a good walker.” Theorizing from within O’odham categories is instrumental in articulating O’odham theories that disrupt abstract reifications of “pilgrimage” in ethnographic literature and comparative religion that include a wide variety of behaviors under the single framework of “pilgrimage.”

Angela Anderson Guerrero, California Institute of Integral Studies
Mysticism within the Tradition of the Mexicayotl

The presentation will introduce the ‘healing agent’ as a mystical approach as an effort to honor the awareness of manifesting the beginning, middle, and end of the sacred breath and vibrations of life. The concept of healing helps clarify divisions caused by mystical approaches enforced by historical struggles between power and authority. Today, by including the healing agent in the context of indigenous traditions, mysticism is not solely people ‘turning inwards’ but about turning in and around one self and the collective nature of all that exists. Due to the reliability on hermeneutics throughout the variety of mystical approaches, there has been space built in contemporary participatory approaches that allow broader factors of analysis. In that spirit, the paper aims to emulate those stages through a contextual approach of how the Mexicayotl ‘healing’ tradition is present in life as we know it today, where awareness drawn from the psyche and consciousness is fundamental.

A18-267

Islamic Mysticism Group and Sacred Space in Asia Group

Theme: *Excavating Layers of Sacred History in Central and South Asia*

Vernon Schubel, Kenyon College, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place West-194A

This panel explores the invention, transformation and reinvention of sacred spaces in Central and South Asia. Examined by fieldwork and through literary accounts, each site is found to possess layers of history and shifting values over time. These papers explore sacred sites that stand on the margins of orthodox representations of Islam and Hinduism. One paper examines a tradition of tree veneration that has been embraced by Muslim communities in Uzbekistan. Another paper investigates the meaning of sites associated with Jesus in India and Kashmir by the heterodox Ahmadiyya Muslims. A third paper explores the reinvention of the sacred city of Gaya between the eighteenth and twentieth centuries from one described in Hindu devotional literature to one incorporating elements of Buddhism from Bodhgaya.

Olga Gorshunova, A. N. Kosygin Moscow State University
Natural Shrine ‘Bogoz Kayragach’: Pre-Islamic Traditions in Central-Asian Muslim Cultures

This paper focuses on a tree veneration by Muslims in Central Asia viewed through the data of a case study conducted at the Khoji Baror sacred place and other holy sites of the Fergana Valley (Uzbekistan). By analyzing and interpreting the data in conjunction with ethnographic and archaeological materials collected in other regions, the author attempts to uncover the underlying strata of beliefs that had come to form the ideological basis of this phenomenon of tree veneration. The author argues that there are specific evidences, particularly those pointing to the tradition of associating trees with women and female saints that make it possible to propose a hypothesis that Khoji Baror, and particularly its main shrine Bogoz Kayragach, might have initially been sacred places devoted to

worshiping a female deity.

Ahmad Najib Burhani, University of California, Santa Barbara author
Sacred Spaces in Qadian and Their Roles in the Construction of Ahmadiyya Theology

This paper studies the sacred places of Ahmadiyya in the Indian subcontinent, particularly the Minaret of the Messiah, *Bahishtī Maqbarah*, al-Aqsa Mosque, and the Jesus tomb, by answering these questions: What is the role of these places in the construction of Ahmadiyya theology? How they perceive the sacredness of them compared to Mecca, Medina, and Jerusalem? Since the justification for the sacredness of them is taken from passages of the Qur'an, how different their interpretations of those passages compared to other Muslim exegetes? This paper argues that those places are the manifestations of Ahmadiyya's main doctrines and the foundation of their basic beliefs on the death of Jesus in Kashmir, the descent of the Messiah in Qadian, the prophethood of Ghulam Ahmad, and the notion about Ahmadis as the chosen community. Second, the prohibition for Ahmadis for making a pilgrimage to Mecca-Medina makes those places more prominent for them.

Abhishek Amar , Hamilton College
Re-inventing Hindu Gaya: Shrines, Images and Gayawala Brāhmaṇs

The Hindu city of Gaya, known for its sacred tanks, numerous temples and hill-shrines, emerged as a major Hindu Vaiṣṇava funerary-ritual center between the eighth and thirteenth centuries of the Common Era. The sacred importance of the city is extolled in the epics and Purāṇic texts (Gaya-Māhātmya). This city went through a major phase of reconstruction and re-invention between the eighteenth and twentieth centuries. In this phase, many existing shrines including the Viṣṇupada temple were reconstructed whereas several imaginary/non-existing (though listed in Gayā-Māhātmya) shrines were re-invented. Based on a comparative study of the literary accounts, archival records and an extensive 'archaeological' survey, this paper will examine the process of re-invention of Gaya and analyze the factors that facilitated this re-invention. While doing so, the paper will also investigate why and how newly constructed shrines appropriated Buddhist materials (images and inscriptions) from nearby Bodhgaya and reformulated them to invent 'historicity' and 'authenticity'.

Responding:

Talat Halman, Central Michigan University

A18-268
Law, Religion, and Culture Group

Theme: *Cultural History of Church-State Jurisprudence in the United States*

Kathleen Sands, University of Hawaii, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place West-476

This session places Church-State jurisprudence within its broader cultural history in the period since World War II. The first paper examines the Supreme Court's various historical renditions of James Madison, and questions the Court's deployment of Madison to authorize its own actions. The second analyzes the alliance between neo-orthodox Protestants and Roman Catholics in support of accommodationism, thus adding a Protestant-Catholic affinity to the well-recognized Protestant anti-Catholicism that shaped American separationism. Finally, the third paper explores implicit definitions of religion within the *Hosanna-Tabor v. EEOC* opinions, uncovering resonance between the Court's approaches to religion and the structuralist, functionalist, and critical definitions that are found within the academic study of religion.

Michael Graziano, Florida State University
Manufacturing Madison at the Supreme Court: Judicial Opinion as Historiographical Argument

Though Supreme Court justices are not trained historians, they often act as historical experts as well as legal ones. Since 1947, the role of history and historical interpretations have proved vital to the outcome of a number of key establishment clause cases. How this history has been practiced by the justices is a topic that has been ignored by historians of American religion. To listen to the justices, the ultimate arbiter of how the First Amendment should be interpreted was not the standing Court but rather the intention of the Founders, primarily James Madison. In the words of then-Associate Justice William Rehnquist in *Wallace*, "The true meaning of the Establishment Clause can only be seen in its history." Investigating how the justices made sense of this history is the goal of this paper.

K. Healan Gaston, Harvard University
Neo-Orthodox Protestants, Church-State Relations, and the Discourse of Secularism

This paper will complicate our understanding of Protestant-Catholic relations in postwar America by noting that many neo-orthodox Protestants joined liberal Catholics in embracing an "accommodationist" position on church-state relations in the wake of the Supreme Court's controversial *Everson* and *McCullum* decisions of the late 1940s. It will describe how these thinkers' neo-orthodox leanings attuned them to the dangers of secularism and secularization, and argue that fears of the latter sustained accommodationism much as fears of Catholicism sustained the strict separationist position, as Philip Hamburger and others have noted. Historians, I will suggest, could profitably begin to assess these paired sets of commitments by attending to the public writings and private correspondence of the signers of the Christianity and Crisis statement and to the intellectual, political, and social ties that bound them to one another.

Mark Storslee, University of Virginia
Hosanna-Tabor v EEOC and the Problem of Defining Religion; or, Who Got Clarence Thomas to Read Talal Asad?

The problem of defining religion for the purposes of constitutional law is a perennial one. By and large, however, it is a problem that the Supreme Court has refused to take up directly. I argue that the Court's recent ruling in *Hosanna Tabor v. EEOC* offers a new window into the implicit definitions of religion employed by several members of the Court, and suggests a coherence between the positions of these Justices and several prominent attempts to define religion within the field of religious studies. Drawing on Nelson Tebbe's suggestion that scholarly definitions of religion can be understood typologically as functionalist, substantive, and critical, I claim that this typology also helpfully illuminates the diversity of positions about the qualifying characteristics of a 'minister' in *Hosanna Tabor*. Such an insight illuminates the shortcomings of each approach, and suggests that a unitary legal definition of religion is probably undesirable and impossible.

Responding:

Eric Michael Mazur, Virginia Wesleyan College

A18-269
Mormon Studies Group and New Religious Movements Group

Theme: *Alternative Mormonisms*

Holly Folk, Western Washington University, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place West-192A

The various alternative Mormon movements from Mormon communal outposts in the Midwest to the Strangites of Wisconsin, and the Fundamental Latter Day Saints of the Texas state raids.

Karen Park, St. Norbert College
The Strangites of Voree: Inherited Prophetic Authority and the Preservation of a Minority Mormon Tradition

This paper is an exploration of the minority Mormon tradition surrounding James Jesse Strang (1813-1856), an early Church member who claimed to have been chosen by Joseph Smith himself as his prophet-successor and leader of the faith. Strang's claim to succession was deemed fraudulent by Brigham Young, but Strang nevertheless attracted many followers who opted not to follow Young west. Convinced that they were the authentic Mormon Church, this group remained in Wisconsin and Michigan with Strang until his assassination in 1856. Today, the few remaining descendants of the Strangite Mormons maintain an online presence, utilize their own historical documents, and continue to attempt to assert their independence and authenticity in relation to what they call the "Utah corporation." This paper analyzes this group's claims to legitimacy, and their ongoing fight to maintain a discrete identity from the Mormons who accepted Young as Smith's successor.

Timothy Miller, University of Kansas

The United Order in the Midwest: Some Overlooked Latter Day Saint Communal Outposts

The Latter Day Saint tradition has long involved communal experiments, including the United Order communities that were established in Utah and nearby locations in the 1870s. Many of today's LDS-derived communal experiments have been in the news more recently for their practice of polygamy and the social conflicts surrounding their lifestyle practices.

This paper will examine several lesser-known LDS-derived communal groups, surveying those that have arisen in the American Midwest. It will then provide a deeper examination of three of them, the Beaver Island community founded and led by James J. Strang, the Church of Israel, which has ties to the Christian Identity movement, and the Brotherhood of Christ, which has chosen an Amish-like antitechnological way of living.

Stuart Wright, Lamar University

James Richardson, University of Nevada, Reno

Crisis in the FLDS in the Wake of the Texas State Raid

After the 2008 Texas raid on the Fundamentalist Church of Jesus Christ of Latter Day Saints (FLDS), the large polygamous Mormon sect, some developments suggest that a schism may occur. The revelations regarding Warren Jeffs, the leader of the FLDS convicted on sexual assault charges related to underage marriage, combined with actions of Jeffs, has had serious repercussions on the FLDS community. The possibility of schism in the FLDS, which has about 10,000 members currently, is very real. A rival prophet is laying claim to leadership, and the community is in turmoil. The effect of these developments is still uncertain, but as Jeffs attempts to hold on to his power, it will be instructive to gauge how this impacts the FLDS community. These developments will be examined in light of theories of schism offered in the sociology literature.

A18-270

Psychology, Culture, and Religion Group

Theme: *Spirituality in a (Post) Secular Age: European and North-American Perspectives*

Kirk Bingaman, Fordham University, Presiding

Sunday - 3:00 PM-4:30 PM

McCormick Place North-227A

The session will explore "spirituality" and "existential issues" in a (post)secular age.

Panelists:

Lars Danbolt, Norwegian School of Theology

Hetty Zock, University of Groningen

Herman Westerink, University of Vienna

Responding:

Lucy Bregman, Temple University

A18-271

Qur'an Group

Theme: *Interpretations of the Qur'an*

Maria Dakake, George Mason University, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place West-471A

Papers in this session present perspectives on Qur'anic reading and interpretation.

Martyn Smith, Lawrence University
Noah and the Bee: Moderating Apocalyptic in the Quran

A central argument made by Fred Donner in *Muhammad and the Believers* is that apocalyptic teaching was central to the early Muslim community. This essay argues that there is a clear moderation of apocalyptic through the Quran. This moderation is evident in late Meccan suras such as The Bee with its images of home and family and Hud with its story of Noah in which apocalyptic is downplayed. These arguments for the moderation of apocalyptic contradict Donner and also offer a frame for understanding some common themes in the Medinan suras.

Tehseen Thaver, University of North Carolina
Metaphor, Hermeneutics and the formations Shi'i Identity in al-Sharif al-Radi's (d.1015C.E.) Qur'an commentary

This paper examines prominent Shi'i theologian, poet, and historian of Baghdad, al-Sharif al-Radi's (d.1015C.E.) commentary on the Qur'an titled "Realities of Hermeneutics in the Symbols of Revelation." A distinguishing feature of this text is the way al-Radi employs the literary device of "metaphor" as his primary tool for interpretation. I argue that al-Radi's commentary should be approached not simply as the articulation of a sectarian Shi'i identity but rather as a discursive product of a cosmopolitan literary culture in tenth century Baghdad that was inflected by multiple intellectual genealogies and persuasions. Euro-American scholarship on Shi'i intellectual engagements with the Qur'an often assumes that an exegete's sectarian affiliation and his interpretive approach are mutually constitutive. In this paper, using al-Radi's Qur'an commentary as my site of inquiry, I point to the limits of such an approach and explore ways of developing alternative frameworks of analysis.

Salih Sayilgan, Catholic University of America
The Qur'an Commentaries in the Medrese Curriculum of the Ottoman State

While there has been a great deal of scholarly work in English on the influence of some Qur'anic exegetes on Arab Islamic thought this has not been the case in Turkish Islamic thought. This paper attempts to show the impact of some particular exegetes on the curriculum of Qur'anic commentaries (ilm-i tefsir) in the Ottoman medreses. It shall argue that the inclusiveness and diversity in the curriculum of ilm-i tefsir in 16th century were no longer existent in the 18th century of Ottoman medreses. The research will start with a brief introduction to the ilm-i tefsir in the Ottoman medreses and will be followed by a close examination of the medrese curriculum prescribed by Qanuni Suleyman (d.1566), and Nebi Efendi-zade's (d. 1786) *Kaside fi el-kutub el-meshure fi el-'ulum*, and Erzurumlu Ibrahim Hakki's (d. 1780) *Tertib-i 'ulum* as three cases.

Lauren Osborne, University of Chicago
Textual and Paratextual Meaning in the Recited Qur'an: Analysis of a Performance of Sura al-Furqan by Sheikh

Mishary bin Rashid al-Afasy

In this paper I explore the modes of textual and paratextual meaning in the recitation of the Qur'an with particular reference to a recording of Sheikh Mishary bin Rashid al-Afasy reciting Sura al-Furqan. While the words of the Qur'an can be understood as presenting their own possibilities for textual meaning, its recitation can be described in terms of varieties of paratextual meaning, such as melodic of musical, and poetic or rhythmic through rhyme or assonance. I analyze the text and Sheikh al-Afasy's performance in terms of these different levels of meaning in order to bring them into dialog with one another, arguing that there are multiple possibilities for relationships therein. At times, the sound may relate to or impact the meaning of the words, or alternatively, each layer of meaning may operate entirely on its own terms.

Norbani Ismail, International Islamic University, Malaysia

Tafsir and Modern Muslim Women Identity in the Malay World: A Study of Tafsir al-Azhar by Hamka

Tafsir al-Azhar by an Indonesian Islamic scholar Hamka is probably the best known interpretation of the Qur'an in the Malay world. This paper is a study of Tafsir al-Azhar's treatment of issues pertaining to women, such as marriage, divorce, equality, polygamy, modest clothing and veiling. Hamka's approach to these issues was a result of several developments in the Indonesian society: the modernist interpretation of Islam, the formation of the Indonesian nation-state, and the prevailing customs in the Indonesian society (*adat*). In addition, Tafsir al-Azhar also carries within itself strong educational overtones, which is in line with the Muhammadiyah's modernist-didactic mission. The paper will contribute to the understanding of the Qur'anic interpretation in the Malay world in the 20th century. It also aims to bring this important work to the non-Malay speaking audiences.

A18-272

Religion and Cities Group and Religion, Film, and Visual Culture Group

Theme: *Roots in the Concrete: Urban Tales of Redemption, Hybridity and Family*

Rachel Wagner, Ithaca College, Presiding

Sunday - 3:00 PM-4:30 PM

McCormick Place North-126

These three papers consider the intersection between city life and families, especially as these manifest in tensions, dual identities, and intergenerational struggle. Using the lens of film to examine stories of contemporary urban life, this session will consider how religious identity is shaped by faith, ethnicity, roots, and the desire for redemption.

Julie Hawks, University of North Carolina, Charlotte

Constellations of Redemption in the Inner City in Satoshi Kon's Tokyo Godfathers

Using Walter Benjamin's notions of constellations and the city as sites for redemption, this paper examines Satoshi Kon's 2003 Japanese anime *Tokyo Godfathers*, loosely based on Peter B. Kyne's 1913 novella *Three Godfathers*, about a trio of bank robbers who become godfathers to a newborn after promising its dying mother to care for the child. Shifting locales from the American Wild West to modern day Tokyo, the tale unfolds between Christmas and New Year, following three homeless friends, Hana (a transvestite), Gin (an alcoholic), and Miyuki (a teenage runaway), who set out on a venture of self-discovery and redemption after rescuing an abandoned infant on Christmas Eve. This paper examines "coincidences" and "miracles" as representations of Benjamin's constellations, the underlying themes of the Christian nativity narrative, and the construction of race understood from changing viewpoints: from the desolate expanse of the West to the harried life of modern Tokyo.

Rebecca Moody, Syracuse University

Cinematic Cuts and Fragile Frames: (Re)Seeing Farida Benlyazid's Door to the Sky

Farida Benlyazid's *Door to the Sky* opens with a split screen: a bright blue sky transected by a minaret's piercing tower and a brick wall's straight line; as the camera pans down to the minaret's base, we plunge into the story. The film closes with a similar split: brilliant blue transected by verdant trees; from the lush ground, we are lifted up and released into the sky above. *Between* these pans, prodigal daughter Nadia must (re)consider her location *between* her own interstices: (re)see the frames through which she embraces and rejects Fes and France. Benlyazid makes significant use of her camera, allowing us to *see* and *feel* Nadia's fluctuation *between* these poles. With attention to what appears on screen - angles, pans, cuts - I (re)read her narrative alongside Butler's *Frames of War* and Khanna's *Algeria Cuts*; via them, I (re)see our own perspectives as orienting devices.

Cecilia Gonzalez-Andrieu, Loyola Marymount University
Dying to Live in L.A., Thirty Years of Latino Immigrant Experience in Film

This paper explores three films, *El Norte* (1983), *My Family/Mi Familia* (1995) and *A Better Life* (2011) as a way for theology to do its work of critically reflecting "on historical praxis illumined by the Word" (Gustavo Gutierrez). What insights into the roots of this community's suffering and what tools for prophetic denunciation do these three films provide? In the midst of a story that has perceptibly worsened since 1983 does the critical reflection of these films, viewed in their intensely theological key, facilitate the experience of "walking in someone else's shoes" that can be the beginning of noticing that someone else actually has no shoes and that their feet are bleeding?

A18-273

Religion and Ecology Group

Theme: *Ethics at Play at Rio+20*

Lucas Johnston, Wake Forest University, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place West-184A

During the summer of 2012, the United Nations Conference on Sustainable Development (called "Rio+20") will mark the twentieth anniversary of the first Earth Summit and the fortieth anniversary of the Stockholm Declaration on the Human Environment. Activist organizations, governments, and transnational institutions are mobilizing on a massive scale and are describing the conference as an important opportunity to make significant progress toward global sustainability. In keeping with an increasing scholarly attention to practices, communities, and lived expressions of spiritually motivated environmental behaviors, this session looks to Rio+20 as an opportunity to observe religion and ecology "on the ground." The tremendous number of ideas, persons, and organizations interacting in geographic and temporal proximity provides a means to see ethics at play—to observe ethical frameworks in lived interaction. Using textual, ethnographic and comparative methods, the papers assembled here eschew normative ethical argumentation in favor of a critical, descriptive approach.

Evan Berry, American University
Religious Non-Governmental Organizations and the Global Politics of Sustainability

In the main, scholars of religion and ecology have been more focused on the theoretical bearing of moral traditions on contemporary ecological issues than on the social enactment of those traditions. The proposed paper addresses this imbalance and pursues a better understanding of role played by religious organizations in global environmental politics. Rio+20 provides an unparalleled opportunity to observe and interact with religious organizations engaged with global environmental issues: dozens religious organizations will join the proceedings in Rio De Janeiro during the summer of 2012. Drawing on original ethnographic research conducted at the United Nations Conference on Sustainable Development, this paper evaluates the relationship between religious and secular actors in the political space that is global civil society.

Bron Taylor, University of Florida

Religious NGOs and the Quixotic Quest for Sustainability at United Nations' Earth Summits

My working hypothesis, which I may amend based on events at the June 2012 World Summit on Sustainable Development in Rio de Janeiro, is that -- despite the exhortations from the intelligentsias of many of the world's predominant religious institutions and actors, and even though some today consecrate scientific narratives and celebrate biological diversity -- "religion" has been an ineffectual variable in influencing nation states to increase their commitment to social equity and environmental sustainability. I explore whether this is because the ideas and priorities of religious people are inexorably other than environmental, and/or because the logics and lifeways accompanying agricultures, which are generally entwined with the worlds' predominant religions, are inherently expansionist by nature. If so, then arguably "religious environmentalism" as usually understood is unlikely to significantly influence United Nations sustainability conferences and endeavors, for even at their most passionate, such actors face an intractable foe.

Sarah Fredericks, University of North Texas

Ethical and Religious Undertones of the Official Rio+20 Conference Documents

Religious environmentalism has increased in diversity, scope, and popularity in the last twenty years, but the degree of influence these movements have had on international discourse about environmental issues is largely unknown. This paper will begin to fill this lacuna in the literature by comparing the implicit and explicit references to ethics and religion in official international documents about sustainable development. Specifically, it will examine the documents of the 1992 United Nations Conference on Environment and Development (UNCED) and those of its follow-up conference, Rio+20, to be held this summer. Closely comparing these texts will illuminate whether and how the international community's conceptions of religion and environmental ethics have changed in last twenty years to assess the influence of religious environmentalism on official international sustainable development discourse.

Cybelle Shattuck, University of Michigan

From Theology to Action: Rio's Effect on Religious Environmental Resources

The Rio Summit shifted the focus of American environmentalism from local pollution reduction and wilderness preservation to concern for global climate change, which changed perceptions of the types of actions necessary to protect the environment. Rio also changed the dynamics of the public discourse on sustainability by linking developed and developing worlds into one ecological system. This paper examines how American religions responded, noting that the first decade after Rio was dominated by academic theologians who focused on environmental ethics, while more recent years have seen the emergence of a new literature from congregational clergy who prescribe actions suitable for congregation-level implementation. The paper develops a typology of these prescribed congregation-level activities and shows how the availability of structural resources, often from secular organizations, provides opportunities and procedural knowledge that affect the emergent faith-based sustainability initiatives.

A18-274

Religion and Sexuality Group and Roman Catholic Studies Group

Theme: *Married Priests in the Catholic Tradition: Historical and Theological Considerations*

Clara Joseph, University of Calgary, Presiding

Sunday - 3:00 PM-4:30 PM

McCormick Place North-130

This session examines important documents and historical events of the Eastern and Latin Catholic traditions to point to motivations and consequences of mandatory clerical celibacy. The papers proceed chronologically: from the

3rd century, to the 16th century colonial period, to contemporary times. The geographical coverage includes South Asia, Europe, and North America. The methodological framework is historical analysis and theological and postcolonial critique. Whereas much scholarship on clerical celibacy is mainly on the Western tradition, to the exclusion of the Eastern Catholic traditions, these papers examine both. Each paper makes an important contribution to both methodology and theme. Together the papers – through their focus on clerical marriage – will stimulate discussion on the issue of mandatory clerical celibacy in the Catholic Church, but this time taking into consideration the sessions' arguments on originary motives, imperialistic paradigms, and the serious consequences of discord between Vatican II and decisions of the Roman Curia.

Anthony Dragani, Mount Aloysius College
Mixed Messages: Vatican II, Celibacy and the Eastern Catholic Experience

The Eastern Catholic Churches are often cited as evidence of the Catholic Church's universality and diversity. Many of these bodies were once Eastern or Oriental Orthodox Churches that entered into union with Rome. One of the core principles of their unions was that Rome would respect their differences, and that they would therefore maintain their own unique disciplines.

However, this principle has not been followed, especially with regard to the discipline of a married priesthood. Most Eastern Catholic Churches have faced considerable pressure to adopt mandatory celibacy, both in their traditional geographic territories and abroad.

This paper seeks to evaluate the Roman Catholic position regarding married Eastern Catholic priests, especially in light of the Second Vatican Council. In doing so, it will explore the practices of the post-conciliar church, and will consider how consistent Vatican policies have been with the teachings of the council on this subject.

Varghese Thekkevallyara, University of Calgary
I'm Blaming Colonialism . . . for Compulsory Clerical Celibacy

This paper reconsiders compulsory clerical celibacy among the St. Thomas Christians of India, who held an ancient tradition of clerical marriage, as a product of Portuguese colonization. I examine documents of the Synod of Diamper (1599), Archbishop Menezes' travel narrative, *Jornada* (1603), and a recent article on clerical celibacy by George Nedungatt, a priest hailing from the tradition of the St. Thomas Christians. Postcolonial theories of "othering" by Gayatri Spivak and Edward Said's "Orientalism" determine the theoretical framework. The paper examines how the St. Thomas Christian was perceived initially as brother and later as other, the latter perception accompanies – I argue – colonial operations to impose mandatory celibacy on their clergy. Vatican II's anniversary is timely to check out persisting colonial underpinnings. This is the first paper attempting a postcolonial critique of the issue of mandatory clerical celibacy on a particular Eastern Church in full communion with the Catholic Church.

David Hunter, University of Kentucky
Priestly Identity and Sexual Continence: The Origins of a Catholic Tradition

This presentation will examine the historical origins of the requirement of permanent sexual continence imposed on higher clerics of the Western Church (i.e., bishop, presbyters, and deacons). This requirement first appeared in the fourth century in the writings of bishops Damasus and Siricius of Rome, as well as in the works of several fourth-century church fathers, among them, Ambrose, Jerome, and Ambrosiaster. While the appearance of the sexual continence requirement has received a great deal of discussion, there is no scholarly consensus regarding its motivation. Some scholars have argued that concerns for "ritual purity" or "cultic purity" were the predominant influence; others have insisted that moral or ascetical concerns were foremost. This paper will argue that neither perspective suffices to explain the emergence of the requirement. Attention will be given to the function of sexual continence in establishing "priestly" identity and hierarchy in the face of competing claims to ecclesiastical authority.

Responding:

Adam DeVille, University of Saint Francis, Indiana
Richard Gaillardetz, Boston College

A18-275

Religion, Colonialism, and Postcolonialism Group

Theme: *Imperialism, Good Religion, and the Post-Colonial State*

Caleb Elfenbein, Grinnell College, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place North-132

This panel examines religion and international law, religion and post-colonial state-making, and global apparatuses for defining good religion. The papers, considered as a whole, offer an historically and geographically comparative frame for investigating theoretical questions about religion, colonialism, and postcolonialism.

Stephanie Yuhas, University of Denver
Jus Gentium: Exchange and Reciprocity in de Vitoria, Grotius and Vattel

The sixteenth and seventeenth centuries were a formative period in European jurisprudence, nation-building and the application of religious principles to secular law. In this paper the works of Francisco de Vitoria, Hugo Grotius and Emerich Vattel are examined to uncover how threads of reason were interwoven with Christian morality to produce the international legal doctrine still used to justify imperialistic practices. In particular, this paper details how reciprocity of trade, ideas of hospitality and the propagation of Christianity informed the ways in which Europeans managed relations with populations considered savage, barbarian or uncivilized that inhabited territories possessing resources desired by colonial powers. Commonly known as the 'law of nations,' the resulting legal precedent provides the rationale and justification for the ongoing marginalization of peoples who do not share Euro-Western cultural values and economic priorities.

Kathleen Foody, University of North Carolina
Decolonial Dialogues? Islamic Interfaith Projects and the Representation of Religious Violence after 9/11

In this paper I explore international attempts to reconstruct religion after 9/11. Specifically, I examine the 2003-2011 Conference on Interfaith Dialogue held in Doha, Qatar. I read the international conference as an attempt by Muslim organizers to gain control of global discourses surrounding Islam after 9/11 and to present an image of 'good' Islam to international political and economic communities. In this paper, I analyze conference transcripts from 2003-2011 to provide a foundation for future ethnographic work at the conference itself. I argue that concerns with global religious violence are central to the legitimization and funding for global interfaith dialogue projects. I expect this project will contribute to work in religious studies that questions constructions of "good" religion as well as recent theoretical work on decolonial or critical cosmopolitanisms.

Syed Adnan Hussain, University of Toronto
Of de Jure Islamic States: New Horizons in Islamic Constitution Making

The marriage of common law and Islam in Pakistan has resulted in the creation of what I shall refer to as a 'de jure Islamic state'. It is de jure in that Islamic law (in all its ambiguity) is established as the supreme law (higher than even the constitution) by the constitution. Moreover, it is by operation of law—and not necessarily conforming to the demands of classical theories of Islamic statehood or governance—that Pakistan declares itself an Islamic state. Locked in an ideological mire of being simultaneously divorced from the indigenous religious variants (through colonialism), and being married to a foreign legal transplant, it is difficult to determine the nature of this de jure Islamic state. This paper attempts to distinguish the de jure Islamic state from the historic Islamic state formulations. In particular, it highlights the importance of colonial legal transplants and suggest a novel framework for thinking about post-colonial Islamic state forms.

Business Meeting:

Mark Elmore, University of California, Davis

A18-276
Ritual Studies Group

Theme: *Performed Ritual Expression: The Ethnographic Study of Art, Prayer, and Song*

Sarah Haynes, Western Illinois University, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place North-127

This session addresses the representation of ritual through art, prayer and song. The first paper examines Jewish ritual as expressed through the art of Canadian Queer photographer Oscar Wolfman. The second paper examines Gandhi's use of ritual, particularly, daily prayer through scriptural verse and devotional songs. The final paper introduces interaction ritual theory in relationship to prayer in Catholic and Muslim communities in the U.S.

Avvia Goldberg, York University
Reimagining Ritual: Examining Ritual through a Jewish Queer Lens

This paper will examine and critique Jewish ritual as expressed through the selected works of late Canadian Queer photographer Oscar Wolfman. As will be demonstrated Wolfman's staged photographic interpretations of Jewish ritual and symbol exemplify a contemporary gay sensibility. They challenge the viewer to rethink and restudy traditional Jewish ritual symbols in the light of ancient teachings and contemporary themes. It is my contention that Wolfman's ritual themed photographs literally and figuratively embody and express a celebration of Queer perspective giving voice to the unique experience of contemporary Queer Jews.

Christopher Stawski, University of Pennsylvania
Employing Interaction Ritual Theory to Understand the Emotional and Bodily Dynamics of Prayer

Interaction ritual theory, as exemplified in *Interaction Ritual Chains* (2004) by sociologist Randall Collins, should be further explored by scholars of religious studies to understand the dynamics of religious rituals. Principally deriving from the work of Durkheim, Goffman, and Mead and generally applied to understanding forms of social interaction entailing bodily copresence, interaction ritual theory can be fruitfully adapted to explore the emotional and bodily forces at play in prayerful situations. In this paper, I introduce the fundamentals of interaction ritual theory and apply it to situations of prayer drawn from texts and field work I am conducting in Catholic and Muslim communities in the U.S. to elucidate the relation between the divine and the person praying as well as the relation of human co-participants with each other. Interaction ritual theory provides explanatory resources and points to testable empirical hypotheses that may help researchers understand prayerful experiences.

Cynthia Snodgrass, Sacred Sound Institute
Gandhi's Weapons of Nonviolence: Ritual, Sacred Sound, and Sung Prayers

Outlines Gandhi's broad-based use of ritual to shape his *satyaagraha* movement, participation in which (Gandhi stated strongly) was not "stage play," but "do-or-die" sacred commitment based in scripture, sacred sung-prayers, and sacred sound contemplation. Focus is on the *Aashram Bhajanaavali*, a collection of scriptural verses and devotional songs used for daily prayers and in heightened circumstances -- the violence of non-cooperation marches, the danger of fasts. They were material for talks attended by thousands, inner support as the threat of assassination became real. These pieces informed Gandhi's philosophy, his actions. These were his songs, the nation's songs. Their power lay not in being seen, but in being SUNG. Theoretical grounding is found in the work of Rappaport (ritual) and Ihde (phenomenology of sound). Field work provides stories from two sisters whose family were *satyaagraha* activists in Delhi. Both sang for Gandhi himself; the elder served nine months in prison at age 16, and

the younger is now a Spiritual Musician at the Aurobindo Ashram, Delhi, teaching the *Aashram Bhajanaavali* repertoire.

Responding:

Ute Huesken, University of Oslo

A18-277
Science, Technology, and Religion Group

Theme: *Stimulating Spirituality? Technological Possibilities and Theological Challenges*

Kirk Wegter-Mcnelly, Boston University, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place West-179A

This panel will engage critically and constructively with Wesley J. Wildman's recent book on Religious and Spiritual Experiences (Cambridge, 2011), which includes a careful assessment of the technological possibilities for enhancing such experiences. Presenters include Ann Taves, Philip Clayton and LeRon Shults, followed by a response from Professor Wildman. The panelists will evaluate and respond to Wildman's proposal for understanding and facilitating what he calls "intense" experiences, with special attention on his pragmatic methodology for the scientific study of religion and his naturalist metaphysics. These issues represent a unique integration of several concerns that are relevant for the ongoing conversations among those in science and religion, as well as participants of religious communities and others interested in spirituality in a world increasingly shaped by technology.

Panelists:

Philip Clayton, Claremont Lincoln University
Ann Taves, University of California, Santa Barbara
LeRon Shults, University of Agder, Norway

Responding:

Wesley Wildman, Boston University

Business Meeting:

Lea Schweitz, Lutheran School of Theology, Chicago

A18-278
Scriptural Reasoning Group

Theme: *Youth and Maturity in Abrahamic Traditions: Exploring Age through Scriptural Reasoning*

Mike Higton, University of Cambridge, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place South-501D

This panel will explore themes relating to stages of life within the Abrahamic traditions. It will ask questions about Judaism, Christianity and Islam's attitudes to youth, maturity and the process of ageing. The session will involve study of selected texts from the Scriptures of these faiths: Genesis 44:18-45:2; Luke 2:21-40; and Surah 3:37-47. These will be introduced by the panellists, and then studied in round table discussions. The session will model the

practice of Scriptural Reasoning (the shared study by Jews, Muslims and Christians of their Scriptures), and those attending the panel will be introduced to Scriptural Reasoning and have opportunity to engage in the practice themselves. The panel will seek to explore the generative dialogues that such joint study brings to issues relating to age, stages of life, and the process of ageing.

Panelists:

Emily Filler, University of Virginia
Maria Dakake, George Mason University
Sarah Snyder, University of Cambridge

A18-279

Sociology of Religion Group

Theme: *Sociology of Public Religion: A Global Perspective*

Rebekka King, University of Toronto, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place North-131

This session brings together papers that use sociological approaches to examine public expressions of religion around the world and within diverse religious traditions. The panel examines the ways in which religion and religious identity are negotiated and mobilized in indirect or mediatory forums, discussing the tensions between the sacred and the secular in the contexts of legislation, digital games, web forums, and newspapers. The case studies include examples from the United States, Europe, and Asia.

Helene Slessarev-Jamir, Claremont Lincoln University and Claremont School of Theology
A Cross National Analysis of Religion's Role in Legislative Debates over Gay Marriage

This paper theorizes that while religious arguments are always present in legislative debates over gay marriage, the outcome of those debates is dependent on the strength and character of religious mobilization for or against gay marriage. The findings will be based on an analysis of a small number of comparative case studies that differ in their experiences of religious mobilization. These will include California's Prop 8 referendum and the legislative successes of gay marriage in Scandinavia and Spain.

Jose Vallikatt, RMIT University
Sacred Quest or Profane Propensity: Indian Gaming Community's Playful Search for the Sacred

As we witness the return of religion in the technologically mediated we observe the post-modern generation undertaking incredible quests to the inquisitive niches of religious space, be it actual or virtual. This paper investigates how Indian digital game players perceive notions of 'sacred' in terms of space and time in cultural artefacts like Massively Multiplayer Online Role Playing Game World of Warcraft'. The paper tries to presents an Indian epistemological approach to the study of sacred and secular considering sacred as an empirical reality that can be observed at critical moments in life. The study is the result of observations on field and in-depth interviews done with online digital game players in India during a Hindu festival season. Digital games can transcend not only the religious meaning making process of the players but also our academic perspectives in understanding the sacred and secular.

Roxanne D. Marcotte, Université du Québec à Montréal
Sexuality Online: Gendered Discourses on Muslim Forums

This study focuses on the voices young Muslims, the questions they pose, the discussions that ensue, and the answers they provide on online forums to provide some insight into how members of an online virtual community

frame and conceive of a number of issues related to Muslim women's bodies and sexual choices. Whereas the fundamentals of Islam are never questioned, interpretations and applications of those teaching remained quite varied (Zaman 2008) and reflect elements, on the one hand, of some personalized understandings and, on the other hand, prevailing values, norms and practices of the society in which they live. In fact, online forums appear to facilitate discussions that question a number of social, cultural, ethical, legal, even religious assumptions about important issues that impact on women's lives, bodies and sexual choices, while grappling with contemporary realities, values and socio-sexual norms that shape their daily lives.

James Crossley, University of Sheffield
Sly Secularism? Or, How the British Media Copes with 'Religion'

Bringing together insights from journalism studies and critical theoretical approaches to 'religion', this paper uses the 2010 papal visit to the UK as a case study for understanding how the British media construct 'religion'. In general 'religion', or at least its ideal, is deemed to be supportive of supposed British values of tolerance, ethics, civilization etc. Each newspaper would use 'religion' to support its own political position and overall 'religion' was deemed to be compatible with liberal democracy. Yet, whenever 'religion' got 'too involved' in political decision making, it risked becoming 'fundamentalist' and becoming 'extremist', the fate regularly attributed to 'atheism' which in turn is linked with threats of totalitarianism. Throughout all this, so the narrative goes, 'true' religion and 'true' atheism, both need to serve and mimic their political master: 'true' liberal democracy

Responding:

Gustavo Benavides, Villanova University

A18-280
Tantric Studies Group

Theme: *She is the Garland of Letters Adorning the Three Worlds: Śāktism, Cosmopolitanism, and the Making of Hindu Identities*

Glen Alexander Hayes, Bloomfield College, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place North-426C

This collection of papers aims to persuade that the study of Early Modern Tantra is integral to the story of the construction of Hindu identities. Drawing on a wealth of unpublished and unstudied Sanskrit sources, we demonstrate that the the worship of the goddess Tripurasundarī has a recoverable history, governed by recurrent impulses towards scholasticization, that must be read in relation to the wider world of Sanskrit knowledge. Towards this end, we identify specific moments of canon construction and reconceptualization, recover the sorts of social actors who carried out these transformations, and re-embed their interpretive choices in particularized intellectual and socio-historical contexts. As a result, the variegated nature of Śrīvidyā traditions, their close alignment with intellectual and political centers of power throughout Early Modern India, and the pivotal role they play in reimagining the Brahmanical mainstream, will be made apparent for the first time to an academic audience.

Elaine Fisher, Columbia University
"Just Like Kālidāsa": The Śākta Intellectuals of Seventeenth-century South India

In the prologue to his Kuśakumudvatīyanāṭaka, which was debuted at Madurai's annual Chittirai festival in the mid seventeenth-century, court poet Atirātra Yajvan declares the following about himself: "This poet, being himself a servant of Ambikā— just like Kālidāsa— does not even take a breath without her consent."

This paper introduces the substantial body of evidence documenting the engagement of seventeenth-century Śaiva intellectuals in South India with Śrīvidyā Śākta ritual and theology. I focus on two particular texts from within this

emergent intellectual network: the Ambāstavavyākhyā of Ardhanārīśvara Dīkṣita and the Śāṅkarābhyudaya of Rājacūdāmaṇi Dīkṣita. Through these works, the authors substantiated the authority of their lineage by invoking two of Indian history's most celebrated cultural figures: Śāṅkarācārya and Kālidāsa. By doing so, Ardhanārīśvara and Rājacūdāmaṇi articulated a new vision of the cosmopolitan Śākta intellectual, exerting a lasting influence on the religious culture of the South Indian Smārta community.

Jason Schwartz, University of California, Santa Barbara

A Wizard in the Chronicles of Amber: Rethinking the Religious Culture of the Rājput Courts in Lights of the Kachwaha's Śākta Preceptor

This paper retraces the path traveled by the prolific Śākta polymath Śivānanda Bhaṭṭa Gosvāmī, who spent his youth at the Orccha court and his final days among the Kachwahas, instructing the father of Sawai Jai Singh II in the Kaula dharma. Unpublished Sanskrit sources offer us an unprecedented social history of a tantric adept, told in part through the voices of Śivānanda and his family. In this Rājput world, Śivānanda Bhaṭṭa operated as both Tantrikā and dharmasāstrī par excellence, adjudicating social strictures and enforcing Smārta social mores while simultaneously instructing the ruling elite in the ritual transgression of these very same codes of conduct

The narrative that emerges not only enriches our impoverished understanding of early modern tantric discourse and the social role of the early modern tantrika, but poses more general questions about the type of knowledge that constitutes Brāhṃanical orthodoxy in sixteenth and seventeenth century North India.

Anna Golovkova, Cornell University

The Goddess Domesticated: Internalizing Love Magic in the Early Texts of the Tripurasundarī Cult

This paper offers preliminary observations on the early development of the cult of Tripurasundarī based on the three earliest texts associated with this Goddess: the Nityākaula, the Vāmakeśvarīmata, and the Yoginīhṛdaya (c. tenth and eleventh centuries CE). While the Nityākaula and the Vāmakeśvarīmata focused on external rituals for mundane benefits, the redactors of the Yoginīhṛdaya favored internalized, meditative forms of practice and were profoundly influenced by the non-dualistic Śaiva Pratyabhijñā-based exegesis. I argue that despite this esotericisation, the mature cult preserved and sublimated its primary connection to the rites of love magic, predominant in the early stage of the cult's development. The study of these texts will inform our understanding of a remarkable historical development, as what appears to have been a marginal Tantric cult of love magic emerged as a sophisticated pan-Indian tradition with a profound influence on mainstream Hindu temple and devotional worship.

Eric Steinschneider, University of Toronto

Śrīvidyā as a Navya Vidyā: Intellectual Practices and the Limits of Interpretation in the Works of Bhāskararāya

This paper will explore the impact of late precolonial Sanskrit intellectual culture on the theological works of Bhāskararāya (c.1675-1750), one of the most important precolonial figures to write on the Śrīvidyā tradition of Tantric goddess worship. I examine how Bhāskararāya's writings on Śrīvidyā are shaped by his readings of Khaṇḍadeva, a major innovator and systems-builder in 17th c. Vedic hermeneutics (Mīmāṃsā). Comparing these two authors helps us better understand Bhāskararāya's creative but disciplined strategies for imbuing Śrīvidyā worship with the prestige and legitimacy of Vedic sacrifice. I argue that Bhāskararāya's engagement with late precolonial intellectual practices allows his writings on Śrīvidyā to access a register of authority which transcends the localized guru-disciple relationship, thus helping to explain the popularity of Bhāskararāya among later generations of Śrīvidyā-practicing Smārta Brahmins in Southern India.

Responding:

Sthaneshwar Timalisina, San Diego State University

A18-281

Tillich: Issues in Theology, Religion, and Culture Group

Theme: *Christology in Barth and Tillich*

Frederick J. Parrella, Santa Clara University, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place North-128

Christology in Barth and Tillich. This panel session stages an encounter between Karl Barth and Paul Tillich on the central question of Christology. Bruce McCormack (Princeton) will present the major paper with responses from Robison James (Richmond) and Tom Greggs (Aberdeen).

Panelists:

Robison James, University of Richmond
Tom Greggs, University of Aberdeen
Bruce McCormack, Princeton Theological Seminary

A18-282

World Christianity Group

Theme: *Sex, Gender, Society, Faith: Homosexualities in World Christianity*

Jane Redmont, Guilford College, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place North-230A

The scholarly study of World Christianity has thus far rarely included an examination of homosexualities or discourses about homosexualities. This session will bring together analyses of gender and sexuality in the rhetoric (sermons, speeches, and other speech-acts) of two ecclesial settings, a Zambian Pentecostal church and a group of South Korean fundamentalists. (Need to complete this, waiting on a third paper or respondent.)

Min-Ah Cho, St. Catherine University

The Other Side of Their Zeal: Evangelical Nationalism and Anticommunism in the Korean Christian Fundamentalist Antigay Movement Since the 1990s

This paper tracks the harsh reality about homophobia in Korea, focusing on the homophobic rhetoric of Korean Christian fundamentalists. I suggest that the fundamentalists' homophobic rhetoric can be looked at in line with their attempt to build up their bases of support. Facing the loss of their privileged social status in Korea, the fundamentalists have been seeking out a secure road through which they can survive and regain their influence. What they have found was, in addition to literal belief in the Bible, a political alliance with greater powers, namely, American Christian fundamentalism. Korean fundamentalists' homophobic rhetoric reveals a crack through which we can observe how they have served as resident ministers of American Christian fundamentalists' imperialistic vision of the world. This vision couples with the U.S. government's military deployments and its projects for global domination—whether it is to be proved as an unqualified failure or not.

Adriaan van Klinken, University of London

The Homosexual as the Antithesis of "Biblical Manhood"? Queer(y)ing a Zambian Pentecostal Discourse

This paper offers a critical analysis of a series of sermons preached in a Zambian Pentecostal church, in which homosexuality is an explicit theme. It is often suggested that African Christian leaders oppose same-sex relationships to profile themselves in local and global contexts. The case study reveals that homosexuality is also used in the politics of gender, particularly masculinity, within the church. In the sermons a stereotypical homosexual

is constructed as a counter-image of the promoted ideal of “biblical manhood”. Revealing the heteronormative and homophobic character of this discourse, the paper calls for a queer hermeneutics in the Study of World Christianity. This hermeneutics enables critical analysis and intercultural theological discussion and gives an epistemological privilege to non-heteronormative voices in global Christian contexts.

A18-283

Wildcard Session

Theme: *Conflicting Social Imaginaries and their Impact on Human Freedom*

Nelly van Doorn Harder, Wake Forest University, Presiding

Sunday - 3:00 PM-4:30 PM

McCormick Place West-178B

This panel will examine how different religious communities imagine the world. The focus is not primarily on conflicting social imaginaries between different religions, but rather on fundamental differences in the construction of reality by different communities within the same religious tradition. Clashes among Muslims, Christians and other religious communities have often proved more deadly than clashes between different religious communities. Drawing on experience from Indonesia and elsewhere, the panel examines substantive, conflicting values in which different religious communities have different interests, values and world views. The panel will consider the limited effectiveness of law enforcement in protecting equal rights in contexts of religious diversity. Human freedom is humanly constructed within real social, economic and political conditions that are part of a long historical process, rather than being based on universal and eternal abstract principles. The rights of minority religious groups, women and other marginalized groups are particularly contested in many parts of Indonesia and elsewhere, in which the social capital of the dominant religious tradition appears threatened by groups whose social imaginary differs from the majority. The panel will suggest ways in which conflicting interests and values can be negotiated "from below" rather than imposed on the basis of abstract principles from above.

Panelists:

Zainal Abidin Bagir, Indonesian Consortium for Religious Studies

Bernard Adeney-Risakotta, Indonesian Consortium for Religious Studies

Wening Udasmoro, Indonesian Consortium for Religious Studies

Siti Syamsiyatun, Indonesian Consortium for Religious Studies

Responding:

Munir Jiwa, Graduate Theological Union

Heidi Hadsell, Hartford Seminary

Ebrahim Moosa, Duke University

Paul Knitter, Union Theological Seminary

A18-284

Wildcard Session

Theme: *Divination as Religious/Spiritual Practice*

Sarah Iles Johnston, Ohio State University, Presiding

Sunday - 3:00 PM-4:30 PM

McCormick Place North-427A

Divination exists in all cultures and has been highly conserved throughout human history; given population

expansion it is now practiced by more people than ever. The proposed session defines divination inclusively as diverse methods for seeking knowledge not attainable by normal means. It investigates the nature of divination across time, geography, and social strata as a response to the evolving religious and spiritual needs of humanity. Knowledge sought by divination includes not only personal life choices but also ritual propriety, the fate of the dead, the place of humans in the cosmos, and the nature of consciousness. Divination addresses many of the same concerns as religion but until recently has been relatively neglected in academic religious studies. The papers in this panel examine various forms of divination as means for meeting spiritual needs, including the Book of Changes, Nostradamus, ancient and modern astrology, and contemporary psychological reinterpretations.

Tze-ki Hon, State University of New York, Geneseo

Divination as Moral Philosophy: Hexagrams and the Genealogy of the Sages of the Yijing

Known in the West as a manual of divination, the Yijing (I Ching, Book of Changes) is a composite text consisting of three distinct layers: the sixty-four hexagrams, the hexagram statements, and the Ten Wings allegedly written by Confucius. For hundreds of years, these three layers of the Yijing had caused continuous debates among Chinese scholars over the meaning of the hexagrams. For those who focused on the first two layers, they believed that the hexagrams were signs of the constant changes in the natural and human worlds. For those who focused on the Ten Wings, they believed that the hexagrams were graphic illustrations of Confucius's moral philosophy. In this paper, I will discuss how the Yijing scholars of fifteenth-century China resolved the controversy by creating a genealogy of sages who explained the uses of the hexagrams. The genealogy, I argue, made divination a moral philosophy.

Richard Smoley, Theosophical Society in America

Nostradamus and the Uses of Prophecy

Prophecy is a major element in most spiritual traditions. It is a form of divination intended for a group or society as a whole, rather than for an individual. Most religious prophecies validate events that happened long ago. However prophecy continues to play a role in the spirituality of many in the modern world.

The French visionary Michel de Nostradamus (1503-66) remains one of the most famous prophetic voices of any era, although his track record for predictions is, in the end, unimpressive. This paper addresses the claims made for Nostradamus's prophecies, their actual meaning in the context of sixteenth-century history, and the reasons for their continued popularity. The paper also examines the uses of prophecy as a whole and addresses the question: why, if prophecy is unreliable as a guide to

Geoffrey Redmond, Center for Health Research

Not Yet Complete: The Persistence of Divination in the Modern World

Divination is cultural element that has been highly conserved throughout history and that continues to be widely practiced today. Despite rejection by science, the modern world has seen further development of what are some of humanity's most ancient practices. Study of divination provides opportunity to better understand how human concerns have evolved. The perceived benefits are not only prediction but also schemes of character analysis and a sense of connection between the individual and the cosmos. The phrase used in the title, "Not Yet Complete" is that of the final hexagram of the Book of Changes and here refers to how divination has continued to attract fresh interpretations over the centuries. This paper conceives divination as means by which humans seek guidance for practical and spiritual concerns. It will emphasize how beliefs and practices have changed over time to address the spiritual needs of each era, including our own.

A18-285

Wildcard Session

Theme: *Religion and Barbarism: Contemporary Discourses*

Marc Ellis, Baylor University, Presiding

Sunday - 3:00 PM-4:30 PM
McCormick Place West-178A

This panel surveys contemporary religious uses of one of the most multi-faceted terms to design otherness: barbarism. In the last century the term has evolved beyond its etymological meaning denoting non-Western foreignness. It has been also employed as an internal critique against Western civilization (barbarism of Nazism), as a positive attribute of the colonized in the context of affirmation of identities (barbaric Afro-Caribbean literature), and as a way to restrict the integration of transnational migrants to communities of the globalized West (barbarism of terrorism). This panel gathers panelists from diverse religious, disciplinary and geographical backgrounds to explore contemporary religious enunciations of one of the most influential terms to design otherness.

Panelists:

Nancy Bedford, Garrett-Evangelical Theological Seminary
Kurt Anders Richardson, Toronto School of Theology
Edith Szanto, American University of Iraq
Santiago Slabodsky, Claremont Lincoln University

Responding:

Victoria Fontan, University for Peace

A18-286
Wildcard Session

Theme: *Religious Dress in the Ancient Mediterranean*

Kristi Upson-Saia, Occidental College, Presiding
Alicia Batten, University of Sudbury, Presiding
Carly Daniel-Hughes, Concordia University, Presiding
Sunday - 3:00 PM-4:30 PM
McCormick Place South-101A

Following the recent interest in dress among Classicists and New Testament scholars, this Wildcard session will offer papers focused on the significance of religious dress in late antiquity. Specifically, we will investigate the social and symbolic meanings of early Christian dress to better understand how clothing and adornment developed as a topos within early church rhetoric; to appreciate how dress played a role in mediating social relationships; and to examine broader theoretical questions of how religious—whether ecclesial, lay, or ascetic—dress functioned in the church, household, and monastic environs. In short, we aim to better understand the ways in which dress imagery and performances were implicated in Christian identity and piety.

Panelists:

Ariane Bodin, University of Paris
Kate Wilkinson, Towson University
Maria Doerfler, Duke University
Arthur Urbano, Providence College
Andre Gagne, Concordia University

M18-203
Second Annual Analytic Theology Lecture

Theme: *The Reconciled Mind and Analytic Theology*

Sunday - 3:00 PM-4:30 PM
McCormick Place South-405A

Central to the New Testament are certain key controlling metaphors which characterize Christian discernment. First, the recognition of Jesus Christ involves a form of perception that 'flesh and blood' does not deliver. Second, "eyes to see" and "ears to hear" are requisite for the discernment of God's purposes. Third, we must be 'born from above' in order to see the kingdom of God.

Paul, moreover, stresses that we are alienated in our capacity to think through to the reality of God and exhorts us to be 'metamorphosed' for the sake of the discernment of truth (and not 'schematised' by this world). In short, we require to be reconciled/reschematised in our minds in order to discern God's self-disclosure. Significantly, this transformed state appears to be identified with participation 'in Christ'.

This paper analyses the implications of this for theological discernment and for the status of our theological concepts. It also critiques 'the direction of the pressure of interpretation' in the interpretation of key concepts in the Western tradition. Finally, it explores what the concept of the 'reconciled mind' might mean for the task of analytic theology as it seeks to be faithful and evangelical.

Sponsored by the University of Notre Dame Center for Philosophy of Religion, a reception will immediately follow this lecture in the West Building, Room W192c (Session M18-301). Food and drinks will be served.

http://papers.aarweb.org/program_book?keys=m18-301&field_session_slot_ni...

Panelists:

Alan J. Torrance, University of St Andrews

P18-250
Society for the Study of Christian Spirituality

Theme: *Governing Board Meeting*

Sunday - 3:00 PM-4:30 PM
McCormick Place South-102D

P18-251
Journal of Feminist Studies in Religion

Theme: *FSR, Inc. Board Meeting*

Sunday - 3:00 PM-5:00 PM
Hilton Chicago-Pullman Boardroom

M18-301
Second Annual Analytic Theology Lecture

Theme: *Reception*

Sunday - 4:30 PM-6:00 PM
McCormick Place West-192C

Sponsored by the University of Notre Dame Center for Philosophy of Religion, this reception immediately follows the Second Annual Analytic Theology Lecture, given by Alan Torrance (Session M18-203). Food and drinks will be served. http://papers.aarweb.org/program_book?keys=m18-203&field_session_slot_ni...

M18-302
Journal of Religious Ethics

Theme: *JRE Editorial Board Meeting*

Sunday - 4:30 PM-6:00 PM
McCormick Place South-503A

A18-287
Committee Meetings

Theme: *Theological Education Committee Meeting*

Jeffrey Williams, Texas Christian University, Presiding
John Thatamanil, Union Theological Seminary, Presiding
Sunday - 3:00 PM-6:30 PM
McCormick Place West-472

Meeting of the AAR's Theological Education Committee.

M18-300
Phenomenology and Scripture Group

Theme: *The Theological Turn and Radical Phenomenology*

Petra Turner, University of Virginia, Presiding
Sunday - 4:00 PM-6:30 PM
McCormick Place West-182

The “theological turn” radicalizes phenomenology by turning to religious phenomena. Yet this radicalization raises questions about the relationship between phenomenology and Christianity: Is radical phenomenology essentially (or exclusively) Christian in its terminology and methodology? If so, is that tantamount to a Christian colonization of phenomenology? Is it important to maintain some separation between phenomenology and Christianity? Does the “theological turn” implicitly exclude phenomenological approaches to other religions or secular phenomena? This panel will consider such questions. Anyone interested is encouraged to attend.

Chris Hackett, Australian Catholic University
Contemplation, Angelic and Anthropoc: Fragment for a Philosophy of Christianity

Crina Gschwandtner, Fordham University
The Truth of Christianity? Michel Henry's Words of Christ

Peter Ochs, University of Virginia
Not From Nowhere: Phenomenology and Scripture

Jason Smick, Santa Clara University
Post-Modernity in Theory and Practice: The Verwindung of Tradition in Jean-Luc Marion and Luc Ferry

Responding:

Adam Wells, Emory and Henry College

P18-337a
Søren Kierkegaard Society

Theme: *Paul Holmer, Kierkegaard, and the Uses of Scripture*

Timothy Polk, Hamline University, Presiding
Sunday - 4:00 PM-6:30 PM
McCormick Place South-504D

Andrew J. Burgess, University of New Mexico
Something about Holmer

David Gouwens, Brite Divinity School
Kierkegaard, Holmer, and Theology

Lee Barrett, Lancaster Theological Seminary
Holmer, the Canon, and the Alleged "Yale School"

A18-300
Special Topics Forum

Theme: *Conversation with Religion and the Arts Award Winner: Holland Cotter*

Sally Promey, Yale University, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place West-194A

Holland Cotter is the 2012 winner of the AAR award for Religion and the Arts. Cotter is one of the most prominent art critics in the United States, and has been a staff art critic for the *New York Times* since 1998. His work has consistently called attention to religion and its roles in artistic production across time, space, and multiple religious traditions. This forum will feature Cotter and his work. He will present on his work briefly, followed by a Q&A with a panel, and then open to the audience.

Panelists:

Marko Geslani, Yale University
Holland Cotter, New York Times
Tracy Fessenden, Arizona State University

A18-301
Special Topics Forum

Theme: *How to Propose a New Program Unit*

Robert Puckett, American Academy of Religion, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place North-135

Sponsored by the Program Committee

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.

Panelists:

Nelly Van Doorn-Harder, Wake Forest University

A18-302
Special Topics Forum

Theme: *Into the Open: Exploring the Open Access Alternative*

David Stewart, Bethel University, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place West-185A

Academic publishing is in a period of great turmoil. Escalating costs force many libraries to reduce their subscription lists; faculty are distressed by issues related to intellectual property; scholarly conversations in religion and theology have become more global; and technology makes traditional print-publication models appear fussy and antiquated. Open Access, the means by which publications are provided free of charge to the general public, is becoming a viable option for many publishers. The presenters, who have first-hand experience in launching a successful academic journal under an Open Access model, will first talk about how to analyze a community's ability to support a new journal through writing, editing, and peer-review, as well as possible business models for an Open Access journal. Second, they will spend some time talking about developing good infrastructure and support to add efficiency to the core publishing processes. Finally, they will consider ways of promoting the journal in order to increase its impact and reach.

Panelists:

Dan Kolb, Saint Meinrad School of Theology
Melody McMahon, Catholic Theological Union
Andy Keck, Luther Seminary
Ron Crown, Saint Louis University

A18-303
Focus on Sustainability, **Special Topics Forum**

Theme: *Nurturing Sustainability in Higher Education*

John O'Keefe, Creighton University, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place North-130

The past decade has witnessed a dramatic rise in universities embracing sustainability and the establishment of a national organization, the Association for the Advancement of Sustainability in Higher Education (AASHE). Much of the focus in universities has been on greening campus operations, such as water conservation and the use of renewable energy. Sustainability in the curriculum has been more of a challenge. The panelists will discuss strategies of infusing sustainability into the curriculum, including faculty workshops on sustainability in course design, the development of teaching materials, outdoor activities that cultivate a sense of place, and community-based exercises. Also discussed will be initiatives to make sustainability a required part of general education, as well as the role of social justice and spirituality in sustainability pedagogy. There will be extensive time for discussion with the audience.

Panelists:

Bobbi Patterson, Emory University
David Barnhill, University of Wisconsin, Oshkosh

A18-304
Special Topics Forum

Theme: *Program Reviews: What to Do, When to Do It, and With Whom*

Joseph Favazza, Stonehill College, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place North-131

sponsored by the Academic Relations Committee

More and more institutions require program reviews for all graduate and undergraduate programs. Some institutions integrate program reviews into their overall learning assessment plan; others see it as a moment in time for faculty to advocate for more resources and administrators to advocate for more attention to program quality. This session is designed to address practical questions about the program review process with panelists who have experience conducting reviews on their own campus and serving as external reviewers. Key questions include: How often should programs undertake a review? What should be addressed in the self-study? How do programs find suitable external reviewers? With whom should the external reviewer meet on campus? Once the external reviewer submits a report, what should happen to ensure that recommendations are acted upon? Finally, what resources should the AAR provide to assist departments with the program review process?

Panelists:

Luis Pedraja, Antioch University
Pamela Klassen, University of Toronto
Edwin David Aponte, New York Theological Seminary
John Corrigan, Florida State University

A18-305
Special Topics Forum

Theme: *Teaching Religion and Literature*

Kimberly Connor, University of San Francisco, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place West-471B

he Publications Committee of the AAR oversees the AAR/Oxford University Press "Teaching Religious Studies Series," which locates itself at the intersection of pedagogical concerns and the substantive content of religious studies. The Teaching Religious Studies series seeks creative ideas that represent the best of our work as teachers and scholars and to this end is collaborating with the Arts, Literature, and Religion program session to discuss building a volume on Teaching Religion and Literature. Experts in the field will briefly share their visions of the field of religion and literature and will invite discussions on how the field should be represented in a volume for the Teaching Religious Studies Series.

Panelists:

Richard Rosengarten, University of Chicago
Carolyn Medine, University of Georgia
Mark Bosco, Loyola University, Chicago
Eric Ziolkowski, Lafayette College
John D. Barbour, Saint Olaf College
Daniel Boscaljon, University of Iowa

A18-306

Women's Lounge Roundtable

Theme: *Work/Life Balance*

Judith Plaskow, Manhattan College, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place West-193B

The Committee on the Status of Women of the American Academy of Religion would like to invite you to participate in an examination of issues surrounding work/life balance. The committee is planning to develop a guide on this subject and is hoping that small groups all over the U.S. might meet to generate ideas about the topics and challenges that such a guide should cover and the potential solutions that it might lay out. You will find here our invitation to participate, guidelines for setting up a group, and reports from our initial meetings.

Guidelines for Work/Life Balance Focus Groups - A How-To Guide

http://www.aarweb.org/About_AAR/Committees/Status_of_Women_in_the_Profes...

Invitation to Participate in a Work/Life Balance Focus Group (sample)

http://www.aarweb.org/About_AAR/Committees/Status_of_Women_in_the_Profes...

Work/Life Balance Focus Group Report - Graduate Students

http://www.aarweb.org/About_AAR/Committees/Status_of_Women_in_the_Profes...

Work/Life Balance Focus Group Report - Mid-Career and Tenure Track Faculty

http://www.aarweb.org/About_AAR/Committees/Status_of_Women_in_the_Profes...

Work/Life Balance Focus Group Report - Tenured and Senior Faculty

http://www.aarweb.org/About_AAR/Committees/Status_of_Women_in_the_Profes...

Complete report on Work/Life Balance Focus Group activities - includes all above documents.

http://www.aarweb.org/About_AAR/Committees/Status_of_Women_in_the_Profes...

Work/Life Balance Resources:

Enabling a Family-Friendly Institution: Creative Practices
<http://scethics.org/sites/scethics.org/files/about-sce/2010/sceenabling-...>

Balancing Scholarship with Family Care
<http://scethics.org/sites/scethics.org/files/about-sce/2010/scebalancing...>

UC Faculty Family Friendly Edge
<http://ucfamilyedge.berkeley.edu/>

Marriage and Baby Blues: Re-defining Gender Equity
<http://ucfamilyedge.berkeley.edu/marriagebabyblues.pdf>

AAUP Balancing Family and Academic Work
<http://www.aaup.org/AAUP/issues/WF/>

Panelists:

Jacqueline Hidalgo, Williams College
Monique Moultrie, Western Kentucky University
Su Yon Pak, Union Theological Seminary
Andrea Smith, University of California, Irvine

A18-307
Buddhism Section and Childhood Studies and Religion Group

Theme: *Family in Buddhism: Children in Renunciant Life*

Vanessa R. Sasson, Marianopolis College, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place West-175B

The study of children and childhoods in Buddhism is emerging as an important topic of conversation. Whereas it was once assumed that Buddhism was an exclusively philosophical tradition that had little to say about children (other than that they should be left behind), current scholarship suggests otherwise. This roundtable will explore the complex relationship between monasteries and the children they sometimes shelter. Whether they are there to be trained as novices, to serve as attendants, or simply to be cared for when no one else is available, this discussion will highlight the many ways children and their surrounding monastic communities interact with each other. Despite being an emblem of attachment, the family model finds itself invariably projected onto and replicated in monastic settings between children and adults.

Panelists:

Michelle Li, Stanford University
Ben Wood, University of Toronto
Christoph Emmerich, University of Toronto
Karma Lekshe Tsomo, University of San Diego

A18-308
Ethics Section

Theme: *When East Meets West: Interreligious Dialogue and Comparative Religious Ethics*

Ananda Abeyssekara, Virginia Polytechnic Institute and State University, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place West-179A

lorem ipsum

Christine Gudorf, Florida International University
Interreligious Ethics in Indonesia: Muslims and Pentecostals

Author compares the ethical attitudes of Indonesian Pentecostals and Muslims based on a 2010-12 survey of 3382 Indonesian Pentecostals and prior studies of Muslim ethical practices and attitudes in Indonesia. Findings indicate that while generally tolerant Indonesian Muslims are suspicious of proselyzation by Christians, especially Pentecostals when they can differentiate them, Pentecostals share many ethical stances with Muslims, are willing to tolerate the inclusion in civil law of some Muslim restrictions they do not share, and generally trust and respect Muslims as ethical agents.

Clara Joseph, University of Calgary
Gandhi and Levinas: What's Wrong with Worshipping the Christ

Through the perspective of two different ethical philosophies, that of Gandhi and Emmanuel Levinas, this paper tries to understand what is wrong with worshipping the Messiah or the Christ. Gandhi's talisman of privileging the poorest of the poor and Levinas' philosophy of the ethics of the face of the powerless other agree on the priority of ethics or a philosophy of action (karmamarg). By analyzing selected works by both philosophers – Gandhi's interpretation of the Bhagavad Gita and the New Testament and his first book, *Hind Swaraj*, as well as Levinas' "Significance and Sense" and some interviews, the paper makes the argument that the ethical relationship with the messiah is one that recognizes the messiah as human.

ShinHyung Seong, Soong-sil University
A Comparative Study between Emmanuel Levinas and Confucius (Kongzi) - A Study of Ethics of Otherness

This paper explores the ethical narratives of the self and the other in Emmanuel Levinas and Confucius (Kongzi). Levinas' phenomenological comprehension of the other's face juxtaposes Kongzi's thought of human-relatedness (*ren*) as both philosophers engage into an inquiry of the ethics of otherness. The ethics of otherness is not only initiated by the conception of the moral humanity within the relation between selfhood and otherness, but it is also deepened by the moral dialectics of the self and the other. On these grounds, this article analyzes and compares the ethical conception of responsibility in Levinas and the ethical notion of *ren* (human-relatedness, it is usually translated as 'benevolence') in Kongzi in terms of the perception of the ethics of otherness. Hence, this comparative study motivates us to have a creative conversation between the Euro-American tradition and the East-Asian tradition for a scrutiny into the ethics of otherness.

A18-309

North American Religions Section and Religions, Social Conflict, and Peace Group

Theme: *Immanent Critiques of Imperial Logic: Rhetoric, Violence, and American Minority Religions*

Sylvester Johnson, Northwestern University, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place East-259

This panel tells the stories of three minority religious groups in their encounters with American imperial violence. The papers consider diverse ways in which members of each group adopted, transformed, and redeployed the religious rhetoric parceled with American imperialism. In each case, these processes of redeployment were self-conscious attempts to renarrate the meanings of imperial religious terms in order to establish empowered spaces for the minority groups within the context of American imperialism. These moves were not attempts to turn back the tide of American empire, but rather to redirect its dominating energies such that each group could be included in the larger American imperial landscape while retaining some portion of the integrity of their own, pre-existing identity. Through rhetorical renarration, these groups wrote themselves into the story--not to acquiesce to American domination but survive it, and even, eventually, to transform it.

Tobin Miller Shearer, University of Montana
Invoking Crisis: Performative Prayer and the Civil Rights Movement

In this paper I explore the use of public prayer in the United States civil rights movement. By covering the period from 1944 to 1978, I establish the relationship between public prayer and the creation of crisis. Although there have been studies focusing on the particularities of prayer practices in various racially defined communities, none have focused on the ways activists in support of or opposed to the civil rights agenda prayed before, during, and after crisis and as a means to create it. I posit that public prayers helped create crisis and that public prayer was the most potent religious resource drawn upon by civil rights actors. Throughout the civil rights movement activists on both sides of the debate deliberately used the racially situated, highly performative act of public prayer to invite arrest or physical violence, destabilize the status quo, and draw national attention to their chosen cause.

Kathryn Gin, Princeton University
The "Lost Cause" in the Sandwich Islands: Narrating Religious Decline and Persistence

"Darkness covered the earth and gross darkness the people," began Hiram Bingham's account of his missionary activity in the Sandwich Islands. "...But the voice divine said, 'Let there be light.'" Bingham's 1847 narrative projected an inevitable teleology of religious "progress" on the islands, from the "darkness" of "heathendom" to the "light" of Protestant Christianity. This historical narrative has been persistent: even twenty-first century texts adopt the trajectory of religious replacement over time. Yet the violence, disease, and foreign incursions that led to the official end of the kapu system in 1819 hardly spelled the actual demise of indigenous traditions. This paper looks at the role of violence in religious change and continuity, reading between the lines of missionary narratives and examining the artifacts of material culture and cultural memory that cut across western understandings of historical progress and conversion.

Jennifer Graber, College of Wooster
Engaging Imperialist Policy, Facing Indian Violence: Or, How the Quaker Policy Unmade the Quakers

In 1869, President Grant faced a failed federal Indian administration and continuing violence between Indians and settlers across the American West. Concerned Quaker reformers lobbied the president, arguing that they, along with other benevolent Christians, could administer the reservations better than any bureaucrats could. As a result, Grant instituted what came to be known as the "Peace Policy" or "Quaker Policy." He transferred administration of dozens of reservations to Protestant and Catholic mission and aid organizations. This paper focuses on the way Quaker reformers articulated their unique capacity to improve American imperial administration of Indian reservations as well as the challenges they faced once they secured administrative positions on these reservations. It details the way that Quakers acted upon widely shared concerns about American domestic and foreign relations. In the end, this paper argues that efforts to engage and transform federal policies resulted in an inter-Quaker dispute about the Society's comfort in and cooperation with the United States' imperial agendas.

Caleb Maskell, Princeton University
Modern Christianity Is Ancient Judaism: Reform Jewish Millennialism and the Metanarrative of American Empire

In 1899, Rabbi Gustav Gottheil described a wartime report of a Catholic priest preaching to Jewish soldiers on

Hanukkah in Manila as "good news...creditable to the young priest who thus recognizes the catholicity of creed and the democracy of sects. Such as Father Doherty bring the millennium, or the kingdom of God." This paper shows that Gottheil's use of this language was an example of a deliberate rhetorical strategy that he regularly employed to invoke the power of Christian narratives in American national discourse and then re-narrate them on Jewish grounds. He believed that as Christianity became less focused on dogma and more focused on ethics, liberal Christians were literally becoming Jews. "Modern Christianity" Gottheil declared, "is ancient Judaism." The Hanukkah sermon exemplified this. America's imperial war was providing an occasion for Christianity to progress away from dogmatism and towards the prophetic Judaism that it was gradually becoming.

Responding:

Jon Pahl, Lutheran Theological Seminary, Philadelphia

A18-310

Study of Islam Section and Religions, Medicines, and Healing Group

Theme: *Making Healthy Muslim Bodies*

Stephanie Mitchem, University of South Carolina, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place North-426A

The papers in this session examine how Islam is embodied in the mundane practices of eating, brushing teeth, and following biomedical advice. Nation of Islam founder Elijah Muhammad's instructed followers on how to purify black bodies. The Prophet's miswak becomes a symbol of cultural and religious continuity amid Somali refugee resettlement in North America. An Iraqi Shi'i scholar reflects on how biomedical modernity may shed light on shari'a rulings. Each raises questions about how medicine, healing, and Islam intersect in the everyday bodily life of believers.

Simon Fuchs, Princeton University

True Believers, Healthy Bodies: Muhammad al-Khalisi and the Medical Character of Shi'ism

My paper explores the unique medical reading of religion advanced by the Shi'i Iraqi scholar Muhammad al-Khalisi (1890-1963). Whereas the existing literature portrays him either as a political firebrand or a radical advocate of Shi'i-Sunni unity, I pay more attention to his hitherto unknown propagation of medicine as providing the master key for unlocking the secrets of the divine law. I argue that these efforts to advance clear-cut and bold rationales for shari'a rulings were not only an attempt to regain lost prestige for the *ulama*, but also fruits of his 27 years of involuntary exile in Iran: al-Khalisi's attempts to demonstrate the inherent usefulness of Islam's laws display striking influences of Iranian debates on biomedical modernity between the 1920-1940s.

Brad Stoddard, Florida State University

Healing the Black Body in the Nation of Islam

This paper reconsiders the dietary guidelines articulated by Elijah Muhammad, leader of the Nation of Islam from roughly 1934 to his death in 1975, paying particular attention to the gender dynamics that underlie these guidelines. Muhammad developed an elaborate theology designed to liberate black people from the tyranny of "white devils," which could only be achieved, he argued, by purifying black bodies from the white man's poisons. This purification process involved abandoning "white" food, clothing, and medicine. Given that eating and the production of meals fell within the domestic sphere designed as "women's work" within the NOI, this positioned women as healers within the Nation of Islam, who were responsible for the purification of black bodies.

Lance Laird, Boston University

Linda Barnes, Boston University

Looking Islam in the Teeth

We explore in this paper diverse ways in which an ethnographic interview sample of 84 resettled Somali refugees in the United States draw connections between cultural tradition, Islamic tradition, oral hygiene and healing in the context of acculturation to new economic, religious, food, and healthcare environments. Central to these narratives is the use of the stick brush and its connection with the sunnah of the Prophet Muhammad. We discuss how stick brush use becomes a site of cultural and religious pride, an everyday expression of lived religiosity and cultural continuity. The availability of stick brushes in urban masjid in the U.S. represents an important part of material religious culture with a variety of symbolic implications in the context of immigrant, African-American and ethnically mixed communities. We argue that attention to ordinary practices like tooth brushing is an important part of taking lived religion seriously.

Responding:

Debra Majeed, Beloit College

A18-311 Study of Judaism Section

Theme: *Reconsidering the Encounter between Judaism and German Idealism*

Paul Franks, Yale University, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place West-176C

Frequently, twentieth and twenty-first-century Jewish thought is interpreted as a reaction against the influence of German idealism on modern Jewish philosophy. Until recently, contemporary Jewish thinkers offered only occasional challenges to this dominant narrative of Jewish intellectual history. Among them were Gillian Rose who advanced a dramatic critique of the other-worldly and antinomian tendencies of postmodern Jewish messianism arguing instead for a renewed encounter between Jewish law and the Hegelian account of inter-subjectivity, conflict, and legal resolution. More recently, scholars have challenged the very interpretation of twentieth-century Jewish thought as strictly critical of the German idealist tradition. This panel seeks to deepen this consideration of the value of a Jewish philosophical engagement with German idealism. Papers in the panel do not attempt to re-read the aspects of the German idealist tradition with a prior vested interest in the 'Jewish value' of a said text or concept. Rather the authors pursue a more nuanced account of a text or concept to re-open consideration of central questions common to German idealism and Judaism for example, the relation between reason and creation, dialectic and dialogue and God and world.

Panelists:

Benjamin Pollock, Michigan State University
Paul Franks, Indiana University
Randi Rashkover, George Mason University

A18-312 Women and Religion Section

Theme: *Religion in the Grey Market: Trafficking of Women*

Nami Kim, Spelman College, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place West-187B

This paper session explores the topic of religion, trafficking, and women. One paper analyzes how notions of “family values,” “market freedom” and the normalization of paternalistic state “protection” work together to sustain this moral consensus and the perceptions of what human trafficking is and how trafficking ought to be addressed that undergird it. By exposing the relationship between evangelical mythology and sex trafficking to explain current rhetoric, another paper establishes a new direction for scholarship and activism that gives sight to the larger trafficking population as well as more prominent forms of trafficking. The last paper engages feminist critical-ethical work to reflect on activism and discourses about sex trafficking—especially those advocated by elite, white Christian organizations and their allies.

Letitia Campbell, Emory University

Yvonne Zimmerman, Methodist Theological School, Ohio

No Place Like Home: Progressive Christianity, Social Critique and the Trafficking of Women

Despite divergent theological and political positions, progressive Christians generally echo the antitrafficking rhetoric and strategies of their conservative and evangelical counterparts. We analyze how notions of “family values,” “market freedom” and the normalization of paternalistic state “protection” work together to sustain this moral consensus and the perceptions of *what* human trafficking is and *how* trafficking ought to be addressed that undergird it. We argue that Christian engagements with issues of human trafficking that are distinctly progressive and feminist must include substantive *critiques of* and *alternatives to* compulsory ideals of family, market participation, and state intervention.

Midori Higa, Iliff School of Theology

The Misguided Gaze of Trafficking

Religion, as one of the undetectable major players in trafficking rhetoric, misplaces a lot of attention on women and sex trafficking. I argue that evangelicalism plays a large role in trafficking rhetoric through the use of myth. When connecting sex trafficking to religion, the resources become scarce for helping to define or examine contributions of Christianity to sex trafficking. I utilize the work of Yvonne Zimmerman, Bernadette Brooten, and Jo Doezema to establish the mythological roots of trafficking. By exposing the relationship between evangelical mythology and sex trafficking to explain current rhetoric, I establish a new direction for scholarship and activism that gives sight to the larger trafficking population as well as more prominent forms of trafficking. Lastly, recommendations are made for the use of indecent theology as a better way to understand sexuality and trafficking in our capitalist world.

Lucia Hulsether, Harvard University

“Stop the Candy Shop!”: Controlling Images and White Supremacy in Antitrafficking Discourses

This presentation engages feminist critical-ethical work to reflect on activism and discourses about sex trafficking—especially those advocated by elite, white Christian organizations and their allies. How do activists represent the contours of the sex trafficking industry? What are practical and ethical implications of antitrafficking discourses for victim-survivors, the majority of whom are women of color? I argue that antitrafficking groups fall into one of three (broad) categories for how they explain sex trafficking: (1) trafficking results from a corrupt “culture” in need of moral reform; (2) trafficking is a human rights issue alleviated by a combination of policing and economic development; or (3) trafficking is part of systemically-enforced racialized sexism. Although the former approaches often appeal to elite support bases, they also reinscribe the very violence that they seek to redress. This critique raises pressing questions about how to construct collaborative and transformative responses to sex trafficking.

Business Meeting:

Nami Kim, Spelman College

Deborah Whitehead, University of Colorado

Anthropology of Religion Group and the North American Association for the Study of Religion

Theme: *Theory and Ethnography*

Steven Engler, Mount Royal University, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place West-185D

Papers in this session contribute to the ongoing effort to refine the practice of religious ethnography. The use of ethnographic method in the study of religion is scrutinized through issues of historical genealogy, phenomenology, and neo-liberal capitalism. Challenges and opportunities inherent to ethnography are revealed by questioning how the practice of fieldwork intersects with concerns about jockeying for the theological position, critically building inter-subjective experience, and accounting for the multifaceted relation between spirituality and economy.

George Gonzalez, Harvard University
Galina Lindquist: Conjuring Hope and Critique at the Dawn of Millennial Capitalism

Whatever ways in which, historically, the secularization thesis was always overstated, new scholarship brings attention to shifting institutional relationships within capitalist societies and to the emergence of new institutional partnerships and conceptual linkages between economics and “spirituality”. Religious studies finds itself walking a tight-rope. On the one hand, it cannot neglect the social violence that has gone hand in hand with the denigration of “religion” in the name of “reason”, the “real” and “liberation”. On the other hand, it cannot refuse to comment on the ways in which new forms of capitalist “spiritualities” can participate in growing patterns of social inequality. The work of the anthropologist, Galina Lindquist, offers important methodological and political guidance at this impasse.

Todd Berzon, Columbia University
The Beginnings of Christian Ethnography: Late Antiquity and the History of Ancient Ethnography

This paper analyzes the paradigms Christian writers (150-500 C.E.) used to array, historicize, and polemicize one category of ethnographic data. A study of late antique heresiological literature (orthodox treatises about heretics) demonstrates how the religious practices, theologies, and historical origins of heretics served to define Christian notions of pedagogy and epistemology. In studying heretics, Christian authors defined and ordered the bounds of Christian knowledge and the process by which that knowledge was transmitted. Indeed, the study of the heretics served not only to classify the category of true Christians within an untarnished genealogy of knowledge, but it simultaneously conceptualized heretics as offshoots of astrologers, philosophers, and mythologizers. Within Christian accounts of the world’s history, too, the heretics functioned as the impetus behind impiety; they were the inventors and proprietors of false knowledge. This paper posits that late antique heresiology evidences the rise of a distinctly theological mode of ethnographic writing.

Ashley Coleman, Emory University
Pragmatic Embodiment: Ethnography, Empiricism, and Intersubjectivity in Field Research

Anthropologist Michael Jackson delineates in his work the importance of incorporating pragmatism, namely William James’s radical empiricism, in ethnographic study in order to deconstruct the notion of the researcher as the sole “expert” in fieldwork. This paper builds upon both scholars’ work by discussing key shared tenets of Jamesian pragmatism, his pragmatic view of religion, and ethnographic methodology. I offer a hermeneutic of embodiment through which both methods intersect while contextualizing these theories in a real setting. The hermeneutic recognizes that it is through the human body and its pragmatic actions that we each share the common processes of constructing our world, the rules of engagement within our communities, and the ideas about the categories and identities that our bodies represent in the social realm. With this paper, I seek to demonstrate the ways that pragmatism and ethnography can enhance each other and provide a richer ethnographic data collection experience.

A18-314**Bible in Racial, Ethnic, and Indigenous Communities Group**

Theme: *The Bible and Colonialism: Latin America and the Caribbean*

Eleazar Fernandez, United Theological Seminary of the Twin Cities, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place East-263

In this session, invited panelists will explore the intersections of the Bible and colonialism within Latin American and Caribbean contexts.

Panelists:

Nancy Bedford, Garrett-Evangelical Theological Seminary
Carlos Cardoza-Orlandi, Southern Methodist University
Wanda Deifelt, Luther College
Edgar Lopez, Universidad Javeriana, Bogota
Ivan Petrella, Fundacion Pensar
Vitor Westhelle, Lutheran School of Theology, Chicago

A18-315**Buddhist Critical-Constructive Reflection Group and Feminist Theory and Religious Reflection Group**

Theme: *Buddhists Shifting Gender Paradigms through Teaching, Chanting, and Transcending*

Grace Burford, Prescott College, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place West-178A

This session explores some of the new ways in which contemporary Buddhists are expanding and reconstructing received gender paradigms. The presenters use a variety of methods and theoretical frameworks to investigate and creatively analyze how today's Buddhists are offering dharma teachings, engaging in ritual practices, and drawing inspiration from texts. This session brings together opportunities to reflect critically and constructively on the gendered experiences of women dharma teachers, the efficacy of chanting the mantra of the goddess Tara to overcome fear, and the relevance of modern-day queer theory to the theoretical ground in the Buddhadharma that lies behind the nongendered manifestations of the bodhisattva Avalokitesvara.

Barbara Sullivan, University of Queensland
Women Dharma Teachers in the West

Some recent literature suggests the importance of gender in the current development of Buddhism, including in the west. This paper examines the nature of Buddhism in the west via an exploration of the views and experiences of women dharma teachers. Using narrative/biographical methods it reports on interviews with twenty women dharma teachers - from the USA, Australia and Europe. Interviewees were drawn from a range of Buddhist traditions and social positions - including lay and monastic; white and non-white; partnered and single; mothers and non-mothers; heterosexual, lesbian, and transgendered. Interviewees responded to a range of questions about their life path, experiences in Buddhist institutions, and views about western Buddhism. Interviews were analysed using a range of feminist and post-structural theory. The enabled an examination of both the gendered experiences of women dharma teachers (as well as the intersection of these with race, class and sexuality) and their roles as religious leaders.

Karen Nelson Villanueva, California Institute of Integral Studies
"Chanting Goddess Tara's Mantra to Overcome Fear"

Abstract:

In this scholarly study, Buddhist modes of understanding are utilized to answer why the term ‘goddess’ is appropriate when addressing a deity such as Green Tara and to look at an area of contemporary concern: the practice of chanting mantra as a means of overcoming fear. By chanting the mantra of Tara, a pre-eminent goddess whose many attributes include the ability to assist us in overcoming obstacles and to save us from the eight great fears, my co-researchers and I answer the question: “Does Tara’s mantra help one to overcome fear?” This study utilizes Participatory Research methodology and is a unique contribution because to date scholarly works on Tara have primarily focused on her written sources and have not applied her ritual practice to address problems faced by societies today.

Hsiao-Lan Hu, University of Detroit, Mercy

Queering Avalokiteśvara: From the Thirty-Three Forms in the Lotus Sūtra to Minority Identities in Today's World

In the *Lotus Sūtra* it is said that, in order to teach the Buddhadharmā to different beings in forms that they can accept, Avalokiteśvara, the Bodhisattva of Compassion, would appear to them in different forms. Of the thirty-three forms listed in the *Lotus Sūtra*, seven are explicitly female, indicating that the Bodhisattva of Compassion transcends gender identity. In fact, fifteen of the forms listed in the *Lotus Sūtra* are not even human (seventeen, if Buddha and pratyeka-buddha are considered transcending humanity and thus non-human, too). What is the theoretical ground in the Buddhadharmā that justify or even propel such conceptualization? How does that theoretical ground compare to modern-day queer theory? More importantly, for Buddhists of minority or minoritized groups at least, what forms would Avalokiteśvara assume in today’s world, and in what way does the conceptualization and model of the Bodhisattva of Compassion contribute to their psychological well-being?

A18-316

Buddhist Philosophy Group and Yogācāra Studies Group

Theme: *Abandonment, Dreams, and Ultimate Analysis*

William Waldron, Middlebury College, Presiding

Sunday - 5:00 PM-6:30 PM

McCormick Place North-426C

These three papers each deals with a basic Buddhist model, identifies an important issue in its interpretation, and then elucidates that issue. Each deals with the question of ultimate reality and its various facsimiles and echoes as discussed in Yogācāra and Madhyamakan sources. Alberto Todeschini argues that the analogy of dreams (all is like a dream) in Asaṅga's *Mahāyānasaṃgraha* should not be understood as an expression of skepticism since, Asaṅga claims, one may awake and realize that all was a dream. Joy Brennan, focusing on Paramārtha's *San wuxing lun*, argues that since the language of existence and non-existence is necessary to describe suffering, ontological language cannot be fully relinquished precisely because suffering is real, or in other words because the first noble truth is a truth. Edward Falls proposes a new way to interpret Tsongkhapa's claim that ultimate analysis cannot refute conventional things, using Scott Soames' model of vague predicates.

Joy Brennan, University of Chicago

The Abandonment of Arising in Yogācāra Thought

Mind-only thought poses a special problem for understanding the relationship of soteriology to ontology. Because mind-only thought understands the elements that comprise the worlds of both inner and outer experience to be constructed, there is no stable place from which to begin an ontological investigation. And yet the language of ontology is retained within Yogācāra thought not only to describe the constructed or conventional world, but also to describe the path towards awakening; this is especially true of the model of the three natures, which most completely

joins soteriological and ontological concerns. Looking at Paramārtha's *Treatise on the Three Naturelessnesses* (*San Wu Xing Lun*, T.1617), this paper locates the intersection of soteriology and ontology within the concepts of arising and cessation, and argues that the extinction of suffering occurs with the abandonment of arising and cessation, which itself is the abandonment of existence and non-existence.

Alberto Todeschini, University of California, Berkeley

Appealing to Dreams and Waking from Slumber: The Dream Argument in Asaṅga's Mahāyānaśāstra

In the Mahāyānaśāstra, Asaṅga puts forward several arguments in support of a number of Yogācāra doctrines. Among them, particularly interesting and influential is the "dream argument" for vijñaptimātra. This argument relies on the analogy of dreams: in dreams there appear objects, yet no real objects exist; the same applies to objects perceived in the waking state and their illusory nature is realized by those who are awakened.

The dream argument, a variation of which is found in Vasubandhu's *Viṃśatikā*, was criticized widely within and outside of Buddhism. Though it presents similarities to skeptical hypotheses such as Descartes's dreaming and mauvais génie doubts as well as, more recently, the hypotheses that we are brains in a vat, this is not an argument for a skeptical position, as is clear from Asaṅga's claim that some people do awake to the realization that everything is vijñaptimātra.

Edward Falls, Roane State Community College

Why Can't Ultimate Analysis Refute Conventional Things?

Tsong kha pa claims that ultimate analysis cannot refute conventional things. My paper presents an alternative to the standard approach to interpreting Tsong kha pa's claim. I argue that the standard interpretation, while recognizing and effectively parroting Tsong kha pa's use of parameterization, fails to provide a satisfying explanation of why the parameterization works. I propose a better interpretive lens for understanding Tsong kha pa's claim, based on Scott Soames' model of vague predicates. My aim is to use the differences between vague and determinate predicates to explain the distinction between analysis that does not find a thing and analysis that refutes a thing. I argue that designations for conventional things involve vague predicates, whereas references to intrinsic existence require determinate designations. Using Soames' model, this allows for a precise explanation as to why analysis refutes intrinsic existence but only fails to find conventional things.

A18-317

Christian Spirituality Group

Theme: *When the Waters Rise: Spirituality, Hope, and Global Climate Change*

Lisa E. Dahill, Trinity Lutheran Seminary, Presiding

Sunday - 5:00 PM-6:30 PM

McCormick Place West-476

As the reality of climate change moves beyond scientific warnings into ominous and disruptive physical manifestations, communities everywhere on earth sense their stability shifting and — in many cases — their viability itself threatened. How do people pray, work, act, and hope in these times and contexts? What resources from traditions of Christian spirituality do they draw on? And where do unprecedented challenges to human survival force the reworking or radical deepening of these Christian traditions? The papers in this session explore these questions through contexts ranging from Native Alaska to South America to the Maldives.

Ashley Anderson, Boston University

After the End of Everything: Ecological Ethics and the (Im)Possibility of Redemption in Sinking Island Nations

The U.N. network of climate scientists project that sea levels may rise by two feet by 2100, annihilating several island nations including the Marshall Islands, Kiribati, and the Maldives. As a global community, we are venturing

into uncharted terrain. Never before has a country physically disappeared. This problematizes the meta-narrative of redemption. These islands cannot be saved. In recognizing this reality, we are confronted with a terrifying ontological vulnerability. Colonization poses a particular danger for the future of island cultures and cultural devastation looms as island-peoples prepare for becoming permanent refugees. The reality of cultural devastation requires a post-apocalyptic theology of hope. To resist—to preserve life and hope—for island people will mean summoning the spiritual and cultural resources of island-nations to meet the forces of colonization. This paper explores the strength indigenous wisdom and spiritual practices of island nations to meet impending cultural and physical devastation.

Elaine Nogueira-Godsey, University of Cape Town

Ivone Gebara's Transformative Christian Spirituality: Incorporating Women's Embodied Experiences into a Theology of Hope

Ivone Gebara's theology brings hope and empowerment to the oppressed women in Latin America through repositioning (and prioritizing) their experiences, and building theology around these. By integrating indigenous cosmological framework as an alternative for the traditional Christian hierarchical spiritual paradigm I would suggest that feminist liberation theologians in Latin America still have much to contribute to the field of Christian Spirituality and religious studies as they are producing a current and interdisciplinary work. As such, the aforementioned repositioning of experience is altering the process by which hope is achieved, while simultaneously shaping the paradigm in which this hope is obtained and expressed. Building off the foundation laid by liberation theologians, ecofeminists like Gebara are localizing theology to encapsulate the plethora of experience that is integral for a more complete spirituality of hope.

P. Joshua Griffin, University of Washington

The Gift of Uncertainty: A Spirituality of Climate Change and an Ethic of Risk.

In this paper, I consider three domains of climate experience, remarkably different positionalities, each of which, nevertheless, appear to illustrate an element of liminality within the lived-experience of climate change. Drawing on ethnographic fieldwork conducted with indigenous Episcopalians at the "climate frontlines," climate-discourse analysis, and several theories of spiritual experience I will ask whether we might say there is something inherently spiritual about climate change. In conclusion, I will suggest a constructive possibility for how thinking in this way may be ethically and politically productive, constitutive of hope, and how we might come to view climate change as a "fruitful" experience.

A18-318

Contemporary Islam Group and Religion, Colonialism, and Postcolonialism Group

Theme: *Modernism, Islam, and the Sociology of Knowledge*

Munir Jiwa, Graduate Theological Union, Presiding

Sunday - 5:00 PM-6:30 PM

McCormick Place West-176B

Colonialism and the formation of nation-states disrupted diverse means of establishing and reproducing religious knowledge in many Muslim-majority societies. This panel examines social, political, and religious consequences of these disruptions in West Africa and Southeast Asia. Panelists explore how commitments to the public sphere, to tradition, and to the reproduction of religious knowledge in the postcolonial context brought about new discourses about Islam in local, transnational, and regional modernist movements.

Émilie Roy, McMaster University

Educating Pious Citizens: Islam Mondain and the Standardization of Knowledge in Bamako's Médersas.

The local histories, politics, and power relations in Mali greatly influenced the development of a local, yet standardized, understanding of Islamic knowledge. Through a discussion of the curriculum for Mali's médersas, I argue that Malian arabisants are participating in a standardization and rationalization of Islamic knowledge that is locally construed and participate in the development of a new Islamic mentality in Mali: Islam mondain is a this-worldly oriented, activist yet not political per se, religious disposition focused on rendering daily life morally pure. Médersas in Mali participate in the education of modern citizens who put value in both their religious beliefs and the democratic principles of the state. This local development participates in the larger debate within the Muslim world about the relation between piety, modernity, globalization, and democracy and how these concepts can coexist in the Malian context and work to reinforce each other.

Alex Thurston, Northwestern University

The Era of Delegations: Modernization, Islam, and Overseas Education at the Twilight of Colonialism and the Dawn of Independence in Northern Nigeria, 1954-1967

This paper examines student delegations that the regional government of Northern Nigeria sent to Arab countries and the United Kingdom in the years immediately before and after independence in 1960. Delegates studied Arabic and Islamic subjects such as Islamic history and law. The program represents one of the largest systematic efforts to produce a class of “modern” Muslim religious scholars. The delegations system, the paper argues, succeeded in producing a new class of Islamic leaders, but experiences overseas left delegates with diverse and ambivalent views about notions of modernity and tradition in Islam. The paper comprises two sections. The first addresses the political factors and colonial discourses that shaped the delegations system. The second explores the experiences of the students themselves, profiling several delegations. Based on interviews and archival materials, the paper seeks to contribute to the history of Islam in Nigeria and to larger discussions concerning Islam and modernity.

Ermin Sinanovic, US Naval Academy

Islam and Global Hegemonic Capitalism: A Critique of Some Approaches to the Study of Islam in Southeast Asia

This paper takes a clue from Foucault’s concept of power-knowledge—the fact that knowledge and power are inextricably intertwined and that production of knowledge is not a politically neutral act. My aim is to look into some approaches to Islam in Southeast Asia and how these approaches, by creating sociologies of knowledge regarding Islam in the region, instrumentalize Muslims under the aegis of capitalist and democratic development. This project points to epistemological hierarchies, with Western epistemologies and sciences being at the top, followed by the indigenous knowledge, and Arabic/Islamic knowledge at the bottom. This paper makes contributions to several fields: the study of Islam in Southeast Asia, our understandings of the hierarchical nature of international society, and the role of the NGOs in producing and reproducing global capitalist hegemony. It also highlights ways in which Islam and ‘Islamic economy’ have been co-opted by capitalist institutions.

A18-319

Contemporary Pagan Studies Group

Theme: *Sex, Metaphor, and Sacrifice in Contemporary Paganism*

Helen Berger, Brandeis University, Presiding

Sunday - 5:00 PM-6:30 PM

McCormick Place East-256

Some forms of modern Paganism replace notions of sacrifice and reciprocity with the divine realm with sexual intercourse as a metaphor if internal psychological integration, cosmic creation and fertility. These papers examine both the new metaphor and the persistence of the old.

Jason Winslade, DePaul University

When Pan Met Babalon: Challenging Sex Roles at a Thelemic/Pagan Festival

Concentrating on ritual performances around the bonfire at Babalon Rising, a yearly festival in Indiana whose attendees follow a mix of Paganism and Thelema, the teachings of Victorian magician Aleister Crowley, this paper will demonstrate how participants grapple with challenging sexual roles, manifested in their dances and their ritual play as deities from Crowley's mythos. Chief among these is his version of the Pagan god Pan who, at Babalon Rising, engages with participants, intentionally pushing boundaries, and creating a setting for festival goers to more freely explore these issues. What results is a messy mix of progressive and regressive attitudes towards sexuality as a metaphor and a vehicle for transformation that potentially challenges essentialist notions of gender and sex in contemporary magickal practice.

Jefferson Calico, Southern Baptist Theological Seminary
In the Mead Hall: Divine/Human Interaction in Contemporary Heathen Spirituality

This paper will examine the significance of the mead hall as a religious metaphor for divine/human interaction in contemporary Heathen spirituality. While sacrifice and reciprocity play an important role in Heathen religiosity, the imagery of the mead hall informs the ritual of *sumbel* to create a rich experience of sacred *communitas* in which both human and divine powers cooperate towards building and maintaining the world order.

Jone Salomonsen, University of Oslo
Pagan and/or Christian? Sacrificial Religion in Oslo July 22, 2011

On July 22, 2011, a native Norwegian, Anders Behring Breivik, 32, killed 77 young social democrats in Oslo. Prior to the massacre, Breivik published a 1,500-page manifesto and posted a video on YouTube. He urged radical conservatives of a like mind to return to the zeal of the Christian crusades, showing a Knight Templar with an enormous sword drawn. He also showed himself killing with his semi-automatic gun. The gun was named "Mjolner" after Thor's magic hammer in Norse mythology. As a Norwegian he proposed to retrieve a Pagan identity; as a European he reclaimed a Christian heritage. I will critically interrogate this new identitarian project, including Breivik's notion of a necessary Pagan-Christian embrace. Yet, in my critique, I will not so much try to untangle "true" and "false" versions of essentialist claims to what Christianity and Paganism really is as try to discuss the fundamental difference between violent and non-violent modes of "religion" as represented in the constitutional acts of sacrifice versus assembly. I suggest such a comparative conceptual approach to be a fruitful addition to Contemporary Pagan Studies and its critical task of identifying an object of study, and of exploring productive terms of analysis.

Responding:

Michael York, Amsterdam, The Netherlands

A18-320
Critical Theory and Discourses on Religion Group

Theme: *Does Secularism Have a Future? Responses to Jacques Berlinerblau's How to Be Secular: A Call to Arms for Religious Freedom (Houghton-Mifflin Harcourt, 2012)*

Jorunn Buckley, Bowdoin College, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place West-183A

This panel takes as its starting point the arguments made in Jacques Berlinerblau's *How to be Secular: A Call to Arms for Religious Freedom*. The four invited scholars will be asked to reflect on the main components of the author's argument starting with his attempt to renovate the definition of the term along lines suggested by his reading of Martin Luther, John Locke, Thomas Jefferson and James Madison. Respondents will also assess How to

Be Secular's claim that American secularism as we know it today came into its own in the mid-twentieth century. It was there that it experienced a brisk three decades of judicial growth and cultural expansion cresting in the 1960s. Berlinerblau's analysis of the factors that caused the downfall of American secularism starting with the religious revival the 1970s will be discussed as will his 12 propositions for reinvigorating the valuable, albeit imperfect, philosophy of governance which secularism is.

The four distinguished respondents are Will Arnal, Regina University; Susan Thistlethwaite, Chicago Theological Seminary; Kathryn Lofton, Yale University; Wilfred McClay, University of Tennessee, Chattanooga. More than half of the session will be devoted to enhanced discussion among the audience and the participants

Panelists:

Wilfred McClay, University of Tennessee, Chattanooga
Kathryn Lofton, Yale University
Susan Thistlethwaite, Chicago Theological Seminary
William Arnal, University of Regina

A18-321

Gay Men and Religion Group

Theme: *The Borders of Queer Religion*

Jared Vazquez, University of Denver and Iliff School of Theology, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place South-504BC

Where are the borders and boundaries, spatial and otherwise, in queer religious lives? How do borders matter, and how do they shape religious experiences? Is "religion" itself a border to be crossed? The session takes up those and other questions through its focus on three sightings in the cartography of queer lives: North and Central India, the African diaspora in the Black Atlantic, and the urban spaces of New York in the 1980s and 1990s. The session surfaces the existence of trans folk in the Afro-Diasporic traditions of the Black Atlantic, interprets the sexual and spiritual customs and identities of the Hijras of India, and then turns to explore the theological possibilities in the work of David Wojnarowicz, whose own artistic transgressions fused gay male experiences with Christian imagery in explosively controversial ways.

Justin Tanis, Graduate Theological Union
David Wojnarowicz: Outsider Theologian

David Wojnarowicz, a gay artist active from 1979 until his death in 1992 from AIDS, profoundly and accurately used religious symbolism in his work. I will argue that in *Untitled (Genet)* and *Bad Moon Rising*, Wojnarowicz presents a unique queer visual theology as a gay outsider to the religious establishment.

Untitled (Genet) depicts the openly-homosexual writer Jean Genet as a patron saint for gay male prostitutes and shows Christ taking on the agonies of drug addiction. *Bad Moon Rising* uses a motif of the suffering of St. Sebastian as a central figure to depict the nature of an AIDS diagnosis, along with explicit images of gay male sex. In both cases, the artist used religious images to show aspects of gay life as sacred. By examining Wojnarowicz's work through theological eyes, we can identify him as an overlooked source of theological reflection that is defiantly and proudly gay.

Jennifer Loh, School of Oriental and African Studies
Spiritual Practices Among the Hijras of India: Amalgamating Traditions

This paper will explore a variety of the spiritual practices of the *Hijras* of India. The term '*hijra*' is used to identify a

variety of 'non-normative' sexual and anatomical identities, including transsexual, transgender individuals, MSMs, intersex people, and castrated individuals. *Hijras* live in communities separated from mainstream society and individuals join from a variety of caste, class, and religious backgrounds. As a result, the spiritual practices of the community reflect this difference by amalgamating a variety of elements, particularly from Hindu and Muslim traditions in North and Central India. This might include the conversion to Islam, devotion at Muslim shrines, and worship of Hindu deities. This paper argues that this amalgamation of spiritual practices and traditions serves to give meaning to a marginalised community, and these practices and beliefs affect other community practices, such as sexual customs.

Elizabeth Perez, Dartmouth College

A 'Trans' Formation of Religious Experience: Transgender and Transsexual Subjects of Afro-Atlantic Traditions

Recent research in African American studies suggests that the Black Atlantic—the world shaped by the Middle Passage and transatlantic slave trade—has always been a queer Atlantic, pointing to the rich history of sexual transgression and gendered rebellion in the Caribbean and Latin America. This historiographical approach dovetails with a burgeoning academic endorsement of Afro-Diasporic traditions such as Haitian Vodou, Cuban Lucumí, and Brazilian Candomblé as 'female-normative' and 'gay-friendly.' My presentation complicates this picture with regard to the marginalization of transgender and transsexual religious subjects, and sets out to theorize the transformative potential of 'trans' people's participation in Afro-Diasporic religions. It concludes by reflecting on the need to rewrite the history of these traditions in such a way as to incorporate the contributions of 'trans' people, despite their absence and erasure from many of the archival records that have allowed their general development to be traced.

Responding:

Peter Savastano, Seton Hall University

A18-322

Hinduism Group

Theme: *Is There A Tradition of Change in Hinduism? Authority, Tradition, and Innovation in Hindu Traditions*

Brian Pennington, Maryville College, Presiding

Sunday - 5:00 PM-6:30 PM

McCormick Place North-126

The purpose of this panel is to reexamine Hindu attitudes and approaches to change, defined as innovations in thought and practice occurring in identifiable historical times and places. We seek better to understand the various strategies Hindu teachers and authors have taken to authorize new religious ideas and practices, and we question whether Hindu attitudes toward change (either in premodern South Asia or in modern and contemporary times) have invariably conformed to the sort of "consciousness of continuity" often ascribed to Hinduism by early scholars of Indology. The papers in this panel present new evidence of the explicit efforts of Hindu authors in premodern South Asia to situate novel ideas and practices in particular historical contexts, and they examine various strategies for accommodating change in the context of a normative tradition said to be governed by the unchanging, prehistorical scriptural authority of the Vedas.

John Nemeč, University of Virginia

Caste and the Tantrics of Kashmir: New Theory, Complex Practice

Sheldon Pollock has argued that classical Sanskrit theoretical works in premodern South Asia articulated an epistemology in which there was no dialectical relationship between theory (*śāstra*) and practice (*prayoga*). New practices were not seen as able to challenge or shape theoretical models, he argues, due to the apriori status of theoretical works, which came to be understood to represent a form of "knowing what" a given social or cultural form was in its very nature, as opposed to "knowing how" the social or cultural form in question functioned (based

on empirical observation). Pollock further identifies three consequences to this theory of theory and its practical application: (1) the “creation” of knowledge was understood to be exclusively a divine activity; (2) knowledge was “by and large viewed as permanently fixed in its dimensions;” and finally, (3) there could be “no conception of progress, of the forward ‘movement from worse to better,’ on the basis of innovations in practice.”

The purpose of this paper is to reexamine this theory through a reading of Kashmiri Hindu tantric śāstras that address the issue of caste, in particular the 10th- and 11th-century works of the non-dual Kashmiri Śaiva brahmins of the famed Pratyabhijñā school of tantric philosophy. I argue that the absence of a dialectical relationship between theory and practice explains the tantrics’ complex approach to caste. Specifically, their view that tantric initiates should respect caste norms in the context of Veda-based rites and practices while explicitly breaking these norms in the context of the “family” (kula) of initiates is explained by Pollock’s theory that theory was epistemologically isolated from practice: tantric practice could not trump Veda-based śāstra in the contexts governed by such theoretical works.

Anne Monius, Harvard University

How Can I Say Anything Now? Continuity, Change, and the Dilemmas of Historical Distance in Early Tamil Śaiva Theology

Studies to date of the diverse traditions of Hindu *bhakti* or devotion have tended to follow a loosely Weberian historical narrative of saintly charisma and theological routinization. This paper re-examines the history of Tamil-language Śaivism, troubling the common depiction of post-*bhakta śāstra* as merely codifying the work of the great Śaiva poet-saints. Focusing in particular on the *Tirukkaḷṟruppaṭṭiyār*, this paper examines the ways in which the text tacks back and forth between the wondrous displays of devotion possible among the *bhaktas* of earlier generations and the grim realities of the present that constrain in multiple ways the possibility of genuine human contact with Śiva. In so doing, the text offers a new argument for the importance of the *guru* and the palette of disciplinary practices that he teaches via Śiva's grace.

Amanda Huffer, University of California, Riverside

Reviving the ‘Golden Age of the Vedas’: Gendered Innovations of Hindu Ritual

Amritanandamayi Ma (Amma), a transnational guru famous for her unconventional hugs, has given herself and many of her *brahmacāriṇī*-s (f. renunciates) unorthodox levels of religious authority by sanctioning them to serve as *pūjāriṇī*-s (f. ritual officiants) presiding over Vedic homas and temple *pūjās*. She defends this practice by invoking the often-repeated mythos of the Golden Age of the Vedas, as a time when women supposedly shared equally in religious authority with men. This paper argues that she positions her contemporary interventions not on the tumultuous ground of innovation, but rather resting assuredly in the sanctified space of what Sheldon Pollock terms the “renovation and recovery” of the original and authoritative *śāstric* traditions. But carefully attending to her justifications for these practices, I suggest that Amma uses such rhetoric of “renovation and recovery” to camouflage her innovations, which exemplifies a contemporary “invention of tradition” rather than a reflection of verifiable historicity.

Timothy Dobe, Grinnell College

Vernacular Vedānta: Rāma Tīrtha’s Diglossic Indo-Islamic Mysticism

This paper argues that Pollock’s model of *śāstric* authority can serve as a helpful starting point for understanding modern Hinduism, in particular Rāma Tīrtha’s (1873-1906) claim that Advaita was the essence of Hinduism and religion as such. Rāma Tīrtha’s engagement with Sufism in his mystical, Urdu essay *Tamassuk-e-‘Urūj*, however, is not easily assimilated to arguments about the “invention of tradition” or theory as return and renovation. Drawing on critiques of the tradition/modernity dichotomy, this paper argues that Rāma Tīrtha’s Vedānta represents self-consciously novel forms of vernacularization, drawing on precolonial *bhakti* challenges to and appropriations of *śāstric* authority and simultaneously engaging Islam within a *śāstric* conversation that had long excluded it. In this way, I argue, Rāma Tīrtha’s vernacular Vedānta is rooted in and improvises on Hindu practices that historically had complicated what Pollock describes as the unchanging repetition of theory itself, a helpful starting but not an end point.

Responding:

Sucharita Adluri, Cleveland State University

A18-323

Latina/o Critical and Comparative Studies Group and Native Traditions in the Americas Group

Theme: *Prophecies of 2012: Myths, Histories, and Realities*

Luis León, University of Denver, Presiding

Sunday - 5:00 PM-6:30 PM

McCormick Place North-127

lorem ipsum

Panelists:

Gerardo Aldana, University of California, Santa Barbara

Ines Hernandez-Avila, University of California, Davis

Carrie McLachlan, Western Carolina University

Ines Talamantez, University of California, Santa Barbara

A18-324

North American Hinduism Group and Yoga in Theory and Practice Group

Theme: *Innovation and Transformation in North American Yoga*

Shreena Gandhi, Kalamazoo College, Presiding

Sunday - 5:00 PM-6:30 PM

McCormick Place West-175C

The development of yoga traditions in North America has been a critical part of the formation and formulation of cosmopolitan yoga traditions that have had a worldwide impact. Through the large-scale popularization of yoga and the “pizza effect” (of North American yoga’s direct influence upon its Indian counterparts), the development of yoga in the United States, in particular, has been critical in the shaping of 21st century yoga around the world. This session will highlight two papers that address innovations and transformations of practices of yoga in the North American context in the 20th and 21st centuries. The first paper will address the entrepreneurial spirit of early North American yoga enthusiasts, as illustrated in the lives and teachings of Pierre Bernard and Blanche Devries, with emphasis on their role in the formation of dominant models of “modern postural yoga.” The second paper will focus upon contemporary attempts to bridge yoga philosophy with environmental philosophy, both in theory and in practice, sometimes referred to as “green yoga,” highlighting contemporary “experiments” by North American yoga gurus. Attention will be paid to the ways in which prominent North American gurus have set, and continue to set, the tone and focus for yoga traditions around the world and stand at the vanguard of a dynamic global yoga spirituality.

Elizabeth McAnally, California Institute of Integral Studies

Anthropocosmic Environmental Ethics of Yoga

In contrast to anthropocentric and non-anthropocentric environmental ethics that presuppose an opposition that separates the human from the rest of the world, there is an “anthropocosmic” vision emerging within the field of Religion and Ecology that affirms the complex intertwining of the human (*anthropos*) and the world (*kosmos*), such that problems of ecological wellbeing are problems for human wellbeing, and vice versa. In this presentation, I explore the anthropocosmic environmental ethics implicit in the practice of Yoga in North America, particularly in

light of my experiences during the past eleven years as a scholar-practitioner of Yoga in Texas and California. I indicate some ways in which Yogic practices (e.g., *mantra*, *asana*, *pranayama*) can facilitate a sense of anthropocosmic interconnectedness, and I show how sacred and secular practices of Yoga in North America can help build bridges between different religious communities, between humanist/scientific and religious perspectives, and between anthropocentrism and non-anthropocentrism.

Joseph Laycock, Boston University

Yoga for the New Woman and the New Man: The Role of Pierre Bernard and Blanche DeVries in the Creation of Modern Postural Yoga.

Pierre Bernard and his wife Blanche DeVries were among the earliest proponents of modern postural yoga in America. The pair's success in marketing yoga coincided with a shift in gender roles. Economic and cultural changes had led to the rise of the "New Man" and the "New Woman" among urban working and middle-class whites. It is argued that Bernard's success depended largely on his ability to capitalize on the perceived "otherness" of yoga, presenting it as a resource for Americans seeking to construct new forms of gender identity. Bernard borrowed from the physical culture movement and presented yoga as a secret to producing athletic and virile men. DeVries taught yoga to aspiring vaudeville dancers who sought to learn sensual Orientalist dances. By utilizing this strategy, Bernard and DeVries helped lay important foundations for modern postural yoga and its associations with athleticism, sexuality, and physical beauty.

Responding:

Christopher Chapple, Loyola Marymount University

Mark Singleton, St. John's College, Santa Fe

Business Meeting:

Shreena Gandhi, Kalamazoo College

Jeffery Long, Elizabethtown College

A18-325

Psychology, Culture, and Religion Group and Religion, Memory, History Group

Theme: *Religious and Psychological Responses to the Decline of Empires*

Kirk Bingaman, Fordham University, Presiding

Sunday - 5:00 PM-6:30 PM

McCormick Place North-227A

The session explores the psychology of religious responses to the decline of empires; i.e., 2 Maccabees restoration from the persecution by Antiochus IV as a process of cleansing, retrospective eschatology that views the end of the world as a past event, and ritual reconstruction of diasporic African identities. All three case studies explore attempts to come to terms with a sense of social loss and decline by drawing upon cultural/collective memory. These interactions are manifest in religious forms that potentially transform the experience of the decline of empires into a meaningful one. The session concludes by a discussion of how systems of representation provide space for dynamic tensions between personal and religious identity in a time of empire's decline.

Michael Nichols, Saint Joseph's College

How the World Ended: Retrospective Eschatology and the Theology of Hope versus Loss

While many religions posit a future apocalypse, traditions that view eschatology from a slightly different angle are often overlooked. Specifically, some mythic traditions hold that in a certain sense the world has already ended. In contrast to most eschatologies, which forecast the end of the world as a future event, this other approach could be

called “retrospective eschatology.” This paper investigates the theological implications and consequences of discussing the end of the world as a past rather than future event. First, I explore three prominent examples of retrospective eschatology in myth and literature, namely the Hindu *Mahabharata*, Australian Aboriginal Dreamtime, and Tolkien’s *The Lord of the Rings*. Second, through comparison of these stories, I bring out certain key similarities, specifically the concepts of conflict, disenchantment, and remembrance. Third, I show how these common themes point to a key theological issue: the tension between hope and loss in a broken world.

Tim Langille, University of Toronto
Remembering What Was Not in 2 Maccabees

This paper focuses on the ways in which 2 Maccabees represents restoration from the persecution by Antiochus IV as a process of cleansing the impure part of the collective self. I argue that 2 Maccabees represents the Maccabean heroes as a pure remnant emerging out of a brief state of exile in the wilderness in order to restore the ancestral traditions and purify the defiled temple. In doing so, I examine the ways in which the events of Antiochus IV’s persecution function as what Dominick LaCapra terms a “founding trauma” and 2 Maccabees masks structural trauma (i.e., the transhistorical absence represented as the loss of an original unity or purity) in its representation of historical trauma (i.e., the persecution of Judeans, their ancestral traditions, and institutions, including the defilement of the temple).

Cedric Johnson, Wesley Theological Seminary
Remembrance, Representation and the Reconstruction of Diasporic African Identities

The encroachment of a global mass culture threatens to inflict epistemic violence upon the symbolic worlds of African Americans and countless indigenous populations. In response, many black Americans seek to secure some sense of their symbolic place in the world. Confronted with a global mass culture and the destabilization of nation-based conceptions of identity, African Americans are attempting to reclaim some form of representation for themselves. Threatened with unyielding global forces, black Americans reach for points of attachment, reconstructing *re-membered places*. This paper argues that a religious rite known as the Maafa Commemoration functions as a *memory performance* that conjures a left-behind homeland in order to help African Americans *make meaning* out of their experiences in the United States. Through the use of cultural memory this ritual facilitates the development of African diasporic identities and ameliorates the impact of a global mass culture on black Americans.

Responding:

Hans Alma, Universiteit voor Humanistiek, Utrecht

A18-326
Religion and Popular Culture Group

Theme: *Virtual Orientalism: Asian Religions and American Popular Culture (Oxford University Press, 2010)* by *Jane Naomi Iwamura*

Gregory Grieve, University of North Carolina, Greensboro, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place South-401A

This paper panel engages Jane Iwamura’s *Virtual Orientalism: Asian Religions and American Popular Culture* (Oxford University Press, 2010). Using the lens of the ‘Oriental Monk,’ Iwamura analyzes America’s contemporary fascination with Eastern spirituality and provides a cultural history of the representation of Asian religions in American mass media in post-War popular culture. Iwamura argues that through the figure of the solitary monk, who generously and purposefully shares his wisdom with the West, Asian religiosity is made manageable – psychologically, socially, and politically – for popular culture consumption. Iwamura shows that although there has been an increase in popular engagement with Asian traditions, the virtual form makes stereotypical constructions of

the spiritual East obdurate and especially difficult to challenge.

Panelists:

Jung Ha Kim, Georgia State University
Roberto Lint Sagarena, Middlebury College
Sharon Suh, Seattle University
Lynn Schofield Clark, University of Denver

Responding:

Jane Iwamura, University of California, Los Angeles

A18-327

Religion, Media, and Culture Group

Theme: *Critical Approaches to the Use of Media for Religious Purposes*

Andrew Aghapour, University of North Carolina, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place West-471A

Religious leaders and organizations have long viewed media through the metaphor of transportation, assuming that media enable interested parties to convey their intended message while leaving it perfectly intact. In recent years, while these impulses and assumptions have remained the same, the landscape for media and religion has shifted, resulting in renewed challenges to such outdated assumptions about the role media play in relation to religion. New would-be influencers have emerged outside the traditional realm of religious leadership, fresh arrangements have been made between global media televangelism corporations and nation-states, powerful commercial enterprises have attempted to capitalize on connections with religion, complicating responses have become more vocal, and critiques have become more sophisticated. This panel brings together three case studies that explore the friction of mediation for religion.

Matt Westbrook, Drew University

Broadcasting Jesus' Return: Televangelism and the Appropriation of Israel through Israeli-granted Broadcasting Rights

This paper seeks to provide critical analysis of the ways in which two major Christian television networks--Trinity Broadcasting Network and DayStar--use live transmission feeds of Mt. Moriah (the "Temple Mount") and Jerusalem as a means of theological reinforcement of Christian Zionist beliefs as well as leverage this access in their fundraising efforts. The study will also explore the difficulties encountered by DayStar, who received the first permit for a Christian network in Israel in 2006, in getting broadcasting rights from the Israeli Ministry of Communications, as well as criticism and concerns from Jews within Israel.

Scott Strednak Singer, Temple University

Tim Tebow: Advertising a Sexually Active Virginity

This paper will argue that Tim Tebow's underwear advertisements problematize the concept of male virginity, exposing its instability for conservative evangelical Christians. Since the Victorian period, the role of the Christian athlete in America has been defined, at least partially, by combating sexual sin, gender confusion, and social unrest within American society. This has included public denuncements of masturbation, free love, and homosexuality, offering instead an alternative sexuality based upon Protestant heteronormative notions of sexual propriety. In the contemporary example, this has included a valorization of virginity before marriage within sexually conservative Christian circles. However, Tebow's underwear advertisements reveal a virginity that is sexually active, not

abstinent, and quasi-homosexual in its content. A close readings of these texts and what has been said about them reveal the ways in which attempts to promote a religious sexual ethic can also expose its purposed opposite.

M. S. Pourfarzaneh, Graduate Theological Union

Countering Stereotypes with Social Media: Muslim Cultural Producers in the United States

This paper argues that Muslim cultural producers utilize cultural capital, as defined by Pierre Bourdieu, as a mechanism with which to counter and transform stereotypes made against Islam and Muslims in the United States. It posits that Muslim artists, writers, entertainers, online communities, comic book creators, video game developers and others are engaging in the three processes of 1) relating to the Islamic "discursive" tradition as defined by Talal Asad, 2) forging new national and transglobal networks, and 3) affecting representation about Islam and Muslims in the U.S. and globally. Furthermore, the paper argues that the use of social media outlets such as Facebook, Twitter, YouTube, and Google+, which are widely used to promote cultural producers' work and engage in global discussions about Islam and Muslims, can be utilized as a model with which to quantify this transaction of cultural capital.

A18-328

Space, Place, and Religious Meaning Group

Theme: *Transforming Religious Space in Urban America*

Susan Graham, St. Peter's College, Presiding

Sunday - 5:00 PM-6:30 PM

McCormick Place West-192A

As permanent and stable as urban religious buildings may seem, they and the congregations housed within them reflect the dynamic character of the urban contexts in which they exist. As a result, significant transformations in the "places" of congregations occur, requiring congregations to change and adapt with them. These papers address change in the spaces of religious congregations stemming from different sources. In the first, nineteenth-century congregations succeed in their efforts to locate their churches near the civic centers of Washington, D.C., only to see those centers relocated in the twentieth. In the second, immigration and migration within cities trigger the frequent sale and reuse of religious property, often to new religious groups. And the third paper examines the meaning-making strategies used by an indigenous religious group intent upon transforming non-religious buildings into spiritualized church homes.

David Bains, Samford University

Denominations and the Claiming of Civic Space in Mid-Nineteenth-Century Washington, D.C.

Americans have long recognized Washington, D.C., as important symbolic ground on which to erect monuments, memorials, and institutions that seek to shape American national identity. Thomas Tweed has identified religious communities' involvement in this phenomenon as efforts to claim "civic space," and has explored Roman Catholic efforts in the twentieth century. This study focuses on the nineteenth-century origins of denominational competition for civic space. It shows that Washington's multi-centered plan, large transient population, and relatively meager wealth encouraged denominations to experiment with new means of erecting worship spaces. These efforts were successful in securing central places for major denominations in the nineteenth-century capital. But the symbolic cityscape of Washington was not static and as it continued to evolve toward its present seemingly "eternal" form, denominations found that the capital's symbolic center moved. This required from them new efforts to claim civic space in the twentieth century.

Jeanne Kilde, University of Minnesota

From Synagogue to Church, From Church to Mosque: Serial Use of Religious Buildings in the United States

General wisdom dictates that religious sites (“sacred spaces”) are exclusivist – appropriately occupied or used only by their specific creator populations. Transformations in the possession of religious spaces are typically understood to be disruptive and violent; instances in which one group conquers and vanquishes another population along with their religious sites are readily identified. Yet far more often, religious spaces and buildings are transformed through the peaceful processes of property sales. Many religious buildings have experienced “serial use” by a procession of changing owners. Despite the fact that ownership transformations have been common since the 19th century, serial use of religious buildings is understudied, in part because it challenges our exclusivist notions of religious space. News stories about recent immigrants buying religious buildings underscore the importance of this topic, however. This paper examines serial use to interrogate the category of “sacred space” as well as our understanding of religion itself.

Leonard Norman Primiano, Cabrini College

“The New Jerusalem, better known as Philadelphia”: Father Divine’s Sense of Place

Influenced by the work of spatial theorists, Yi-Fu Tuan and Edward S. Casey among others, folklorists have focused on what Rosina Miller characterizes as the study of how collaboratively produced and continually reproduced forms of artistic expression and communication generate a ‘sense of place,’ that is the subjective and emotional attachment individuals have to a place both religious and non-religious (2011). This paper concentrates on this idea of the emergence and sustenance of religious spaces and the marked construction of spiritual locality (Shuman 1993); specifically, it examines such construction of expressive culture in the context of Father Divine’s Peace Mission Movement, an abundantly expressive “indigenous” American Religion centered for the last seventy years in the city of Philadelphia.

Responding:

Brian Zugay, Texas Tech University

A18-329

Womanist Approaches to Religion and Society Group

Theme: *The Goddess, Music and Womanist Epistemologies*

Tracey Hucks, Haverford College, Presiding

Sunday - 5:00 PM-6:30 PM

McCormick Place West-184A

This session addresses womanist inquiries of the Divine through nonChristian and Christian communities and resources. Presenters will explore such issues as concepts of the sacred that include goddesses, sacred ancestors, and shaman/priestess roles; the capacity of music to be a site of theological discourse outside the Christian praxis; and womanist epistemologies related to Black women's call.

Sallie Cuffee, City University of New York

A Womanist Epistemology in Black Women’s Call Stories: Resources from the Brooklyn African American Clergywomen Oral History Project

As a knowledge-producing epistemology, womanism also validates indigenous sources of black women’s knowing, which aid in resisting oppressive and death-dealing knowledge-producing systems that subvert black women’s moral agency. The Brooklyn African American Clergywomen Oral History Project is an indigenous resource that provides direct access to black women’s call stories of liberation. In this presentation, I propose to outline the body of literature that gives epistemological privilege to black women’s ways of knowing. Next, the paper will attend to the call stories of black clergywomen of the Brooklyn African American Clergywomen Oral History Project, and show how those stories articulate an epistemological response, if not soul resistance, to prohibiting practices in the black

church. Lastly, the paper portends to demonstrate how these call stories identify overtly with a womanist epistemology in their validation of black women as moral agents and socio-political transformers within a race-gender-class matrix of domination.

Joy R. Bostic, Case Western Reserve University

“Look at What You Have Done”: Rebecca Cox Jackson, Sacred Power, and Re-imagining the Divine

“Look at What You Have Done”: Rebecca Cox Jackson, Spiritual Power, and Re-imagining the Divine

Nineteenth-century Shaker Eldress Rebecca Cox Jackson’s religious practices and theological concepts have profound implications for exploring African American women’s relationships to sacred power. In this paper I discuss parallels between Jackson’s engagement with sacred power and the Yoruba concept of *ashé* or the “power to make things happen.” I employ the North American and Caribbean figure of Aunt Nancy the Spider Woman as a metaphor to describe Jackson’s relationship to sacred power and the ways in which she serves as a mediator and artful religious practitioner who grounds her spirituality in domestic spaces. Moreover, I argue that Jackson’s relationship to natural elements such as thunder and lightning leads to a comparison between Jackson’s experiences and a devotee’s relationship to the Orishas Shango and Oya. This comparison is significant in that Jackson’s religious innovations include her visions of, and writings about, a divine Mother.

Malinda Elizabeth Berry, Bethany Theological Seminary

The Garden of God’s Womb: The Feminine Divine in Toni Morrison’s Paradise

At first glance, Toni Morrison’s novel *Paradise* is a work that explores the racialized literary imagination. A second look at Morrison’s final volume of her “America Trilogy” reveals that *Paradise* is a story of competing communities: one community is matriarchal and the other is patriarchal. The matriarchal community is centered around “the Convent,” and its members are literary examples of (black) women who find life, death, and resurrection through the power of the Feminine Divine. Morrison evokes her presence through the novel’s epigraph, an excerpt from *Thunder, Perfect Mind*, a gnostic text from the *Nag Hammadi Library* in which God speaks with a feminine voice. This paper argues that through female characters who possess shamanic gifts and/or serve as mediators of the Feminine Divine, *Paradise* invites a womanist deconstruction of Christian notions about Paradise, the Garden of Eden, and the afterlife reconstructed simply as Home.

Arisika Razak, California Institute of Integral Studies

West African/Diasporan Female Divinities and their Encounters with the West – A Womanist Evaluation of Complexities, Continuities and Transformations

Many contemporary scholars have documented the worship of African female deities in the Americas. West African goddesses followed their enslaved devotees and were sometimes hidden in worship practices of Christianity. While female deities, sacred ancestors and a belief in women’s innate spiritual power is part of Yoruba and Ibo belief, this coexists with a patrilineal/patriarchal social orientation, and an emphasis on complementarity rather than equality in gender relations. This paper explores African gender complementarity through a review of the roles and powers ascribed to selected female deities, especially the Igbo and Yoruba water deities, Uhammiri/Obuide and Oshun. It explores how the powers of female deities in the African context have been transformed and revised following encounters with Christianity. Finally, it offers some cautions for womanists in regards to the cultural appropriation of icons and images from a culture not one’s own, even if one is ancestrally related to it.

Carla Jean-McNeil Jackson, North Chesterfield, VA

Grown Folks’ Music: A Womanist Approach to Religion and Relationships

The expression “Don’t question God” has been used to quell the curiosity of children and adults in religious communities concerning matters that challenge the sacred writings or the hearer’s personal comfort. However, music blatantly defies that imperative, consistently providing a vehicle for people to define themselves and their religious experiences on their terms. In this paper, I contend that female blues and neo-soul singers—through their

courageous, willful, and, at times, outrageous tales—reconfigure the sphere of the spiritual. Using a womanist lens, I will do a close-text analysis of various songs and outline how these artists redefine salvation and affirm their need for freedom. I will show how they create an aesthetic blend of theology and culture that addresses real-life, concrete, existential concerns often excluded from the religious discourse. Their “womanish” music inspires us to deal more deeply with religion, think differently about the sacred, and love ourselves. *Regardless*.

A18-330

Exploratory Sessions

Theme: *The Affective Turn in Religious Studies*

Mary-Jane Rubenstein, Wesleyan University, Presiding

Sunday - 5:00 PM-6:30 PM

McCormick Place West-178B

Across the humanities, a number of disciplines have recently undergone what Patricia Clough has called the "affective turn," a new interest in the political, cultural, and social modes of embodied, precognitive forces. Emerging out of the late Eve Kosofsky Sedgwick's poststructuralist reading of psychologist Silvan Tomkins, "affect theory" orients the humanities to the priority of affect over drives, cognition, and language. In the words of Sedgwick and her collaborator Adam Frank, there is a "crucial knowledge" missed when linguistic constructs are taken to be the "final word" of embodied experience without reference to prelinguistic emotions. This session considers the significance of the affective turn for religious studies, investigating how affect theory can be used to ask new questions from different perspectives within the field.

Donovan Schaefer, Le Moyne College

What Does It Feel Like to Be an Atheist? Affective Disciplines of Belief and Disbelief

"What Does it Feel Like to Be an Atheist? Affective Disciplines of Belief and Disbelief," argues that reading feminist affect theory together with Michel Foucault's work on power helps us to make sense of religious practices that seem designed to elicit and circulate affective modalities. What the author calls the "affective disciplines" approach looks at religions as bodily practices that reconfigure bodies through the medium of affect. As a case study, the paper looks at the work of the New Atheists, specifically the academic New Atheists, Richard Dawkins and Daniel C. Dennett, arguing that although their work, like so much atheist writing, presents itself as an exercise in sovereign reason, it is actually heavily invested in affective modalities—including the consummately religious modalities of apocalypticism and in-group solidarity.

M. Gail Hamner, Syracuse University

Religion in the Public Sphere: The Image-Flesh Assemblage of our National Imaginary

The public sphere has no firm shape or modality, but functions as a spatial catchphrase for the sprawling matrix that constitutes the feeling of nationality shared by citizen-bodies, albeit in a complex, contested, and non-totalizing manner. This paper examines the changing dynamics of 'Religion in the public sphere.' What are the shared-but-contested ways in which a nation's citizenry feels and thinks about itself, and about religion? First and foremost, the paper uses Butler's Frames of War and Ghosh's Global Icons to demonstrate how the public sphere of the United States is no longer a national imaginary held together by print media, but is now a digitally constituted matrix distributed through the affective portals of citizens' fleshed bodies. Second, the paper examines current events to test out my sense that the place of religion in this digital public sphere reifies along existing lines of the two dominant U.S. political parties.

Abigail Kluchin, Columbia University

Irreducible Intensities: Affect Theory as Unwitting Theology

How can we write theory in the wake of poststructuralism? For a number of recent thinkers, including Eve Kosofsky Sedgwick and Brian Massumi, one answer arrives in the often slippery category of affect, in the attempt to return theoretical attention not only to material conditions but specifically to the body and the intensities that traverse it. Affect theorists also claim for it a peculiar status: unlike emotion and feeling, they conceive it as *irreducible*. Moreover, the turn to affect and concomitant claim of irreducibility involves a refusal of the priority of the linguistic in theory. Here I examine affect theory's suspicion of what is lost when affect is reduced to language. I argue that such suspicion is counterproductive in two distinct ways: first, it reproduces an ancient distinction between reason and emotion; and second, it forecloses on the possibility of understanding how texts themselves function as conduits of affective intensities.

Jenna Supp-Montgomerie, University of North Carolina
Quilting Points: How Religion Makes Meaning in American Globalization

Religion's function, Jacques Lacan wrote, is to "unearth correlations between everything." In "Quilting Points: How Religion Makes Meaning in American Globalization," the author suggests that we take this claim seriously, and that affect is the primary way that religion does the work of meaning-making. Drawing on recent writing on affect from Lawrence Grossberg and Christian Lundberg, this paper defines affect as the investment of energy that tethers meanings to things. Using archival research on American responses to technology in the 19th century and today, the author shows how this investment of energy ties religious images, vocabularies, logics, and structures to communication technology, specifically the telegraph and the internet. In this way, the *eschaton* becomes a central trope for shifts in communication technology in America: affect is the connective force that ties together religion and advances in communication technology.

A18-331

Books under Discussion, **Wildcard Session**

Theme: *A Conversation around Themes from No Longer Invisible: Religion in University Education (Oxford University Press, 2012)*

Daniel Pals, University of Miami, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place West-181B

Abstract: A panel of distinguished scholars of religion will interact with themes from *No Longer Invisible: Religion in University Education* by Douglas Jacobsen and Rhonda Hustedt Jacobsen (Oxford University Press, 2012) and will comment on implications for the work of AAR members. Drawing on research that included conversations with hundreds of professors, administrators, co-curricular professionals, and students across the United States, *No Longer Invisible* argues that higher education as a whole can be improved by addressing six questions related to religion:

- What should an educated person know about the world's religions?
- What are appropriate ways to interact with those of other faiths?
- What assumptions and rationalities—secular or religious—shape the way we think?
- What values and practices—religious or secular—shape civic engagement?
- In what ways are personal convictions related to the teaching and learning process?
- How might colleges and universities point students toward lives of purpose and meaning?

Panelists:

Martin Marty, University of Chicago
R. Marie Griffith, Washington University
Amir Hussain, Loyola Marymount University

A18-332
Wildcard Session

Theme: *Critical Conversations on The Cross and the Lynching Tree (Orbis Books, 2011)*

Raymond Carr, Pepperdine University, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place West-375B

Responses to James Cone's *The Cross and the Lynching Tree* (Orbis Books, 2011). These papers address black theology and its American resonance by responding to America's history of violence.

Panelists:

Angela Sims, Saint Paul School of Theology
Dwight Hopkins, University of Chicago
James Noel, San Francisco Theological Seminary
Richard Hughes, Messiah College

Responding:

James Cone, Union Theological Seminary

A18-334
Committee Meetings

Theme: *Employment Services Advisory Meeting*

Stephanie Gray, American Academy of Religion, Presiding
Sunday - 5:00 PM-6:30 PM
McCormick Place West-473

lorem ipsum

P18-301
Theta Alpha Kappa

Theme: *Theta Alpha Kappa Annual Members' Meeting and Reception*

Sunday - 5:00 PM-6:30 PM
McCormick Place North-128

All chapter representatives, members, and those interested in learning more about establishing a chapter of Theta Alpha Kappa, the National Honor Society for Religious Studies and Theology, are invited to join the Board of Directors at this annual meeting and reception. The Kathleen Connolly-Weinert Leader of the Year Award will be presented and new officers will be elected.

P18-300
African Association for the Study of Religions

Theme: *A Book Discussion of African Sexualities: A Reader, Edited by Sylvia Tamale (Pambazuka Press 2011)*

Lilian Dube, University of San Francisco, Presiding
Sunday - 4:00 PM-7:00 PM
McCormick Place South-404A

The panel in response to the above book will explore the intersection of sexualities and religions in African, including traditional beliefs and practices, and forms of Christianity and Islam in specific historical frameworks. Panelists will discuss the complexity of external and internal religious, economic and political factors that shape sexualities in Africa and the African Diaspora. These are explored through a variety of lenses including feminist and gender perspectives. The discussion will interrogate patterns of sexuality control fostered by African religious traditions and/or some specific methods that are deployed to embrace 'the infinite possibilities of sexual, social, economic and political beings' from the same religious traditions.

Panelists:

Jacob K. Olupona, Harvard University
Melissa Browning, Loyola University, Chicago
Esther Acolatse, Duke University
Vincent Pizzuto, University of San Francisco
Terrence Johnson, Haverford College

Responding:

Gabeba Boderoon, Pennsylvania State University

A18-335

Tours

Theme: *Chicago's Gangster Untouchable Tour*

Sunday 5:00 PM-8:00 PM
McCormick Place West-Tour Desk

Experience Chicago as it was during the 1920s and '30s. See the old gangster hot spots and hit spots! On your tour, you will hear historically and accurate accounts of the exploits of Capone, Moran, Dillinger, and the rest a da boys! You will feel the excitement of jazz-age Chicago during the era of Prohibition. Lastly, spend time enjoying your journey into the past as we cruise the city in search of the old hoodlum haunts, brothels, gambling dens, and sites of gangland shootouts!

P18-302

Institute for American Religious and Philosophical Thought

Theme: *IARPT Business Meeting and American Journal of Theology and Philosophy Annual Lecture*

Sunday - 5:45 PM-8:00 PM
Hilton Chicago-Boulevard C

Institute for American Religious and Philosophical Thought Business Meeting

5:45 pm - 6:15 pm

American Journal of Theology and Philosophy Annual Lecture
6:30 pm - 8:00 pm

Jeffrey L. Stout, Princeton University
The Transformation of Genius into Practical Power

A18-336
Beyond the Boundaries

Theme: *Religion and Politics*

Sunday - 6:00 PM-8:00 PM
Offsite - Lutheran School of Theology, Chicago, 1100 E 55th St.

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 Chicago. 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:

- Religion and Politics
- Religion and Economics

Plan to join us for these stimulating talks and discussions!

Joseph Blankholm, Columbia University
The Secularist Movement: An Overview of the Lobbying and Legal Efforts of America's Organized Nonbelievers

During his inaugural address in January of 2009, President Barack Obama declared of America, "We are a nation of Christians and Muslims, Jews and Hindus and nonbelievers." Obama's inclusion of Godless Americans has proven to be a turning point for what organized nonbelievers in the United States call "the secularist movement." Large organizations like the Secular Student Alliance (SSA), the American Humanist Association (AHA), and the Center for Inquiry (CFI) have seen tremendous growth over the past three years. AHA and CFI have relied on that growth to expand upon their existing legal initiatives and open lobbying offices in Washington, DC. Joined by the Secular Coalition for America (SCA), a lobbying organization founded just ten years ago, these and other groups are strategizing on ways to promote the separation of church and state and combat discrimination against non-theistic Americans (a group comprising around twelve percent of the population). This talk will give an overview of the secularist movement in the United States, with an emphasis on organized nonbelievers' efforts to change laws and regulations through all three branches of government.

Joshua Canzona, Georgetown University
Religious Liberty, Partisan Politics, and Catholic Fissures

Last January the Obama administration announced a mandate requiring health plans to cover all forms of contraception approved by the Food and Drug Administration. Citing their moral opposition to the use of contraceptives, the United States Conference of Catholic Bishops strongly condemned the mandate and grouped it in with a number of ongoing threats to religious liberty. The bishops have called for a national campaign in support of religious liberty (and in opposition to the federal mandate) to run from June 21 to Independence Day. Critics have called this move "transparently partisan." This talk will take up this issue by providing an overview of the issues at hand before assessing the impact of Catholic leadership and advocacy surrounding religious liberty on election year

politics.

Jermaine McDonald, Emory University
President Obama, Historically Black Churches, and Public Discourse about Same-Sex Marriage

In a May 2012 interview, President Barack Obama announced his personal support of civil gay marriage. While many political pundits suggested that President Obama's announcement was an attempt to solidify his political base for the 2012 presidential election, the news cycle quickly shifted to the prospect that Obama's evolution might alienate the African-American community. Though some popular pastors of historically Black religious institutions expressed their disappointment with the President's position, African-American religious views on this issue are hardly monolithic. This lecture explores President Obama's reasoning within this historic (prophetic?) announcement, the various responses from African-American religious leaders, and the impact it has had on African-American religious communities. I argue that the President's position has, at the very least, inspired deeper conversations about human sexuality within these communities and has given cover to Black pastors who silently support LGBT persons to be more vocal about their support.

Rima Vesely-Flad, Union Theological Seminary
Race, Morality, and U.S. Politics

The hostile dynamic in contemporary partisan politics reiterates 1960s debates on the root causes of welfare, crime, and law-and-order: personal malfeasance versus social conditions. In the present day, some conservative spokespersons have continued to insist on "personal responsibility" as a solution to social ills, while progressive advocates have pointed to public policy as the cause and solution for high rates of poverty and incarceration. Indeed, moral undertones are especially evident in debates on issues of crime policy and mass incarceration. And yet analyses of racialized moral discourse are conspicuously absent even as the number of penalized black and Latino persons continues to rise. While recent critical race scholarship has demonstrated the existence of racism in the age of colorblindness—for example, Michael Dawson's *Not in Our Lifetimes* and Michelle Alexander's *The New Jim Crow*—political discourse on crime emphasizes race-neutral cost-benefit analysis and second chances. This presentation will examine race, moral discourse, and the implications of harsh crime policies for partisan politics in the 2012 election.

P18-348

Wabash Center for Teaching and Learning in Theology and Religion

Theme: *Religious Commitments Dinner*

Sunday - 6:30 PM-8:00 PM
Hilton Chicago-Joliet

P18-349

Wabash Center for Teaching and Learning in Theology and Religion

Theme: *New Teachers' Dinner*

Sunday - 6:30 PM-8:30 PM
Hilton Chicago-Astoria

Annual gathering of new teachers for dinner and directed table conversations about the first years of teaching. Nomination of new teachers for participation is required. October 1 deadline. Contact: Paul O. Myhre, Associate Director, Wabash Center myhrep@wabash.edu

A18-400
Receptions/Breakfasts

Theme: *AAR Awards Ceremony and Reception*

Jack Fitzmier, American Academy of Religion, Presiding
Sunday - 7:00 PM-8:30 PM
Hilton Chicago-Boulevard AB

Celebrate the achievements of the 2012 AAR award winners at the ceremony and reception held in their honor.

Martin E. Marty Award for the Public Understanding of Religion
Elisabeth Schüssler Fiorenza, Harvard University

Excellence in Teaching Award
Martha Reineke, University of Northern Iowa

Religion and the Arts Award
Holland Cotter, *New York Times*

2012 Best In-depth Reporting on Religion Awards
First Place: Sarah Breger, *Moment Magazine*
Second Place: Brett Buckner, *Anniston Star*
Third Place: Daniel Burke, Religion News Service

2012 Excellence in the Study of Religion Book Awards

Analytical-Descriptive

Constructive-Reflective

Historical

Textual

2012 Best First Book in the History of Religions

M18-401
Denver University/Iliff School of Theology

Theme: *DU/Iliff Joint PhD Program Reception*

Sunday - 7:00 PM-8:30 PM
Palmer House-Burnham 1

M18-402
Oxford University

Theme: *Oxford University Reception*

Sunday - 7:00 PM-8:30 PM
Palmer House-Adams

The Theology Faculty of Oxford University welcomes colleagues, friends, alumni/ae and prospective graduate students for drinks and updates on developments and to meet current faculty members. Information is available at <http://www.theology.ox.ac.uk> and <http://www.admin.ox.ac.uk/postgraduate>.

M18-404
University of North Carolina, Chapel Hill

Theme: *University of North Carolina, Chapel Hill Department of Religious Studies Reception*

Sunday - 7:00 PM-8:30 PM
Palmer House-Salon III

M18-405
Yale University

Theme: *Yale Divinity School Alumni Reception*

Sunday - 7:00 PM-8:30 PM
Palmer House-Empire

M18-400
Explorations in Theology and Apocalyptic

Theme: *Satan and All His Works: The 'Third Agent' in the Apocalyptic Drama of Salvation*

Jodi Belcher, Duke University, Presiding
Sunday - 6:30 PM-9:00 PM
Hilton Chicago-4D

J. Louis Martyn has argued that we must recognize the importance of the “third actor” (besides God and humans) in the Christian redemptive and moral drama, namely, Satan, and/or the powers of Sin and Death, and/or the “principalities and powers.” While Martyn has recently refocused this issue for Pauline theology, it is also increasingly important in other strains of modern and contemporary theological reflection. These papers variously explore the significance of the “third agent” in contemporary theology and examine the contribution of that theme to Christian theology in an apocalyptic mode.

Trevor Eppheimer, Hood Theological Seminary
Domestic Insurgency or Foreign Invasion? John Milbank and J. Louis Martyn on Redemption and the “Third Actor”

Myles Werntz, Baylor University
The Ubiquity of Christ and the Sites of Redemption: William Stringfellow and the Resistance to Death

Matt Croasmun, Yale University

An Emergent Account of Sin in Romans 5-8 as the "Third Actor": Emergence Theory as a Source for Contemporary Christian Theology

Scott Prather, University of Aberdeen

Apocalyptic and Providential Power(s)

M18-406

Garrett-Evangelical Theological Seminary

Theme: *Garrett-Evangelical Theological Seminary Reception*

Sunday - 7:00 PM-9:00 PM

Hilton Chicago-International Ballroom North

M18-407

Loyola University, Maryland

Theme: *Diagonal Advance: Discussing Christian Perfection with Anthony D. Baker*

Sunday - 7:00 PM-9:00 PM

Hilton Chicago-PDR 2

The concept of perfection has wideranging consequences for politics and ethics, anthropology, and eschatology. Tony Baker's book, *Diagonal Advance*, has been hailed as the theologically sophisticated treatment to date of perfection in the Christian tradition.

Panelists:

Frederick Bauerschmidt, Loyola University Maryland

D. Stephen Long, Marquette University

Cynthia Nielsen, Villanova University

Responding:

Anthony D. Baker, Seminary of the Southwest

M18-408

Princeton University

Theme: *Princeton University, Department of Religion Reception*

Sunday - 7:00 PM-9:00 PM

Palmer House-Red Lacquer

M18-409

University of Iowa

Theme: *Alumni and Friends Reception*

Sunday - 7:00 PM-9:00 PM
Palmer House-Price

M18-410
There is a Mystery Working Group

Theme: *Review Panel for There is a Mystery: Esotericism, Gnosticism, and Mysticism in African American Religious Experience*

Sunday - 7:00 PM-9:00 PM
Hilton Chicago-4C

This session will focus on the volume tentatively entitled “There is a Mystery”: Esotericism, Gnosticism, and Mysticism in African American Religious Experience. Selected contributors to the anthology will present articles and the co-editors will discuss the conceptual framework and larger implications of the project. For additional information, please contact any member of the editorial team: Dr. Stephen C. Finley (scfinley@lsu.edu), Dr. Margarita S. Guillory (mguillor@z.rochester.edu), or Dr. Hugh R. Page, Jr. (hpage@nd.edu).

A18-401
Women and Religion Section and Feminist Theory and Religious Reflection Group and Latina/o Religion, Culture, and Society Group and Liberation Theologies Group

Theme: *Remembering Ada María Isasi-Díaz*

Otto Maduro, Drew University, Presiding
Sunday - 7:30 PM-9:00 PM
Hilton Chicago-Grand Ballroom

Ada María Isasi-Díaz passed away on May 14. She was a leader within the field of liberation theology, a mentor, and a brilliant scholar. A member of the AAR for over 25 years, Isasi-Díaz touched many within her career.

Panelists:

Mary E. Hunt, Women's Alliance for Theology, Ethics, and Ritual
Katie G. Cannon, Union Presbyterian Seminary
Robyn Henderson-Espinoza, University of Denver and Iliff School of Theology
Teresa Delgado, Iona College
Maria Pilar Aquino, University of San Diego

M18-412
University of Notre Dame

Theme: *University of Notre Dame Theology Department Reception*

Sunday - 7:30 PM-9:00 PM
Palmer House-State Ballroom

M18-413**Union Presbyterian Seminary**

Theme: *Union Presbyterian Seminary Alumni/ae Dessert Reception*

Sunday - 7:30 PM-9:00 PM
Palmer House-Burnham 4

Union Presbyterian Seminary alumni/ae, faculty, staff and students are invited to join together for dessert and fellowship. Please RSVP to
Please RSVP to Laura Lindsay, lindsay@upsem.edu or (804) 278-4245. The cost is \$10 and you may pay in advance to Laura Lindsay.

P18-401**Société Internationale d'Études sur Alfred Loisy**

Theme: *Panel on Oliva Blanchette, Maurice Blondel: A Philosophical Life (Eerdmans 2010)*

C.J.T. Talar, University of Saint Thomas, Presiding
Sunday - 7:00 PM-9:15 PM
Palmer House-Hancock

Societe Internationale d'Etudes sur Alfred Loisy

I. Panel on Oliva Blanchette, Maurice Blondel: A Philosophical Life (Eerdmans 2010)

II. Rationality, Mysticism and History in the Loisy-Cumont Correspondence
Danny Praet

Panelists:

William Portier, University of Dayton
Peter Bernardi, Loyola University of Chicago
Harvey Hill, Mount Holyoke College
Danny Praet, Ghent University

M18-414**Jewish Theological Seminary**

Theme: *Graduate School Reception (Kosher)*

Sunday - 7:30 PM-9:30 PM
Hilton Chicago-Buckingham

P18-402**Wabash Center for Teaching and Learning in Theology and Religion**

Theme: *Reception*

Sunday - 8:00 PM-9:30 PM
Hilton Chicago-Williford AB

Everyone is welcome. Come and learn about our programs and opportunities. Celebrate teaching with past and future participants in Wabash Center workshops, colloquies, consultations, and grants. In addition, sign up for an appointment during the conference to discuss your ideas for a Wabash Center grant, or stop by our booth in the Exhibit Hall.

P18-400
Evangelical Philosophical Society

Theme: *The Persistence of the Sacred in Modern Thought*

Chris L. Firestone, Trinity International University, Presiding
Sunday - 7:00 PM-10:00 PM
Hilton Chicago-Continental A

An examination of the role of God in the thought of major European philosophers from the seventeenth to the nineteenth century. Two questions are asked: What elements of the sacred persist in certain key figures of Modernity? And how might contemporary thinkers capitalize on these elements?

Chris Firestone, Trinity International University
The Persistence of the Sacred before and beyond Kant

Nathan Jacobs, Trinity International University
Recovering the Theodicy of John Damascene via the Desecularized Leibniz

Lee Hardy, Calvin College
Making Use of Hume's Defense of True Religion

Nicholas Adams, University of Edinburgh
What We Can Learn from Schelling's Turn to Scripture

Peter C. Hodgson, Vanderbilt University
Hegel, Secularization, and Shapes of Freedom

Philip Clayton, Claremont School of Theology
The Persistence of the Sacred in Modernity and Today

A18-402
Arts Series

Theme: *Transfigurations: Transgressing Gender in the Bible*

Joseph Marchal, Ball State University, Presiding
Sunday - 8:00 PM-10:00 PM
Hilton Chicago-Williford C

Sponsored by the Arts, Literature, and Religion Section; Body and Religion Group; Queer Studies in Religion Group; Religion, Media, and Culture Group; Religion and Popular Culture Group; SBL Bible and Cultural Studies Group; SBL Bible and Popular Culture Group; SBL Gender, Sexuality, and the Bible Group; SBL LGBT/Queer Hermeneutics Group; and SBL Use, Influence, and Impact of the Bible Group.

This hybrid performance and panel session will provide scholars from a range of specializations and interests the opportunity to take in a recent piece by theatrical performance artist/activist Peterson Toscano and then to engage in a unique, cross-disciplinary, and cross-association scholarly conversation about the work's aspects and impacts. What is compelling and special about such a session is not only the combination of performance and panel it provides (exposing scholars to both the content and the distinctive mode of delivery of the piece), but also its immediate shift into a discussion and analysis of what this work performs, produces, and provokes as it relates to biblical and religious studies in a variety of ways. Thus, the aims for this special session are two-fold: 1.) to provide a forum for scholars to view and respond critically, creatively, and constructively to the performance piece and 2.) to spark academic reflection upon and assessment of the work, and work like it, as well as modes of dissemination for and engagement with scholarly and popular knowledges about biblical concepts and related religious practices.

Panelists:

Peterson Toscano,

Responding:

Sharon Fennema, Harvard University

Ken Stone, Chicago Theological Seminary

Erin Runions, Pomona College

Deborah Haynes, University of Colorado

Lou Ruprecht, Georgia State University

A18-403

Films

Theme: *Higher Ground*

Alexander Ornella, University of Hull, Presiding

Sunday - 8:00 PM-10:00 PM

Hilton Chicago-Lake Erie

Portraying a lifelong spiritual struggle, actress/director Vera Farmiga offers a refreshing take on the relationship between the secular world and faith. Based on Carolyn S. Briggs 2002 memoir "This Dark World", Farmiga's HIGHER GROUND (USA 2011) tells the story of Corinne Walker and her difficulties with her religious beliefs. Avoiding clichés and stereotypes of Christian believers often found in popular media, Farmiga takes serious the crisis of faith and the yearning for truth. Farmiga's directing debut is an exploration of a woman's life who tried to be passionate about every aspect of her life, an exploration of what compassion, quest for holiness, or self-transcendence can mean. Come join us for a transformative filmic event, for a film that has been called a "rich, completely engrossing experience" by critics. (Dir. Vera Farmiga, USA, 2011, 109 min.)

A18-404

Films

Theme: *Jilbab*

Jenn Lindsay, Boston University, Presiding
Sunday - 8:00 PM-10:00 PM
Hilton Chicago-Lake Huron

In Jogjakarta, Indonesia, the Muslim woman's headscarf is distinctively colorful, fashionable, fun and expressive. Women are free to don the jilbab or not, and sometimes even non-Muslim Indonesian women will veil in order to keep up with this popular fashion trend. What are the dreams and commitments behind the choice to veil or not to veil? *Jilbab*, a 73-minute documentary named after the Indonesian word for the Muslim hijab, is about veiling trends for women in the city of "Jogja." The film features students from Universitas Gadjah Mada, designers of local women's fashion boutiques, and Muslim women from outside of Indonesia who comment on the cultural variations of the veil across the globe. The women of *Jilbab* speak about the significance of veiling, veiling ideology and fashion, and the history of veiling in Islam. This film explores uniquely Javanese Islam, its unmistakable religious aesthetics, and what the jilbab suggests in an Indonesian context as opposed to Middle Eastern, North American or European Muslim contexts.

The trailer is viewable at <http://www.youtube.com/watch?v=C18ZY0vhbKM>

A18-405

Films

Theme: *The Tree of Life*

Rachel Wagner, Ithaca College, Presiding
Sunday - 8:00 PM-10:00 PM
Hilton Chicago-Lake Michigan

Somewhere between macrocosm and microcosm, *The Tree of Life* creates an enchanted world: from computer generated imagery representing the birth of the universe and the death of the dinosaurs, to family life in 1950s Texas. Terrence Malick's Palme d'Or winning film re-imagines childhood as the nexus between paradise and fall, birth and death, lust and repression, violence and pacifism. That innocent world is seen through the lens of experience, through a knowing voiceover that constantly looks back with questions--however theologically pedestrian--about choices of good vs. evil, beneficence vs. malice, absence vs. presence. Infused with theodicy, mythology, science, and the quest for meaning, *Tree of Life* is cinematically shot through with breathtaking cinematography and musical score. (Dir. Terrence Malick, USA, 2011, 129 mins.)

M18-415

Southern Ontario Religion and Biblical Studies Programs

Theme: *Southern Ontario Religion and Biblical Studies Programs Reception*

Sunday - 8:00 PM-10:00 PM
Hilton Chicago-Continental B

Faculty, Students and Alumni of Religion and Biblical Studies Programs at the University of Toronto, McMaster University, Wilfrid Laurier University, Queen's University, Carleton University, York University, King's University College (Western Ontario), the University of Waterloo, and the University of Ottawa.

M18-416
Trinity Evangelical Divinity School

Theme: *TEDS Fellowship Dessert Reception*

Sunday - 8:00 PM-10:00 PM
Palmer House-Cresthill

M18-417
Brite Divinity School

Theme: *Brite Divinity School Reception*

Sunday - 9:00 PM-10:30 PM
Hilton Chicago-Continental C

M18-418
Vanderbilt University

Theme: *Vanderbilt Divinity School Reception*

Sunday - 9:00 PM-10:30 PM
Hilton Chicago-Normandie Lounge

M18-419
Boston University

Theme: *Boston University Reception*

Sunday - 9:00 PM-11:00 PM
Palmer House-Water Tower Place

M18-420
Center for Process Studies

Theme: *Center for Process Studies Reception*

Sunday - 9:00 PM-11:00 PM
Palmer House-Clark 5

Join us for wine, cheese, and conversation. Friends and members of CPS and anyone interested in process-relational approaches to religious studies, theology, biblical hermeneutics, and philosophy of religion are invited. Greet Philip Clayton. Network, discuss, and schmooze. Informal, fun!

M18-422

Columbia University

Theme: *Religion Department Reception*

Sunday - 9:00 PM-11:00 PM
Palmer House-Spire

M18-423

Drew University

Theme: *Drew University Gathering*

Sunday - 9:00 PM-11:00 PM
Palmer House-Monroe

M18-424

Florida State University

Theme: *FSU Religion Reception*

Sunday - 9:00 PM-11:00 PM
Hilton Chicago-Grand Tradition

M18-425

Emory University

Theme: *Graduate Division of Religion, Emory University Reception*

Sunday - 9:00 PM-11:00 PM
Hilton Chicago-International Ballroom South

M18-426

Nordic Universities

Theme: *Nordic Universities Reception*

Sunday - 9:00 PM-11:00 PM
Palmer House-Adams

Representatives from Denmark, Finland, Iceland, Norway, and Sweden will be presenting information about the latest research and educational possibilities.

M18-427

AAR Mid-Atlantic Region

Theme: *Reception for Members of the Mid-Atlantic Region of the AAR*

Sunday - 9:00 PM-11:00 PM
Palmer House-Buckingham

Come join your fellow Mid-Atlantic Region members for food, drinks and fun! Network with students, scholars, faculty, and administrators from across the region. Learn more about our 2013 annual meeting (we're back in Baltimore and better than ever!) and how you can submit a proposal to present at the meeting. We'll update you about exciting new initiatives and opportunities to serve the region. Reunite with old friends and make many new ones. We look forward to greeting you!

M18-428
Northwestern University

Theme: *Northwestern University Reception and Celebration*

Sunday - 9:00 PM-11:00 PM
Hilton Chicago-Astoria

The Northwestern University Department of Religious Studies and The Jewish Studies Program are holding a reception to celebrate our graduate students and faculty leaders of the American Academy of Religion.

M18-429
Southern Methodist University

Theme: *Perkins School of Theology's Friends Reception*

Sunday - 9:00 PM-11:00 PM
Palmer House-Salon I

M18-430
Brown University

Theme: *Brown University Reception*

Sunday - 9:00 PM-11:00 PM
Hilton Chicago-Marquette

M18-431
University of California, Santa Barbara

Theme: *UC Santa Barbara Religious Studies Department Reception*

Sunday - 9:00 PM-11:00 PM
Hilton Chicago-Waldorf

M18-432
Union Theological Seminary

Theme: *Union Theological Seminary Reception*

Sunday - 9:00 PM-11:00 PM
Palmer House-Honore

M18-433
Scottish Universities

Theme: *Scottish Universities Reception*

Sunday - 9:00 PM-11:00 PM
Palmer House-Chicago

Former and prospective students and friends of the sponsoring Scottish institutions (Aberdeen, Edinburgh, Glasgow, St Andrews, Highland Theological College, International Christian College) are cordially invited to get together to renew acquaintances and catch up on news of developments over a drink and light refreshments.

M19-1
Denver Seminary

Theme: *Denver Seminary Alumni Breakfast*

Monday - 7:00 AM-8:30 AM
McCormick Place South-501D

Enjoy fellowship over a complimentary breakfast with other Denver Seminary Alumni. Dr. Mark Young give an update on the Seminary and you will have an opportunity to visit with several faculty. To RSVP, contact Jessica Henthorne at jessica.henthorne@denverseminry.edu or call 303.762.6949

M19-2
Regent College

Theme: *Friends of Regent College*

Monday - 7:00 AM-8:30 AM
McCormick Place East-353B

M19-3
Restoration Quarterly

Theme: *Restoration Quarterly Breakfast*

Monday - 7:00 AM-8:30 AM
McCormick Place East-353C

A19-1
Receptions/Breakfasts

Theme: *Program Unit Chairs' Breakfast*

Nelly Van Doorn-Harder, Wake Forest University, Presiding
Monday - 7:30 AM-8:45 AM
McCormick Place West-196A

Program Unit Chairs are invited to a breakfast luncheon featuring information on upcoming program initiatives and celebrating their contributions to the AAR Annual Meeting.

A19-2
Especially for Students, **Special Topics Forum**

Theme: *Muslim Women's and Gender Studies: Networking and Mentorship Breakfast*

Aysha Hidayatullah, University of San Francisco, Presiding
Kecia Ali, Boston University, Presiding
Monday - 7:30 AM-8:45 AM
McCormick Place West-193B

A social event with facilitated discussion on goals, concerns, and resources for new and established scholars studying women and gender in Islamic contexts. Open to all interested graduate students, faculty, and independent scholars working in this field. Light breakfast refreshments provided, with introductions and discussion led by Aysha Hidayatullah (University of San Francisco), and co-organized with Kecia Ali (Boston University). RSVP strongly encouraged (to ka@bu.edu).

M19-5
Alpha Christianity

Theme: *Alpha Christianity*

Monday - 8:00 AM-8:50 AM
McCormick Place South-102D

An open discussion and planning meeting for those interested in the earliest Christianity (before the appearance of the Resurrection and Atonement doctrines) and its sources, with a special focus this year on the Didache and the early layers of Mark. For background information, see www.umass.edu/wsp/alpha/index.html or contact ebbrooms@research.umass.edu.

M19-4
Fuller Theological Seminary

Theme: *Fuller Seminary Alumni and Friends Breakfast*

Monday - 7:00 AM-9:00 AM
McCormick Place East-353A

Join Fuller Seminary Leaders, Faculty, Alumni and Friends for breakfast

A19-139

Especially for Students, **Student Lounge Roundtable**

Theme: *Building Classroom Community: Engaging Students and Powerful Pedagogy*

Monday 10:00 AM-11:00 AM
McCormick Place West-195

Effective teaching relies on building rapport with your students and a strong classroom community. This discussion will canvas strategies to help you create culturally relevant pedagogy, design effective group projects, encourage a student-centered classroom, empower learners for creative reflection, and connect with your students from day one. Teaching resources will be provided and participants will have ample opportunity to share stories and ask questions about the way we relate to our students in the classroom.

Panelists:

Joshua Canzona, Georgetown University

A19-100

Special Topics Forum

Theme: *Beyond Identity Politics*

Elaine Padilla, New York Theological Seminary, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place East-259

The need to move beyond identity politics has become a topic of discussion for many program units within the AAR. At the same time, the AAR Committees on the Status of Women in the Profession, of Racial and Ethnic Minorities in the Profession, and of LGBTIQ Persons in the Profession are working more closely together on the institutional level. We hope to increase our effectiveness in fighting for a more inclusive and democratic AAR and in opening space in the academy for scholarship on underrepresented groups and for the people who engage in it. This STF provides an opportunity to share and reflect on our joint work and solicit feedback from members as well as to make the case for the importance of establishing a fourth committee on the Status of Persons with Disabilities in the Profession.

Panelists:

Melanie Harris, Texas Christian University
Julia Watts Belser, Missouri State University
Judith Plaskow, Hebrew Union College
Melissa Wilcox, Whitman College
Andrea Smith, University of California, Irvine

A19-101

Special Topics Forum

Theme: *Theological Education and Religious Studies: Renewing the Conversation*

Jeffrey Williams, Texas Christian University, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place West-182

In the AAR, periodic tensions arise about the relationship between the normative and the descriptive, between theology and religious studies. Where does that conversation now stand? New factors include the presence of constructive thinkers from many traditions, a younger generation of scholars who work comfortably on both sides of the divide, and a postcolonial awareness that theories of religion are not innocent. This panel will seek to assess and renew the conversation between theologians and religionists.

Panelists:

Tyler Roberts, Grinnell College
Anant Rambachan, Saint Olaf College
Charles Mathewes, University of Virginia
Ann Taves, University of California, Santa Barbara

Responding:

John Thatamanil, Union Theological Seminary

A19-102

Women's Lounge Roundtable

Theme: *Net Worth/Networking and Intersectionality*

Monday - 9:00 AM-11:30 AM
McCormick Place West-193B

The session will focus on the issues of difference and the multiple overlapping identities each of us inhabits and ask how we can form alliances and build coalitions across and within these webs of difference.

A19-103

Arts, Literature, and Religion Section

Theme: *The Post-Secular Turn: Rethinking Theory and Method in Religion and Literature*

Larry Bouchard, University of Virginia, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place South-105BC

This panel seeks to offer renewed assessments of "religious and literary" uncertainties in the current postsecular moment. Broadening our scope beyond the all-too-familiar Euro-American context, we start with two early modern case studies and then discuss two literary concepts in the modern period. Topics range from John Foxe's (1517–1587) chronicles of the deaths of dissenters in Elizabethan England, Li Zhi's (1527–1602) creative employment of Confucian and Buddhist vocabularies in his commentaries on historical biographies, dramas, and vernacular novels in late imperial China, the concept of irony as a critical tool for imagining intersections of African American religious and literary expression, and Margaret Atwood's conceptualization of "wonder tales" that embrace science

fiction, fantasy, and other variations of the realist novel per se. Together we investigate the discursive formations and transformation of religion and literature and raise this question in particular: Where can (or must) the field go, particularly given the fractiousness of its current formation?

Panelists:

M. Cooper Harriss, Virginia Polytechnic Institute and State University
Zhang Ni, Virginia Polytechnic Institute and State University
David Anderson, University of Oklahoma
Ying Zhang, Ohio State University

Responding:

Brian Britt, Virginia Polytechnic Institute and State University

A19-104
Christian Systematic Theology Section

Theme: *The Authority of Doctrine: In Dialogue with Khaled Anatolios*

Holly Taylor Coolman, Providence College, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place West-183A

This session engages with Khaled Anatolios's recent book, *Retrieving Nicaea: The Development and Meaning of Trinitarian Doctrine* (Baker Academic, 2011). At the heart of Anatolios's book is the thesis that the development of trinitarian doctrine provides the content of the doctrine itself. Thus, the meaning of trinitarian doctrine is accessible to the extent that contemporary Christianity submit itself to the various questions, doubts, and clarifications that the early Church underwent as it came to define its experience of faith as signifying and glorifying Father, Son, and Holy Spirit as each God and together one God. Anatolios's thesis enables reflection on how doctrine is discerned and defined in the Church and the authority that it has for the Church, notwithstanding the conflicts through which it was formed. The panelists will respond to Anatolios's book in the light of their own work in systematic theology, and Anatolios will reflect on their responses.

Panelists:

George Hunsinger, Princeton Theological Seminary
Francesca Murphy, University of Notre Dame
Bruce Marshall, Southern Methodist University
Matthew Levering, University of Dayton

Responding:

Khaled Anatolios, Boston College

A19-105
Comparative Studies in Religion Section

Theme: *Holy Mountains, Spirits, and Sky People: Negotiating Meanings Through Rituals, Stories, Mysticism*

Steven P. Hopkins, Swarthmore College, Presiding
Monday - 9:00 AM-11:30 AM

McCormick Place West-175B

In tension with a static Eliadean symbology whereby sacred mountains are recurring instances of an axis mundi, these papers describe contested and changing meanings. In all three cases, the mountains rise in the equatorial tropics: South India, New Guinea, and Southwestern Nigeria. In all three, Christian concerns have either affected previous associations of sacred powers, or required active renegotiations regarding their significance. The examples presented will ask how scholars might continue to explore the meanings of holy mountains in comparative perspective. Do the mountains as experienced determine their religious significance, or do the religious ideologies of the worshipers who approach them define their meanings? Are there commonalities and metanarratives that transcend differences when diverse religious lenses contemplate these heights, or is each mountain signified distinctly? Are mountains sites/sights that can focus comparative understanding, or are they blank slates on which adherents of local traditions impose particular (and incomparable) meanings?

Enoch Gbadegesin, Rice university

Sacred Spaces: Mountains in the Religious Imagination of the Yoruba of Southwestern Nigeria

This paper employs phenomenological and comparative methods of inquiries to argue that mountains serve important ritual, religious and symbolic purposes for the Yoruba of Southwestern Nigeria. To the Aladura group of churches and indigenous religious traditions, mountains serve as one of the sacred spaces for their spiritual development and growth. Given this central role mountains play in the doctrine of the Aladura group of churches and in the ritual practices of Indigenous Religions one is justified in further probing this all important topic. I will consider this paper by addressing: the motivation behind these religious groups performing rituals on the mountains; effects of mountains' rituals in the lives of both the leaders and members of these groups and their changing perception about mountains for religious rituals in this era of modernity. My conclusion shows that both Aladura churches and indigenous religious practitioners take mountain seriously as sacred space where "negotiation" and "conflict" take place.

Mary MacDonald, Le Moyne College

Mountains in Kewa Sacred Geography

Three mountains dominate the landscape of the Kewa of Papua New Guinea. As these mountains emerge from the mist each morning and surrender to it in the afternoon people reflect on the movements of "sky people" and tell tales about the mountains. Until the 1960s, when Christian missionaries entered the area, a sky being called Yakili (sky man) was approached in a "cult of high places." Pigs and marsupials were offered to him and he was requested to deal generously with the people by sending them bountiful crops and much game. Kewa healers still recite the names of mountains in healing chants, invoking their steadfastness and power to heal maladies such as the head pain and fever of malaria. As players in cosmogonic myth, as locus of ritual, and as healing symbol, Kewa mountains are thought to provide access to the renewing power which sustains life.

Gregory Chellappa, University of Heidelberg

Constructing Ethereal Meanings "from Arunachala": A Hindu-Christian Understanding of Holy Mountains

This paper wishes to open up discussions on the commonalities/differences between the understandings of holy mountains in Hinduism and Christianity. The first part deals with Ramana Maharshi's understanding of the holy Mountain Arunachala. "From Arunachala" were the words that initially led him to a long and deep association with the mountain. The paper seeks to outline the Maharshi's attraction to and (re) interpretations of Arunachala. The second part would present Abhishiktananda's (Henri Le Saux), views on Arunachala and discuss briefly, how he relates them to his own Catholic Christianity, particularly with regard to mysticism. A final task of the paper would be to explore the implications of such studies to Comparative Study of Religions. The main questions to be dealt with are: Can such comparisons produce metanarratives for further research? Do similarities/dissimilarities point to a dependence/autonomy of concepts? What enduring patterns does such a study offer for future religious reflections?

Responding:

Mary Keller, University of Wyoming

Business Meeting:

Kimberley Patton, Harvard University

A19-106
Ethics Section

Theme: *Crime and Punishment: Ethics and Mass Incarceration*

Christophe Ringer, Vanderbilt University, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place West-179A

The United States is a nation that practices mass incarceration. As of December 2006, some two-and-one-quarter million persons were being held in the nearly 5,000 prisons and jails. Incarceration has created neighborhoods and groups of persons who have no reason to value a social order that signals its hostility through lack of work, impossible schools, and physical decay. Incarceration has also reinforced ideologies of safety that both support punitive laws and negated compassion or understanding for those charged under these laws. While justice/injustice arguments are indispensable, particularly on the part of those incarcerated and their communities. This paper session will discuss mass incarceration as a contestable ethical issue.

Amy Levad, University of St. Thomas

Deconstructing the Link between Crime and Criminal Justice: A Flawed Assumption in Denominational Responses to Mass Incarceration

This paper will deconstruct the assumption that crime and incarceration rates are directly related and outline the cultural, economic, and political factors that have been much more significant in the development of mass incarceration over the last forty years. Roman Catholic and Evangelical Lutheran denominational statements, however, often assume, sometimes subtly, that crime and incarceration rates are directly related. This assumption leads to tepid recommendations for more effective criminal justice practices for decreasing crime rates; these statements fail to assume a prophetic stance against the social injustices that have led directly to mass incarceration. If the authors of such documents attended more explicitly to the independence of crime and incarceration rates and acknowledged more fully the interrelationship of social injustice and mass incarceration, their recommendations for prison reform would include more prophetic critique of our criminal justice systems and the social injustices that have created them.

Michael Turner, University of Chicago

Punishment without Desert? A Case for a Theological Conception of Deservingness

Recent theological examinations of Western penal systems rightly identify mass incarceration as a morally deficient strategy for punishing lawbreakers. Offenders may endure years of brutal imprisonment only to encounter bleak prospects for a better life upon release, thus fostering intense feelings of social alienation and high rates of recidivism. Christian responses to this problem typically rely on grace-imbued notions of forgiveness, redemption, and reconciliation. Appropriate as these approaches may be, none of them addresses what many see as the moral heart of punishment: deservingness. Christian reticence toward desert seems understandable, given the principle's inherent tension with grace, but desert's intuitive appeal and moral force demand theological attention. This essay draws on the theology of Reinhold Niebuhr to sketch a theological concept of deservingness that addresses this serious lacuna in punishment discourse and thereby offers a more robust Christian approach to criminal justice.

Christopher Dowdy, Southern Methodist University

Ambiguous Deliverances: Civil Rights Cold Cases and the Place for Punishment in Political Forgiveness

When the U.S. Department of Justice closes a Civil Rights Cold Case, it sends letters conveying the investigation's discoveries to victims' families. In public statements and before Congress, the Attorney General's office has referred to these letters specifically as examples of the project's contribution to "justice and/or closure" for victims. What is implied in this ambiguous "and/or" about the relationship of political authority, punishment, and reconciliation? In this paper, I analyze the DOJ's cold case project using a framework for political forgiveness that incorporates punishment into redress practices. I develop this account by drawing on Christian realism understood as an expression of Augustinian democracy. This modified Christian realism indicates that the pursuit of punishment in these cases should be seen as a forgiveness-seeking behavior on the part of political authorities. Other forgiveness-seeking behaviors like reparations and memory work should be considered synoptically with punishment; as complementary, but still distinct and subject to prudential judgment.

Elizabeth Bounds, Emory University

Being Responsible in an Imprisoned World

The United States is a nation that practices mass incarceration. As of December 2006, some two-and-one-quarter million persons were being held in the nearly 5,000 prisons and jails. Incarceration has created neighborhoods and groups of persons who have no reason to value a social order that signals its hostility through lack of work, impossible schools, and physical decay. Incarceration has also reinforced ideologies of safety that both support punitive laws and negated compassion or understanding for those charged under these laws. While justice/injustice arguments are indispensable, particularly on the part of those incarcerated and their communities, I want to argue in this paper for an ethic of responsibility as one way a particular heritage of Christian social ethics might press for greater public conversation. I point to a broader notion of responsibility with more mutual and comprehensive notions of accountabilities, finding some examples in current community-based violence prevention programs.

A19-107

Religion and Politics Section and Mormon Studies Group

Theme: *Mormonism and the 2012 Elections*

Quincy Newell, University of Wyoming, Presiding

Monday - 9:00 AM-11:30 AM

McCormick Place West-178A

The media has christened this election has been christened the "Mormon Moment." These papers will discuss facets of this moment and what has led to it not only in the United States but internationally with the candidacy of Yeah Samaké in Mali.

John-Charles Duffy, Miami University

Coming to Terms with Pluralism: Evangelical Responses to Mitt Romney's Presidential Campaigns

A major focus in journalistic coverage of Mitt Romney's 2008 and 2012 presidential campaigns was evangelical opposition to his Mormonism. This focus paints a distorted, misleading picture of the American evangelical right and of Romney's "evangelical problem." Romney was, in fact, largely successful at managing evangelicals' religion-related objections to his candidacy. (Doubts about his reliability as a social conservative were another matter.) Recognizing this success is important if we are to accurately apprehend the dynamics of interreligious cooperation in the contemporary American religious right. Since the 1990s, the evangelical right has cautiously come to terms with pluralism in ways that allowed Romney to win evangelicals' support—once he had, by trial and error, identified the terms they required. The most pressing problem that Romney or other Mormon politicians face in winning over evangelicals is not confronting anti-Mormonism but learning how to navigate evangelicals' anti-

ecumenical and antiseccularist scruples.

J.B. Haws, Brigham Young University

Not Your Father's Presidential Campaign: George Romney-as-Mormon, Mitt Romney-as-Mormonism

Being a Mormon presidential candidate meant something significantly different in 2012 for Mitt Romney than it did in 1968 for his father George Romney. What makes this “Mormon moment” such an interesting one in terms of defining “Mormon” in the public mind is that despite the Romney campaign’s careful focus on the shared attributes that make Mormon individuals attractive neighbors or business partners, the recent election has ended up being a referendum on the legitimacy of Mormonism as an institution. Mitt Romney has become inseparable from the church, and those who oppose either his politics or Mormonism per se cannot miss this presidential-sized opportunity to make the two identical.

Max Mueller, Harvard University

The Other Mormon Candidate for President, Yeah Samaké and Twenty-first Century Mormonism

In 2012, Mitt Romney is not the only Mormon running for president. This April, Yeah Samaké, the mayor of Ouéléssébougou, a small city in the southwest corner of Mali, expects is to be elected president. If that happens, Samaké would be the first Mormon head of state in the world. Whatever the results of either the American or Malian presidential elections, these two Mormons’ candidacies reveal a great deal about how the 21st century Mormons see themselves and how Mormons hope the world sees them. Romney’s emergence as the GOP frontrunner led to unprecedented interest in the LDS Church. But the dominant image of Romney—too wooden, too rich, too white—reinforces stereotypes about Mormons. Samaké’s appeal across the Mormon political spectrum stemmed from his ability to upend stereotypes that Romney reinforces. He represents a church that is international and diverse, more nonwhite than white, and more poor than rich.

Responding:

Najeeba Syeed-miller, Claremont School of Theology

A19-108

Religion and the Social Sciences Section

Theme: *Community Organizing and Religious Responses to Economic Inequality*

Ann McClenahan, Washington, DC, Presiding

Monday - 9:00 AM-11:30 AM

McCormick Place West-476

This paper session includes presentations on different forms of community organizing and cultural creativity that emerges in response to situations of economic inequality. The papers offer a variety of methodological approaches to the study of the interplay of race, religion, and nationality in the emergence of creative responses to situations of economic inequality.

Helene Slessarev-Jamir, Claremont Lincoln University

Community Organizing as Insurgent Citizenship

To the extent that contemporary forms of congregational community organizing are rooted in African-American and immigrant communities, it is a form of insurgent citizenship that challenges the impact of neo-liberal social policies on poor communities. However, today it is more grounded in contextualized forms of Latin American liberation theology and praxis than in the approaches to organizing made famous by Saul Alinsky.

Aikande Kwayu, University of Nottingham

The Relationship between the UK Government and Faith Communities: The Case of International Development Policies, 1992-2011

The increasing academic interest to analyze religion in international politics is partly reflected by the nascent recognition of the role of faith in international development. This paper analyzes the relationship between the UK government and faith communities with regards to international development policies between 1992 and 2011. The aim of the paper is to contribute to the literature of religion and international politics, in particular in the area of the role of religion in international development policies. The objectives of the paper are: (a) to explore the UK's government engagement with faith communities in matters of international development policies, (b) to analyze and examine possible causes for the heightened or lessened relationship between the government and faith communities over a period of time.

Matt Sheedy, University of Manitoba

Rhetoric, Ritual, and Power: The Myths of the Occupy Movement and the Public "Uses" of Reason

The Occupy movement is an international phenomenon, drawing variously on the language and design of the Arab Spring and European Summer uprisings, as seen with the now ubiquitous slogan the "We are the 99%." While the movement can legitimately claim a certain "universality" given its international scale, its multiple locations and representations offer a wide range of discourses from which scholars might situate its broader goals, ideals, and claims to truth. By focusing on the dominant media lens surrounding Occupy Winnipeg, including its own rhetoric and actions, as well as my own fieldwork at the site, I aim to address the interplay between communicative and symbolic language and how they are employed to variously mystify, clarify, support and oppose the movement itself.

Anjulet Tucker, Boston University

Call and Response: Investigating the Intersections between the Black Church and Chicago Stepping Subcultures

Scholars of African American religion since W.E.B. Dubois have noted the Black Church's influence on African American secular life. Often neglected is attention to the reciprocal nature of this relationship. This paper explores the religious lives of African Americans active in a "secular" dance music subculture called Chicago Stepping. I argue that becoming a Chicago Stepper may profoundly shape the frequency of a dancer's religious activity, theology, and engagement with the Black Church. The paper calls for greater attention to the secular spaces outside of the church in which African Americans gather for fellowship and create meaningful worlds to gain a fuller picture of African American religious life.

A19-109

Study of Judaism Section

Theme: *The Legacy of Jacob Neusner*

Aryeh Cohen, American Jewish University, Presiding

Monday - 9:00 AM-11:30 AM

McCormick Place West-196B

This panel will explore the work of Jacob Neusner. Neusner has been a pivotal figure in the study of religion and the study of Judaism for the past 50 years. His work has stretched from his early writings on Ancient Judaism to his massive Talmud translation project, work on Judaism and Christianity, the study of religion, American Judaism, the Holocaust and contemporary Judaism. In 1969 he was elected the president of the AAR. This panel will include four scholars who will examine one dimension of his career. Jonathan Z. Smith will speak on Neusner's contribution to the study of religion, Yaakov Ellman will speak on his contribution to the study of Rabbinics, Elliot Wolfson will speak on his contribution to the study of Judaism and Christianity, and Shaul Magid will speak on his contribution to American Judaism and Holocaust studies. Professor Neusner has agreed to be present and respond to the four

papers

Panelists:

Jonathan Z. Smith, University of Chicago
Yaakov Elman, Yeshiva University
Elliot Wolfson, New York University
Shaul Magid, Indiana University

A19-110
Teaching Religion Section and Comparative Theology Group

Theme: *Teaching Comparative Theology from an Institution's Spirituality and Mission*

Christian Krokus, University of Scranton , Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place West-178B

Globalization makes knowledge of the religions of the world an absolute necessity for all graduates of higher education, regardless of their institution's religious or secular self-understanding. Yet even as this pressing need becomes widely apparent, challenges to the category of "world religions" have led scholars to rethink approaches to the traditional world religions survey. Comparative theological pedagogy can be seen as an alternative approach. This panel foregrounds the confessional element of comparative theology and the subjective dimension of teaching world religions. By bringing together presenters from Jesuit/Marymount, Benedictine, Norbertine, and Spiritan institutions and a respondent who serves a secular state university and a Basilian college, the session interrogates ways by which the spiritual missions of institutions enable and inform interreligious learning. Presenters offer creative pedagogical approaches that arise out of the distinct missions of their institutions, approaches that can be adopted by teachers and scholars in a variety of contexts.

Panelists:

Bede Benjamin Bidlack, Saint Anselm College
Mara Brecht, Saint Norbert College
Daniel P. Scheid, Duquesne University
Tracy Sayuki Tiemeier, Loyola Marymount University

Responding:

Reid Locklin, University of Toronto

A19-111
Women and Religion Section

Theme: *Revisiting Our Right to Choose After Thirty Years: Abortion and Reproductive Justice Issues in the Twenty-first Century*

Deborah Whitehead, University of Colorado, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place West-184A

This year marks the thirtieth anniversary of the publication of Beverly Harrison's ground-breaking work *Our Right to Choose*. This book developed a feminist moral argument for protecting the legal right to abortion that focused on

respecting women's moral agency and women's bodily integrity. It was the first feminist book on abortion to make a moral (rather than a legal) argument supporting the right of women (as a social group) to make decisions about whether or not to have an abortion. Medical and technological advances combined with entrenched rhetoric on both sides have changed the contours of the abortion debate from 30 years ago. Informed by Harrison's work on the subject, the following panel discusses some of the challenges of contemporary political debate and public policy related to issues of reproductive justice.

Marvin M. Ellison, Bangor Theological Seminary
Is 'Pro-Choice' What We Really Mean to Say?

A solid majority of religiously affiliated adults in the U.S., with the exception of white evangelical Protestants, agree that abortion should be legal in all or almost all cases. However, it is significant that while a majority (56%) say that abortion should remain a legal option, almost as many (52%) are conflicted about the morality of abortions. Therefore, the binary "pro-choice"/"pro-life" labels seem not to reflect the complexity of Americans' views on abortion. This presentation will discuss several factors at work in shaping these responses and then argue in favor of shifting ethical discourse from a liberal rights frame to a focus on reproductive justice and the demands of reordering social and economic power in order to promote procreative freedom and responsibility.

Jennifer S. Leath, Yale University
Places, Please!: Demystifying the Anti-Contraception and Anti-Abortion Agenda

How do we explain the close alliance between those who oppose contraception and those who oppose abortion on moral grounds within the public sphere? This paper begins to answer this question through an analysis of the ways that sexual ethics have been written according to a natural law biblical hermeneutics which has reified a dominant and dominating scriptural trend of overvaluing male property and power-over – and cloaking this overvaluation in the rhetoric of "life." Male entitlements to property and power depend on the strategic constraint of lives that contravene those entitlements, keeping people "in (their) place." In a US context, those lives include the lives of women, especially women of color. This paper demystifies the common cause of anti-contraception and anti-abortion moral and political agents, emphasizing the particular intersection between efforts to stabilize socioeconomic distributions of power, natural law sexual ethics, and racial and gender identities.

Kate M. Ott, Drew Theological School
From Politics to Theology: Responding to Roman Catholic Ecclesial Control of Reproductive Ethics

Shifts in healthcare laws have put Roman Catholic arguments about contraception and abortion front and center in the public square. Most media outlets are not equipped to address abortion as it relates to Roman Catholic moral theology. Unfortunately, that leaves an ethical discussion that treats contraception and abortion teachings by the Roman Catholic Church as beyond scrutiny. The hierarchy of the Church has promoted such behavior in a continued cover up (or direct silencing) of any dissenting opinions related to procreative freedom and responsibility in general and sexual ethics more broadly. This paper examines the moral obligation of Roman Catholic theologians and ethicists to respond to (implicit and explicit) ecclesiastical silencing, which directly contributes to public policy and socio-cultural practices that globally impact women's lives and well-being on a daily basis?

Rebecca Todd Peters, Elon University
Contextualizing Abortion: Examining the Lives of Women as the Moral Context for Ethical Decision-Making

Contemporary public policy debates about abortion largely reflect abstract conversations about the circumstances of abortion that often function to stereotype and demean women. These debates are often heavily influenced by the theological beliefs about when "life" begins held by the primarily male representatives in federal and state legislatures. The reality of abortion is that it is always a contextual ethical decision and thus in order to discuss the issue with any ethical integrity, the contextual realities of women's lives must become a central aspect of the debate. Drawing on empirical data from interviews with women who terminated pregnancies in the second trimester, I will demonstrate how women's narratives about experiences of abortion can inform the development of public policy that is more sensitive to the moral experience of the women who are most profoundly affected by abortion

legislation in this country.

Michal Raucher, Northwestern University
The Cultural and Legal Reproduction of Poverty: Abortion Legislation in Israel

Many scholars claim that abortion legislation in Israel is influenced heavily by Jewish law. This argument, however, does not adequately consider the socioeconomic factors present at the time that significantly shaped the discourse surrounding the development of the legislation. Based on a careful reading of the debates in the Knesset throughout the 1970s and a socio-cultural analysis of the Haredi (ultra-Orthodox) political parties, I argue that the low socioeconomic standing of Haredi women and their families heavily influenced the Knesset debate about abortion. This paper looks at the development of abortion legislation through the 1970s, focusing on the eventual removal of a clause that allowed abortions for socioeconomic reasons. I maintain that even what we may consider to be “religious” arguments against abortion are rooted in socioeconomic and cultural realities.

A19-112
Afro-American Religious History Group

Theme: *Rethinking Classics: The Best of New Scholarship in Afro-American Religious History*

Rhon Manigault-Bryant, Williams College, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place West-194A

These papers were selected as the best individual submissions to the 2012 call for papers. Each offers an important example of new scholarship appraising classic texts and thinkers from Afro-American religious history. Together, they provide a portrait of future trends in the study of Afro-American religious thought and practice.

Daniel A. Morris, University of Iowa
Improvisation as Democratic Virtue: A Deweyan Possibility for African-American Religion and Ethics

Who would have thought in 1896 that the Chicago School pragmatism John Dewey was beginning to formulate would receive such a hospitable reception among scholars in African-American religion and ethics in the late 20th and early 21st centuries? Cornel West and Eddie S. Glaude, Jr. cite Dewey’s influence over a century after the pragmatist published his watershed “Reflex Arc” paper, and 60 years after his death. The conversation between Dewey, West, and Glaude is one with enormous potential for democratic renewal in America, especially as democracy requires attention to racial injustice. My paper carries this conversation forward by suggesting that a Deweyan virtue of improvisation both encapsulates what scholars of black religion and ethics appreciate in Dewey, and also provides a solution to the problem of piety that Glaude identifies in an era of post-soul politics.

Juan Floyd-Thomas, Vanderbilt University
"Lost in the World:" Charles Long's Significations, New World Slavery, and a Religious History of the Black Atlantic

Historian of religion Charles H. Long’s landmark text, *Significations: Signs, Symbols, and Images in the Interpretation of Religion* (1986), has served as a lynchpin for the interdisciplinary study of Black religion and culture since its original publication more than a quarter century ago. This presentation focuses on how Long’s masterwork has stimulated innovative theories and methods utilized in analyzing the origins and varieties of Black religious experience in the wake of New World slavery that often have been subsumed under the heavy-laden concept of “Black religion.” Additionally, this paper illustrates the influential nature of Long’s work upon the history of Black religions in the modern world as modalities of both orientation and meaning-making by emphasizing the book’s powerful descriptions and critical analyses of Black religious phenomenology—the complex matrix of sights, sounds, movements, and other sensory stimuli—in contradistinction to the invisibility,

instability, and invalidation imposed upon subjugated peoples by normative Western discourses and practices. Through a historiography of New World slavery, religion, and culture within the context of the Black Atlantic, this paper pays considerable attention to how a subsequent generation of scholars have adapted Long's definition of signification—the process of using signs, symbols, and imagery as a means of interpreting and comprehending religious meaning-making—as a means of comprehending divergent ways in which human beings communicate, seek, and negotiate historical definition and sociopolitical power in both the sacred and secular spheres.

James Young, Princeton University

“By Sweat of His Brow and the Intelligence of His Mind”: Marcus Garvey's New Thought

Critiquing mischaracterizations of Garveyism as a secular movement, this paper analyzes the religious thinking of Marcus Garvey (1887-1940) and explores the extent to which Garvey regularly invoked and drew upon New Thought ideas. Through a close reading of Garvey's own writings, the paper argues that two correlated concepts laid at the heart of Garvey's religious thinking: a theological conception of God as universal intelligence and an unwavering belief in humanity's divinely endowed free will. Each of these concepts was premised upon the New Thought postulate, ratified by Garvey, that thought has the capacity to alter one's real-world circumstances. The paper reveals how Garvey came to advocate a self-proclaimed “new thought” premised on the burdens of individual responsibility and the paradigm of the self-made man, whereby the collective uplift of the race was predicated upon the intellectual reformation and spiritual redemption of a critical mass of black individuals.

Leonard McKinnis, Loyola University, Chicago

A Black God in Chicago: Advancing Arthur Fausett's Black Gods

This paper will advance Arthur Fausett's *Black Gods of the Metropolis* with particular attention to the Black Coptic Church of Chicago, which Fausett mentions but excludes from his case studies. Examining the development of cultural and religious identity in the Black Coptic Church in place of a “racial” identity, this paper studies the manner in which the naming of this community as “Coptic,” and the construction of a “Black” God function in the church's identity formation.

Responding:

Marla Frederick, Harvard University

A19-113

Anthropology of Religion Group

Theme: *Faithful Consuming: Contexts of Cultural Production and Consumption in Christian Leisure*

Timothy Beal, Case Western Reserve University, Presiding

Monday - 9:00 AM-11:30 AM

McCormick Place West-471B

This panel interrogates how forms of Christian leisure illuminate the changing landscape of American religious practice, exploring the interaction between material culture, consumption and the value of “fun.” The discussion centers on four cases studies: a Christian anti-Communist theme park in 1950s California, the evangelical Holy Land Experience in Orlando, a contested Latter-day Saint shrine in Ohio and a Creationist park under construction in Kentucky. First, we explore what these places tell us about American Christian engagement with the public sphere. How do contestation (Eade and Sallnow, 1991) and ecumenism occur through leisure practices? Do leisure sites provide “neutral” ground for overt displays of faith? Second, we examine the gravitational force of entertainment and “play” (Stromberg 2009) in American life. To what extent must we recognize Christian leisure practices as a vacation, an escape from religious routine? To what extent do they create heightened opportunities for evangelism and transcendent experience?

Hillary Kaell, Concordia University

The Rise and Fall of Christialand the Anti-Communist Theme Park, 1954-59

Christialand was an ambitious Holy Land theme park project that organizers believed would provide a crucial bulwark against Communism. Although ultimately never built, it would have been the first consumerist Christian theme park of the Disney model. Drawing on anthropological discussions, this paper explores the intersection of religious leisure, commercialism and citizenship in American culture. I argue that Christialand was initially successful because it was a forum for Americans to engage in overt consumption (here, leisure practice) that would actually perform religious commitment – and, by extension, a shared anti-Communism. Organizers sought to counter Communist “materialism” by turning it on its head, subverted by Christian Americans embodying “the good life” through religious leisure. I conclude that the ludic or “play” (Csikszentmihalyi, 1975; Turner and Turner, 1978) can do important religious work – creating and reaffirming identity, performing ecumenism, and, in this case, even signalling God’s providential promise to America.

James Bielo, Miami University

Creationists at Play: Ethnographic Notes from a Religious Theme Park in-the-Making

The Ark Encounter is a proposed \$150 million creationist theme park in northern Kentucky, set to open in spring 2014. This paper emerges from ongoing ethnographic fieldwork with the creative and design team who are conceptualizing the park and its attractions. The Ark appears, from numerous angles, to be a late modern artifact par excellence: a project fashioned from the entrepreneurial spirit of neoliberalism, a participator in the hyper-touristic economy, a dominating religious entry into the public sphere, and a Fundamentalist invention fueled by epistemological critiques of science. While nodding to these realities, I take up in this paper a different late modern element of both the Ark and its making: the use of play to foster religious experience. To think through the Ark’s engagement with play, I draw on Peter Stromberg’s *Caught in Play*, which examines the American culture of entertainment and the stakes of losing ourselves in playful imagining.

David J. Howlett, Bowdoin College

"This Temple is a Tourist Trap": Economic Exchange and Mormon Religious Rivalry in Kirtland, Ohio

How do leisure pilgrims use economic exchanges at sacred sites to cultivate either religious rivalries or moments of ecumenicism? I analyze this at a contemporary, contested Mormon pilgrimage site in Ohio controlled by a small, liberal Mormon denomination and patronized mainly by members of the much larger LDS church. Specifically, I ask how the site’s recent addition of tour admission fees, donation kiosks, and an expanded museum gift shop has aided some LDS leisure pilgrims in their desecration of the shrine and their construction of the shrine hosts as a heterodox Mormon community, while offering other LDS pilgrims a means to sacralize the site and demonstrate their goodwill toward their ecclesiastical cousins. As the LDS church continues to mature as player in American religious life, such differences reveal divergent LDS strategies for dealing with religious diversity, played out through the proxy of contestation over economic exchange at a sacred space.

Stephanie Brehm, Northwestern University

"Shalom, God Bless, and Please Exit to the Right:" Evangelical Christian Worship at a Disneyfied Theme Park

The Holy Land Experience, created in 2001 by Messianic Jewish organization Zion’s Hope and purchased in 2007 by the televangelists Jan and Paul Crouch of Trinity Broadcast Network, is a “Bible Theme Park Adventure” in Orlando, Florida. This attraction marks the intersection of evangelical Christianity, entertainment, and consumerism on the American cultural landscape. The Holy Land Experience integrates sacred messages with popular culture by capitalizing on a contemporary theme-park model. In this presentation, I will provide an analytically descriptive tour of the Holy Land Experience, focusing on the structures and performances that facilitate the tourist’s themed experience. This ethnographic study highlights the evangelism, prayer, and performance elements present at the Holy Land Experience. This paper asks how the visitors and employees understand the intersection of evangelical Christian worship practices and rituals in an amusement park.

Business Meeting:

Margarita Suarez, Meredith College

A19-114

Buddhist Critical-Constructive Reflection Group and Mysticism Group

Theme: *Mysticism and Silence: Toward a Nonlinguistic Epistemology of Embodied Presence*

Dale Cannon, Western Oregon University, Presiding

Monday - 9:00 AM-11:30 AM

McCormick Place West-471A

This session explores methodologies for analyzing the limits of language as a tool for discussing religious experience, while stressing the epistemological value of silence for mystical knowledge. While all of the papers will agree that language is a cognitive thinking tool of great power, the authors will use a variety of analytical approaches to show that there are additional inarticulate and prelinguistic resources for knowledge formation. The authors will argue for important distinctions among ways that knowledge may function, such as spatiotemporally, or otherwise, explicitly or implicitly, by logical propositions or without them, through prearticulate and embodied meanings rather than cognitive formulations, through emotional meaningfulness rather than cognitive discourse, through culturally or aesthetically emergent frameworks that surpass current vernaculars, and through primordial states of subjectivity encountered in meditation and mystical experience. In revealing these nonlinguistic sources of knowledge, these papers lay the groundwork for articulating an epistemology of silence.

Laura Weed, College of Saint Rose

Multiple Drafts or Anatman?

Must consciousness be a linguistic phenomena, or might it exist, indeed, thrive in a more clarified form, in silence? Daniel Dennett has identified consciousness with an advanced level human linguistic capacity, the capacity to generate a narrative story of oneself. (Dennett, p. 210) Like other high-level or abstract descriptions of consciousness, this one rules out the possibility that consciousness could exist for creatures without linguistic capacity. Buddhists, in contrast, have usually held that consciousness is a more biologically based, and pervasive form of self-awareness. I draw on selected neuroscientific research to support the Buddhist point of view, including three theories that connect NCCs (neural correlates of consciousness) to the environment, and identify consciousness with a basic, primordial, background biological condition are Jaak Panksepp's *Affective Neuroscience*, Andy Clark's dynamic-interactive conception of mind, (and Francisco Varela's conception of mind as enaction or embodied cognition.

Aimen Shen, Hanover College

A Scientific Discovery and a Zen Discovery

I propose to discuss the implications of three familiar stories with respect to elucidating the nature of the logical role of silence in what we may call "Zen Discovery," or sudden enlightenment. The stories are collected from several sources available in print in both Chinese and English, and on-line.

Charles Lowney, Washington and Lee University

Three Ways of Understanding Mystical Experience: From Speech to Utter Silence

Michael Polanyi's conceptions of tacit knowing and emergent being are developed into three ways of understanding mystical experience.

- 1) As a "breaking in" to an emergent framework/reality that our culture may be moving toward. The framework is like a focal lens via which we experience the world (e.g., via Love or Compassion). This calls for speaking.
- 2) As a "breaking out" from all interpretive frameworks that see things in terms of our purposes, which now might

see things “in themselves”. Polanyi connects this view with aesthetic experience and Zen Buddhism. This calls for silence.

3) As a “breaking up” that enables experiences of God as the joint comprehension of all logical incompatibles. This is similar to a “breaking in”, but it breaks into an unsustainable “transnatural” order rather than into an emerging new cultural or religious framework. This calls for absolute silence.

These perspectives on mysticism may or may not converge

Walter Gulick, Montana State University, Billings

A Polanyian Interpretation of Buddhism

Start with a healthy amount of Michael Polanyi’s understanding of tacit and explicit knowing, sprinkle in a dash of biosemiotics and a bit of Susanne Langer, and mix well. Sift in the Buddha’s ideas about meditation and mindfulness from the Pali canon and again blend the ingredients. Pour the mixture into an academic framework and heat with analysis. Voila! One can enjoy insights into how in meditation the tacit tastes when released from the thrall of language.

A19-115

Chinese Religions Group

Theme: *Faces of Han Buddhism in Contemporary China: “Placing” Monastics and Laity in Dialogue*

Robert Weller, Boston University, Presiding

Monday - 9:00 AM-11:30 AM

McCormick Place East-256

This panel explores the dynamic relationships between monastics and laity and their relationship to the places where Buddhism is embodied in contemporary China. The papers examine Buddhist practitioners in urban monasteries — such as Guangji Monastery in Beijing, Quanzhou Kaiyuan in Fujian, the sacred mountain of Guanyin (Mount Putuo), and Taiwanese-owned companies in Shanghai. Each paper highlights a different form of agency as well as a different facet of lived Buddhism. All practitioners are engaged in carving out meaningful identities within a Buddhist idiom; their varying efforts to do so manifest different forms of agency — some are a means of individuation or self-assertion and some are a means to conform to a larger ideal. The panelists also draw out factors that restrict or condition agency in various ways — political, financial, and spatial conditions are some of the important factors examined.

Gareth Fisher, Syracuse University

Do Chinese Buddhist Laypersons need Monastics? Exploring the Dynamics of Sangha-Laity Relations in Contemporary China

This presentation will survey the importance of monks and nuns to temple-based lay Buddhists in contemporary China. While monastics are important to laypersons in conducting rituals, preaching on the dharma, and providing spiritual counseling, laypersons are increasingly entering into religious activities that are independent of monastics even within the temple spaces where the monastics reside. These independent activities include lay-led sutra singing and sermons on Buddhist teachings led by laypersons. While laypersons often donate money to monastics for the rebuilding of temples, they also spend significant time and resources on the printing and distribution of Buddhist-themed literature. The recipients of this distributed literature provide an alternative “field of merit” from the monastics. In the conclusion of the presentation, I will discuss how independence from monastics represents a strategy by less affluent laypersons to avoid the high monetary costs of relying on monastics for the provision of religious resources.

Brian Nichols, Central Michigan University

Monks, Monasteries and Material Culture: The Dynamics of Enchanted Space in Communist China

The identity of monks is intimately connected to monasteries. Not only do monks typically reside at monasteries, they also work together to reclaim, rebuild, restore and maintain monastic properties. Monastic spaces provide the opportunity for a variety of forms of religious cultivation and have been, in short, the principle means for the preservation and transmission of the Buddhist tradition. This paper examines the religious dimensions of physical space and material culture at Buddhist monasteries in contemporary China. The central question addressed is how do monastic settings and material culture frame the monastic vocation, generate monastic identity and enable forms of religious life? This paper, based on fieldwork at sites in Fujian, Zhejiang and Jiangsu, analyzes how monks, monasteries and material culture work together to produce enchanted spaces in communist China, where traditional Buddhist cosmology is physically represented and embodied by monks who formally serve as its custodians.

Stefania Travagnin, University of Manchester

New Female Agents of the Dharma? Discussing Patterns of Division and Encounter among Buddhist Women in Contemporary China

The newly-expanded space for religious activity since the early 1980s has profoundly affected the lives and practice of ordained and lay Buddhist women in China. This paper focuses on the female Buddhist community on Mt. Putuo as a case-study of how these changes have manifested in the female Sangha in recent times. This study presents the results of recent fieldwork, and is divided into two sections. The first provides a classification of the different types of agency in the community, and analyses patterns of encounter and conflict between the different practices and roles of the female Buddhists there. The second part asks to what extent contemporary female Buddhists on Mt. Putuo represent a new and modern form of Buddhist practice, and to what degree they may be said to maintain continuity with the traditional values of the “Path of Guanyin” that are characteristic of this sacred mountain.

Weishan Huang, Max Planck Institute for the Study of Religious and Ethnic Diversity

The Bodhisattva Comes Out of the Closet: Reformed Buddhism and Capital-linked Immigrants in Shanghai

This paper will study the reproduction of religious beliefs and practices carried out by Taiwanese businessmen/women in the intersection of transnational migration and the global division of labor in Shanghai. Taiwan has served as an important source of emigration that has contributed to the religious revival in China since its opening to outside influences after 1978. Tzu Chi teaching was brought to Shanghai by transnational Taiwanese businessmen/women in the early 1990s. This essay focuses first on how the new moral discourse engaged by Buddhist businesspeople affiliated with Tzu Chi is incorporated into their business practices, particularly in the private sector, although extending into neighborhoods as well. Second, this paper seeks to demonstrate the relationship between the wider city and the strategically spatial practices of Tzu Chi, as well as how these Taiwan-based practices are incorporated into a censorship-based host society that is highly averse to foreign influence.

Responding:

Mayfair Yang, University of California, Santa Barbara

A19-116

Christianity and Academia Group

Theme: *Student, Classroom, Institution, Field: Rethinking Theology and Religious Studies from the Ground Up*

Hannah Schell, Monmouth College, Presiding

Monday - 9:00 AM-11:30 AM

McCormick Place North-226

The fields of theology and religious studies are constantly in flux, always being reshaped by the ongoing evolution of ideas. These fields are also affected by decisions and practices at the micro-level, including the assumptions held by students who study these fields, the classroom practices that orient the discipline toward certain goals, and the

institutional decisions that position these academic disciplines in relation to other fields. In this session, scholars operating from a diverse range of methodological and subdisciplinary assumptions probe the ways that theology and religious studies are being rethought and reshaped from the ground up.

Margaret Adam, University of Glasgow
Christian Theology and the Inadequacy of Religion

Religious Studies is currently exploring its history as an academic outgrowth of Euro-Christian colonialism. In that history, Christian theology helped promote the ends of empire through violent means by tying evangelism with nationalism and by providing the model of *religion* to contain and commodify those colonized. Religious Studies examines the limitations of that model and seeks new approaches to study people and their practices. Christian Theological Studies already acknowledges its complicity in domination through *religion* by redirecting biblical hermeneutics and reconstructing systematic theology loci. However, these important efforts toward reparation can hide the extent to which Christian Theological Studies has embraced the identity of the form of *religion* attributed to it by the complex of colonization interests. Christian Theology that emphasizes its particularity and resists the category of *religion* stands to strengthen scholarly cooperation and pedagogical clarity.

Kevin Taylor, Pfeiffer University
Reaching the Postmodern Student with Philosophy and Aesthetics

Postmodern students are suspicious of metanarratives, which makes their encounter with Christian ideas difficult. Instructors can best engage their postmodern students by first exposing the many narratives that implicitly dominate their lives (such as consumerism and individualism) through philosophical reasoning. The questions of philosophy help students to think rationally and cogently, as well as to consider the nature of modernity, freedom, and well-being. Secondly, instructors can introduce the students to a Christian theological aesthetics (as found in David Bentley Hart, Balthasar, and Simone Weil), so that the Christian narrative becomes something lovely and evocative. Using philosophy and aesthetics, the larger narratives at work in our society can be examined, and the beauty of theological ideas and writing can form a more authentic encounter with the Christian tradition.

R. J. Hernandez-Diaz, Iliff School of Theology
Eu Kit Lim, University of Denver and Iliff School of Theology
Trappings of Authenticity: Teaching Religion to Students of Privilege

Privileged, white Christian students tend to create a personal spirituality appropriated from elements of various religious traditions. Some scholars have suggested that this adoption of other people's religious and cultural traditions necessarily constitutes an unethical appropriation. In contrast, we contend that one must respect a student's religious self-understanding while simultaneously cautioning against the illegitimate and uncritical appropriation of other people's religious cultures, beliefs, or practices. We propose a method of instruction that is attentive to the ethics of religious (mis)appropriation while opening paths to legitimate engagement with other religions and cultures. Through this pedagogical method, Christian students begin to recognize both illegitimate and legitimate ways of engaging the religious and cultural traditions of others, and that they have obligations towards other traditions from which they have benefited spirituality, emotionally, and intellectually.

Michael DeLashmutt, Luther Seminary
Of Deans and Deacons: Towards a Theology of Academic Administration

This paper is a first step towards a theology of academic administration. Though teaching, as a vocation, has been a frequent object of theological reflection, comparatively little has been written on the careers and callings of those of us who have taken a different path in theological education and become Presidents, Deans, or other members of 'the administration'. In this paper, I will think about academic administration through the lens of recent ecumenical debates surrounding the office of the Deacon. I will argue that administrators, like Deacons, are called to what John Collins described as a ministry of 'responsible agency' which I interpret to mean a ministry of stewardship of God's work of mission in a particular time and place. As such, academic administrators, who function in a deacon-like

way, are stewards of the faithfulness of an institution, its students and its faculty.

Business Meeting:

David Cunningham, Hope College

A19-117

Contemporary Islam Group

Theme: *Negotiating Islam and the State*

Danielle Widmann Abraham, James Madison University, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place East-261

The modern nation-state remains a dominant feature in the ongoing formation of religious communities and practices across the globe. The state stands as a guarantor of the secular and can therefore mediate religion through law, public policy, and formal ideology. The papers in this panel consider the ways in which various aspects of the state simultaneously form, and are formed by, diverse Muslim communities. Presenters explore the shifting boundaries between gender, civil law and Islamic law in Indonesia; the gender bias of religious policies related to Muslim immigrants in Canada; the philosophical investigation of ethics and the secular; and the engagement of minority Shi'a 'ulama with the Pakistani state. By chronicling the ways in which Muslims as citizens of diverse countries attempt to negotiate the direction and effects of the state, we see how the formation of religious subjects co-emerges with the formation of the state.

Mohamad Nasir, Emory University

Muslim Women Claiming Divorce at an Indonesian Religious Court: Islamic Law, Domination and Resistance

The paper aims to provide a picture of recent phenomena of continuity and change in law, religion, gender, and family in the most populous Muslim country in the world. It examines contemporary practice of judicial divorce at one particular religious court in Lombok, Indonesia and focuses on the increasing number of gugat divorce petitioned by women as a vantage point to interrogate the relation between law, gender and power. Drawing on theory of law as a locus of domination and resistance, this paper argues that Islamic law is both constraining and liberating women seeking justice at the court. The rights of women to be present in courts, to petition divorce, to challenge men's prerogative to the right of divorce and to break gender ideology and division of public and private boundaries, all imply a power struggle and interplay between hegemony and an understanding of law as a locus of resistance.

Janis Lee, Vanderbilt University

Religion, Secularism, and Muslim Minorities in Canada

The increasingly visible presence of religious minorities in Canada has given rise to a series of contested policies affecting Muslim communities, including limitations on the practice of veiling and disputes over the regulatory ambit of religious arbitration. Multicultural programs have tended to forefront the necessity to protect Muslim women as uniquely "vulnerable" citizens; however in the process they have (either explicitly or implicitly) recapitulated hegemonic discourses about both "religion" and "secularism" that can be read as constraining rather than promoting these women's choices and agency. This paper will investigate the ways in which the binary construction of religious/secular and private/public divides has been problematically invoked as the basis for policies concerning citizenship, integration, and assimilation of Muslim immigrants in Quebec.

Samuel Kigar, Duke University

Taha Abdurrahman and Ethics Beyond the Secular

This paper considers the work of influential contemporary Moroccan philosopher Taha Abdurrahman (1944 -). It examines how Abdurrahman conceives of Muslim ethical traditions and their applicability to contemporary issues. It argues that, ultimately, Abdurrahman authors a particular genealogy of Muslim thought that offers a way of reconceiving the hegemonic religious/secular divide. In so doing, this paper locates Abdurrahman's work with respect to some key modern Muslim thinkers and, simultaneously, tests the categories provided by English-language scholarship on modern and contemporary Islamic thought. Abdurrahman's work shows that, while of heuristic value, the categories "traditionalist" and "modern" function only if one accepts the separation of religion from the secular as unproblematic.

Mashal Saif, Duke University

Pakistani Shi'a 'Ulama: Theorizing the State and Contesting Religious Authority

Political theorists and postcolonial theorists have written extensively on various manners of framing and conceptualizing the modern nation-state. Using this insight as my theoretical point of entry, I argue that contemporary Pakistani Shi'a 'ulama also view the state in a manner that often finds resonance with Western and postcolonial theorizations of the state. In making this claim, I seek to assert the theoretical dexterity of the 'ulama and challenge discourses that argue that these traditional scholars do not view, and cannot understand, the modern state as a theoretical problematic. Additionally, my work takes the concept of religious authority and interrogates it in the Pakistan context, showing the dexterous maneuverings of 'ulama whose engagements with the allegedly Islamic state of Pakistan both authorize and disavow this political entity. My work also fills the vital lacuna of providing an ethnographic and textual account of an understudied religious community, i.e. Pakistani Shi'a 'ulama.

Responding:

Kambiz GhaneaBassiri, Reed College

Business Meeting:

Danielle Widmann Abraham, James Madison University
Kambiz GhaneaBassiri, Reed College

A19-118

Contemporary Pagan Studies Group and Indigenous Religious Traditions Group

Theme: *Contested Categories: Indigenous, Pagan, Authentic, and Legitimate*

Jace Weaver, University of Georgia, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place North-130

Presenters discuss the intersection of contemporary indigenous religious traditions with today's new and reconstructed Pagan religions, focusing on issues of authenticity and the creation of legitimacy, analyzing how how claims of indigenous status are used in relationship with political and theological issues or how groups deploy strategies around the issue of "authenticity." Topics range from "middle-class Vodou" and Spiritualism to the effects of international conferences bringing together new and traditional tribal and Pagan religions.

Koenraad Elst, Belgian Senate, Brussels

The Gathering of the Elders: An Emerging Global Platform of Pagan and Indigenous Religions

Every third year since 2003, a five-day "International Conference and Gathering of Elders of Ancient Traditions and Cultures" has been organized at locations in India by the "International Council for Cultural Studies", a mainly Hindu-American foundation. Participants include spokesmen of the Maori, Yoruba, Maya, Hopi, Lakota etc.

religions, as well as neo-Druids, Romuva Lithuanians etc. The inspiration can be traced to Hindu philosopher Ram Swarup (1920-1997). His critiques of Prophetic Monotheism and particularly his defence of Polytheism concluded with an appeal to global Pagan solidarity and networking. The Gathering of Elders has become the Pagan International that he hoped for: genuinely global, rooted in genuine religions (rather than wannabe fads) and with a positive message (rather than endless resentment of what Christians have done to them). We analyze its appeal and its discourse: what common denominator is formulated to unite all Paganisms, and does it do justice to them?

David Wilson, University of Edinburgh

Becoming Indigenous: Falsifiable Authenticity and Traditional Legitimacy in New Religious Movements (Lessons from a Case Study on a Spiritualist Community)

The proposed paper discusses insights gained from an extended ethnography of a contemporary Spiritualist community in Scotland, which has been combined with historical analysis of the Spiritualist movement in support of the thesis that Spiritualist mediumship has become a traditional shamanism indigenous to the urban culture of modern Anglo-American society. This thesis deliberately tests existing concepts of indigeneity, place, and shamanism, with the intention of offering useful insights into aspects of the process whereby a new religious movement becomes an indigenous tradition (or, conversely, why religious movements might fail to do so).

Mary Hamner, University of North Carolina, Charlotte

Middle-Class Vodou: Spirit Possession and Marginality in the United States

This paper is a reexamination of I.M. Lewis's 1971 work *Ecstatic Religion: A Study of Shamanism and Spirit Possession* in light of contemporary Vodou and Afro-Caribbean inspired Neo-Paganism. Lewis employs a theory of deprivation to broadly explain spirit possession, arguing that practitioners employ it to gain both religious and social capital. Possession is a tool for the marginalized to gain legitimacy and assert themselves within an established hierarchy—a religiously sanctioned means to access social power that would otherwise be unavailable to them. Lewis continues to be frequently cited by religious studies scholars, but the increasing presence of white, middle-class practitioners in traditions that employ spirit possession calls into question his theories. To test Lewis's contemporary relevance, I analyze the writings of five popular authors on Vodou and conclude, with some caveats and an understanding of class nuanced by Matthew Wood, that Lewis's theory remains useful for religious studies scholars.

Thad Horrell, University of Denver and Iliff School of Theology

Becoming Indigenous in a Reconstructed Ancestral Tradition

This paper will investigate the contemporary Heathen project to create an indigenous identification accessible to White Americans, asking to what degree this project escapes the critiques leveled against other attempts to develop White indigenous identifications. Being rooted in European indigenes rather than an appropriated American Indian indigenes, does Heathenry escape the usual post/anti-colonial critiques commonly leveled at such projects? How are "indigenous Europeans" in the United States different from White "wannabe Indians?" What, if any, commonalities do they share? Are the differences sufficient to overcome the usual criticisms, to produce a more healthy and respectful cognitive relation between White Americans and American Indians? Or, do contemporary Heathen claims of indigenous identity continue to reify White racial conceptions of dominance over the racially-other Indian?

Sabina Magliocco, California State University, Northridge

Indigenes and the Discourse of Authenticity in Modern Paganisms

This paper analyzes the use of tropes of indigenes in modern Paganisms as mechanisms to establish legitimacy and authenticity. It examines two case studies, including the use of the term "indigenous European religions" in the context of Interfaith dialogue, and the appropriation by British Druids of arguments used by native North Americans to gain access to heritage sites and demand the reburial of prehistoric human remains found within them, and concludes that while discourses of indigenes may offer certain strategic advantages, ultimately they have

divisive and disturbing consequences.

A19-119

Cultural History of the Study of Religion Group and Religion, Media, and Culture Group

Theme: *A Fabulous Rumor: Critical Interpretations of John Lardas Modern's Secularism in Antebellum America* (University of Chicago Press, 2011)

Amy Koehlinger, Oregon State University, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place West-192A

John Lardas Modern's monograph, *Secularism in Antebellum America* (University of Chicago Press, 2011), offers an experimental account of the secular imaginary at mid-century and the emotion and mood that defined it. Reconsidering the techniques of personal agency, which scholars of secularization have used to mark the modern transformation of religion into proliferative expressions of individual belief, the book proffers that secularism is about something different; it is about "a choice being made before it presents itself as such. Unseen somethings haunting the day." Secularism manufactured in its own loom a ready-made religiosity of "true religion," presenting it as common sense, a naturalized reality. This panel considers the implications of that claim for the study of religion, the metaphysics of secularism, and the bodies and materials possessed by both.

Panelists:

Kathryn Lofton, Yale University
Paul Christopher Johnson, University of Michigan
Richard Callahan, University of Missouri
Finbarr Curtis, University of Alabama
Chad Seales, University of Texas

Responding:

John Lardas Modern, Franklin and Marshall College

A19-120

Ecclesiological Investigations Group

Theme: *From Catholic Worker to Fresh Expressions: The Theology and Mission of Paraecclesial Experiments*

Mark Chapman, Ripon College Cuddesdon, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place West-181B

As church attendance in many "mainstream" denominations experiences a marked downward turn in many countries, what are the ecclesiological, missionary, and ecumenical implications of the various paraecclesial and transdenominational practices, experiments, and models today? This session explores a variety of such ecclesial phenomena, including studies of particular examples, such the Catholic Worker Movement, and Koinonia Farm in the United States.

Joseph Wolyniak, University of Oxford
The Catholic Worker Way: A (First-Hand) Perspective on its Past, Present, and Prospects

This essay will serve as a reflection on the history, present scope, and future prospects of the Catholic Worker movement – with particular attention to its ecclesiological, missiological, and ecumenical implications for the Church (broadly construed). Teasing out the intellectual and spiritual origins of the movement (from the works of co-founders Dorothy Day and Peter Maurin to the writings of Houston Catholic Workers Mark and Louise Zwick to personal interviews with contemporary leaders in the movement worldwide), the essay will attempt to capture the philosophers, theologians, authors, and saints who served as a source of inspiration at the inception of the movement and continue to vitalize it today. A first-hand account of one contemporary manifestation of the movement will be considered in closing: the Community of the Franciscan Way (Durham, NC), a Catholic Worker community emerging as a mission of the Episcopal Diocese of North Carolina.

Timothy Snyder, Boston University

Experimentation & Assimilation: Collective Religious Identities in Settled and Unsettled Cultures

This paper deconstructs an ecclesiological experiment and exposes it as a moment of exclusion. The paper's case study examines the process of affiliation between House of Mercy, an alternative worshipping community and a mainline Protestant denomination, the Evangelical Lutheran Church in America. Using ethnographic research and social analysis from Ann Swidler and Max Weber, the paper's central claim suggests that because of the disparate embodiments of identity, power and tradition between these two communities of faith, the experiment may rightly be considered an instance of exclusion by assimilation. The paper concludes with a proposal for both practical engagement in reconciliation of conflicting identities and furthers critical discourse concerning the problems of idealized ecclesiology.

Ignatius Edet, St John Fisher Church, London

Mainstreaming the Fringes: A Case Study of the Catholic Charismatic Renewal of Nigeria (CCRN) and its "Reinvention" (Reshaping) of Catholicism in Nigeria

From its pariah status in the late 70s and early 80s the Catholic Charismatic Renewal of Nigeria has gradually gained wider acceptance in the Church in Nigeria today. It is widely accepted by majority of the laity, clergy, and the hierarchy. Its impact on Catholicism is unarguably phenomenal. It has/is reinvented/reinventing Catholicism from within. Its impact goes beyond its 'paraliturgical' prayer meetings and activities. It resonates in parish liturgies, especially Eucharistic celebrations. It seems that the Renewal has gradually transited – or at least is transiting – from the fringes to become a largely mainstream expression of Catholicism in Nigeria! This development has important implications for understanding the nature and mission of the Nigerian church today and its relationship with Pentecostalism. It also highlights the tension between charisms and authority as well as the role of the laity in ecclesial decision making structures. These and related important attendant challenges are critically examined.

Coleman Fannin, Baylor University

The Catholic Worker, Koinonia Farm, and the Possibility of Paraecclesial Experiments Remaining Ecclesial

Though very different in background and location, both Dorothy Day, a Catholic and the cofounder of the Catholic Worker Movement, and Clarence Jordan, a Southern Baptist and the cofounder of Koinonia Farm, were led by the Sermon on the Mount to adopt voluntary poverty, become pacifists, and live out their convictions as part of paraecclesial experiments. However, I will argue that not only do Day and Jordan - who refused to separate radical positions and actions from orthodoxy and the practices of Christian community - not fit typical understandings of either the left or the right but also that their respective ecclesiologies are relevant to the sustainability and influence of their experiments. Further, I will argue that Baptists and other free church Christians must learn from the divergent experiences of these experiments that witness in a post-Christian world requires renewed and sustained attention to our connections to the church and its tradition.

Responding:

Margaret Pfeil, University of Notre Dame

Business Meeting:

Bradford Hinze, Fordham University
Mark Chapman, Ripon College Cuddesdon

A19-121

Feminist Theory and Religious Reflection Group and Music and Religion Group

Theme: *Feminist Identities and Musical Meaning: Religious Engagements with the Work of Susan McClary*

Christine E. Gudorf, Florida International University, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place South-105A

The publication of Susan McClary's *Pleasure and Desire in Seventeenth-Century Music* (University of California Press, 2012) is an opportunity to honor and engage her scholarship. The winner of a 1995 MacArthur Fellowship, McClary has long pioneered questions of musical meaning, the significance of stylistic change, and the relation of music to sexual politics. Her 1991 book *Feminine Endings* created the first sustained discussion in musicology regarding the importance of feminist theory for research in music. This panel, aimed to appeal to feminist theologians and scholars of music and religion alike, will present three religious interactions with McClary's work: A reclamation of her secular feminism for religious discourse through the theology of H. Richard Niebuhr, an expansion of her notions of suspended time to philosophical and cosmological dimensions, and an incorporation of her analytical methods into a postmodern reception of the Song of Songs, with a response from McClary.

Panelists:

Dirk von der Horst, Graduate Theological Union
Jennifer Rycenga, San Jose State University
Heidi Epstein, University of Saskatchewan

Responding:

Susan McClary, Case Western Reserve University

A19-122

Hinduism Group

Theme: *Modern Social Interpretations of Bhakti Traditions*

Afsar Mohammed, University of Texas, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place North-137

Histories of India written in the 19th and most of the 20th centuries routinely classified regional *bhakti* traditions as reform movements that challenged caste and gender hierarchies through a new message of social equality. In the past few decades, the counter-argument has come to the fore, as scholars highlighted ways in which hierarchy and discrimination persisted, and as critical Indian voices became more publicly known. This paper session sheds light on the debate about *bhakti* and egalitarianism by focusing on how discourse about *bhakti* has been deployed in the 20th century as parts of social and political programs. By considering examples from Kerala, Maharashtra, and North India, we highlight the pragmatic and ideological grounds behind modern social interpretations of *bhakti*

traditions in India.

Jon Keune, Universität Göttingen

The Many Agendas of Egalitarianism in Marathi Bhakti (1890-1933)

This paper considers how the interpretation of Marathi *bhakti* as socially egalitarian served many different political, social, and religious purposes at the turn of the 20th century. By observing three figures of different caste background – Gopal Baba Valangkar (Mahar or “untouchable”), Mahadev Govind Ranade (brahman), and Keshav Sitaram Thakre (kshatriya) – I demonstrate that *bhakti* egalitarianism was a common and discursively flexible trope that was easily integrated into many different agendas. The cases that I analyze also show that in addition to the three figures’ various political and religious motives, their discourses of social equality were closely related to concerns of their respective caste communities. This historiographical layer of interpreting *bhakti* in the early 20th century played an important but still under-recognized role in framing the question of *bhakti* and social change that later 20th-century historians debated.

George Pati, Valparaiso University

Bhakti, Equality and Hierarchy in Early Twentieth-century Kerala

In Kerala, *bhakti* is often associated with pre-modern poets such as Cherusseri, Ezhuthacchan, and Puntanam Namboodiri. This paper highlights how themes established by those medieval *bhakti* poets were interpreted and employed in Kerala by the 20th century by the social and religious reformer, Sree Narayana Guru and the poet Kumaran Asan, both of whom lived the rise of nationalism and social reform movements in India. For Asan, both social and personal emancipation comes from *sneham*, which in Malayalam can mean friendly love, parental love, spousal love, and respectful love, as well as the love that is expressed in *bhakti*. Narayan Guru questioned the hierarchical system of caste through his teachings and movement, leading to a sort of renaissance in Kerala. Both Guru and Asan interpreted traditional *bhakti* in such a way to combat pragmatically the social and religious inequality of the rigidly caste-based society of modern Kerala.

Joel Lee, Columbia University

Bhakti, Dalits, and the Nation

This paper argues that in the late 1920s and early 1930s, an influential stream within Indian nationalism imagined the inclusion of heretofore excluded “untouchables” in the emerging nation by a novel deployment of *bhakti* discourse. That is to say, *bhakti* served as the paradigm by which figures such as Mohandas Gandhi and Rabindranath Tagore, and institutions such as the Arya Samaj and the Harijan Sevak Sangh, invited the Depressed Classes to participate in the imagined national community. The paper traces tropes and personalities drawn from north Indian *bhakti* traditions in the writings of three influential men – the Arya Samaji polemicist Ami Chand Sharma, whose tract “Shri Balmiki Prakash” sought to persuade the “sweeper castes” that they were Hindu; and Mohandas Gandhi and Rabindranath Tagore, whose prose and poetry in the pages of Gandhi’s publication “Harijan” in 1933-34 addressed the caste question in great detail.

Linda Hess, Stanford University

How Kabir Singers Create Kabir in Malwa, Madhya Pradesh

Is Kabir, the great 15th-century *bhakti* poet, a blazing social revolutionary or a promoter of detached spiritual quietism? Is he both? Or neither? These and related questions were explored over a seven-year period in the 1990s in a program organized by Eklavya, an educational NGO based in Madhya Pradesh. Working with scores of *Kabir bhajan mandalis*, singing groups that get together in villages and neighborhoods, they hosted many all-night sessions of singing and discussion. They aimed to bring traditions of singing and religious faith into dialogue with social and political issues through the figure of Kabir. Most Kabir devotees and singers in Malwa are Dalits, and participants were particularly (though not exclusively) interested in Kabir’s critique of caste. Documentation from the 1990s and followup fieldwork in the 2000s reveal fascinating information about how people who identify deeply with Kabir debate and construct his meanings.

Responding:

Karen Pechilis, Drew University

A19-123
Jain Studies Group

Theme: *Manisha Sethi, Escaping the World: Women Renouncers among Jains (Routledge India, 2011): A Roundtable Discussion*

John E. Cort, Denison University, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place West-185D

Manisha Sethi's new book, *Escaping the World: Women Renouncers among Jains* (Routledge India, 2011), addresses a long-standing historical question in Jain Studies: in a culture as deeply patriarchal as India, how do we account for the fact that there seem always to have been many more Jain nuns than monks? Sethi addresses this question on the basis of ethnographic fieldwork conducted among Jain nuns in North India. Her conclusions provide a significant advance in Jain Studies, and challenge many of the current theories about gender and renunciation in South Asia.

This session will be a roundtable discussion of Sethi's book by four leading Jain scholars from North America. We will be joined by the author herself, so that the discussion of the book will be an engaged dialogue between author and readers.

Panelists:

Anne Vallely, University of Ottawa
Sherry Fohr, Converse College
M. Whitney Kelting, Northeastern University

Responding:

Manisha Sethi, Jamia Millia Islamia

Business Meeting:

John E. Cort, Denison University
Lisa Owen, University of North Texas

A19-124
Kierkegaard, Religion, and Culture Group and Theology and Continental Philosophy Group

Theme: *Kierkegaard and Contemporary French Thought*

Bruce Benson, Wheaton College, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place West-175C

W. Chris Hackett, Australian Catholic University
A New Contemporaneity? Jean Wahl's Kierkegaard and the Concept of Transcendence

This paper isolates a critical moment in the history of the philosophical and religious concept(s) of transcendence in order to examine with more attention the subtlety of its legacy and perhaps uncover possibilities so far left to the side. Heidegger's determinative refiguration of transcendence by the "ontological difference" was already called into question by Levinas—this is well known. Yet Jean Wahl also sought to retain an "existential" (existentiell?) commitment to the priority of intersubjective alterity in the account of transcendence by way of a more explicit recovery of Kierkegaard. Does Wahl's Kierkegaard offer a new path for transcendence today?

Jason Danner, University of Central Florida
Becoming L'adonné: The Self as Task in Kierkegaard and Marion

Both Søren Kierkegaard and Jean-Luc Marion view the self as a paradox which calls for a non-objective self-relation that involves adopting the self as an existential task; however, Marion's account runs into problems as he lacks Kierkegaard's strong emphasis on the existential process by which the self adopts a non-objective relation with itself *qua* paradox. This paper sharpens Marion's account by focusing it through three related Kierkegaardian lenses: 1) the change in self-understanding in light of a paradox; 2) the leap or qualitative transition, and; 3) the role played by imagination in the qualitative transition.

Joseph Westfall, University of Houston
On "S.K.": Selves, Signatures, and Socrates in Kierkegaard and Sarah Kofman

In this paper, I intend to show a correspondence between the works of Søren Kierkegaard and Sarah Kofman in terms of the role irony plays in each thinker's understanding and use of authorial signature. The analysis will proceed by way of an examination of Kofman's book, *Socrate(s)*, and specifically the section of that work devoted to Kierkegaard's interpretation of the figure of Socrates in his book, *On the Concept of Irony with Continual Reference to Socrates*. In reading these works together, as well as other relevant texts written by Kofman and by Kierkegaard, we begin to see a similarity in how each views the significance of his/her proper name, his/her authorial identity, and the manner in which philosophy has treated the character of Socrates.

Aaron Looney, University of Tuebingen
Passion, Power and Paradox: Kierkegaard, Derrida and Jankélévitch on the Condition of Forgiveness

In debates concerning whether forgiveness requires repentance, the phenomenological and existential constitution of repentance has been largely neglected. A reading of Kierkegaard in the context of the discussion on the unconditionality of forgiveness in Jacques Derrida and Vladimir Jankélévitch reveals parallels regarding the exceptional character of forgiveness and the potential of indirect communication for a forgiveness without power. It also reveals fundamental differences, however, regarding the role of repentance and the remains of sin. While Derrida suggests that repentance renders forgiveness superfluous, Kierkegaard and Jankélévitch uphold the significance of repentance for ethical and religious existence. For both, the monological character of repentance requires the response of the other. Although this response is commonly interpreted in terms of natality or recreation, the opening of the future relates to the past. Whereas Jankélévitch sees forgiveness bound to the oscillation of omnipotence and impotence, Derrida and Kierkegaard, especially in *Practice in Christianity* and his devotional writings, unfold a time of being forgiven.

A19-125
Law, Religion, and Culture Group and Religion in Europe Group

Theme: *Negotiating Religious Freedom in Europe*

Kocku von Stuckrad, University of Groningen, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place North-128

The session takes a close look at processes of juridification of religion and the changing borders between religion, law, politics, and public discourse in Europe. Using examples from France, Finland, and the Netherlands, the papers address the construction and governmental regulation of religion with regard to issues of human rights, freedom of religion, religious tolerance, and national identities.

Deirdre DeBruyn Rubio, Harvard University

Cults in the Margins of the French State: Laïcité and the Commission on Inquiry into Cults

This paper explores the French state's regulation of "cults" with a focus on how the state justified monitoring these groups. The basis of this research is an analysis of the Gest et Guyard report, a 1996 report written by the Commission on Inquiry into Cults, a state appointed commission charged with investigating the influence of cults in France. This paper argues that the Commission had to "recognize" and define religion in order to regulate cults, thus confronting laws that stipulate that the French state cannot "recognize" religion. This examination of the Commission's attempt to regulate cults reveals the complexities of laws concerning laïcité and offers insight into state projects of defining and regulating religion.

Jason Springs, University of Notre Dame

The Indispensability yet Insufficiency of Human Rights as a Basis for Religious Freedom in Contemporary Europe: Reassessing the French Headscarf Ban after Dogru v France (2008)

This paper examines recent developments in the legal ban on Muslim headscarves in contemporary France (and the French ban upon conspicuous religious symbols more broadly) with specific attention to the European Court of Human Rights vindication of that ban in Dogru v. France (4 Dec. 2008). I take up these developments as a uniquely illuminating test case by which to demonstrate that human rights norms, while indispensable, are insufficient for vindicating religious freedom in contemporary European contexts characterized by strong cultural secularity, and in which State law and freedom of religious practice and expression conflict. I argue that lenses of cultural analysis and critique (specifically, conceptions of structural violence and cultural violence) provide necessary supplements to human rights discourse in these contexts. These lenses are necessary to illuminate otherwise occluded features and sub-surface layers of religiously-identified chauvinism, and indirect violence, that standard conceptions of human rights norms have proven insufficient to address.

Titus Hjelm, University College, London

National Piety: Freedom of Religion, Religious Equality, and National Identity in Finnish Legislative Discourse

This paper examines the legislative discourse regarding a bill proposal in the Finnish parliament in 2005 that proposed changes to the constitution, criminal law, two education acts, and several other laws, the purpose of which was to undermine the privileged position that the Evangelical Lutheran Church of Finland—the state church—enjoys in Finland. I present four different discourses emerging from the debate: inequality of religions in the eyes of the law, the 'completeness' of the freedom of religion in Finland, the justified hegemony of the 'folk church', and the church as a value base in a pluralising world. I will discuss the discursive struggle between the different positions as a struggle between 'minimalist' and 'maximalist' definitions of freedom of religion. Most importantly, I argue that the discussion represents a case of 'national piety', a mixing of discourses of freedom of religion, religious equality, and national identity in contemporary Europe.

Marthe Hesselmanns, Boston University

Confining What Can No Longer Be Confined: Religious Tolerance in the Netherlands from 1945 until Now

Discussing religious tolerance in terms of perceptions, policies and implications in the Netherlands since 1945, this paper seeks to threat underneath often idealized narratives of Dutch society as past and present model of peaceful coexistence. In particular, it is aimed to move beyond what we may refer to as a liberal paradigm in which tolerance tends to be associated with individual freedom and the confinement of religion to the private sphere. How helpful is

this paradigm in the face of rising controversies over Muslim minorities in contemporary Europe?

Responding:

Winnifred Fallers Sullivan, Indiana University

Business Meeting:

Todd Green, Luther College
Kocku von Stuckrad, University of Groningen

A19-126

Liberation Theologies Group and SBL Use, Influence, and Impact of the Bible Group

Theme: *Radical Christian Voices and Practice (Oxford University Press, 2011): Book Review Session*

John Lyons, University of Bristol, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place North-230A

This interdisciplinary session will bring together people with interests in both biblical studies and radical theology to review *Radical Christian Voices and Practice* (ed. D. Gowler and Z. Bennett; Oxford University Press, 2011), a Festschrift in honour of Professor Christopher Rowland, the Dean Ireland's Professor of the Exegesis of Holy Scripture in the University of Oxford. The use of the Bible has been fertile ground throughout Christian history for prophetic calls for radical change within society as a whole and the church in particular. The essays contained in the volume examine aspects of this radical tradition, its doctrine, hermeneutics, pedagogy, and social action. They offer a sustained development of the theme of the Bible and its reception and appropriation in the context of radical practices, and an exposition of the imaginative possibilities of radical engagement with the Bible in inclusive social contexts.

Panelists:

Elaine Graham, University of Chester
Thia Cooper, Gustavus Adolphus College
David Gunn, Texas Christian University
Paul Joyce, University of Oxford
Catrin Williams, University of Wales, Trinity Saint David

Responding:

Christopher Rowland, University of Oxford

A19-127

Men, Masculinities, and Religions Group

Theme: *Rethinking Hegemonic Masculinities after Twenty-five Years*

Amanullah De Sonny, University of Miami, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place South-504BC

This session will reconsider and critically reassess the concept of hegemonic masculinities particularly as they are

described by R. W. Connell in *Gender and Power: Society, the Person, and Sexual Politics* (Stanford University Press, 1987) and as later refined by R. W. Connell and James Messerschmidt in their 2005 article, "Hegemonic Masculinity: Rethinking the Concept" (*Gender and Society*, Vol. 19 No. 6, December 2005). Four papers will consider Connell and Messerschmidt's proposal for "gender democracy" especially in the context of Asian religions.

Hoon Choi, Loyola University, Chicago
Trends in Korean Buddhism as Devices for Gender Democracy

One of the areas in which R.W. Connell and James W. Messerschmidt reformulate the notion of hegemonic masculinity is in the "explicit recognition of the geography of masculinities, emphasizing the interplay among local, regional, and global levels." As such, examining the current tendencies in Korean Buddhism can be used as devices of global recognition. First, one can combat the practices of inserting the unattainable bodily and materialistic ideals linked to the (Western) masculine identity by investigating the countercultural Buddhist movements against the "Westernized" Korean culture. Two, one can implicitly interrupt traditional Korean and Western forms of hegemonic masculinity by developing a more authentic form of femininities for the growing number of women Buddhists/Nuns. Finally, one can disrupt the idea of indispensable (gender) hierarchy by having identical functions for married monks and celibate monks, leading to a viewpoint of masculinities not necessarily in terms of superiority, but of mutuality and authenticity.

Brett Esaki, University of California, Santa Barbara
Japanese American Spiritual Contestation of Hegemonic Masculinity through Gardening

Japanese American gardening has involved men and women contesting hegemonic masculinity. Japanese American women and White women enhanced their positions in emphasized femininity as they secured work for Japanese American men, who in turn worked as gardeners to negotiate two hegemonic masculinities from the United States and Japan. These struggles seem to confirm R.W. Connell's and James W. Messerschmidt's claim that hegemonic masculinity can be abolished through multilevel societal changes that democratize the genders. However, instead of a democracy, the gardeners enact a community of nurturance where men and women mutually improve their positions in hegemonic masculinity. This alternate vision stems from the social locations of Japanese Americans, who were put into internment camps by hegemonic masculinity and democracy. The vision also arises from gardeners' onto-formative practices that create spiritual environments of intense, intimate, and vital connection to *kami* (Shinto divinities), which provide a meaning to gardeners' existence.

Amy Chaney, Syracuse University
Fragmented Hegemonies: Recovering Arab Masculinities

When scholars turn to the Arab body, it is the veiled female body that is most readily and persistently engaged. But the focus here is on another body: the Arab male body constructed as hyper-sexualized, misogynistic, politically and socially impotent. Drawing from R.W. Connell and James Messerschmidt's conception of hegemonic masculinities and Sara Ahmed's *queer phenomenology* this paper challenges this reified construction through attention to the particular cases of the now famous 26-year old Tunisian fruit vendor, Mohamed Bouazizi, whose self-immolation served as a rallying cry for the Arab Spring, and the fathers, brothers, partners and husbands impacted by the United States' National Security Entrance-Exit Registration System (NSEERS) implemented in 2002. I argue that successfully dissolving, or at least reformulating, hegemonic constructions of Arab masculinity entails understanding how actual bodies, from two different yet related cultural and historical moments, physically experience and respond to such constrictions.

Myounghun Yun, Vanderbilt University
The Masculine Subject, the Confucian Self: Reconsidering Hegemonic Masculinity in a Salvific Ritual Space of Confucianism

This paper reconsiders the R.W. Connell's concept of hegemonic masculinity by applying it to the context of a Confucian ritual space where gender identity is constructed. By engaging with object relations theory, which offers a psychoanalytic account of the early relational, multilayered construction of the masculine subject, and Korean

indigenous concept of *shimjung* exchange, a dynamic means of exchanging mind between gendered subjectivities, this paper emphasizes the significance of understanding the formation of hegemonic masculinity in the relational context of the family and the practices and roles of women. This paper argues that the family, as a central ritual space in Confucianism, and a point of departure for Confucian salvation, sustains the performance of hegemonic masculinity by forming a Confucian masculine self. Yet, it also has potentials to generate a movement toward gender democracy on the basis of the idea of selfhood as creative transformation and Confucian democracy in gender relations.

Responding:

Ivory Lyons, University of Mount Union

Business Meeting:

Robert A. Atkins, Grace United Methodist Church, Naperville, IL
Garth Baker-Fletcher, Texas College

A19-128

Middle Eastern Christianity Group and Christian Zionism in Comparative Perspective Seminar

Theme: *Christian Zionist Implications for Palestinian Christians and Nationalist Theologies*

Göran Gunner, Church of Sweden Research Unit, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place North-127

Christian Zionism has had implications for Israelis and Palestinians, but also for the western contexts out of which the various ideas and practices of the movement originally emerged. Co-sponsored by the Seminar on Christian Zionism in Comparative Perspective and the Middle Eastern Christianity Group, this panel will explore various responses to Christian Zionism from Palestinian and Israeli perspectives and address how various expressions of the movement informed the national identities of the United States, Finland, and Germany. This conversation will help broaden academic exploration of Christian Zionism beyond particular theological commitments (i.e., premillennial dispensationalism) while also reminding participants that these ideas have tangible consequences for all communities in the region.

George Faithful, Seton Hall University

Inverting the Eagle to Embrace the Star of David: The Nationalist Roots of German Christian Zionism

In 1947, Basilea Schlink founded the Ecumenical Sisterhood of Mary. Within the small faction of German Protestant leaders adopting a collective understanding of national guilt following World War II, she called for Germany's true Christians to repent for their nation's sins in the Holocaust. Schlink arrived at this view by integrating Old Testament and German nationalist ideas of collective national identity. The repentance Schlink advocated was intercessory in nature, as she and the sisters did penance on behalf of their nation. In the process, Schlink developed a distinctively German form of Christian Zionism, marked by this penitential ethos. She exported this vision throughout northern Europe and, ultimately, to the State of Israel, where the sisterhood established a nursing home to care for Holocaust survivors in 1959.

Yaakov Ariel, University of North Carolina

From the Institutum Judaicum to the International Christian Embassy: Christian Zionism with a Different Accent

Observers of contemporary Christian Zionism have often associated the movement with conservative evangelical dispensationalists, for the most part Americans, or those adopting American evangelical forms of faith and word views in other nations. Amazingly however, the largest and most controversial Christian Zionist group in our time in

non-American and owes its birth to a different historical and theological brand of millennial faith as well as a different cultural and linguistic background. This is not surprising if one considers that Pietists or evangelicals in Europe, while not as numerous or influential as evangelicals in the English speaking world, have also encouraged and assisted Jewish Zionist causes, which they have considered essential for the advancement of the millennial time table.

Timo Stewart, University of Helsinki

Israelis, Israelites and God's Hand in History – Finnish Christian Attitudes towards the Creation of the State of Israel

Israel's creation in 1948 was greeted with great interest in Finland. In my paper I argue that the reasons for this Christian Zionism were not so much related to complex Dispensational theology, as is commonly assumed, as simply linking Biblical Israel with the eponymous new state. Perhaps the most striking feature of this new interpretation was that it was hardly challenged at all. Some of its features penetrated the secular media where strong identification with Israel almost completely eclipsed the plight of the Palestine refugees. While claiming neutrality, Finnish Christians asserted that God was working through one of the belligerents in the Middle East conflict. My thesis is that Christians ignored these contradictions and were blind to moral dilemmas because connecting the state of Israel with the Bible seemed to prove the latter's veracity. By extension it became a tangible sign of God's existence and providence.

Robert Smith, Evangelical Lutheran Church in America

Anglo-American Christian Zionism, Islam, and Western Perceptions of Arab Christians

Popular American Christian affinity for the State of Israel is often linked to suspicion regarding Arab and Palestinian Christian perspectives. These Arab Christians often wonder why Christians, especially in the western world, consciously work against their interests while cultivating theological justifications of Israeli policy and primacy. This presentation will discuss how this peculiar form of apocalyptic hope is itself based in an Anglo-American Protestant tradition of Judeo-centric prophecy interpretation, a scriptural hermeneutic developed in the context of English Protestant polemics against both Catholicism and Islam. These sixteenth- and seventeenth-century interpretations of scripture and history find echoes in contemporary Christian Zionist dismissals of Palestinian Christian concerns.

Mitri Raheb, Diyar Consortium and Christmas Lutheran Church, Bethlehem

Palestinian Christian Reflections on Christian Zionism

lorem ipsum

Responding:

Maria Leppäkari, Åbo Akademi University

Business Meeting:

Göran Gunner, Church of Sweden Research Unit

Robert O. Smith, Evangelical Lutheran Church in America

A19-129

Open and Relational Theologies Group and Science, Technology, and Religion Group

Theme: *Miracles in Theology and Twenty-first Century Science*

Lea Schweitz, Lutheran School of Theology, Chicago, Presiding

Thomas Oord, Northwest Nazarene University, Presiding

Monday - 9:00 AM-11:30 AM
McCormick Place West-176C

This joint session explores how best to talk (or not) about miracles in light of theology and 21st century science. Paper presentations will be brief to allow for responses, questions and answer, and ample discussion.

Candy Brown, Indiana University
Social Constructionism and Empirical Investigation

In talking about “miracles,” we can describe what subjects mean when they attest to miracles and explain social constructions of miracles in light of scientific worldviews. Neither theology nor science can prove or disprove that healings have a “miraculous” explanation. But it is an empirical question how prayer affects health, and studies can be designed to answer that question. First, comparison of before-and-after medical records provides a check on whether people claiming miracles exhibited improvements for which there is no obvious explanation. Second, surveys shed light on perceptions of sickness, prayer, and healing. Third, clinical trials can show whether prayer results in measurable changes. Fourth, multi-year observations and interviews assess whether changes are temporary or enduring, local or global. Bringing these four perspectives into focus produces a more complete picture of how praying for miraculous healing affects perceptions and measurable health outcomes than could be achieved by any single vantage.

Joshua Reichard, Oxford Graduate School
Of Miracles and Metaphysics: A Pentecostal-Charismatic and Process-Relational Dialog

This paper will consist of a comparison of *concurus* (divine-human interaction), specifically concerning alleged “miracles”, in Pentecostal-Charismatic and Process-Relational theologies. This paper contributes to current religion-science dialog due to its examination of such claims, both from the supernaturalism of the Pentecostal-Charismatic movements and the metaphysical naturalism of Process-Relational theology. Moreover, Pentecostal-Charismatic theology is characteristic of the growing religious movements of the developing world, while Process-Relational theology is largely representative of the academic theology of the developed world; as such, this paper bridges that divide. The paper will constitute an examination of distinctions such as idealism and naturalism, modernism and postmodernism, and freedom and determinism with regards to the possibility of “miracles” in both traditions.

Joe Pettit, Morgan State University
Divine Action in a One-Dimensional Multiverse

In this paper, I argue that most current understandings of divine action, and, therefore, of miracles, assume a spatial understanding of action and influence. However, if this spatial understanding of action is unwarranted, then most talk of miracles and divine action in the world is confused. I provide reasons from philosophy and recent cosmology that challenge this spatial assumption and then identify three conceptual transitions for thinking about divine action and miracles: 1) From external order to internal order; 2) From power to freedom; and 3) From consummation to play.

Seth Heringer, Fuller Theological Seminary
Miracles, Hume, and Postmodernity: A Theological Approach

Michael R. Licona’s *The Resurrection of Jesus: A New Historiographical Approach* and Craig S. Keener’s *Miracles: The Credibility of the New Testament Accounts* have recently attacked David Hume’s argument against the probability of miracles. This paper will examine these critiques of Hume and argue that, although leveling postmodern criticisms against Hume, they fail to follow that criticism through and instead return to modernist methods of argumentation. Additionally, it will propose an alternative theological understanding of history that more fully integrates the postmodern perspective, thereby allowing for an intentionally Christian understanding of miracles.

John Bugbee, Mount St. Mary's University
Charles Peirce's Aids to Thought on Miracles and Laws of Nature

How should we react to an apparent claim of historicity for a miracle, such as those in the Gospels? A century ago Charles Peirce took up the question, drawing on his analysis of scientific (and other) reasoning into deduction, induction, and “abduction” to evaluate David Hume’s argument against the Gospel miracles. The conclusion is a stumbling-block to historical critics of every age: Peirce’s best scientific methodology indicates that we should often approach such claims from an initial stance of belief rather than unbelief. His work also illuminates another question: Are miracles possible? Drawing here less on philosophy of science than on foundations of mathematics, Peirce propounds a notion of “physical law” that is logically rigorous but non-deterministic, leaving room for exceptions fairly labeled miraculous. The striking reasons and intuitions behind these conclusions - be the conclusions accepted or rejected - deserve attention from anyone thinking about miracles today.

Responding:

Greg Peterson, South Dakota State University
Anna Case-Winters, McCormick Theological Seminary

A19-130
Practical Theology Group

Theme: *Practical Theology and Popular Culture*

Kathleen Greider, Claremont School of Theology, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place North-126

This panel explores the diverse forms of interaction between Practical Theology and Popular Culture. How and/or what does practical theology contribute to the theological study of popular culture, and, conversely, what does popular culture offer to the forms and contents of practical theology? We will explore this question through papers with a broad range of topics including the importance of theological reflection on music-listening practices, how young adults utilize media culture to inform their religious identities, and how caregiving relationships (spiritual and other) are influenced, enhanced and challenged by digital culture.

Elizabeth Drescher, Santa Clara University
Sure Foundation or Shifting Sand?: Ethics and Spiritual Care in Digital Ministry

Ministry in social networking communities raises a number of questions of considerable theological and practical import. On what terms is a caregiving relationship established in digital communities? What authority grounds the caregiving relationship? How, in the “always-on” online environment, are boundaries related to pastoral availability established? In a digital culture characterized, and by openness and transparency, how are practices of confidentiality enacted? How is the spiritual, psychic, and personal safety of the care seeker protected in the context of digital ministry? What liability is assumed by those undertaking practices of spiritual care in digital spaces?

Following a virtue ethics approach, this paper offers a series of short case examples which suggest ethical norms for ministries of spiritual care in digital spaces and highlights important risks of which would-be caregivers and care seekers must be mindful. The paper also considers new approaches to face-to-face spiritual care suggested by digital ministry practices.

Clive Marsh, University of Leicester
Three (Theological) Chords and the Truth: Popular Music and Contemporary, Practical, Constructive Theology

This paper explores theologically the reception and use of popular music. Unlike much Christian theological

discussion of popular music (Gilmour, Scharen), the paper focuses less on lyrics and more on how music ‘works’. Closer in approach to Keuss’s identification of ‘sonic mysticism’, though with a more explicit theological intent than Sylvan and Lynch, the paper uses cultural and music studies, and empirical research, in offering a theological reflection on dominant themes emerging from music-listening practice: embodiment, connectedness and transcendence. The paper addresses the methodological question of whether, and if so to what extent, theology should be influenced by such extra-ecclesial practice. In correlating the emergent themes of embodiment, connectedness and transcendence with incarnation, ecclesiology and sacramentality I suggest ways in which such attention to popular culture both informs practical, constructive theology in a vital way, whilst showing the inevitable limitations of a concern for contemporary relevance.

Jennifer Ayres, Emory University

Claire Bischoff, Emory University

In Defense of Tinkering: Young Adults’ Engagement With Media Culture as Practical Theology

Young adults “do religion” in their own way. Sometimes foregoing traditional religious institutions, they nevertheless continue to pursue questions of religious identity, ethical living, and authenticity. Specifically, when we examine young adults’ engagement with media culture, we see young adults tinkering, drawing on diverse sources to inform their religious identities and utilizing tools of popular culture as a means for addressing life’s big questions. In this paper, we develop a practical theological method and an understanding of young adults’ practice of grounded theological reflection that takes equally seriously both media culture and religious identity. In other words, young adults do practical theology as they engage media culture; and, practical theologians have a unique contribution to make to the debate about the religiosity of young adults by attending to the actual practices of young adults and viewing these practices through a theological lens.

Responding:

Gregory Ellison, Emory University

A19-131

Religion and Ecology Group

Theme: *Ecological Evil: Buddhist, Yoga, Hindu and Christian Perspectives*

Matthew Riley, Drew University, Presiding

Monday - 9:00 AM-11:30 AM

McCormick Place West-187B

Ecological Evil: Buddhist, Yoga, Hindu and Christian Perspectives

This panel explores the term ecological evil within four religious traditions. The three poisons of Buddhism and the five fundamental impurities of Yoga suggest that the source for evil behavior lies within each individual, due to unsatisfied cravings. Traditional Asian thought proposes that with internal control, this tendency can be corrected. Ivone Gebara claims that when we refuse the conditions of life - mortality, vulnerability and finitude - we ‘fall into domination’. Commitments to resurrection, paradise and immortality counter these conditions. Ecological evil from Christian liberationists, feminists, Patriarch Bartholomew and Zizioulas are expanded with Gebara’s insights. A Hindu narrative about Balarama and the Yamuna River illustrates how agricultural violence is perceived of as normal and necessary, and is ritualized in agrarian contexts. The topic of industrial agriculture as ‘ecological evil’ complicates a transition towards a sustainable food system

Panelists:

Whitney Sanford, University of Florida

Christopher Chapple, Loyola Marymount University

Hilda Koster, Concordia College

Responding:

Ivone Gebara, Tabatinga, Brazil

Business Meeting:

Whitney Bauman, Florida International University
Heather Eaton, Saint Paul University

A19-132

Religion and Sexuality Group

Theme: *Discipline and Hierarchy in Religious Practices of Sex*

Devin Kuhn, California Polytechnic State University, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place West-185A

This session will discuss sexuality, spiritual value, discipline and hierarchy as each paper subverts dominant narratives about sexuality either in the specific tradition to which they are referring or in society more generally.

Sissel Undheim, University of Agder
Virgin Fathers? Sacred Virginity, Salvation and Male Virgins in Late Antiquity

The paper will provide an analysis of the Church Fathers' self-representations as virgins or non-virgins, with particular focus on gender and on Late Antique Christian notions concerning masculinity, humility and power. The paper will build on research by, among others, Virginia Burrus, Mathew Kuefler, Michele Salzman and David G. Hunter. I will also provide some examples from epigraphic material, in order to highlight the apparently troublesome gendered tensions entailed by some of the soteriological aspects of the virginal ideal. In the male virgins of late antiquity, and particularly in the Church Fathers' dealing with such paradoxical virginities, we find complex theological questions that touch upon gender, hierarchy, sexuality and salvation. Although the male virgins must be considered rather marginal compared to the wealth of female virgins documented in the sources, they are still there. The paper will provide some suggestions as to how we can understand their place in the religious world of Late Antiquity.

Nina Petersen Hoel, University of Cape Town
"I'm Not Going To Be Cursed on the Day of Qiyamat [Day of Judgment] because I Refused to Give My Husband Sex": South African Muslim Women's Embodied Engagement with Religious Discourses on Sexuality

This paper presents a selection of Muslim women's narratives on sexual dynamics in order to illustrate and discuss 1) the range of religious repertoires that inform women's conceptualisations of sexuality, 2) the various ways in which these women engage with particular pervading religious discourses on sexuality, and 3) the extent to which these discourses inform sexual praxis in relationships that are also marked by women's experiences of spousal infidelity and physical and sexual violence.

Kathleen Williams, Vanderbilt University
"To Make Love Safe and Edifying:" Sexual Initiation in the Oneida Community

This paper examines catechetical, ritual, and disciplinary dimensions of initiating adolescents and adult converts into the Oneida Community, a mid-nineteenth-century community of Perfectionist Christians in Central New York. The Oneida Community's practice of "complex marriage," wherein every adult male was expected to be sexually available to every adult female, and vice versa, required members to submit to disciplinary practices, and adopt

understandings of their own bodies and emotions, that ran counter to the larger Victorian culture's elevation of monogamy and romantic attachment in companionate marriage. If the most important relationships that members formed were sexual, then youths and converts needed training to prepare them to enter the full communion of complex marriage. Of particular interest for this paper are the differences in sexual and emotional expectations and regulation for male and female members, as well as the initiation and training experiences of young people raised in the community, versus those experiences of people who joined as adults.

Responding:

Rebecca Alpert, Temple University

Business Meeting:

Monique Moultrie, Georgia State University

A19-133

Women of Color Scholarship, Teaching, and Activism Group

Theme: *Women of Color Epistemologies and Pedagogies*

Grace Ji-Sun Kim, Moravian Theological Seminary, Presiding
Monday - 9:00 AM-11:30 AM
McCormick Place North-131

This session focuses on the lives of women of color as sites for transformational pedagogies and epistemologies.

Terry Reeder, Syracuse University
Teaching With Hatty and CeCe

Christian epistemologies and the resulting pedagogies are often the most stalwart bastions of sexism, heteronormativity and patriarchy. They have also served as sad repositories for colonial legacies and perpetrators of cycles of sexual shame. This paper celebrates two women who have forged significant cracks in the façade of Christian colonialism: Harriet Jacobs (Hatty) and the unnamed mother of Augustine of Hippo's son (whom I call CeCe). This paper explores how Hatty and CeCe desired Christian marriage, were denied Christian marriage and ultimately resisted this heteropatriarchal institution to create new, decolonized categories of womanhood.

Cristina Smith, California Institute of Integral Studies
Sacred Ecowoman: Naming and Reclaiming

This paper speaks to the subtle and unsubtle differences between those who have had the power to name ecofeminist thought and activism and those who have had to work with the Earth Herself in order to survive. These women are reclaiming their own identity, and their sacred and spiritual ecojourney – restless, invisible, and shamed as it may be – is invaluable.

Eboni Marshall Turman, Union Theological Seminary
The First and the Last: Theorizing the Moral Paradox of Black Women's Bodies in the Shadow of Michelle Obama

This paper traces the problem of the black body in the American body politic to interrogate how contrived images of black women's bodies have materialized in the era of "colorblindness," within the context of the 2012 US presidential election. It will juxtapose intercommunal caricatures of Michelle Obama as Sapphire and Jezebel, angry and sexually lascivious, with intracommunal renderings of the First Lady as Standard; that is, as the salvific incarnation of black women's presumed aspirations. It asserts the "both/and quality" of black women's realities, the paradox of embodying the privilege of a literal American "first," and the reality of being disproportionately

represented as American society's least valuable member – poor, sick, and imprisoned – the literal “least of these,” as a primary source of black women's identity crisis. The paper finally proposes a womanist incarnation ethic as resource for fashioning redemptive possibilities for being a black woman in a white (wo)man's America.

Meredith Coleman-Tobias, Emory University

Teaching the Know: Ethnography of Afro-Caribbean Religious Diasporas and Scholar-Activist Pedagogy

In her pioneering work *This Spot of Ground: Spiritual Baptists in Toronto*, sociologist of religion Carol B. Duncan maps an ethnography of an immigrant African Diasporic religious community. With critical axes in Brooklyn, London, and Toronto, Spiritual Baptists prosaically resist multiple imperialist contexts. Through subaltern technologies – dreaming, mourning, thanksgiving, and pilgrimage – Spiritual Baptist members in diaspora create discursive networks that may be instructive to activist pedagogy. I seek to explore how the critical, intentional study of an ethnography advances a transformative teaching method. Moreover, I investigate how scholar-activists develop dialectical, ethical teaching strategies that draw upon the very religious performance we consider.

Business Meeting:

Grace Ji-Sun Kim, Moravian Theological Seminary

P19-127

Journal of Feminist Studies in Religion

Theme: *The Future of Feminist Biblical Studies Across Disciplines and Communities*

Elisabeth Schüssler Fiorenza, Harvard University, Presiding

Monday - 9:00 AM-11:30 AM

McCormick Place West-375C

FSR is a child of the feminist movements in religion emerging in the 1970s and 80s. Feminist Studies set out to explore the critical questions and positive or negative experiences wo/men have had in religious communities that were for centuries exclusive of but also inspirational for wo/men. As wo/men moved in greater numbers into the Academy, our work became more and more professionalized and shaped by the various academic disciplines and their questions. The panel will explore how new scholars in Biblical Studies address the problem of becoming “disciplined” and at the same time remain committed to the theoretical and practical questions of wo/men struggling for justice in religion and society. What are the most important issues Feminist Biblical Studies need to address in the future? What practices can challenge or disrupt these divisions and create new and renewed feminist connections and collaborations?

Panelists:

Kathleen Elkins, Drew University

Jacqueline Hidalgo, Williams College

Robin Owens, Mount Saint Mary's College

Maia Kotrosits, Union Theological Seminary in the City of New York

Melissa Reid, Claremont Graduate University

P19-145

Society for Ancient Mediterranean Religions, Greco-Roman Religions

Theme: *Divination in Ancient Mediterranean Religions*

Eric Orlin, University of Puget Sound, Presiding

Monday - 9:00 AM-11:30 AM

McCormick Place West-190B

Jason Reddoch, Colorado Mesa University
Cicero's De Divinatione and Philo of Alexandria's Criticism of Artificial Divination

Heidi Wendt, Brown University
Interpres Legum: Judean Diviners in the Early Roman Empire

Jennifer Eyl, Barnard College
Paul as a Divinatory Expert

Responding:

Sarah Iles Johnston, Ohio State University

M19-100
SAGE Publications

Theme: *Critical Research on Religion Editorial Board Meeting*

Monday - 9:30 AM-11:30 AM
McCormick Place North-135

P19-103
African Association for the Study of Religions

Theme: *Book Discussion: Religion and HIV and AIDS: Charting the Terrain, Edited by Beverley Haddad (University of KwaZulu-Natal Press 2011)*

Lilian Dube, University of San Francisco, Presiding
Monday - 9:00 AM-12:00 PM
McCormick Place North-140

Panelists:

Elias Bongmba, Rice University
Althea Spencer Miller, Drew University
Melissa Browning, Loyola University, Chicago

Responding:

Gerald West, University of KwaZulu-Natal
Beverly Haddad, University of KwaZulu-Natal

A19-135
Plenaries

Theme: *From the Bottom and the Edges*

Otto Maduro, Drew University, Presiding
Monday - 11:45 AM-12:45 PM
McCormick Place West-375B

Cox will address how and why renewal, reform, and transformation movements in religion so often originate not in the center but on what the center thinks of as the periphery. He will discuss this from both a theological and a history-of-religions perspective, with historical examples, ending with some speculation about where this leaves us today.

Panelists:

Harvey Cox, Harvard University

A19-136
Committee Meetings

Theme: *Program Committee Meeting*

Nelly Van Doorn-Harder, Wake Forest University, Presiding
Monday - 11:45 AM-12:45 PM
McCormick Place West-472

Meeting of AAR's Program Committee

A19-201
Religion and the Social Sciences Section

Theme: *Exceeding Boundaries: Approaches to Transnationalism in North American Religions*

Pamela Klassen, University of Toronto, Presiding
Monday - 1:00 PM-3:00 PM
McCormick Place North-127

North American Religions is, in some ways, a category of wishful thinking. Much of the work that goes on within the category is still largely divided by national borders, whether only those delineating the big three of the U.S.A., Mexico, and Canada, or including the islands of the Caribbean. Transnational approaches to religion push scholars to see anew the ways that nation-states have circumscribed our own imaginative limits within the geographical space of "North America". When immigrants, pipelines and revivals continue to cross North American borders amidst passionate, and even theologically-fuelled debates, scholars of religion require theoretical and methodological tools that highlight how these circulations are economic, political, symbolic, and embodied processes. While the idea of transnational North American religions is not new, this panel will further discussion about the theoretical underpinnings of that field of study and emphasize how important interdisciplinary approaches and methodologies are to advancing previous projects.

Panelists:

Justin Stein, University of Toronto
Michael J. Altman, Emory University
Elaine Peña, George Washington University
Heather D. Curtis, Tufts University

A19-202**Bonhoeffer: Theology and Social Analysis Group**

Theme: *Teaching Bonhoeffer in Undergraduate Settings*

Joel Lawrence, Bethel University, Presiding
Monday - 1:00 PM-3:00 PM
McCormick Place West-175A

This session will be an interactive teaching workshop addressing the challenges and opportunities for teaching Bonhoeffer in various undergraduate settings. We welcome participation from professors who range in experience teaching Bonhoeffer, including those who have yet to do so. Participants are encouraged to bring course materials to the session, including syllabi.

Panelists:

Thomas Herwig, University of Alabama
Stephen Haynes, Rhodes College
David Gides, Marian University
Lori Hale, Augsburg College
Jennifer McBride, Wartburg College

A19-203**Daoist Studies Group**

Theme: *Paradox and the Chinese Ritual Imagination*

Thomas Wilson, Hamilton College, Presiding
Monday - 1:00 PM-3:00 PM
McCormick Place South-105A

Chinese rituals are, like rituals in all times and places, full of paradoxes. This panel will show that paradoxes inherent in ritual texts and performances reveal much about images of the cosmos, divinity, and the body; about the practicalities of self-cultivation and social transformations; even about the notion of ritual itself. Our panel attempts to connect the study of Daoism to current discussions within the greater field of Religious Studies concerning the importance of paradoxical thinking in religious traditions, by exploring how paradoxes work in specific Daoist ritual texts and performances. The panel places three disparate rituals in comparative conversation in order to 1) illumine the different kinds of paradoxes that Daoist ritual programs bear, and 2) explore what those paradoxes reveal about the semiotic systems and/or social worlds assumed by each.

Ori Tavor, University of Pennsylvania

The Inherent Paradoxicality of Theorizing Ritual: A Chinese Perspective

In China, theorizing ritual is often depicted as an inherently paradoxical effort. The precise cause that renders ritual efficacious, namely its divine origin, also renders it incompressible and inaccessible to most people. On the other hand, Chinese ritual theorists often stress the importance of understanding the meaning of ritual as one of the key components for its correct performance. This paper will explore the strategies used by two ritual theorists, the Confucian philosopher Xunzi and the Daoist liturgist Lu Xiuqing, in their attempts to promote and explicate their respective ritual systems. I argue that despite the apparent divergences in their overall cosmological and religious assumptions, the two share a similar understanding regarding their complex role as ritual theorists. Comparing the two will thus help us uncover some of the fundamental attributes of ritual theory in China and shed new light on the paradoxical nature of theorizing religious praxis.

Joshua Capitanio, University of the West
Sublimation and Soteriology in Daoist Practice

This paper will focus on the Daoist ritual technique of “sublimation” (liandu), a multivalent form of religious practice that combines ritual performance and meditative self-cultivation. In rituals of sublimation, the ritual performer brings salvation to the deceased by sublimating their souls within his/her own body, transforming and purifying their substance and thereby causing the deceased to attain rebirth in heavenly realms. At the same time, this ritual also constitutes a method of self-cultivation whereby the adept’s own body undergoes transformation. In this paper, by examining a body of theoretical writings associated with a particular form of sublimation ritual, the Danyang tradition of “oblatory sublimation” (jilian), and drawing upon Patton’s theory of “divine reflexivity,” I will explore the soteriological role of sublimation within the Daoist practitioner’s own quest for transcendence.

David Mozina, University of North Carolina, Charlotte
Paradox, Divine Reflexivity, and Daoist Ordination Oaths

This paper will demonstrate how asking questions generated by Kimberley C. Patton’s notions of paradox and divine reflexivity shed light on theological claims made by Daoist thunder ritual as currently practiced by Daoist priests in central Hunan Province. This paper will rely upon both textual and ethnographic sources to examine an ordination ritual in which an oath is struck between a Daoist ordinand and a thunder deity. The paper argues that images of these ritual-partaking thunder deities come into focus only when we train ourselves to see the rituals involving them reflexively—to see that the very natures of these gods inhere in the cultic behavior in which they participate. Thinking about the sources with this theoretical question in mind helps solve the riddle of why lay practitioners do not typically make offerings and petitions to thunder deities as they do other Chinese gods.

Responding:

Kimberley Patton, Harvard University

A19-204
Indigenous Religious Traditions Group

Theme: *Indigeneity, Performance and Possession in a Globalized Africa*

Suzanne Owen, Leeds Trinity University College, Presiding
Monday - 1:00 PM-3:00 PM
McCormick Place South-101A

In contemporary Africa, there is a revitalisation of indigenous cultural practices in the face of globalisation. Indigenous identities are expressed in new and dynamic ways, though music, performance, and modern media. Their affect on localised and emergent African Christian traditions is also noted as well as their hybridity. Prevalent in many societies is the practice of spirit possession. How are we to understand it as an 'indigenous tradition'? To what extent do the performative aspects of indigenous practices transcend place-based concerns and the focus on ancestors?

Genevieve Nrenzah, University of Bayreuth
Ghana's New Indigenous Priests and their Followers: Contemporary Developments on Ghana's Religious Landscape

This paper examines how indigenous religions and their agents are shaping themselves to the hegemony of Ghana’s Pentecostals who have sponsored a delegitimizing campaign targeted at Indigenous religions as a way of monopolizing religious capital in Ghana. It will explore the counter hegemonic strategies of these agents, emphasizing the creative ways in which they too appropriate modern techniques and strategies in a bid to control religious capital. Arguing that the indigenous religious landscape of Ghana has in the recent years experienced

upsurges that rival developments on the much documented Pentecostal landscape, the paper will demonstrate how new indigenous religious forms and their agents are attempting to renegotiate space and re-assert their status as a spiritual power base in the Ghanaian religious field through the use of modern innovative ways.

Elijah Obinna, University of Missouri

Ritual and Power in a Dynamic Society: Indigenous Music and Masquerades in Amasiri, South Eastern Nigeria

Music and Masquerades serve as important symbols of myth and spirituality within many indigenous communities like Amasiri. They serve as the visible expression of spiritual forces or authority that validate the basic beliefs of a society and reinforce acceptable social modes of conduct and symbolise the spiritual authority that eradicate evils. This paper examines the dynamic and functional roles of selected masquerades within the contemporary Amasiri. Admittedly, participants and audience experience of symbols, ritual and masquerades can be complex; however, masquerades among Amasiri depict, act out, and give form to the dominant values that hold the clan together. In this paper, I argue that beyond dramatizing the powers of the gods and ancestors, masquerades at the same time draw the participants and audience into a common experience, which is aesthetically heightened by complex performative realities of space, dance and music.

Mary Keller, University of Wyoming

Spirit Possession from an Indigenous Studies Perspective: Things that Speak Through Us in the Twenty-first Century

The communities from which spirit possession studies are largely drawn share many of the attributes of Indigenous people, and in fact often fall under this category. We might also note the spirit possession studies themselves have a new status that can metaphorically be called Indigenous. With concepts such as hybridity and liminality proliferating across the humanities, both of which imply a subject that negotiates with multiple identities in transformative processes, and postcolonial literary studies concerned with polyvocality and heteroglossia, it is clear that the study of spirit possession is finally at home, Indigenous, in an academic world. This paper introduces developments in Indigenous studies theory to argue for a place-based and practice-oriented evaluation of religious identities that is adequate to the task of comparing models of subjectivity found in spirit possession traditions in the 21st century.

Business Meeting:

Suzanne Owen, Leeds Trinity University College

A19-205

International Development and Religion Group

Theme: *Varieties of Response: Intersections of International Development and Religion in Global Contexts*

Nathan Loewen, Vanier College, Presiding

Monday - 1:00 PM-3:00 PM

McCormick Place North-126

This session explores diverse interactions between international development and religion in a variety of global contexts. Through a consideration of a literacy program in Egypt, faith-based responses to rape and torture in the Congo, alliances between World Vision International and the government in Sri Lanka, and religious and development constructions of land among Palestinians and Christians, the session focuses on the difference context can make for the ways in which religion and development interact, as well as the challenges this presents for academic analysis.

Kjetil Fretheim, MF Norwegian School of Theology

God's Land, Human Suffering and the International Community

Land and human suffering are concerns common to both religion and development. In this paper I examine how the Palestinian kairos document (2009) combines the interpretation of religious texts and social analysis in its approach to these issues. Firstly, I analyze how the concept of land is understood in the document, emphasizing how religious texts and Christian theology are used as resources to interpret its meaning and relevance. Secondly, I discuss how these texts and this kind of theology are used as resources to interpret the meaning and implication of understanding the land as God's land. Thirdly, I examine how Kairos Palestine identifies and understands the role and responsibility of the international community in relation to ongoing conflicts about land and the related human suffering in contemporary Palestine. I conclude that the document exemplifies and gives new insights into the critical and constructive role religion can play in international development.

Oshan Fernando, Chicago, IL

World Vision International and the Politics of Development in Sri Lanka

The global proliferation of new Christian movements has generated renewed anxiety in some contexts about their (in)compatibility with local cultural formations. In Sri Lanka, such concerns found expression in efforts by emerging political formations to introduce laws to control religious conversions. Despite prevalent concerns about Christian movements, several global faith-based organizations (FBOs) work alongside government apparatuses to provide a range of local-level development programs. Drawing on ethnographic research in southern Sri Lanka, this paper considers the activities of one such global FBO—World Vision International. Active in Sri Lanka since 1977, WVI's relative success has emerged from its ability to present its projects through a "secular" developmentalist veneer. Moreover, it was understood by government officials as operating 'below' the state when apprehended from within the familiar logic of the state's spatiality. Yet, an analysis of its local interventions illuminate the far-reaching implications it has on local and national configurations of power.

Jan Holton, Yale University

God is the Only Hope: A Faith Based Community Approach to Helping Survivors of Sexualized Violence and Torture in Congo

Abstract

This paper examines the role of two faith based community groups, the Tabitha Center and a local United Methodist Church, in Goma, Democratic Republic of Congo as primary resources of healing and life skills training for women victims of sexualized violence and torture. It will further explore the challenges of faith based Non Government Organizations (NGOs) in the area to utilize similar resources in conjunction with their own funded programs. Material for this paper is gleaned from ongoing field research in eastern Democratic Republic of Congo including Goma and the surrounding region.

Nermeen Mouftah, University of Toronto

Knowledge Is Power: Islamic Literacy Activism and the Subject(s) of Empowerment

Days after the ouster of Hosni Mubarak, Vodafone Egypt announced an initiative to eradicate illiteracy. With the launch of "Knowledge is Power," Vodafone cooperated with the country's most prominent Islamic televangelist, Amr Khaled, recently returned from exile during the heady days of the revolution. Khaled's youth organization articulates literacy as an Islamic obligation, a form of worship and the first step to "building the new Egypt." The campaign mobilizes an Islamic "faith-based" (imani) activism to promote literacy-as-development within Cairo's economically marginalized informal settlements ('ashwa'iyyat) and among factory workers in major manufacturing companies. I explore what faith-based development looks like and how it shapes a particular literacy activism at work in the campaign. Reading is marshaled by state, corporate and religious actors through universalizing ideologies of literacy—ideologies that advocate self-empowerment through autonomous reading and textual modes of self-representation. I argue that Islamic literacy activism is part of a development governmentality that aims to remake its subjects, even as it seeks to empower them.

Responding:

John Blevins, Emory University

Business Meeting:

Jill DeTemple, Southern Methodist University

A19-206

New Religious Movements Group

Theme: *The End is Still Near: Contemporary Apocalypticism*

Benjamin Zeller, Lake Forest College, Presiding
Monday - 1:00 PM-3:00 PM
McCormick Place West-192A

Apocalyptic thought, though often marginalized, is alive and well in the modern world. Three papers and a respondent will examine present day instances of apocalypticism.

Jill Krebs, Drew University

"This is Not to Cause Fear, but to Awaken Souls and to Protect Them from Destruction": Our Lady, Apocalypticism, and Religious Identity

This paper will argue that apocalyptic beliefs fuel a particular religious identity within Catholic visionary culture. Visionary culture, as an NRM, is a new and distinct way of being religious, though it is situated within the institution of the Catholic Church. "Participants" in this culture fashion Catholic subjectivity in part through apocalyptic worldviews: they see the world as being in a desperate state; give Our Lady a central role in the end times; and discern the need for individuals to act through prayer, share visionary messages, and fulfill Our Lady's requests. In the context of a series of apparitions in rural Maryland, I explore how those within this NRM fashion a unique sense of Catholic identity through their apocalyptic interpretations of local and global events and visionary messages, as well as their participation in Our Lady's intercession in the end times.

Torang Asadi, University of Kansas

Perfect Embodiments: the Corporeal, Communal, and Collective Bodies of the Twelve Tribes Community

The apocalyptic theology of the Twelve Tribes Community (TT) is heavily Bible-based but unique, and has created very distinct perceptions of the body that have shaped the culture and organization of the group. Examining the body in the TT, especially in light of embodied and emotional rituals, provides an interesting study since the group renders problematic the theoretical frameworks used in studies of the body. For the TT, the body creates a complex web of meanings, symbols, and relationships that are paradoxical and inseparable. This paper studies the group's theological perceptions of the body and child discipline, community structure, and the experience of ritual. It also shows the group to be an exception to many body theories while examining its internationalization and cultural/theological consistencies despite transnational boundaries; child discipline techniques that create scandals in custody cases in different countries' legal systems; and apocalyptic theology and its implications on ritual development.

Jefferson Calico, Southern Baptist Theological Seminary

Ragnarok and High-Tech Doomsday: Contemporary Environmental Apocalypse as Theodicy and Myth of Resistance

This paper will examine the appropriation of Ragnarok, the cataclysmic battle of Norse mythology, by an Odinist new religious movement as a contemporary environmental apocalypse. The group's apocalyptic rhetoric provides a theodicy for the purported practice of chemtrailing as environmental evil and develops strategies of resistance

against perceived cultural hegemony.

Responding:

Eugene Gallagher, Connecticut College

A19-207

Religion and Ecology Group

Theme: *Religion, Ecology, and the Body: Inscribing and Enacting Eco-Imaginings*

Whitney Bauman, Florida International University, Presiding

Monday - 1:00 PM-3:00 PM

McCormick Place West-187B

This paper session will address how we inscribe our bodies and perform alternative identities based upon the ideas, imaginings, and literature in the broad field of "religion and ecology."

Chara Armon, Villanova University

Great Works, Transitions, and Turnings: Activists' Portrayals of Connections Among Spirituality, Ecological Restoration, and Teaching Service Learners

This paper inquires into connections between spiritual or religious belief and ecological restoration. The paper's central question is, "How do people who are deeply engaged in ecologically beneficial action and committed to a religious or spiritual perspective understand their work in light of concepts such as the Great Work, Transition, or the Great Turning, and how do they communicate this understanding via their teaching work?" Sources for the paper include interviews with a European-trained biodynamic farmer who operates a CSA farm and educational center; a Catholic nun who teaches a variety of courses aimed at helping people to re-consider or re-discover their relationship and responsibility to the natural world; and a Muslim scholar-farmer who has founded a local CSA and an international program directed at farming and environmental stewardship. These activists' personal values, work, and teaching of service-learners might be said to illustrate the Great Work or Transition in action, but do they themselves identify with these concepts?

Jacob Erickson, Drew University

Indecent Ecologies: Karen Barad, Naturecultural Performativity, and Queer Ecotheology

Queer theology often performs remarkable interdisciplinary conversations over the injustices of heterosexist societal configurations. One of the futures of these interdisciplinary conversations is the remarkable scholarship emerging as "queer ecology." This paper explores queer ecology for a restaging of ecotheology by creatively exploring the work of feminist philosopher of science Karen Barad (*Meeting the Universe Halfway*) as she rethinks queer concepts of "performativity" in a posthumanist mode. Through the lens of Barad's concept of "performativity," this paper turns to constructive theology to stage a new performance of two traditional Christian theological concepts: incarnation and the perichoresis of Spirit. Strangely, the sixteenth century Reformer Martin Luther's notion of God's indwelling presence in creation and that all creatures are *larvae Dei* (masks of God) open the door to a constructive conception of the divine "performing" panentheistically earthy creatures and bodies to disturb, bring about, or make known new possibilities in ecological life.

Sarah McFarland Taylor, Northwestern University

Inscribing Green Bodies: Environmental Tattoos as Sacred Ordeals of Identity, Protection, and Devotion

As rituals of sacred ordeal, identity, protection, devotion, self-discipline and piety, environmental tattoos have become a way of literally embodying environmental values and then communicating them to others. Like a number of areas of popular culture, the ritualistic and highly symbolic phenomena of tattoos and tattooing merit scholarly

attention in the study of religion and ecology since most Americans encounter messages about spirituality, nature, and environmental values not through reading ecotheologians, eco-philosophers, or listening to “green” clergy, but as viewers/users of and indeed participants in popular culture.

Diane Yeager, Georgetown University

“Love the Wild Swan”: The Biocentric “Inhumanism” of Robinson Jeffers

In matters of ethical decision-making, is there actually any acceptable alternative to thinking anthropocentrically about humanity in its relationship to the ecosystems in which it is embedded? Benedict XVI says no. James Gustafson encourages theocentrism as an alternative, but insists that it is a fact about human reflection that it will always be necessarily be self-referencing. The American poet Robinson Jeffers (1887–1962) offered, without theory or justification, a thoroughly biocentric, or perhaps cosmocentric, vision—and was, at the time, almost universally repudiated for his misanthropy. This paper revisits the poetic achievement of Jeffers with the purpose of (1) re-assessing his work in light of current interest in alternatives to anthropocentrism and (2) exploring what sort and measure of ethical guidance can be derived from the savage beauty of his biocentric piety.

A19-208

Religions, Social Conflict, and Peace Group

Theme: *Panel Discussion on Kwok Pui Lan’s and Joerg Rieger’s Occupy Religion: Theology of the Multitude (Rowman and Littlefield, 2012)*

Lane Van Ham, University of Arizona, Presiding

Monday - 1:00 PM-3:00 PM

McCormick Place West-375B

Kwok Pui Lan’s and Joerg Rieger’s *Occupy Religion: Theology of the Multitude* constructs a timely theological response to the Occupy Movement that develops the implications of this movement for theology, church, and society. In light of the Occupy Movement and in anticipation of similar future movements challenging the 1%, *Occupy Religion* rethinks the global economic situation today and what role religion plays in response to economic inequality. By doing theology in solidarity with the 99%, *Occupy Religion* constructs a public theology that address some of the most pressing issues of the present situation that affect growing numbers of people. Drawing on interviews with Occupiers and theologians associated with various Occupy encampments as well as “crowdsourcing”, *Occupy Religion* models a method for doing theology that is of- and-from-the multitude.

Panelists:

Miguel De La Torre, Hiff School of Theology

Jung Mo Sung, Methodist University, Sao Paulo

Corey Walker, Brown University

Kevin Minister, Southern Methodist University

Rita Brock, Faith Voices for the Common Good

Hannah Hofheinz, Harvard University

Responding:

Joerg Rieger, Southern Methodist University

Kwok Pui Lan, Episcopal Divinity School

Business Meeting:

Megan Shore, University of Western Ontario

A19-209
Science, Technology, and Religion Group

Theme: *Thinking Theologically about Extinctions*

James Haag, Suffolk University, Presiding
Monday - 1:00 PM-3:00 PM
McCormick Place West-175B

Evolutionary history is replete with mass extinctions, and the future is threatened by further extinctions both local and global in scale. This paper session will address the questions raised by such facts. What is the theological relevance of this history and possible future? What does it mean for God to create by such seemingly “wasteful” means? What are the implications for our ethical decisions? In addition, it will aim to clarify the various kinds of extinctions and their scope in order to construct adequate theological questions and responses.

Bethany Sollereeder, University of Exeter
The 99% Problem: The Goodness of God and Evolutionary Extinction

It is estimated that over 99% of species that have ever existed have now gone extinct. This reality raises many questions: Was there meaning in the lives of those animals lost and those species discarded? Were they simply means toward an anthropic end or were they only chance occurrences along an evolutionary pathway that was in essence ateleological? Could a God who created through such wasteful means possibly be good? After an investigation of the proposals of Christopher Southgate, this paper will draw on Ruth Page’s notion of “Teleology Now!” and an open theist framework of providence to argue that the questions of evolutionary extinction can be meaningfully approached through a dual-aspect teleology that finds value in both the individual lives of extinct creatures and the whole evolutionary scheme.

Braden Molhoek, Graduate Theological Union
Dust to Dust: Are Humans The Pinnacle or A Pinnacle?

This paper identifies two types of human extinction: extinction through dying out and extinction through continued evolution. After briefly exploring how these might occur, the question is asked whether there is a theological difference between these categories of extinction. Trying to identify the theological implications of human extinction is not simply a project in looking to the future; the theological questions raised about humanity’s future can also be asked of other hominids that coexisted with modern humans.

Gayle Woloschak, Northwestern University
Reconciling Eden and Evolution: Reflections on Species Extinction

The study of the relationship between a particular environment and the co-existence of several species, the field of ecology, is tightly linked to evolutionary principles. When the disciplines of evolution and ecology are ignored or disengaged from each other, then the true basis of understanding creaturely co-existence (or lack of existence, leading to species extinction) is gone. Features underlying this disengagement of ecology and evolution are a series of arguments against evolutionary theory. A few of these include: (1) concerns about a Biblical understanding of some primordial state of perfection exemplified by Eden and the “animal-like baseness” that is attributed to early proto-humans (all of whom have become extinct) and modern humans; (2) questions of God or science as the cause of all things; and (3) questions of chance in evolution and extinction of species.

Willa Lengyel, University of Chicago
Finitude, Extinction, and Christian Ecological Ethics

In this paper, I will explore the ways in which our confusions about the way scientific and religious truth claims interact affect our ability to cogently and faithfully approach the problem of (human and non-human animal) extinction today, as well as the related environmental issues that issue from such a problem. I will both suggest the beginnings of a methodology for arbitrating the two realms and discuss how it may enlighten, or at least point to, some clarifications with regards to extinction and Christian faith

A19-210

Buddhism Section and Tibetan and Himalayan Religions Group

Theme: *Eminent Lives in the Buddhist Traditions: Processes, Contexts, Innovations*

Sarah Jacoby, Northwestern University, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place West-471A

The papers in this session focus on a variety of historical, social, and cultural processes whereby Buddhist personalities have been articulated, performed and remembered, not only by members of their immediate community, but also by subsequent generations and by modern and contemporary scholars.

Suzanne Bessenger, Randolph College
From "Low" Human Woman to "High" Buddhist Goddess: Thoughts on Writing, Emanation, and the Transformation of a Nomadic Woman into a Buddhist Deity

Scholars and non-specialists alike are familiar with popular instances of the Tibetan institution of recognizing humans as emanations of enlightened beings. What is less clear to historians of religion is the process by which an individual comes to be remembered as an emanation of a Buddhist deity. How do religious communities develop a shared memory and "story" of a seminal figure's significance? The process of establishing a shared narrative about an individual's emanation status is particularly veiled in the case of figures existing on the margins of Buddhist institutions of authority. In order to shed light on the process by which a human figure is recast as a Buddhist deity, this paper examines two passages in the unpublished biography of a 14th century Tibetan woman now recognized as an incarnation of the goddess Dorje Phakmo (Tib: *rdo rje phag mo*) to shed light on the process by which a human figure is recast as a Buddhist deity.

David Quinter, University of Alberta
Monkan, Mañjuśrī, and Wish-Fulfilling Jewels: An Exploration in Textual, Visual, and Material Culture

Long misconstrued alongside the Tachikawa lineage, Monkan (1278-1357) was one of the most talented Shingon monks of his time. This paper examines a 1324 Mañjuśrī statue enshrined by Monkan, his Mañjuśrī paintings, and links between these images and the newly recognized "three-deity combinatory rites" he systematized. In the rites, three deities were venerated as one, and the central deity was identified with wish-fulfilling jewels, which could transform into any deity. Wish-Fulfilling Kannon often served as the central deity, and Monkan's devotion to Kannon was longstanding. But Monkan's devotion to Mañjuśrī was equally longstanding, spanning his training in Eison's (1201-90) Saidaiji lineage and the Daigoji lineages linked to the rites. I therefore illuminate the continuities between Monkan's participation in the Mañjuśrī cult and the rites, suggesting that they are only clarified by bridging gaps between studies of visual and material culture on one hand and textual studies on the other.

Cameron Bailey, Florida State University
The Ocean of Oathbound Protectors: Political and Sectarian Boundaries in Eighteenth-century Tibet

By examining the Biographies of the Oathbound Protectors through the lens of the political and military history of 18th-century central Tibet, I will argue that Lelung Zhepé Dorjé wrote this book as part of a broader religious

response to not only the political pressures of his day generally, but particularly to anti-Nyingma sentiment and outright repression. His goals in writing the book, I will argue, were twofold; first, it was part of Lelung's larger interest in protector deities as part of an effort to secure Tibet's borders at a time of great political instability. Secondly, it was a refutation of those who condemned the Nyingma sect (with whom he was closely aligned), and part of a larger syncretic, if not outright non-sectarian, project to systematize and reconcile teachings from multiple schools of Tibetan Buddhism.

Jakub Zamorski, National Chengchi University

Between Faith in Amitabha and "the Science of Consciousness-Only": Pure Land Thought of Tang Dayuan 唐大圓 (ca. 1890 – 1941)

Tang Dayuan (1890 (?) – 1941) was a Buddhist layman associated with Taixu's reformist movement within Chinese sangha. Formerly a follower of Yinguang, influential preacher recognized as the 13th "patriarch" of "Pure Land school", in the early 1920s Tang became a scholar and propagator of the "Consciousness-Only" doctrine, regarded by many of his contemporaries as the most "rational" and even "scientific" form of Buddhism. This paper discusses Tang's later views on the Pure Land doctrine and practices voiced from the standpoint of the "Consciousness-Only" thought. The discussion is based on Tang's articles published in Buddhist journals such as Haichaoyin or Shijie Fojiao jushilin linkan in the late 1920s and the early 1930s. Tang's ideas are examined in the context of historical development of Chinese Pure Land doctrine, conflicting approaches to this tradition current among Republican-era Chinese Buddhists as well as contemporaneous concerns related to "modernization" of Chinese culture.

Derek Maher, East Carolina University

Revival and Renewal through Reincarnation: The Bodong Tradition Then and Now

Bodong Pañchen Choklé Namgyel (bo dong paN chen phyogs las rnam rgyal, 1375/6-1451), was a spiritual savant and scholarly polymath well-known in western Tibet during his own lifetime. His lineage was suppressed in the seventeenth century and became dormant for three and a half centuries. However, it has undergone a revival in recent decades through the efforts of two Tibetans native to Bodong's home territory. This paper—based on historical and biographical writings on Bodong Pañchen, extensive interviews with the principal contemporary figures, and documents connected to the identification of Bodong Pañchen's new incarnation—will explore some of the processes and strategies through which Tibetans are recovering lost traditions in a post-occupation exile experience. It will be argued that the recent developments in the Bodong revival are possible only because of the identification of the new incarnation of the definitive figure of Bodong Pañchen Choklé Namgyel.

Christopher Callahan, Harvard University

Memorializing Shinran: Illustrated Biographies and Memorial Services

The end of the Kamakura period saw a dramatic increase in illustrated hand-scrolls (emaki) dedicated to recording the life of eminent monks (kosoden). As we so often find in Buddhist hagiography, the narrative of words and images found in these scrolls told a story not only of the life of the teacher, but also of the life of the teaching and the community who had received that teaching. While historians have critically examined these "biographies" as sources on the figures they represent, little attention has been given to the ritual context in which these narratives were produced and experienced. This paper focuses on the illustrated hand-scrolls of Shinran (1173-1262) produced by Kakunyo (1271-1351) and examines the ritual context of their production and reception. By returning these illustrated narratives to their ritual context, I will discuss the characteristics they share with other hand-scrolls produced in the period, while showing how these biographies functioned to differentiate Shinran, his teaching and his community.

Theme: *Community and Hierarchy*

Gerard Loughlin, Durham University, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place West-175C

N/A

Natalie Carnes, Baylor University
Authorizing Communities: Finding One's Voice and Speaking for Others in Christian Theology

For all his hospitality to theological questions and categories, philosopher Stanley Cavell consistently critiques Christianity for displacing authority from the individual to somewhere beyond critical assessment. Cavell's discomfort with such displacement is nourished in his digestion of Wittgenstein, who, as Cavell interprets him, calls individuals to bear responsibility for their words and world. Yet as Peter Dula has recently pointed out, it is to Wittgenstein that several theologians turn to justify the displacement of such authority, to deem certain ways of speaking and questioning to be outside the language game. Dula makes plain the problem of such deployment of Wittgenstein, and I want to develop his insight further by asking whether Cavell might be wrong about how authority has functioned in Christian theology—whether, that is, authority might be understood as intimate with individual critical assessment in a way much more Cavellian than Cavell himself appears to realize, and in a way that opens up possibilities for theologizing that Christian theologians are often slow to recognize.

Robert Martin, Saint Paul School of Theology
A Sacramental Reconstruction of Hierarchy, Power, and Leadership in Ecclesial Life

Is hierarchy appropriate to ecclesial community? A sacramental worldview, drawing upon the insights of historic Reformed-Orthodox dialogue, offers a robust framework within which trinitarian communion functions as an organizing matrix for Christian communities in which specific forms of hierarchy, and the exercises of power through them, are properly understood as sacraments which not only speak to but in fact proleptically enact the Reign of God, especially for the "least of these". This paper is framed within the conviction that the Eucharist, not only as ritual but more importantly as an existential liturgy of life, reestablishes the basic contours of ecclesial community and the types of hierarchy, leadership, and power that are appropriate to it. As sacramental, every aspect of Christian community should bear forth the image of the divine life as disclosed in Jesus Christ, the marks of which include the following: fluidity and flexibility, emergence, evocative empowerment, and conciliarity.

Brad East, Yale University
An Undefensive Presence: The Mission and Identity of the Church in Kathryn Tanner and John Howard Yoder

Contemporary ecclesologies are marked by opposing extremes: "alternative cultures" of radical discipleship versus publicly relevant "hospitals for sinners." The work of Kathryn Tanner and John Howard Yoder offers resources for moving beyond this stalemate. Though different in many respects, these theologians articulate a vision of the church in the world whose posture is utterly, and constitutively, undefensive. The ordering principle governing this account is a Barthian priority of the divine act, whereby neither God, nor the gospel, nor the world is put in jeopardy by the church's fallibility (human or sinful). This non-alarmist ecclesiology frees the church to fulfill its gracious calling to live for the good of others (and itself) in unguarded, ever-changing processes of hospitality and trust. Tanner's theocentric universalism and Yoder's dialogical vulnerability thus make for productive partners in imagining a community which leaves its borders unsecured, because its faith abides not in itself but in God.

David Newheiser, University of Chicago
Giorgio Agamben and Dionysius the Areopagite on the Problem and Prospects of Hierarchy

In Giorgio Agamben's account of the theological underpinnings of governmental order in *The Kingdom and the*

Glory, Dionysius the Areopagite constitutes an important step in the conflation of human and divine power. Agamben argues that the term *hierarchia*, which Dionysius coins, oscillates between earthly and celestial bureaucracy. Whereas Agamben claims that even the Dionysian *apophysis* merely dissimulates the political strategy of the Corpus, I argue that Dionysius's account of hierarchy problematizes the very continuity with the divine that it promises. Insofar as the Dionysian hierarchies contain the seeds of their own disruption, they serve as a crucial site of resistance to the regimes of power that Agamben describes.

Business Meeting:

David Stubbs, Western Theological Seminary
Gerard Loughlin, Durham University

A19-212

Ethics Section

Theme: *Reinterpreting Virtues and Values in the U.S. Public Sphere: Life, Liberty, and the Pursuit of Happiness in Twenty-first Century USA*

Mary McClintock Fulkerson, Duke University, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place West-183A

This panel embraces the moral, social, and political responsibility of academics to serve as public intellectuals, i.e. to upbuild and enhance the society which we inherit, in which we live, and which we envision for the future. Activists have led the way in this struggle to re-conceptualize the USA since the recent economic and political failures of the Great Recession began in 2007, from the Wisconsin labor rights movement to the nationwide "Occupy/Decolonize" movement. Academics also play a vital role in creating a new national identity, by reflecting on emerging visions from grassroots and global movements and rethinking guiding virtues and values that undergird the U.S. From the perspective of public intellectuals of, by, and for the people, the panelists explore new meanings of life, liberty, and happiness, in order to effectively combat rugged individualism in present-day profit-centered economic and political discourse and structures with a social self that practices compassion rooted in a human needs and capabilities-centered approach.

Panelists:

Rosemary P. Carbine, Whittier College
Stephanie Y. Mitchem, University of South Carolina
Teresa Delgado, Iona College
Mark Lewis Taylor, Princeton Theological Seminary
James H. Evans, Jr., Colgate Rochester Crozer Divinity School

Responding:

Anthony B. Pinn, Rice University

Business Meeting:

Victor Anderson, Vanderbilt University
Stacey Floyd-Thomas, Vanderbilt University

A19-213

North American Religions Section

Theme: *Questioning Liberalism*

David Watt, Temple University, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place North-226

This roundtable session takes up a theme that has structured the very warp and woof of religious studies: governing discourses and practices of liberalism. Currents of liberalism shape how scholars understand such topics as aesthetics, class, diaspora, materiality, transnationalism, violence, nonviolence, "new" immigrant religions, and race and ethnicity (including whiteness), as well as the social constructs and material practices upon which categories such as religion, race, ethnicity, aesthetics, economic standing, violence, and identity are based. Through provocative explorations of whether and how American religious, political, and economic liberalisms reflect liberalism's Protestant origins and norms and exercise varying amounts of disciplinary power over other traditions (Jewish, Catholic, and Muslim) and ethnicities (Jewish and black, among others), the "Questioning Liberalism" roundtable will engage attendees in discussing the status and stakes of liberalism in studies of North American religions, past, present, and future.

Panelists:

Jason Bivins, North Carolina State University
Rosemary Hicks, Tufts University
Edward Curtis, Indiana University-Purdue University, Indianapolis
Ann Pellegrini, New York University
Laura Levitt, Temple University

A19-214

Religion in South Asia Section

Theme: *Indian Religions and the Limits of Royal Patronage*

Rachel McDermott, Barnard College, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place West-178B

Identifying royal patronage is a critical theme in the study of the history of Indian religions at least in part because it appears to provide concrete historical links between political formations and religious institutions. In many cases, however, this very historical evidence is distorted or simplified by assumptions about what patronage relations entail and how central they have been to the spread of religious movements. This paper session considers examples of historical patronage relationships, strategic memories of patronage, and traditions whose histories are not represented well in terms of patronage, in order to explore the limits of the paradigm of royal patronage for understanding religion in precolonial India. By querying how the royal patronage paradigm shapes our conceptions about religion in history, we seek to understand with greater precision the entanglements of religious institutions and political power.

Jon Keune, Universität Göttingen
The Limits of Royal Patronage for Historicizing Marathi Bhakti

This paper considers the limits of the royal patronage paradigm for understanding a tradition that does not fit the paradigm well – the Varkari *sampraday* of western India. Multiple factors contributed to this case of misalignment between paradigm and reality: centuries of relative political instability in the region, the Varkaris' decentralized institutional structure, their non-orthodox and non-elite social expression, and the local and unsystematic manner in which the Varkaris were patronized. Since the Varkaris rarely appeared in courtly documents, the tradition has been

either omitted from official histories, dismissed as otherworldly and irrelevant to political history, or envisioned vis-à-vis modern notions of social reform or Hindu identity. This paper concludes by recommending that any critical history of the Varkari tradition should develop a historiographical approach that is attuned to Varkari social reality, straddling the official history of courtly records and the non-elite history represented in oral and *bhakti* texts.

Leslie Orr, Concordia University, Montreal
Presenting, Remembering, and Recreating the Chola King as Temple Patron

The Chola rulers of the 10th-13th centuries are today thought of as prodigious temple-builders and paradigmatic temple patrons in the Tamil country. My aim is to understand the development of this image of the Cholas. First, I examine representations of the Chola rulers from their own times, examining royal eulogies, genealogies, and *Periyapuranam*. Secondly, I focus on *sthalapuranas*, composed from the 16th century onward. Many of these tales feature Chola kings as important actors in the temple's history. Finally, I examine (18th-19th century) texts of the Maratha court in Thanjavur which link the Marathas with the early Cholas as temple patrons; also I look at accounts portraying the Cholas from the Mackenzie manuscripts. This paper explores the shifts in representation that have produced a conception of patronage and rulership that may be considerably removed from the Cholas' own approach to and relationship with the religious institutions of their times.

James Hare, New York University
Bearers of the Flag of Dharma: Kingship and Patronage in the Bhaktamal Tradition

Nabhadas' *Bhaktamal* (c. 1600) and its first commentary, Priyadas' *Bhaktirasabodhini* (1712) present two competing visions of a broad, inclusive community of devotees. The role of kings is one area where Nabhadadas and his commentator disagree. Nabhadadas lived in the Ramanandi ashram at Galta, which was closely associated with Amer's Kachavaha dynasty. He does not, however, celebrate these kings as patrons. Reflecting a shifting political context, by the early eighteenth century, Priyadas emphasized the close relationship between the rulers in Amer and the Ramanandis in Galta. For Nabhadadas, patronage is but one aspect of the relationship between kings and devotees. For Priyadas, patronage is crucial. Through close attention to the various ways in which the *Bhaktamal* tradition imagined kingship, we gain a more nuanced understanding of the relationship of kings and religious orders that does not reduce this complex and shifting affiliation to patron and beneficiary.

Valerie Stoker, Wright State University
Royal Inscriptions and Religious Biographies: Understanding Krishnadevaraya's Patronage of Madhvaism

This paper explores the role of royal patronage in the development of Madhva Brahminism by examining a relationship of critical importance to the sect's history: that between Vijayanagara Emperor Krishnadevaraya (r. 1509-1529) and Madhva sectarian leader, Vyasatirtha (1560?-1539). The two main types of sources documenting this relationship are the Madhva biographies of Vyasatirtha and the inscriptional records produced at the behest of Krishnadevaraya's court. While both types of source attest to a significant set of material and honorific exchanges between this king and this sectarian leader, they do not necessarily substantiate the claim, made in some contemporary and traditional scholarship, that Vyasatirtha was Krishnadevaraya's guru. Indeed, the sources often present conflicting views on this relationship. By examining such discrepancies alongside points of convergence in these biographical and inscriptional sources, this paper will complicate our understanding of the links between royal patronage and religious identity in sixteenth-century Vijayanagara.

Responding:

Richard Davis, Bard College

Theme: *Tied by Texts: Muslim Reading Communities from Tenth-Century Nishapur to Ottoman Turkey*

Travis Zadeh, Haverford College, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place West-181B

Reading a text has only recently evolved into a predominantly solitary activity. In pre-modern eras, engagement with texts was regularly communal and could reinforce or disrupt social, theological, and sectarian boundaries. Studying Muslim textual communities can enrich our understanding of Islamic history in ways that analyzing the texts by themselves cannot. In particular, examining the dissemination of texts beyond the rarified ranks of *ulama'* who authored them is necessary for understanding Muslim popular practice and devotion. This panel contributes to this nascent field from different perspectives. One paper explores Shafi'i communities engaged with *tafsir* production in tenth century Nishapur; a second analyzes the dissemination of non-canonical Sunni compilations in a Hanbali community in Syria from the 12th-14th centuries; a third investigates the oral and performative aspects of commentary on the *Sahih* of al-Bukhari in Mamluk Cairo; and the fourth examines Ottoman *hadith* circles devoted to the study of al-Nawawi's *Arba'in*.

Martin Nguyen, Fairfield University
A Community of Qur'anic Interpretation: Tafsir Production and the Formation of a Scholarly Network in Nishapur

This paper investigates the significance of Qur'anic exegesis (*tafsir*) for the creation and development of a textual community in the city of Nishapur from the 4th/10th century to the 6th/12th century. It examines how the production of Qur'an commentaries during this period became a critical social activity that bound together certain segments of the scholarly community into a cohesive socio-intellectual network. Specifically, the paper delineates how the literary production of *tafsir* defined the scholarly identities of Shafi'i scholars against oppositional groups like the Hanafis. *tafsir* was an integral element for the Shafi'i communal identity in Nishapur and eventually gave rise to the regional Nishapuri school of exegesis.

Asma Sayeed, Lafayette College
The Hanbalis of al-Salihyya: Textual Communities and the Formation of Sunni Orthodoxies in Classical Islam

What can we know about the formation of classical Sunni orthodoxy, or more appropriately, orthodoxies, if we examine not just the content of texts that promoted these orthodoxies but also the communities that imbibed these works? I address this question through an analysis of selected texts that were widely-circulated in the predominantly Hanbali community of al-Salihyya from the twelfth to the fourteenth centuries. An examination of the certificates of transmission (*ijazat* and *sama'at*) appended to these texts yields valuable evidence about the textual communities which they generated and the historical circumstances under which they were read, copied, or otherwise disseminated. My paper is a prosopographical study of these communities and an analysis of how the selected extra-canonical texts were vital to the project of perpetuating Hanbalism in Damascus and its environs in this period.

Joel Blecher, Princeton University
The Implications of Orality: Live Performance and the Interpretation of Hadith

Hadith commentary has been primarily understood by Islamicists to be a written tradition. Norman Calder defined it even more narrowly: "a genre of legal writing." In this paper, I draw on biographies and chronicles from the Mamluk period to show that *hadith* commentary was first and foremost an oral performance in the presence of a living community made up of local and transregional students and patrons, recitation assistants, colleagues, rivals, judges and politicians. Mamluk commentators of the extraordinarily revered *Sahih al-Bukhari* were frequently tested on their reliability as live performers, and, if they came up short, were held accountable by their peers at commentarial events in the presence of the judicial and political elite. Written commentaries thus reflect many of the oral strategies commentators employed to compete for live audiences. Lastly, I argue that the Mamluk case has can

provide insight into orality and literacy in contemporary hadith study circles.

Susan Gunasti, Ohio Wesleyan University
Ottoman Communities of the Arba'in

This paper will examine the role of *hadith* among the Ottoman Turks from the fifteenth through nineteenth centuries and focus on the prominence of al-Nawawi's *Arba'in* in Ottoman *hadith* study. The production of copies and commentaries on Nawawi's *Arba'in* remains a prominent and distinctive characteristic of Ottoman *hadith* culture – a characteristic that was not endorsed by the *madrasa* culture. This paper will trace the educational, institutional, and social contexts of the role of *hadith* in the Ottoman Empire and argue that the focus on Nawawi's *Arba'in* stood outside of the *madrasa* culture and the trend towards institutionalization of *hadith* transmission. This paper argues that a distinct textual community emerged among Ottoman scholars that primarily focused on the *Arba'in*, which carved out its own space of interpretation, study, instruction, and specialization of *hadith* and was independent of the mainstream intellectual culture.

Responding:

Ahmed el Shamsy, University of Chicago

A19-216

Teaching Religion Section and Religion and Disability Studies Group

Theme: *Teaching Disability in the Christian Tradition*

Michael Mawson, University of Notre Dame, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place South-105BC

This panel will explore how we can teach and understand the topic of disability in ways that attend to the Christian tradition and what it has to offer. More specifically, it will reflect on the recent book edited by Brian Brock and John Swinton, *Disability in the Christian Tradition: A Reader* (Grand Rapids: Eerdmans, 2012). The significance of this book is twofold. First, it provides an important resource for teaching disability in theology courses and programs. Second, it indicates a wider turn in theological work on disability to taking the tradition and what it has to offer more seriously. This panel will reflect on and assess this book and turn from a variety of perspectives.

Panelists:

Deborah Creamer, Iliff School of Theology
Willie Jennings, Duke University
Sarah Melcher, Xavier University
Tom Reynolds, University of Toronto
John Goldingay, Fuller Theological Seminary

Responding:

Brian Brock, University of Aberdeen
John Swinton, University of Aberdeen

A19-217

Afro-American Religious History Group and Theology of Martin Luther King Jr. Group

Theme: *Birth of Freedom: Women and the Civil Rights Movement*

Vicki Crawford, Morehouse College, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place East-259

The panel discussion will be a provocative engagement of the role of gender and the place of women in the modern Civil Rights Movement. Panelists will approach the conversation from a multidisciplinary perspective; bringing expertise as historians, ethicists, critical theorists and scholars of religion.

Panelists:

Barbara Holmes, United Theological Seminary of the Twin Cities
Marla Frederick, Harvard University
Rachel Harding, University of Colorado, Denver
Cheryl Townsend Gilkes, Colby College
Rosetta Ross, Spelman College

Business Meeting:

Karen Jackson-Weaver, Princeton University
Stephen Ray, Garrett-Evangelical Theological Seminary

A19-218

Asian North American Religion, Culture, and Society Group

Theme: *Boundary Crossings: New Directions in Asian North American Theologies*

Sharon Suh, Seattle University, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place West-471B

With shifts in contemporary transnational relationships, Asian North American communities find themselves confronting changes in the way identities, economies, cultural and national accountabilities are both negotiated and articulated. With an increasing number of Asian North Americans straddling home and diaspora, traditionally static Asian enclaves have evolved into intercontinental footholds to allow these global subjects straddle multiple homes. Attending to questions of postcolonial relationships, multiracial epistemology, inter-ethnic coalition building and the reconstruction of Asian men's self-image, this panel explores the diverse theological impulses that thrive at the boundary crossings of Asian North American life.

Barbara Yuki Schwartz, Garrett-Evangelical Theological Seminary
Bodies of Empire: Toward a US Multiracial Theology in the Shadow of the Cold War

This paper examines the Cold War as an epistemological lens through which to begin the construction of an Asian North American multiracial theology. In particular, this paper will examine the history of US occupation and militaristic intervention in Asia during the Cold War and the multiracial subjects produced out of that encounter as sites of meaning making for a multiracial theology. This paper will investigate how US empire co-opts and deploys multiracial subjects for imperial purposes, and how the hybridity and ambivalence within multiracial identity may challenge and subvert imperial, hegemonic practices.

Simon Joseph Kierulf, Union Presbyterian Seminary
Balanced Polarities: A Theo-Ethic for Coalition Building between African American and Filipino American

Communities

This paper attempts to redress the weaknesses of theological approaches to multiracial coalition building theory produced as a result of the 1992 African American-Korean American tensions in Los Angeles. It suggests a contemporary application of H. Richard Niebuhr's method of polar analysis to African American and Filipino American communities' efforts to engage in participatory practices of solidarity.

YongYeon Hwang, Graduate Theological Union

A Theological Reflection on the Marginalized Experiences of Korean "Military Brides" in the United States of America

Korean military brides, the women who married former U.S. soldiers in South Korea, are in an interesting position both in South Korea and in the United States. The marginality of Korean military brides in both South Korea and United States is closely related to the postcolonial relationship between the United States and South Korea. However, Korean military brides create their own space to live their lives in spite of the conditions of such marginality. The uniqueness of Korean military brides' marginalized experiences shows the limitation of the existing theological discourses on marginality such as Jung Young Lee's discourse of marginality ("in-between" and "in-beyond") and Korean Minjung Theology.

Ren Ito, University of Toronto

Race, Gender, and the Feminist Imperative in Asian North American Men's Theologies

In spite of the insistence of feminist men that gender and patriarchy are not simply "women's issues," Asian North American men's theologies have tended to either ignore questions of gender or subordinate them to the larger problem of race. This essay argues that the problem of gender is not adequately addressed in these theologies because they have crucially overlooked how race is always already a gendered construct. By critically examining the discourses of race and gender in North America through R.W. Connell's theoretical framework of masculinities, Asian North American men can discover new theo-ethical imperatives to actively resist racial-gendered domination, and can uniquely position themselves to become allies of feminist and other liberative initiatives.

Responding:

Nami Kim, Spelman College

Business Meeting:

Michael Campos, Graduate Theological Union

A19-219

Augustine and Augustinianisms Group and Platonism and Neoplatonism Group and Theology and Continental Philosophy Group

Theme: *Jean-Luc Marion's In the Self's Place: The Approach of Saint Augustine*

Bradley Onishi, University of California, Santa Barbara, Presiding

Monday - 1:00 PM-3:30 PM

McCormick Place West-176C

Marion's reading of Augustine is a landmark event because Marion posits that events such as Augustine's conversion, his search for God, and his experience of his own self are simultaneously theological and philosophical, or better, that Augustine's theology is phenomenology. Marion focuses on the role of the *confessio* in order to demonstrate that Augustine's central concern is not to achieve a firm metaphysical ground for the ego, but rather to strip the ego of any sense of self-possession and certainty. Consequently, our panel will focus on five main areas of

inquiry:

- 1) The relation between Augustine's Christianity and his Neoplatonism.
- 2) The profound difference between the self of Augustine and the cogito of Descartes
- 3) Marion's rejection of any distinction between caritas, amor, and dilectio in Augustine.
- 4) Marion's phenomenological approach to Augustine.
- 5) Marion's attempt to read Augustine in a fashion more resonant with Gregory of Nyssa and Pseudo-Dionysius.

Panelists:

Rico Monge, University of California, Santa Barbara
Thomas Carlson, University of California, Santa Barbara
Jeffrey Kosky, Washington and Lee University
Willemien Otten, University of Chicago

Responding:

Jean-Luc Marion, University of Chicago

A19-220

Bioethics and Religion Group

Theme: *Global Perspectives on Bioethics and Religious Authority*

Laura Kicklighter, Lynchburg College, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place West-176B

This session brings together multiple religious perspectives (Buddhism, Catholicism, Confucianism, Judaism) from four different countries (Israel, Japan, South Korea, and the United States) discussing issues regarding bioethics and authority in the contexts of women's health and healing.

Michal Raucher, Northwestern University
Bioethics in Israel: Religion and Medicine, Rabbis and Doctors

This paper addresses the relationship between religious and medical authority in bioethics through a case study of prenatal care among Haredi (ultra-Orthodox) Jewish women in Jerusalem, Israel. Institutionally, bioethics in Israel is constructed as a compromise between religious and medical authorities. To some, this would seem to reflect an ideal compromise between religion and bioethics. Drawing on two years of anthropological fieldwork in Jerusalem, I maintain, however, that the relationship between doctors and rabbis is anything but an ethical compromise. In an effort to maintain authority over medical care, Haredi rabbis manipulate doctors and impose restrictions on medical procedures. Medical professionals, for their part, comply with rabbinic demands out of their own self-interest. In order to maintain a Haredi client base, they make accommodations and reduce their own medical authority. In this paper I argue that this relationship has deleterious effects on women's health and is not an ethical interaction.

Ha Jung Lee, Boston University
The Influence of Confucian Ethics on Women's Reproductive Decisions in South Korea

In the recent anti-abortion campaigns in South Korea, pro-life activists have portrayed women's abortions as selfish, evil decisions and have criticized the loose implementation of current abortion law. On the other hand, the feminists' discourse has focused on woman's autonomous freedom on abortions and the right to privacy. Neither side included the influence of Korean Confucianism on abortion issues in a comprehensive social context. In this paper, I will argue that patriarchal Confucianism has been one of the significant underlying determinants causing both skyrocketing abortion rates in the 1970s and plummeting fertility rates in the 2000s by establishing structural gender

inequality throughout Korean modern public health history. Using historical, sociological, and legal approaches, I will explore the sex-selective abortions and fertility rates in relation to Korean Confucian values and assert that traditional Confucian family ethics and governmental legal authority have majorly shaped South Korean women's reproductive morality.

Gaymon Bennett, Fred Hutchinson Cancer Research Center
The Externalization of Evil and the Creation Deadly Viruses

One of the central conundrums of the contemporary landscape of biological security in the U.S. is what to make—discursively, politically, and, above all, ethically—of the figure of “dual-use”? This figure turns on a core distinction—that there are good and bad uses of science and technology. Crucially, the moral economy of dual-use functions on the presumption that scientific practice and scientific practitioners, per se, as on the side of the good and that the principle ethical work consists in discerning how unknown malicious actors might “misuse” the otherwise constitutively good knowledge and capabilities produced by the biological and biomedical sciences. Analyzing the recent engineering of lethal human-transmissible “avian flu,” this paper will explore how the figure of dual-use serves to eliminate ethical complexity, externalize evil, and accelerate the corrosive politics of self-justification.

Gerard Mannion, University of San Diego
Shifting Social Perceptions Pertaining to Teaching Authority: A Brief Case Study from Phoenix

A 2011 survey of Catholics in the Diocese of Phoenix, Arizona, engaged a representative sample of those Catholics with questions about their reactions to and opinions concerning the controversy caused when the Bishop of that Diocese, publicly announced, in May 2010, that a Mercy Sister serving on the ethics committee of St Joseph's Hospital and Medical Center in Phoenix, Margaret Mary McBride had excommunicated herself and the hospital had forsaken its right to be called a Catholic institution due to medical procedures carried out there in November 2009. This survey demonstrates that magisterium is a process that involves all in a church community and is not simply about a top-down, unidirectional imposition of the judgment and will of a church leader upon the Catholic faithful, whether in a given place or upon the church as a whole. In this tragic case, there were many participants in the exercising of magisterium and the ‘case’ is actually not quite over yet for a ‘definitive’ resolution of these difficulties in Phoenix has yet to be reached and until the fully participatory processes of magisterium have run their course, no such resolution is likely to be forthcoming.

Business Meeting:

Swasti Bhattacharyya, Buena Vista University

A19-221

Comparative Studies in Hinduisms and Judaisms Group and North American Hinduism Group

Theme: *Reimagining Race, Ethnicity, and Religion among Jews and Hindus in North America*

Barbara A. Holdrege, University of California, Santa Barbara, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place East-256

This session will interrogate the freighted categories “race,” “ethnicity,” and “religion” and the ways in which Jews and Hindus in North America have reimagined and reconstituted their notions of ethnocultural identity in relation to modern discourses of race and ethnicity in the changing American landscape in the twentieth and twenty-first centuries. Although scholars such as the historian David Hollinger (2006, 2011) have characterized contemporary American culture as “post-racial” and “post-ethnic,” the four papers will discuss ways in which embodied notions of ethnocultural identity continue to shape the socioreligious formations of Jews and Hindus in North America.

Henry Goldschmidt, Interfaith Center of New York
Race, Religion, and the Many Substances of Jewishness

Jewishness is often described as an embodied, inherited form of identity—in some sense “religious” but largely independent of personal faith or practice. Yet there is no consensus, among Jews or others, concerning the substance of Jewishness or the mechanism of its inheritance. Unlike “racial” identities, it is not—or no longer—generally tied to phenotypic traits, so it can be frustratingly difficult to locate. *Something* is thought to be shared by Jews and passed on to their children, but no one knows what it is or how it got there. This paper will examine a number of material and/or spiritual substances that are thought to contain and transmit Jewish identities, including blood, souls, bagels, genes, amniotic fluid, and the water of a ritual bath. The juxtaposition of these diverse substances will suggest parallels between constructions of Jewish and Hindu identities and contribute to scholarly critiques of collective identity formation.

Sarah Imhoff, Indiana University
The Specter of Race: Biology and Jewish American Identity

This paper traces the ways in which two contemporary discourses recall aspects of racial discourse, even while they refuse the term “race.” First, it explores two types of genetic testing: those focused on genes related to diseases such as Tay-Sachs, and those that test men’s Y chromosomes for the Cohen Modal Haplotype, or “Cohen gene.” Although the first seeks to avoid or be vigilant about genetic diseases and the second seeks to use the discourse of science to authorize identity claims, both reinforce links between physical bodies and Jewish identity. Second, the paper turns to groups on the periphery of Jewish communities who make claims to Jewish identity. By analyzing the testimonies of Americans who identify as Jewish because of crypto-Jewish family roots and certain Hebrew Israelite groups who claim parts of the Ten Lost Tribes as ancestors, it becomes clear that each of these groups uses biological and geographical evidence to claim Jewish identity.

Khyati Y. Joshi, Fairleigh Dickinson University
Race, Religion, and the Formation of Hindu Identities in North America

The intertwined nature of racial and religious identities, and in particular the interwoven White racial identity and Christian religious identity that shape the popular understanding of Americanness, poses unique questions and challenges for the growing population of Hindus in North America. This paper will discuss the ways in which the racialization of religion in the United States and the normative power of Whiteness and Christianity are affecting the development of American Hindu traditions. The American Hindu experience is not only one of texts and doctrines, but of lived religion—of observing practices and worshipping deities that are unfamiliar to most Americans while simultaneously being brown in a normatively White country. Race influences religious identities, and religion impacts racial identities. Hindu practices thus become associated with adherents’ racialized identities, which are in turn juxtaposed against normative “Americanness” defined by Christianity as well as Whiteness.

Shana Sippy, Carleton College
Beyond Brown Skin and Big Noses: Embodying the Politics and Poetics of Hinduness and Jewishness

Debates over temple entry, authority to perform and engage in specific rituals, attitudes towards conversion, and practices of intermarriage remain hotly contested topics in contemporary Hindu and Jewish discourses. Implicitly animating these debates are notions of, and questions about, Jewish and Hindu bodies. While not always couched in the language of race and ethnicity, these questions inform how Hindus and Jews in North America engage with and encounter identity politics, which involves much more than brown skin or big noses. This paper suggests that paying attention to the political and poetic, ritualistic and discursive elements that are a part of religious traditions deepens and complicates our understanding of Hindu and Jewish racial and ethnic formations. More specifically, the paper considers how conceptions of selves and others are formed through ongoing performative processes of recognition and misrecognition, engaging complex and “ambivalent desires” about embodiments of Hinduness, Jewishness, and Americanness in modernity.

Responding:

Rudy Busto, University of California, Santa Barbara

Business Meeting:

Barbara Holdrege, University of California, Santa Barbara
Marla Segol, Skidmore College

A19-222

Cultural History of the Study of Religion Group

Theme: *Time, Space, and Difference*

Randall Styers, University of North Carolina, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place South-101B

The papers in this session will explore the ways in which a range of nineteenth and twentieth century scholars addressed, deployed, mediated the chronological past, geographic distance, and other important forms of difference in the study of religion. Our conversation will focus on central historiographic and methodological issues including globalization, technology, and pluralism.

Jenna Supp-Montgomerie, University of North Carolina
The "Greatest of All Schemes": American Missionary Discourse and Nineteenth-Century Globalization

The American Board of Commissioners for Foreign Missions (ABCFM) celebrated its 50th anniversary by declaring that "the world [is] waking up to the consciousness of itself as one whole." This paper investigates the practices by which American religion underwrites certain forms of globalization. I argue that religious imagery and logics at work in American missionary discourse of the mid-19th century enabled the enduring myth of the shrinking planet. This moment in American history bears witness to an emerging constellation of concepts in which American religion participates in the invention of the "global" as a site of unity. Drawing on archival research on the ABCFM, theories of social imaginaries, and cultural histories of the rhetorical resources developed in 19th-century America (e.g., the network), I argue that the members of the ABCFM and other Americans produced religion as a structuring element of this early concept of a unified world.

Laura Tomes, Georgetown University
Understanding the History of Man: A Late Nineteenth Century American Jewish Engagement with Comparative Religion.

This paper explores the reception of nineteenth century studies in comparative religion by contemporary American Reform Jews, taking as a case study a periodical published by Barnett Elzas, rabbi of Beth Elohim, South Carolina, from 1895-1896. The Sabbath School Companion was published ostensibly to support the religious education of the congregation's youth, but in practice functioned as a platform for the dissemination of Elzas' own ideas and contentions. Studies in comparative religion are cited throughout the periodical, and form a consistent ideological motif undergirding Elzas' understanding of Judaism. The Sabbath School Companion offers a strong indication that American Reform Jews were actively engaged in the intellectual debates surrounding comparative religions, and that they used and subverted its hierarchies to serve their own local and particular purposes.

Brenna Moore, Fordham University
"Into the Catacombs of the Past": Women, French Catholic Medievalism, and the Status of Difference in an Idealized Religious Past

Scholars have long noted how Catholic nostalgia for an idealized medieval Christendom shored up authoritarian discourses throughout modernity, and energized powerful anti-Enlightenment agendas in Europe. In this presentation, I examine two understudied Catholic medievalists working, Marie-Madeleine Davy (1903-1998) and Marie-Thérèse d'Alverny (1903-1991) who complicate the conventional narrative of European Catholicism's recurrent fascination with the past. Instead, their work reveals that Christian premodernity proved to be a battleground in debates regarding religious difference, a difference these women aimed to incorporate into the story of Christian history itself: the Latin medieval West is animated by an encounter with Islam, Christian apophatic sources complement meditative traditions in Buddhism, French Catholicism is inseparable from its Jewish roots. As they rejected the rightist appropriation of premodernity, they operated in part within the imaginary of romanticism, expressing an unleashing of the passions and yearning for transcendence. D'Alverny and Davy present us with a rich way to consider romanticism's complex resources for thinking about an idealized past and the place of difference in the history of Christianity.

Kati Curts, Yale University

Ripe Fruits, Fuzzy Photos: The Composite Photograph in The Varieties of Religious Experience

This paper offers a re-reading of William James's *The Varieties of Religious Experience*, focusing on an overlooked passage describing saintliness through the image of composite photography. Rather than an emphasis on variation or experience, it argues that the *composite* serves as a useful representation and site for deconstruction of James's "ripe fruits of religion." Analyzing the development and uses of composite photography by late nineteenth- and early twentieth-century scientists, this paper considers the ways in which photographic images, objects, and processes have assisted in the very constitution of the category of "religion." It also introduces and begins to articulate a theory of "composite religion" and argues for a reading of James's text—and the study of the category of religion he helped constitute—as deeply ambivalent, holding within it conflicting histories of immanent promise and immense pain, of mystical ecstasy and violent aggression, of racialized science and universalized religion.

Lucas Carmichael, University of Chicago

Laozi and Lincoln: Congenial Religion in Witter Bynner's Daode Jing

Witter Bynner was the first to admit to what has proved to be common among many best-selling English versions of the Daode jing (Tao Te Ching): ignorance of Chinese. Heavily influenced by extra-textual conceptions of religion, America, and China, his "translation" records the consequences of preconceptions in the cross-cultural encounter. With the Chinese text always at second hand, more immediate influences shaped his belief that the Daode jing advocated a democratic humanism and that its author, Laozi, was "as natural, as genial, as homely as Lincoln."

Tiffany Puett, University of Waterloo

Managing Religion: Religious Pluralism, Liberalism, and Governmentality

In this paper, I take a critical approach to the discourse of religious pluralism and examine the politics involved in its assumptions and practices. I argue that religious pluralism is a depoliticized normative discourse that makes claims of inclusivity and neutrality, while engaging in the unseen sociopolitical work of legitimating a liberal framework. I draw from the social theory of critical discourse analysis and use Foucault's concept of 'governmentality' to frame my examination, which involves asking how formally non-political knowledges function as rhetorical practices of liberal governance and who becomes marginalized in these hegemonic struggles. I examine how this discourse positions and defines religion in liberal society and how it articulates civic identities. I then consider the implications of these politics for religious studies, particularly when it involves education about religion as a practice of religious pluralism.

Responding:

Ann Burlein, Hofstra University

Business Meeting:

Ann Burlein, Hofstra University
Randall Styers, University of North Carolina

A19-223
Evangelical Studies Group and Wesleyan Studies Group

Theme: *Anthropology, Affections, and Awakenings in Jonathan Edwards (1703-58) and John Wesley (1703-91)*

Zaida Maldonado Pérez, Asbury Theological Seminary, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place West-185D

This joint session on Jonathan Edwards and John Wesley will focus around the following three questions: (1) How is the human self pictured or conceptualized (anthropology)? (2) How is human life driven or directed (affections)? (3) How is human community established, renewed, and refashioned (awakenings)? The papers to be presented will all be comparative in character and will give significant attention to both figures.

Andrew Russell, Saint Louis University
Polemical Solidarity: John Wesley and Jonathan Edwards Confront John Taylor on Original Sin

John Taylor of Norwich published the third edition of *The Scripture-Doctrine of Original Sin* in 1750, denying the traditional belief that the guilt and corruption of Adam is transferred to his progeny. The work grew in popularity on both sides of the Atlantic, eventually prompting both Jonathan Edwards and John Wesley to write formal rebuttals. Edwards's *The Great Christian Doctrine of Original Sin Defended* and Wesley's *The Doctrine of Original Sin According to Scripture, Reason, and Experience* total more than six hundred pages of objections to Taylor's views. The following four arguments against Taylor are strikingly similar in both works and deserve attention: the historical argument, the probability argument, the best-case-scenario argument, and the dispositional argument. A brief examination of these arguments reveals that Edwards's and Wesley's anthropology converged more closely than is often assumed. When Edwards and Wesley confront Taylor polemically, their theological solidarity is notable.

John Drury, Indiana Wesleyan University
Timeful Eternity: Anthropological Implications of Eschatology in Edwards and Wesley

Both Edwards and Wesley believe that we do not cease to be human in the eschaton. Therefore, their eschatologies bear direct implications for how they picture or conceptualize the human self. My thesis is that, according to both Edwards and Wesley, the eschaton is a progressive event because the human person is by nature temporal. The argument in support of this thesis unfolds in three parts. First, I examine Edwards' account of heaven as a progressive state. This account implies that temporality is an essential attribute of humanity. Next, I examine Wesley's dynamic eschatology, focusing especially on his notion of eternal growth in perfection. I argue that Wesley conceptualizes the human self as capable of infinite growth in love. Finally, I reflect constructively on this comparative analysis in a way that accentuates both their distinction from each other and their striking convergence on the temporality of the human.

Lauren Gray, Florida State University
The Role of Natural Philosophy in the Anthropologies of John Wesley and Jonathan Edwards

John Wesley and Jonathan Edwards both boldly proclaimed the new birth as one of the foundational doctrines of the Christian faith. The experience of being born again, Wesley and Edwards agreed, was instantaneous and automatic, though sometimes accompanied by convulsions of the body and terrors of the mind as in the pangs of childbirth. To

learn about the spiritual mechanisms of this new birth experience, Wesley and Edwards both studied the physical process of childbirth as explained by natural philosophers. As a comparative analysis of Edwards and Wesley will show, employing this natural philosophy of conception and childbirth was not simply a way to legitimize the idea of the new birth; it was the method by which this doctrine was produced.

Responding:

Michael McClymond, Saint Louis University
Edgardo Colón-Emeric, Duke University

A19-224

Feminist Theory and Religious Reflection Group

Theme: *Feminist Theory on Disability, Trauma and Vulnerability*

Elizabeth Gish, Harvard University, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place West-182

This session will explore feminist approaches to God, Christ and Personhood in situations of comparative powerlessness.

Lisa Powell, St. Ambrose University
The Infertile Womb of God: Ableism and the Doctrine of God

This paper utilizes disability theory to complicate feminist articulations of Mother God. I argue that the default to Mother God is actually a conservative move that supports the patriarchal expectations of the female body and reinforces a normativity that is challenged both in queer theory and disability studies. I direct my attention to the ableist underpinnings to the construction of God as a womb of life as it reinforces what is considered normative for the female body, thus relegating the infertile female to the abject Other. One limit to feminist theology as it has moved into body theory is that it too often has assumed a normative female ideal, which is ablebodied, possessing control of the body, and independent. Our theological metaphors and images should move from idealizing maternity and ableist control of our bodies to include dependence and interdependences in our doctrine of God.

Anna Bialek, Brown University
Vulnerability Empty and Realized: Susceptibility and Submission in Sarah Coakley's Kenotic Christology

Vulnerability is a dangerous word. It seems to admit precisely the weakness used to justify women's submission to masculine power, and domination in the name of protection. But avoiding talk of vulnerability is a feeble response to the problem, and irresponsible in the face of human fragility. Feminist thought on the ethics of care has approached the problem by universalizing vulnerability as neither feminine nor masculine, but human. However, this approach neglects problems in the conception of vulnerability itself. Through a consideration of Sarah Coakley's kenotic Christology, I propose a recovery of vulnerability's "emptiness" as a susceptibility to wounding, instead of a weakness or inadequacy akin to a wound itself. Treating susceptibility to wounding as a kind of wound creates precisely the sorts of power relations of which feminists, among others, should be critical. Correcting this treatment will provide promising ground for the discussion of vulnerability in feminist ethics.

Hee Kyung Kim, Boston University
Trauma, Powerlessness, and the Capable Subject: A Feminist Defense of Paul Ricoeur's Notion of Personhood

In this paper, I offer a feminist defense of Paul Ricoeur's notion of personhood, affirming the usefulness of his theory of the self to understand and empower women with traumatic experiences. I first investigate Ricoeur's notion of the self, focusing on his work *Oneself as Another*. In particular, I highlight the embodied, intersubjective and

ethical nature of the Ricoeurian self. I further demonstrate that the capacity of the self emerging from this notion of selfhood is also embodied, deeply relational, and bound with what Ricoeur calls the 'benevolent tendency' to wish for the good life for oneself and others. I argue that this character of the self and the self's capacity are different from the libertarian self, who is overly capable, unified, and individualistically autonomous. I conclude that Ricoeur's notions of the self and human capacity avoid the attack led by feminist theorists and feminist theologians. Further, I suggest that Ricoeur's philosophical anthropology can offer feminists conceptual resources with which to think through women's experiences of trauma and envision healing.

Responding:

Carol White, Bucknell University

A19-226

Music and Religion Group and Religion and Popular Culture Group

Theme: *Passion, Courage, and the Apollonian-Dionysian Dichotomy: Contesting Religion in Popular Music*

Chad Seales, University of Texas, Presiding

Monday - 1:00 PM-3:30 PM

McCormick Place West-184A

This series of papers considers a variety of approaches to the relationship between religion and popular culture. Drawing upon the work of ethnomusicologist Thomas Turino, Paul Morris's paper emphasizes music as a social practice. Sam Mickey adapts the poststructuralist method of "pop analysis" developed by Gilles Deleuze and Félix Guattari to consider how Dionysian impulses function in the rock music of the band TOOL. Applying philosopher Michel Henry's critique of Nietzsche's Apollonian-Dionysian dichotomy to rock, Jeffrey Hanson advances a conceptual apparatus that, among other things, vividly narrates rock as the passionate expression of the spiritual body. With recourse to theologian Paul Tillich, Courtney Wilder argues that courage as the existential experience of grace offers a Christian phenomenology with which to interpret the act of defiant participation PINK advances and underscores LADY GAGA's claim of the goodness of human beings as God's creation.

Courtney Wilder, Midland University

The Courage to Be ... a Dirty Little Freak: Tillich, Pink, and Gaga

Paul Tillich holds that contemporary culture can give rise to existential questions that require theological answers. This paper argues that an analysis of Lady Gaga's "Born This Way" and Pink's "Raise Your Glass" in Tillichian terms is fruitful, addressing the following questions: What light might Tillichian analysis shed upon these pieces of music? Conversely, how might Pink and Gaga be positioned to stretch the boundaries of what Tillich would consider legitimate existential questions? Would songs that simply affirmed the goodness of life for marginal people, without clear theological themes, qualify as embodiment of the courage to be? To whom ought dignity and respect be extended – are there limits within the human race? Tillich's notion of courage as the existential experience of grace offers a Christian phenomenology with which to interpret the act of defiant participation Pink encourages and for Gaga's claim of the goodness of human beings as God's creation.

Jeffrey Hanson, Australian Catholic University

"The Soul of a Man:" Sin-Consciousness, Resurrection, and the Spiritualized Body of Rock and Roll

Rock and roll has been perennially misunderstood by critics for one basic reason: They have imposed upon the art form a set of critical categories that are not at home there. Almost universally, the critical categories that are drawn on to consider rock and roll come from Friedrich Nietzsche's *The Birth of Tragedy Out of the Spirit of Music*. The application of the Apollonian-Dionysian dichotomy to rock and roll was never really appropriate, however. Born as it was of high European modernity, its applicability to an art form that emerged from a Southern American cultural context that was alien to modernity should be highly questionable. Applying philosopher Michel Henry's critique of

Nietzsche to rock yields a conceptual apparatus more at home in the cultural context that produced rock; better accounts for rock's key polarity—God/resurrection and the devil/sin-consciousness—and vividly narrates rock as the passionate expression of the spiritual body.

Sam Mickey, University of San Francisco
Tool and the Dionysian Future of Music: A Pop Analysis

Following a brief overview of Nietzsche's critique of Western music and proposal for a more Dionysian music, this paper analyzes the Dionysian religiosity of popular music, particularly with respect to the lyrical, instrumental, and performative dimensions of the music of Tool, a contemporary rock band. Nietzsche hoped for "a Dionysian future of music," which would affirm the boundary-dissolving experiences that accompany states of ecstasy and thereby overcome the moralizing and rationalizing tendencies that dominate the history of Western music and religion. Subsequently, many forms of popular music have contributed to the fulfillment of Nietzsche's Dionysian hope. I adapt the poststructuralist method of "pop analysis" developed by Gilles Deleuze and Félix Guattari to consider how Dionysian impulses function in the genre of rock music, with specific attention to the way Tool's music affirms religious experiences of personal transformation, esotericism, and ritual ecstasy while also harboring a critique of religious authoritarianism.

Paul Morris, Syracuse University
Passions Private and Individualized in the Socio-Religiousness of Popular Music

The ways that people engage with contemporary popular music tend to be more private and individualized than in the past. This paper explores how this shapes the nature of the role that "the religious" plays within popular music. Historically, music has been a participatory collective social activity that strengthens social bonds and helps form communities, particularly during religious rituals and festivals. Due to technological, social, and economic trends popular music has tended to become less of a collective social practice, and more of a private, individualized activity. To address the question of how these social aspects influence popular music's religious dimensions, I draw on the work of ethnomusicologist Thomas Turino, particularly his *Music as Social Life* with its emphasis on music as a social practice. I show how popular music's religious dimensions follow its social individualism in ways that parallel similar broader trends in religion and "spirituality."

Responding:

Monica Miller, Lewis and Clark College

A19-227

Queer Studies in Religion Group and Transformative Scholarship and Pedagogy Group

Theme: *Vanguard Revisited: A Transformative Theology for/with/by LGBTQ Homeless Youth in the 1960s and Today*

Megan Rohrer, Pacific School of Religion, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place West-178A

This multimedia presentation will teach participants to use local histories as contemporary sacred stories and provide a space for LGBTQ homeless youth from Chicago's Night Ministry to share their stories. Utilizing the transformative theology created by the 1960's National Council of Churches (Presbyterians, Methodists, Episcopalians and Lutherans) to work with LGBTQ homeless youth in San Francisco, participants will learn how the Vanguard Revisited Project used oral histories of pastors and youth from the 60's to inspire contemporary LGBTQ Homeless Youth across the country to talk about, respond to and create art about issues of faith, politics and poverty.

Panelists:

Megan Rohrer, Pacific School of Religion

A19-228

Religion in Europe and the Mediterranean World, 500-1650 CE Group

Theme: *Universality and Premodern Particularity: Mediterranean Traditions in Conversation*

Martha Newman, University of Texas, Presiding

Monday - 1:00 PM-3:30 PM

McCormick Place South-501A

Competing claims of universality and particularity have often set Judaism, Christianity, and Islam in opposition. The papers in this session demonstrate how subtle and varied these competing claims could be. In medieval Syria, Crete, and northern Europe as well as in Renaissance Italy; in prayer books, and hagiographies; in prophetic texts and miracle stories: all these varied texts and contexts show how traditions re-imagine universality as they challenge and affirm exclusivity.

Matthew Gabriele, Virginia Polytechnic Institute and State University

Chaos as Order: Thinking about the Future around the Year 1000

The millennium often seems to function much like a black hole, drawing to it anything and everything that approaches. Indeed, it can consume entire historiographic trends, with the debate over the so-called “Terrors of the Year 1000,” for example, blending rather effortlessly with another debate about the “feudal revolution.” But it is time to ask new questions of that period. Specifically, we should ask what it really meant to talk about the future during the Middle Ages. This was different from talking about the End (apocalypticism). In this paper, I will argue that what seems to have happened in the tenth and eleventh centuries was that people began to reorient their frame of reference from past to future. This distinction had a transformative effect, intellectually liberating them from a perpetual cycle of fall and redemption and recasting how they interacted with the world around them.

Liza Anderson, Yale University

"Story of a Demon who Repented and Was Accepted by God": Eschatology and Universal Salvation in Medieval Syriac Christianity

Medieval Syriac Christians took a great interest in the theological question of whether all of God's creation would eventually be saved. Such discussions were encouraged by a renewed attention to the works of Evagrius and Stephen bar Sudaili in the thirteenth century. Although some theologians embraced the idea of universal salvation, however, it remained controversial. Such medieval debates are the likely context for "The story of a demon who repented and was accepted by God", a popular religious tale that exists in a number of Syriac and Arabic Christian manuscripts. Although this story seems to have been widespread, it has never before been edited or translated. This paper shows how the story of the repentant demon illuminates aspects of this doctrinal controversy through popular narrative, and will also consider possible points of contact with theological currents in the Islamic tradition at that time.

Wendy Love Anderson, Washington University, St. Louis

"Even the Jews Prayed": Community, Piety, and Miracle in Medieval Christian Hagiography

While most medieval Christian miracle stories depict Jews as either evil blasphemers or potential converts, a handful of otherwise unexceptional narratives from the thirteenth and fourteenth centuries feature Jews praying alongside Christians for some mutually desired miraculous outcome. This paper performs a close reading of several of these narratives, comparing them with their more traditional counterparts, and concludes that the inclusion of praying Jews in these Christian stories suggests that Jews and Christians do share certain values – most notably piety, which

shows itself in both divine worship and human consideration. Against the mainstream of late medieval Christian theology, which often sought to exclude or expel Jews from Christian communities, these narratives offer an idiosyncratic vision of an interfaith community formed by prayer, piety, and miracle.

Tzvi Langermann, Bar Ilan University
A Collection of Jewish Philosophical Prayers from Crete

Parma De Rossi 997 (Palatina 1753, Richler 1098) is a large codex of philosophical prayers written by Jews from throughout the Mediterranean and copied, so I argue, in Candia or environs. Candia, capital of the island of Crete, was home to a thriving Jewish community. By the fifteenth century it was one of the last bastions of medieval Jewish philosophy. The codex testifies to the rich and common spiritual heritage of philosophically minded Jews.

Responding:

Constance Furey, Indiana University

Business Meeting:

Martha Newman, University of Texas

A19-229 **Ritual Studies Group**

Theme: *Domains and Boundaries: Ritual and Technology, Game, Play, and Art*

Barry Stephenson, Wilfrid Laurier University, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place South-106A

This session investigates ritual in relation to other cultural domains and genre boundaries, i.e., technology, game, play, and art. The four papers address theoretical issues and conceptual frameworks in the study of ritual. Specifically, ideas of ritual as technology; the comparison of ritual and play/game; the ritual creation of identity in gaming; and ritualized speech acts will be addressed.

István Keul, Norwegian University of Science and Technology
Producing Deities: Ritual as Technology

As pointed out in a number of seminal contributions to ritual studies, the concept of 'ritual' is a tool or category of analysis, and claims to its universal validity should not stand unchallenged. Ethnographic descriptions of rituals are the solid foundation on which a meta-level of ritual is based. Therefore, a possible starting point for the search for alternative conceptualizations of phenomena generally subsumed under 'ritual' is to suspend operation of this roof category and to focus on ethnographic instances and their interior logics, as suggested by Don Handelman who proposed to use the term 'public event' instead of 'ritual.' Also the present paper refrains from attempting a monothetic classification of 'ritual', and – temporarily – suspends this broad category. It focuses on one ethnographic instance of ritual, namely the consecration of a temple image in North India, and conceptualizes it as a 'sociotechnical event.'

Michael Houseman, École Pratique des Hautes Études
Modeling the Relationship between Ritual and Play/Game

This paper outlines a conceptual framework for comparing ritual and play/game, envisaged as two different pragmatic suppositions or ways of paying attention to what they are doing (with others). In ritual, participants are presumed (by themselves and others) to attend to how their performance of certain stipulated actions may affect

their thoughts and feelings. In play or game, their actions are presumed to proceed from their personal feelings and motivations, all the while being pursued in conformity with what they recognize to be unusual conventions. Both these modes of engagement differ from that of mundane interaction in which interacting parties' behavior is taken to express their personal feelings and beliefs in accordance with shared conventions that "go without saying". In exploring the contrasting qualities of ritual and play, the paper considers the recurrent forms and limits of their association in empirical enactments, and addresses issues relating to the differences between "classical" and "contemporary" forms of ritualization.

Daniel Wyche, University of Chicago
Foucault, Ritual Speech, and the Analytic of Resistance

This paper, "Foucault, Ritual Speech & the Analytic of Resistance," uses the newly discovered lectures *Mal faire, dire vrai* given by Michel Foucault at Louvain-la-Neuve in 1981 on the theme of confession to discuss the possibility of resistance within relations of power characterized by discursive ritual. A comparison of two related but differing discursive practices, confession and oath-taking, against the backdrop of what J.L. Austin calls the "doctrine of the infelicities" in his theory of performative utterances, serve as the backdrop for the ways in which varying acts of resistance may (or may not) occur within discursive ritual, and discusses the implications of such an analysis for understanding the play of power and resistance in both Foucault's "genealogical" and "ethical" work.

Colin Johnson, Graduate Theological Union
The Ritual-as-Game: Avatars and the Circling of Space

Starting with play is dangerous. Always socially constructed and anarchical, the ritual-as-game as thought experiment resists functionalism and a priori thought/action dualisms. More fantasy than ceremony, the game is not some "critical juncture" where opposites are integrated, but a time for playing with and mapping alternate configurations of self. With a foot in both gamer theories and ritual studies, I seek to show how serious play – specifically within modern video games – offers a way to reimagine myth/ritual distinctions and push at the boundaries of what constitutes ritual space. While not reducing video games to rites, or even claiming that ritual proper is always ludic, my argument finds theoretical tools available to students of ritual by starting with the play of liminality.

Business Meeting:

Barry Stephenson, Wilfrid Laurier University

A19-230
Sacred Space in Asia Group

Theme: *Exploring Embodiment in Asian Sacred Space*

Brian Nichols, Mount Royal University, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place South-504BC

The papers in this panel examine the presence of the body in the experience of four spaces in Asia: A Bhutanese Temple, Osho's international meditation retreat, the Hiroshima peace park and the spiritually-informed Eishin campus in Japan. These papers explore features of the embodied experience of space and its material features both new and traditional from a variety of disciplinary angles including anthropological, sociological and philosophical. Among the questions considered are how do spaces encode meaning and value and condition experience?

Hugh Urban, Ohio State University
Zorba the Buddha: Embodiment, Sacred Space and Globalization in the Osho International Meditation Resort

This paper examines the role of the body and sacred space in the Osho International Meditation Resort in Pune, India. Known in his early years as Bhagwan Shree Rajneesh, Osho was among the most popular and controversial global gurus of the 20th century, creating an extremely successful transnational spiritual movement that spread from India to the United States and back to India again. Central to Osho's teachings is his ideal of "Zorba the Buddha," the fully integrated individual who unites the spirituality of the Buddha with the sensuality and physicality of Zorba the Greek. Combining a highly romanticized vision of the "spiritual Orient" with the atmosphere of an expensive international luxury hotel, the Osho resort thus offers profound insight into the changing configurations of sacred space and bodily practice in the context of globalization and late capitalism.

Kerry Skora , Hiram College

Embodied Presence and Primordial Time: Longchenpa's Dwelling Place in Contemporary Bhutan

This paper is a phenomenology of the sacred space of Tharpaling (tharpa gling), the "Monastery of Liberation," in Bumthang, Bhutan, founded by the fourteenth-century Tibetan Buddhist visionary-sage Longchenpa (klong chen pa; 1308-1363). Practicing a radical empiricism and embodied phenomenology, I show how the complex dynamics of pilgrimage and its related rituals, grounded in bodily felt sense, gestures, and movements, continually evoke Lonchenpa's "embodied presence" and bring the potential of "primordial time" into the present, maintaining and continually re-vitalizing the holy grounds as a source of "blessings" (byin rlabs) and the very "dwelling place" (gdan sa) of Longchenpa, simultaneously saint of the past and ever-present primordial Buddha.

Malcolm Young , Christ Episcopal Church, Los Altos, CA

The Eishin Campus: Architect Christopher Alexander's Nature of Order

In 1981 U.C. Berkeley architect Christopher Alexander began a collaboration with Japanese architects and educators that resulted in the construction of the Eishin School campus near Tokyo. This paper uses photographs, diagrams and maps to explore the religious and philosophical view that formed the basis for the design of the campus and its buildings.

Jill Adams, Syracuse University

"Bodies of Memory" and Mourning in Hiroshima

The proposed presentation explores the material and bodily dimensions of mourning in post-Bomb Hiroshima. Interrogating Walter Benjamin's tropes of destruction, excavation, and contingent redemption in the context of memorial sites and narratives, I argue for the centrality of bodies for mourning. What I will call "irreconcilable" mourning eschews notions of closure, resolution, and redemption in favor of *ongoing* attention to the temporal and material discontinuities of loss. In this presentation, I join Yoshikuni Igarashi's concept of "bodies of memory" with Benjaminian excavation in a discussion of two pairs of mourning narratives—first Masuji Ibuse's 1965 novel *Black Rain* and Keiji Nakazawa's graphic series *Barefoot Gen*, then the narratives created by two memorial spaces in the Hiroshima Peace Memorial Park-- in order to challenge Igarashi's general conclusion that bodies are irrelevant for Japanese memorialization. Rather, bodies anchor memorial sites and their narratives, doing the work of irreconcilable mourning.

Responding:

Pamela Winfield , Elon University

Business Meeting:

Brian Nichols, Mount Royal University

A19-231

Scriptural Reasoning Group

Theme: *Jewish-Islamic Legal Reasoning*

Tom Greggs, University of Aberdeen, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place West-185A

Modern Jewish and Muslim depictions of reason and religiosity respond, often self-consciously, to dominant political realities in the modern world as well as philosophical discourses inherited from Enlightenment thought. The binary oppositions inherent in both the political discourse and the philosophical tradition are not purely modern, but they reflect modern modes of reasoning that do not find precedent in pre-modern religious texts. In a bid to recover pre-modern modes of reasoning about theology, philosophy, and law, Jewish-Islamic legal reasoning proposes to combine the study practices of Havruta and Scriptural Reasoning and apply them to the study of legal texts. Legal texts, which follow similar trajectories in the Jewish and Islamic context, are ideal sites for discerning the role that pre-modern scholars accorded reason in the articulation of religious knowledge. This panel will model Legal Reasoning through a study of authority, followed by reflections on the practice by Jewish, Christian, and Muslim scholars.

Aryeh Cohen, American Jewish University
Exile of/and the Law

To what extent is autochthony a necessary prerequisite for legal authority? The case of Rabbinic authority, an authority practiced, on the whole, in a diasporic context which, by definition, is allochthonous, would seem to argue against this principle as a prerequisite. However, this is not the case. The Talmud itself (b Baba Kamma 84a-84b) argues that its own diasporic (i.e. Babylonian) authority is dependent upon the courts in the Land of Israel. The consequence of this principle is that the allochthonous courts were severely limited in the matters that they were able to judge. The commentary and judicial tradition through the middle ages dealt with this proscription in a dialectic manner by embracing it, and at the same time undermining the law by constructing an extra-legal mechanism in order to allow the judicial system to function. The uniqueness and interest in this chain of “(imagined) autochthonous authority in the Land of Israel > minimal authority in Babylonia/other Diasporas > reclaimed diasporic or allochthonous authority” is that the reclamation ultimately covers the whole law—including capital punishment. This recovery can also be seen as the ultimate erasure of Exile itself—remaking the diaspora in the image and as authoritative as the Land of Israel itself.

Rumee Ahmed, University of British Columbia
A Passport to Morality: The Role of State Boundaries in Islamic Legal Reasoning

Pre-modern Ḥanafī jurists assumed that the world was divided into two spheres - the abode of Islam and the abode of war - which demarcated the purview of Islamic law and, in some instances, of culpability. Muslims might have different and competing obligations to God when the state does not apply the law. Such an approach to law suggests that state power and national boundaries have a powerful role in determining moral action. This study examines Ḥanafī laws pertaining to the taking and giving of interest on financial transactions to recover the legal reasoning that underpins pre-modern legal views on the boundaries of legal applicability and culpability.

Randi Rashkover, George Mason University
The Law of Scriptural Reasoning: Does it Stretch or Will it Break

Scriptural Reasoning, when applied and confined to the realm of law, provides a fertile ground for deep Jewish-Islamic interaction. But is the conversation inherently limited by the move beyond scripture? Or is it the basis of Scriptural Reasoning in scripture itself a move beyond that is rectified by recourse to the legal tradition? This paper appeals to the Rabbinic tradition and Judaic history to analyze the promise and limitations of Jewish-Islamic Legal Reasoning.

Ayesha Chaudhry, University of British Columbia
Scriptural Reasoning Without the Scripture

The Islamic tradition regards its central scripture as the Word of God, whether literal or not, captured within the text of the Qur'an. The legal tradition, by contrast, is a fallible and ever-changing discourse that has only relative authority for the community. To use the legal tradition as the basis of inter-religious discourse evokes a list of intra-religious debates and insecurities that might threaten to disrupt Muslim participation in Legal Reasoning before the reasoning can even begin. This same threat, however, occurs in Scriptural Reasoning, though it might go by a different name. Jewish-Islamic Legal Reasoning, then, brings out a central tension in Scriptural Reasoning with respect to Islam, reflection upon which can provide insights into and enhance both practices.

Responding:

Michael Higton, University of Cambridge

Business Meeting:

Tom Greggs, University of Aberdeen

A19-232
Vatican II Studies Group

Theme: *How (not) to Organise an Ecumenical Council: The Learning Process of Year One*

Peter De Mey, Catholic University of Leuven, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place West-194A

This is the first session of a new group which will in the coming years pay scholarly attention to the Second Vatican Council (1962-1965), one of the most significant events in the history of the the Catholic Church, an event which had wide-ranging implications for other faiths, other Christian churches and for the wider world alike. In our first year the Church historians and theologians whom we selected will either pay attention to the texts available for discussion at the start of the Council and their relationship with ecclesiological thought patterns in the first half of the 20th century, or to the current debate whether Vatican II reflects a hermeneutics of continuity, discontinuity or reform.

Sandra Arenas, Catholic University, Leuven
*Fifty Years Forgotten: The Doctrine of *Elementa Ecclesiae* at the Core of the Conciliar Understanding of Church Membership*

There would not be subsistit in without the consideration of the 'churchhood' of other churches and ecclesial communities. The well-known claims of LG 8 have been, in one way or another, decontextualized. In the same paragraph it is recognized that ecclesiality exists outside the borders of the Roman Catholic Church. The subsistit in was included a posteriori precisely so that it would be coherent with the doctrine on *elementa*. It has been one of the few, if not the only ecclesiological doctrine that was received by the Council in its earliest stages. Our aim will be therefore to show how, when and why it was received even by the first *Schema* rejected by the Council Fathers. Secondly, in our view, the 'preparatory phase' in the development of this doctrine began decades before its inclusion in the *Schema*. Thus, especial attention will also be paid to the fruitful discussions on our subject prior to the Council.

Kevin Ahern, Boston College
Ecclesial Renewal From Below: International Catholic Organizations and the Council

Among the many sources of renewal in the years leading up to the Second Vatican Council, the contribution of international Catholic organizations (ICOs) should not be overlooked. As lay associations and movements, these ICOs had both a direct and indirect impact on Vatican II's teaching on the laity and the church/world relationship. This paper will examine the role of these non-hierarchical agents in shaping conciliar thought "from below" by looking at the ways in which they helped to move past the defensive and ahistorical models of the preconciliar period. In particular, this paper will examine the contribution of Young Christian Workers, Pax Romana and other movements of specialized Catholic Action.

Francesca Cadeddu, Fondazione per le Scienze Religiose Giovanni XXIII
John Courtney Murray and the Shaping of the Religious Freedom Debate

The Declaration of Religious Freedom is often renamed "The American Declaration", thanks to the work of John Courtney Murray and to the needs and thoughts he represented at the Council. This paper will examine the facts and the reasons that generated the need to discuss about religious freedom, what were the ideas that shaped the two sides of the debate and why was the contrast so dramatic since the preparatory period. It will describe the North American and European theological e philosophical background, focusing on the work of John Courtney Murray and the reflections he stimulated in both sides of the ocean.

Daniel Rober, Fordham University
Ressourcement or Aggiornamento, Reform or Rupture? How the Council's Theological Context Sheds Light on Its Interpretation

Debates about the interpretation of Vatican II tend to focus on events that happened subsequent to the Council, particularly to the events of 1968 afterwards that shaped political and theological camps as we know them today. This paper argues that light can be shed on these discussions by engaging the theological context of the Council, particularly with regard to the issues of reform and rupture that have become central to contemporary discussions. With particular focus on the work of Henri de Lubac and Karl Rahner, it demonstrates how Vatican II was the culmination of a revolution in theology, both in its style and content, in a way that can hardly be characterized as other than a rupture from the recent past. It concludes by arguing that this legacy must not be squandered, but must be preserved by continued reforms in how theology is done in the church and especially how it is handled by members of the hierarchy.

Alberto Melloni, Fondazione per le Scienze Religiose Giovanni XXIII
Fortune of a Caricature: the "Bologna School"

The anti-Vatican II movement did have a few successes in the first years of the 21st century. The only result of some significance pertains to the domain of historiography: an obscure Vatican diplomat, Msgr. Marchetto, created the expression "la scuola di Bologna" in order to ask for a "doctrinal" rejection of the 5-volume History of Vatican II edited by Giuseppe Alberigo. The creation of a false dilemma covered the fact that no history of Vatican II may claim to be totally new in comparison with the 5-volume History of Vatican II. On the contrary, John O'Malley or Christoph Theobald (or even the ultra-traditionalist Roberto De Mattei) used different nuances or corrected factual errors, but they are the fruit of that first opening on a new perspective of Vatican II which came less than forty years after the event, thanks to Paul VI's decision to open to scholars the archives of Vatican II.

Business Meeting:

Massimo Faggioli, University of St. Thomas

Theme: *Dignāga's Ālambana-parīkṣā and its Commentaries*

Dan Lusthaus, Harvard University, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place East-263

This panel will explore the arguments of the *Ālambana-parīkṣā* and over 1000 years of commentaries in Chinese and Tibetan, focusing on key texts and issues. Following a model successfully employed last year to discuss Vasubandhu's *Viṃśatikā* (or *Viṃśikā*), the aim of the panel will be to elicit a probing discussion of the texts and their ideas with the audience. After each panelist offers a brief presentation laying out issues for consideration, the audience will be invited to join the discussion. We will try to make some versions of the text available, and the audience is encouraged to bring their preferred editions and translations to the session.

Panelists:

Douglas Duckworth, East Tennessee State University
Jay Garfield, Smith College
John Powers, Australian National University
Ching Keng, National Chengchi University
David Eckel, Boston University

Business Meeting:

C. John Powers, Australian National University
Dan Lusthaus, Harvard University

P19-241

Society for Pentecostal Studies

Theme: *Pentecostals and the New Testament: A Decade of Research in Review*

Ronald Herms, Northwest University, Presiding
Monday - 1:00 PM-3:30 PM
McCormick Place North-128

Panelists:

Melissa Archer, Pentecostal Theological Seminary
Jeffrey Lamp, Oral Roberts University
Martin Mittelstadt, Evangel University
John Christopher Thomas, Pentecostal Theological Seminary

A19-137

Tours

Theme: *Bahá'í House of Worship*

Robert Stockman, DePaul University, Presiding
Monday - 12:30 PM-4:30 PM
McCormick Place West-Tour Desk

One of seven Bahá'í temples in the world, this unique structure symbolizes unity and invites prayer to God. The quiet serenity of the Bahá'í House of Worship reflects the spiritual truths of the Bahá'í faith: the oneness of God, the oneness of humanity, and the oneness of religion. Feel free to explore the auditorium, gardens, and visitor center at your own pace. Accessibility: Due to construction work, only the gardens are wheelchair accessible.

A19-138
Tours

Theme: *Illinois Holocaust Museum and Education Center*

Monday - 12:30 PM-4:30 PM
McCormick Place West-Tour Check-in

Travel by bus to the Illinois Holocaust Museum and Education Center and explore hundreds of artifacts, documents, and photographs on your own. The museum is dedicated to preserving the legacy of the Holocaust by honoring the memories of those who were lost and by teaching universal lessons that combat hatred, prejudice, and indifference. Admission to the museum is included with the tour.

A19-234
Tours

Theme: *Sacred and Religious Sites of Chicago*

Jeanne Kilde, University of Minnesota, Presiding
David Bains, Samford University, Presiding
Scott Kenworthy, Miami University, Ohio, Presiding
Monday - 1:00 PM-5:00 PM
McCormick Place West-Tour Bus Desk

This tour will explore religious buildings of several early immigrant groups in the Chicago's Near West Side. It will include stops at what was once the largest Polish Catholic church in the U.S. (St. Stanislaus Kostka), as well as Eastern Orthodox and Byzantine Rite churches.

A19-332
Especially for Students, **Student Lounge Roundtable**

Theme: *Distance Education: Challenges and Rewards*

Monday - 4:00 PM-5:00 PM
McCormick Place West-195

As distance education programs are being offered by a growing number of institutions—specifically in the field of religious studies—students that are unable or unwilling to relocate are now given access to more respected institutions and professors. This workshop will cover the major challenges and rewards of a distance program, as well as tips for those considering such approaches. This discussion will be led by a graduate student entering his final year of a M.A. Religion (New Testament) program through Reformed Theological Seminary's virtual campus.

Panelists:

Jon Jordan, Reformed Theological Seminary

M19-300
Bible in Eastern and Oriental Orthodox Traditions

Theme: *Very Revd Dr Paul Tarazi Festschrift*

Monday - 4:00 PM-5:00 PM
Hilton Chicago-Astoria

A reception celebrating the publication of the first volume of the proceedings of the Festschrift in honor of the Very Revd Dr. Paul Tarazi, Professor of Biblical Studies

A19-300
Christian Systematic Theology Section and Schleiermacher Group

Theme: *Feminism and Schleiermacher's Ecclesiology*

Michelle Voss Roberts, Wake Forest University, Presiding
Monday - 4:00 PM-6:00 PM
McCormick Place West-185A

Contemporary work on Schleiermacher recognizes that his understanding of religion is thoroughly social. His ecclesiology reflects the natural sociality of religion in ways that provide fertile ground for feminist theological analysis. Papers will examine connections among Schleiermacher's ecclesiology, religious epistemology, missiology, and religious ethics in ways that bear on issues of power and resistance, family and reproduction, and care for the environment. Papers will be available for download in advance of the session; contact Andrew Dole (adole@amherst.edu) for information.

Heleen Zorgdrager, Protestant Theological University, Leiden
Homemade Mission: Women's Agency and the Civilizing Mission of the Church according to Schleiermacher's Christian Ethics

This paper presents a gender-critical reading of Schleiermacher's - relatively unknown - theology of mission. In *Christian Ethics*, Schleiermacher displays ambivalence about the modern enterprise of foreign missions. He makes a case for a local and family-based type of mission, supported by his views on the close connection between mission activity and religious education. What does this imply for women, in their assigned role as 'moral owners' of the family? The author's thesis is that Schleiermacher's preference for a family-based type of mission is not to be judged as a reactionary relapse into a 'cult of domesticity', but as strengthening the agency of women in the church and in the process of shaping civilization, and as bearing witness to an anti-colonialist stance.

Shelli Poe, University of Virginia
Knowing and Unknowing in Friedrich Schleiermacher: A Feminist Proposal

Many feminists employ divine apophysis to promote the flourishing of all human beings. Adopting this tactic in *Gathering Those Driven Away*, Wendy Farley describes Friedrich Schleiermacher's work as an instance of negative theology. Using her interpretation of Schleiermacher's theology, she constructs a "doctrine of the Incarnation [as] the basis for a radical inclusivity and defense of the preciousness of all human beings, especially those the church marginalizes." Although I applaud Farley's normative aims, I argue that understanding Schleiermacher's doctrine of

God kataphatically serves those aims more productively. More specifically, such a move would usefully bolster Farley's inclusivist feminist theology by rendering the tension between apophasis and kataphasis more coherent and systematically integrating her doctrines of God, Christ, and Church.

Mary Streufert, Evangelical Lutheran Church in America

My Body, Your Body, Christ's Body: Ecclesiological Lessons from Schleiermacher and Abortion Debates

A long-held feminist critique of the church is that it functions to violate women and to support violence against women. Such violence occurs through overt practices and theology. For decades, feminist theologians have contributed to the constructive tasks of feminist ecclesiology, wherein and by which the full humanity of all persons is acknowledged and supported through the doctrine of the church. This paper addresses another step in constructive feminist ecclesiology. What is needed to continue to develop an ecclesiology that supports the full humanity of all people are lessons from Schleiermacher and, in the wake of the Health and Human Services debates, a closer look at abortion through attention to the needs of pregnant women and their communities. In short, this paper will explore an ethics of ecclesiology through abortion debates by drawing on Schleiermacher in order to develop a body-centered ecclesiology.

Monica Schaap Pierce, Fordham University

The Social, Ecclesial, and Cosmic Dimensions of Schleiermacher's Gefühl: An Ecofeminist Reading

For the last two centuries, scholars have debated what Friedrich Schleiermacher means by Das Gefühl—the feeling of dependence by which one apprehends religion. With all his talk of self-consciousness and religion as feeling, it is perhaps understandable that Schleiermacher's readers have leveled against him charges of psychologizing religion, focusing too much on affectivity, and designating the individual consciousness as the final court of appeal for theological authority. In this paper, I answer the related charges of subjectivism and individualism in three ways: first, through an investigation of the social and ecclesial nature of the Gefühl; second, by way of Schleiermacher's cosmic understanding of the Gefühl; and third, through an examination of his panentheistic concept of God. Finally, I offer a feminist appraisal of his doctrines of the church and creation, assessing the usefulness of his proposal for a twenty-first century ecofeminist theology.

A19-301

History of Christianity Section

Theme: *Organization and Resistance: Challenges for the Early Mainline*

Paul Harvey, University of Colorado, Colorado Springs, Presiding

Monday - 4:00 PM-6:00 PM

McCormick Place West-476

In a familiar narrative about the Protestant mainline in America, fissures between leaders and laity opened in the 1960s, sapping institutional strength and resulting in a loss of membership. But the mainline tendency to organize itself in top-down, bureaucratic fashion was problematic from the beginning. Initiatives launched by ecumenical bodies and denominational headquarters frequently met resistance from laity and the rank-and-file clergy as early as the 1910s. These papers re-examine the early history of the Protestant mainline with an eye for negotiations of power, enriching our understanding of the mechanisms of religious "establishment" in America and providing context for the tradition's later trajectory. Methodologically, the papers attend to the intellectual and theological impulses of elites, the messier realities of religious practice, and the structures linking various mainline constituencies. This is history neither from above nor below, but from the vibrant and contested middle.

Elesha Coffman, Waynesburg University

"You Can't Enlist the Laymen": The Christian Century and the Logic of Mainline Churchliness

The Christian Century, flagship periodical of the Protestant mainline, tried repeatedly to increase its circulation by attracting more lay readers. This effort reached a peak in 1947, the year a layman became president of the Federal Council of Churches. During this “Laymen’s Year,” the Century ran a series of articles that inadvertently exposed the reasons why the magazine, and the Council, struggled to mobilize lay support. This paper examines the 1947 articles and the marketing strategy behind them to identify points of distrust and misunderstanding between laity and church leaders. In brief, the institutional model of religious activism Peter J. Theusen has called “the logic of mainline churchliness” required more theological acuity and patience than laypeople were willing or able to provide. At the same time, church leaders often disdained or even feared lay initiative. Hence Winthrop Hudson’s contribution to the article series, titled “You Can’t Enlist the Laymen.”

Aaron Sizer, Princeton Theological Seminary
Presbyterian Consolidation and the New Era Movement, 1918-1923

The end of the Great War presented a growing class of Protestant administrators with an opportunity to harness wartime idealism in the service of the long-sought goal of institutional rationalization. Modernized fundraising, centralized authority, and professionalized ministry, which would become notional hallmarks of the Protestant mainline by midcentury, were among the outcomes that dozens of “denominational forward movements” pursued between 1918 and about 1925. Through an exploration of one of these, the Presbyterian New Era Movement (NEM), this paper illustrates the very incomplete success of these consolidationist efforts. In a decade characterized by widespread admiration of corporate culture, Presbyterians at every level were nevertheless reticent to accept the NEM’s totalizing vision, and vigorously defended their own prerogatives even as they bought into a general program of denominational advance. Just as the war opened a path to ostensibly efficient hierarchical organization, the NEM revealed deep pockets of resistance to this model among the laity, the clergy, and the bureaucracy itself, exemplifying what would prove to be enduring tensions in the Protestant mainline.

Curtis Evans, University of Chicago
Uniting Social Engineering with the Emotional Enthusiasm and the Moral Power of Religious Motivation: The Federal Council of Churches and the Race Problem

An examination of the Federal Council of Churches Department of Race Relations’ project to study local social and racial conditions demonstrates the complex ways in which contact with local customs often served to alienate FCC leaders from local church members. Controversial issues like lynching highlighted the FCC’s limited ability to speak with an authoritative voice on social reform, the very area in which it sought to unify Christian witness. By linking its theological critiques of segregation and racial oppression with the most recent findings of social science, the FCC unwittingly allowed itself to be portrayed as an “outside” group that was not an authentic Christian force for reconciliation. As a Northern organization that advocated a socially progressive Christianity, the FCC was never quite able to reach local populations, particularly in the South, even though its department of race relations made contributions in race relations that have often been ignored by historians.

Responding:

Mark Silk, Trinity College

A19-302
Study of Judaism Section

Theme: *Modern Jewish Thought and the Question of Law*

Jerome Copulsky, Goucher College, Presiding
Monday - 4:00 PM-6:00 PM
McCormick Place North-140

Daniel Weiss, University of Cambridge
Jewishness and the Prophetic-Religious Anarchism of Hermann Cohen

Hermann Cohen is frequently viewed as an enthusiastic proponent of the modern nation-state and of its rational value. However, in his late work *Religion of Reason*, a significantly different view comes to the fore, wherein the State's goal of totality represents a destructive threat to the ethical particularity of the You, the individual as I, and the unique God. In contrast, Cohen presents the rational sphere of religion, drawn from 'the sources of Judaism,' as one that not only upholds these particularities but also calls for the destruction of the State and its replacement by the structure of the congregation. Moreover, Cohen links this anti-totalizing approach with a reaffirmation of the rational status of Jewish particularity over against general State homogeneity. Cohen's account thus points, remarkably, to a rational-ethical demand that all national communities be transformed from State-structures into congregation-structures and thereby, as it were, become "Jewish."

Paul Nahme, University of Toronto
Law and Jewish Practice in Hermann Cohen's Ethics of Pure Will

This paper argues that Hermann Cohen's *Ethik des reinen Willens* presents a neo-Kantian philosophy of Jewish practice. I examine his emphasis on the unity of law and virtue, and argue that Cohen reinterprets the Kantian idea of law through the lens of medieval Jewish sources. For Cohen, Kant misinterpreted freedom as both a mechanism of natural causality and an unconditioned cause of moral action. By comparing Cohen's *Ethik* with I:54 and II:35 of Maimonides' *Guide*, I argue that Cohen solves this problem of Kant's "typic of practical reason," by following Maimonides. Cohen claims that the problem of ethics is the unique problem of God. God's attributes become the form of ethical knowledge, or virtue, in which Cohen sees the unity of action and knowledge. In conclusion, I briefly consider Saba Mahmood's theory of virtue as performance, and claim that Cohen's thought merits inclusion in this conversation concerning virtue in theories of ritual and agency in religious studies.

Elias Sacks, University of Colorado
Rescuing the Law: Practical Discretion and Historical Change in Mendelssohn's Hebrew Writings

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 long been neglected. My paper will draw on these sources to illuminate a fiercely debated aspect of his thought: his response to the charge that Jewish law has been rendered obsolete by changing political circumstances. More specifically, I will argue that Mendelssohn responds to this charge by linking Jewish law to cultural flexibility. Insisting that halakha permits significant practical discretion on the part of decisors and adherents, he presents this system as allowing behavior to evolve with changes in social context, as cultivating a capacity for historically sensitive decision-making, and as therefore remaining relevant amid political transformations. Indeed, I will suggest, this reading sheds light not only on Mendelssohn's theory of law, but also on the rise of Jewish modernity.

Samuel Brody, University of Chicago
On Subjecting All Realms to the One: Buber and Law Reconsidered

Martin Buber's negative view of rabbinic halakha is well known, but I argue that the question of his relationship to Law exceeds the bounds of his relationship to halakha, taking in the full range of his ethical and political commitments and manifesting in a distinctive polemic with Christianity. In conversation with Gillian Rose, Michael Wyschogrod, and Randi Rashkover, I seek to reframe and reconsider the question of Buber's relationship to Law in the context of his proximity to political anarchism and of the contemporary secularization of classical Jewish-Christian polemics about Law.

Business Meeting:

Shaul Magid, Indiana University
Aryeh Cohen, American Jewish University

A19-303**Teaching Religion Section and Daoist Studies Group**

Theme: *Teaching Daoism in Introductory "World Religions" Courses*

Norman Girardot, Lehigh University, Presiding
Monday - 4:00 PM-6:00 PM
McCormick Place South-105A

This panel aims to provide practical advice on teaching Daoism in introductory “world religions” courses. Comprised of prominent and influential specialists on Daoism, who are also committed to undergraduate education, this panel attempts to translate specialist knowledge and recent scholarship into practical and usable information for teaching Daoism in an academically reliable and responsible way, especially in lower-division survey courses in Religious Studies. It is specifically intended for non-specialist educators who are required to teach Daoism. Topics include revisionist interpretative frameworks, important resources, new perspectives on classical Daoism (so-called “philosophical Daoism”), Daoism from a Religious Studies perspective, women in Daoism, modern Daoism in mainland China, and global Daoism. Five short talks will be followed by open conversation. We welcome questions related to specific problems and challenges.

Panelists:

Louis Komjathy, University of San Diego
Harold Roth, Brown University
James Miller, Queen's University
Suzanne Cahill, University of California, San Diego
Elijah Siegler, College of Charleston

A19-304**Buddhist Philosophy Group**

Theme: *Svasaṃvedana in Indian Buddhist Philosophy: Novel Perspectives, New Directions*

Stephen Jenkins, University of California, Humboldt, Presiding
Monday - 4:00 PM-6:00 PM
McCormick Place East-263

Attention on, and interest in, the Indian Buddhist theory of self-awareness (svasaṃvedana) has increased markedly in recent years. This is particularly the case regarding treatments of the concept by the Indian Buddhist philosophers Dignāga (c. 480–540 CE) and Dharmakīrti (c. 600–660 CE), together with their later commentators. This panel aims to fruitfully continue these discussions while also introducing new thinkers, concepts, and modes of understanding how svasaṃvedana can be deployed in philosophical and cognitive-scientific contexts. The initial two presentations treat svasaṃvedana in its classical Indian milieu. The first proceeds sympathetically (examining Dharmakīrti’s commentator Śakyabuddhi) and the second critically (discussing Abhivavagupta’s rebuttal of svasaṃvedana). The latter panelists examine svasaṃvedana in more modern, theoretical terms — one questioning the utility of dividing svasaṃvedana into “intentional” and “constitutive” aspects and the other raising the possibility that svasaṃvedana ought to be simply thrown out of current discussions on Buddhism and cognitive-science.

Panelists:

Jay Garfield, Smith College
Daniel McNamara, Emory University
Catherine Prueitt, Emory University
John Dunne, Emory University

Responding:

Daniel Arnold, University of Chicago

Business Meeting:

Parimal Patil, Harvard University

A19-305

Religion and Disability Studies Group

Theme: *On Bodies and Signs*

Mary Jo Iozzio, Barry University, Presiding
Monday - 4:00 PM-6:00 PM
McCormick Place South-504BC

This session explores how Deaf and disability theology articulate complexities of body, sign, and embodiment. The first paper argues for a move beyond “metaphors of the body” toward living body theologies, using the writings of disability theologians Nancy Eiesland and Sharon Betcher to call attention to ways that specific bodily situations can give rise to meaning-making. The second paper shows how Deaf Christian theologians push the conception of embodiment beyond Christ’s incarnation to embrace God’s entire being as embodied. The third paper explores how style blogs by women with disabilities constitute secular practice of embodiment—and how theologies of embodiment relate to secular constructions of the self. The fourth paper examines Jewish philosopher Moses Mendelssohn notion of Judaism as a “living ceremonial script” and his articulation of the “politics of signs” in relation to the larger cultural debates surrounding Deaf education and civil rights in modern Europe.

Emma Brodeur, Syracuse University

Moses Mendelssohn, The Politics of Signs, and Deaf/Jewish Emancipation

Moses Mendelssohn famously defines Judaism as “living ceremonial script” meant to be practiced not believed. I explore Mendelssohn’s liberal politics and philosophy of Judaism in relation to larger cultural debates surrounding Deaf education through the use of oral or gestural signs and the civil status of Deaf individuals in modern Europe. Mendelssohn’s *Jerusalem: Or on Religious Power and Judaism*, contains a long note on the evolution of language that not only exposes that semiotics is central to his religion but also brings him into conversation with the politics of signs and Jewish emancipation. I read Mendelssohn’s Judaism as a “sign language” in tandem with Deaf pedagogy in order to reveal the importance of religion to the formation of Deaf culture in modern Europe. I also draw on Mendelssohn’s theoretical affinity with Deaf culture in order to contribute to understandings of his politics and Judaism and the modern Nation-State.

Wayne Morris, University of Chester

Body Theology: Engaging Deaf Perspectives

Deaf and disabled theologies of the body, as with many other body theologies, have sought to deconstruct oppressive perspectives on the body within the Christian tradition and to reconstruct alternatives. Many alternative Deaf and disabled body theologies have turned to Christology as a way of thinking about how God experiences embodiment in the incarnation. Drawing on fieldwork with the Deaf community in the UK, this paper argues that a particularly Deaf understanding of God must go beyond the incarnation to thinking about the whole of God as embodied. It is only through imagining a totally embodied God that Deaf people seemed to be able to relate to and understand God fully. Such a Deaf body theology challenges theologies of the body more widely to consider going beyond discourses of the incarnation, to re-imagining the whole of God’s being as embodied, thus further affirming

the human body.

Courtney Wilder, Midland University

Love of Self and Love of Bodies: Phenomenology of Embodiment via Style Blogs by Women with Disabilities

The central theological argument of this paper is to connect the phenomenon of style blogging by women with disabilities with religious practice and teaching. Notions of embodiment within the Christian theological context are limited, often excluding women with disabilities. Since style blogs do not necessarily entail religious affiliation or spiritual practices, one question the paper will address is of what use to a theological anthropology is a secular ontology, no matter how constructive? More broadly, how can a theology of embodiment emerge from experiences of embodiment? This argument will rely upon Heidegger and Moltmann for an analysis of the relationship between philosophical accounts of the self with theological accounts of the self and with religious practice.

Heike Peckruhn, University of Denver and Iliff School of Theology

Living Body Theologies: Moving Beyond Metaphorical Bodies toward Phenomenologically Based (Disability) Theologies

In this paper, I suggest ways in which we can expand disability theology (and through this example, other theologies based in embodied experience) beyond exploring metaphors provided in bodily images toward an embodied theology. Beginning with two prominent disability theologies (Eiesland and Betcher), I propose that there is an unexplored / underexplored theoretical perspective which may contribute to more thorough articulations of embodiment in theologies: phenomenology. Exploring Merleau-Ponty's phenomenological concepts, and then expanding them via feminist appropriations and disability theories, I will frame a theological method which can aid us in constructing "living body theologies" – theologies in/of embodied existence: bodily situations which are and give rise to meaning making.

Business Meeting:

Julia Watts Belser, Missouri State University

A19-306

Religion and Humanism Group

Theme: *Book Session: Symbolic Forms for a New Humanity: Cultural and Racial Reconfigurations of Critical Theory (Fordham University Press, 2010)*

Slavica Jakelic, University of Virginia, Presiding

Monday - 4:00 PM-6:00 PM

McCormick Place West-470A

A session devoted to discussion of *Symbolic Forms for a New Humanity: Cultural and Racial Reconfigurations of Critical Theory* (Fordham University Press, 2010) by Drucilla Cornell and Kenneth Michael Panfilio. The session pays particular attention to the authors' attempt to revitalize Ernst Cassirer's philosophy of symbolic forms and apply it to contemporary liberationist concerns; panelists will reflect on the possibilities that such a revitalization might add to discussion of humanistic themes and concerns, followed by a response from the authors.

Panelists:

Andrea Smith, University of California, Irvine

Mark Taylor, Princeton Theological Seminary

Markus Hoefner, Ruhr University, Bochum

Responding:

Drucilla Cornell, Rutgers University
Kenneth Michael Panfilio, Downer's Grove, IL

Business Meeting:

W. David Hall, Centre College
Glenn Whitehouse, Florida Gulf Coast University

A19-307
Religion, Film, and Visual Culture Group

Theme: *Nature and Grace in the Cosmos: Terrence Malick's Tree of Life*

Jeanette Reedy Solano, California State University, Fullerton, Presiding
Monday - 4:00 PM-6:00 PM
McCormick Place East-256

Papers consider such themes as nostalgia, suffering, memory, theodicy, and bodily presence in Terrence Malick's acclaimed film *Tree of Life*. Presenters consider elements of filmic technique such as montage, cinematic aesthetics, editing, and camera consciousness to contemplate how Malick transposes potent questions about human suffering and the hope for redemption onto the screen.

M. Gail Hamner, Syracuse University
Aching for Redemption: Affect and Nostalgia in Malick's Tree of Life

This paper uses the affect theory of Gilles Deleuze and Lauren Berlant to examine how affect constellates in Terrence Malick's 2011 release, *Tree of Life*. As a working shorthand, we can understand affect as the fungible set of bodily processes that affirm, sear, or reshape a body's and society's relational structures. I contend that the film's fluid montage—analyzed with Deleuzian film theory—generates a non-reactionary nostalgia that binds Christian theological hope to the persistent melancholy of loss through the blurring of perception, memory, dream, and fantasy. Such blurring evokes the cultural ache to escape what Lauren Berlant terms the failure of the fantasy of “the good life.” In short, I argue that the fluid tactility of Malick's camera consciousness responds to the persistent threat of losing “the good life” through the human ache for (Christian) redemption, and it does so with an active nostalgia that remains embodied and terrestrial.

Blake Huggins, Boston University
Beholding the Glory of the World: Grace, Nature, and "Transimmanence in the Films of Terrence Malick

While undoubtedly his most overtly religious film, *The Tree of Life* is not Terrence Malick's first foray into key theological questions, namely the binaries between transcendence and immanence and grace and nature. Malick's entire filmography explores the dynamic between these ostensibly unyielding binaries and his cinematic aesthetic suggests that they exist in dialectical, chiasmatic relationship rather than simple opposition. This paper will explore this leitmotif in Malick's later films such as *The Thin Red Line* and *The Tree of Life*. Drawing on the insight of contemporary continental philosophy and traditional theological aesthetics, it will be argued that Malick's work is demonstrative of a type of auto-deconstruction, an exercise aesthetic form in which the dichotomy between “the way of grace” and “the way of nature” breaks down such that the sublime beauty of “all things shining” is revealed and the glory of the world beheld as the condition of aleatory possibility.

Rico Monge, University of California, Santa Barbara
Mysticism and Theodicy in Terrence Malick's The Thin Red Line and The Tree of Life

While many critics have engaged in philosophical readings of the films of Terrence Malick, little to no attention has been paid to the explicit references Malick makes to major figures of the Christian mystical tradition. This paper argues that attention to Malick's overt references to Augustine, John Scotus Eriugena, Nicholas Cusanus, William Wordsworth, and Fyodor Dostoevsky allow for a deeper understanding of what is operative in Malick's extensive meditations on questions of theodicy and the problems of evil and widespread human suffering. Rather than providing definitive answers to these problems through rational argumentation (as a vast number of theologians have attempted throughout the centuries), this paper argues that Malick instead points us to the mystical concept of the *coincidentia oppositorum*—the co-occurrence of opposites—and suggests that the most potent response to human suffering is not rational justification but rather a *way of being* in the world.

Business Meeting:

Antonio D. Sison, Catholic Theological Union
Rachel Wagner, Ithaca College

A19-308
Religions, Medicines, and Healing Group

Theme: *Ritualizing Illness, Wellness, and Identity*

Katia Moles, Graduate Theological Union, Presiding
Monday - 4:00 PM-6:00 PM
McCormick Place West-192A

The papers in this session explore how communities transform both individual and social bodies through rituals of healing. From post-partum rituals in Madagascar that “harden” the vulnerable individual bodies of mother and infant to possession rituals embodying a disease goddess in India, religious practices are implicated in negotiations between multiple healing systems. Haitian immigrants in Miami and South Asian immigrants in Waterloo perform ethnic identities and create healing networks for transnational social bodies in ritual transactions both religious and medical.

Erin Nourse, University of Virginia
Turning Water Babies into Real Human Beings: Post-Partum Rituals for Achieving Health in Mothers and Infants in Northern Madagascar

Abstract: This paper examines the significance of protective amulets (*aody be*) for infants and post-partum bathing rituals (*ranginaly*) for mothers in Diego Suarez, Madagascar. Malagasy have a variety of options for protecting infants and mothers from spiritual and biomedical harm, but choosing among these options requires negotiating intense pressure from family, religious institutions and the medical community alike. In this paper, I present the rituals, and the accompanying religious and medical rationales behind them, that Malagasy use to help mothers recover from childbirth and to assist infants in their transition from “water babies” (*zaza rano*) into real human beings. I argue that hardness and enclosure, rather than wholeness, more aptly describe the idealized bodies mothers seek for themselves and the babies in their care. This research is based on nine months of field research in and around the town of Antsiranana, Madagascar, more commonly referred to as Diego Suarez.

Fabrizio Ferrari, University of Chester
AIDS Embodied: Stories of Illness, Healing, and Redemption in North India

The paper discusses how HIV/AIDS is impacting on ritual healing in Hindu folklore. The focus of my research is the ‘disease goddess’ Shitala and the belief that illness is a state of grace that requires ritual action to celebrate the embodied presence of the goddess (i.e. the virus). Devotees of Shitala look at contagion as a desirable form of possession, or an extreme form of love which can be sought for. In light of such a dramatic scenario, I discuss folk

healing – based on ritual worship, animal sacrifice and therapeutic possession – and its place in contemporary India vis-à-vis indigenous and allopathic medical traditions; and the perception HIV seroconversion as a state of grace, or ‘permanent possession.’ Finally I reflect on the how Hindu religious folklore should be considered with more attention a privileged arena for more nuanced analyses on the relation between ritual and body, and contagion and social recognition.

Dorcas Dennis, Florida International University

Houngas and Mambos of the Diaspora: The Role of Vodou Ritual Specialists in the Production of Health and the Creation of identity among Haitian Immigrants in Little Haiti

This paper argues that as far as Haitian immigrants in Miami are concerned, issues of identity and health are interconnected. This stems from a Haitian understanding that sees health as the totality of wellbeing—material and spiritual. These two concerns merged in the creation of Halouba Hounfo, a ritual space in Little Haiti, where Haitian immigrants meet to produce and perform identity through Vodou ritual practices and meet their health needs at the same time.

Based on the result of an ethnographic exploration, the paper traces the origins of Halouba, identifies the actors involved in its creation and the ritual practices performed there. It also demonstrates how the rituals facilitate the integration of the group and produce health for them at the same time.

Yasaman Munro, Wilfrid Laurier University and University of Waterloo

Mandir Medical Networks: Situating Āyurveda as a Sustained Argument among Hindu Immigrants in Canada

This paper builds upon Joseph Alter’s (2005) conception of “health” and situates Āyurveda and other South Asian health and healing modalities as “sustained arguments” (Appleby 2000) to probe the interplay between “religion” and “medicine” in the lives of Hindu immigrants in the Waterloo Region of Canada. Drawing upon my interviews with Hindus in domestic spaces, I examine ways in which *Mandirs* as Hindu places of worship tangibly function, among other things, as medical networks for the dissemination of traditional South Asian medical knowledge, as medical marketplaces for the advertisement and purchase of South Asian medical substances, and as medical forums for discussing healthcare decisions, including those involving medical tourism. Moreover, I examine the role of religious leaders, both inside and outside of the *Mandir*, as medical facilitators and leaders in these spaces.

Responding:

Suzanne Crawford O'Brien, Pacific Lutheran University

Business Meeting:

Stephanie Mitchem, University of South Carolina

Lance Laird, Boston University

A19-309

Roman Catholic Studies Group

Theme: *Is Comparative Theology Catholic?*

Anna Moreland, Villanova University, Presiding

Monday - 4:00 PM-6:00 PM

McCormick Place North-128

Since Vatican II, Roman Catholics have reflected abundantly on the religions of the world — however construed as traditions, and with whichever distinctions among them one adopts — and much has been written on how they are to be assessed from a Catholic theological view. At issue then is whether there is a Catholic way of studying religions,

and whether there is a Catholic theological way of studying them. Personal styles and identity claims can be assumed relevant but not allowed to be decisive in this matter. This panel contributes to this discussion in a particular way, by addressing the question, Is there, or can there be, a comparative theology that is truly a form of Catholic theology? Four panelists, representing several European and American perspectives on comparative theology, answer the question in several ways, signaling areas of consensus and disagreement even among those interested in Catholic theology and comparative study.

Panelists:

Francis X. Clooney, Harvard University
Klaus von Stosch, Universität Paderborn
Jeannine Hill Fletcher, Fordham University
Paul J Griffiths, Duke University

A19-310

Scriptural/Contextual Ethics Group

Theme: *Sacred Texts and a Just Political Order*

Stephanie Powell, Drew University, Presiding
Monday - 4:00 PM-6:00 PM
McCormick Place West-175C

During this presidential election year, we are considering the sacred texts of various religious traditions as they relate to the construction of a just political order. Presenters will draw insights from ethical disciplines for critical awareness in the interpretation of sacred texts, as well as insights from sacred texts for critical awareness in examining the ethics of social and political structures. They will discuss specific texts and traditions of textual interpretation in relation to social and political issues of justice, equality and pluralism.

Rachel Mikva, Chicago Theological Seminary
Fraught Justice: Reward and Punishment as a Religious Idea

“Reward and punishment” frame a foundational concept of justice within Scripture. Torah’s portrayal of God as the one true judge promises abundant produce, peace and procreation to an obedient community – as well as horrific suffering if the people stray from the prescribed path. The centrality of reward and punishment is echoed by instructions to create a parallel human system of justice, punishing measure for measure. New Testament texts frequently imagine the day of reckoning in an eschatological future, but they still present individuals receiving their due recompense. Have notions of reward and punishment contributed to the construction of a just political order and enabled us to discern meaning in suffering – or do they simply encourage retribution and blame victims for their plight? This paper utilizes the polyphonic nature of Scripture and a history of exegesis to examine the roles reward and punishment have played in the construction of our justice system, both helpful and harmful.

Mark Ryan, Georgian Court University
Scriptural Reasoning as a Guide to Public Reasoning in Pluralistic Societies

In this paper I address a basic question of political philosophy: 'How do religious people approach the pursuit of immanent or worldly goods in a religiously pluralistic, democratic society?' Using Charles Taylor's concept of "moral sources" as a framework, I consider example of both Jewish and Christiann scripturally based responses to this question.

David Kratz Mathies, Missouri Western State University
Inequality and a Just Political Order: Roles and Principles in Classical Confucian Texts

One of the central Western criteria for the concept of a just political order has traditionally been the principle of equality. When we examine the classical Confucian core texts of the Analects, the Mencius, and the Xunzi, we find major principles important to the formation of a just polity in general, and some form of equality specifically: tianming, extension of empathy, and the perfectibility of all persons. Yet they also insist on a social order that involves rank, hierarchy, positions, and generally speaking different roles and responsibilities for different persons. So, the questions that ultimately need to be considered in evaluating a classical Confucian basis for a just political order include whether this latter emphasis is fundamentally integral to the core teaching or something amendable in the light of more central principles—and whether our insistence on equality for a just political order is not merely a Western bias.

Business Meeting:

David Gushee, Mercer University

P19-100
North American Association for the Study of Religion

Theme: *Culture on the Edge Working Group*

Monday - 9:00 AM-6:30 PM
Hilton Chicago-Pullman Boardroom

A19-311
Especially for Students, **Special Topics Forum**

Theme: *Mentoring Across Sexualities and Genders*

Horace Griffin, Pacific School of Religion, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place South-505B

Mentoring is critical to scholars' success at all levels, from undergraduate students through mid-career and even late-career professionals. Rarely, though, do we talk about the special mentoring needs of LGBTIQ scholars. Please join the Committee on the Status of LGBTIQ Persons in the Profession in our discussion of mentoring across sexualities and genders. Our panelists represent LGBTIQ and ally scholars from many career levels and trajectories; we hope to see those demographics reflected in those who attend to hear the panelists and to share their own ideas about mentoring.

Panelists:

Cameron Partridge, Harvard University
Robyn Henderson-Espinoza, University of Denver and Iliff School of Theology
Thelathia Young, Bucknell University
Patrick Cheng, Episcopal Divinity School
Mary Hunt, Women's Alliance for Theology, Ethics, and Ritual
Alice Hunt, Chicago Theological Seminary
Laurel Schneider, Chicago Theological Seminary

A19-312
Buddhism Section and Chinese Religions Group

Theme: *Demonology and Dhāraṇī in Buddhism and Daoism*

Robert Sharf, University of California, Berkeley, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place West-471A

Marshaling demons to achieve a wide range of ends has played a significant role in Chinese and East Asian religious practice. Because pre-Daoist and Daoist texts containing rituals and rules for controlling demons appear to precede many dhāraṇī spells that were transcribed into Chinese from Central Asian Prakrits or Sanskrit, it has often been argued that talismans, magic, or sorcery belong to the Chinese or Indian spheres of religious influence. Foreign-sounding or foreign-looking spells—Daoist or Buddhist—in medieval Chinese religious literature speak to an abiding interest by lay people and religious professionals across East Asia in utilizing forms of alterity to achieve this-worldly benefits. This panel constructs the topic of demons and dhāraṇī around connections between local and universal representations of Buddhism, Daoism, and Chinese religions in order to elucidate how medieval East Asian practitioners used texts as ritual manuals because they name and evoke various kinds of demons.

Terry Kleeman, University of Colorado
By Talisman, Image and Name: Daoist Approaches to Demons in Medieval China

The late-third century Demon Statutes of Lady Blue (Nüqing guili) is Daoism's earliest surviving scripture and the earliest Chinese demonography to survive in anything like a complete state. In setting forth the new Daoist cosmology, this text draws upon traditional Chinese religious figures as well as the new (to China) religion of Buddhism to populate its heavenly and subterranean realms. Although it suggests simple methods of dealing with these demons through invocation of their names, the primary technology for controlling with these malefactors is still a traditional Chinese one: the submission of a petition setting forth the supplicants plight and calling upon specific supernatural forces to resolve the situation.

Joshua Capitanio, University of the West
Vajrakumāra in Esoteric Buddhism and Chinese Religion

This paper examines the role of the deity or deities known in Chinese sources as “Vajra-youth(s)” (Jingang tongzi, Vajrakumāra) in some apotropaic and exorcistic ritual practices of Chinese Esoteric Buddhism. In addition to exploring a set of Chinese texts describing specific ritual and self-cultivation practices associated with this deity, the author will also attempt to draw comparisons between Vajrakumāra in Chinese sources and the deity Vajrakumāra (rdo rje gzhon nu) or Vajrakīla (rdo rje phur pa) as he appears in certain sources associated with the Ancient school (rNying ma) of Tibetan Buddhism. Finally, the author will offer some preliminary remarks on the role played by vajra-youths and other related “vajra-beings” (jingang) as wrathful exorcistic deities in certain Daoist ritual traditions.

George Keyworth, University of Saskatchewan
*The Curious Case of the Dhāraṇī in the Apocryphal Chinese *Śūraṅgama-sūtra*

We know from the Chanlin kesong (J. Zenrin kaju, Daily Liturgies from the Chan Groves, mid 17th century) that spell recitation has been a stable practice within Zen training centers in China, Japan, and Korea. The first spell—or dhāraṇī—contained in this widely circulated manual for daily practice is the Dafoding shoulengyan zhou (J. Daibucchō shuryōgonshu, Heroic March Spell of the Buddha's Sinciput) with 427 phrases. Numerous modern dictionaries and commentaries point out that this dhāraṇī comes from roll seven of the apocryphal Chinese *Śūraṅgama-sūtra (T. 945). But a 427 phrase (pada) version of this dhāraṇī is only appended to the end of the Taishō edition, reproduced from the Koryō canon. This paper explores both the problematical history of this dhāraṇī through its several distinct Chinese transcriptions from Tang and Song China and the reasons why this demon subjugating dhāraṇī has become so central to Zen monastic training.

Richard McBride, Brigham Young University, Hawaii
Why Was the Mahāpratisarā-dhāraṇī Relevant in Medieval Sinitic Buddhism?

The Mahāpratisarā-dhāraṇī, which promises success and protection from ghosts and demons and encourages people to carry the spell on their person as a talisman, is one of a hand full of dhāraṇīs for which ample evidence exists demonstrating that it was actually used by Buddhists. Known in East Asia through a translation (T. 1154) by Baosiwei (d. 721) and a retranslation (T. 1153) by Amoghavajra (Bukong, 705–774), not only is there an intriguing relationship between the two texts, but multiple versions of the primary dhāraṇī exist in a variety of forms. Baosiwei’s translation has a curious history in medieval East Asia, and because of mass-produced printed dhāraṇīs that have been preserved we know that versions of both dhāraṇīs were distributed widely in both China during the tenth and eleven centuries. Although Amoghavajra’s version of the dhāraṇī eventually gained ascendancy in Korea, its position in China has been ambivalent.

Responding:

Charles Orzech, University of North Carolina, Greensboro

A19-313
North American Religions Section and Contemporary Islam Group

Theme: *Islamic Traditions and Lived Religion in America*

John L. Jackson, University of Pennsylvania, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place West-196B

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Sajida Jalalzai, Columbia University
Islamic Chaplaincy: The Making of a North American Muslim Institution

The development of Muslim leadership in North America is, over recent decades, a subject of growing fascination and concern for scholars and journalists, politicians and policy-makers, Muslims and non-Muslims alike. Of particular interest is the development of “indigenous” forms of Islamic leadership in the West. This paper explores a novel form of Muslim leadership in the North American context, namely, Islamic chaplaincy, and analyzes transformations in conceptions of Islamic religious authority, ethics, law, and morality, through an investigation of this form of religious leadership. Based on a year of field work in Hartford (CT), Toronto (ON), and Claremont (CA), this paper examines the education and subsequent employment of North American Muslim leaders trained at various institutions, such as Hartford Seminary, Emmanuel College, and Claremont-Lincoln University.

Harold Morales, University of California, Riverside
Latino Muslim by Design: Race, Religion and New Media in the U.S.

“He wasn’t very sophisticated,” reported former terrorism prosecutor Patrick Moran in reference to a Latino Muslim arrested on terrorist charges in December of 2010, “but that’s maybe what you would expect from a person who has come about his views via the Internet.” News coverage of the arrest was promptly addressed by the Los Angeles Latino Muslim Association through a notice on their website “unequivocally condemning all acts, or attempted acts, of terrorism by any Latino who identifies himself or herself as a Muslim.” This paper examines the relationship between new media and a racially and a religiously marginalized group of Latino Muslims who are becoming increasingly visible through journalistic and website productions.

Suad Khabeer, Purdue University
Sampled: Beats of Muslim Life - A Performance Ethnography

Sampled: Beats of Muslim Life, is a performance ethnography based on ethnographic fieldwork among young Chicago Muslim activists who are configuring an American religious subjectivity I refer to as Muslim Cool. Muslim cool is a way of thinking about and being an American Muslim informed by hip hop's preoccupations with race and place. Sampled consists of a series of theatrical scenes that use movement, theater and poetry to explore and analyze the key themes of Muslim cool: race, religion and popular culture.

Juliane Hammer, University of North Carolina
Religion vs. Culture: Islamic Marriage, Healthy Families, and Domestic Violence

The distinction between religion and culture has been employed by Muslim reformers including (pro) feminist Muslim women scholars as a tool for critiques of Muslim societies in different contexts. This paper explores the utility and function of this distinction in the advocacy work of American Muslim organizations against domestic violence. By focusing on awareness work in Muslim communities and competency training for non-Muslim service providers I analyze the ways in which both Islam as a religious ideal and Muslim (immigrant) cultures as potential sources for domestic abuse are utilized to achieve distinct goals: providing normative religious arguments against domestic violence, improving the image of Islam, and providing convincing explanations for the existence of domestic violence in Muslim communities. The paper poses questions about the ethics of identifying the religion vs. culture dichotomy as constructed and part of discursive tradition building in the face of an urgent social issue.

Arijit Sen, University of Wisconsin, Milwaukee
Halal Geographies: Muslim Identity and Everyday Life in South Asian Restaurants along Devon Avenue, Chicago

Devon Avenue, on Chicago's north side, is an ethnic retail strip populated with stores and services catering to South Asian immigrants. This highly visible and marked street is therefore a node within a reticulated landscape of cultural, economic, political, residential, work, and religious spaces that make up the everyday world of South Asian Muslim immigrants in this region. This paper focuses on three ethnic restaurants as case studies. It analyzes space layout, material culture and human behavior inside these stores in order to demonstrate how Muslim culture and identity are reproduced in these locations. Through an analysis of sensory experience, spatial organization and embodied practices at these restaurants, this paper contributes to our understanding of South Asian Muslim cultural values and identities.

Responding:

Amir Hussain, Loyola Marymount University

A19-314
Religion in South Asia Section and Science, Technology, and Religion Group

Theme: *Religion and Science in South Asia*

Nalini Bhushan, Smith College, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place West-175B

The history of religion and science – and the words *religion* and *science* – in South Asia demonstrates the need to critically examine not only the nuances of these phenomena and terms, but also their mutual imbrication. While Edward Said pointed to the interwoven relationship between empire and scholarship, and Talal Asad demonstrated the co-origination of *religion* and *secularism*, far too little attention has been given to the rapport between *religion* and *science*. The modern history of South Asia offers an important venue in which to explore this mutual involvement, both in the period of British imperial domination and in the subsequent period of independence. The proposed papers on this panel not only describe and engage historical instances of the seeming intersection of

religion and science, but also critically investigate theoretical approaches to this issue.

C. Mackenzie Brown, Trinity University

Religion and Science in the Two Tagores: the Cosmic Teleologies of Debendranath and Rabindranath

Rabindranth Tagore, Nobel laureate in literature, and his less well-known grandfather, Debendranath Tagore, key figure in the early history of the Brahma Samaj, grappled with various issues of reconciling tradition with modernity. In particular, both produced romanticized cosmological narratives attempting to harmonize the science of their times with their religious ideals. Debendranath, utilizing early nineteenth-century geological concepts of the West, wove them into a biblical, Genesis-like narrative of the origin and development of the Earth interfused with Upanisadic quotations, producing a syncretic interpretation of the cosmos highlighting the role of a providential, designing creator. Rabindranath, availing himself of early twentieth-century teleological evolutionary views, assumed a Bergsonian vitalistic drive to promote a Vedanticized, progressivist view of the cosmos. The paper examines these cosmological narratives to illuminate facets of the Hinduism-science discourse in colonial India that resulted in a highly scientized view of tradition and a spiritualized hermeneutic of science.

Jonathan Edelmann, University of Mississippi

Historiography in a South Asian Context

I argue for the “complexity theory” of science and religion, and secondly that this is the best theoretical approach for scholars working on science-religion in South Asia. Complexity theory is the state of the art historiography in science-religion; it argues that the terms are historically situated, fluid, contestable, always changing and always rooted in the specific concerns of individual thinkers. We must always ask: whose science and whose religion are we discussing, since one person’s science is another person’s religion.

I then examine Bhaktivedanta Swami’s (1896-1977) views on science-religion, which have been influential on the International Society of Krishna Consciousness, and popular forms of Hinduism more generally. Bhaktivedanta adopted a radical “conflict” model, and his followers followed suit. But Bhaktivedanta was not aware of alternative models on the relationships between science-religion. I critique his views, showing how his essentialist views on science-religion are wrong and insensitive to historical complexity.

Purushottama Bilimoria, University of California, Berkeley and University of Melbourne

From All India Radio: the War between Science and Religion in the Subcontinent – a Western Import?

The paper first examines three ways in which the ‘war’ between science and religion has exacerbated since Galileo and Darwin, covering secular critiques of Warroll, the New Atheists (Dawkins, Dennett e al), and rapprochement attempts by Jay-Gould, Barbour, Kitcher.

This debate is then transposed to the South Asian context since the early encounters with the European sciences against the backdrop of traditional sciences and theologies. After revisiting the thinking of Sayyed Ahmed, J C Bose, Meghnad Saha, C V Raman, Chandrasekhar, Ramanujan, Govindaswamy, to Gandhi’s *swadeshi*, the scientization of yoga, meditation, consciousness, medicinal miracles of Sai Baba, and commentaries of Indian sciences’ historian, B V Subbarayyapa, a totally different response emerges. The dialogue between Indian scientists and Hindu, Muslim and Sikh protagonists suggests a new vision that augurs for a more naturalized view of *religion* and a less *materialistic* cosmology of the universe, self and mind, toward a middlesque position.

Peter Gottschalk, Wesleyan University

Fitting the Study of Religion into the Frameworks of Science

The adoption of scientific classificatory assumptions has had a profound impact on how Westerners, and Indians, understand religion, identity, and communal relations. As an examination of British and Indian officials working during British rule demonstrates, the impact of the Linnaean classificatory system – like other elements of scientific discourse – became increasingly prominent as British rule unfolded. Borrowing against the perceived

authoritativeness of biology (among other sciences), these officials gradually adopted a model of mutually exclusive classifications when describing religious identity, even when their own observations offered counterevidence to such assumptions. As a comparison between religious and racial classifications demonstrate, during the nineteenth century the government's urge to classify every individual in British India helped promote a perceived history of religiously antagonistic communities of Hindus and Muslims, at the same time as Britons and Indians constructed histories of ancient racial conflict between Adivasis, Dravidians, and Aryans.

Responding:

Perundevi Srinivasan, Sienna College

A19-315

Theology and Religious Reflection Section

Theme: *Universalism: A Contested Question in Theology*

Marion Grau, Church Divinity School of the Pacific, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place West-194A

Kathy L. McFarland, Liberty Baptist Theological Seminary
The Theological Implications of Rob Bell's Christian/Hopeful Universalism Compared to the Historical Theological Consequences of Swedenborg's Traditional Universalism

The theological implications of universalism are moving toward the historical theology of Swedenborg in a slow, steady crawl that seems likely to meet the same fate of insufficient Scriptural support for adherents, in spite of the attempt to Christianize the message more. A comparison of Swedenborg's *Heaven and Hell* theology type of traditional universalism with Rob Bell's *Love Wins: A Book about Heaven, Hell, and the Fate of Every Person Who Ever Lived*, a new theology of Christian/Hopeful universalism shows striking similarities that threaten to drive faith to the mystical side, with salvation guaranteed for most. The God of Love replacing the God of Judgment, the concept of Heaven and Hell, and the idea of salvation being in the hands of the individual, rather than in the hands of God, connect Swedenborg and Bell together in a universal theology that promises to derail theological Scriptural truths.

Mark Scott, University of Missouri
Origen of Alexandria: The Patron Saint of Universalism?

Is Origen of Alexandria (185-254 CE) the patron saint of universalism? In his own lifetime he was suspected of it, and later generations would associate him with the doctrine of universal salvation. My presentation complicates the simplistic portrayal of Origen as a universalist while affirming the universalist implications of his theology. Far from explicitly teaching universalism, Origen consistently presupposes the reality of hell. He circumspectly reserves the deeper mysteries of salvation, including the possibility of salvation beyond the purging fires of hell, for the intellectually and spiritually mature. As a prudent caretaker of souls, Origen carefully calibrates his theological reflections to the capacity of his audience. So would it be fair to characterize him as the patron saint of universalism? Yes, in the sense that his theology strongly leans in that direction, but no in the sense that he does not espouse a simplistic version of universalism, nor would he approve of its public and explicit affirmation.

Matthew Frost, Lutheran School of Theology, Chicago
The Novelty of Universalism: Shifting the Target of Inclusive Exclusivism

Discussion of the universalism of salvation lives in two primary contexts: the salvation of the non-Christian other, and the question over whether all will be saved, or only some. Both cases deal with the extension of God's election, and they do so in different terms. The former handles salvation in terms of the competition of localized groups of

people, and the latter in terms of universal humanity. This paper will explore the impetus towards universalism as a function of the shift in the target of salvation from localized to universalized images of humanity. The key example of this in modern Christian thought will be drawn from Karl Barth's doctrine of creation, in which creation rather than social order grounds the constitutive relations of salvation. The novelty of universalism appears as a key moment in the motion of inclusive concepts of exclusive salvation toward universal humanity as the basic human idea.

Sven Ensminger, University of Bristol
Theological Discourse about Universalism – A Constructive Proposal

The question of universalism is of crucial importance in theological reflection, particularly because of its inherently soteriological nature. In this paper, I am examining critically what it means to either affirm or reject of universalism, arguing that neither a rejection nor a denial are a helpful way forward. In a second part, I am suggesting that discourse about universalism has to be respectful and constructive both within and outside of the church. Finally, I am suggesting Karl Barth's ambiguous position on universalism ("I teach it, but I also do not teach it.") as a way forward for the church, especially within the multi-faith context of the 21st century, as it is rooted in God's love without infringing upon God's sovereignty over all creation.

Responding:

Stephen Ray, Garrett-Evangelical Theological Seminary

A19-316
Women and Religion Section

Theme: *Women and Religion in Politics and the Politics of Women and Religion*

Su Yon Pak, Union Theological Seminary, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place North-226

Four papers in this session engage the topic of the politics of women and religion in the U.S. One paper demonstrates that conservative Christians' battles against feminism have been shifting from opposing women's full participation in modern public life to opposing big government and modernism itself. Drawing upon feminist critical theory, the second paper exposes the way that the diversity of voices within the US Catholic Church complicates assumptions about how the church exercises its public voice. The third paper compares the pro-prohibition movement and the Tea Party as well as the movement for the repeal of prohibition and women mobilizing against the Tea Party, whereas the last paper examines the complex usage of the word "evangelical" to explain that more recent developments in evangelical culture make the liberal Women's Movement of the 1960s and 1970s the true ancestors of women such as Sarah Palin and Michele Bachmann.

Karen Seat, University of Arizona
Evangelicals and Women's Leadership in the Post-Palin Era

The recent rise of conservative women in national politics--especially Sarah Palin as a Tea Party icon, followed by Michele Bachmann's moments as a Tea Party presidential favorite in 2011--has provided an interesting historical moment for examining how evangelical "complementarians" have incorporated women's leadership into their existing anti-feminist narrative. While maintaining the primacy of men's *spiritual* headship, conservative Christians' battles against feminism have been shifting from opposing women's full participation in modern public life to opposing "big government" and modernism itself. Integrating traditional concerns regarding family, sexuality, and reproduction with fiscal conservatism and anti-government impulses, a new "Teavangelical" approach to gender has emerged among GOP Christians. Portraying feminism as a root of liberal excesses that have ultimately harmed women, teavangelicals aim to liberate women from their bondage to a paternalistic "welfare state." Conservative

women's leadership has been vital to this campaign.

Erin Brigham, University of San Francisco
Religious Liberty and the Public Voice of the US Catholic Church: A Feminist Analysis

Contemporary arguments for religious liberty in the Catholic Church tend to focus on the public exercise of religion as seen in recent debates surrounding the US Health and Human Services mandate for contraception coverage. Such arguments for religious liberty need to take into account the complexity of how the public sphere is defined and how power functions in the way a religious community exercises its public voice. This paper draws upon feminist critical theorists to analyze power dynamics behind identifying the public sphere. In doing so, it complicates current notions of religious liberty and invites attention to the diversity of voices in the church.

Meredith Minister, Southwestern College
Women, Politics, and the Legislation of Morality: A Comparison of Prohibition and the Tea Party

The emergence of the Tea Party as a national political force has brought questions of morality to the fore of politics in the United States. Moreover, the emergence of the Tea Party has brought socially conservative women into visible political roles and caused a crisis for feminists who have refused to admit Tea Party women into the ranks of feminism. The debates between Tea Party women and their opponents are reminiscent of the early twentieth century debates between women's organizations for and against prohibition (Women's Christian Temperance Union and Women's Organization for National Prohibition Reform). This presentation compares women's attempts to legislate morality via prohibition movements to the Tea Party's attempts to legislate morality via limiting access to birth control and marriage licenses. By comparing these movements, scholars can better understand the Tea Party, its role in the 2012 elections, and its impact on understandings of gender and religion.

Anndrea Ellison, Northwestern University
"They Do Not Speak For Me": The Evangelical Foundations of Conservative "Feminism"

Conservative women who once called themselves anti-feminists are now reclaiming the label feminist for themselves. They understand their conservative policies to be the true inheritors of the early suffrage advocates. This paper examines the complex usage of the word "evangelical" to explain that while women in the late 20th and early 21st centuries may be able to trace their theological roots back to the early suffrage advocates of the mid to late 19th century, more recent developments in evangelical culture make the liberal Women's Movement of the 1960s and 1970s the true ancestors of women such as Sarah Palin and Michele Bachmann.

Responding:

Anthea Butler, University of Pennsylvania

A19-317
Animals and Religion Group

Theme: *Thinking Animals, Rethinking Race, Ethnicity, and Religion*

James W. McCarty III, Emory University, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place West-181B

To correct the widespread but mistaken view that animal studies only attracts white and privileged scholar-activists, this panel grounds its reflections from our experiences within and concerns for Native American, Latino/a, Asian American, and African American communities. Specific topics include: 1) Colonialist wildlife management policies in the Yellowstone National Park region that privilege some (e.g., whites and cattle) over others (e.g., indigenous peoples and bison); 2) How consuming animals in the United States contributes to oppressive structures in Latin

America; 3) Institutional racism surrounding the planned building of a factory farm near a historic Japanese American internment camp; 4) Exoticization and stigmatization of certain Asian ethnicities following animal activist campaigns against the consumption of dog meat or recent statewide bans on shark fins; and 5) The role that the legacy of slavery and the cultural significance of food in the black church plays in preventing many African Americans from caring about animal rights.

Panelists:

Micheline E. Pesantubbee, University of Iowa
Miguel De La Torre, Iliff School of Theology
Grace Yia-Hei Kao, Claremont School of Theology
Christopher Carter, Claremont Lincoln University

Responding:

Rosemary R. Ruether, Claremont School of Theology

Business Meeting:

David Aftandilian, Texas Christian University

A19-318
Bible in Racial, Ethnic, and Indigenous Communities Group

Theme: *Latino/a Theology and the Bible*

Francisco Lozada, Brite Divinity School, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place West-471B

In this session, invited panelists will explore the relationship between Latino/a theology and the Bible.

Panelists:

Sammy Alfaro, Grand Canyon University
Edgardo Colon-Emeric, Duke University
Teresa Delgado, Iona College
Michelle González Maldonado, University of Miami
Elaine Padilla, New York Theological Seminary
Rubén Rosario Rodríguez, Saint Louis University

Business Meeting:

Eleazar S. Fernandez, United Theological Seminary of the Twin Cities
Hugh Rowland Page, University of Notre Dame

A19-319
Hinduism Group

Theme: *“It’s the End of the World as We Know It”: Contemporary Understandings of the Kali Yuga*

Rachel Fell McDermott, Barnard College, Presiding

Monday - 4:00 PM-6:30 PM
McCormick Place South-101A

Drawing on recent ethnographic work conducted in Tamil Nadu, Himachal Pradesh, and the Indian cities of New Delhi and Mumbai, this paper session examines how the Kali Yuga is invoked and described in four contemporary contexts. The first paper combines ethnographic observation and Tamil-language sources in an analysis of the ways in which contemporary discourses about the *kali yugam* in Tamil Nadu intersect with a negative horoscopic condition called *nāga dōṣam* (snake blemish). The second paper discusses how villagers in Himachal Pradesh's Kullu Valley cast the extensive shifts catalyzed by capitalist modernity in terms of the *kaliyug*. The third paper examines the reasons underlying and the consequences of the increasing popularity of Shani, a planetary deity popularly associated with the *kaliyug*. The fourth paper shows how the founder of an anti-caste movement in Tamil Nadu infused the concept of *kaliyugam* with an alternative meaning relevant to his liberative vision.

Amy L. Allocco, Elon University
"The Blemish of 'Modern Times': Snakes, Planets, and the Kaliyugam"

This paper combines ethnographic fieldwork and Tamil-language sources to analyze the intersections of contemporary discourses about the *kali yugam* in Tamil Nadu with a negative horoscopic condition called *nāga dōṣam* (snake blemish). An astrological flaw that is produced when the shadow planets Rahu and Ketu occupy inauspicious positions in an individual's horoscope, *nāga dōṣam* is faulted for delayed marriage and infertility. This malignant condition is understood to be increasingly prevalent in contemporary South India and is explicitly framed in terms of the degeneracy of the *kali yugam* as well as a range of recent social, religious, and economic changes including urbanization, shifting gender expectations, and declining ritual performance. The connections drawn between the changes associated with the *kali yugam* and *nāga dōṣam* indicates that these concepts may work in tandem as indigenous frameworks for categorizing and accounting for the disconcerting realities that increasingly confront Tamils in contemporary times.

Ehud (Udi) Halperin, Columbia University
"Everything is Upside-Down": The Kaliyug in Himachal Pradesh's Kullu Valley

In the past several decades extensive shifts have transpired in the Kullu Valley of the West Indian Himalayas. Capitalist modernity has rapidly advanced in the region, spurred on by road construction, cash crops, and the booming tourist industry. These processes have completely transformed life in the area and with it the mindset of people. This paper shows how villagers in the Kullu Valley interpret the recent shifts in their lives through the age-old Hindu cosmology of the four ages (yugas). In particular, they view these processes as resulting from the advance of the Kaliyug, the last and worst of these four ages. Thus, capitalist modernity is here subsumed under the traditional cosmology and its historicity is completely overturned – it is no longer seen as a process of development and progress but, rather, of degeneration and regression.

Carla Bellamy, City University of New York
Desperately Seeking Shani: Finding an Old God in New Delhi

This paper combines ethnographic research in Delhi and Mumbai and Hindi-language new media sources as it explores the reasons underlying and the consequences of the increasing popularity of the planetary deity Shani. Part of Shani's appeal stems from devotees' assumption that he possesses the fearsomeness necessary to dispense justice in the kaliyug. However, the current increase in devotion to Shani has not eclipsed older feelings of ambivalence. As Shani has been incorporated into mainstream urban Hinduism, his ritual life and persona have undergone changes to manage emergent social and psychological tensions. Through an examination of the self-presentation of dakots (the "low" caste group historically responsible for facilitating Shani worship), the self-justifications offered by the many non-dakots who now preside over Shani temples, and temple ritual, I will suggest that Shani's new popularity may be indicative of changes in urban middle class Hindu notions of selfhood, agency, and community.

James Ponniah, Jnana-Deepa Vidyapeeth
Alternative Discourses of Kaliyugam in Ayya Vazhi

Ayya Vazhi (AV) is a popular religious phenomenon especially among the Canars (Nadars) that spread primarily in the southern districts of Tamilnadu (especially in Kanyakumari), a part of the erstwhile Southern Travancore kingdom. The paper will discuss how AV's founder Vaikundar (b. 1809), who was regarded as an avatara of Visnu, reinterpreted the age-old concept of Kaliyugam and infused it with an alternative meaning relevant to his liberative vision. He identified his age as the Kaliyugam and the king of Travancore as Kalineecan (an embodiment of evil), thus effectively challenging the established social orders. Vaikundar anticipated the dawning of a dharmayugam in which dharmam would include uplifting the lowly, doing charity, and giving alms and food to the poor. As such, he extended and universalized the concept of dharmam to include the low castes and cast the future dharmayugam as a "reign without any discrimination of caste, creed and race."

Responding:

Joyce Burkhalter Flueckiger, Emory University

A19-320

Liberation Theologies Group

Theme: *Liberation and Protest in the Twenty-first Century*

Ivan Petrella, University of Miami, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place West-179A

This Group asks "what does liberation theology mean in and for the twenty-first century?" We encourage crossover dialogue — between contexts and between disciplines — and reflection on the implications of liberationist discourse for the transformation of theology as a whole — both methodologically and theologically. This year we focus on liberation theologies and Occupy Wall Street, the Arab Spring, and other current movements.

Lee Cormie, University of Toronto

Re-creating the World: Faith Communities in Global Justice Movements and the World Social Forum

The vast majority of the world's peoples are 'religious' in a rich variety of expressions. But so far 'religion' has only ambiguously been present in the discourses of the global social justice movement (GSJM) and the World Social Forum (WSF). One kind of religion — 'fundamentalisms': Christian, Hindu, Muslim (and market) — is frequently referred to, and regularly condemned. More generally, the prevailing attitude echoes classic modern secular discourses framing 'religion' — along with 'pre-modern' civilizations and indigenous traditions — as backward and 'conservative', part of the 'primitive' or 'traditional', 'pre-scientific' past. In this paper I propose broadening GSJM and WSF dialogues with reference to rapidly expanding discussions on six fronts.

Hannah Hofheinz, Harvard University

Revolutionary Practice: Considering an Anarchist Inflected Liberation Theology —or— Considering Liberation Theology Occupied

This paper explores what possibilities arise for liberation theology and what demands are laid upon it by being contextually located within Occupy. Ultimately, the paper argues that liberation theology is reoriented and refreshed from a sustained presence within the anarchist space of Occupy. To make this argument, the paper works closely with Alexandre Christoyannopoulos's *Christian Anarchism* (2010), Keith Hebdon's *Dalit Theology and Anarchism* (2011), Simon Critchley's *Infinitely Demanding* (2007), and David Graeber's *Fragments of an Anarchist Anthropology* (2004). When brought together with the critical history of Occupy and my experience as an occupying theologian and organizer, these sources allow for a liberative, anarchic articulation of praxis, revolution and utopia, with a particular concern for the implications on method.

Carolyn Roncolato, Chicago Theological Seminary

The Holy Strikes: Liberation Theology and The Chicago Hyatt Hotel Workers' Fight for Justice

Whereas liberation theology within the United States has not traditionally given much attention to workers battles for economic justice, I argue that contemporarily liberation theology is embodied by the Hyatt workers' fight in Chicago. The Hyatt's policies are indicative of the direction corporate behavior in the United States is headed. As such, this battle in Chicago is not simply a local issue but rather is a protest against corporate culture that condones the denial of livable wages, job stability, and healthcare. Using, the work of Jon Sobrino, Enrique Dussel, and José Miranda, I employ three central concepts of liberation theology to investigate the Hyatt workers struggle. I conclude by reflecting on three elements of the union fight that are important to contemporary liberation thought; agitation and anger, creative joyful protest, and the kingdom of God as here and not yet.

Filipe Maia, Harvard University

Have Latin America's Open Veins Healed? Liberation Theology and the New Socio-political Context in Latin America

Liberation theology has emerged in Latin America in the midst of great political turbulence. Nevertheless, the situation has changed dramatically in the past two decades with the emergence of a "new left" that now governs most of the countries in Latin America. This paper studies the history of the emergence of this new left in the political writings of Enrique Dussel and then traces some of the theological responses given by liberation theologians to Latin America's new reality. Finally, I try to tackle both the question of liberation theology's role in this process and its possible future in light of such reality.

Alain Epp Weaver, University of Chicago

Michel Sabbah, Palestinian Liberation Theologies, and the Critique of Zionism

Palestinians have encountered Zionism as a colonial ideology and practice. Part of Zionism's discursive practice involved an appeal to the Tanakh (the Christian Old Testament) to justify Zionist settlement in the land. This appeal to narratives of conquest has been inextricably intertwined with Palestinian dispossession. In this presentation I examine one specific Palestinian Christian critique of Zionism as an ideology and a practice, evaluating the strengths and weaknesses of how Michel Sabbah, the former Latin Patriarch of Jerusalem, traces the interrelationships among the doctrine of election, the promise of the land, and Palestinian dispossession. The presentation places Sabbah's pastoral letters within a) the framework of Palestinian contextual and liberation theologies; b) Catholic revisioning of the church's teaching regarding Jews and Judaism and its assessments of Zionism and the State of Israel; and c) Palestinian nonviolent resistance movements which have preceded and have been energized by the Arab Spring.

Ulrike Auga, Humboldt University, Berlin

Theology with the 99 Percent as a Critical Biotheology

As reaction to the failures of the globalisation process, which is based on a commodification of the whole life new resistance mobilisations occurred. The Occupy Wall Street Movement has underlined that the social consequences of the neoliberal empire call for new resistance and new visions of solidarity. If people die of hunger, if millions of stateless people have 'no right, to have rights' (Hannah Arendt), then our concept of democracy is insufficient. It has become clear, that capitalism is a religion. (Walter Benjamin). The sovereign biopower is regulating life and survival via granting access or exclusion from resources or regulations of health, sexuality and security. Therefore responsible theology – the paper suggests - could react with a critical Biotheology taking on Foucaults critique of biopower.

This paper uses inter- and transdisciplinary methodology bringing together 'beyond liberation theology' approaches (Ivan Petrella, Marcella Althaus-Reid) with postcolonial, epistemological intersectionality critique and post-secular debates.

Business Meeting:

Thia Cooper, Gustavus Adolphus College

A19-321

Music and Religion Group and Tillich: Issues in Theology, Religion, and Culture Group

Theme: *Music and Ultimate Concern: Engaging Paul Tillich, Music and Theology*

Sharon Burch, Interfaith Counseling Center, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place West-184A

Arguably, no theologian has been more influential for the dialogue between religion and the arts than Paul Tillich, and yet Tillich wrote surprisingly little about music. This session explores the intersections between Tillich's thinking and work in music and religion, probing how music's relation to ultimate concern can be thought of outside religious settings. The papers examine the possibilities for music as a form of constructive theological reflection - as a form of "unwritten theology" and as a theonomous possibility of prophetic performance and mystical re-union. A mix of theoretical and applied engagements, illustrative examples range from jazz fusion, the collaborative blog site rockandtheology.com and the 2008 New York Philharmonic tour to North Korea.

Russell Re Manning, University of Aberdeen
Unwritten Theology: Notes Towards a Tillichian Theology of Music

This paper engages with George Steiner's powerfully suggestive characterisation of music as "unwritten theology" (1989) to suggest ways in which the possibility of a Tillichian theology of music might be theorised. Steiner's claim exposes a central dilemma for work that seeks to explore the ways in which music relates to transcendence. On the one hand, for those such as Jeremy Begbie, "music can serve to enrich and advance theology" in its ongoing quest, in his words, "to extend our wisdom about God, God's relation to us, and to the world at large" (2000). Music, in this case, serves as an aid to reflection, further equipping the theologian in her inescapably writerly enterprise. On the other hand, as Frank Burch Brown suggests: what if the theologian of art allows that art not only assist theology but further "reshape, somehow, the image and sound, the look and feel, of the substance of faith" (Re Manning 2012)? For such an approach, music itself becomes theology and hence the theologian's task is radically transformed. No longer able to make use of music to enrich her writing, the theologian is thus displaced and the linguistic hegemony of theology is challenged in favour of a "theology without writing". This paper explores the possibilities for theorising such a "theology after writing" capable of "reshaping, somehow" not simply the form but also the substance of faith by drawing on resources from Paul Tillich's cultural-theological analyses of what he characterises as art with "religious style, but non-religious content", as well as Jean-Luc Marion's notion of iconic distance (particularly as developed by James Herbert (2008)). Taking seriously the challenge of thinking of music as "un-writing theology", the paper suggests that a framework of a Tillichian theology of music might provide the necessary openness to discovery that Steiner's description requires.

Loye Ashton, Tougaloo College
Rock, Reason, and Revelation: Tag-Teaming Tillich at Rockandtheology.com

This paper examines how the thought of Paul Tillich can serve as a creative theological resource for intellectual reflection on religious and spiritual experience that occurs in and through the constellation of musical genres broadly constitutive of the socio-aesthetic construct, "rock music." The theological method will incorporate an decentralized and organic conceptual improvisation that utilizes a virtual dialogue developed through the blog site, rockandtheology.com. Rock and Theology is an ongoing Internet project to designed to facilitate and generate conversation and theological reflection about the intersection of religious experience and rock music. Three main themes will be explored as a means of laying the introductory groundwork upon which to expand for future research. These themes include time and finitude, authority and liberty, as well as embodiment and identity. While rock was born in the final years of Tillich's life, these themes were all relevant to his systematic work.

Meredith Holladay, Baylor University
Music as Theology: Using Tillich's Theology of Culture to Understand the Prophetic and Theological in Popular

Music

Using Tillich as foundational, I reframe and define the task of theology to illustrate ways that cultural forms, specifically music, can and does serve as a form of theological reflection. At least one way that music, specifically, fills this niche is in its power to remind us of the theological act of telling and listening to human stories. The role of narrative to teach us about ourselves, others, our world, and our God ought to be reclaimed, and songwriting represents a wide-reaching, accessible means to remind us of that. Insofar as theology is narrative, personal, specific, and lived, then we can identify the function of theology enacted in the cultural forms around us.

Laura Thelander, Collegeville Institute

Prophetic Performance and Mystical Re-union: Considering the Theonomous Possibilities of Music

This Tillichian reflection on music focuses on the creative and performative activity of the human spirit. Appropriating Tillich's concept of theonomy as a heuristic guide, this paper explores the sacramental, mystical, and prophetic dimensions of music. Based upon a sacramental worldview, music not only creates the possibility for experiencing self-transcendence marked by love as the desire for re-union but also offers a means for embodying prophetic protest. Illustrative examples will include first person accounts from musicians who participated in the 2008 New York Philharmonic tour to North Korea, protest music from the Vietnam era, South African apartheid-era freedom songs, and West African/New York City jazz fusion.

Business Meeting:

Russell Re Manning, University of Aberdeen

A19-322

Nineteenth Century Theology Group

Theme: *Defining the Field: New Methods for Reconceiving the History of Nineteenth-Century Christian Thought (in Memory of James C. Livingston)*

Todd Gooch, Eastern Kentucky University, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place East-259

How should the history of nineteenth-century theology be studied today? Papers explore new challenges facing the field, and propose new methods and paradigms for reconceiving the history of nineteenth-century Christian thought. This session is in memory of James C. Livingston, author of *Modern Christian Thought* and *Anatomy of the Sacred*.

Hans Schwarz, university of Regensburg
Telling the Story - But How?

We should tell the story like it is. Since this is impossible we must pick and chose. But what should be our criteria? We will first examine James C. Livingston's criteria and then add our own with appropriate rationale.

J. Kameron Carter, Duke University

Globalizing the Nineteenth Century: The Case of U.S. Political Theology

This paper proposes a shift toward globality—and internal to this, colonialism and race—in the study of 19th-century theology. I focus in this paper on the Western hemisphere, the Americas, to ground this proposed shift. More specifically, I consider Thomas Jefferson's 19th-century African colonization project as a project of theology in its lived and political modes, modes tied to the flesh and the body. It was David Walker and Maria Stewart who exposed the Jeffersonian project as a form of political theology or a mode of imagining the world in continuity with American puritanism and invested in racial governance, Western hemispheric supremacy, and in installing the U.S.

as an imperial presence on the global scene. A shift to globality, to global social space, exposes 19th century ways of imagining the world, including or perhaps most especially theological ways of imagining the world and identity.

Joerg Rieger, Southern Methodist University

Power and Empire in the Study of Nineteenth-Century Theology: The Case of Schleiermacher

While historians of the nineteenth century are aware of the importance of colonialism and empire, the history of nineteenth century theology has not yet examined in depth the implications for theology. On the one hand, this has to do with a disconnect between the study of the history of ideas and the history of power. On the other hand, this has to do with the fact that nineteenth century theologians are, for the most part, not addressing matters of colonialism and empire directly. As recent studies have pointed out, colonialism and empire shape intellectual developments unconsciously rather than consciously, but for this reason they are crucial factors that can no longer be ignored. In this presentation, the work of Friedrich Schleiermacher will be used as a case study.

Geertjan Zuidwegt, Katholieke Universiteit, Leuven

Skepticism and Credulity: Victorian Critiques of John Henry Newman's Religious Apologetic

Tracing out a suggestion by James C. Livingston, this paper aims to analyze the important role John Henry Newman's (1801-1890) religious apologetic played in the Victorian crisis of faith. It identifies a pervasive strand of critique of Newman's apologetic offered by eminent Victorian liberal Protestant and agnostic intellectuals. Their criticisms constitute a distinct interpretative tradition with a clear genealogy and a homogenous content. Distinguished intellectuals such as the historian Anthony Froude, the clergyman and novelist Charles Kingsley, the agnostic man of letters Leslie Stephen, his brother Fitzjames, the renowned scientist and popularizer of Darwinism Thomas Henry Huxley, the Congregationalist minister Andrew Martin Fairbairn, and the liberal Anglican headmaster Edwin Abbott, interpret Newman's apologetic as a credulous defense of Roman Catholicism on the basis of a skeptical epistemology. This paper shows that their critique is rooted in personal, strategic and intellectual concerns, throwing new light on the Victorian crisis of belief.

Responding:

Dawn De Vries, Union Presbyterian Seminary

A19-323

Platonism and Neoplatonism Group

Theme: *Disciples, Devotion and Letter Symbolism*

Douglas Hedley, Cambridge University, Presiding

Monday - 4:00 PM-6:30 PM

McCormick Place West-176C

lorem ipsum

Donka Markus, University of Michigan

Anagoric Love between Neoplatonist Philosophers and Their Disciples in Late Antiquity

I pursue questions related to the topic of devotion, the path of love, and the relationship between student and disciple in Neoplatonism. Through a series of examples culled from the history of the tradition, I hope to illustrate that the student-disciple relationships, saturated with anagoric love, were at least as important to the philosophical way of life as was knowledge; *erōs* that starts as an affectionate bond between master and disciple, becomes the glue between knowledge and action culminating in self-knowledge and mystical union or enlightenment. My work has comparative implications and, although I focus on the Neoplatonic tradition, it is important to acknowledge the obvious analogues with the bhakti movement in the Indian tradition. The undercurrent of "Bhakti," permeates not

only the definition of the true philosopher as “Bacchant,” but also the master-disciple relationship of anagogic love that heavily relies on the language of the mysteries and the Bacchant.

Elizabeth Dodd, Cambridge University

Peace, Purity and Assurance: Thomas Traherne's Devotional Platonism as Seen through the Unity of Apatheia and Divine Desire

This paper introduces the notion of *apatheia* of the Restoration Anglican divine Thomas Traherne, to demonstrate his use of platonic metaphysics in support of a spirituality rooted in seventeenth-century devotional culture. A consistent feature of Traherne criticism has been an emphasis on his Platonic influences, but recent studies underplay this important metaphysical foundation. A common association of a stoic *apatheia* with emotionlessness and otherworldliness is incompatible with Traherne studies' recent emphasis on the centrality of desire and the importance of the body. This paper will show that Traherne's concept of *apatheia* is entirely compatible with his spirituality of desire and his protestant emphasis on praxis. The Platonic language of *apatheia*, as identified with the peace of the pure in heart and the assurance of the elect, is tied to a highly affective spirituality centred on the idea of a desiring God and imaged through the passion of Christ.

Virginia Burrus, Drew University

Le Philosophe Que Donc Je Suis: Following Plotinus

This paper undertakes a literary-philosophical reading of the *Life of Plotinus*, with focus on Porphyry's relationship to his master as one in which the limits of humanity are at once inscribed and exceeded. In so doing, it takes its hint from Derrida's late work, *L'Animal que donc je suis*. There Derrida issues a challenge to the particular humanism of the Cartesian *cogito*, in part by exploiting the ambiguity of the French verb *suis*, translatable as either “I am” or “I follow.” If Porphyry is following Plotinus, “hunt, taming, and training” are here as relevant as “succession or inheritance”; so too is seduction. Porphyry follows one who, in the singular moment of his death, appears other than human, at once serpent and god, merging with “the divine in all”--or, as Derrida might have it, with the “divinanimality” that may also be configured as “the irreducible living multiplicity of mortals.”

Mark Edwards, Oxford University

Theodorus of Asine and the Alphabet

Theodorus of Asine, a Neoplatonist of the fourth century whose acknowledged mentors were Porphyry and Numenius, was derided by Iamblichus for his attempts to deduce the anatomy of concepts from the letters composing the Greek words that signify them. His most famous analysis, that of hen (One) into three elements – the aspirate and the two alphabetic characters – is somewhat obscure, and not easily paralleled in the other specimens of letter symbolism that have survived from the Mediterranean cultures of the fourth century (Sefer Yetzirah and other early examples of Jewish gematria, the Christian text on the values of letters recently edited by Cornelia Brandt, numerological exegeses of biblical names, magical ululations from Nag Hammadi, etc.). On the other hand, the Vedantic analysis of the sound AUM to represent the three layers of selfhood seems to demand comparison. The notion of an “oriental” origin for Neoplatonism has rightly been abandoned, but it may still be fruitful to ask whether analogues of this kind could afford evidence that the knowledge of Indian thought claimed by some Greek s was not wholly fictitious. Alternatively, there may be grounds for positing more fundamental affinities between Greek and Indian thought which were apt to give rise to similar phenomena without direct transmission.

Responding:

John Bussanich, University of New Mexico

Business Meeting:

John Kenney, Saint Michael's College

A19-324

Pragmatism and Empiricism in American Religious Thought Group

Theme: *Power, Politics, and the Sacred: A Consideration of Jeffrey Stout's Blessed Are the Organized*

Molly Farneth, Princeton University, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place West-182

In his recent book, *Blessed Are the Organized*, Jeffrey Stout extends his argument that democracy is a tradition (*Democracy and Tradition*, 2004) by describing and analyzing the commitments and practices of one strand of this tradition: broad-based democratic organizing. This panel offers critical responses to Stout's book, engaging Stout's conception of power and domination, his account of the role of religion in political life, and his contributions to democratic theory and comparative religious ethics, with a response from the author.

Panelists:

Luke Bretherton, Duke University
Linell Cady, Arizona State University
Bonnie Honig, Northwestern University
John Kelsay, Florida State University

Responding:

Jeffrey Stout, Princeton University

A19-325

Religion in Southeast Asia Group

Theme: *New Approaches to Religion in Southeast Asia*

Vivienne Angeles, La Salle University, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place North-126

New Approaches to Religion in Southeast Asia

Richard Fox, Universität Heidelberg
Of Media and Morality: Rival Styles of Writing, Rival Styles of Practical Reasoning

This paper charts the historical interaction between two rival styles of practical reasoning, with specific reference to their rootedness in different forms of script and writing. As has often been the case more generally, scholars of Balinese letters have shown comparatively little interest in the material practices in which people learn to read, write and otherwise make use of written language and other forms of script. Among the consequences of this lacuna in the scholarship has been a broader deficiency in our understanding of local religio-textual traditions and the transformation of their social import in relation to wider-reaching cultural, economic and political changes. At stake, among other things, is our theoretical understanding of the relationship between media, materiality and practical reason, as embodied in changing configurations of agency, community and the common good.

Joel Hodge, Australian Catholic University
A Spirituality of Suffering and Resistance: Christianity and East Timor during the Indonesian Occupation

During the Indonesian occupation of East Timor (1975-1999), the Roman Catholic Church grew in importance to the East Timorese people, as is shown in the large increase in Timorese affiliation to the Church: from approximately 25-30 percent of the populace as baptised Catholics in 1975 to over 90 percent in the 1990s. There are various reasons given for this change, many of which identify 'extrinsic' factors for the growth. While acknowledging the importance of these extrinsic factors, this essay argues that there are intrinsic factors that substantially influenced the identification of the Timorese experience of occupation with Catholic faith and solidarity. The understanding of these intrinsic factors can provide a more expansive understanding of Timorese recent history and resistance. Drawing on original research, the essay explores the relationship between suffering, resistance and the Catholic faith of the Timorese through particular themes and stories, such as the "spirituality of resistance."

Julia Howell, University of Western Sydney

Rival Cosmopolitanisms: the Contestation of True Islam in Popular Literature on Indonesia's Founding Saints, the Wali Songo

Religious movements of the Abrahamic traditions in our present intensely globalised world are ambiguously cosmopolitan, being universalist, but also exclusivist; global, but also particularist. But they differ in the ways they balance these contrary impulses, depending on the social matrices out of which they emerge and on the shifting politics of those environments. They also differ in ways they mine the rhetorical power grounded in their distinctive cosmopolitan colorations.

This paper explores an attempt at rhetorical inversion of Islamist exclusivist cosmopolitanism in Indonesia by Achmad Chodjim, a lay author of high-end popular books on how to be a good Muslim. Revalorising the heretical native saint Siti Jenar, Chodjim builds an alternative vision of Islam that deflates the authenticity of global Islamist movements. And, paradoxically, in reaffirming a stream of local Islam, he finds a universalism now sorely needed in modern, democratic and religiously plural Indonesia.

James Edmonds , University of California, Riverside

Tasauf's Transformation through Political Practice

This paper will discuss Islam's engagement with politics in Indonesia during Suharto's New Order to the present. During this period a new organization formed around Haji Abdul Malik Karim Amrullah (Hamka). This organization of ideologies, schools and political parties largely disseminated through Hamka's *Tasauf Modern* proposes a new sort of Islamic practice. The new practices, largely based off *Tasauf*, that arise reveal the multifaceted relationship between religion and the government or politics as well as display the changing role of Sufism in Indonesia.

Business Meeting:

Vivienne Angeles, La Salle University

A19-326

Religion, Memory, History Group

Theme: *Forgetting: Forging Memory or Forgiving the Past?*

David Reinhart, University of Wisconsin, Whitewater, Presiding

Monday - 4:00 PM-6:30 PM

McCormick Place North-127

Forgetting is, from the more traditional memory perspective, to be avoided, as it is a step toward repeating past crimes, as with the dictum that those who forget the past are condemned to relive it. Is forgetting sheer concealment of the past events? Is it an opportunity to restructure memory and thereby revise history? Can forgetting be a kind of

closure to the past event, so that the involved parties can move forward to a constructive and more amicable relationships? This panel explores forgetting not so much as absence of memory but as a letting go of fixed memories, thus creating an opening, a gate for new possibilities to our understanding of memory and history. The panel, hence, examines a form of forgetting from a religious perspective, as many religions have transformed historical memory into ritual/liturgical occasions to call on the present-ness of memory—the product of forgetting and remembering.

Izak Lattu, Graduate Theological Union

Collective Memory for Christian-Muslim Dialogue in Maluku, Indonesia

The paper examines the embodiment of social memory in folksong that bridges Christian and Muslim communities in Maluku, Indonesia. Drawing on concepts developed by memory studies, I will explore the narrative of Malukan folksong as a mnemonic device which works to create common place, topos, for social solidarity in Maluku. The paper presents a model of Christian-Muslim dialogue through a collective memory that binds Maluku society together regardless of faith background. Currently, a literacy, or written text, approach has dominated interfaith dialogue. This paper argues that in a strong oral society like Maluku, interfaith dialogue should be based on the oral tradition instead of written texts.

Kathryn Reinhard, Fordham University

The "Archive" and the "Repertoire": Re-membering the Forgotten in the Body of Christ

This paper explores the relationship between “religious narrative” and “forgetting” by utilizing performance theorist Diana Taylor’s paradigms of “the archive” and “the repertoire.” The archive and the repertoire describe two distinct ways through which communal and cultural memory is transmitted. The archive represents a deposit of supposedly enduring artifacts: texts, documents, buildings, and bones. In contrast, the repertoire represents a deposit of living memory, transmitted through bodily performance, speech, and gesture. Applying the paradigms of the archive and the repertoire to the church can help illuminate aspects of the complex ways in which religious narrative has been transmitted throughout the history of the church. Archival memory often functions hegemonically, to sustain power, whereas the repertoire can offer opportunities for dominant narratives to be subverted by individuals and groups whom the archive has forgotten, suppressed or erased.

Priya Thomas, York University

The Living Monument: Embodiment, Enlightenment and the Transhuman Imaginary in North American Yoga

This paper considers North American postural yoga’s enactment of traditions and memory, futures and forgetting through a study of its conflicted and prolific relationship to the body as digital archive. Through historical research and ethnographic description, it provides an analysis of conversations with two yoga authors/educators and their responses to religious embodiment and enlightenment in a growing digital subculture. It considers the ways in which cultural amnesia and forgotten physical practices continue to haunt the transnational practitioner, and contribute to a community’s boundless production of archival self-recollections, reconfigured ‘traditions’ and ‘hauntologies’¹ expressed at the synaptic intersections of embodiment and digital performance. In so doing, this paper argues the contemporary yoga body is a transhuman ‘living monument’, an unstable, mnemonic resource in the collective search for transnational identity and transhuman transcendence.

1. Jacques Derrida, *Archive Fever*. Trans. Eric Prenowitz (Chicago: University of Chicago Press, 1995), 68. [↗](#)

Linwood Blizzard, Boston University

The Lasting Impact of Forgotten Redemptive Violence: The Impact of the Absence of Memory from Pre-millennialism and the Nadir upon the Current Evangelical Movement

This paper seeks to explore the present state of the evangelical movement as a product of an absence of memory

from the nadir. This exploration will focus on how pre-millennialism, the belief in the coming of Jesus in 1900, led to a rise in redemptive violence as a means of “correcting” behavior. The ability to correct came as an output of dispensationalism, which would have affirmed the end, salvation, as a justification of the means, lynching. In affirming the behavior, the ability to conceal is not necessary until the behavior is no longer condoned. In condemning the behavior, the memory of the trauma is erased.

Responding:

Scott Appleby, University of Notre Dame

Business Meeting:

Yuki Miyamoto, DePaul University

A19-327

Religions, Social Conflict, and Peace Group

Theme: *Theology, Religion and the Responsibility to Protect*

John Kiess, Loyola University, Maryland, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place West-185D

This panel will engage with Responsibility to Protect (R2P) from both theological and religious perspectives.

It will explore a breadth of theological thinking that informs Christian conceptions about R2P. Drawing upon influential thinkers the panel investigates how distinct theological conceptions of political authority and the nature of the human being in society lead to diverse evaluations of and concerns about R2P.

It will also focus on ways the R2P principle can benefit from religious assessment. It will examine how religious assessment can contribute to the cultivation of political will, how religious dynamics will improve the international community’s ability to take effective R2P action in contexts where religious considerations are significant, and how a feminist analysis can strengthen the principle by drawing attention to neglected gender issues.

The presentations in this panel will be summaries of the papers. The full papers will be available on line at <http://www.aarweb.org>, by 10 November 2012.

Kristopher Norris, University of Virginia

“Never Again War”?: The Catholic Church, Just War Tradition, and The Responsibility to Protect

This paper attends to the complexities of the Roman Catholic stance regarding armed conflict by evaluating recent documents and papal statements, noting especially the contemporary challenges of terrorism and humanitarian intervention. Addressing the ambivalence of its more restrictive conception of just war criteria along with its endorsement of the UN declaration on the Responsibility to Protect, I argue that the Catholic Church is moving toward a pacifistic posture, but only within certain traditional and theological limits—exemplified by its support of R2P. I develop the theological underpinnings of this “circumstantial” pacifist position and note the theological features that limit the Church’s movement toward pacifism: primarily natural law, public authority and the common good, and human rights. I conclude by drawing from Peace Church assessments of Responsibility to Protect to highlight ecclesiological resources within the Catholic Church’s own tradition to overcome these limiting features and offer a vision of pacifism that is more compatible with its theological commitments.

Travis Pickell, University of Virginia

The “Necessity” of Humanitarian Intervention: Augustine, Niebuhr, and Responsibility to Protect

In discussions of the ethical legitimacy of armed conflict, appeal is often made on the basis of “necessity.” And yet, necessity is a contested term. Especially within the context of the just-war tradition, different people mean different things when they appeal to necessity. In this paper I explore the way in which necessity functions in Christian just-war thought by engaging the writings of two thinkers for whom the concept of was central: namely, St. Augustine and Reinhold Niebuhr. This paper distinguishes between three types of necessity (moral, ontological, and military), and shows that each thinker employs all three types. Necessity, therefore, at times implies moral obligations or justification for conflict, and at other times implies moral restrictions. Applying this dialectical conception of necessity to the U.N. “Responsibility to Protect” doctrine reveals both the importance, and potential limitations, of humanitarian intervention.

Matthew Puffer, University of Virginia

Augustine and Barth on the Image of God and the Responsibility to Protect

Drawing on two observations—Jürgen Habermas’s notion that the “image of God” can be translated as “human dignity ... without emptying [it] through a process of deflation or exhaustion,” and Jeremy Waldron’s suggestion that the image of God “may not be appropriate as a ground for rights at all”—this paper asks what the implications for R2P follow from two prominent but distinct conceptions of the “image of God.” Augustine’s and Karl Barth’s expositions of the *imago Dei* both challenge and reform notions of human dignity in contemporary moral discourses that inform R2P. A comparison of the norms governing Augustine’s and Karl Barth’s moral imaginaries discloses latent assumptions about human dignity and moral order operative in R2P.

Laura Alexander, University of Virginia

Political Authority in the Work of Luther and Calvin: Reflecting Theologically on the Role of International Political Bodies in Authorizing Intervention across National Borders

This paper analyzes the political thought of Luther and Calvin to argue that Protestants in the tradition of these theologians have reason to support the principle of R2P. Both Luther and Calvin argue that political authority is necessary for proper ordering of human society and that political authorities are divinely ordained to combat violence and exploitation. Thus, authorities may sometimes intervene in the affairs of governments that fail to protect their citizens from oppression. The paper next draws upon the thought of Paul Schroeder and Michael Joseph Smith to argue that in our contemporary world, the United Nations and regional alliances of nation-states serve as proper authorities at an international level. Therefore, Protestants should be able to support certain interventions, both nonviolent and military, undertaken or approved by the U.N. and/or regional alliances in cases in which states fail in their responsibilities to protect the rights of their citizens.

Rick Hankins, Claremont Graduate University

R2P and the Parable of the Good Samaritan

Reflecting on R2P from a Christian perspective, Rick Hankins will argue that the Parable of the Good Samaritan provides a helpful entry point for recognizing that R2P is not only a moral necessity, but also a religious responsibility. Through the parable, Jesus provides us with what Robert Gagnon characterizes as a “superior formulation” of the Golden Rule, directing us to “the vantage point of need as the best location from which to understand the principle: ‘do to others as you would have them do unto you’ in your hour of greatest need.” Genocide is a moral crisis to which Christians must respond as a matter of faithfulness. Indifference in the face of such tragedy makes a mockery of human dignity and the Christian commitment to neighbor-love. Accepting this religious responsibility raises important questions about the role national interest plays in foreign policy prioritization (Can we only act in those cases in which a clear and vital national interest is at stake?) and the compatibility of R2P and Christian pacifism (How do we appropriately love the neighbor who is the perpetrator of genocide and the neighbor who is the victim of genocide?).

Mahmoud Harmoush, Claremont School of Theology

If Anyone of the Idolaters Seek thy Protection

Reflecting on R2P from an Islamic perspective, Mahmoud Harmoush will argue that Muslims have a religious responsibility to work for and protect the safety and quality of human life. While there is a collective responsibility to assist those in need when natural disasters occur, this responsibility is even greater when disasters are human made, as in the case of genocide. Critically, this collective responsibility is to all humans, not simply Muslims. Sura 9:6 commits Muslims to protect even non-believers in their time of need. In other words, Muslims honor God when they love and serve their fellow humans indiscriminately in their time of need. In addition to fleshing out the ways in which R2P may be rooted in Islamic teaching, Harmoush will explore the ways in which religion complicates an R2P response in Syria, paying particular attention to the religious dynamics of the conflict itself and the ways in which religious dynamics might factor into R2P efforts moving forward.

Gina Messina-Dysert, Loyola Marymount University
Gender, Genocide, and R2P

Gina Messina-Dysert will explore a gendered experience of genocide. In genocidal contexts, women are frequently targeted for violence as a result of their gender. In fact, Llezlie L. Green argues that “gender hate propaganda was perhaps the most virulent component of the propaganda campaign” in Rwanda. Green adds that this propaganda produced “indescribable” hatred of Tutsi women, culminating in wide-spread rape and torture. In 1996, René Degni-Ségui, Special Rapporteur of the U.N. Commission on Human Rights, reported that women “may even be regarded as the main victims of the [Rwandan] massacres...since they were raped and massacred and subjected to other brutalities.” Given R2P’s relative silence on gender-based violence, Messina-Dysert will offer a feminist analysis of the problem by outlining the Geneva Convention’s recognition of rape as a war crime and crime against humanity, criticizing the idea of “responsibility to protect,” and developing a refined approach to R2P encompassing feminist principles.

Responding:

David Decosimo, Loyola University, Maryland
Ellen Ott Marshall, Emory University

A19-328
Sociology of Religion Group

Theme: *“Saving the Modern Soul:” Religion and Therapeutic Discourse*

Greg Spinner, Skidmore College, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place South-101B

In *Saving the Modern Soul: Therapy, Emotions, and the Culture of Self-Help* (2008), Eva Illouz argues that a therapeutic discourse permeates modern western institutions such as business corporations, the family unit, mass media, and the nation state. “The self,” she argues, “has become the prime site for the management of the contradictions of modernity, and psychology has offered techniques to manage those contradictions.” (243) The modern self is thus viewed as the problem and solution for the ills of contemporary life, while self-help literature and its inculcation of “proper” emotions serves as one major tool in the quest for stable identities and well-being. In recent years, scholars have noted the use of therapeutic language and praxis within particular religious groups. This panel joins in the discussion on the modern therapeutic by exploring if and how such discourse has become part of several modern religious imaginaries.

Sean McCloud, University of North Carolina, Charlotte
Delivering the Modern Soul: Protestant Exorcism as a Gothic Therapeutic

In *Saving the Modern Soul*, Eva Illouz suggests that the modern therapeutic view of mental health might be

described as a “demonic narrative” in which trauma results from “the crises inherent in the very experience of living.” In this paper, I examine spiritual warfare deliverance manuals, Protestant exorcism handbooks that literalize the demonic narrative which Illouz describes. These Neo-Pentecostal writers suggest that childhood trauma, familial curses, and voluntary sins open one up to demons, which inhabit the body and inhibit the self’s functioning in everyday life. Such demonized individuals must be “delivered” from these demons through rituals of expulsion. I argue that spiritual warfare deliverance literature mirrors the modern therapeutic narrative Illouz describes, but with a twist. Rather than basking in the light of airy therapeutic quick fixes, Protestant deliverance literature lingers in the dark and decayed realm of the gothic, literally demonizing inappropriate emotions and desires.

Katja Rakow, University of Heidelberg

Become God’s Best Version of You: Individual Agency and Supernatural Powers in Christian Self-help Advice

In *Saving the Modern Soul*, Eva Illouz argues that by conventionalizing self-realization as the core of modern selfhood, “most lives become ‘un-self-realized’” and exposed to the therapeutic imperative of self-fulfillment that permeates contemporary societies. The paper analyzes the narrative construction of individual agency and supernatural powers in Joel Osteen’s self-help advices to become God’s best version of oneself. His approach is shaped by the therapeutic culture prevalent in contemporary societies. Despite Osteen’s reference to a powerful God, happiness and contentment are placed solely within the agency of an individual that has to make the choice to change his life. Only then will God work in supernatural ways to support the individual’s quest for fulfillment. Finally, the paper will discuss to what extent Osteen’s advice dovetails with the neoliberal discourse that naturalizes the idea of individual autonomy and simultaneously conceals the supra-individual forces of the social and material world.

Marla Segol, Skidmore College

Body and Cosmos in Kabbalistic Self-Help

This paper examines the theoretical and cosmological/astrological components of contemporary Kabbalah and their use in structuring a therapeutic. I will be specifically focusing on how Kabbalah has been used in self-help books, exploring how Kabbalah perceives the relation between mind, body, and cosmos, and how this cosmological perspective is employed as a model for imaging health. Specifically, I look at the relation between the human being, the cosmos, and the divine, which structures and underlies the concept of the healing power of kabbalah. Among other things, I will consider contemporary kabbalah through the lens of Western Esotericism, arguing that kabbalistic cosmological structures are reconceptualized through therapeutic models borrowed from discourses of American health religion, and nightstand Buddhism, to choose just a couple of examples. These form the basis of the therapeutic described in contemporary kabbalistic texts.

Responding:

Amy DeRogatis, Michigan State University

Business Meeting:

Ipsita Chatterjea, Vanderbilt University

Titus Hjelm, University College, London

A19-329

Theology and Continental Philosophy Group

Theme: *Bataille's Sacred Ethics*

Tony Hoshaw, Chicago Theological Seminary, Presiding

Monday - 4:00 PM-6:30 PM

McCormick Place West-178B

This panel discusses the ethical promise and perils associated with Georges Bataille's work with specific attention to its valorization of self-loss. Papers discuss Bataille's understanding of sacrifice, mysticism, eroticism, community, expenditure and intimacy. They place Bataille in conversation with Jean-Luc Nancy, Giorgio Agamben, Leo Bersani, Tim Dean and W.T. Stace. Papers consider both general questions about violence and community as well as case studies related to fat bodies and barebacking. The panel seeks to secure Bataille a more central place in contemporary discussions in theology and religious studies.

Jeremy Biles, School of the Art Institute of Chicago
Against Eternity: Bataille's Ethics of Community

Georges Bataille offers an innovative ethics of community modeled upon sacrifice and the embrace of human finitude. Important recent conceptions of community from Jean-Luc Nancy and Giorgio Agamben center on Bataille's work, yet both thinkers misread Bataille in crucial respects, leading to ill-founded critiques of Bataille's vision of community. Seeking to redress these misreadings, this paper reveals the ethical underpinnings of Bataille's sacrificial community. Predicated on the affirmation of time and immanence against eternity and transcendence, Bataille's vision of community is underwritten by an ethics of self-relinquishment in sacrificial experiences of continuity with the other.

Lynne Gerber, University of California, Berkeley
Movements of Luxurious Exuberance: Georges Bataille, Fat and the Sacred

America's fascination with fatness and weight loss has decidedly religious overtones, but its sacred aura is difficult to understand because it is based in revulsion. That revulsion stands at the center of what has become a secular sacred would not surprise Georges Bataille, who wrote of "the combination of abhorrence and desire that gives the sacred world a paradoxical character." This paper uses Bataille's work to make sense of the left-hand sacred of fatness in American culture. It argues that Bataille's understanding of expenditure can support fat politics, allowing us to see fat bodies as an example of the kind of excess that takes us into the realm of the sacred as Bataille understands it. But his seeming valoration of proximity to death can be problematic for social groups, like fat people, who are already over-signified with death and continually navigate the personal and social terrors that that over-signification entails.

Kent L. Brintnall, University of North Carolina, Charlotte
Barebacking as Sacred Practice: Bataille, Bersani and Dean on the Ethical Value of Self-Loss

Taking barebacking as its lodestar, this paper stages a conversation among Georges Bataille, Tim Dean and Leo Bersani to explore both the ethical promise and the religious character of the self-loss at the heart of Bataille's conception of eroticism. The paper contends that Bataille's insistence on the value of self-dissolution, as facilitated by both erotic and sacred experiences, holds greater promise than Dean's and Bersani's cautionary reticence concerning barebacking, and their endorsement of cruising as a more rational way of encountering alterity.

Stephen Bush, Brown University
Love or Predation? Georges Bataille on Mystical Union

Georges Bataille commends mystical experiences in which one's subjectivity is violently rent so that one can commune with others. In this, he diverges from mainstream philosophers of mysticism, who tend to depict their favorite type of experience, mystical union, in terms far more serene. But Bataille and many philosophers of mysticism are in agreement that mystical union has positive ethical implications. I argue that Bataille's theory of mysticism challenges the idea that unitive mysticism can have a straightforwardly positive relationship to morality.

Responding:

Jeff Kripal, Rice University

A19-330

Tibetan and Himalayan Religions Group

Theme: *The Maturation of the Geluk Sect: Amdo and the Qing Empire*

Kurtis Schaeffer, University of Virginia, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place West-187B

In recent years, various edited volumes have drawn attention to the important roles played by the Fifth Dalai Lama, his regent Sangyé Gyatso, and other Central Tibetan figures in the development of the Geluk sect during the seventeenth-century. These foundational studies cannot be disregarded. However, what has received only peripheral attention is the pivotal role played by Buddhist prelates and monasteries from Amdo in the eighteenth century. This panel argues that the definitive maturation of the Geluk sect took place due to significant institutional and ideological changes that first took place in Amdo in the eighteenth century. These changes occurred in conjunction with the establishment of Qing imperial control in many parts of Inner Asia, and the resourcefulness of the Geluk sect in negotiating with this rising power ensured its future success.

Brenton Sullivan, University of Virginia
Regulating Monastic Allegiance: The Imperial System of Monastic Regulation in Eighteenth-Century Amdo

In this paper I will examine the introduction of a new imperial system for regulating nearly two dozen monasteries in Amdo in the wake of the 1723 Mongol Lubsang-Danzin rebellion. I focus on the impact this transition had for the monastery known as Gönlung Jampa Ling, a monastery that in many ways had been the earliest and most influential Geluk outpost in Amdo. After Gönlung's destruction during the repression of the rebellion and its reconstruction under Qing auspices, it could no longer retain its status as Amdo's preeminent religious and scholastic center. The questions I will address, then, are what were these monastic regulations imposed on Gönlung, and to what extent did they impact its ability to regain its former status? I further argue that this transformation was part of a larger, eastward shift in the Geluk sect's political and religious alliances under the Qing.

Stacey Van Vleet, Columbia University
The Medical College of Kumbum Monastery and Geluk Institutional Development within the Qing Empire

During the eighteenth century, the spread of medical colleges within Gelukpa Tibetan Buddhist monasteries in Tibet, Mongolia, and northern China represented a significant development for both regional medicine and Tibetan Buddhist monasticism. Culling from records of teaching, publishing, ritual and healing activities at Kumbum's Sorig Dargyéling ("Monastery Propagating the Knowledge of Healing"), this paper characterizes the nature and scope of this unique institutional form, suggesting this development was imbricated within Qing imperial interests, yet they were not the only ones served. Kumbum medical college nurtured the study and practice of diagnosis, therapeutics, pharmacology and medical rituals, routinizing the training of practitioners who engaged in both contemplative cultivation and in regional and local communities. As the college's name implies, Tibetan Buddhism's flourishing within the Qing empire hinged on the distinctive ways in which its system of knowledge was considered efficacious and useful by both the Geluk order and the Qing court.

Lan Wu, Columbia University
Transformations of the Yonghegong and Envisioning the Empire from the Buddhist Perspective, 1722-1792

The present paper examines the significance of the transformations of the Yonghegong (The Palace of Harmony and Peace) to Qing China's negotiations with Inner Asian Buddhist communities between 1722 and 1792. The project focuses on two transformations of the space (1722-1735 and 1744). It primarily addresses the travels of Buddhist sacred objects between imperial palaces in Beijing and the Yonghegong in the former transformation, and two Amdo Gelukpa Buddhists' activities in the latter one. These transformations redefined the space through mutual

efforts undertaken by the imperial household and Tibetan Buddhists. The paper demonstrates that Tibetan Buddhists of Inner Asia envisioned Qing China from the Buddhist perspective through the transformations of the Yonghegong, wherein the Qing ruling family displayed their faith in Tibetan Buddhism in the most expressive way. The Yonghegong is where imperial imagination and a Tibetan Buddhist vision of the multiethnic Qing empire were confluent.

Paul Nietupski, John Carroll University
Religion and Politics in Eighteenth Century Amdo

This paper explores the rapid expansion of Tibetan Buddhist monasteries in the Tibetan Amdo and ethnically Mongol areas in the eighteenth century. Amdo's Labrang Monastery in the office of the Second Jamyang Zhepa (1743-1791) was a key example of Tibetan and Mongol cooperation with Gelukpa authorities; the study of the process of acquisition of two small monasteries (Tsagen Beshing in southern Gansu and Gomang in northern Sichuan) and their support communities will serve as case studies. This was typical of the expansion of the Gelukpa corporate and political infrastructure, a strategic policy that secured political and financial control of a large territory. This expansion did not escape the attention of the Qing court, another corporate entity intent on building its estate. The result was a series of assertions of political authority by the Tibetans, the Mongols, and the Manchus.

Max Oidtmann, Harvard University
Shamanic Imperialism: The Qianlong Emperor's Attack on Tibetan Divination Technologies and the Origins of the Golden Urn

Using Tibetan, Manchu and Chinese-language archival sources, this paper examines emperor Qianlong's efforts to reform Tibetan governance in 1792. I focus in particular on the court's efforts to reform the process of identifying reincarnate lamas—a reform that struck at the heart of political and religious authority in Tibet. These reforms were sparked by the perception at court that a crisis of faith in reincarnation was spreading throughout Inner Asia. In response, the emperor called for institution of the “Golden Urn lottery” and a concurrent attack on indigenous Tibetan divination technologies. These actions culminated in the organization of several “show trials” in Lhasa where court officials tried to demonstrate the mendacity and inaccuracy not only of the Tibetan oracles, but of the Dalai Lama himself. The court's private and public attempts to legitimize their intervention, and the contemporary responses to these efforts, produced the discursive frameworks by which Tibetans and Qing officialdom would subsequently understand the political and religious relationships between Tibetan individuals, communities, and the Qing state.

Responding:

Gray Tuttle, Columbia University

Business Meeting:

Andrew Quintman, Yale University
Sarah Jacoby, Northwestern University

A19-331
Transformative Scholarship and Pedagogy Group

Theme: *Practices in Publishing and Pedagogy: Faith, Feminism, and Scholarship*

Melanie Harris, Texas Christian University, Presiding
Monday - 4:00 PM-6:30 PM
McCormick Place West-178A

Faith, Feminism and Scholarship: The Next Generation (Palgrave, 2011) exemplifies the collaborative and

challenging journey of feminist scholars establishing themselves in twenty-first-century religious studies and the justice movement. In an interview style “panel,” the authors will share lessons learned about pedagogy, publishing, and the struggle to work for justice issues while seeking tenure. The conversation will be framed according to the three components of the book. First, selected authors will share the history of the project modelling use of personal experience as a liberative practice. Second, other authors will comment on feminist methodologies at work in the content, but also in the creation of the text. Third, authors will address the possibilities and limitations for networking as an avenue for transformation of scholarship and pedagogies. The panel is participatory and interactive as audience members are invited to share in conversation about how to implement feminist teaching practices and publishing.

Panelists:

Rachel Harding, University of Colorado, Denver
Davina Lopez, Eckerd College
Deborah Buchanan, Lane College
Maria Theresa (MT) Davila, Andover Newton Theological School
Jennifer Harvey, Drake University

Business Meeting:

Gabriella Lettini, Starr King School for the Ministry

A19-333

Beyond the Boundaries

Theme: *Religion and Economics*

Monday - 6:00 PM-8:00 PM

Offsite - Meadville Lombard Theological School, 610 S Michigan Ave

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 Chicago. 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:

- Religion and Politics
- Religion and Economics

Plan to join us for these stimulating talks and discussions!

Greg Kame, University of South Africa

Morality and Spirituality: The Missing Link for Economic Development in the 21st Century

1500 years ago, the Protestant work ethics and the free enterprise economic system introduced particularly by John Calvin, brought about the greatest economic advances ever experienced in history. With its ostensive economic evidence, the 16th century man believed in religion and its teachings on morality and spirituality. While religion may have been of relevance in 16th century economics, it seems not to have such importance today. If there is any truth particularly relevant for our time, the 21st century man believes, it is no longer found in Religion. With the presupposition that our world is a sinking ship, this paper sets out to argue that the greatest challenge to economic development in our time is not political or lack of expertise (glaring as they may be). It is rather in the decline of morality and spirituality and unless we make some progress in these realms, we may not even survive.

Brad Stoddard, Florida State University

Legislating Pluralism: Faith-Based Prisons and the Privatization of Morality

In the proposed presentation, I intend to examine the spread of faith-based prisons in order to highlight how the current financial crisis is encouraging the accommodation of religion in the so-called public sphere. The population of the United States comprises less than five percent of the world's population, yet we have more than one quarter of the world's prisoners. This massive prison system constantly strains the state's financial resources even when the economy is thriving, forcing states to search for new and innovative ways to finance state-funded incarceration. Faith-based prisons and the waves of volunteer labor that accompany them are becoming increasingly attractive to cash-strapped states eager to reduce the financial burdens caused by mass incarceration and high rates of recidivism, although state-funded, faith-based prisons necessarily raise a variety of First Amendment issues. In the proposed presentation, I will briefly trace the history of prison reform in America, highlighting how religious Americans have had an interest in reforming both prisons and prisoners since America first experimented with the modern penitentiary system in the late 1700s. Second, I will examine the history of Supreme Court jurisprudence that renders faith-based prisons constitutionally viable. Finally, I will address the ways in which contemporary prison reformers are invoking the fiscal crisis in order to position faith-based prisons as the ideal solution to both a moral and financial crisis.

Peter M. Romaskiewicz, University of California, Santa Barbara
Seeing Buddha, Selling Buddha: The Economy of Buddhist Imagery in the US

Small statues of the Buddha are commonly seen in novelty stores, or even atop office desks, but the ubiquity of Buddhist imagery is not just a product of recent consumer tastes. Buddhist images have been deeply intertwined with commercial interests since the introduction of Buddhism into America in the mid-19th century.

My presentation will examine the role the marketplace has had in the dissemination, presentation, and ultimately the consumption of Buddhism in American culture since the 1850's. The innovations in photography, illustrated printing, and world travel in the 19th century heavily increased the visual exposure of Buddhist imagery in America, an exposure that was heavily motivated by commercial interests. By the 20th century, the deployment of exotic, even demonic, Buddhist imagery in silent films, Hollywood films, and war propaganda was reinforced by the consumption of Buddhist merchandise, such as statuary, incense burners, and even designer lamps. These economic agendas exerted influence upon the "spiritual seekers" of the 60's and continue today.

This socio-economic history of Buddhism in the US will not only add depth to the discussion of the "commodification" of religion, but will address how Buddhism in America has always been both a religion to be practiced and a commodity to be bought and sold.

A19-403

Philosophy of Religion Section

Theme: *Philosophy of Religion Section Reception and Business Meeting*

Monday - 7:00 PM-9:00 PM
Hilton Chicago-Marquette

Food and drink will be served. The business meeting proper will begin at 7:30. Attendees will have the opportunity to suggest session topics for the Philosophy of Religion component of next year's program.

Business Meeting:

Michael Rea, University of Notre Dame
Ludger Viefhues-Bailey, Le Moyne College

A19-400
Receptions/Breakfasts

Theme: *Program Unit Chairs' and Steering Committee Members' Reception*

Monday - 8:00 PM-10:00 PM
Hilton Chicago-AAR Suite

Program Unit Chairs and steering committee members are invited to a reception celebrating their contributions to the AAR Annual Meeting.

A19-401
Films

Theme: *The Gates of Heaven*

Brenda Beck, University of Toronto, Presiding
Monday - 8:00 PM-10:00 PM
Hilton Chicago-Lake Erie

The King and Queen of Ponnivala set out on a long walk towards the Gates of Heaven, hoping for an end to their childless condition. They meet with many adventures. The Queen even carries her husband on her back for a time. Sadly, he grows too weak to continue. He has to stop part way along the steep path. Finally, with Lord Vishnu's help, the Queen continues toward her destination alone... Finally, after many meeting additional challenges, she finds herself at The Gates of Heaven. There she undergoes a twenty-one year penance, including seven ritual "deaths." During this period Lord Shiva tests her determination and her steadfast devotion repeatedly. Finally she persuades the Great Lord to call off his curse of barrenness. He then places three magical children in her womb. The Queen returns to Ponnivala, rejoining her husband on the way. Once back she distributes fertility to every living being in her kingdom by sprinkling a magic liquid he gives her on all creatures capable of breathing and drinking. This animated legend retells one part of a much larger oral legend sung over 18 nights by an itinerant bard whose work took him throughout the interior villages of NW Tamilnadu, India in 1965. This is the same area that St. Thomas passed through on his trek to the East Coast of India, just months before his death.

A19-402
Films

Theme: *Alms*

Edward Burger, Common Folk Films, Presiding
Monday - 8:00 PM-10:00 PM
Hilton Chicago-Lake Huron

ALMS explores the basics of Chan/Zen Buddhist monastic life through the eyes of the Head Chef of a Chan Buddhist monastery in Southern China. Witness how this community functions as a self-sufficient micro-society in which every element of daily life is an expression of this distinctive Buddhist school. "Alms" is the first of a series of academic short films on Buddhist life in China. The Dreaming Buddhas Project short films are carefully crafted to supplement readings and lectures, bringing images and sounds from modern China's Buddhist communities into your classroom.

M19-400

Claremont School of Theology/Claremont Lincoln University/Claremont Graduate University

Theme: *Claremont Reception*

Monday - 9:00 PM-11:00 PM
Hilton Chicago-Williford A

CGU, CST and Claremont Lincoln welcomes current and prospective students along with alumni, faculty and friends of the program to join us for our annual AAR/SBL Reception to celebrate our growing commitment to religious and biblical scholarship.

M19-401

Sheffield Phoenix Press/University of Sheffield

Theme: *Sheffield Phoenix Press/University of Sheffield Reception*

Monday - 9:00 PM-11:00 PM
Hilton Chicago-Normandie Lounge

By invitation only

M19-402

Syracuse University

Theme: *Syracuse University--Department of Religion Reception*

Monday - 9:00 PM-11:00 PM
Hilton Chicago-Boulevard C

A20-100

Arts, Literature, and Religion Section and Ricoeur Group

Theme: *The Art of Living Together: Theorizing Narrative and Religious Community after Time and Narrative*

Forrest Clingerman, Ohio Northern University, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place North-140

This panel interrogates the unique foundation for communal identity provided by Ricoeur's three volume *Time and Narrative*. In particular, each paper explores a different way that narrative, as theorized by Ricoeur, provides the literary schematization through which religious community is experienced. This narrative mediation of religious experience posits a closer relation between aesthetics and the religious than is often acknowledged, and suggests that the tension between religious and secular or atheist forms of community may be illuminated by exploring specific historical and conceptual examples. The papers explore how Ricoeur's thinking in *Time and Narrative* offers a constructive response to the dilemmas of tradition and religious community presented in the well known recent work of writers from the camps of narrative theology, Radical orthodoxy, or Heideggerian strains of philosophy. Each presenter discusses these themes in a way that allows their examples to shed light on each other.

Panelists:

Claire Taylor Jones, University of Notre Dame
W. David Hall, Centre College
Daniel Boscaljon, University of Iowa
Glenn Whitehouse, Florida Gulf Coast University

A20-101
Buddhism Section

Theme: *Buddhist Canons in Context: Compilation, Devotion, and Transformation*

Jiang Wu, University of Arizona, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place West-176A

This proposed paper session seeks to break new ground in Buddhist studies by analyzing the structure and significance of the canon in various contexts. We will consider the canon as a practical creation for a particular religious community through presentations on four unique cases in Theravada, Tibetan, Japanese, and Chinese traditions. Topics include medieval Theravada anthologies as “fossilized canons,” the interplay between patronage and authority in Tibetan canonic traditions, the instability of eighth century Japanese editions, sectarian transformation of sacred texts in the Japanese Shingon and True Pure Land schools, and public self-immolation dedicated to the creation of the Zhaocheng canon carved in twelfth century China. Although each paper focuses on a specific cultural region and time period, all treat Buddhist canons as living entities that respond to the religious, political, and social needs of the individuals involved in their creation.

Jonathan Young, College of the Holy Cross
Fossilized Canons: Reevaluating Medieval Pāli Anthology Texts

The Pāli canon has rarely been available in its entirety among the Buddhist communities of South and Southeast Asia. Even when available, Buddhists have generally opted to employ a limited number of canonical texts, passages, and their commentaries as part of a shared repertoire that scholars have referred to as a practical canon. While we may observe such practical canons in use among contemporary Buddhist communities, it is far more challenging to assess what such practical canons may have looked like for Buddhists of the medieval period. This paper examines Pāli anthologies, particularly the *Sārasaṅgaha* and the *Upāsakajanālaṅkāra*, as fossilized canons that help us to reconstruct the ways in which medieval Buddhists understood and utilized the canonical and non-canonical texts that would have formed the practical canons of their day.

Bryan Lowe, Vanderbilt University
Contingent and Contested: The Buddhist Canon in Eighth-Century Japan

Courtiers in eighth-century Japan spent a significant amount of energy and resources on transcribing the Buddhist canon. This had not always been the case. There is only one mention of canon copying in records from seventh-century Japan, but the canon was copied over twenty times in the eighth century. My paper will assess the structure of the canon in early Japan and explore the social and doctrinal implications of its composition. This analysis will provide new theoretical perspectives on the canon in general and will offer an original account of canon transcription, one of the most important devotional and scholastic practices of the Nara period (710–784). The central argument will be that there was no singular Buddhist canon in eighth-century Japan—the precise shape of the many canons copied in the Nara period was heavily contested and contingent upon factors including material resources, scholastic debates, and political interests.

Brian Ruppert, University of Illinois
Reconsidering the Buddhist Canon: Shōgyō (“Sacred Works”) and the Transformation of Japanese Buddhist

Scripture

This study argues that the focus on the canon (*J. issaikyō*) as a central feature of Buddhist study and ritual practice is misguided, at least in the Japanese case, because a broad range of texts, typically referred to as sacred works (*shōgyō*), which were adopted by lineages, came to constitute the primary textual objects of interest. Thus while the canon was commonly venerated and canonical scriptures regularly debated, Japanese Buddhist scriptures more largely developed over the medieval and early modern eras as Japanese Buddhists assembled a broad range of continental and native sacred works, producing novel genres of writing and related ritual practices. The paper concentrates on the development of scriptural traditions of Shingon (Ninnaji, Daigoji, Kōzanji) and True Pure Land (Jōdo Shinshū) as representative examples of a larger transformation that challenges common presuppositions about canonicity and scripture.

Dewei Zhang, McMaster University

The Strength of the Forgotten: Carving the Buddhist Canon in North China under the Minority Regimes

Centering on the long-ignored Zhaocheng canon, this paper seeks to tell a more reliable history about its creation based on newly-discovered materials. It will analyze why a group of people, who have mostly disappeared from the historical record, engaged in this challenging task and how they completed it. The paper first examines the leaders of the project, highlighting how they used their charisma and public self-immolation as powerful means of mobilization. The paper then turns to common people who responded to the appeal, exploring their motivations and the ways in which they maximized their strength. Finally, it examines local elements that were crucial to the success of the project. Not only does this paper deal with significant problems that were common in other Buddhist canons, it also sheds light on continuities and changes in Buddhist belief and practice, thereby revealing the dynamics driving Chinese Buddhism to evolve as a whole.

Benjamin Deitle, University of Virginia

To Give a Canon: Patronage and Authority in Eighteenth-Century Tibet

This paper focuses on one form of patronage, the funding of wood-block editions of the Tibetan Buddhist Canon by eighteenth-century Asian monarchs, in order to understand how patronage increased a ruler's legitimacy and authority. I begin by looking at the writings of the Tibetan catalogers of eighteenth-century editions of the Tibetan Buddhist Canon to see how they situated these publications and their patrons within the ideals of Buddhist kingship and Buddhist giving. I then turn to some modern theoretical considerations, making use of the ideas of Marcel Mauss, Patrick Geary, and Clifford Geertz, as a means of bringing to light some of the links between patronage and authority not expressed by the eighteenth-century Tibetan writers. The paper thus provides a traditional Tibetan Buddhist framework for patronage as well as bringing such patronage into broader scholarly conversations which provide alternative explanations for the motivations and outcomes of these religious publications.

Responding:

Charles Jones, Catholic University of America

A20-102

Christian Systematic Theology Section

Theme: *Church and State*

David Stubbs, Western Theological Seminary, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place West-176C

N/A

Devin Singh, Yale University

Eusebius and the Political: Church, State, and the Logic of Correspondence

This paper enters into the quandary of church-state relations and questions of theology and political power by considering the thought of Eusebius of Caesarea, widely recognized as contributing the initial, formalized, Christian political theology. I argue that the predominant reading and rejection of Eusebius as establishing a simple equivalence between heavenly and earthly empire misconstrues the important ambiguity that remains in his discourse. Critiques of Eusebius as proffering a strict monotheism that supports universal empire, or of drawing a one-to-one correspondence between God and Constantine, miss the complexity of his schema and in particular, the role of Logos as mediator and delegated governor. Furthermore, Eusebian endorsement of Constantine includes its own significant yet subtle chastisement and constraint of the political sphere, as well as its own immanent undoing of unconditional divine sanction. A more robust consideration of Eusebian political theology, itself the founding kernel of subsequent Christian political reflection, throws fresh light on contemporary attempts to think together theology and the political, ecclesia and the state.

Joseph Clair, Princeton University

Oikeiōsis and Politics: Rereading Augustinianism

It is often thought that Augustine sees political society as entirely rooted in the consequences of 'original sin.' Its function is thereby rendered exclusively in terms of the use of force and the church has little power or capacity for transforming it. This paper argues for an alternative interpretation and a more hopeful vision of the way the Christian community participates in the transformation of political society. By recognizing Augustine's adaptation of the Stoic idea of 'social appropriation' (*oikeiōsis*) in Book XIX of *The City of God*, political society is best understood as one of the intermediary levels of human society that extend outward through the natural appetite for sociality (extending outward from individual to household to city/republic and finally to world/cosmos). Recognizing this doctrine's influence on Augustine's understanding of the church is unexplored terrain within Augustinian studies that has deep relevance for contemporary conversations in both ecclesiology and cosmopolitanism.

Nathaniel Wood, Fordham University

Political Liberalism, the Church, and the Politics of Theosis

This paper offers a constructive Orthodox proposal for the theology of church-state relations by exploring the political implications of the doctrine of *theosis*. Against John Milbank, who argues that a politics of participation in the divine sets up an inevitable conflict between the church and the secular state, I draw on the work of Vladimir Soloviev and Sergei Bulgakov to develop a more nuanced approach to church-state relations. I argue that by understanding *theosis* through the lens of Soloviev's and Bulgakov's theology of divine-humanity, it becomes possible to construct a politics that is at once both critical of the secular state and able to embrace political liberalism as a providential resource in the realization of the world's deification.

Scott Prather, University of Aberdeen

Exousiology and Oikonomia: On The Economic Orientation of Political Power

This paper suggests that 'exousiology' – that is, a doctrine of the New Testament 'principalities and powers' – is a key resource for guiding contemporary theological critiques of power and social injustice. After initially pointing to a few examples of a vigorous exousiology in modern theology (e.g., in John Howard Yoder and Karl Barth), this paper explores the dogmatic link between a modern exousiological account of governmental authority, or just political power, and the priority of economic justice. It does so with reference to a fresh reading of Martin Luther's doctrine of the 'three estates', which clarifies the interrelation of the church's social vocation and the tasks of political and economic institutions. This paper concludes by suggesting that the genuinely contemporary ethical relevance of 'exousiology' hinges on recognizing the intimate connection between the eschatological rule of God in Christ, and God's providential sustenance of human life and provision for all persons.

A20-103

Comparative Studies in Religion Section

Theme: *Comparative Religion, Technically Speaking: Comparative Perspectives on Religion and Technology*

Christopher Parr, Webster University, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place North-127

Although scholars working within fields such as anthropology and media studies have begun to map the contours of the global “mediascape,” they have done much less to ask how the globalization of modern media technologies intersects with questions of “comparative religion.” This panel argues, through a set of discrete case studies, that attention to “technology” offers fruitful new directions for comparative studies in religion. While many religious studies scholars have analyzed the purely discursive difficulties facing cross-religious and cross-cultural comparisons (above all with regard to the vexing discursive object “religion” itself), the papers in this panel model a methodology that takes seriously both the discursive and material, framing our comparative inquiry around the intersection of the two. Now well-established as a social and legal “fact” worldwide, the category “religion” requires critical, comparative elaboration not only as a set of discourses, but also as a set of mediated technical practices.

Isaac Weiner, Georgia State University

Materializing Dissent: Jehovah’s Witnesses, Sound Car Religion, and the Case of Saia v. New York

This paper revisits a 1948 U.S. Supreme Court decision which originated when a group of Jehovah’s Witnesses were arrested for broadcasting sermons in a public park without a permit. It analyzes how parties to the case interpreted the Witnesses’ use of new amplification devices in very different ways. Underlying these differences, I argue, were very different understandings of the relationship between religion, media, and technology, and, indeed, of religion itself. While city officials thought that the Witnesses were making use of sound cars, the Witnesses believed that they were practicing what I call sound car religion. These differences were not merely academic, but instead had important regulatory implications, which revealed the Witnesses’ legal victory to be far more tenuous than it at first seemed. My analysis of this case thus teaches us something important about how technology has figured into broader efforts to regulate religion’s boundaries in the modern world.

J. Barton Scott, Montana State University

Puranic Technics: Rethinking Religious Mediation in the Satyarth Prakash

Hindu reformer Swami Dayananda Saraswati (1824-1883) rose to prominence as an “Indian Luther.” A fierce opponent of clerical authority, Dayanand was also a prodigious proponent of granting ordinary believers access to sacred texts. Meanwhile, and alongside his commitment to an apparently Protestantized form of Hinduism, Dayanand was also a noted proponent of the idea that modern scientific discoveries simply recuperated knowledge lost since Vedic times. This presentation brings Dayanand’s Protestant and scientific commitments together into a single frame of analysis. It argues that Dayanand’s tendentious translation of the English word “priestcraft” as “pope-lila” in his Satyarth Prakash (1875) conjoins his attacks on two kinds of religious mediation, priestly and technological, by revising a core concept of Hindu theology (lila) that threatened to disrupt the distinction between the spiritual and material. The paper thus asks, in a comparative vein, how the question of ‘technology’ united Dayanand’s Protestant and Hindu polemical idioms.

Angie Heo, Emory University

Technologies and Technics of Pilgrimage: Mobilizing Sainthood in Coptic Orthodox Egypt

One of the most celebrated features of Coptic Orthodox Christianity is its vibrant, ongoing tradition of desert pilgrimage and sainthood veneration. In Egypt today, the practice of pilgrimage is a mass-mediated industry characterized by collective transportation and mass image reproduction. This paper proposes that the modern nature of religious revivals might be best understood through the technologically mobile aspects of pilgrimage cults. It examines how mobile media technologies (i.e. cell phones and cameras) intersect with technologies of transportation

(i.e. cars and buses). To understand the mobilizing aspects of pilgrimage, I thus examine the material, technical relation between movement and visibility. The paper draws upon 2 examples - the first of a taxi-driver for pilgrims who witnesses the image of saints on his windshield while traveling miraculous distances on the job; the second of a virtual pilgrim seeking an 'authentic' experience of sainthood through video photography.

Responding:

Jeremy Stolow, Concordia University

A20-104
Ethics Section

Theme: *Virtue Ethics and Liberation: Accounting for the Lived Realities of Race, Class, Violence and Moral Luck*

Anne Joh, Garrett-Evangelical Theological Seminary, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place West-175B

This panel aims to bring the resources of virtue ethics to the lived political experience of contemporary communities. In this spirit, it builds on but also extends feminist philosopher, Lisa Tessman's work to explore liberatory possibilities for virtue ethics. It will move beyond direct engagement of Aristotle with the help of recent contributors to the revival of virtue ethics, particularly Alasdair MacIntyre, Iris Murdoch, and Martha Nussbaum, as well as Lisa Tessman. The panel focuses on virtue ethics because of its rich language around community and emotion, and its account of moral luck and moral tragedy, as well as the importance, yet also precariousness, of human flourishing. In this way, we wish to further conversations around liberatory ethics and ethics of liberation by showing the central role that virtue ethics, drawn from authors with differing views on virtue, can play.

Sarah MacDonald, Emory University
Composing a Life in the Midst of the Storm: Agency and Virtue during Hurricane Katrina

This paper examines how virtue emerges in the complex interweaving of agency and contingency, also known in philosophical discussions as "moral luck." I argue that paying attention to ways people exercise their agency in the midst of constricting life circumstances can enlarge conceptions of what constitutes virtue and who gets recognized as virtuous. Drawing on Martha Nussbaum's and Alasdair MacIntyre's ideas about narrative as the necessary context for understanding and enacting virtue, I engage the documentary *Trouble the Water*, which tells the stories of hurricane survivors from New Orleans' Ninth Ward. Throughout, *Trouble the Water* reveals Ninth Ward resident Kim Roberts—homegrown videographer, aspiring rap artist, street hustler turned rescuer and advocate—as both protagonist and author of her own life story. By so foregrounding Kim's agency and story-crafting skills we can analyze how the art of composing a life bears on questions of virtue.

Carolyn Browning Helsel, Emory University
Can Oppressors have Virtues? Aristotelian and Platonic Interpretations of Virtue as Resource for Persons of Privilege.

Asking, can the privilege have good lives, even at the expense of others, I engage recent work on virtue ethics, activism and class. The starting point is feminist philosopher Lisa Tessman's, *Burdened Virtues*, which argues against virtues for privileged persons but also the burdens placed on the moral development of those who struggle for greater equality. With Tessman's help, I problematize notions of moral development by taking the effects of class on moral lives seriously. While Tessman's work can offer some support for a discussion of virtue for the privileged, the paper will depart from Tessman and argue that her Aristotelian presuppositions concerning the virtues may be inadequate. The second half of this paper will be devoted to the work of Iris Murdoch, a philosopher operating out of the Platonic tradition. I will expound upon Murdoch's suggestions for the good life and relate these

as a corrective to Tessman's project.

Jessica Vazquez Torres, Emory University
Race and Virtue: The Practice and Ethics of Race-Based Caucusing

This essay introduces the process of race-based caucusing, its foundational claims, framing and rituals. As a scholar and practitioner of race-based caucusing, I will analyze this practice through the lens of virtue ethics to see if we can better understand the successes and challenges of race-based caucusing. Drawing largely on Alasdair MacIntyre's understanding of virtue, I will examine the virtues caucusing requires and can generate in those dedicated to the process; the ways it can equip people with a framework through which they can understand their identity formation; and the way it can connect people to social movements that disrupt inequality. I will then think about how this process might form new habits that result in embodied social practices that liberate individual agency and strengthen communities. Finally, I will reflect on what virtue ethics might offer antiracism movements and vice versa.

Joseph Wiinikka-Lydon, Emory University
Fighting for Virtue: Virtue Ethics and Moral Experience in the Genocidal Century

Drawing on the case of the Bosnian genocide, I propose that virtue ethics can be a critical resource in sketching an account of the impact of group violence on agency, moral development and community. I will show how theories of virtue from Murdoch to MacIntyre can uniquely account for both external structures – which the social sciences share – and experience, thus creating a fuller account of moral change. This is an important contribution, as one of the contentious questions that remains from the Bosnian genocide is how longstanding neighbors and friends, from different ethnic and religious groups, could, in so short a time, turn on each other with violence and distrust. This approach to virtue ethics will present a way to further our understanding of such a tragic phenomenon and provide a more central space in scholarly investigations of violence for the moral experience of those who survive genocide.

Responding:

LaReine-Marie Mosely, Loyola University Chicago

A20-105
History of Christianity Section

Theme: *Prayer Practice: Interiority and Exteriority*

Ralph Keen, University of Illinois, Chicago, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place North-226

This session will examine the interior and exterior practices of prayer in the early modern and modern period. Together this session will illuminate how these practices contributed to the formation of communal identities in American and northern European contexts.

William O'Brien, Saint Louis University
Devotion to the Sacred Heart: From Private Revelation to Public Practice

This paper examines the Devotion to the Sacred Heart, as it developed from the private prayer experiences of French Visitandine Margaret Mary Alacoque (1647–90) into one of the most widely-recognized public practices in modern Christianity. Having established the historical context up to the mid-1600s, I consider the role of the teaching authority of the Catholic Church in validating the experiences both of Margaret Mary and of those inspired by her to honor Christ under the aspect of his heart. To this end, I review Margaret Mary's personal prayer, her relationship with her Jesuit spiritual director, Claude La Colombière (1641–82), the spreading of the devotion in France, Rome's initial refusal of requests for a universal feast in honor of the Heart of Christ, and the final granting of this request in

1856. I conclude by suggesting the implications for contemporary Catholic Christianity of the dynamics operating in this case.

Lydia Willsky, Vanderbilt University

A Mind-ful Pietism: Nineteenth Century Unitarians and the Intellectualization of Prayer

This paper explores nineteenth century Unitarians' understanding of prayer. For them, prayer served as both a potentially scholarly and pietistic activity. Prayer was instrumental to worshipping God, but it was also key to enhancing brainpower and growing in knowledge. Unitarians believed that prayer forged a connection between human beings and God, or more specifically, the human mind and the Divine Mind. By examining the work on prayer done by several prominent Unitarian thinkers of the nineteenth century, this paper shows how the Unitarians were able to indulge both their rationalistic and their emotive or pietistic impulses. Further, this paper aims to contest the common depiction of Unitarians as overly rationalistic, even "cold" in their devotion to God. These were men serving both the intuitive and reasoning capacities, both of which they engaged in their mission to improve the human mind through religious exercise.

Angela Berlis, University of Bern

The Litany of the "Kreuzeskränzchen" in Bonn (1855) – A Witness for Prayer Life of Women in Nineteenth Century Non-ultramontane Catholicism

The focus of this paper is on a litany which several women wrote in 1855 and used in a ritual during the night from Maundy Thursday to Good Friday nearby Bonn (Germany). The litany contains 350 biddings with responses. It will be analysed for its allusions to biblical texts, quotations from the church fathers and references to the medieval Heliand-epic. The litany is an extraordinary source witnessing to the prayer life and spirituality of this specific group of Catholic women (called "Kreuzeskränzchen") who were yet not part of mainstream Roman Catholicism in the 19th century.

Joy Palacios, University of California, Berkeley

Renouncing the Stage: Public Prayer, Procession, and the Sacramental Exclusion of Actors in Early Modern France

On March 15, 1685 in the parish of Saint-Sulpice an actor named Guillaume Marcoureau died from a broken blood vessel. His priest, a churchman named Claude Bottu de la Barmondière, refused to administer the last rites to Marcoureau unless the actor renounced his craft in a written statement. Barmondière demanded a renunciation because the archbishop of Paris had declared actors "public sinners," thereby depriving them of the sacraments and of the church's "public prayers." Public prayers in early modern France deployed not just words but bodies, their primary form being that of the procession. This paper uses a performance studies framework to examine the ceremonial activity that composed processions, and asks what differentiated the "public" character of stage play, derided as sinful, from the publicly enacted gestures and movements that constituted prayer when arranged as a procession. The answer concerns the way processions framed participants, simultaneously displaying and obscuring them.

A20-106

North American Religions Section

Theme: *Beautiful Babies, Hidden Mothers, and Plasticized Prisoners: The Display of Bodies and Theories of American Religion*

Martha Finch, Missouri State University, Presiding

Tuesday - 9:00 AM-11:30 AM

McCormick Place North-126

This panel of four presenters interrogates the historical articulation of categories of race, gender, and religion

through different modes of display and circumstances of encounter from late-nineteenth- to twenty-first-century America. As a whole, the panel argues that the display of bodies over time--whether in nineteenth-century photograph albums, early twentieth-century infant baptisms, postwar televangelism, or twenty-first-century museum exhibits--has better demonstrated the desires and anxieties of curators (a capacious category for those charged with the responsibilities of display, in whatever context) than it has the ethnographic, anthropological, or social concepts and categories that such displays were intended to convey. Bodies thus emerge less as fully signified fields than as fragments whose meaning is articulated--however provisionally--through the relational dynamics of display. Panelists approach the religious dimensions of this dynamic engagement through the politics and practices of elision, pluralism, and performance.

Panelists:

Rachel Lindsey, Princeton University
Irene Elizabeth Stroud, Princeton University
Amy Artman, Lexington Theological Seminary
Martha Roberts, University of California, Santa Barbara

Responding:

Amy Koehlinger, Oregon State University

A20-107

Philosophy of Religion Section

Theme: *Leibniz and His Legacy in the Philosophy of Religion*

Andrew Chignell, Cornell University, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place North-130

The past few years have seen a resurgence of interest in Gottfried Wilhelm Leibniz and his many contributions to the philosophy of religion. Moreover, the year 2010 marked the 300th anniversary of the publication of Leibniz's *Theodicy*, the only book-length treatise that he published during his lifetime. Building on the recent attention given to the *Theodicy*, this papers session examines a number of important issues in Leibniz's philosophy of religion, including his distinctive metaphysics, his understanding of divine and human freedom, and his strategy for making sense of evil. Drawing on the *Theodicy* as well as Leibniz's other works, the papers also shed light on how Leibniz's thinking connects with that of other seventeenth-century thinkers, such as Spinoza, and how Leibniz helped to animate the work of later, equally influential thinkers on religion, including Lessing, Kant, and Schleiermacher.

Steven Nadler, University of Wisconsin
Leibniz, Spinoza, and God

It is well known that Leibniz expended a good deal of energy trying to avoid Spinozism, or, more precisely, Spinoza's God: an infinite, eternal, necessary being from which all things follow necessarily as its effects, without any will or providence. But in a sense, Spinoza devoted the metaphysical parts of his philosophical masterpiece, the *Ethics*, to refuting Leibniz's God (although Spinoza would certainly not have characterized it as such, since he would have known very little of Leibniz's thought). One very interesting but puzzling passage from *Ethics*, Part One, takes on special importance in the light of this contrast between the Leibnizian and Spinozist Gods. In this paper, I will consider why the passage is puzzling, as well as why, in the end, it may make perfect sense, given Spinoza's overall metaphysical and moral project in the *Ethics*.

Mark Larrimore, The New School
Posthumous Sins: Lessing and the Legacies of Leibniz

Leibniz's influence on eighteenth-century thought came in two waves, separated by half a century: the optimism of *Theodicy* (published 1710), which inspired Wolff, and the more complex views of the *New Essays on Human Understanding* (published 1768) and other posthumously published work, which inspired the early Romantics. This raised an interpretive problem. What was the relationship between the two systems? The long-standing mischaracterization of Leibniz as a secret Spinozist whose publications diplomatically or hypocritically kowtowed to orthodoxy has its origins here. Sitting astride the problem is Lessing's 1773 essay "Leibniz on Eternal Punishment," which argued that Leibniz supported the doctrine of eternal punishment in a way analogous to ancient philosophers who had esoteric and exoteric teachings. This paper assesses Lessing's claims as a reading of Leibniz, in their late-eighteenth century context, and in light of their effective history, which extends to Leo Strauss's ideas on persecution and the art of writing.

Douglas McGaughey, Willamette University
Theodicy, Scepticism, and Superstition in the Enlightenment

In the early eighteenth century, Leibniz's theodicy limited God in order to defend the "best of all possible worlds" against charges that God tolerated evil. By contrast, the Earl of Shaftesbury defended a theodicy that invoked the limits of human reason in order to cast evil as a mere illusion. I argue, however, that Kant defended a third option: one that turned skepticism about God into a strategy for highlighting humanity's capacity for creative freedom and moral responsibility. The consequence: limited reason makes no claims about divine attributes other than causal efficacy, does not measure human perfection in terms of empirical consequences, and offers a "pure" religion of moral improvement. Thus the danger to religion is not skepticism, but rather a speculative superstition that employs dogmatism (orthodox theism, rationalism, or materialism) to claim to know more than humanity can know, which, in turn, cripples our efforts at moral improvement.

Jacqueline Mariña, Purdue University
The Leibnizian Metaphysics behind Schleiermacher's Ethics

This paper explores the later Schleiermacher's metaphysics of substance and the relation of this metaphysics to his ethical theory. Although it is often claimed that Schleiermacher sees all human action as the product of prior causes, I show instead that he embraces *both* causal determinism *and* a commitment to human freedom. Specifically, he maintains that the self is free insofar as it is able to initiate a series of causes from itself. Schleiermacher finds that he can consistently adhere to both of these positions only by appealing to a Leibnizian metaphysics of substance, and he looks especially to a Leibnizian monadology, albeit one with "open windows" (as distinct from Leibniz's own "windowless" monads). After showing how Leibniz provides the key to Schleiermacher's efforts to render determinism compatible with freedom, I briefly discuss the advantages of this metaphysics of substance for Schleiermacher's ethical and religious outlook.

Responding:

Charles Lockwood, Harvard University

A20-108
Religion and Politics Section

Theme: *Rethinking Religious Freedom and U.S. Foreign Policy*

Finbarr Curtis, University of Alabama, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place North-230A

The question of religious freedom in U.S. foreign policy has received considerable attention in recent years, particularly centering on the International Religious Freedom Act (1998) and related American efforts to advance

the cause of religious freedom around the world. Rather than directly engaging that debate, this interdisciplinary session brings together scholars from political science, religious studies, and law to explore the topic in broader historical and global contexts. Papers on early twentieth-century advocacy for persecuted European Jews, and on the impact of recent State Department policy in African communities, illustrate practical limits of the religious freedom ideal as it has been deployed across cultural and geographic boundaries. A third paper addresses “gender” and its relation to religious freedom claims in international affairs. Finally, the concluding presentation reinterprets recent developments in U.S. religious freedom policy by way of the changing contours of religion and public life in contemporary America.

Tisa Wenger, Yale University
Religious Freedom and the Jewish Question, 1900-1920

In the early twentieth century, Jewish leaders in the United States fought with a growing sense of urgency to help Jews facing persecution in Eastern and Central Europe. American Jews helped coordinate plans for refugees to resettle in any country that would admit them, lobbied to ease immigration into the U.S., raised funds to help suffering Jewish communities in places like Russia and Romania, and advocated with the U.S. government to intervene abroad on their behalf. Based on the records of key Jewish organizations, this paper investigates the changing uses of “religious freedom” language by American Jews and in US foreign policy in this period, asking when, by whom, and to what effect Jewish needs were framed in these terms.

Rosalind Hackett, University of Tennessee
Monitoring Religious Freedom in Africa

In this paper I will analyze the trends and problems in the U.S. State Department’s monitoring of religious freedom in Africa through its annual reports. I am interested in how these have evolved since the International Religious Freedom Act of 1998 and reflect changes in US policy post-9-11. I will pay particular attention to the coverage of minority religious movements and indigenous religions, given that these do not always fit into “universal” categories of what constitutes a religion or what it means to be religious. I will conclude by discussing how African cases might challenge prevailing ideas about the promotion and protection of freedom of religion and belief, as well as Western assumptions about the nature of religion as an essentially private and internal affair.

Mary Anne Case, University of Chicago
Religious Freedom, Gender, and the Vatican in International Relations

The work I plan to present, part of a much larger project on the Vatican and gender, will trace the causes and effects in international and domestic law and policy of battles over “gender” and the “gender agenda” in the international arena from before the 1995 Beijing conference up through the most recent pronouncements of now Secretary of State Hillary Clinton and now Pope Benedict XVI.

Winnifred Fallers Sullivan, Indiana University
Elizabeth Shakman Hurd, Northwestern University
Religious Freedom, at Home and Abroad

In *Employment Division v. Smith*, the U.S. Supreme Court held that the Free Exercise clause does not constitutionally exempt religiously motivated individuals from compliance with otherwise neutral laws. Two decades later we have an opportunity to survey the world that *Smith* made. Rather than curtailing legal privileges for religion, *Smith* can be seen to have galvanized unexpected coalitions of religious actors to intervene in both domestic and foreign policy issues. Religion has become part of American government in new ways, with important consequences in both domestic and foreign policy arenas. This paper will consider political religion in the 21st century by evaluating the distinctive dynamics of law, religion, and politics that *Smith* set in motion. In tracing connections between these domestic developments and the projection of new forms of American power and authority abroad, the paper offers an international and comparative perspective on the intersection of contemporary law and religion.

Responding:

Tracy Fessenden, Arizona State University

A20-109

Religion and the Social Sciences Section

Theme: *Neoliberalism and its Religious Critics*

Rebecca Todd Peters, Elon University, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place North-131

This paper session will address neoliberal economic theories and systems from a variety of perspectives critically informed by religious ideas and practices. The presentations will offer several different kinds of social scientific methods of studying religion, culture, and economics.

Jill DeTemple, Southern Methodist University
Market Women/Mission Women: Liberation Theology, Neoliberalism, Gender and the Market in Contemporary Latin America

With the rise of Pentecostal and charismatic forms of Christianity in Latin America, a substantial body of work dedicated to “religious marketplaces” from which people make rational choices concerning practice and affiliation, especially between Liberationist Catholicism and Pentecostalism, formed. This paper revisits the idea of marketplace from a different angle, exploring the intersection of charismatic and liberationist ideals as they come together in a Catholic women’s development cooperative involved in cheese production. Exploring the entrance of a liberationist organization into neoliberal marketplaces, increasingly charismatic modes of Catholicism, and formalizing economic roles of women, “Market Women, Mission Women” argues that “the market” is still a relevant metaphor for describing religious change in the Americas, but needs to become more complex than its previous iterations. The “market” in contemporary Latin America not only includes a choice of religious expressions and affiliations, but also a deliberate fusion of neoliberal markets with liberationist projects.

Trad Nogueira-Godsey, University of Cape Town
Max Weber’s Pentecostal Ethic for Development?

This paper examines the recent trend of applying Weber’s Protestant Ethic (1904-05) to Pentecostalism as model for economic and social development in the so-called Third World. The largest and most expansive attempt to research Pentecostalism from this perspective comes from South Africa’s Centre for Development and Enterprise (CDE), guided by Peter L. Berger of Boston University. Therefore this paper will focus primarily on this study and the South African context. Using the CDE’s own data, it will be demonstrated that the CDE’s claims are false, and no significant conclusions can be drawn from the study. Furthermore we can conclude that the use of Weber’s Protestant Ethic to provide a blueprint for development is little more than a propaganda device serving the interests of neo-liberal capitalist ideology, as history has shown its incapability to provide insight or aid in manufacturing capitalist expansion.

Cecelia Lynch, University of California, Irvine
Tanya Schwarz, University of California, Irvine
Pluralist vs. Evangelical Humanitarianism: Issues for Religious Freedom

Humanitarian nongovernmental organizations in the post-Cold War era operate from an apolitical ethos, but in practice this stance is difficult to maintain. While the work of providing emergency relief and development aid is already politically fraught, faith-based groups increasingly debate among themselves the meaning of religious pluralism, evangelism and proselytism for their work. Our interviews with Christian groups in Geneva, New York,

and East and West Africa indicate the fluid nature of definitional accounts of evangelism and respect for religious pluralism. We analyze our interviews against the backdrop of two documentary foundations, both promoted by humanitarian NGOs, with differing implications for the "politics" of humanitarian action: the Code of Conduct for NGOs in Disaster Relief (1994/5) and the U.S. International Religious Freedom Act (1998). Our paper (1) highlights the arguments framing the ensuing debates about pluralism and evangelism both in the broader discourses of religious freedom and within FBOs themselves, (2) assesses the implications of these ongoing debates for the politics of faith-based humanitarianism in practice.

Anne Dyer-Witthford, University of Waterloo

Prolegomenon to a Theory of the New Age's Placement amongst Critiques of Late Capitalism

The purpose of this paper is to posit a thesis about the New Age movement's history and discuss the dependant questions I would have to consider to support or refute the thesis. The thesis is that the New Age movement began in North America as part of the larger humanist critique of Fordist industrial and social organization and that it lost its cogency as capital appeared to respond to its (and the larger critical community's) arguments. As the social ills of the Fordism's successor--post-Fordism--emerged throughout the last two decades, the necessity of a counter-critique in the name of social justice and equality became obvious. As the New Age was basically unable to provide this, it lost its value as an active social force. To consider the adequacy of this thesis I would need to establish the validity of a number of arguments, which I provide and discuss.

Brandon Vaidyanathan, University of Notre Dame

Pentecostalized Christianity and Corporate Professionals in the Neoliberal City: Catholic Charismatics in Bangalore and Dubai

This paper examines the intersection of neoliberal development and Pentecostalized Christianity by examining Roman Catholic Charismatic professionals working in transnational corporations in two rapidly globalizing cities, Bangalore and Dubai. It draws on sociological data from 12 months of participant observation and interviews in both cities. Findings reveal that while the form of spiritual practice within these groups is virtually identical, there are important differences across cities in how members understand the implications of their religious commitment for economic life as well as in the external activities of these groups. The paper will shed light on how these differences stem from important variations in (a) the structuring of political regimes, (b) the effects of the global financial recession, and (c) the organizational structure of the Catholic Church across these cities.

A20-110

Religion in South Asia Section

Theme: *In Good Taste: Aesthetics and South Asian Religions*

Nancy Lin, Dartmouth College, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place West-184BC

The word "aesthetics" is employed variously to connote the philosophy of art, the theory of beauty, and the study of the human sensorium. In the South Asian context, religion and aesthetics have often been assumed to serve one and the same cultural program. Recently, however, scholars like Sheldon Pollock and Daud Ali have documented aspects of premodern Indian society that are both aesthetically sophisticated and not primarily religious. The papers on this panel will explore the relationship between Indian aesthetic traditions and various South Asian religious texts and practices. Certain panelists will also investigate the relationship between the highly aestheticized environment of the royal courts in pre-modern India and the religious specialists that drew close for reasons of patronage, employment, or inspiration. The panel as a whole will seek to assess the value of the aesthetic perspective, in all its multicultural, multivalent complexity, for the study of religion in general.

James McHugh, University of Southern California
Impure, Intoxicating and Arousing: the Ambiguities of Alcohol in Indian Religions

In medieval Indian religious and literary texts, the representation of certain substances, such as rotten human flesh or sandalwood, played an important role in the aesthetics of the text. Likewise, such substances were at times important in religious rituals. Representations of alcoholic drinks, however, are notably aesthetically ambiguous, and a close examination of this substance enriches our understanding of categories of aesthetics, purity, ethics, the body, and the senses as applied to the material culture of Indian religions.

James Hare, New York University
The Awakening of Rasa: Aesthetic Theory and the Bhaktamal Tradition

In his *Bhaktamal* ("Garland of Devotees," c. 1600), Nabhadās imagined a new type of religious community, defined by *bhakti* (loving devotion) and spanning boundaries of region, class, gender, sect, era, and even divine status. In the tradition sparked by this collection of hagiographies, the cultivation of *bhakti rasa* (aesthetic sentiment) has been a major goal. Nabhadās was a disciple of Agradās, who incorporated Rupa Gosvami's reinterpretation of classical Sanskrit aesthetic theory into Ram *bhakti*. Agradās and his followers take on the roles of the companions of Sita and Ram in order to reach spiritual bliss. While Nabhadās does not explicitly discuss aesthetics, Priyadas, the *Bhaktamal*'s first commentator, made the awakening of *bhakti rasa* the central goal of his commentary. The *Bhaktamal* has flourished in a variety of contexts, and in each of them, this tradition has sought to cultivate *bhakti* through aesthetic channels.

Natie Gummer, Beloit College
Consecrated by the King of Sūtras: A Buddhist Poetics of Power

Recent scholarship explores how political power came to be articulated in part through aesthetic practices during the early centuries of the Common Era in South Asia—in particular, through the poetic forms of *kāvya* and *praśasti* (courtly poetry and royal encomium). The *Suvarṇaprabhāsottamasūtra*, a Mahāyāna sūtra of roughly the same time period, conforms to neither of these genres, yet it shares with them several crucial (self-proclaimed) characteristics, including the power to confer and confirm the qualities of successful sovereignty, and an aesthetic "flavor" (*rasa*) through which this power is conveyed. This paper seeks to demonstrate that, by playing on the multivalence of *rasa*, the sūtra establishes its own provocative vision of the relationship between poetics and power: the oral performance of the sūtra is a ritual of consecration that affuses the king with sovereignty. Attention to these liquid connotations of *rasa* might illuminate a consecratory function in other poetic performances.

Amy Langenberg, Auburn University
A Buddhist Poetry of the Foul: the Aesthetic Impact of Disgust in Early First-millennium Buddhist Literature

This paper will reconsider from an aesthetic perspective imagery of bodily foulness and decay in Buddhist Sanskrit narrative and poetry. Even in narrative contexts, scholars invariably link the Buddhist theme of bodily foulness to the tradition of graveyard meditation. Passages focusing on the particular foulness of the female body cry out for a feminist critique, and this cry has been duly answered. Other scholars attribute this Buddhist imagery of bodily foulness to Brahmin influence. These approaches help to explain the didactic purposes and religious context of the disgusting in Buddhist narrative and poetry, but they don't take into account its aesthetic appeal, its possible relationship to Sanskrit literary conventions in general, or its entertainment value. This paper will read early first millennium Buddhist narrative and poetic deployments of disgust in light of Sanskrit and Euro-American aesthetic theory in order to explore its aesthetic dimensions of disgust in Buddhist literature.

Responding:

David Gitomer, DePaul University

Study of Islam Section

Theme: *The Translation of the Concept of Religion into Islamic Discourses*

Arvind-Pal Mandair, University of Michigan, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place West-178B

This panel asks how the conceptual and theoretical tool park established by the (world) religion discourse has affected Islam. In particular we are interested in the issue of translation of concepts from (world) religion discourses into discourses about Islam. We ask how concepts formed outside of the Islamic discursive universe (such as religion, ethics, morality, ritual, mysticism, law, orthodoxy/heterodoxy, heresy, syncretism, secularism/secularity) are re-signified when integrated into the language of Islam. Drawing on empirical research in various intellectual and geographical contexts (Egypt, Turkey, North America, Europe), the panel brings together critical perspectives on how modern notions of religion have entered and continue to impact on Muslim and non-Muslim discourses on Islam. The aim is to enhance our understanding of the politics of language and power at work in the modern study of Islam as well as, more broadly, in the larger study of religion.

Megan Brankley, Princeton University
Professor-as-‘Alim: Fazlur Rahman, Isma’il al Faruqi, and Islam within the University

Beginning in the 19th century, the professor and the university more generally have held complicated roles in the realm of religious authority. Arguably, the ambiguity has been greater for Muslims. Functioning within a discipline shaped by the othering of Orientalism and molded by fierce geopolitical realities, a number of Muslim professors have nonetheless chosen to speak not only about Islam but to speak within it. Consequently, this paper highlights the university as a space of Islamic authority and teaching in North America. By examining the careers of Fazlur Rahman and Isma’il al Faruqi in particular, it analyzes the ways that Islamic Studies and related departments have served as institutional spaces for Islamic activism, often pitting academia’s claims of pluralism and secularism against each other through the figure of the professor-as-‘alim. Has the professorship been an effective platform for Islamic reform, both in North America and on a global level?

Abdulkader Tayob, University of Cape Town
Al Fārūqī between the History of Religions and an Islamic Theology

Ismā’īl Rājī al Fārūqī (1921-1986) played a considerable role in the study of Islam as it was developing in North America in the 1960s and 1970s. This presentation is an examination of how he employed the categories of religion in his scholarly, dialogical and Islamist work. The paper follows some constitutive elements of a theory: religious traditions, their truth claims, and ethical engagement in the world. Al Fārūqī was critical of other contemporary approaches in the study of religions, asserting that they were either too subjective or too reductionist. He offered an approach to the study of religions based on a Kantian approach to values. Following his arguments, I show that his reflections on religion and its systematic study in academia charted an approach to religions, but also provided a language for a particular Islamic theology that delegitimized other approaches, particularly experiential ones, in modern Islam.

Markus Dressler, Istanbul Technical University
Western Discourses of Religion and Islamic Apologetics in the Work of Fuad Köprülü

This paper will take the work of Mehmed Fuad Köprülü (1890-1966), the outstanding Turkish historian and student of vernacular Turkish Mysticism, as starting point for a discussion of the transfer of Western concepts of religion into non-Western contexts. Particular focus will be on Köprülü’s conceptualization of non-elite Turkish Islam. Drawing on examples from this work, I argue firstly that the introduction of concepts originating from Western discourses of religion into rationalizations of inner-Islamic plurality obliterates the particularities of this plurality. The projection of Christian assumptions of religious difference and their relation to theological authority structures onto Islam necessarily impacts on traditional Islam-specific concepts. In a second step, I will use the example of

Köprülü to argue for caution with regard to the localization of scholarship according to grand civilizational schemes.

Alexandre Caeiro, Qatar Foundation
Concepts of Religion and Secularism in Minority Fiqh Discourse

The Muslim presence in Europe has given rise to wide debates about the place of religion in the secular public spheres of modern nation-states. Here I focus on the discussions that the Muslim presence in Europe has prompted in the Arabic-speaking ummah, and how these discussions interrelate with the European debates. I examine in particular the circulation of discourses on “religion” and “secularism” by contemporary advocates of a fiqh for Muslim minorities. I argue that minority fiqh discourses draw on traditions of Islamic Reformism as much as they borrow from the rationality of European integration discourse, and explore the extent to which they are in turn reshaping European self-understandings as a (post)secular space. If the concepts of “religion” and “secularism” that emerge in this process predictably display a mutual interdependence, they nevertheless appear to complicate the opposition between “Islam” and the “West”.

Junaid Quadri, McGill University
Changing Conceptions of Umūr Dīnīyya in the Lexicon of a Modern Muslim Jurist

This paper examines the epistemological and discursive impact of the penetration of processes of secularization, as found in juristic discourses in colonial Egypt. I take as my point of departure the work of Muḥammad Bakhīt al-Muṭīʿī, State Mufti from 1914 to 1920 and towering public intellectual, both before and after his tenure as Mufti. I argue that Bakhīt reformulates an existing legal category – the umūr dīnīyya – to carve out a place for the modern category of “religion,” and to rigidify the boundary between it and its complement, the “secular.”

Responding:

M. Sani Umar, Northwestern University

A20-112
Study of Judaism Section

Theme: *Re-Thinking Jewish Identity*

Rachel Gordan, Northwestern University, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place North-135

This session will examine the question of Jewish Identity from a series of new angles, focusing on literature, poetry, and cultural studies. Papers will explore the various ways Jews fought for, resisted, or struggled with constructing identities in transitional periods of modern history.

Amanda Mbuvi, Elon University
Beyond “The Stranger in All of Us”: Jewishness as Otherness in James Joyce’s Ulysses

Readers of *Ulysses* are continually confronted with the divergence between the character Leopold Bloom and others’ perceptions of him. As the book progresses, Bloom’s Jewishness is stripped of positive content even as it becomes increasingly central in his interactions with others. Bloom’s Jewishness is metaphorical and empty, residing almost entirely in what he is not or is not allowed to be. The novel depicts a symbiotic relationship between the embrace of Jewishness as metaphor and the rejection of actual Jews. As Bloom’s experience illustrates, this way of conceptualizing Jewishness as otherness means that people for whom Jewishness is more than metaphorical become superfluous, their stories co-opted by others. However, if the stranger-in-all-of-us reading turns out to be problematic, there remains another way of celebrating Bloom’s heroism that takes seriously the fact that shared

difference is nevertheless shared differently.

Maeera Shreiber, University of Utah

Addressing Others, Acquiring Selves: the Buberian Poetics of Admiel Kosman

Admiel Kosman's work is well poised to address the status of "Jew as Other" For purposes of my discussion, I want to focus on Kosman's staging of three discretely different encounters with the Other – the linguistic Other, the politicized Other, and the erotic Other -- with two questions in mind: 1) First, what do these poetic encounters teach us about how the Other functions as a critical agent in the crafting of identities? 2) Second, as an astute reader of Martin Buber, how does Kosman deepen our understanding of and appreciation for this thinker's contribution to modern ethical thought?

Diane Segroves, Vanderbilt University

Complicating Identity: Reading Jewishness in/out of the Writing of Etty Hillesum

This paper interrogates the imbrication of religion, Jewish identity/self-identification, and the context of the Holocaust in the writings of Etty Hillesum and is grounded in the fundamental question as to whether Hillesum's work can be considered a 'spiritual narrative' by a 'spiritual seeker' divorced from the immediacy of the context of Nazi occupation, persecution, and extermination. The paper seeks to complicate even the categories of 'Jewish' and 'Christian' by contextualizing Hillesum's writing within the streams of what we today call new age spirituality in Europe in the 1930s and 1940s, such as theosophy, anthroposophy, life reform movements, Jungian psychology, etc. The core focus of the paper will be to 'read' Hillesum herself, by reading the numerous and varied sources that she references in her journals and letters, such as Jung and Rilke, in order to see how those sources describe or construct Jewishness.

Jessica Carr, Indiana University

"Let Your Fancy Fly towards the Hebrew Orient": Acculturation through Photographs of Palestine in the Journals of American Zionism, 1901-1949

Photographs of Jews and of landscapes in Palestine included in the journals of the Federation of American Zionists/Zionist Organization of America were a means of constituting a Jewish-American identity for the central organization of American Zionists. Such images constructed a new Jewish homeland in the Holy Land, but Jewish Americans also used these images to acculturate. Photographs of Palestine allowed Jewish Americans to negotiate how they were both like and unlike non-Jewish Americans, as well as Jewish internationals. By printing images of Palestine, the FAZ/ZOA both participated in American culture and drew a line between themselves and other Americans while imagining the Holy Land. Thus acculturation was not a step along a trajectory of assimilation, but rather a means of staunching it.

A20-113

Migrants' Religions under Imperial Duress, **Teaching Religion Section and Religion and Migration Group**

Theme: *Crossing Borders in the Classroom: Teaching Religion and Migration*

Kristin Heyer, Santa Clara University, Presiding

Tuesday - 9:00 AM-11:30 AM

McCormick Place West-183C

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Ann Lutterman-Aguilar, Augsburg College, Mexico

Transformed and Transforming: Cross-Border Education about Migration that Shapes Vocations

This paper discusses the powerful role of study abroad in fomenting transformative education about migration, drawing on research conducted with former U.S. college students and Mexican community partners who participated in experiential education programs in Mexico over three decades about participants' perceptions regarding the long-term impacts of the encounters on their vocations, defined as "callings." The impact most commonly reported by former U.S. students was a significant awakening regarding the importance of immigration issues and a life-long calling to advocate for migrants and immigrants in the U.S. While the impacts reported by Mexican participants focused more on issues of diversity, the majority expressed belief that these cross-cultural encounters are valuable precisely because they foster solidarity and indirectly benefit Mexicans living in the U.S., with or without documents. While this paper advocates for well-designed study abroad, it also offers clues to domestic education about migration within the religious studies classroom.

Kristine Suna-Koro, Xavier University

Learning Experience in Migration: Crossing the Borders of Classroom, Community, and Religion

Amidst the current wave of migration, theological discourse is looking for new avenues of understanding of and relating to migration as both global and local experience. This paper offers a pedagogically grounded reflection on teaching migration at the intersection of history, religion, and ethical discourse in both undergraduate and graduate settings. Three pedagogical strategies have proven useful and effective: interdisciplinary exploration of migration as global and historical phenomenon, local and targeted diversity exposure, and personal hands-on engagement with migrant communities. Students often experience it as a transformative experience.

The pedagogical outcomes of this three-pronged strategy have routinely generated student responses such as "eye opening." It underscores the productive pedagogical opportunity, especially for native Anglo-Americans, to better appreciate the complexity of migration, as above all, a human phenomenon of immense ethical and theological importance for global communities.

Arthur Sutherland, Loyola University, Maryland

Near and Distant Neighbors: Catholic Autobiography and a Barthian Theology of Immigration

One is hard pressed to find a Catholic college or university in America that is not directly tied to the immigrant experience. Yet, today's Catholic students often seem woefully ignorant of this heritage and how it can interpret matters in contemporary immigration. The paper explains how one of the teaching strategies used in a course entitled "Theology and Catholic Autobiography" helps to engage students in some of the theological issues surrounding immigration. This strategy involves three parts: giving students a theological foundation by which they can critique immigration, increasing their knowledge of the immigrant experience by reading a selection of American Catholic autobiographies and memoirs, and leading them through a series of theological reflections and exercises about their reading that draws upon Karl Barth's notion of "near and distant neighbors."

Responding:

Nanette Spina, University of Georgia

Business Meeting:

Jennifer B. Saunders, Stamford, CT

Susanna Snyder, Episcopal Divinity School

A20-114

Theology and Religious Reflection Section

Theme: *Book Panel: Vincent Lloyd's The Problem with Grace: Reconfiguring Political Theology (Stanford University Press 2011)*

Inese Radzins, Pacific School of Religion, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place West-179B

This panel will assess the importance of Vincent's Lloyd's *The Problem with Grace: Reconfiguring Political Theology* (Stanford University Press 2011). The focus of the panel will be three fold. First, to discuss Lloyd's thesis: the development of an "antisupersessionist canon of political thought" (19) that considers the political in non-redemptive categories, i.e. from "the messiness of the world from which there is no escape" (26). The second focus will be to assess Lloyd's methodology and his use of less-traditional figures (Baldwin, Kafka, Rose and Weil), mediums (such as film and literature) as well as various theories (film, race, theological, philosophical, literary) to create a new vocabulary for political theology. Third and finally, the panel will evaluate the books contribution to theology and religious studies, especially in terms of rethinking the intersections of gender-race-ethnicity when considering the political.

Panelists:

Charles Mathewes, University of Virginia
Terrance Wiley, Carleton College
Martin Kavka, Florida State University

Responding:

Vincent Lloyd, Syracuse University

A20-115
African Religions Group

Theme: *Precarious Situations in Precarious States: Sexuality, AIDS, Climate, and the Occult in Twenty-first Century Africa*

Joseph Hellweg, Florida State University, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place West-474A

This panel offers a fascinating, kaleidoscopic consideration of pressing problems and conditions in Zambia, Nigeria, Mali, and Mozambique, as well as the unique ways religion is shaping responses to them.

Dianna Bell, Florida State University
Understanding a "Broken World": Islam and Climate Change in Mali, West Africa

This research describes how people in the West African state of Mali directly relate climate change to their Islamic beliefs. In this paper, I relate through ethnographic vignettes the environmental changes people in Ouélessébougou have noticed during their lifetimes, and additionally relate how Muslim residents manage and assess the causes of climate change by way of their religious beliefs. The presentation offers the personal observations of informants on how Mali's environment has changed during their lifetimes, and considers the reasoning Malians frequently invoked to ascribe climate change as a willful act of God. The paper also reviews how people have coped with the slow desertification of their environment and the religious rituals that Muslims in Mali use in an attempt to return to the temperate climate of their past.

Ignatius Edet, Saint John Fisher Church, London
The Resilience of African Traditional Religion in Contemporary African Christian Imagination: A Critical Case Study of the Child-Witches Saga in Akwa Ibom State, Nigeria

The resilience of traditional African religion in contemporary African Christian imagination is well-documented. Its implications for Christian evangelisation have been acknowledged especially by Independent African Churches which strive, among others, to incorporate elements of ATRs into Christian worship and practices. Similarly, the Roman Catholic Church propagates a rather careful policy of inculturating the Christian message in African cultures. African cultures are deeply rooted in and/or infused with religious worldview. Belief in witches and witchcrafts and their power to inflict misfortunes, diseases, and death, is endemic in the TR worldview of Akwa Ibom State people (Nigeria). Consequently, some churches' mission is to confront witches and witchcrafts. Like TR, they use spiritual resources and physical torture to extract confessions from and deliver alleged witches. Thus vulnerable children have been branded witches and witchcrafts, tortured, brutalised, maimed, and killed in the deliverance process. These will be critically examined using Rene Girard's mimetic theory.

Derrick Muwina, Boston University

From Democracy to the Ten Commandments: The Politics of Pentecostalism in Zambia

In Zambia, as in other countries, Pentecostalism has become a force of religious, social and political change. This influence is particularly embodied by the mass opposition to legalizing homosexuality. So strong has been the opposition in fact, that following the United Nations Secretary-General Ban Ki-moon's 2012 visit to Zambia in which he demanded legalizing homosexuality, President Michael Sata had pledged to govern by the Ten Commandments to assuage Pentecostals demands in return. This paper will analyze the lively and very public discussions surrounding important constitutional changes specifically related to homosexuality as an example of the growing influence of Pentecostalism. I will analyze and offer a tentative framework for this growing influence and the implications for religion and politics, democracy, law, and the presidency in Zambia.

Business Meeting:

Tapiwa Mucherera, Asbury Theological Seminary

A20-116

Christian Spirituality Group

Theme: *The Spiritual "Self" in a Religiously Plural World*

John Sheveland, Gonzaga University, Presiding

Tuesday - 9:00 AM-11:30 AM

McCormick Place West-176B

As attention to religious plurality and to multiple religious belongings increase in the West, this session explores what that means for the construction of Christian spiritual identity. How are constructions of the self and of meaning and identity shifting in contexts where religions overlap, embrace, or collide in personal or communal praxis? Specific papers will address the enactment of Buddhist-Christian identity, the appropriation of Buddhist and yogic practices by Roman Catholic women seeking to resist misogyny in the church's hierarchy, the efforts of Jews and Christians to become "befriended outsiders" around shared table fellowship practices, and how encounters with religious "others" shape the spiritual self — drawing on the narratives included in the recently released book *My Neighbor's Faith: Stories of Interreligious Encounter, Growth, and Transformation* (Jennifer Howe Peace, Or N. Rose, and Gregory Mobley, eds., Orbis Books, 2012).

Jeannine Hill Fletcher, Fordham University

Interreligious Spirituality for Catholic Feminist Survival

Following Chung Hyun Kyung's framing of spirituality as practices of healing, the context for this exploration is the continued marginalization of women in the Catholic Church. Since the advent of feminist theology over forty years ago, Catholic women have undertaken creative strategies to claim ownership of Catholic spirituality despite the

misogynistic practices of the hierarchy. Many, however, have simply left the Church seeking spiritual practices elsewhere. At the same time that Catholic Christian women are regularly de-converting from Catholic practices, there is increased availability of spiritual homes that have roots in the Asian traditions of Buddhism and Hinduism. The embodied practices of Buddhist meditation and Hindu yogic traditions are healing practices for women whose bodies are distressed by the misogyny of a male-centered church. But, instead of a rejection of Catholic Christian spirituality, the encounter with these traditions in their North American forms might provide resources for creative Catholic renewal.

Duane Bidwell, Claremont School of Theology
Enacting the Spiritual Self: Buddhist-Christian Identity as Participatory Action

Draws on Ferrer's concept of spiritual knowing as "participatory enactment" to argue that Buddhist-Christian identity is enacted through participation in the Ultimate. Critiques earlier literature that posits Buddhist-Christian identity as a social artifact. Identifies discernment as a key spiritual issue for the process of constructing the spiritual self in an interreligious world, highlighting the importance of the skills of identifying, discerning, and responding to the Ultimate within the constraints of social and material contexts. Suggests implications for pastoral practice and the training of religious leaders. Specifically, how do we form students who have the relational flexibility to shift with critical integrity from one religious identity to another as demanded by context and/or the participatory nature of the ultimate? What pedagogical practices might contribute to such a formation process? What criteria might we develop for discerning when to foreground a particular interreligious identity over another? Closes by pointing toward questions for future research when considering the spiritual formation of practitioners and leaders in Christian settings when interreligious spiritual identity is framed as the practice of participatory action and not solely or primarily as a social artifact.

Jennifer Peace, Andover Newton Theological School
Accounting for the Spiritual Other in the Spiritual Self: Stories of Interreligious Encounter, Growth and Transformation

"Every day across the country, people of different religious beliefs and practices encounter one another in supermarkets, hospitals, schools, chat rooms, and family gatherings. How has this new situation of religious diversity affected the way we understand the religious "other," ourselves, or ultimate reality?" (p. xvii, Peace, Rose & Mobley 2012) Drawing on the 53 stories included in a new collection about interreligious encounters, I will explore the implications of the reality and presence of the religious other for the spiritual 'self.'

Lisa Hess, United Theological Seminary
Befriending Outsiders: Table Fellowship, Habits of Mind, and Devotion Amidst Difference

Sitting at table together amidst religious and cultural difference often derails abilities to listen, learn, and discern in pluralist contexts. Rooted in a longitudinal inquiry of liturgical hospitality and intimacies of difference, this paper examines practices of befriending informed by a comparative-jurisprudence analysis of traditional food restrictions, recent ethnographic study, and identifiable habits of mind encountered amidst religious differences in table fellowship. Preliminary findings in perspective of Christian spirituality suggest that learning to steward others' traditional specifications without assuming them can result in befriended outsiders—those of irreconcilable traditions steeped in devotion for one another, with deepened capacity to belong across difference and repair the world together.

Responding:

Ruben Habito, Southern Methodist University
Francis X. Clooney, S.J., Harvard University

Business Meeting:

A20-117

Cognitive Science of Religion Group and Tantric Studies Group

Theme: *Tantra and Cognitive Science: Ritual, Language, and the Body in Dialogue*

John Nemeč, University of Virginia, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place West-375A

In recent years, various trends have emerged that bridge the divide between the sciences and religion. While some of these readings have been reductive, the presentation proposed by this panel seeks to utilize concepts and mechanisms from the evolving field of cognitive science in order to better contextualize the study of religion. Our focus is Tantra in particular, and within Tantric practice, our three panelists focus successively on embodiment: the first paper shifts the gaze from the mind to the body, the second reads Tantra through the prism of evolutionary bio-linguistics, and the third analyzes the Tantric ritual of visualization through the mental mechanisms of mnemonic acts and cognitive integration. Our aim is to expand the scope of Tantric studies from the current dominant perspectives of philology and anthropology to include the cognitive sciences and allow cross-pollination of these disciplines.

Glen Hayes, Bloomfield College
Sensuous Cosmographies: Cognitive Science, Embodiment, and the Study of Tantra

One of the fundamental features of the diverse pan-Asian traditions of Tantra is dehatattva: the beliefs and practices involving not only the physical body, but also the so-called “yogic body” (siddha-deha). The uses of ritual practices (sādhana), including ritual sexual intercourse (maithuna) to discover this inner body, and/or to transform the fleshly body into the yogic vessel, constitute a promising area of research for the cognitive science of religion. In this paper I propose to utilize recent insights from the fields of cognitive science and neuroscience regarding embodiment and the senses to provide us with a richer understanding of these core Tantric practices. In contrast to other South Asian spiritual traditions which encourage a path “without the body” (videha), Tantric traditions have encouraged a path “with the body” (saṁdeha). In studies of the somatic-sensory cortex and other areas, modern science can shed new light on these ancient Tantric practices.

David Lawrence, University of North Dakota
Pratyabhijñā Philosophy and the Evolution of Consciousness: Religious Metaphysics, Biosemiotics and Cognitive Science

Cognitive science and evolutionary psychology have demonstrated great explanatory successes within religious studies, including studies of tantra. In recent years, I have been exploring the intercultural philosophical engagement of the 10th-11th century tantric Pratyabhijñā system of Utpaladeva and Abhinavagupta with developments of the thought of Charles Sanders Peirce in theories of evolution called pansemiotics and biosemiotics. Biosemiotics provides an illuminating perspective on cognitive schema of interpretation as intrinsic to the very nature of life-forms as self-organizing, counter-entropic systems. Amidst all the differences, the Pratyabhijñā philosophy has some affinity to such theories of universal semiosis, in its advancement of the linguistic philosophy of Bhartṛhari. I hope that my presentation will demonstrate both the interest of biosemiotics as well as the intellectual force of tantric philosophy as a dialogical challenge to our own interpretations of tantra.

Sthaneshwar Timalsina, San Diego State University
Mnemonics, Image Compression, and Tantric Visualization

Since ancient times, human beings have used multiple techniques to retain memory. The various procedures utilized for enhancing memory are known as mnemonic devices. These devices are construed of both image and speech. In

the recent decades, the processes of enhancing and organizing memory, compressing various memory contents to a single image, and decompression has drawn the attention of cognitive scientists. This essay explores the many ways in which Tantric practitioners since classical times have used mantras, geometric designs called maṇḍalas, and deity images to invoke cosmological and theological reflections. While this cognitive approach allows us to contextualize otherwise archaic images and obscure formulae, it also provides a field for the academic study of human cognition.

Responding:

Loriliai Biernacki, University of Colorado

A20-118

Gay Men and Religion Group and Lesbian-Feminist Issues and Religion Group

Theme: *(Un)holy Bullies in LGBTQ Lives*

Robyn Henderson-Espinoza, University Denver and Iliff School of Theology, Presiding

Tuesday - 9:00 AM-11:30 AM

McCormick Place North-128

Recent media coverage has focused on a matter of great concern: bullying and teen suicides. There have been many responses in the wake of this violence, some of them from celebrities and religious leaders, others from non-profit organizations and religious communities. As religion scholars committed to LGBTQIA communities, we know it is our responsibility to examine the rhetoric and realities of this violence. This joint session seeks to bring to light and interrogate the rhetoric, violence, and variety of realities targeting LGBTQIA youth. Papers included in this session will address various forms of violence, including the "soft" violence of ex-gay movement rhetoric. We will also examine the effectiveness of some community responses, including the "It Gets Better" project.

Benjamin Lindquist, Yale University

Touch and the Ex-Gay Movement

I intend to demonstrate that the perplexing views of the ex-gay movement regarding touch and homosocial behavior use the power of the socially constructed Western hierarchy of the senses to assert and legitimate the authority of the conservative Christian view of the homosexual as a stunted, child-like, womanly primitive, who fails to uphold a Christian notion of masculinity. The ex-gay movement's otherwise confounding assertions, of the transformative power of homosocial platonic friendship and the idea that homosexuality is a manifestation of "touch hunger" stemming from childhood, become comprehensible when viewed through a traditional Western hierarchy of the senses.

Carolyn Davis, Vanderbilt University

Bullying as Christian Practice? Homophobic Harassment and Christian Speech

In the wake of multiple LBGT teen suicides, school districts and state and local governments have debated the implementation of various anti-bullying policies that prohibit harassment due to gender performance or sexual orientation. In opposition, many parenting and "family values" organizations of the Christian Right argue for the protection of religious speech against homosexuality in schools. Common liberal responses to the claims of the Christian Right have tended to appeal to Christianity's love ethic as evidence that Christianity itself condemns intolerance and threats to physical safety derived from gender performance and sexual orientation. However, the insights of sexual ethicist Mark Jordan and phenomenologist Pierre Bourdieu suggest that such a response, while well-intentioned, ignores the reality that Christian speech about sexuality and sexual desire contains a history of virulent, violent homophobia and fails to account for the phenomenology of homophobic bullying itself.

Mauricio Najarro, Dominican School of Philosophy and Theology

"Your Son, Your Only One, Whom You Love": Sacrifice, Idolatry, and Reproductive Futurism

In contemporary Catholic discourse, the rhetoric of sacrifice is often used to relate the individual to the family. Marriage is presented as the sacrifice of individuals for the sake of the child, and the figure of the child is understood as the fulfillment of the sacrificial bond of procreative and unitive heterosexual marriage. Nevertheless, sacrifice *of* self is all too often sacrifice *to* self. Thus where there is sacrifice, there must be awareness of the dangerous seduction of idols. In this paper, I hope to show how the sacrifice of the idol of the child, presented in an exemplary form in Genesis 22, can bring together two separate yet related discourses in queer theory: the critique of reproductive futurism by Lee Edelman and the concern for the queer child by Dan Savage. Neither political project can succeed without the theoretical and practical support from the other and both need a more robust understanding of the value of theological categories for their work.

Jeanine Viau, Loyola University, Chicago

Does It Get Better? Considering the "Capacity to Persevere in a (Queer and) Livable Life"

The 2010 surge in public attention to gay youth suicide brought into focus the incompatibility between queer identities and livability in U.S. society. Paradoxically, the refrain that emerged in this media campaign is "it gets better." Better than that: if one can wait out the tide of violence and alienation, the promises of vocation, family, and security await. This essay considers the message of the It Gets Better Project through the lens of Judith Butler's argument that ethics is about making unlivable lives livable and ungrievable deaths grievable. Butler asks, "If I desire in certain ways, will I be able to live? Will there be a place for my life, and will it be recognizable to the others upon whom I depend for social existence?" For queer youth attempting to navigate and frequently failing to survive hostile cultural climates, the answer is often still "no."

Responding:

Kate Ott, Drew University

A20-119

Japanese Religions Group

Theme: *Polymorphous Prescriptions: Divergent Sōtō Zen Approaches to the Vinaya*

Steven Heine, Florida International University, Presiding

Tuesday - 9:00 AM-11:30 AM

McCormick Place North-133

Relative to the numerous publications on Zen meditation, texts, philosophy, and history, scholarship on Zen's approach to the precepts and other facets of the vinaya has been sparse. This paper session will help correct this imbalance. With a focus on Sōtō Zen, four papers by established scholars explore the range of Zen views of precepts and monastic regulations. While providing a much-needed survey of this dimension of the Zen tradition, the papers also address a set of issues that will attract the interest of a wide range of scholars: textual authority in tension with charismatic authority, bases for legitimating moral stances, sorting claims about what constitutes proper religious observance, the role of material culture in debates about authentic tradition, moral dimensions of ritual practice, modes of ascribing status to religious actors, and the impact of religious competition on shaping specific discourses, practices, and institutions.

Gereon Kopf, Luther College

In the Name of the Bodhisattva: The Trope of "Transgressing the Precepts" in Dōgen's Discourse on Morality and Soteriology

In a seldom-cited phrase in his Shōbōgenzō Shoakumauksa 正法眼藏諸惡莫作, Dōgen Kigen 道元希玄 (1200-1253) proclaims that "the observance to the precepts by the voice-hearers is not different from the transgression of

the precepts by the bodhisattvas.” He thus thematizes the trope that bodhisattvas transgress the precepts in the service of the bodhisattva vow that had been introduced by scriptures such as the Vimalakīrtinirdeśa Sūtra, that was perpetuated by the lore about crazy monks such as Jigong 濟公 (1133-1209), and that Manzan Dōhaku 卍山道白 (1636-1741) would return to in his Zenkaiketsu 禪戒訣. This paper will examine the theme of “transgressing the precepts” 破戒 in the service of the bodhisattva vows on the background of Dōgen’s understanding of the vinaya 律 and the śīla 戒 as well as his vision of morality and soteriology.

David Riggs, Los Angeles, CA
Practicing the Precepts: Menzan's Loosing Proposition

As Eighteenth Century Sōtō Zen struggled to craft its identity, it recognized that precepts and the assemblies to confer them were an essential way to wrest power from the new Ōbaku Zen teachers and their meteoric rise in popularity. Having decided that Dōgen should be the authority, to their dismay they found that it was not at all clear what precepts based on Dōgen should be. Nor was it clear how those precepts should be used: were they moral and aspirational maxims to be used following the path (as in mainstream Buddhism) or were they an esoteric initiation that was itself completion of the path? Menzan argued for a set of Dōgen precepts for guiding (not completing) a life of practice. The esoteric view triumphed in Japan, but since his position is much closer to the modern Western idea of practicing with precepts, his work remains an important resource.

Diane Riggs, Pepperdine University
Vinaya and Zen Transmission Robes: Eighteenth Century Sōtō Zen Debates

During the Tokugawa period (1603-1868) Buddhist scholar-priests, relying on interpretations of the Chinese vinaya master, Daoxuan (596-667), published numerous works on the Buddhist robe, attempting to bring traditional practice in line with textual prescriptions. In Sōtō Zen, however, Dōgen's (1200-1253) criticism of Daoxuan challenged his authority over the robe. This paper focuses on a debate between two Sōtō thinkers, Gyakusui Tōryū (1684-1766) and Menzan Zuihō (1683-1769) over the "elephant trunk" kesa named for its elongated and distorted shape. This style of kesa arrived in Japan as Zen transmission robes in both Rinzai and Sōtō lineages. Tōryū, using the evidence of extant kesa, argued that their authority as transmission robes trumped the vinaya. Menzan argued that the distorted form of the robes violated vinaya teachings and therefore did not express Dōgen's intent. Their arguments fueled debates in the "three robe controversy" that threatened Sōtō school unity in the nineteenth century.

William Bodiford, University of California, Los Angeles
Precepts of Faith in Modern Sōtō Zen Buddhism

Precepts play a central role in Sōtō Zen. The conferral of precepts links people to the Buddha in a ceremony that cements spiritual bonds not just with the Buddha but also between priestly clerics and their lay parishioners. Precepts assumed their central importance relatively recently. Three factors contributed to this transformation: the disestablishment of Buddhism in 1868, the adoption of Western models of religion in the 1890s, and debates over the meaning of proper faith in the 1920s. Without consideration of these factors, we cannot understand the standard (but woefully incomplete) image of Zen as a religion of meditation.

Responding:

Christopher Ives, Stonehill College

Business Meeting:

Barbara Ambros, University of North Carolina
Mark Rowe, McMaster University

A20-120

Korean Religions Group

Theme: *Buddhist-Christian Dialogue in Korea*

Miriam Levering, University of Tennessee, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place West-181A

Korea is the only country in the world where the Buddhist and Christian populations are more or less equal in number. Whereas the conflict between Buddhism and Christianity has been visible, the dialogue between the two religions has often failed to attract attention. However, in the turbulent socio-political situations in modern and contemporary Korea, Korean Buddhists and Christians have worked together for the betterment of society. This panel highlights the ongoing and growing significance of a socially engaged Buddhist-Christian dialogue/diapraxis in Korea and assesses its contribution to social changes in Korea. Paper presenters and respondents will offer their views on the dialogue with the hope that this will generate interest in the field and cooperation between the two traditions in Korea.

Young Woon Ko, Lorain County Community College
Wonhyo's Theory of Hwajaeng and Buddhist-Christian Dialogue

This presentation examines Buddhist-Christian dialogue through Wonhyo's (617-686 CE) theory of Hwajaeng, or "Harmonization of All Disputes." Through Wonhyo's theory, I demonstrate that the different principles addressed by Buddhism and Christianity are creative sources for each other. With Wonhyo's commentaries on the Awakening of Faith in Mahayana, I will argue that Buddhist-Christian dialogue is espoused by "affirmation-negation-integration" by opening to newer and deeper experiences of the Ultimate.

From my theological perspective, I also discuss the significance of non-normative Christology in terms of Wonhyo's theory. I will demonstrate that nonnormative Christology is not necessarily connected with relativism but signifies many ways leading to the Ultimate. This openness of nonnormative Christology is juxtaposed with Wonhyo's Hwajaeng as the epistemological shift to harmony and reconciliation. In this way I will argue that differences in the two traditions be reflected upon in light of the other, and in doing so, recognize their uniqueness in relationship and transform their own tradition in dialogue.

Kyeongil Jung, Union Theological Seminary
Liberating Seon: A Christian Experience

Though Korean Buddhism is not monolithic, it is undeniable that Seon(Zen) has been central in the Buddhist tradition in Korea. Thus, Korean Seon practitioners must find intellectual, socioethical, and spiritual resources from their own Seon teachings and practices in order to respond to and engage in social, economic, and political processes. Just like any other faith tradition, Seon tradition has both problems and promises in regard to social engagement. On the one hand, Seon has shown its otherworldly, individualistic, and elitist orientations. On the other hand, with its emphases on the importance of "being present here and now," nonduality of meditation and action, iconoclastic attitudes toward the religious and cultural status quo, and, above all, unconditional compassion for all sentient beings, Seon has inspired Buddhists to act to eliminate the social causes of suffering. Thus, the speaker, a liberationist Christian who studies and practices Seon, will closely and critically examine both the limitations and possibilities of Seon for social change. In doing so, he will explore what and how Buddhists and Christians can learn from each other.

K. Christine Pae, Denison University
Buddhist-Christian Interfaith Social Activism in Gang Jung Village of Jeju Island from an Eco-Feminist Perspective

The proposed paper analyzes globalized interfaith social activism in Gang Jung Village of Jeju Island. The major arguments are: how Buddhists and Christians have been participating in the anti-war movement at Gang Jung Village, the site for a new Naval Base; how, as institutionalized religions, Buddhism and Christianity support or discourage their faith-based organizations' social activism; what roles the Jeju folk religion, with its emphasis on a feminine divine, play in the anti-naval base movement; and why the anti-naval base movement in Gang Jung has become a global peacemaking movement that draws both secular and religious groups. These questions will be contemplated from an eco-feminist perspective. This paper will also suggest that in the Korean context, robust interfaith dialogue must pay attention to Korean folk religion (e.g. divine feminine in Jeju Island).

Responding:

Paul Knitter, Union Theological Seminary
Sung-hae Kim, Sogang University
Robert Buswell, University of California, Los Angeles
A. Charles Muller, Tokyo University

Business Meeting:

Jin Y. Park, American University
Timothy Lee, Brite Divinity School

A20-121
Native Traditions in the Americas Group

Theme: *Ethical Grounding(s)*

Mary Churchill, Sonoma State University, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place West-179A

This session focuses upon selected Native modes of dance, language, and discourse that are active, fertile sites for the expression of ethical concepts. They are illustrative of how certain activities seemingly divorced from such concerns are in fact grounded in or reflective of ethical systems.

Fritz Detwiler, Adrian College
Indian Giving: An Ethic of Reciprocity

Ethics is a theoretical interpretation of moral systems. Ethical theories arise from particular worldviews which include discussions of metaphysics, cosmology, ontology, and epistemology. While the literature reflects a good deal of discussion about Native American morality, Inés Hernández-Ávila (Nez Perce/Tejana) is one of the few Native voices to address ethical theory. She proposes an "ethics of connection" that "requires and understanding of the interdependence and interrelatedness of all life."

If this interdependency and interrelatedness is characteristic of Native American worldviews, then Native Americans live in a fundamentally moral universe which has as its underlying principle "reciprocity." Reciprocity, as a central unifying concept, implies the principles of moral worth, interests and protocols, gifting, land, and power. Mythology and oral traditions describe reciprocity and ritual embodies it.

Natalie Avalos Cisneros, University of California, Santa Barbara
Interdependence as a Lifeway: The Metaphysical Roots of Social Justice in Transnational Native Communities

Considering some of the fundamental aesthetics of Native lifeways, such as interdependence as a metaphysical

principle and way of life as well as place as a sacred site of power, how are transnational Native peoples in the U.S. negotiating these lifeways in a 'modern' materialist world? The work of Winnebago scholar Renya Ramirez argues urban Native identity persists in hubs of community, which can foster healing from a history of violence through instances of "transnational spirituality." Mohawk scholar Taiaiake Alfred urges Native communities to consciously embrace traditional values in order to redefine and revitalize their political strategies. This paper tethers the work of these scholars to explore the ways in which transnational Native peoples are negotiating traditional lifeways to heal from a history of violence and theorize forms of social justice that look beyond the nation and envision a more just world for all of us.

Mary Louise Stone, California Institute of Integral Studies
Dance as Ethics and Reciprocity in the Andes

Traditional Andeans dance as a reciprocal relation with the world around them: to promote abundance in nature, to create workable and inclusive community, and to communicate with spirit. Quechua and Aymara communities I lived with for twelve years around Lake Titicaca in Peru and Bolivia provide data and urge me to share internationally. Listening to American Indian expertise—currently offering leadership in Bolivia's indigenous government—suggests alternative approaches to today's crises of ecology, belonging, and spiritual seeking. Ritual with music and dance forms the best fertilizer for soil, and community dance festivals rotate hosting responsibilities. UNESCO-recognized festivals of dance reciprocity with spirit replace worship as they commune with spirits of the Andean world. Dancing farmers and urbanites do not live an idyllic life, but traditional Andeans do celebrate life through dance as an ethics of participation, reciprocity, and beauty.

Lawrence W. Gross, University of Redlands
The Connection between Anishinaabe Language, Worldview, Morality, and Processes of Conflict Resolution

Since the Anishinaabe language is a verb-based language, the worldview of the Anishinaabeg is oriented more toward processes and events as opposed to inherent being and things. This has an impact on how the Anishinaabeg view human nature and social relationships. An explanation of the Anishinaabe language will be provided, stressing the manner in which verbs form the root of the language and that influence on their worldview. Next, a comparison will be made between Western and Anishinaabe thinking. It will be shown that much of Western philosophy is concerned with inherent being while Anishinaabe thinking is more concerned with actions. As such, for the Anishinaabeg, human nature is not seen as static or inherent, but dynamic and subject to change. The emphasis on the dynamic nature of life leads to a concern for maintaining healthy social relationships in the ever-changing flux of life.

Responding:

Suzanne Crawford O'Brien, Pacific Luthern University

A20-122
Open and Relational Theologies Group

Theme: *Immortality and the Afterlife from Open and Relational Perspectives*

Richard Rice, Loma Linda University, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place West-375B

Our session explores immortality, the afterlife, heaven, hell, and related topics. The papers offer constructive proposals exploring how these topics might best be understood in light of open and relational theological perspectives.

Brian Lugioyo, Azusa Pacific University

Karen Winslow, Azusa Pacific University
Biblical Expressions of the Afterlife and the Hope of Holy Saturday

After an overview of perspectives on the afterlife in biblical and later Jewish texts, we will concentrate on the authoritative texts of Jews and Christians that imply a second chance, such as 1 Peter 3:19 that lent itself to traditions about Holy Saturday. This is the day Peter suggests that Jesus spoke to the formerly disobedient “spirits in prison.” This tradition claims that people who died in disobedience met Jesus who went to them in their graves, giving them a “second chance.” Holy Saturday thus implies hope to those who have died “without Christ,” as well as those who are suffering in this life. We argue that this is not a onetime work on Christ’s part, but a continuous action of mercy that became part of his role as a dying, rising and saving God.

Leslie A. Muray, Curry College
Everlasting Life, a Process-Relational Naturalism, and the Akashic Field

In this paper, I seek to develop a naturalistic process relational understanding of everlasting life which identifies God with those dimensions of the universe that seek novelty and beauty and preserve creaturely experiences in some fashion.. In developing my own original position, I explore the argument advanced by Charles Hartshorne and Schubert Ogden. I then consider the contrasting views of John B. Cobb, Jr., David Ray Griffin, and Marjorie Suchocki .In moving to develop my own position, I maintain that we are preserved in the memory of the universe with sensitivity and responsiveness, giving us a sense of being cared about in an ultimate way. I conclude by comparing my process-relational naturalistic understanding of everlasting life with Ervin Laszlo’s use of the idea of the Akashic Field (after considering the scientific evidence for this concept).

John Bechtold, University of Denver and Iliff School of Theology
The Suffering God: (Im)mortality, Tragedy, and Creation After Auschwitz

Throughout history mortality has often been seen as a burden, a problem to be overcome. Yet, Hans Jonas has claimed that mortality is likewise an inherent blessing, as that which gives value to the decisions of life. Both Jonas and Jürgen Moltmann have told a story of *creatio originalis* which relies heavily on Isaac Luria’s conception of *zimsum*. In the divine self-contraction, a new form of created subjectivity could be created. Yet, such an understanding of creation (which need not be understood to be literally historical) calls into question many assumptions made of the Christian God. Creation is the inverse of Pascal’s wager, a divine dice-throw in which God becomes open to creation’s undoing. God is related to creation essentially, not erotically. Here, questions of subjective human immortality seem to be the wrong questions, and ought to be replaced by questions of ethics and hope.

James McLachlan, Western Carolina University
Hell is Not Others: Relational Notions of Hell from Boehme to Kearney

For relational theologians, like Boehme Schelling and Berdyaev, it is precisely through relation to the other that one exists. This is as true for God as for the world and humanity. This tradition runs from Boehme through romantic thinkers like Schelling and Franz Von Baader, Felix Ravaisson, Coleridge, Wordsworth, and later to Buber, Berdyaev, Whitehead and Hartshorne. Its echoes can be found in Levinas and Kearney. Evil is here a positive disease not simply a lack. The demonic attitude refuses to accept the existence of the Other as another equal and sees itself as the unique center of its world. The Other is the source of continual pain to the demonic. It imagines the Other as the source of its misery, as the limitation of the possibility of realizing his vision of a private universe.

Business Meeting:

Thomas Oord, Northwest Nazarene University

Theme: *Kohutian and Contemporary Self-Psychological Approaches in the Psychology of Religion*

Hetty Zock, University of Groningen, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place West-471A

The session focuses on contemporary self-psychological approaches to religious experience.

Lisa Cataldo, Fordham University
What's Kohut Got to Do With It? Contemporary Self Psychological Theories and Their Implications for Understanding Religious Experience

This paper examines two contemporary psychoanalytic approaches which share roots in Heinz Kohut's self psychology, yet diverge significantly in their understanding of both the theory and practice of psychoanalysis, and therefore in their potential implications for understanding religious experience. The hermeneutical/intersubjectivist approach (represented by R. Stolorow, G. Atwood, and D. Orange) and motivational systems theory (represented by J. Lichtenberg) each claim Kohut as their theoretical forbear. From this common ancestry, the former relies on phenomenology and hermeneutics to frame the psychoanalytic project, while the latter appeals to infant research and science as a starting point for understanding human motivation. These two contemporary perspectives offer very different vantage points from which to examine religious experience, and propose differing clinical approaches that might be used in interacting with patients' religious material.

Peter Capretto, Vanderbilt University
Psychoanalysis, Alterity, and Pneumatology: A Phenomenological and Theological Approach to Empathy and Ethics in Kohut

Both defending its scientific rigor and warning of its limitations, Heinz Kohut's treatment of empathy as vicarious introspection has shaped self psychology as its fundamental tool for psychoanalysis. But while Kohut identifies certain phenomena such as individual freedom and decision as exceeding empathy's grasp, the primacy of introspection for him perhaps distracts from the possibility that this empathic limitation pertains as much, if not more, to the alterity of those encountered in an ethical context. Drawing on phenomenological and theological resources in Husserl, Browning, Cooper-White, and Marion, this paper argues that the excess of empathy can be more thoroughly understood in relation to the other's spirit as interrupting psychoanalysis' methods, not merely eluding them. Crafting pastoral psychotherapy in this way makes empathy a receptive intuition and opens it to new rigorous horizons which are both true to its intersubjective origins and which do not make recourse to nebulous, pseudo-scientific conclusions.

Storm Swain, Lutheran Theological Seminary, Philadelphia
Bearing the Unbearable: A Window on the Pastoral Transferences

Kohut's transferences have long been of use to psychotherapists but are less well known in the world beyond the analyst's office. Increasingly in pastoral ministry seminarians are being taught about transference from a variety of modalities, and attention is being given to Kohut's theory of the narcissistic transferences and transmuting internalizations, which had previously been relatively quiet in the pastoral literature. Having worked with Kohut's theory for 15 years, the author of this paper has come to see the eminent applicability of the Self-Psychological understanding of mirror, idealizing and twinship (alter-ego) transferences to pastoral ministry. Through clinical and pastoral cases the 'Pastoral Transferences' will be explored with suggested guidelines for teaching Kohut's theory at Seminary level, due to what Mary Anne Coate, author of *Clergy Stress*, calls "a further complication" in pastoral ministry - that "any or all of what is projected upon God can also be projected upon ministers as his representatives."

Raynard Smith, New Brunswick Theological Seminary
"My Soul Says Yes to My Lord": Black Churches as Selfobject Environments

“My Soul Says Yes to My Lord”: Black Churches as Selfobject Environments

This study examines one of the historically Black churches, the Church of God in Christ (COGIC), a predominantly African American Holiness-Pentecostal denomination, and employs Heinz Kohut’s psychology of the self, in particular his selfobject experiences of idealization, mirroring, and twinship. It is a qualitative study consisting of the analysis of religious texts, discourses, rituals, lyrics, and practices, along with life testimonies of COGIC congregants. It employs psychological methods, qualitative methods, and phenomenology, to explore the intersection of religious experience, practices and rituals, the social context of human flourishing and oppression, and issues of race, class and gender, and to ascertain the psychological function of Black religion.

The thesis of this study is: an analysis of the psychological processes occurring within the worship and ethos of the Church of God in Christ congregations, based upon Heinz Kohut’s psychology of the self, demonstrates the ability of the COGIC churches to function as selfobject environments providing psychological nurturance, thus contributing to the health, vitality, and sustenance of the self of oppressed and marginalized African American people. The psychological insights, both positive and negative, gained from the analysis of this particular Black denomination can have implications for our understanding of what other Black churches provide for their African American constituents.

Nikolas Zanetti, Boston University

Existential Loneliness Revisited: Challenging Kohut's Ontology of the Self

Heinz Kohut suggested that self-objects function as necessary, albeit sometimes neurotic, aspects of a healthy identity. His ontology of selfhood distinguishes between self and self-objects in largely spatial terms; inside and outside the individual. This paper will examine developments in the field of radical embodied cognition (REC) that have rendered this distinction obsolete, and even problematic, insofar as existential psychotherapeutic work is concerned. Developing a theory of selfhood from a systems theoretical framework, REC suggests the locus of the self is actually extended across the subject’s physical environment. This ‘distributed’ concept of self is further complicated by the evolving presence of cyber environments wherein the ontology of the self extends not only into the surrounding physical environment but into cyber ‘space’ as well. Self-objects interpreted from an REC perspective reorient the meaning of the self and consequently the significance of ‘failures’ of empathy to produce existential wholeness.

A20-124

Qur'an Group and SBL Qur'an and Biblical Literature Group

Theme: *Muslim Hermeneutics and Quranic Biblical Traditions*

Maria Massi Dakake, George Mason University, Presiding

Tuesday - 9:00 AM-11:30 AM

McCormick Place West-180

lorem ipsum

Catherine Bronson, University of Chicago

The Eve of Islamic Exegesis: Imagining the First Woman in Formative Tafsir

The primary focus of my proposed study is the historicization of the formative exegetical discourse on Eve, or Hawwa, among Quran exegetes during the 7th-10th centuries CE. I examine the literary interrelationships between Quranic commentary (tafsir), quasi-historical traditions (akhbar), prophetic hadith and other, late antique literary representations of Eve found in Jewish and Christian literature (parascriptural corpora, midrashim, sermons, poetry, etc.). Based on my preliminary research, I argue that the earliest Muslim interpretations of and discourse on Eve were conducted outside of a Quranic frame of reference, leaving posterity to deal with the discomfiting disjunction

between the scriptural-textual Eve and her exegetical counterpart. Indeed, the Quranic portrayal of Eve as Adam's helpmate and consort accords little with the seductress of the exegetes. I argue that, by viewing early exegesis on Eve as an accreted body of literature produced within the confluences of late antique syncretism, we can glean insight into the intellectual development of the early Islamic community as conceptions of the first woman evolved from ecumenically-minded, multi-confessional renderings of Eve to the particularistic renderings where self-definition and legitimation took precedence.

Younus Mirza, Georgetown University

How Ishmael became the Sacrifice of Abraham: Ibn Taymiyya's Influence on Contemporary Quranic Interpretation

This paper will build off recent research that demonstrates that Ibn Taymiyya's Quranic hermeneutic dominates contemporary Muslim understanding of the Quran. As Walid Saleh has shown, Ibn Taymiyya advances a hermeneutic that emphasizes prophetic hadith to the expense of philology. Instead of Arabic language being the primary criterion to uncover the Quran's meaning, hadith became the tool to contextualize the Quranic revelation. This hadith-based hermeneutic not only sidelines philology but also other forms of religious knowledge, such as Biblical sources. The epistemology of Prophetic hadith defined true religious knowledge as sayings, actions and affirmations of the Prophet Muhammad. A hadith could only be "authentic" if it contained a theologically sound text (matn) and was narrated by a reliable and unbroken chain of transmission (isnad). Thus, other forms of knowledge which did not fit this criterion, such as Biblical material, did not carry epistemological weight. Ibn Kathir built off of Ibn Taymiyya's Quranic hermeneutic to begin a process in which the Quran was increasingly viewed as independent of previous revelations. Instead of seeing Biblical knowledge as necessary to understand the Quran, interpreting the Quran through itself and Prophetic hadith were deemed sufficient. In particular, Ibn Kathir argues against biblical sources and previous Quranic exegetes to contend that it was Ishmael, not Isaac, whom Abraham attempted to sacrifice. The fact that many modern Muslims believe that Abraham attempted to sacrifice Ishmael instead of Isaac is thus symbolic of the prevalence of Ibn Taymiyya's Quranic hermeneutic.

Michael Pregill, Elon University

The Shi'a of the Pre-Islamic Prophets in Isma'ili Exegesis

Quranic narratives on pre-Islamic prophets, references to the history of ancient Israel, and allusions to passages from the canonical Hebrew Bible have often been examined in isolation from their later contexts of reception in Islamic tradition. However, in recent years there have been a number of significant scholarly attempts to focus on the role biblical traditions, episodes, and symbols play in their immediate context in Muslim discourse and their particular importance for Muslim thought, religiosity, and society, especially as a lens used for communal self-fashioning and the articulation and policing of communal boundaries. This paper seeks to demonstrate the importance of such an approach to Quranic biblical materials by exploring traditions from sectarian literature, especially Ismaili exegetical works, that imagine moments from the Israelite past as precedents to and foreshadowings of those moments of communal conflict that proved definitive for Shi'a sectarian identity.

Walid Saleh, University of Toronto

Inheriting the Earth: Ps. 37:29, Q.21:105, and the Dominion of the Righteous

Q.21:105, which quotes Ps. 37:29, promises earth to the righteous. Who were the righteous? And how does the Quran understand the phrase "inheriting the earth"? Muslim exegetes, interestingly, were ill at ease with a promise so categorical. The commentary tradition has preserved clear signs of internal dispute among Muslims about how to understand such a promise made by God. The early Islamic conquest left a dark shadow on this promise, which is the opposite of what we would have expected. Triumphalism is muted, and instead an insistence on a spiritual understanding is attempted. Yet the dominion of God on earth remained alluring and the tension in the tradition is clear. This paper will attempt to understand the notion of inheritance both in the Quran and the commentary tradition.

Theme: *Constructing Contemporary Religious Identities from Europe's Idealized and "Ignominious" Pasts*

Todd Green, Luther College, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place North-227A

How do imagined or “ignominious” versions of Europe’s past inform individual and collective constructions of religious identities in Europe’s present? This session brings together three papers that address this question by examining identity rituals within three predominantly Catholic countries or contexts. The first demonstrates how the re-enactment and celebration of Christianity’s historical triumphs over “invading” armies of Moors in contemporary Spanish festivals mask the past and present uneasiness within Spain over the “Moorish” presence and the realities of religious and cultural diversity. The second analyzes how an Italian political party, The Northern League, has created an annual Celtic New Year festival in Milan in order to construct a civil religion that connects historical narrative, symbolism, and space to an idealized “Celticity.” The third examines petitions made to Mary by women at the Şumuleu Ciuc pilgrimage site for intercessory help in arranging illegal abortions during Romania’s socialist era.

David Shefferman, Manhattan College
Parading Anxieties: Religion and Spectacle in Spain's Festivals of Moors and Christians

Through analysis of contemporary celebrations of *Las fiestas de moros y cristianos* [The Festivals of Moors and Christians] – a series of traditional community-wide celebrations in parts of Spain – this presentation considers the paradoxical place of religion in Spanish public life. In the festivals, residents re-enact and celebrate the historical triumphs of “Christians” in local conflicts with “invading” armies of “Moors.” The presentation delineates how the celebrations function as “spectacles of excess”: Through exaggeration – often in the form of overwrought symbolic violence against caricaturized villains – the Moors and Christians festivals convey and reinforce clear, simplified moral narratives, or “mythologies,” about Spanish culture as both integrated and multifaceted. The clear spectacularity of the festivals masks an underlying popular uneasiness with the “Moorish” presence in Spain’s past and present. That discomfort reflects a broad and long-running tension in Spanish public discourse between the ideals and realities of religious and cultural diversity.

Francesca C. Howell, Boulder, CO
Celticity, Place and Power - Civil Religion and Materiality in Northern Italy's "Celtic New Year" Festival

This paper explores spaces in northern Italy where identity can often be embedded with the notion of Celticity. It argues that, at times, a profound engagement with place and narratives of place may be of such enduring strength and faith that they become – or attempt to become – a form of civil religion. An Italian political party, the Northern League, *La Lega Nord*, has created a dramatic three-day festival which performs its claims of Gallo-Celtic identity. Eloquent symbolism and materiality emerge in the organisers’ choice of location and events for the festival, although many participants may be unaware of the political motives underpinning the fair. Critical theories on ritual, civil religion, place and space enter into the discussion. The paper is drawn from the author’s doctoral research and extensive ethnography in northern Italy.

M. Roscoe Loustau, Harvard University
The Mother of God and the Language of Thieves: Marian Devotionalism, Abortion, and the Politics of the "Second Economy" at the Şumuleu Ciuc Pilgrimage Site, Harghita County, Romania

This paper examines the resurgence of religion in a time of economic transformation in post-socialist Eastern Europe through an ethnographic study of Marian devotionalism at the Roman Catholic shrine of Şumuleu Ciuc in central Romania. I examine two stories in which devotees of Mary at Şumuleu Ciuc describe her intercessory help in arranging illegal abortions during the socialist-era period of legislated pro-natalism. I argue that such stories are not idiosyncratic within the context of Roman Catholic miracle narratives at Şumuleu Ciuc. Instead, their significance becomes clear when compared to the many instances in which devotees at this site speak of Mary’s involvement in the black-market “second economy.” Romanian women were forced to make ends meet via dangerous forms of

duplicity during the severe economic shortages of the 1980s. Today, Mary continues to heal the emotional and social wounds occasioned by these conditions in the stories women tell about her intercessory activity in their lives.

A20-126

Religion in Latin America and the Caribbean Group

Theme: *Religion, Power, and Social Status in Colonial Latin America*

Sylvester Johnson, Northwestern University, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place West-192A

This panel explores the intersectional relationship between religion, race, gender, class, and sexuality as it operated in colonial Latin America. Through various local and historical lenses, the papers suggest that religion in this time and place ought to be analyzed not only as a question of belief and practice, but also as a category of power and difference closely related to other aspects of social status. Through studies of colonial Mexico, Guatemala, and Cuba, the panelists highlight the ways that spiritual status, spiritual networking, and spiritual access are both shaped by and sometimes complicate social positions of race, gender, and economic status.

Jessica Delgado, Princeton University
Contagious Sin and Virtue: Race, Poverty, and Women's Spiritual Status in Colonial Mexico

Drawing from research on ecclesiastical courts, convents, and convent-like cloisters for laywomen, this paper argues that spiritual status, which was made up of a public reputation for virtue and a public reputation for piety, operated as an intersectional category of social power along with gender, poverty/wealth, and racial difference in colonial Mexico. Women's spiritual, social, and physical vulnerability was a subject of great concern in colonial society. This concern was bound up in notions of sin and scandal as contagious, which linked individual conscience with collective spiritual well-being. These ideas manifested in cloistering practices and in evaluations of spiritual performance, both of which were shaped by racialized notions of Indigenous and African spiritual capacities and notions of virtue that were coded for wealth. On the other hand, poor and non-white women found ways of redefining virtue and piety and using concepts of contagion to claim higher levels of spiritual status.

Jalane Schmidt, University of Virginia
Holy Mary, Pray for (Only) Us: Race and Marian Devotion in Colonial Cuba

Claims of the supposedly unifying quality of common devotion notwithstanding, archival research often reveals there was never a golden age when a saint's affection was believed to rest equally upon everyone. In the case of the seventeenth-century origins of Cuba's cult to the Virgin of Charity, perceptions of race have formed key terms of Cubans' literal and metaphorical wrestling for possession of the Virgin's image and cult. The Marian effigy's initial indigenous Taíno caretaker reportedly attempted to sequester her image from Spanish colonial authorities, while subsequent enslaved black devotees claimed that the Virgin punished their would-be masters. Prior to the attainment of emblematic "creole" national status, religious symbols such as Cuba's patron saint, the Virgin of Charity, were figures in local histories—with all the attendant racial tensions and negotiations of unequal power relationships which accompany the construction of Latin American social memory.

Brianna Leavitt-Alcantara, University of Cincinnati
Navigating the Here and Hereafter: Single Women and Spiritual Networking in Colonial Guatemala City

Through an analysis of wills, this paper explores how gender and race, sexuality and social status framed the complex relationships between laywomen and priests in colonial Guatemala City. Specifically, I consider how the constraints, vulnerabilities, and opportunities experienced by single and widowed laywomen in an urban colonial context shaped their religious practice and connections to individual priests and broader monastic communities. By

forging close devotional networks with clergy, single and widowed laywomen attempted to navigate the social and cultural challenges inherent to their civil status, challenges which were especially acute for non-elite women of mixed-racial background. While these relationships often reflected and reinforced gendered power differentials, they also provided some laywomen opportunities to stabilize and even elevate their social and spiritual status.

Pamela Voekel, University of Georgia
Colonial Religion and Social Power in Historical Perspective

This paper reflects broadly on the relationship between religion and social power in the historical contexts of Spanish and Portuguese colonialism. While colonial historians have recognized the ubiquity of religion in this time and place, histories of religion in colonial Latin America are still too often approached as discrete studies of belief, practice, or religious institutions rather than appreciating the ways that religion is also constitutive of power relations, identities, and subjectivities. Taking up the themes of this panel, this paper addresses this historiographical problematic and offers suggestions about how we might better integrate studies of social power and religion in colonial Latin America.

Business Meeting:

Michelle Gonzalez Maldonado, University of Miami
Jennifer Scheper Hughes, University of California, Riverside

A20-127
Religion, Film, and Visual Culture Group

Theme: *Facing Forward, Looking Back: Religion and Film Studies in the Last Decade*

Ken Derry, University of Toronto, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place West-190B

This panel will provide an overview of "religion and film," offering critical commentary on academic works from the recent past, while projecting new and important topics and methods to consider into the future. The range of topics includes attention to world cinemas and world religions; methodologies and approaches to the field; thinking through the mediated nature of film and its impact on religion; and creative reimaginings of the academic study of religion via insights gleaned from cinema studies. The panel will use four books from the past decade as its touchstone: John Lyden's *Film as Religion: Myths, Morals, and Rituals* (NYU Press, 2003), S. Brent Plate's *+Religion and Film: Cinema and the Re-Creation of the World* (Wallflower/Columbia UP, 2008), Sheila Nayar's *The Sacred and the Cinema: Reconfiguring the "Genuinely" Religious Film* (Continuum, 2012), and Antonio Sison's *World Cinema, Theology, and the Human: Humanity in Deep Focus* (Routledge, 2012)

Panelists:

Sheila Nayar, Greensboro College
Antonio Sison, Catholic Theological Union
John Lyden, University of Nebraska
S Brent Plate, Hamilton College

Responding:

Stefanie Knauss, Humboldt University, Berlin
Rachel Wagner, Ithaca College
Jolyon Baraka Thomas, Princeton University

A20-128

Tillich: Issues in Theology, Religion, and Culture Group

Theme: *The Radical Tillich*

Russell Re Manning, University of Aberdeen, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place West-182

Paul Tillich famously remarked to Thomas Altizer that "the real Tillich is the radical Tillich". In some ways this is surprising, given Tillich's public distancing of himself from radical "death of God" theology and yet the idea of Tillich as "radical" theologian raises provocative and compelling questions about the nature of his own thought and his place within twentieth-century theology. It also opens up striking new perspectives for the contemporary reception of Tillich. The papers in this session explore the idea of the Radical Tillich, engaging themes including Tillich's relation to death of God theology, impurity in Tillich's thought, Tillich's understanding of "philosophical theology" as compared to that of Paul Ricoeur, Tillich's radical ontology in dialogue with Pentecostalism, and Mary Daly's reception of Tillich as "the patriarch with good ideas".

Michael Sohn, University of Chicago
Paul Tillich and Paul Ricœur on the Meaning of "Philosophical Theology"

Paul Ricœur succeeded Paul Tillich as John Nuveen Professor at the University of Chicago Divinity School, a chair for studies in the field of 'philosophical theology'. In addition to their common institutional affiliation and position, Tillich and Ricœur shared common interlocutors and intellectual trajectories. Despite all of this, however, Ricœur remained largely silent on the writings of his predecessor. Although Ricœur certainly read Tillich as evidenced by the copies of his works in his personal library, and though he even directed a dissertation on Tillich, he nonetheless never published an extended commentary or sustained analysis of his thought. This paper explores and re-constructs the deeper motivations for this conspicuous silence, and argues that the reason Ricœur and Tillich never publicly engaged each other is attributable to a fundamental disagreement over the very meaning of the nature and task of 'philosophical theology'.

Wolfgang Vondey, Regent University
Spirit and Nature as Ultimate Concern: Tillich's "Radical" Ontology in Conversation with Contemporary Pentecostalism

Despite suggestions that Tillich was a theologian of being only insofar as he also was a theologian of the spirit, little is written about Tillich's pneumatology and its implications for his ontology. Similarly, Tillich's "radical" thoughts on the ecstatic and demonic realm of being rarely make center stage. The reverse is often said about modern-day Pentecostalism. This presentation brings both worlds into dialogue in order to shed light on Tillich's pneumatological ontology and its "radical" implications. I suggest that Tillich's work forms a bridge for contemporary Pentecostal thought to both Protestant liberalism and German idealism by creating a synthesis of Schelling's philosophy of nature and Schleiermacher's pneumatology. In Tillich's framework of the unity of nature and spirit, most explicitly in the radical context of the demonic and ecstatic, Pentecostal pneumatology can find its ontological foundation. In turn, Pentecostalism challenges Tillich's heritage to consider the charismatic dimension of being.

Christopher Rodkey, Lebanon Valley College and Pennsylvania State University, York
Pirating Paul Tillich, the Patriarch with Good Ideas: Mary Daly and the Radical Tillich

This paper explores Mary Daly's theological method, which she calls "Piracy," focusing primarily upon her use of Paul Tillich in her writing. Among all other influences on her, I suggest that Tillich's influence is the most pervasive and the most helpful in understanding the ontology of her radical feminism. Tillichian concepts that are appropriated by Daly include being-itself, existential courage, and sin; Daly's primary critique of Tillich is that transcendence is for him not *gerundive* enough, and as such Tillich's theology is snagged within its own anthropological limitations.

She instead proposes a shift in theological language which points toward an elemental metaphysics that retains and continually draws upon its Tillichian influences.

Daniel J. Peterson, Seattle University
A Radical Restrained: Paul Tillich and the Death of God

In this essay I argue that, while Paul Tillich is too “controlled” in his doctrine of God to be considered the progenitor of subsequent death of God theology, there are at least four “moments” in his thought that lend themselves well to radical and postmodern a/theologies wherein kenosis plays a foundational role. These moments are Tillich’s denial of objectified theism, his lower Christology, his affirmation of the infra Lutheranum, and his concept of theonomy. Thus, while Tillich is not an overt radical in his depiction of God as “process” whereby divine being overcomes nonbeing before the actualization of finite being, he is a radical restrained when it comes to the implications of other facets of his thought for kenotic theology.

P20-116
Journal of Feminist Studies in Religion

Theme: *Feminist Studies in Religion Across Disciplines and Communities*

Elisabeth Schüssler Fiorenza, Harvard University, Presiding
Tuesday - 9:00 AM-11:30 AM
McCormick Place West-178A

JFSR is a child of the feminist movements in religion emerging in the 1970s and 80s. Feminist Studies set out to explore the critical questions and positive or negative experiences wo/men have had in religious communities that were for centuries exclusive of but also inspirational for wo/men. As wo/men moved in greater numbers into the academy, feminist work became more and more professionalized, shaped by the various academic disciplines and their questions. We tended to become isolated or disconnected not only from communities of accountability but also from feminist scholars in other disciplines. The panel will explore the question as to whether and how we have been “disciplined” and the impact of such academic disciplinary separation on our work. What are the most important issues for Feminist Studies in Religion to address in the future? What practices can challenge and disrupt these divisions and create new and renewed feminist connections and collaborations? Panelists from different disciplines will seek to address these questions.

Panelists:

Dora Mbuwayesango, Hood Theological Seminary
Susanne Mrozik, Mount Holyoke College
Tina Pippin, Agnes Scott College
Julia Watts Belser, Harvard University
Traci West, Drew University
