



Hagia Sophia, dome interior. Photo by Joseph Bryant.

From the Chair James DiCenso

After serving as Chair from 2002 to 2007, I spent the next five years, besides teaching and working with graduate students, mainly hunkered down trying to complete a book project on Immanuel Kant's approach to religion with which I had been preoccupied for years. This ended up becoming two books, one published in 2011 (*Kant, Religion, and Politics*) and the other in 2012 (*Kant's Religion within the Boundaries of Mere Reason: a Commentary*). Just as the second book was going into production, I was asked to fill in for the year while John Kloppenborg enjoyed a well-deserved sabbatical before returning for another five-year term as Chair. The timing was right and, given John's outstanding service to the Department, I couldn't say

no; hence I ended up back as Acting Chair for 2012-13.

It was an unusually intense year, particularly because of the external review being conducted, three UTSG and two UTM tenure cases, and shared searches in South Asian Religious Literatures with Historical Studies UTM, and Modern Hebrew with Jewish Studies. In fact, the final procedure for the external review occurred just the day prior to my writing this (April 16th), where the report and Decanal response were discussed at Governing Council. Both John Kloppenborg and I were present, in case there were questions or concerns, but the review was so positive we weren't called upon at all. Indeed, it

was a pleasure to see that we were assessed as "extremely successful, innovative, interdisciplinary ... formidable." Among the many strengths and achievements noted, the reviewers called us "a high quality Department that could serve as a model for others," stated that our programs "make a necessary contribution to the Faculty's goal of advancing a liberal education," and that we have "one of the richest sets of course offerings in N. America." At the graduate level, we were described as "a great program with areas of world-wide excellence." To be sure, there are areas where we will need to continue to develop and grow, but we now have a strong basis for doing so.

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From the Graduate Director

Jennifer A. Harris

As you read this newsletter, you will quickly become aware of how busy and engaged our graduate students and faculty are. I won't repeat the same news, but direct your attention to the lists of activities noted elsewhere. Students are presenting at conferences throughout the year, they have organized another successful graduate conference (on Religion and media); they are also publishing papers in top-tier journals, all the while working as teaching assistants and instructors, attending regular professionalization and pedagogy seminars in the Department, and preparing themselves for the future job market. Faculty, likewise, are churning out presentations, papers, and books, while teaching classes and leading seminars. Despite all of this busy-ness, we manage to gather most weeks for what has become a small ritual in the Department: Tea@2 on Tuesdays.

This regular event began nearly three years ago and is organized by our graduate administrator, Fereshteh Hashemi, and me, along with contributions from many students. After some bumpy early days, we now have the whole routine under control. At or around 2 pm (during the semester, but also beyond it), we boil the kettle and slice up some cakes and fruit, while students slowly converge on the lounge. Most weeks, there are a dozen students, staff and faculty in attendance. Some weeks, twice as many are crammed into the tiny lounge. It is a delightful sight. The topics of conversation range from current theories about the dating of the Gospel of

Thomas to the latest episode of *Mad Men*. Some frivolous subjects are discussed too. Most importantly, students, staff, and faculty take a moment to get to know each other just that little bit better. It may not look like much, but I think that this weekly social hour is one of the most important hours in my week as Director of Graduate Studies.

In other news, I note that this year marks the first time in over a decade that the DSR will host the American Academy of Religion-Eastern International Regional conference. The conference will take place on 10-11 May, with a special theme of "Material Religion." Over 80 scholars will present their current work. Keynote addresses will be given by our own Dr. Simon Coleman and Dr. Rosalind Hackett (University of Tennessee). We expect around 200 people to attend. It promises to be an engaging event.

Some changes to the doctoral programme have now been approved and will take effect in the coming academic year. In future, all doctoral students will be required to participate in the Professionalisation Seminar, a series of workshops on elements of our profession. Our ad hoc workshops (on job interviews, conference presentations, how to publish, etc) have been very successful, and are now folded into this seminar series. At least one workshop will be devoted to thinking about the non-academic job market. Our hope is that this seminar will serve our graduates while they are in-course and as they move out into their careers.

Speaking of careers, my last comment concerns tracking our alumni. In the past year, we have made some effort to contact all of the alumni from our PhD and MA programmes. We are eager to find out about how our graduates have been faring in the job market, not least so that we can be honest with applicants about the state of the market and our placement rates. If you are an alumnus/a and have not been contacted, please drop us a line so that we can follow up.



At Masada, from left to right: doctoral students Ian Brown and Maria Dasios, Professor John Kloppenborg, and doctoral students Ryan Olfert and Brigidda Bell. The team participated in an archaeological dig at Bethsaida, Israel last summer.

GRADUATE STUDENT NEWS

Simon Appolloni taught Inter-disciplinary Environmental Studies, for the U of T School for Environment; Religion, Ethics, Environment, for the DSR; and Environment, Culture and Film, for the Dept of Tourism and Environment at Brock University.

Greg Beiles published “Jewish education and pluralistic engagement,” in *Discipline, Devotion and Dissent: The promise and problems of Jewish, Catholic and Islamic schooling*, ed. McDonough, Memon, and Mintz (Wilfred Laurier University Press, 2013).

Jennifer Bright published “Female nectar’: A study of hybridity and gender in contemporary Tibetan medical literature on menstruation,” in *Asian Medicine* (2011).

Ian Brown presented two papers at the Society of Biblical Literature Annual Meeting: “The Gospel of Thomas, Secrecy, and Negotiating Space in the Roman Empire” and “Thinking with Schools: Evaluating the Schoolishness of 1 Thessalonians, 1 Corinthians, and the Gospel of Thomas” as well as one at the Canadian Society of Biblical Studies Meeting, on “Paul and Thomas, Schools and Schooling: a different approach to the question of Paul and the Hellenistic schools.” He has three book reviews forthcoming or published: on S. Gathercole’s *The Composition of the Gospel of Thomas: Original Language and Influences*, forthcoming in *Symposia*; on *Redescribing Paul and the Corinthians*, eds Cameron and Miller, in *Studies in Religion/Sciences Religieuses* (2013); and on C.W. Skinner’s *What Are They Saying About The Gospel of Thomas?* in *Review of Biblical Literature* (2012). Last summer, Ian, **Brigidda Bell**, **Maria Dasios**, and **Ryan Olfert** accompanied John Kloppenborg on an archaeological dig at Bethsaida, Israel. Their travel and dig costs were funded by the Friends of the Hebrew University of Jerusalem.

Yaniv Feller published “Über den Makom: Exil und Schöpfung im Werk Barbara Honigmanns,” in *Kurz hinter der Wahrheit und dicht neben der Lüge*, eds Eshel and Weiss (Fink, 2013); and “Revelation and Anti-Theology in the Thought of Martin Buber,” in *Identities* (2013). He presented “Essence and Apologetics: A Dialogue between Franz Rosenzweig and Leo Baeck” at the Int’l Rosenzweig Society; “The Search for a Jewish Essence in Twentieth-Century

Mittleman, *A Short History of Jewish Ethics: Conduct and Character in the Context of Covenant* (Wiley-Blackwell, 2012), in *Journal of Religion* (2013). He also gave a talk, “Gersonides, the Physical Sciences and the Foundations of Ethics,” at the Assn for Jewish Studies Meeting.

Sean Hillman spoke at the opening ceremony for the Heart Shrine Relic Tour on “Tibetan Communities in Diaspora and the Practice of Relic Veneration”; and on Buddhist



Doctoral student Matt King with three nomads at a Buddhist ceremony and wrestling match in Khenti Aimag (Mongolia) last summer.

Germany” at the Midwest Jewish Studies Assn and “The Language of Prayer: Abraham Geiger and the Prayer Book Reform in Germany” at the MLA.

Amy Marie Fisher spoke on “Reconsidering the Reconstruction of Sacred Space: an Investigation into Archaeological Approaches to Galilean Cult Sites” at a conference on Tradition and Transition: Population and Culture in Galilean societies from the Hellenistic to the Byzantine period, at the Tel Hai Academic College in Northern Galilee.

Alex Green has been offered a tenure track position at SUNY Buffalo in the Institute of Jewish Thought and Heritage. He has two articles forthcoming: “Spinoza on the Ethics of Courage and the Jewish Tradition,” in *Modern Judaism* (2013); and a review of A.

perspectives of social justice at an event organized by the Toronto Intercultural Dialogue Institute, Faith Communities in Action Against Poverty & The Church of the Holy Trinity. He also spoke to Occupational Therapy students on caring for Buddhist patients and Buddhist approaches to caregiving at the Grad Dept of Rehabilitation Sciences, U of T.

Matt King was awarded the China and Inner Asia Council Graduate Student Best Paper Prize, for a paper he delivered at the Assn of Asian Studies Meeting on “‘Mongols’ in the Buddhization of Tibet and China: Late Mongol Readings of Tibetan Language Sources.”

Sarah Kleeb published “The Violence of Tolerance: At the Intersection of Critical Theory and Liberation Theology,” in *Radical Philosophy Review* (2013).

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Teaching Religion and Animals

By Paul York

The study of animals and religion is an important and emerging interdisciplinary field of religious studies. The AAR conferences, for example, now have a working group devoted to this issue. Prior to 2012, DSR did not have a course on it, but now, fortunately, it does, thanks to the curriculum committee, which recently voted to approve a semester-long second-year course on the topic. The course will be offered for the first time in the Fall of 2013.

The course examines animals in myths, legends, parables, and how animals figure into religious and cultural identities. It also examines the intersection of religious cosmologies, animal ethics, and religious responses to environmental crises that involve animals. This course began as a Special Topics course, which I had the privilege of teaching last semester. Our text was *A Communion of Subjects: Animals in Religion, Science, and Ethics* (eds. Paul Waldau & Kimberley Patton, Columbia University Press, 2006). Waldau is also a co-chair of the aforementioned AAR working group on animals and religion. We also read from his book *The Specter of Speciesism*, which seems to refute the pro-animal strand of eco-theology (e.g. work of Andrew Linzey), by arguing that both early Christianity and early Buddhist traditions had elements of discrimination against animals in them. He refers to a fundamental “paradox” and “tension” within these traditions with regard to animals.

We learned that theologians such as Daniel Cohn-Sherbok and Andrew Linzey interpret scriptures in ways that are conducive to animal rights and animal welfare, but that these interpretations represent a minority position with the traditions. For example, Judaism advocates for the welfare of animals, through the principle of *tza'ar ba'alei chaim*, which has led the Jewish Vegetarians of North America to call for vegetarianism as a new *kashrut* (dietary law) for all Jews, in consideration of the fact that factory farmed animals are inhumanely treated, thought to be contrary to the aforementioned principle. However, a majority of rabbis continue to interpret such principles more narrowly as relating only to the manner of slaughter, and not the manner in which animals are raised.

This should not be surprising to the student of religion, who knows that religious traditions are diverse, complex, and often contradictory. The study of the paradox Waldau identifies, and the different cultural formations it gives rise to and the liminal space it occupies in the human psyche, are important for religious studies. It is easy to identify the tension with religious traditions that sanction killing animals, but according to some authors it may also exist within the most pro-animal of all traditions, Jainism, insofar as humans

are thought to represent a higher rebirth, and where *ahimsa* (in one interpretation) has more to do with spiritual purity for the practitioner than concern for animals.

We also investigated other diverse topics, including the distinction between “real” and “symbolic” animals; animals and the environmental crisis (namely industrial livestock operations, and the mass extinction of species); animals and Darwinism (ethology, evolutionary biology) and the use of Darwinism and atheism both for and against animal welfare; animals in indigenous traditions; the work of modern animal ethicists and their critics, and their engagement with the issue of religion; animal rights activism as a type of secular religion; the link between ancient animal sacrifices and modern animal experimentation; the history of animals viewed as divine or semi-divine personae in different cultures and historical periods; and the reduction of animals to units of production and tools in the modern era and how that reduction is both supported and challenged by different interpretations of scriptures within various traditions.

Some of the more fascinating essays we covered included Beverley Kienzle’s “The Bestiary of Heretics: Imaging Medieval Christian Heresy with Insects and Animals,” which links the persecution of black cats and women alleged to be witches; Edwin Bryant’s “Strategies of Vedic Subversion: The Emergence of Vegetarianism in Post-Vedic India,” which documents how Brahmin priests managed to bypass a literal interpretation of passages in the early Vedas relating to animal sacrifice, in deference to the idea of *ahimsa*; and Wendy Doniger’s “A Symbol in Search of an Object: The Mythology of Horses in India,” about the incorporation of the horse into popular mythology, despite its not being an indigenous species to India, nor even widely used in India, based largely on its use as a symbol of the power of nature which men are able to tame.

It quickly became apparent that a semester-long course could not do justice to all of this rich subject matter. Thus we did not cover all the material, but what we did cover was extremely engaging and enlightening. The course captured the imagination of many of the students and I would consider it a success. The curriculum committee voted to approve it as a recurring course. I am truly thankful to the department for broadening the scope of studies at DSR to expose undergraduate students to this important field in future years.

Paul York is a doctoral candidate completing his dissertation on the intersection of Kant's philosophy of religion, environmental ethics, no-growth economics, and climate policies.



Animals in religious art. Top row, left to right: detail of horse from Paleolithic cave painting, Chauvet Caves, France; statue of divinized cat, Bastet, ancient Egypt; detail from William Blake's depiction of Eve and the serpent; Islamic calligraphy; a child's drawing of an animal, which scholar Kimberly Patton says is an indication of our natural affinity for animals; a depiction of Noah's ark.

Middle row, left to right: Hanuman, the monkey god of the Ramayana; Chinese astrological chart; Jesus and a lamb, symbolizing spiritual purity; Haida art; Greek depiction of Sphinx (450 BCE); early Christian use of fish as symbol of the Church.

Bottom row, left to right: Rastafarian Lion of Judah; Buddhist Dharma wheel with ruru-deer; Sikh image of nobleman on horse, representative of a common theme in many cultures: the subjugation of powerful animals by men, to symbolize the power of nobility or soldiers; cowboy on a wild horse, representative of American nationalism and Manifest Destiny; Hindu creation myth featuring tortoise, elephant, and serpent; the Baphomet, a reconstructed pagan deity (1855); "The Peaceable Kingdom," by Edward Hicks (1825), a Quaker representation of heaven, in which all creatures (including predators and prey) live in harmony.

Diane Apostolos-Cappadona, in her essay on animal in art, "On the Dynamis of Animals, or How Animalium Became Anthropos" argues that we can observe a steady diminution of animals from the powerful and autonomous images found in cave art (roughly 30,000 years ago), to the present day. The first major transition was to theocentric, anthropomorphized forms (half human, half animal, often divine, sometimes demonic) where animals are depicted as vessels of and vehicles for the Sacred in the ancient world (e.g. Bastet, the Sphinx). Eventually animals were de-sacralized and began to be depicted as subservient to humans (in various ways), reflecting their historical subjugation by the advance of human civilization (e.g., Manifest Destiny).



Left, a mosque and new mall in Sulaimani.

Below, Edith Szanto participates in the Sulaimani Forum, March 2013.

Edith Szanto completed her PhD in Religion at the University of Toronto in September 2012. Her adviser was Amira Mittermaier and her committee included Walid Saleh, Karen Ruffle, and Michael Lambek. Her dissertation was entitled “Following Sayyida Zaynab: Twelver Shi’ism in Contemporary Syria.”



Teaching in Iraq

By Edith Szanto

I was still in my fifth year at the University of Toronto, finishing the last two chapters of my dissertation, when I fell upon the ad: Come teach at the American University of Iraq, Sulaimani! Iraq has always intrigued me. My dissertation focused on neighboring Syria. These days I sometimes I point out that I used to study Iraqi refugees in Syria, and now I study Syrian refugees in Iraq.

I was thrilled when I got the job offer in the spring of 2011: I was going to teach religion and history courses in Sulaimani, a city known for its liberalism and its erudite tradition of education. It is the Iraqi-Kurdish version of a college town. The city is not small: it has one and a half million residents. There are malls, international restaurants, four universities, and an increasing number of international secondary schools. At the AAR, I can scare and/or impress colleagues: “I work in Iraq!” But the truth is that Sulaimani is safe and that I lead a very comfortable life. The internet is slow sometimes and there is no Sushi, however they have a fantastic selection of German chocolate. Knowing Arabic and understanding Kurdish helps, though English and German get you far. It is not

uncommon for a taxi driver to tell me: “I just came back last year. I was in the UK for five years.” My standard answer is: “You must have come back for the weather!” The driver usually smiles back, “Yeah, I missed the sun, the mountains, and my family – besides it is safe here.”

The American University of Iraq, Sulaimani is a fascinating place. It is truly the “third space” I always imagined academia to be. Here, I can explore ideas with students and colleagues in ways I cannot do elsewhere. The university follows a liberal arts curriculum. What does that mean? We have six majors: Mechanical Engineering, General Engineering, English Journalism, Business Administration, International Studies, and Information Technology. However, before students begin taking courses in their chosen majors, they have to go through a “core curriculum” which includes world civilization courses, Middle East history, and world religions. As a growing institution, we have to be willing to teach outside of our narrow niches of specialization, though I have also been able to suggest new courses (for example, the Introduction to Islam and the Cultural Anthropology of the Middle East) and have been

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Once the Buddha was a Girl

Christoph Emmrich

I have been awarded a Social Sciences and Humanities Research Council Insight Grant (2012-16) for a project entitled “Once the Buddha was a Girl: Girl Children and Young Women as Religious Agents Between Burma and Nepal.” The research team comprises one primary investigator, myself, and two research assistants, DSR undergraduate Quila Toews and UTM Historical Studies undergraduate Alexander O'Neill. They will be joined by two junior academics and research assistants, one located in Burma and one in Nepal. All will be spending considerable time working on site in Burma or Nepal.

The primary objective of this project is to identify Buddhist roles and practices that enable girls growing up in Nepal and in Burma/Myanmar to change the religious institutions that have determined the form of roles and practices that girls are made to perform. These are roles that they in turn decide to make their own, thereby redefining what it means to live life as a Buddhist, as a girl and eventually a woman. Instead of describing this process as “becoming Buddhist,” as previous research on children has tended to do, this project takes seriously the girls’ own perspective in which dealing with Buddhism is more about trying to enjoy or dislike, comply with, resist or subvert, understand or ignore adult efforts at turning them into Buddhist women. It is the relation between the girls’ appropriation of and distance towards things female, adult, and Buddhist that allows them to move into the position in which they compel their seniors to make institutional, pedagogical, representational and even doctrinal changes that see girls turn into a very different kind of Theravada Buddhists than originally intended.

The project will try to show that Buddhist identities are not only age-specific, but that the interaction of girls with both adults and peers through age-specific versions of acquired practical religious skills is decisive for their emergence as autonomous human beings. This shall be done on the basis of ethnographic and textual studies by looking at lay and monastic practices and translocations that span two countries and that share the same reformist Theravada Buddhist agenda, values and practices while engaging with historically rather distinct ritual contexts.

The locations of the project are the Newar-run Theravāda monasteries and meditation centres in the Nepalese cities Lalitpur and Kathmandu (e.g. Dharmakirti Vihara) and comparable Mon-run institutions in Mawlamyine (e.g. Khemarama Vihara) in Mon State. On the Nepalese side, the practices under scrutiny consist of a set of early childhood rituals modeled upon marriage and the temporary taking of monastic vows (Nepali/Newar: ṛṣini), imported from Burma/Myanmar in the 1960s and rapidly replacing older Newar



Donation cashier, Mawlamyine, Dec. 2008. Photo: C. Emmrich.

rituals for girls. On the Burmese side, the series consists of an early-childhood ear-boring ceremony (Burmese: na-thwin) containing elements of ritual partnership in its coordination with the male siblings’ temporary ordination (Burmese: shin-byu) and succeeded by a temporary taking of monastic vows by the girl (Pāli: isini) and a period of training in Buddhist doctrine any time after ear-boring.

The tensions between the qualification for partnership on the basis of performances of asceticism and the equivocations of gender and seniority in the performance of learning, as well as the re-appropriations and transformations of these practices by girls in the transfers between Burma/Myanmar and Nepal, will be key issues while analyzing the transformations of agency. Dealing with interconnected Buddhist monastic lineages, the project’s comparative aspect is primarily historical-genealogical, trying to trace the emergence of forms of girl’s agency along specific historical trajectories of shared literatures, values and institutions,

FACULTY NEWS

Joseph M. Bryant taught a summer course in ‘Comparative Sociology of Religion’ at Bogaziçi Üniversitesi, picturesquely located on the Bosphorus strait just above the endlessly fascinating city of Istanbul. While there he presented a talk for the Department of Sociology on the first empire-wide persecution of Christians attempted by the Roman state. A talk on how schisms in the early Church facilitated the eventual Christian ascendancy under Constantine was subsequently presented at Bilkent Üniversitesi in Ankara. In 2013, Sage Publications brought out an Online Edition of *Historical Methods in the Social Sciences*, IV vols., edited by John Hall & J.M. Bryant, with links available on Sage Navigator to the Introductions and for all 65 chapters.

James DiCenzo’s book, *Kant, Religion, and Politics* (Cambridge U Press) was recognized as one of the 2012 Choice Outstanding Academic Titles in the Philosophy category. He published another book in 2012, entitled *Kant’s Religion within the Boundaries of Mere Reason: A Commentary*. Kant’s *Religion within the Boundaries of Mere Reason* is one of the great modern examinations of religion’s meaning, function and impact on human affairs. In this volume, the first complete English-language commentary on the work, DiCenzo explains the historical context in which the book appeared, including the importance of Kant’s conflict with state censorship. He shows how the *Religion* addresses crucial Kantian themes such as the relationship between freedom and morality, the human propensity to evil, the status of historical traditions in relation to ethical principles, and the interface between individual ethics and social institutions. The major arguments are clearly and precisely explained, and the themes are highlighted and located within Kant’s mature critical philosophy, especially his ethics. The commentary will be valuable for all who are interested in the continuing relevance of religion for contemporary inquiries into ethics, public institutions and religious traditions.

Christoph Emmrich was awarded a SSHRC Insight Grant in 2012 (see story on pg. 7). He also published a monograph, *Die kurze, die lange und die richtige Zeit: Temporale Formen von Welt und Erlösung im Suttapiṭaka* (*The Short, the Long and the Right Time: Temporal Forms of World and Liberation in the Suttapiṭaka*), (Heidelberg: HeiDOK; Der Heidelberger Dokumentenserver, 2012, available at <http://www.ub.uni-heidelberg.de/archiv/>

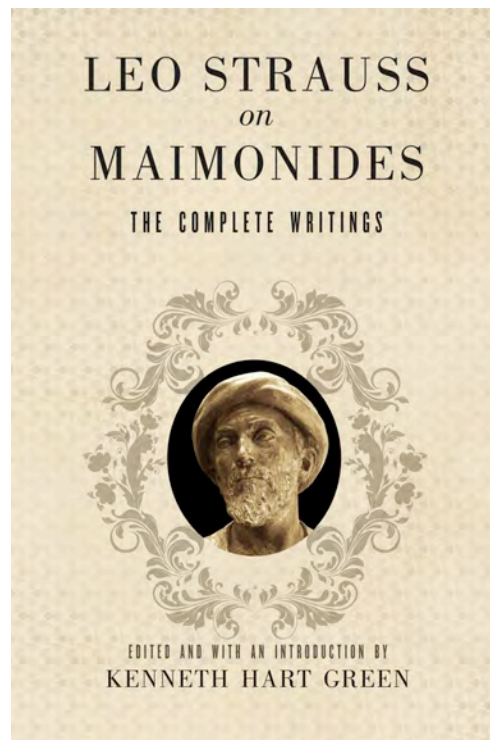
13482). He published two book chapters: “Piling Up Bones and Burning Down the World: Buddhist Literary Images to Think By and Time,” In *Figurations of Time in Asia*, eds Boschung and Wessels-Mevissen (Wilhelm Fink Verlag, 2012); and (with Todd Lewis) “Marrying the ‘Thought of Enlightenment’: The Multivalency of Girls’ Symbolic Marriage Rites in the Newar Buddhist Community of Kathmandu, Nepal,” in *Little Buddhas: Children and Childhoods in Buddhist Texts and Traditions*, ed Sasson (Oxford, 2013).

Frances Garrett published “‘What Children Need’: Making Childhood with Technologies of Protection and Healing” in *Little Buddhas: Children and Childhoods in Buddhist Texts and Traditions*, ed. Sasson (Oxford, 2013), and “Narratives of Hospitality and Feeding in Tibetan Ritual,” co-authored with DSR graduate students Matt King, Barbara Hazelton, Andrew Erlich and Nicholas Field, in *Journal of the American Academy of Religion* (2013). She has two articles forthcoming: “Mercury, Mad Dogs and Smallpox: Medicine in the Situ Panchen Tradition,” in the *Journal of the International Association of Tibetan Studies*; “The Making of Medical History,” in *Bodies in Balance - The Art of Tibetan Medicine* (Rubin Art Museum).

Kenneth Green published two books this year on Leo Strauss, widely recognized as one of the foremost interpreters of

Maimonides. His studies of the medieval Jewish philosopher led to his rediscovery of esotericism and deepened his sense that the tension between reason and revelation was central to modern political thought. His writings throughout the twentieth century were chiefly responsible for restoring Maimonides as a philosophical thinker of the first rank. Yet, to appreciate the extent of Strauss’s contribution to the scholarship on Maimonides, one has traditionally had to seek out essays he published separately spanning almost fifty years. With *Leo Strauss on Maimonides: The Complete Writings* (University of Chicago Press, 2012), Green presents for the first time a comprehensive, annotated collection of Strauss’s writings on Maimonides, comprising sixteen essays, three of which appear in English for the first time. Green has also provided careful

translations of materials that had originally been quoted in Hebrew, Arabic, Latin, German, and French; written an informative introduction highlighting the original contributions found in each essay; and brought references to out-of-print editions fully up to date. The result will become the standard edition of Strauss’s writings on Maimonides. In



Leo Strauss and the Rediscovery of Maimonides (University of Chicago Press, 2012), Green explores the critical role played by Maimonides in shaping Leo Strauss's thought. In uncovering the esoteric tradition employed in Maimonides's *Guide of the Perplexed*, Strauss made the radical realization that other ancient and medieval philosophers might be concealing their true thoughts through literary artifice. Maimonides and al-Farabi, he saw, allowed their message to be altered by dogmatic considerations only to the extent required by moral and political imperatives and were in fact avid advocates for enlightenment. Strauss also revealed Maimonides's potential relevance to contemporary concerns, especially his paradoxical conviction that one must confront the conflict between reason and revelation rather than resolve it.

Abraham H. Khan published "Postulating an Affinity: Amartya Sen on Capability and Tagore," in *Annals of Neuroscience* (2012); "Religion and Mainstream International Diplomacy" in *Towards the Dignity of Difference: Neither 'End of History' nor 'Clash of Civilizations'*, eds. Mahadavi and Knight (Ashgate, 2012); "Charles Taylor: Taylor's Affinity to Kierkegaard," in *Kierkegaard's Influence on Philosophy*, ed. Stewart (Ashgate, 2012). He was a keynote speaker at a University of Verona conference on the theme "Integrating Traditional Healing and Spirituality into Counselling and Psychotherapy." He is also convener of the conference marking Kierkegaard bicentennial birthdate, "Personages, Places and Objects in Kierkegaard's Thought" in 2013.

Pamela Klassen's book, *Spirits of Protestantism: Medicine, Healing, and Liberal Christianity*, won the AAR Award of Excellence in the Study of Religion in the Analytical-Descriptive Studies category.

Michael Lambek (with Janice Boddy) convened workshops in Berlin and Toronto to develop the Companion to the Anthropology of Religion, which is currently in press with Wiley-Blackwell. He recently published "Religion and Morality" in ed. Fassin, *A Companion to Moral Anthropology* (2012); "Ethics Out of the Ordinary" in ed. Fardon, *ASA Handbook of Social Anthropology* (2012); and "Exotic Ordinary" in the *Harvard Divinity Bulletin* (2013). Over the past year he has delivered lectures or seminars at the Laboratoire d'anthropologie culturelle et sociale (LACS) at the Université de Lausanne; the Centre for Interdisciplinary Research in the Arts (CIDRA) and the Department of Anthropology at the University of Manchester; the Department of Anthropology at the University of California Berkeley; and the Institut d'Etudes Politiques de Madagascar in Antananarivo. He has also participated in the final ReSet Seminar on "Religion and Secularism in Post-Soviet Societies" in Istanbul; a workshop on "The Values of Happiness: Ethnographic Perspectives on Living Well" at the London School of Economics; and a small conference on "Spirit Possession: European contributions to comparative studies" at the University of Pécs, Hungary. He

chairs the Dept of Anthropology on the Scarborough campus and edits book series with Cambridge and U of T Press.

Michael Stoeber published "3HO Kundalini Yoga and Sikh Dharma" in *Sikh Formations* (2012); and "Re-Imagining Theosophy Through Canadian Art: Indian Theosophical Influences on the Painting and Writing of Lawren Harris," in *Re-imagining South Asian Religions: Essays in Honour of Professors Harold G. Coward and Ronald W. Neufeldt*, eds Singh and Hawley (Brill 2013). He also co-organized and contributed to the art exhibit "One-On-One: Creative Meditations," visual responses to the theme of the 2013 Conference of the International Academy of Practical Theology, "Complex Identities in a Shifting World: One God Many Stories," hosted by Regis College, U of T.

Ayesha Irani has been hired in UTM's Dept of Historical Studies, with a graduate appointment at the DSR. Irani completed her PhD with Distinction in 2011 from the Dept of South Asia Studies at the U of Pennsylvania. As a Visiting Scholar at the Institute of Islamic Studies at McGill, she is

currently working on a monograph entitled *The Making of Bengali Islam: Translation and Conversion in the Nabivamsha of Saiyad Sultan*. Irani is interested in understanding processes of Islamization in South Asia, and the potential role that vernacular translations of Islamic sacred literature played in conversion. As a cultural and literary historian of Islamic traditions of South Asia, particularly Bengal, her research interests include religious biographical, hagiographical, and devotional traditions; visual culture and performance; Islamic Bangla literature, its literary historiography, and its place in the project of literary modernity; Sufi cosmogonical thought and praxis; history and memory in Mughal India; and the encounters of Muslims with other religious groups in India, from the Sultanate to the modern period. Since 2009, Irani has taught at Concordia University, Montreal, and, in Winter 2012, at the Institute of Islamic Studies, McGill University. Courses she has taught include Indo-Islamic Civilization: Medieval; Religion and the Arts of South and Southeast Asia; and The Art and Architecture of the Islamic World.



Current Research on Ancient Associations

By Sarah Rollens and Richard Last

Private religious groups across the ancient Mediterranean kept track of the way their members participated in gatherings. They did so by maintaining group accounts, or “meeting minutes,” that record attendance, financial contributions, services, group expenses, and more. Some of the groups updated their accounts after each meeting. Many of the surviving documents fitting this genre come from Egypt, and P.Tebt 894 (Tebtunis, Egypt) is the longest and most detailed of all. We are currently studying early churches in light of this text.

This papyrus was used by an Egyptian religious group around 114 BCE. It was later thrown away only to be found some 50 years later by inhabitants of the region who re-used it with many others to create part of a shell that made a mummy case or mask. It was in this form when papyrologists, Bernard P. Grenfall and Arthur S. Hunt, discovered it in 1900 along with many other papyrus fragments that made up fifty human mummies.

Only 12 fragments of the account have been published so far from what was a narrow roll. The editors (Grenfall, Hunt, J.G. Smyly, and C.C. Edgar) deemed the remaining pieces “too monotonous” for inclusion in the original publication, though these unpublished fragments now deserve reassessment by scholars of early Christianity.

The published fragments record the dates of at least forty-one meetings held by the group – and information about many undated meetings. For some records there is a wealth of information including a note of where the group

assembled that week, the total number of attendees, and items purchased (fr. 2, ll. 1-22); other records mention as little as a reference to a contribution of one attendee (fr. 8, ll. 19-20).

The group could expect between twenty and twenty-five attendees when it assembled: in the first fragment, 23 members are listed before the papyrus breaks off (fr.1, ll. 1-22); elsewhere, the group records total attendance numbers of twenty-two (fr.2, l.3-5), and still elsewhere twenty (fr.2, l.44). The contents of the papyrus reveal that this was a cultic group who met to dine in the houses of its members and also to sacrifice at nearby altars.

We have included two particularly illuminating fragments here. Fragment 2, recto 1 provides an intriguing window in the social configuration of this group and the nature of their meetings. We see, for instance, that over 20 members have met on the occasion under question, and 22 have contributed either money or material items to the association. One of the contributors is considered a guest, but two others are singled out as “non-contributors.” The meeting, which perhaps took place at the home of a certain Menoutos, required 1 keramion (7 litres) of wine, cabbage, and a lamp. This group is quite diligent in their accounting, for we observe that the figures in ll. 6-9 are correctly calculated to equal that in l. 10, and the breakdown of contributions of individual members in ll. 16-21 equals the overall monthly collection in l. 14.

In the second passage, the fragmentary nature of this papyrus really comes to light, for many key words are incomplete or missing. Here again, we learn details of another of the group’s meetings: they have 1 keramion of wine (this time it costs less: 3400 drachmae), crowns, and perfume. Their math, once again, adds up the costs accurately. We also see two figures who are specially designated as “sacrifice-makers,” who are responsible for contributing 500 drachmae each.

Sarah Rollens is a 5th year PhD candidate studying *Christian Origins*.
Richard Last is a 5th year PhD candidate studying *Early Christianity*.

Fr2,r,1		Fr2,r,1	
1	Μαρίης Θε(ωνος(?)) Πενεγήρις Σιλου(τος), (γίνονται) ἄνδρες κα, ἀσού(μβολοι) β, 5 ξένος α. (γίνονται) κβ. οἶνον κε(ράμιον) α Δ ἐν Μενοίτου, εἰ τὴν κραβη μ λύχνον ρ, 10 (γίνονται) Δρμ. (ὧν) ἔχομεν ξένος α σ Ὀνώφρις Γλ(υ) ἄλ(υ)κὸν ξ		Mares son of Theon Penegeris son of Silous making 21 men (contributing) 2 non-contributors 1 guest, making 22 (contributing) 1 keramion (=7 litres) of wine 4000 (drachma) at the home of (?) Menoutos for the cabbage 40 (drachmae) a lamp 100 (drachma) making 4140 (drachma) of which we have 1 guest at 200 (drachma) Onophris Glu—salt (?) 60 (drachma)
15	ἀρχῆς τοῦ Παῦνι ωιε. ὀνόματα Σοκμιν(ις) ρ Ἀπυγχις Τε(ῶτος) πελ(ῶις) [φ] Πανεύις ξ Ὡρος Πακού(σιος) ξε 20 Φατρηῆς ν Τράλλις μ		beginning of the month of Pauni 815 (contributions) (by the following) names: Sokmenes 100 (drachma) Apugchis son of Teotes —? 500 (drachma) Paneuis 60 (drachma) Horus son of Pakusis 65 (drachma) Phatres 50 (drachma) Trallis 40 (drachma)
Fr7,v,2		Fr7,v,2	
1	Ἐπήπ κζ, οἶνον κε(ράμιον) α Γυ στεφάνων ρκε μύρου λιβα(ν) ν		27 th of the month of Epeiph 1 keramion of wine 3400 (drachma) crowns 125 (drachma) vessel of perfume 50 (drachma)
5	ἐπέλ(υ)χρον λ. (γίνονται) σε τὸ (πᾶν) (γίνονται) Γχε. (ὧν) ἔχομεν ἱεροποιᾶν β ἀνά (δραχμάς) φ, (γίνονται) (δραχμαί) Α. ὀνόμα[τα] Ὀνώφρις [...] Εριεύς Πετευ[-ca.?-]		lamp(stand?)/illumination? 30, making 205 (drachma) the whole thing making 3605 (drachma) of which we have 2 sacrifice-makers at 500 drachmae each, making 1000 drachmae. Names: Onnophris...Epieus Peteu...
10	αρχ[.....]εὔρις Πετ[.....]ων λη[.....] [-ca.?-]		arch— Pet—

Graduate student news, continued from page 3

Nathalie LaCoste presented a paper in the Hellenistic Judaism panel at the SBL entitled “‘There shall be blood throughout the land of Egypt’: The First Plague in Jewish Hellenistic Literature from the Second Temple Period.”

Richard Last will begin a 2-year postdoc position at Queen’s University, studying writing practices in Christ-groups and the Greco-Roman world, funded by SSHRC and the Queen’s Senate Advisory Research Committee. He won a Faculty of A&S Pekka K. Sinervo Scholarship, and published “The Election of Officers in the Corinthian Christ-Group,” in *New Testament Studies* (2013).

Bryan Levman published “The *munḍa*/ *munḍaka* crux: what does the word mean?” in the *Canadian Journal of Buddhist Studies* (2011); and “What does the Pāli phrase *pahitatta* mean?” in the *Thai International Journal for Buddhist Studies* (2012). This year he taught Int. Sanskrit and a course on *anatta* at UTM.

John Lorenc presented “An Early Fourteenth Century Confessor’s Legal Toolkit: The Origins of John of Freiburg’s Legal Learning in the *Summa Confessorum*” at the 14th International Congress of Medieval Canon Law, in Toronto. The paper will be published by the Biblioteca Apostolica Vaticana in the *Monumenta Iuris Canonici*, Series C.

Ryan Olfert published “More than Critique? The Secular and the Practice of Religious Studies” in *Religious Studies and Theology* (2012), and he co-organized (with Prof. John Marshall and **Justin Stein**) a working group called “Religion-Anthropology-History.”

Allison Murphy published a review of Colin Howson’s *Objecting to God* in the *Journal of Religion and Culture*.

Shanifa Nasser assisted with the launch of Shafique Virani’s Research Opportunity Program course on Islam and Muslim Civilizations through the Online Undergraduate Course Initiative. She was accepted to the Knowledge Media Design Institute Collaborative Program, and she co-led a workshop on “Archiving Twitter Data” at Open Data Day at the Centre for Social Innovation. The workshop focused on creating a harvest of publicly available data using Google Docs and the Twitter API. She presented a roundtable discussion on “Higher Things in Theory and Practice: The Case for Studying Information in Religious Contexts” at the 2013 iSchool Grad Student Conference.

Luiz Felipe Ribeiro published “Entrevista com John Dominic Crossan: Documentos cristãos primitivos: multiplicidade das fontes” [“Interview with John Dominic Crossan: Early

Christian Documentation: The Multiplicity of the Sources”], in *Conversando com John Dominic Crossan* (Kline Editora 2013). He also taught courses on Understanding the New Testament and Early Christian Writings.

Dianna Roberts-Zauderer was awarded the Shiff Family Graduate Enhancement Fund in Jewish Studies (2012-13), and she presented a paper on “Trauma and Memory in Medieval Hebrew Literature” at the Assn for Jewish Studies Conference, and another on “Hebrew Crusade Chronicles: Bearing Witness to a Medieval ‘Limit-Event’” at the CJS Grad Student Conference.

Cole Sadler is working with David Novak on a book about Novak’s interfaith dialogue with Catholic Theologian Matthew Levering and Islamic Legal Scholar Anver Emon. He will deliver conference presentations soon at U of Syracuse, at the DSR’s Media-Mediation Graduate Symposium, and at the AARE in Toronto.

Justin Stein published “The Japanese New Religious Practices of *jōrei* and *okiyome* in the Context of Asian Spiritual Healing Traditions” in *Japanese Religions* (2012), and “Alternative Medicine: Social History” in *Encyclopedia of Bioethics*, 4th Ed. (Macmillan, 2013).

Teaching in Iraq, continued from page 6

offered the opportunity to teach them this coming year. I have learned a lot from teaching here, not only about academia, but also about the region. I have even been able to start a new research project.

Currently, I work on Sufism in Iraqi Kurdistan, though I am also looking at contemporary religious discourses on gender and oil wealth. Being in the field not only has advantages for me, but also for my students whom I take on field trips to Sufi gatherings and to museums housing ancient Mesopotamian artifacts found in the area. My students are engaged and bright young people from all over Iraq and even neighboring Iran. They may not be majoring in religious studies or history, but they are interested and willing to learn as well as debate different views both inside and outside of the class-room. They are excited and lack the cynicism commonly found among their North American counterparts. The students are eager to take independent study courses, talk with faculty members, and even tutor us in Arabic and Kurdish. I consider myself fortunate. I have wonderful students, friendly colleagues, and I live in a stimulating environment.





Religion in the Public Sphere



Care of Souls and the Soul of Care: Religious Diversity and Healthcare

In September Pamela Klassen and Simon Coleman co-hosted a forum and then a community research workshop exploring the relationship between religion and publicly funded health care. Supporters included the Lupina Centre for Spirituality, Healthcare and Ethics, the Religion and Diversity Project, the Religious Diversity Youth Leadership Project, and the DSR. The meetings were set up to address two fundamental questions: 1) Has religion made a difference in the success or failure of the implementation of publicly-funded health care systems? 2) Do publicly-funded health care systems respond effectively to the challenges that religious diversity poses for biomedical health care? We were initially struck by the fact that the Canadian health care system—with Tommy Douglas, politician and Baptist minister as its hero—had roots in social movements at once religious and political. Many of Canada's earliest hospitals and medical schools were founded by Christian and Jewish organizations, and religious groups were strong supporters of what eventually became the Canada Health Act. The forum, held at the Multi-Faith Centre and made

open to the public, presented short presentations by speakers, followed by lively and often impassioned questions from the audience. The speakers included Sheryl Reimer-Kirkham (Trinity Western University) on 'Spirituality and Home Care Nursing in Urban Settings', Michael Taylor (member of the Canadian Council of Imams and Chair of the Ontario Central Region of the Canadian Association for Spiritual Care) on 'Chaplaincy and Religious Diversity', Andrea Lennox (past-President of the College of Midwives of Ontario) on 'Midwifery and Religious Diversity in Toronto', Rachel Olson (citizen of the Tr'ondek Hwech'in First Nation and researcher for The Firelight Group) on 'Healthcare and Aboriginal Communities' and Gary Rodin (Princess Margaret Hospital) on 'Spirituality and Palliative Care'. The subsequent, day-long community workshop took place in the Department for the Study of Religion. Here, a focused discussion took place between academic researchers, policy-makers and practitioners (with some people occupying more than one of these roles). The conversations were prompted by three presentations, given at various

continued on next page

points in the day, each one of which could have taken up the entire time, given the questions that they prompted in the group. Paul Bramadat (Director of the Centre for Studies in Religion and Society at the University of Victoria) spoke on 'Hospice Palliative Care and Religion: Old Friends, New Challenges', Arlene Macdonald (Medical Branch at Galveston and the Institute for the Medical Humanities at the University of Texas) presented 'Driven by Diversity: Projects of Pluralism at a Community Hospital', and Cheryl Levitt

(Department of Family Medicine at McMaster University, leader of the Quality in Family Practice Project) prompted audience responses on the theme of 'Zen and the Art of Family Medicine'. Towards the end of the day, all present discussed possible ways forward for the group, including the production of web-based information, summary guides on the topics covered, and the development of courses related to religious diversity in medical programs.

Whose Conviction? Religion and the (de)criminalization of drugs

By Kevin O'Neill

I am an anthropologist of religion. Much of my work for the last decade has been on the issue of religion and politics in Central America - mostly issues of democracy and security and how churches contribute to both. My ethnographic work, of late, has run into issues of drug trafficking and the violence associated with it. Guatemala City, my principal site of research, has changed dramatically because of drug trafficking. The numbers begin to tell us why. In 2004, an estimated 10 percent of the cocaine produced for the United States passed through Guatemala. In 2011, in the shadows of Plan Mexico, a US-led \$1.6 billion security initiative, more than 80 percent of the cocaine produced for the United States moved through Guatemala. This is a new development with unanticipated effects. One effect is a spike in the use of crack cocaine in Guatemala City. Drug trafficking countries often become drug consuming countries. Another effect is the proliferation of compulsory rehabilitation centers. Oftentimes run by Pentecostal or Charismatic Christian churches, these are informal, unregulated, and oftentimes for-profit centers that warehouse users (against their will) in the name of rehabilitation, for the sake of security.

Amid this new genre of captivity, one often articulated through the language of salvation, many churches in Guatemala also talk openly about the benefits of decriminalization. It is a conversation among Christians in Guatemala but also between foreign missionaries and Guatemalans, between evangelicals from the suburbs of Cincinnati and those from the streets of Guatemala City. What would Jesus do?

It is in the spirit of this later conversation, amid the violence of drug market violence, that Religion in the Public Sphere initiated a workshop and forum on religion and the (de)criminalization of drugs. The events provided an opportunity for scholars, policy-makers, and service providers to examine the legacies and contemporary significance of religion for the ways drugs are imagined and legislated against today. Specific attention was paid to the question of decriminalization—in light of three developments. The first is a recent shift in Canadian drug policy towards the criminalization of drug use. This includes increased penalties for drug offences and mandatory minimum sentences. The second is the United States' own punitive approach to drug consumption. The criminalization of crack cocaine alone tripled the United States' prison population. The third is today's unprecedented levels of drug violence in Latin America. There have been at least 60,000 drug-related murders in Mexico since 2006.

The events brought policy experts into conversation with religious leaders. The public forum, for example, staged a conversation between three thoughtful scholars/practitioners. The first was Rev. Dr. John Joseph Mastandrea. He is a University of Toronto alum and minister of spiritual growth and pastoral care development at Metropolitan United Church. The second was Ethan Nadelmann, founder and executive director of the Drug Policy Alliance, which advocates for drug policies grounded in science, compassion, health and human rights. The third, Donald MacPherson, is Director of the Canadian Drug Policy Coalition, which advocates drug policies based on principles of public health, scientific evidence, human rights and social inclusion. The conversation tested assumptions and stretched previously conceived notions of right and wrong, with an eye not simply towards compassion but also justice. In short, it reminded everyone just how important public conversations like these are to not just the lifeblood of the University but also to this thing we call the public.



RPS Forum on March 20, 2013 at the Great Hall, Hart House

Buddhist Studies at UT Scarborough

Professor Geoffrey Samuel has been the resident TLKY Visiting Professor of Buddhist Studies at the U of T in 2012-13, teaching courses for the Dept of Historical and Cultural Studies (UTSC) and conducting graduate workshops co-hosted by the DSR. The next year's TLKY visiting Professor will be Amy Holmes-Tagchungdarpa from the University of Alabama, who is a specialist in Tibetan Buddhism, gender, and print culture. She is co-organizing (with Jayeeta Sharma, U of T Asst Prof of History and DSR affiliate graduate faculty) an international workshop titled "Lamas, Spies, Gentleman Scholars, and Trans-Himalayan Traders: The Meeting of Religion, Colonialism, Politics and Economics in Twentieth Century Kalimpong," in April 2013, where DSR members Matt King, Christoph Emmrich, and Geoffrey Samuel are participating. This is to be followed by another international workshop organized by Professor Samuel for the TLKY program, on "Buddhism and Science," also in April 2013, on behalf of the Dept of Historical and Cultural Studies.

Once the Buddha was a Girl, continued from page 7

historical events of exchange and differences in the local reception, mimesis and reflection of the transferred practices.

The theoretical framework for the project draws from Ritual Studies, Children Studies and Gender Studies. Contributions in Children Studies foreground children's agency and critique the "reportorial frameworks" that help turn children into "others," as described by Caroline Bledsoe, by viewing them, as has been elaborated by Helen Schwartzman, as deficient and whose deficiency derives from a passivity they only lose once they have developed into adults. There are analogies between the former perception of ritual and women on the one hand and that of children and girls on the other, both being supposedly "passive, imitative, conservative." As rituals have undergone a re-evaluation in terms of the agency they impart, their adaptability and self-reflexivity, so too shall this project be a contribution to understanding how girls experience, accept, resist and transmute the influence of peers and adults, how they yield their own power and how they conceptualize themselves in these roles and reinvent themselves anew. This re-evaluation is particularly important when developing models to describe girls' religiosity at various age levels.

Along the lines of re-reading female religious practice as continuous and re-affirmative processes, this project will show that religious practices for girls and women designed as "initiations," "marriages" or "ordinations" are not watershed-like events separating childhood from adulthood, but rather multiple occasions that can stretch from early childhood all the way up into and beyond ritual performances of partnership. This project intends to contribute to a nuanced formulation of degrees of seniority and a de-dramatization of the ritual narrative as well as a more consciously gender- and age-specific theory of ritual.

Key to this project is to access three intersecting perspectives: that of the girls themselves, to a lesser degree that of peer boys, and that of women and men. The sources provided by the girls will be based on informal conversations and will centre on ongoing and remembered religious events. The team will encourage the retelling and interpretation of Buddhist narratives by the girls, familiar to them from reading in textbooks or children's literature or from oral narratives. The team will also collaborate with students and teachers in documenting and analyzing the oral and written assignments of girls produced in their day-to-day lives. Data selection and analysis will focus on the girls' affective experience of key religious events, the processing and problematizing of religious stories, the

role of the religious in the development of autobiographical narratives, the girls' elaboration on their own role within the family, the scholastic and the ritual process.

Work on sources produced by Burmese and Nepalese women and men between the 19th and 21st centuries will be conducted to understand adult agendas directed at and cultural products instrumental in directing and shaping girls' developments towards womanhood. In doing this the study will prioritize textbooks, ritual manuals and literary and historiographical texts about and/or for girl children and young women. 20th century textbooks will be analyzed primarily as normative tools regarding their political, didactical and doctrinal dimensions. This includes a literary, iconographical and disciplinary analysis of the narratives, images and prescriptions contained therein with an interest in the girl-specific aspects of a Buddhist "ethics of virtue" as recently proposed by Yasmin Fischer for Sinhala textbooks. Finally, the novels, short stories, poems and chronicles call for a combination of literary criticism and historical source analysis that keeps in mind how girl novices, princesses and female and male literati represented both girls and themselves, by which publics they have been appropriated and how these texts, particularly the modernist ones, oscillate between the normative and the experimental.

“Natural Parenting” in the Digital Age

By Florence Pasche Guinard

Why choose Toronto for a postdoctoral research stay? This is one of the questions that I have been asked many times since I joined the DSR last November. Academic and personal reasons combined together to bring me here, and thus there is no single nor simple answer. Just a few months spent at the University of Toronto confirm that this choice was the best one for my family and me who moved from Switzerland. I am adapting to and enjoying this new and positive research environment and I would like to take the opportunity to once again thank the DSR for hosting me during my postdoctoral fellowship sponsored by the Swiss National Science Foundation (SNF).

Where are you from originally and what did you do before coming here? This is another question that often comes up. I have completed my doctoral degree in the study of religions at the Faculté des Lettres of the University of Lausanne in September 2012. The title of my dissertation is “De quelques représentations de figures féminines en transaction avec des dieux. Exercice d'exploration thématique différentielle en histoire comparée des religions.” My comparative study highlights a variety of representations of female figures in religious contexts through an exploration of literary sources of early-modern India and of ancient Greece, using differential comparison as an explicit research design. My dissertation was awarded the 2012 Fritz Stolz Award by the Swiss Society for the Study of Religion. I plan on publishing both the thesis and a translation into French of Braj devotional (*bhakti*) poetry attributed to Mirabai.

Besides general issues on method and theory in the study of religions, particularly comparative research, my academic interests range widely and include gender and religion, Internet and religion and ritual studies.

Because of its various resources, in particular those pertaining to South Asian traditions, one of my primary areas



of specialization, the DSR is thus an ideal place for an interdisciplinary researcher like me. My time here will certainly give me the opportunity to meet more researchers and teachers of the DSR and of other units of the University of Toronto and to start constructive interdisciplinary and, maybe, comparative discussions across the fields.

Finally, the other issue that the diverse persons I meet here in Toronto, both academics and non-academics, are curious about is the topic of my postdoctoral research. My project is entitled “‘Natural Parenting’ in the Digital Age: at the Confluence of Mothering, Environmentalism, Religion and Technology.” I study how French-speaking mothers use online communication tools to exchange about their experiences of “natural mothering” and other alternative lifestyle choices. The role of religion, spirituality and the emergence of new pregnancy and birth rituals are some of the issues that I will explore. In 2013, I will be presenting several aspects of this new project at various symposiums and conferences (AAR and CSSR, among others) and I am looking forward to exchanging ideas both with graduate students and with senior researchers, at the U of T and beyond.

Undergraduate publishes survey of Canadian Buddhist organizations

There are currently 483 Buddhist organizations operating in Canada in 2012. In order to better understand these organizations, a survey was created by John Negru, U of T undergraduate and publisher of Canada's largest online database of Canadian Buddhist organizations, www.canadianbuddhism.info, in association with the DSR. Highlights from data gathered in this first-ever survey of community development in these organizations, with some preliminary observations, have now been published as a Critical Note in the *Journal of Global Buddhism*. See <http://www.globalbuddhism.org/toc.html> and <http://www.sumeru-books.com/2013/02/highlights-from-the-survey-of-canadian-buddhist-organizations/>



PPEF Phool Maya Chen Scholarship in Buddhist Studies

The Department is excited to announce the PPEF Phool Maya Chen Scholarship in Buddhist Studies, established by a generous gift from Christina and Peter Jose. The scholarship will be awarded yearly to a graduate student in Buddhism Studies. Christina Jose explains the significance of making this gift to the Department:

“We established this scholarship in memory of my grandmother, who passed away in 2011. She was born in Nepal and orphaned at a young age. Raised in poverty, she nevertheless developed a strong sense of obligation to charity and unfailingly donated a portion of her meagre earnings to local temples. At 14, she fled to India and was taken in by a lady who offered her a choice: a lifetime of servitude or marriage to a man many



Donors Peter and Christina Jose with their children, Eric and Maya.

years her senior. She chose marriage and, although illiterate, absorbed much of her husband's Chinese culture and language. She dutifully passed this heritage on to her five children, who later immigrated to Canada and sent for her when they had the means. My grandmother was always a spiritual individual. She volunteered at the Buddhist temple she attended, and when health permitted, she participated in conferences and pilgrimages.

Near the end of her life, members of her congregation, including many monks, cancelled travel plans in order to pray and hold vigil at her bedside. This scholarship is intended to be a legacy that honours her faith and her deep respect for higher education. We hope it will assist students who aspire to a level of academic achievement of which she could only dream.”

University of Toronto and Columbia Libraries Launch Tibetan Studies Partnership

An international collaboration between the U of T and Columbia University's research libraries will harness existing expertise in Tibetan collection services at both universities to increase the availability of Tibetan resources to a wider community of scholars in both Canada and the US.

The faculties and students of both institutions will benefit from the innovative service model created by the partnership, which provides for jointly sponsored acquisitions trips to enhance the Tibetan collections at both universities, and a shared point of service for research consultations. Working in cooperation with the Head of Collection Development for the U of T Libraries, Caitlin Tillman, and the Acting Head of the Cheng Yu Tung East Asian Library, Hana Kim, Columbia University's Tibetan Studies Librarian, Dr. Luran Hartley, will lead the work of coordinating Tibetan-language acquisitions at Columbia and the University of Toronto in this new pilot project. She will also provide research-support services to U of T faculty and students via e-mail, phone and video conferencing and will visit the U of T annually.

“The agreement with Columbia to further develop our research and teaching in this important region of the world positions the U of T Libraries as Canada's principal resource for knowledge about the Tibetan and wider Himalayan area,” Dr. Frances Garrett, Associate Professor of Tibetan and Buddhist Studies and Associate Chair of the Department for the Study of Religion at the U of T, emphasized. “Moreover, with Toronto being home to one of the largest Tibetan

communities outside Asia, the University's strength in Tibetan Studies is important to local populations as well as to academic communities throughout the country.”

The U of T is home to a growing cohort of faculty, graduate students and undergraduate researchers in Asian Studies. Its Tibetan Studies scholars have collectively been awarded over one million dollars in competitive research funding since 2003. “We are delighted to be given this opportunity to strengthen our Tibetan Studies collection in order to support our rapidly growing Tibetan Studies community at the U of T and also serve scholars across Canada and throughout North America,” said Hana Kim, Acting Director of the Cheng Yu Tung East Asian Library.

The U of T Libraries system is the largest academic library in Canada and is ranked third among peer institutions in North America, behind just Harvard and Yale. The system consists of 44 libraries located on three university campuses. This array of college libraries, special collections, and specialized libraries and information centres supports the teaching and research requirements of 215 graduate programs, 63 professional programs, and 709 undergraduate degree programs. In addition to more than 12 million print volumes in 128 languages, the library system currently provides access to more than 238,000 serial titles, 1,500,000 electronic resources in various forms and over 28,000 linear metres of archival material. More than 100,000 new print volumes are acquired each year. The Libraries' website is the gateway to its services and resources: www.library.utoronto.ca.

Converted Philosopher or Philosophical Missionary? What Sol Goldberg is Doing in the DSR

I am a lecturer in the Department for the Study of Religion and the Centre for Jewish Studies. Although I have been at the U of T for four years – my previous appointments were in the Dept of Philosophy and the Centre for Jewish Studies – 2012-13 was my first year as a faculty member in the DSR. My move from Philosophy to Religion has been great, thanks especially to the undergraduates in my courses who – often surprised to find themselves dealing with philosophical questions – pushed me to consider unexpected problems and perspectives by drawing on their other courses and their own experiences. The result, I think, was rewarding, as I paid more attention to concrete cases than I otherwise might have and students reflected more on the philosophical implications of their views than they usually would.

The three courses which I taught in the DSR this year were: RLG384 “Pluralism and Dialogue;” RLG344 “Antisemitism;” and RLG411 “Truth, Religion, and the Public Sphere.” The courses tie into some of the research projects that I have planned for the coming years. A long-term project that I’m pursuing inquires about the reasons for and against a cynical view of truth, i.e., a view that denies truth could be publicly accessible or shared while remaining subjectively meaningful. The project, which aims to produce a genealogy of current notions about truth and forms of cynicism by looking at key texts in modern continental philosophy especially, will challenge some reigning assumptions about the importance of the public sphere and religion’s place in it. Another project – on which I am collaborating with my colleague at York University, Kalman Weiser – is a new introduction to antisemitism, a phenomenon that we approach in terms of assumptions about “difference,” its value, and its difficulties

in contemporary multicultural, multi-ethnic, and multi-faith societies. Besides these projects, I am working on two others. Michael Morgan (Professor Emeritus, Indiana University) and I will manage the editing of the late Emil Fackenheim’s collected works for U of T Press. The volumes will not only make accessible works now out-of-print, but also include never-before-published

about such things as God, miracles, the afterlife, the reason for evil and suffering, salvation, and the meaningfulness of existence; that is, they are precisely about matters neither knowable scientifically nor obvious in our mundane lives – whence the problem of justification. How can “believers” from a particular religious community justify their faith when it is



Sol, Odelya, and Bessie Goldberg

essays by one of the leading Canadian and Jewish philosophers of the past century, a philosopher with whom both Michael and I had the good fortune of having a personal relationship. I am also planning a book that gives – hopefully – a novel, Kantian answer to the question: what is Jewish philosophy? I began this project as the Grafstein Postdoctoral Fellow in the Department of Philosophy and the Centre for Jewish Studies at the U of T in 2010, and I presented another part of it at The Int’l Rosenzweig Society Congress last fall.

Starting next year I intend to enhance the undergraduate program’s offerings in the philosophy of religion. Most exciting for me is the new introductory, methodology course which I’ll be teaching: RLG209 “Justifying Religious Belief.” Religious beliefs are customarily

denied, or even refuted, by those who subscribe either to secular science or one of the many other, incompatible religious worldviews around today? Do those who insist that religious beliefs be justified misunderstand the very essence of “faith” or of religious language? Or do “persons of faith” misunderstand the genuine nature of faith when they insist on their super-sensible and extra-rational knowledge? To what extent, if at all, can someone who affirms a particular religious creed regard those who doubt it as nevertheless reasonable? Is atheism any more justifiable than theism, or should everyone be agnostic if evidence for the existence of God remains inconclusive? These questions are foundational in philosophical reflections on religious belief, and I am looking forward to thinking about them with students in the department this fall.

Media Fever!

Media Fever! Religion as Mediation was the title of this year's annual graduate Symposium at the Department for the Study of Religion. The conference was a great success, bringing in students from diverse departments at the U of T as well as six student presenters from across the United States and Canada. The Symposium is an annual graduate conference put on by the department's Graduate Student Association. This year's theme treated the centrality of processes of mediation, broadly construed, to religious production, and was designed to explore a contemporary "turn" in scholarship from a variety of disciplinary vantage points and across a variety of historical and geographical contexts.

This year's student organizers, Maria Dasios and Matthew King, worked to introduce a keynote lecture given by a visiting international speaker. Dr. Annalisa Buttici, Marie Curie fellow at Harvard Divinity School, whose work centers on Nigerian and Ghanaian Pentecostalism in Italy, delivered the inaugural address. Her lecture, "Religion, Mediation and the Politics of Making Religious Worlds," preceded by Dr. Simon Coleman's opening remarks, was followed by a screening of the documentary "Enlarging the Kingdom: African Pentecostals in Italy," by Dr. Buttici and Andrew Esiebo. The second day of the conference consisted of a full day of student presentations in four panels. The day ended with a round table discussion that featured Dr. Pamela Klassen, Matthew King, Maria Dasios, Jairan Gahan, and Dr. Annalisa Buttici. The conversation will be published in a forthcoming issue of *Symposia: The Journal* for the DSR.

Many thanks to the DSR, the Centre for Comparative Literature, the Centre for Jewish Studies, the Dean's Student Initiative Fund (Arts & Science), and the DSR Graduate Student Association for their generous support. Thanks also to Dr. Simon Coleman, Magdalene Klassen, and the Symposium Committee: Briggida Bell, Ian Brown, Judith Brunton, Jackie Grossano, Rami Tanous, Andrew Tebbutt, and Ashoor Yousif, for all sorts of services rendered beyond the call of duty.



UNIVERSITY OF
TORONTO
MISSISSAUGA

Mississauga Matters, or "Where the Deer and the Faculty Play"

These are exciting times for the study of religion at the University of Toronto Mississauga! There is enormous and growing undergraduate interest in religion courses, a testament to

the outstanding quality of teaching in the Dept of Historical Studies. There are well over 100 students in the various second year introductory classes—despite multiple sections being offered—and almost 1000 students complete RLG101 each academic year. Historical Studies may also be the first North American university to offer advanced research courses on Islam entirely online. Students from across all three U of T campuses have taken the course, as have students from York, McGill, and even Iran and China.

In addition to this intense demand for religion courses generally, students at UTM have expressed great interest in Sikhism in particular. As a result, Historical Studies worked to attract a donor to help fund a course in Sikh Studies for the next three years. The course was developed in conjunction with the Dept for the Study of Religion, particularly Acting Associate Chair Arti Dhand, in order to design a program of study that would mutually strengthen both departments as partner units. If the course is successful, opportunities to make it permanent will be enthusiastically explored.

The vitality of the religion program at UTM has also resulted in the addition to Historical Studies of two new permanent faculty members. Dr. Ayesha Irani fills the newly created position in South Asian Religion and Literature (see more on page 9). Dr. Irani's research makes her ideally suited to be part of the team working with UTM's new interdisciplinary Centre for South Asian Civilizations, which is set to launch in July 2013.

The second addition to Historical Studies, Dr. Ken Derry, is both new and not new at all. A graduate of U of T's Centre for the Study of Religion, Dr. Derry began teaching on the St. George campus in 1996, and moved to UTM in 2010 as a contract instructor teaching RLG101 as well as courses in religion and film, religion and violence, and method and theory. He will soon be adding new courses derived from his primary research interests in North American Indigenous literature and religion, which, along with the upcoming course in Sikhism, will contribute to the unique array of religious traditions that students may study in depth at UTM. In this regard, the Dept of Historical Studies is also one of only two university departments in the English-speaking world with a permanent position in Zoroastrianism, the other one being at SOAS, University of London. With the recent appointment of Dr. Derry, Historical Studies becomes the only department with a permanent position in both Zoroastrianism and North American Indigenous religions.

Exciting times indeed!

Students and faculty in the Schwabian Alps

High in a castle with a view of the Schwabian Alps, three DSR graduate students and two DSR professors recently engaged in a three-day international symposium focused on “Mediating Religion: Material, Emotional, and Ideological Practices.” The symposium was a lively interdisciplinary exploration of the possibilities and limits of mediation as a category for understanding how such material forms as words, images, artifacts, or the body intersect in the making of religious experience and in the emergence and shaping of religious subjects.

Prof. Amira Mittermaier’s presentation, based on her fieldwork in post-Revolution Cairo, examined the ways that different Islamic charities understand the category of “the poor” as a medium, as they seek to meet their own ethical obligations in light of a “newly visible” concern with poverty. Ph.D. candidate Matt King delivered a paper that he co-wrote with Prof. Pamela Klassen, that compares two

very different written accounts of a late-nineteenth-century encounter between a Tibetan Buddhist lama and a British missionary to China; while the Buddhist account read the conversation as a Buddhist debate in which the lama reduced the missionary to a foolish clown, the Christian missionary understood it as a conversion that failed due to the lama’s lack of courage. Pamela Klassen presented a paper on maps as mediations of competing cosmologies, based on her current research on Anglican missionary relationships with Nisga’a and Tsimshian First Nations in British Columbia. Ph.D. candidates Maria Dasios and Amy E. Fisher also attended the symposium and are writing a culminating report on the event.

Hosted by the University of Tübingen, the symposium was planned by Dr. Monique Scheer of the Institute for Historical and Cultural Anthropology and Prof. Pamela Klassen of the DSR, with financial support from the Fritz-Thyssen Foundation and the Germany-Europe Research and Study Fund of the Faculty of Arts and Science at U of T. Just a few days after their return from Germany, Dasios, King, and Klassen were able to keep the conversation going, as they participated in the annual DSR Graduate Symposium, “Media Fever” (see page 18).



From left to right, Matt King, Monique Scheer, Amy Fisher, Maria Dasios, Pamela Klassen, and Amira Mittermaier at the Schloss Hohentuebingen at the U of Tübingen.

Devanathan Jagannathan



It is with great sadness that we convey the tragic news of the loss of one of our doctoral students, Devanathan Jagannathan, who passed away in November 2012 of natural causes related to a previous medical condition. He died quickly and peacefully. Devanathan joined the DSR in September 2009 from Chennai India where he studied Indian philosophy specializing in Advaita Vedanta. At UofT he worked with Srilata Raman, Ajay Rao, Reid Locklin and Malavika Kasturi on the theological hermeneutics of early medieval Advaitic commentaries upon Vaisnava Upanisads. Devanathan was thrilled when he successfully passed his general exams last summer and was able to celebrate with his family in India. Devanathan was a beloved only child. He had just turned 30 years old. We extend our deepest condolences to his family and friends. He was a quiet gentle man with a sweet smile and a kind supportive word for everyone. In honour of his graduate work at U of T, Devanathan was awarded a posthumous MA degree in March 2013 along with a certificate for completion of the South Asian Studies collaborative program.

Selected DSR Events

QUMRAN RULES READING GROUP

This year saw the first collaboration of a Reading Group focusing on scholarship of the Qumran Rule Scrolls. Organized by Professors Judith Newman (DSR), Sarianna Metso (NMC) and Eileen Schuller (McMaster U.) and sponsored by the Centre for Jewish Studies, faculty and graduate students working in the areas of Second Temple Judaism, Christian Origins, Dead Sea Scrolls and Rabbinic Judaism met once a month. Two different “Rules” (Serekh) texts survive from Qumran – the Damascus Document and Rule of the Community, which shed light on the life, practices and nature of the community/communities behind these texts. Scholarship in the past categorized these texts as associated with two distinct forms of Essene communities – an organized, isolated group encamped at the Dead Sea site and the more integrated groups dispersed throughout Palestinian villages. Recent scholarship, however, has questioned this model and proposed a variety of theories about the settlements of the Essene movement. We began with a discussion and evaluation of current scholarship on this debate, an overview found in volume 16.3 of the journal *Dead Sea Discoveries* (2009). The second session was devoted to a review of Yonder Moynihan Gillihan’s monograph *Civic Ideology, Organization, and Law in the Rule Scrolls* (2011), which draws parallels between the Yahad community and Greco-Roman associations. We were fortunate to have Prof Markus Oehler, visiting from the U of Vienna, join us. The topic of our third meeting was the oral-written interface of ancient Jewish texts, and Prof Metso presented her recent work on the role of orality in community compositions from Qumran. The series came to an end on a high note by focusing on the work of Prof Charlotte Hempel from the U of Birmingham, a prominent scholar of the Rules Scrolls. All in all, the Reading Group provided an informal setting for scholars of various interests to take part in stimulating discussions and raise questions about the nature of the Qumran movement and its relation to life in Second Temple Judaism. Seasoned graduate students, Ryan Olfert (DSR) and Jonathan Vroom (NMC) also contributed substantively to the group through formal presentations.

RELIGION IN THE PUBLIC SPHERE

This year, the Religion in the Public Sphere Initiative (RPS) has been focused on the Religious Diversity Youth Leadership Project, a partnership launched in 2012 together with U of T’s Centre for Community Partnerships and the Multi-Faith Centre. Our role in the project is to convene public fora on topical issues such as human rights, health care, and religion and sexuality. In addition, we have pioneered what we call “community research workshops”: day-long meetings on the same topic as the public forum, which bring together faculty, students, professionals, and policy-makers. Kicking off in January 2012 with a highly successful first Forum/Workshop on “Creed, Freedom of Religion, and Human Rights,” co-organized with the Ontario Human Rights

Commission, RPS also hosted two other events in 2012-13, described on pages 12-13 of this newsletter. The Religious Diversity Youth Leadership Project is made possible by a grant from Citizenship and Immigration Canada; most importantly, the success of RPS’s research innovation and community engagement depends on the creative and dedicated work of Siri Hansen, our project coordinator.

DSR GRADUATE COLLOQUIA

Jenny Bright, “The Red Element: Contemporary Tibetan Medical Literature on Women”; R: Amanda Goodman

Chad Kile, “By What Angels these Demons are Brought to Naught’: Human-Spirit Relations and the Ancient Christian Exorcist”; R: John Marshall

Luiz Ribeiro, “Law, Morality and Techne Biou: the Particular Problematicization of Desire in Early Judeo-Christianity”; R: John Marshall

John Lorenc, “Class Conflict in an Early Fourteenth Century Confessor’s Handbook: A Gramscian Analysis of John of Freiburg’s Questions on Usury in the Summa Confessorum”; R: Bob Sweetman.

Matt King, “Writing True Places: Buddhist Historical Interpretation as Cultural Practice in the Early Days of Mongolian Socialism”; R: Natalie Rothman

Dace Veinberga, “Strategic Animism and Spiritual Sovereignty in the Eastern Baltic”; R: Tiina Kirss, Tallinn University, Estonia

Amy E. Fisher, “Friendship, Liminality and Stuckedness: Notes on Some Christian Shelter Workers”; R: Kevin O’Neill

Ryan Stoner, “The embodiment of the Sabbath ‘time’ in the Apocalypse of Weeks (1 En. 93.1-10; 91.11-17)”; R: John Marshall

Greg Beiles, “The ‘child’ as a philosophical concept in Rosenzweig and Levinas”; R: Sol Goldberg

Lindsay Macumber, “Holocaust Representation and Response: A Defence of Hannah Arendt’s Representation of the Holocaust”; R: Sol Goldberg

Rick Last, “Reassessing the Evidence of ‘Poverty’ among the Corinthians,” R: Terrence L. Donaldson

Sarah Rollens, “The Sayings Gospel Q and the Sociology of the ‘Middle’ in Antiquity”; R: Terrence L. Donaldson

Callie Callon, “Beardless and Base-born: Physiognomic Polemic in Ignatius’ Use of ‘Leopards’ in Romans 5.1”; R: John Marshall.

Jade Weimer, “The Various Modalities of Early Christian Music: Rhetoric, Recruitment & Group Identity”; R: John Marshall.

Ronald Charles, “Paul and others in the Diaspora Space: Revisiting the Antioch Incident”; R: Kevin O’Neill

Mourad Laabdi, “The Fusion of Law and Morality in Islam: Remarks on Ibn Rushd’s (Averroes) Bidayat al-Mujtahid”; R: Mohammad Fadel

Shaftolu Gulamadov, "Morality and Salvation in the Sacred Literature of Pamiri Ismailis"; R: Shafique Virani.

Bryan Levman, "The Earliest Recoverable Language of Buddhism, Ambiguities in the Canon and the Process of its Transmission"; R: Christoph Emmrich

Alex Green, "Altruism in Medieval Jewish Ethics"; R: David Novak

NUMATA BUDDHIST STUDIES PROGRAM

Shaman Hatley (Concordia U) - Lecture (co-sponsored by the Hindu Studies Colloquium and the Centre for South Asian Studies): "Between Buddhism and Shaivism: The Figure of the Yogini in the Tantric Traditions of Medieval India"; Reading Group: "Converting the Dākinī: Goddess Cults and Tantras of the Yoginis between Buddhism and Śaivism"

Matthew Kapstein (U of Chicago and Université La Sorbonne) - Lecture: "Buddhist Idealists and Their Jain Critics: On Our Knowledge of External Objects"; Reading Group: "'Spiritual Exercise' and Buddhist Epistemologists in India and Tibet"

Robert Campany (Vanderbilt U) - Lecture: "The Incredible Vanishing Religion: Glimmers of Buddhist Imagination from Medieval China"; Reading Group: "Religious Repertoires and Contestation: A Case Study Based on Buddhist Miracle Tales"

Cristina Scherrer-Schaub (Université de Lausanne) - Reading Group: "Tibet: An Archaeology of the Written"; Lecture: "Texts and Masters on the Road: from Magadha to Termez, back and forth, and beyond"

Geoffrey Samuel (Cardiff U) - Lecture: "The Multiple Meanings and Uses of Tibetan Sacred Dance: 'Cham in Context'; Reading Group: "Tibetan Longevity Meditation"

Jens-Uwe Hartmann (Ludwig-Maximilians-Universität München) - Reading Group: "The Early Growth of Buddhism in India"; Lecture: "A Hub and a Cradle: Gandhara and the Spread of Buddhism"

Thongchai Winichakul (U of Wisconsin-Madison) - Lecture: "Virtuous Silence: Buddhism and the Unforgetting of the 1976 Massacre in Bangkok"

SEMINAR FOR CULTURE AND RELIGION IN ANTIQUITY

Since 2005, the Seminar for Culture and Religion in Antiquity Annual Lectures Series (SCRA) has welcomed scholars, locally and abroad, to present their current research related to the study of the ancient Mediterranean. Meeting several times a year, the series aims to foster communication between the fields of Biblical Studies, Classics, Jewish Studies, Near Eastern Studies, and Late Antique Studies. This year, John Marshall and Judith Newman organized and oversaw the lecture series and

were assisted by DSR graduate students Amy Marie Fisher, Mariam Irshad, and Nathalie LaCoste. The year began with a lecture by Anatheia-Portier Young from Duke. She discussed her latest work applying the popular questions posed by genre studies to the ancient (and lesser known) Jewish book of Tobit. She also considered the value of genre studies to the ancient world and touched upon the role of empire in ancient societies. In November, Markus Oehler from the University of Vienna presented his work on the relationship between domestic religiosity and polis cults. This paper sparked an interesting discussion on the significance of the role of early Christian cult practices and the possibilities of outward signs of domestic religiosity within early Christian homes. In January, John Kloppenborg (DSR) presented research on dining practices in Graeco-Roman associations and Christ groups, asking how an understanding of dining practices in Graeco-Roman associations might be utilized to gain a better understanding of those in early Christ groups. Terrence Donaldson (Wycliffe College) gave the final presentation of the year. He discussed the concept of "The Nation" in the formation of the Gentile Christian Identity. This paper was a portion of a larger book project that focused on the Gentile Christian identity. He argued that the designation "The Nation" provides a glimpse into how the early Gentile community viewed themselves against the "Other." Overall, it was an excellent year, filled with great lectures and engaging scholars. Thanks to all our generous sponsors this year: The Centre for Jewish Studies, Emmanuel College, DSR, and the Dept of Classics.

RELIGION-ANTHROPOLOGY-HISTORY JHI WORKING GROUP

As religious studies has matured as a discipline, interest in religious phenomena has concurrently deepened in the disciplines of anthropology and history. While scholars within each of these fields is increasingly aware of each others' work, disciplinary boundaries have often stifled the potential for sustained conversation among them. This working group has provided a productive forum for the exchange of ideas regarding the combination of theoretical frameworks and methodological approaches from these three disciplines, as well as for reflection upon the relations among them in both classical and contemporary scholarship. Participants and presenters have included faculty and graduate students from all three departments at U of T, as well as an anthropology student from York University. A spring colloquium is being planned for graduate students to present their ongoing research which draws on methods and theories from these disciplines.



Ashgate Studies in Pilgrimage

Prof. Simon Coleman has put together a new book series called “Ashgate Studies in Pilgrimage” with colleagues John Elsner at Oxford, John Eade at Roehampton, and Dee Dyas at York (UK). Once relatively neglected, pilgrimage has become an increasingly prominent topic of study over the last few decades. Its study is inevitably inter-disciplinary, and extends across a growing range of scholarly fields, including religion, anthropology, geography, history, literary studies, art history, archaeology, sociology, heritage and tourism studies. This process shows no sign of abating – indeed, it looks set to continue to expand. This series seeks to place itself at the forefront of these conversations. Books will cover exciting new work from both established and emerging scholars. They will encompass themes as diverse as pilgrimage within national and

post-national frames, pilgrimage-writing, materialities of pilgrimage, digi-pilgrimage and secular pilgrimage.

Single- or jointly-authored books as well as edited volumes will be considered. Authors will work closely with the Editorial Board in the preparation and production of texts which should set the intellectual agenda for the future study of pilgrimage. For inquiries contact simon.coleman@utoronto.ca.

Movember in the DSR

This past fall the DSR participated in the annual global fundraiser for the Movember Foundation that seeks to support men’s health initiatives. The Graduate Student Association, headed by its co-social coordinator Ian Brown, organized a Movember team, “DSR: The Order of the Moustache.” Several members of the department were active participants in the fundraiser, volunteering themselves to be the face of men’s health for the month of November and fostering a conversation on the topic. As per the guidelines of participation, the men on the team showed up clean-shaven on the first of November, and spent the month growing and tending to their moustaches, which they proudly sport in the photo. The team of Simon

Apolloni, Brigidda Bell, Ian Brown, Michelle Christian, Amy Clanfield, Yaniv Feller, Sean Hillman, Robbie Kennedy, John Kloppenborg, Nathalie Lacoste, Ryan Olfert, Andrew Tebbutt, Justin Stein, Ashoor Yousif, raised \$1,201 for medical research and awareness campaigns. We hope that this initiative and the department’s participation helped to spark a conversation about men’s health issues that are statistically less discussed amongst peers, particularly prostate cancer and men’s mental health. We appreciate everyone’s participation and the support of the department, friends, and family.

More information about the Movember campaign, their use of donations, and health resources can be found on the Movember website <http://ca.movember.com>



CORE FACULTY

Bryant, Joseph Sociology of Religion | **Coleman, Simon** Anthropology of Religion | **Dhand, Arti** Hinduism and South Asian Studies | **DiCenso, James** Religion, Ethics and Modern Thought | **Emmrich, Christoph** Buddhist Studies | **Fox, Harry** Judaism | **Garrett, Frances** Buddhist Studies | **Goldberg, Sol** Philosophy of Religion | **Goodman, Amanda** Buddhist Studies | **Green, Kenneth** Judaism | **Harris, Jennifer** Medieval Christianity | **Klassen, Pamela** Anthropology of Christianity | **Kloppenborg, John** Religions of Mediterranean Antiquity | **Locklin, Reid** Comparative Theology | **Marshall, John** Religions of Mediterranean Antiquity | **Marshall, Ruth** Religion, Politics & the Public Sphere | **Mills, Libbie** Sanskrit | **Mittermaier, Amira** Modern Islam | **Newman, Judith** Hebrew Bible | **Novak, David** Modern Judaism | **O'Neill, Kevin** Globalization/transnationalism | **Raman, Srilata** Modern Hinduism | **Rao, Ajay** South Asian Religions | **Rubenstein, Keren** Modern Hebrew | **Ruffle, Karen** Religion and Gender | **Saleh, Walid** Islam | **Smith, Kyle** Syriac Christianity | **Virani, Shafique** Islam

AFFILIATED FACULTY

Abray, Jane Religion & Gender, Christianity | **Airhart, Phyllis** Modern Christianity | **Bahat, Dan** Biblical Archaeology | **Bendlin, Andreas** Roman History | **Bergen, Doris** History | **Black, Deborah** Medieval Philosophy | **Blouin, Katherine** Greek and Roman history | **Boddy, Janice** Anthropology of Religion | **Cobb, Michael** English and Sexual Diversity Studies | **Cochelin, Isabelle** Medieval Mediterranean Christianity | **Cunningham, Hilary** Religion, Culture and Society | **Daswani, Girish** Anthropology | **Dixon, David** Psychology of Religion | **Donaldson, Terence** Early Christianity | **Eisenbichler, Konrad** Renaissance Studies | **Emon, Anver** Islamic Law | **Everett, Nicholas** History | **Fadel, Mohammad** Law | **Fehige, Yiftach** Religion & Science | **Gibbs, Robert** Philosophy of Religion, Jewish Thought | **Goering, Joseph** Religion, Culture and Society | **Goetschel, Willi** Philosophy | **Gooch, Paul** Philosophy of Religion | **Hackworth, Jason** Geography | **Harra, Amir** Aramaic & Syriac Languages | **Hewitt, Marsha** Religion, Ethics and Modern Thought | **Hoff, Shannon** Philosophy | **Kanaganayakam, Chelva** Tamil and South Asian Literature | **Kasturi, Malavika** South Asian History and Religion | **Khan, Abraham** Philosophy of Religion | **Kingwell, Mark** Religion, Aesthetics and Politics | **Kivimae, Juri** Early Modern Europe | **Lambek, Michael** Anthropology of Religion | **Lawson, Todd** Islamic Studies | **Meacham, Tirzah** Judaism | **Mangina, Joseph** Christianity | **Magee, John** Classics and Medieval Studies | **McLean, Bradley** Christian Origins, Interpretation Theory | **McGowan, Mark** Modern Christianity | **Metso, Sarianna** Hebrew Bible | **Meyerson, Mark** History | **Mills, Kenneth** History | **Most, Andrea** English and Jewish Studies | **Mullin-Cuthbert, Amy** Religion and Aesthetics, Religion and Women | **Northrup, Linda** Medieval Islamic History | **Raffaelli, Enrico** Zoroastrianism | **Ricco, John Paul** Philosophy | **Ross, Jill** Comparative Literature | **Sandahl, Stella** Hinduism and South Asian Studies | **Sharma, Jayeeta** South Asian Studies | **Scharper, Stephen** Religion and the Environment | **Shantz, Colleen** Christian Origins | **Shen, Vincent** Chinese Religions and Philosophy | **Stefanovic, Ingrid** Religion, Culture and Society | **Stoeber, Michael** Philosophy of Religion | **Subtelny, Maria** Islam | **Sweetman, Bob** Christianity | **Taylor, Glen** Religion of Ancient Israel | **Tavakoli-Targhi, Mohamad** Middle Eastern History | **Ten Kortenaar, Neil** Comparative Literature | **Terpstra, Nicholas** Religion, Culture and Society | **Toulouse, Mark** North American Religions | **Vaage, Leif** Early Christianity | **Vaggione, Richard** Christianity | **Walfish, Barry** Medieval Judaism

RETIRED FACULTY

Corbett, J. Judaism and Early Christianity | **Davies, A.** Modern Christianity | **Dooley, A.** Celtic Religion | **McIntire, T.** Modern Christianity | **McMullin, N.** Buddhist Studies | **McSorley, H.** Reformation thought, inner Christian ecumenism and inter-religious dialogue | **Nicholson, G.** Philosophy of Religion | **O'Toole, R.** Religion, Culture and Society | **Richardson, P.** Religions of Mediterranean Antiquity | **Savory, R.M.** Religion and politics in Islam, Shi'ism; modern Iran | **Schmidt, L.** Religion and Ethics | **Sinkewicz, R.** Early & Medieval Christianity | **Vertin, J.M.** Philosophy of Religion | **Watson, G.A.B.** Christianity

GRADUATE STUDENT AWARDS, 2011-12

SSHRC: Shanifa Nasser-Sunderji, Ryan Olfert, Alexander Green. **CGSD SSHRC:** Nika Kuchuk, David Belfon, Brigidda Bell, Ian Brown, Rebecca Bartel, Michelle Christian, Youcef Soufi, Elizabeth Klaiber. **CGSM SSHRC:** Allison Murphy. **OGS-PhD:** Andrew Erlich, Barbara Hazelton, Elena Young, Nathalie LaCoste, David Kaden, Simon Appolloni, Bonnie deBruijn, Mourad Laabdi, Rick Last, Sarah Rollens. **OGS-MA:** Kunga Sherab, Judith Ellen Brunton, Rose Deighton, Mariam Irshad, Sarah Abdel-Latif. **Connaught:** Amy Marie Fisher, Shaftolu Gulamadov, Sarah Rollens. **Trillium:** Zoe Anthony, Liudmila Olalde Rico, Yaniv Feller. **H. Albert Ellam Travel Award:** Tenzan Eaghll. **Julia Ching Award:** Matt King. **Agnes M. Ireland Award:** Judith Ellen Brunton. **3M Canada Incorporated Scholarship:** Rose Deighton. **SGS University Wide Unposted Award:** Sayeh Meisami, Robbie Kennedy. **Doctoral Completion Award:** Dace Veinberga, Luiz Felipe Ribeiro, Amy Elizabeth Fisher.

PH.D. GRADUATES

Nicholas Dion, "Spacing Freud: Space in the Psychoanalytic Critique of Religion." Barbara Greenberg, "Kleinian Reparation: A Psychoanalytic Exploration of Residential School Apology in Canada." Rebekka King, "The New Heretics: Popular Theology, Popular Christianity, and Protestant Language Ideologies." Eva Mroczek, "Psalms Unbound: Ancient Concepts of Textual Tradition in 11QPsalms and Related Texts." Edith Szanto Ali-Dib, "Following Sayyida Zaynab: Twelver Shi'ism in Contemporary Syria." Ben Wood, "The Jeweled Fish Hook: Ecclesiastical Exemplarity in the Shalu Abbatial History." Jenn Cianca, "Sacred Ritual, Profane Space: The Roman House as Early Christian Meeting Place."

MA GRADUATES

Chipamong Chowdhury, Nicholas Field, Ashoor Yousif, Omar Edaibat, David Belfon, Kelly Lee, Adil Mawani, Cole Sadler, Devanathan Jagannathan.



Last summer, doctoral students Ian Brown, Brigidda Bell, Maria Dasios, and Ryan Olfert accompanied Professor John Kloppenborg on an archaeological dig at Bethsaida, Israel.

At left, most of the group inside a giant cistern at Masada. Below, Maria and Brigidda in their square at Bethsaida.



From the Chair, continued from page 1

Overall, it was a great pleasure to see how the Department had evolved and improved since 2002, and to get a better sense of the wide range of outstanding work being done by our colleagues. It was a particular pleasure to see people whom I had been involved in hiring (or whose positions I had designed) now excelling as scholars and teachers, receiving tenure and promotion, and in some cases serving as administrators. If I tried to name all those who had major achievements in the past year, who deserve special recognition, or who stepped up with extra service contributions when the need was so great, it would be overwhelming (and most of

these are detailed within this Newsletter in any case). Hence I'll restrict myself to thanking John Kloppenborg for his continued advice and support while he was on leave, Arti Dhand for her outstanding work as Associate Chair, and Jennifer Harris for her unparalleled contributions as Director of Graduate Studies. Finally, Irene Kao, Marilyn Colaco, and Fereshteh Hashemi have been stellar in their administrative roles (and yes, the external reviewers did take note of our "extremely dedicated staff").

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