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Abstracts

Spirit of Capitalism as a Philosophical and Spiritual Potential for Entrepreneurs and Managers

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The study is focused on identification of spiritual factors in entrepreneurship and management. The author uses Weber's thesis as a starting point for the processing of general spiritual concepts which have a major impact on the emergence, development and sustainability of the economic environment, business and management. The clarification of a fundamental understanding of the phenomenon of spirituality is followed by a description of spiritual factors in entrepreneurial and managerial activities looking for a "new spirit of capitalism" today. The practical part is devoted to provision of a proof of spiritual influences on business and economic developments in the world (selection of studies). The work culminates in original research into positive and negative spiritual factors and potentials of entrepreneurship and management among selected 30 entrepreneurs and managers in the Czech Republic. The collected factors and potentials are summarized, evaluated and proposed for use in entrepreneurial and managerial practice or as an impulse for managerial training.

When Solovjev's Theology is Re-Worked to a Governmental Ideology: Sacrifices for the Sake of Like-Mindedness During the Serbo-Bulgarian Conflict in World War I

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At the level of official ideology, source criticism reveals that the theology of one man - whose brain has been sharpened by both a physics-mathematical education and studies in an Orthodox theological seminary, plus other mystical teachings - can invoke much harm when it is applied to the field of warfare. So it happened with the famous Russian historian Vladimir Soloviev, who was officially rejected in Russia. After his death, Bulgarian secular and ecclesiastical authorities reworked his theological perspective on war as "a circumstantial evil." This ideological outcome with Caesaro-Papist ambitions and tendency to extend monastic rules to the education of youth and to army training together influenced the treatment of Orthodox Serbia by Orthodox Bulgaria (90 години организирани военноисторически изследвания в България [Collection], Sofia: 2004, 154-5). Sources mention the harsh attitude of Bulgarians to Serbian Orthodox clerics and icons in World War I (M.Perovic, *Топлички устанак 1917*, Belgrade: 1971, 35). Bulgarian occupiers often destroyed the icons of St. Sava of Serbia, and demanded prayer to the icons of St. Boris of Bulgaria, as aged Serbians pass by oral tradition. For a Western Christian it may sound strange that Slavic Orthodox sister churches fight each other, and that Bulgarians would destroy the icons of St. Sava, whose relics Bulgarians did not want to give to Serbia. This was a guerra - outwardly - on the ritual issue over how to rightly pray and glorify God and his saints and which saints to pray to, as often happens in Orthodoxy (c.e. "glorifying 'rightly'"), and - inwardly - over not only secular but spiritual power. Such governments as the Bulgarian regime tended to subordinate the church authorities and use them to control their population through confessions, to keep the people in obedience. Orthodox liturgy exhorts "to love each other for 'conformity of opinions.'"

Rhetorical Criticism & New Testament Hermeneutics: A Heideggerian Reading

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This work will investigate the emerging field of biblical hermeneutics – the so-called Socio-Rhetorical Critical approach (SRC). This particular approach will be studied and analyzed through the lens of Martin Heidegger's phenomenology of religion, and Charles Taylor's philosophy of incarnate experience. I will contend that those more familiar and practiced forms of biblical interpretation, specifically regarding the New Testament (i.e. literary or form criticisms) have accumulated a proclivity to situate modern hermeneutics, especially in the United States, towards a more conservative-fundamentalist interpretive tendency. Using both Heidegger's rich phenomenological approach to religion, and Charles Taylor's philosophy of incarnate experience in a collaborative effort with SRC methodologies, we are faced with exciting new implications-at-hand for modern interpreters of the New Testament texts. In this way, we are set to 'dis-close' an understanding of how to appropriate the holy scriptures within the *dasein* (the being-there) of the texts, both in rhetorically and phenomenologically cogent ways, with new interpretations and analysis of the scriptures in-hand yielding fresh insights to the Christian faith revealed within the texts.

Religion and Work: Organisational Identity in a Post-Secular World

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'The world of working in daily life is the archetype of our experience of reality' (Schutz, 1962)

'[Religion is] the ways and means by which a society and individuals within that society relate to reality' (Williams, 1996)

By bringing together relevant discourses from organisational behaviour, the sociology of religion, social anthropology and social psychology, this paper explores the close parallels between work and religion as emergent mediators of identity. Since both work and religion are premised on a form of organisation, it is here argued that it is this aspect of each which constructs the forms of identity and social reality with which we are familiar. In so doing, this paper reconceptualises our understanding of the relationship between religion and experience. In essence, the argument presented suggests it is the act of participation in organisations (whether work or religious) rather than the specific guise of the organisation itself that people are attracted to. In assuming a degree of equivalence between economic and religious organisation types, the paper synthesizes the apparently incommensurate positions of Schutz and Williams (quoted above). Furthermore, with recourse to the seminal work of Boltanski & Chiapello (2005), the paper then tentatively establishes the foundations for a fresh understanding of the 'post-secular' or 'de-secularised' world.

Digital Study of the Protestant Market: Taipei and Provincial Capital Cities in China's Southeast Coast as Case Studies

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Addressing the digital and spatial study of the Protestant market in Taiwan and mainland China is a pioneering attempt to enhance the Christian study in Asia. Utilizing the digital and spatial methods, the article provides a comparative perspective in measuring the Protestant density, accessibility and availability of Taipei and five capital cities in China's southeast coast. Benefitting from conventional statistical methods, this article discusses the density of Protestants through measuring the members of Protestants and the number of Protestant churches based on a case study of six cities, including Taipei, Guangzhou, Fuzhou, Hangzhou, Shanghai and Nanjing. In addition, three spatial and digital methods are utilized to validate and develop what the statistical method has demonstrated about the density of Protestants. As the first spatial method, the Two-Step Floating Catchments Area (2SFCA) is capable of calculating the Protestant church accessibility score, which demonstrates the different distances from Protestant's residential area to the nearest church. As the supplement, the Network Analysis Method (NAM) is useful to conduct time measurement, estimating the driving time for Protestants from home to the nearest church in order to address the Protestant church availability. Meanwhile, this article applies the Location Analysis Method (LAM) as the third tool to compare the similarities and differences of research findings and explain the disparity demonstrated by different research methods.

After discussing the research findings, this article compares the different rankings of Protestant church accessibility and availability among six cities, based on the statistical and spatial methods. As a result, this study demonstrates the best and worst rankings of church accessibility and availability. The article concludes that in light of a democratic society with a religious freedom policy, Taipei has enjoyed a healthy Protestant market demonstrated by its better Protestant density, accessibility and availability.

Reconciling History and Faith: Approaching Jesus' Resurrection with Pannenberg, Wright, and the 'Third Millennials'

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Since Gotthold Lessing's claim that contingent and accidental historical events cannot determine universal and necessary truths of reason – the “ugly great ditch” between historical and rational truth – it became an almost ubiquitous assertion that Jesus' resurrection was a ‘matter of faith,’ and thus not a ‘matter of history.’ Historical research into the claim that Jesus was resurrected was seen as impossible or unnecessary, seen through Strauss' demythologisation and Troeltsch's homogeneity of history, both of which had enormous influence upon 20th century scholars, especially Kähler, Bultmann, Barth, Brunner, Tillich, Bornkamm, Frei, Schillebeeckx, and Marxsen. Common among these is the claim that historical research cannot be the ground of faith. This assertion was challenged by Wolfhart Pannenberg and N.T. Wright, both of whom have attempted to reconcile history with faith. Pannenberg famously declared history to be the very locus of history, and Wright has asserted that theology and history are inseparable. Several other scholars have recently argued similarly, who David Bruce have labelled as the ‘Third Millennials.’ Central to many of their arguments is the objection to a positivistic and foundationalist historiography, seen especially in the belief that history cannot be the foundation of faith. This article assesses the epistemological and historiographical claims of Pannenberg and Wright, as well as those classified as ‘Third Millennials,’ which allow them to consider the resurrection as a viable object of historical inquiry. This article argues against the foundationalism that led scholars to reject the possibility of historical research into the resurrection, arguing that the division between ‘history’ and ‘faith’ is arbitrary and methodologically impossible. The resurrection is, in fact, a matter of both history and faith, and must not be relegated to one or the other.

Theologies and Politics in Hong Kong: An Analysis of Prayers and Sermons of Protestant Churches During the Umbrella Movement in 2014

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We will analyze in this paper the sermons and the prayer items in the worship bulletins of the sampled institutional Protestant churches in Hong Kong during the Umbrella Movement from the end of September to the mid of December, 2014. The major concerns of these churches regarding the Umbrella Movement can be classified into three types: peacefulness within the church; the problem-solving capability of the rulers and the virtue-like righteousness and non-violence of the stakeholders of the Movement. Accordingly, three respective observations will be explicated. First, a 'depoliticized theology' of 'household' harmony is observed. It is, as we will argue, related to the peculiar socio-historical background of Hong Kong. Second, a 'politicized theology' of social harmony is seen. The rationale behind is an embedded social analogy of 'family' in Chinese culture. Finally, we find that the structural problems reflected by the Umbrella Movement are less mentioned in most sampled churches. The focus was on the personal qualities and wise decisions of rulers rather than the justice and fairness of the socio-political system. The theological and cultural origins of these phenomena will be discussed.

The Medieval Conception of the Internal Forum

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The Catholic Church is currently entangled in a debate over whether Catholics who have divorced and civilly remarried may receive Holy Communion after a period of discernment in what is called the 'internal forum'. This debate continues to shake the established order, pitting Pope against Cardinal and conscience against canon law. The internal forum is a medieval conception, commonly thought of as the private confessional, but more precisely it is the forum of conscience and penance, whose boundaries have been defined in contrast to the external forum of ecclesiastical courts (Goering, 2004). This paper will demonstrate the beginnings of the internal forum by examining John of Kent's *Summa de penitencia*, a thirteenth century manual designed to assist priests in their duties as confessor.

This findings of this paper arose during my preparation of a critical edition of John of Kent's manual, which has hitherto existed only in manuscript form. As my paper will demonstrate, this manual is one of the earliest of a new genre of confessional literature that emerged during the legal reforms of the twelfth and thirteenth centuries. John of Kent conceived of the internal forum as existing in harmony with ecclesiastical courts. It was consequently of utmost importance that priests be educated in the canon law of the Church, and that the consciences of parishioners be judged according to the same. While the internal forum was sometimes spoken of in medical terms, with the priest acting as a physician of souls, it was legal imagery that was preferred. The internal forum, in contradistinction to today, was presented by John of Kent as a juridical sphere, with the priest acting as judge over the penitent who presented himself as both accuser and accused. It was on this foundation that medieval pastoral practice was built.

Economic Side of the Abbasid Revolution: Unfair Applications of Poll Tax and Land Tax in the Last Umayyad Period

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By the middle of the VIII. century A.D., the Abbasid Revolution caused the powerful Umayyad Empire, which was the first dynasty of Islam and reigned nearly ninety years after Rashidun Caliphs, to collapse. During the Umayyad period, lots of rioting took place to overthrow the regime but only one of them, the Abbasid revolt, succeeded. In the year 750 A.D., the Abbasids became the new rulers of the first Islamic state. Until the revolution, for more than thirty years, the Abbasids had been conducting a secret organisation based on people's disfavour against the Umayyads. Khurasan was the place where revolutionaries gained their main support as well as was a place where economic disorder was in high levels. Hence one of the reasons for Abbasids' success must be their ability to avail themselves of discontented Khurasan population. Inferior treatment to the "mavali" and unfair tax system, particularly in Khurasan, is regarded as two significant causes of the dissatisfaction of this population. In this paper, the theory that economic disorder in Khurasan was indeed the main reason for the most famous revolution in Islamic history will be discussed. In addition to this, to what extent an economic sufferance can lead to a political event in a society will be explained by investigating the applications of the poll tax (Ar. "jizya") and the land tax (Ar. "kharaj") in early Islamic sources, such as Abu Yusuf's (d. 182 A.H.) *Kitab al-Kharaj* (Islamic Revenue Code), al-Baladhuri's (d. 279 A.H.) *Futuh al-Buldan* and al-Tabari's *Tarikh al-Rusul wal-Muluk* (d. 310 A.H.). By means of the traditions given in these sources, the possible relationship between the unfair tax applications and the revolution, in the period in question, will be analysed.

Sacred Groves and Tree Shrines in West African and Caribbean Folk Religions

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The traditional role of trees in African and Diasporan life has been undervalued by theological scholars and anthropologists since it is not generally appreciated that sacred forest groves were African cathedrals, and tree shrines their altars; the equivalent of more formal European places of worship. Like many West African groups, the Igede, Igbo, and Ibibio see trees as powerful spiritual forces. The Igede ojiya (playground) is a clearing in the village forest edged by giant trees which serves as a dance arena and meeting place for all important social activities. Human society, say the Igede, is placed between two important spiritual forces, a Sky God above (Ohe-Oluhye) who is powerful but remote, and an Earth God below (Ohe-Oleji) who is amenable to human society and the source of morality. Trees with their roots in the earth and branches in the sky are venerated, and believed to harbor sylvan deities that can provide tangible benefits if their trees shrines are supplicated on a regular basis. African descendants in the Caribbean perpetuate this veneration for trees in their notions of magical Jumbie trees and Duppy trees. The synchronicity between Caribbean Creole tree-lore and that of Africans, and Pre-Columbian Amerindians, is demonstrated by the fact that forest spirit trees, the silk cotton (*Ceiba pentandra*) and ficus (*Ficus spp.*), are historically venerated by each of these groups. In addition African savanna spirit trees that were brought to the Caribbean during the trans-Atlantic slave trade, the baobab (*Adansonia digitata*) and tamarind tree (*Tamarindus indica*) are examined. A broad-spectrum of tree species are discussed along with their roles as communal gathering places for religious ceremonies, funerals, festivals, and political action (palaver trees); and also their practical uses as medicines, comestibles, and timber for drums and masks. This information will appear in Nicholls's forthcoming book, "Sacred Tree Lore in West Africa and the Caribbean."

The Question About God in View of the Evil

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The presentation paper is a summary of my book “Meine Weltsicht”, which gives a personal answer to the existential questions of man, taking into account the today’s state of scientific knowledge. How the search for truth leads to a religious, especially Christian worldview is reasoned step by step.

Starting from the limitations of human knowledge it is shown that there is nevertheless a recognizable truth and that, derivable from the contradiction between truth and untruth, freedom and on the level of conscious action freedom of decision-making exist and subsequently also good and evil.

The lawfulness, which forms the basis of our world, is related to the principle of truth, and this principle of truth is brought into relation with the idea of God. By man’s belief in a providential, true and good God, the idea of salvation reveals itself, which tries to overcome the evil in the world by compliance with the true and good. This idea of salvation is basis of all religious worldviews and finds the most convincing expression in the path of salvation indicated by Christ.

With regard to the question of responsibility for the evil in the world the cause for it is seen on basis of the theory of evolution not only in humans and also not in animals acting instinctively. If there is a responsible primal origin for the true and good in the world, there must also be a pre-human responsibility for the contradiction to this, namely the spirit of untruth and evil.

The alternative, namely the atheistic assumption that responsible action is confined to human beings alone or that there is no responsibility at all, leads to the conclusion that the principle underlying all being is a “blind”, “not anticipatory” and partly “self-contradictory” law of nature. Then man as its product is hardly able to overcome the evil in the world by himself.

The Concept of Soul in a Sūfi-Yogî Dialogue of 17th Century India

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The present study is based on the text traditionally known as *Su’āl va Javāb* – a transcript of an intellectual discussion between the Mughal crown prince *Dārā Shukōh* and a Hindu *Yogî Lāl Dās* during the 17th C.E. This paper will examine the concept of soul as it appears in the conversation and its significance in the writings of *Dārā*. For the present study, six manuscripts have been consulted. A majority of the questions and answers deal with the notion of the soul, including questions about the nature of the soul; its departure from and return to the origin; and, its role as an independent entity and yet dependent on the body. A few questions touch on the need for a perfect master to help one achieve salvation (return of the soul to its origin).

A close analysis of the content of the one of the six manuscripts (manuscript C) shows that the concept of soul discussed in the conversation resonates well with *Dārā’s* later writings. For example, his discussion and comparison of *nafs-i ammāra*, and *nafs-i muṭma’ina* with *sātik*, *rājas* and *tāmas* in *Majma* and *Samudra* does not come from any Hindu Philosophical school, and is, in fact a direct borrowing from his conversation with *Lāl Dās*. His discussion on the connection between the soul and the Reality in *Su’āl va Javāb* is also present in his *Risāla* – or at least a later insertion into the work. The internal evidence of the content of the dialogue and its connection with *Dārā’s* other works further confirms that the content of the *Su’āl va Javāb* is not spurious though it may have been amended by the later copyists as the text has passed through many hands.

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John Cottingham and the Existence of God

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In his works John Cottingham offers several arguments for the existence of God. As he admits, none of them really work. However, he does present a compelling argument, using the poetry of Wordsworth as an example, as to what some of the benefits of God's existence would be. I will present an argument for the existence of God---a modified cosmological argument---that will allow us to reap these Wordsworthian benefits.

Re-Mapping of Faith and Violence: the Ordeals of Hidden Christians in Endo Shusaku's *Silence* (1966) and Tsushima Yuko's *Jakka Dofuni* (2016)

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How can modern and contemporary fiction writers respond to questions regarding faith and violence in this increasingly globalized and hazardous world? As Kevin J. Vanhoozer remarks, Paul Ricoeur in *Time and Narrative* asserts that narrative is a poetic form that corresponds to the paradoxes of human experience with time by constructing order out of temporal chaos. In Ricoeur's theory, moreover, both poetry and history constitute the human passion for the possibilities with hope.

Both *Silence* and *Jakka Dofuni* are based on the creative imagination of early Portuguese colonialism and the Jesuit's mission in the seventeenth century that draws a map of faith and violence, yet ultimately transcends limited space and time toward possibilities. Even though both novels describe the ordeals of the Hidden Christians during the period of national seclusion in seventeenth century Japan, *Silence* was written within a discourse of revived voices which had previously been silenced under Japanese imperialism, totalitarianism, and the atomic bombings in 1945; while *Jakka Dofuni* within a discourse of regenerated words which is violated by the nuclear power plant accident caused by the great earthquake and tsunami in 2011 and the increasing global crisis in politics and religion in this century. The conflicts between Christianity and Buddhism/Japanese native deities in those novels represent the dialogues of different narratives that are confronted with the other, suppressed and forced to change, yet liberated from the boundary.

By overcoming the intertwined context of faith and violence, a newly-born space of racial migration and diversity and cultural and religious exchange originating in the religious ordeals expand the possibilities of expressing a collective voice and establishing identity. The poetic space of *Silence* and *Jakka Dofuni* is reconstructed by remapping faith and violence in the twenty-first century.

**Jakka Dofuni* means "the house for important things" in Uiltan language.

Prophecy as Dissident Literature: A Reexamination of the *Oraculum Angelicum Cyrilli*

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Scholars have noted that prophecy can function both as a prediction of future events and as social criticism. This paper examines the discourse of religious reform in a fourteenth-century prophecy, the *Oraculum Cyrilli*. The product of a radical Franciscan milieu, the *Oraculum* consists of a prophecy attributed to “Cyril of Mt. Carmel,” and a commentary ascribed to the Calabrian abbot and prophet, Joachim of Fiore. Early on, the text was considered important by Arnold of Villanova, John of Rupescissa, and Cola di Rienzo; however, its lasting influence was on the Carmelites who used the Cyril legend to help establish their own legitimacy. Consequently, almost all scholarship on the *Oraculum* has been within the context of Carmelite studies.

Since the mid-twentieth century, however, new evidence relating to the *Oraculum* has been steadily accruing. A previously unrecognized manuscript, Borghese 205, has been identified as preserving the oldest text of the *Oraculum*. This manuscript contains a shorter version of the text and includes a gloss, possibly by Arnold of Villanova; moreover, scholars have identified additional references to the *Oraculum* in the spiritual works of Arnold and others. Building on this new evidence, I attempt to situate the *Oraculum* more firmly within the matrix of fourteenth-century Spiritual Franciscan thought. Particular attention is paid to the *Oraculum*'s rhetoric of reform. Here I show that the word-play and symbolism that fills the *Oraculum* has its antecedents in an established tradition of Franciscan polemic. Thus, the hieratic language of the *Oraculum* actually hides a sustained attack upon powerful Italian families such as the Orsini and the corruption of the secular clergy. Finally, I argue that the *Oraculum* offers insights into the mindset of a Spiritual Franciscan movement faced with imminent destruction. For them, as for other persecuted religious groups, prophecy was the last defense of the defenseless. Lunch

New Faces and Black Spaces: How Can Insights from Religious Studies Support Educators Working with Aboriginal and Torres Strait Islander Students in Australia?

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Australian education has a long history of failing to adequately meet the needs of Aboriginal and Torres Strait Islander students. This is in spite of a history of governmental and non-governmental interventions, many of which have been aimed specifically at increasing the attendance, retention and aspirations of students. A large part of the problem appears to lie in an on-going relationship between Australia's white majority and its first nations inhabitants that is asymmetrical.

While the fields of Sociology and Psychology have provided insights into some of the issues and frequently provide helpful strategies and material advice on how to approach improving outcomes, these remain limited. This is particularly so for Aboriginal and Torres Strait Islander students who see success in mainstream education as detrimental to their identity.

This paper explores whether mainstream Australian education can begin to turn towards religious scholars for insights into how to approach the education of Aboriginal and Torres Strait Islander students. For mainstream educators in Australia where Religion is generally expunged from serious debate and policy, making a case for including religious insights is highly problematic. However, this paper illustrates that it is both necessary and possible.

The paper draws on findings from a three-year ethnographic research project examining an academic enrichment program for Aboriginal and Torres Strait Islander students, their schools, and communities. Using Buber's insights into I-Thou and I-It relations as an example, the paper highlights the importance of approaching students in ways that have hitherto not been considered in educational discourses but can be found in a range of religious scholarship. The students identification of the (im)possibility of the university as a “black space” is given particular emphasis in this discussion.

The Importance of Religion in the Life of the Indus Man

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The religious ideologies of the Indus people is one of the most complex and least understood aspect of this civilization in the absence of any decipherable written text. Over the years since the discovery of Indus civilization, scholars from around the world have scarcely touched the subject and out of those who did have mostly linked it with the later religions of the land; Hinduism, Jainism and Buddhism.

This paper is an attempt to make the world realize the importance of religion in the life of the Indus man, of how he evolved round it and to which extent he grew because of it. And the only way to understand the religious ideologies of the Indus man is to study the life style that he has left behind in the form of architecture, artifacts, objects of daily use etc. Their architecture was not for individuals or a limited class of people, but was for the masses, which benefited from it. This is the reason why even the monumental structures also fall under the category of 'Public Works' instead of Palaces or Temples. An example of this communal work can be seen during Period III of Mehrgarh (and onwards), when in comparison with the settlements of Period I and II (tightly clustered villages), the settlements were not only expanded to increase the size for the increasing population, but also for the betterment of the community at large; and we also see specialized activities being spread to specialized zones for the first time. This was just the beginning of the facilitating mindset (religious ideology) of the Indus people for which we can find countless examples (Public Works) in the next phases of Indus developmental architecture.

It was this religious ideology of the Indus Valley civilization that differentiates it from its other two contemporaries – Mesopotamia and Egypt. It was this ideology that held it together without the use of weaponry or armaments at a times when its contemporaries were busy fighting over worldly gains.

Racial Discourse at the Wake of the Yellow Fever Epidemic of 1793: The Sick, the Dying, and African Methodism

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This research proposal examines racial discourse in Philadelphia at the wake of the Yellow Fever Epidemic of 1793. While researchers have examined the Yellow Fever Epidemic from a heterogeneity of perspectives, few have studied the role of the African Methodist Episcopal Church, namely the engagements of its founders Richard Allen and Absalom Jones, in nursing and working as gravediggers for ailing Philadelphians. Although Benjamin Rush solicited the assistance of African Americans in a public paper, and eventually adulated their efforts, their labors were lambasted during the recession of the Yellow Fever Epidemic by Mathew Carey, who claimed that African Americans financially exploited bedridden whites. Conversely, Allen and Jones repudiated Carey's claim in A Narrative in the Proceedings of the Black People, During the Late and Awful Calamity in Philadelphia denying misappropriation, and claiming that, after they confided in God, they decided to respond to Rush's advertisement. Moreover, they asserted that elders of their church were responsible for the prodigious response of African Americans. Three questions will be explored: What was the role of the African Methodist Episcopal Church in the Yellow Fever Epidemic of 1793? How did the Richard Allen's and Absalom Jones's pamphlet influence discourse surrounding African American identity in Philadelphia after the Yellow Fever Epidemic of 1793? Will an answer to the former help make sense of the second?

Ta'aruf as a Stage Towards Marriage for Expanding Influence and Membership: A Study of Indonesian Tarbiyah Movement and its Socio Political Implications

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This paper will shed light to most current phenomena of how Islamist groups create and expand their influence and membership. In the view of the Islamists like Indonesian Tarbiyah movement, Islamization of society and the state is the ultimate goal

to be achieved. Families become the most important means of Islamization. If all families have been made “Islamic”, people and the country will follow suit. Preparing the family as the basis of making up society and the establishment of an Islamic state, is therefore, urgent to be done. One of the ways is to match young men and women to get married through ta’aruf or “Islamic introduction”, which goes against the very popular trend of dating among youths nowadays. In addition to be practiced within Tarbiyah members, model of such as marriage is also promoted to the larger public. This group of Islamist uses most contemporary modern media to expand their influence. By doing so, this kind of movement will have tremendous and strong socio-political implication in the long run of Indonesian politics.

Comparison of Islamic and Dutch Tax Principles and its in Relation to Freedom of Religion

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In the Netherlands different (non-)governmental institutions have been researching the opportunities to structure Islamic financial instruments under the Dutch legal system to generate new business and provide for an alternative to interest based finance. Although the outcome of that research shows that there are ways of implementation of Islamic finance under its legal system, it has not been established yet. Within that legal discourse about implantation, taxation of those financial instruments according to the Divine Law (Shari’a) is also an important aspect to focus on, while Islam is a holistic system wherein all economic actions must be qualified under the Shari’a Law. The Shari’a Law makes sure that Islamic taxation theory is based on different basic principles than the conventional one. Using Islamic taxation principles is an important factor in shaping society as well. It is from legal concern to determine the scope and use of that Islamic taxation under a conventional legal system in a time where controversial thoughts are present at different levels about the position of religion in a democratic state. In that regard it is interesting to examine to want extend it is possible to structure Islamic taxation under a conventional one in relation to freedom of religion? This work aims to focus on the comparison between the taxation theory and principles in the Islamic and Dutch system. It also examines the legal theory on the position of freedom of religion and exercising religious taxation activities in a democratic state.

Where Does Israel Belong? The Debate over What Constitutes Jewish Studies

Mitchell Bard

*** NEED **, AICE, US*

Israel Studies has been on a rapid growth trajectory. As the field has developed, however, no consensus has emerged as to whether Israel Studies should be a discrete field, an area study within Middle East Studies, or a sub-field of Jewish Studies.

Ironically, one of the impediments to the growth of Israel Studies has been faculty in Jewish Studies who do not consider modern Israel relevant. Others believe you cannot separate the study of Israel from Judaism. Some professors covet the money donated for Israel Studies, while many inside and outside of Jewish Studies fear that centers of Israel Studies ghettoizes the field.

The ghettoization argument is an important one. By creating an independent program in Israel Studies, only students very interested in the topic may want to take the courses. Enrollment also depends on cross-listing and the acceptance of Israel Studies courses for meeting major requirements. Howard Wachtel, the founder of the Center of Israel Studies at American University, has opposed the integration of Israel Studies in Jewish Studies departments because of the fear that non-Jewish students may be discouraged from taking courses associated with Jewish Studies. Other scholars, such as Daniel Pipes, have argued that Israel belongs in Middle East Studies departments and that the focus should be on reforming that discipline so it will accommodate scholars interested in studying Israel from multiple perspectives.

This paper will build on the research done concerning the field of Israel Studies, and the practical experience of creating a program that brought more than 100 visiting Israeli scholars to teach in 68 US universities from 2005-2014, which served as a catalyst for the establishment of new programs, centers and chairs. It will examine the models that have emerged for

integrating Israel Studies and the merits of each.

The American Jewish Response to Christian Clergy Advocating for Persecuted Jews and Christians in the Soviet Union, 1972-1988

Fred Lazin

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The proposed paper is a case study of the National Interreligious Task Force on Soviet Jewry (Task Force) established in 1971 by the National Catholic Conference for Interracial Justice (NCCIJ) and the American Jewish Committee. It sought Christian support for the effort to end the cultural and religious persecution of Jews in the Soviet Union. Sister Ann Gillen directed the Task Force from 1971 through 1988.

In advocating for Soviet Jews Task Force leaders became aware of Christians (Catholics, Adventists, Baptists) being persecuted in the Soviet Union. The Task Force took up their struggle for religious freedom. This conflicted with the position held by mainstream American Jewish advocacy groups who followed the Israeli policy of focusing exclusively on Soviet Jews. Israel's Liaison Bureau tried not to be anti-Soviet. They demanded that the Soviet Union give its Jews their religious and cultural rights or allow them to emigrate. In contrast, persecuted Christians often overlapping with 'captive nation' groups favored regime change.

The paper analyzes the response of the AJC, the major American Jewish advocacy groups and the Israelis to the Task Force taking up the cause of persecuted Christians. Eventually, many in the advocacy movement supported the Task Force's wider concerns with Christians as well as Jews. A major factor influencing many parties was the Helsinki Final Accords (1975) which put the issue of human rights on the agenda of East-West relations.

The research is based on archival research and interviews with several of the key actors. Secondary sources including newspapers and scholarly articles are also used.

Reading Theories as Rhetorical Markers for the Public Life of Religion and Politics

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The undermining character of political language as a function of the lesser value of the political realm is an argument assumption early in Western traditions. The assumption appears in modern notions of political realism, thinking here of Max Weber, and of Reinhold Niebuhr who merges political and theological constraints of self-interest and separates them as real from ideal. Late modern identifications of religion and politics emerge: a formal separation (Rawls); pluralism (such as Charles Taylor); a joint language of oppressive hierarchy and duality (argued in concerns with state power effects, and with the Anthropocene). Mapping modern-late modern identifications can show rhetorical paths that reflect and guide, so I argue, terms of public life in tensions, conflicts, and configuring reference, jostling the abstractions of strict modern language. Turning to Hannah Arendt offers an expansive notion of the public, with a more opened sense of political language and religious reference. In all cases these theories indicate notions of what is at stake in struggles to identify the language of religion and politics, worth some reflection at the present moment, when how to articulate the public life of either is hard to say.

Origin/Beginning Narratives as a Site of Enquiry: a Study of Syrian Christians in Kerala, India

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The objective of the paper is to reflect on the intentional production of origin/beginning debates of institutionalised religions, its narrative repetition, its influence in deciding the course of community's continuity and its authorizing spirit among the

members. For the purpose of the paper, I intend to analyse origin/beginning debates around the formation of a powerful minority community in the Indian state of Kerala, i.e. the Syrian Christians. The St. Thomas tradition of Syrian Christian origin has two important strings: 1) it imagines an Apostolic origin 2) it imagines a Brahmanic origin. At one level, Apostolic origin authorizes a community which was formed among heathens, far away from the 'original' birth place of Christianity. It can be best assumed that, this origin was imagined and constructed to satisfy an oriental angst of being inferior to 'original' Christian communities. At another level, lies the Brahmanic origin, which again was imagined and constructed to authorize a community which was newly formed in a land of vicious caste hierarchies. Saidian understanding of "divine, mythical and privileged origin" and "secular, humanly produced and ceaselessly reexamined beginning" (Beginnings), and Tomoko Masuzawa's reflections on "essential, atemporal" origin and "temporal" beginning (In Search of Dreamtime) shall be perused for theoretical framework of the study. I try to propose and substantiate that Syrian Christians intentionally organized and constructed themselves as a caste-community right from the beginning. This I do by examining how and why an Apostolic and Brahmanic origin myth was constructed as the intentional beginning point for this community's identity formation, and how this beginning intention continued and repeated through various discourses throughout the development of the community till today.