“Making and Breaking History”

The Once & Future World

March 1, 2012

KEYNOTE SPEAKER
Dr. Lorenzo DiTommaso

Concordia University
Hall Bldg. H-760
1455 deMaisonneuve W.
Montreal
Registration and coffee
8:45 – 9:15 am
Faculty Lounge
Room H-765

Session 1
9:15 – 11:15 am
Panels 1, 2, 3 & 4 concurrently

Session 2
11:30 am – 1:30 pm
Panels 5, 6, 7 & 8 concurrently

Lunch
1:30 – 2:30 pm
Department of Religion
2060 Mackay, Room FA 202

Session 3
2:30 – 4:30 pm
Panels 9, 10, 11 & 12 concurrently

Keynote address
4:45 – 6:00 pm
Room H-763

Reception
6:00 – 7:00 pm
Department of Religion
2060 Mackay, Room FA 202
SESSION 1
9:15 – 11:15 am

Panel 1: Self, Other and Other Selves
Room H-763
Chair: Samantha Senécal

“A Discovery, a Creation, and an Imitation”: Autobiography and the Historicization of the Self
Annie Ross (Concordia University)

James Olney, a prominent scholar of autobiography, suggests that the self is inherently “always in process or, more precisely, is itself a process.” As such, the act of writing about oneself is by necessity a fragmentary endeavor, for it can be neither completed nor exhaustive. Does this imply that autobiography is therefore ahistorical? I would propose, instead, that composing one’s life narrative offers an opportunity to consider the partial, contingent nature of historicization. By examining Roy Schafer’s psychoanalytic view of narrative in conjunction with Olney’s theory, I reflect personally on how and why certain choices are made in written self-presentation. If Schafer is correct (and I believe he is) in his claim that the “so-called self exists in versions, only in versions, and commonly in multiple simultaneous versions,” how does one determine which versions seem most representative and truthful? Does a history necessarily entail a linear trajectory? Can Schafer’s conception of thematic “storylines” about the self help to answer Olney’s question as to whether a life can, indeed, be written? Using my own autobiographical exercise as a reference point, I hope to animate these questions, and to argue for an interdisciplinary approach to the subject.

The Role of Religion: Inter-temporal Ethnic and Cultural Identity Formation for First and Second Generation Immigrants
Janine Bramadat (University of Manitoba)

Sociological inquiry of immigrants and religious institutions in the U.S. has developed over the course of several decades, primarily because of the influx of massive migration of Catholics, Jews, and Lutherans. Although many studies analyze the role of religion in First Generation Immigrants, also of importance are issues of inter-temporal ethnic identity formation. What arises when we look at the role of religion for Second Generation immigrants, are issues regarding the role religion plays in identity formation, the role of the Church, and the preservation of culture via religion as an institution. This paper explores the changing religious values among First and Second Generation immigrants, and the role Religion and the Catholic Church play in ethnic identity formation. The question I intend to answer are, “How do religious values change among First and Second generation immigrants in the U.S., and what are the implications of such change on ethnic and cultural identity formation?”

Time as Grace: Perceiving the Fully Dimensional Person
Ashley Gay (Emory University)

Love is the lasting desire to know without the temptation to stop learning. In this way, love is patiently engaged with time. Its intersubjectivity hinges on incompleteness. In this paper, I suggest that being in time favors desire over disdain, flow over stasis. In short, fidelity within flux prevents the misperceptions that limit beings. (I intend both the omissions that reduce persons, and the hardened concepts that resist change.) I begin by citing Gabriel Marcel on the occurrence of reducing persons to ideological objects. I nuance a similarly harmful reduction of intersubjectivity to perceptual rigidity by integrating Maurice Merleau-Ponty’s “incarnated mind.” I then draw a comparison with Casey’s project, which critiques the reduction of place to
absolute time-space. Just as Casey privileges concrete places over abstract space, I turn to Edmund Husserl for a more layered sense of temporality. Husserl's phenomenology of time, as play between “retention” and “protention,” thwarts a reduction of the present to a now-point. Tying together these strands—multi-dimensional approaches to time, place, and person—I arrive at Emmanuel Levinas' call for vigilance, and Marcel's call for patient perception. Levinas' “ethics of the infinite” approaches Marcel's “metaphysics of hope,” especially resonant in Marcel's "pluralisation of the self in time."

Panel 2: Creating Reality?
Room H-760
Chair: Hannah Jung

Eternity, Temporality, and the Second Intention of Nature in a Christian Doctrine of History
Richard Paul Cumming (McGill University)

Classical theological discourse has attempted to make sense of concrete formations by means of the distinction between the first and second intentions of nature; the existence of worldly structures, relational configurations, and fundamental practices is explained by reference to a second intention of nature introduced hypothetically in consideration of human falleness or deficiency. In this conference paper, I shall consider the doctrine of the second intention of nature as it is formulated by St. Thomas Aquinas (1225-1274), reflecting in particular about the presuppositions concerning the relation between time and eternity engendered by this doctrine. I shall then proceed to discuss such presuppositions, and with them, the theological appropriation of the concept of the second intention of nature as a key to understanding the created order, from a christologico-anthropological perspective.

Demanding the Impossible: Religious Language and the Occupy Wall Street Movement
Ali Jones (University of Alberta)

Secularization theory has become a major theme in studies of modernity. It argues that society's becoming rational will inevitably result in the withering away of religious faith, and the creation of a wholly rational, secular society. However, recent growth in religious movement across the world challenge this grand narrative, and suggest that a "rational" society in fact encourages, rather than discourages, religious faith. Even critical theorists such have Jürgen Habermas have begun to weigh in on this debate, arguing that a rational, secular society should in fact look back to its religious roots, in order to heal the colonized lifeworld of a bureaucratic and administrative irrationality that has emerged out of modernity. I will apply his model of a conversation between secular and religious voices to the Occupy Wall Street movement, in order to understand how an "impossible" dialogue might take place between social activists and a secular, "rational" audience. I argue that the movement represents a religious faith in foundational democratic theory, which a contemporary secular audience cannot hear or engage in without some degree of translation.

Case Study: Oscar Romero
Shelley Thomas (Concordia University)

This paper examines the life and death of Monsignor Oscar Romero. As Archbishop of San Salvador in the second half of the 1970’s, Monsignor Romero occupied a highly politicized office in the midst of a profoundly violent context: El Salvador endured a horrific ‘civil’ war that took the lives of some 70,000 people while Romero was Archbishop. Romero himself was assassinated while giving mass in March of 1980. Part of this paper will consider why Romero was murdered, as well as the formative events and ideas that contributed to the most well-known aspects of his life (primarily, his activism on behalf of the greatly repressed population in his country). Part of this paper will also consider how Romero understood his spiritual vocation and what this
understanding brought to bear on his relations with institutional authorities like the Vatican and the Salvadoran government. Finally, this paper will reflect upon Archbishop Romero’s legacy; that is, how his life and teaching has been interpreted and appropriated across national, religious and political lines.

Panel 3: The Power and The Glory
Room H-762
Chair: TBA

Limits of Religious Toleration: A historical comparison of the Declarations of Indulgence of James II (1687/1688) and the Toleration Act (1689)
Melissa Davidson (McGill University)

In 1687 and again in 1688, the English Parliament refused to consider Declarations of Indulgence made by James II. The proposed legislation would have removed religious restrictions for office holders and allowed freedom of religion, but it was never accepted. Within the year, the Catholic James would be deposed and forced into exile – his daughter Mary and her husband, William of Orange, would be invited to England to take the throne in his place. Under its new Protestant rulers, Parliament would pass the Toleration Act in 1689, a measure granting limited toleration to English Protestants. The Toleration Act is usually read alongside John Locke’s A Letter Concerning Toleration as a model of early modern religious toleration in a trajectory leading to today’s religious pluralism. This paper instead makes a comparative reading of the Declarations of Indulgence and the Toleration Act in the context of the English Reformation and the English Civil War to show the changes taking place in the powers of the state, the place of religion, and the shifting relation between the two in the seventeenth century.

History and Cultural Memory: The Role of the Academy in Memory-Making
Daniel Amodeo (University of Iowa)

This paper seeks to interrogate the relationship between contemporary English language scholarship and American foreign policy interventions into Chinese domestic policy regarding religion. A brief survey of mnemo-historical theory reveals that the role of contemporary historical scholarship is often overlooked as a salient site for memory-making. By examining the ways that a number of cultural memories crucial to the legitimation of such foreign policy interventions have been mediated I will attempt to destabilize the neat and clear distinction between mnemo-historicism and history proper. Specifically, I will investigate (1) the attitude that American identity is inextricably tied to the defense of religious freedom engendered by memories of the founding of the nation and of the founding fathers as events and persons committed to such defenses which are perpetuated by popular (non academic) founding narratives and biographies, (2) the attitude that the Chinese Communist Party has historically been and is today a repressive regime engendered by memories of violent cold war era political theater (notably the Tiananmen square massacre) which are perpetuated by contemporary discussions of the CCP within the American news media, and (3) the attitude that Chinese religious policy since the fall of the Qing dynasty has been a negotiation with modernity moving, although not necessarily steadily, towards liberalization and toleration engendered by memories of Chinese religious policy debates from roughly 1898 through to 1991 perpetuated by Western academic historical narratives.

Reconfiguring Śaiva Siddhānta in Medieval South India
Michael A. Gollner (McGill University)

One of the more ill-studied and little understood areas in the religious history of medieval South Asia remains the reconfiguration of the Śaiva Siddhānta from the pan-Indian, Sanskrit-based tradition, which it had been up
to about the 12th century, into the region-specific hybrid Tamil-Sanskrit school it became thereafter. It represents a significant blind spot in our historical knowledge of South Asia, for the significance of the Śaiva Siddhānta to the development of South Asian religious traditions is difficult to overestimate. Though today it is the dominant tradition of Tamil South India, from the 5th to 12th centuries it was spread across the Indian subcontinent and parts of Southeast Asia, deeply influencing art and architectural styles and exerting profound influence on dynastic rulers and intermediate authorities. The aim of this paper will be to draw attention to problems in secondary academic representations of the pan-Indian Sanskrit tradition and the Sanskrit-Tamil tradition which succeeded it. The paper will touch on themes of communal identity in Tamil Nadu and will interrogate how boundaries between Sanskrit and Tamil were negotiated by medieval Śaiva religious authorities.

Panel 4: Apocalypse In and Out of Time
Room H-767
Chair: Chris Garlaschi

The End of the Buddhist Path: Teleology and Temporality in the Lotus Sutra
Lina Verchery (Harvard University)

The Lotus Sutra makes the radical claim that nirvana is neither the teleological nor the temporal ‘end’ of the Buddhist path. If this is the case, however, what is the soteriological alternative offered in the Lotus Sutra? I argue that the Lotus Sutra’s doctrine of upaya is not merely a provisional teaching, but an ultimate truth with far-reaching soteriological consequences. In exploring this issue, I focus on the connection of upaya and temporality. I outline the standard models of Buddhist temporality as cyclical (repetitive) and linear (non-repetitive) time and, drawing on the philosophical work of Nishitani and Nietzsche, I argue that neither model is sufficient to describe the temporal cosmology of the Lotus Sutra. In the latter, the moment of soteriological liberation is not a passage from cyclical (samsaric) time to linear, non-repetitive (nirvanic) time but, rather, involves a change of orientation within the immanent temporality of samsara. This soteriological moment draws the past and the future into the present through the recurring narrative tropes of recollection and prediction.

Traditional Japanese Approaches to the End of Time
Joseph Kirby (Institute for Christian Studies, Toronto)

In the year 1052, believed to be exactly 1500 years after the death of the Buddha, the Japanese of the Kamakura period thought that they entered the prophesied third age of the world, the time of the “Mappō,” or “Destruction of the Dharma,” when the doctrines and practices of Buddhism had become an empty shell through which enlightenment was no longer possible. This paper explores this early crisis through the lens of a later one: the period leading up to Japan’s total military defeat in 1945. Two interesting thinkers of this period included a discussion of the Kamakura discourse in their thought: first, Ishiwara Kanji, a staff officer pivotal in the conspiracy that resulted in the Japanese invasion of Manchuria, who supplemented his Theory of the Final War with an interesting interpretation of this Buddhist eschatology; second, Miki Kiyoshi, a philosopher who died in prison just after Japan’s capitulation, who left an unfinished manuscript concerning the theory of “the End of History” of the Kamakura monk Shinran (1173-1263). This Japanese discourse on history and the end of time provides an interesting point of comparison with more widely known Western conceptions of the same subjects.
Temporal Apocalypse
Samine Tabatabaei (McGill University)

By considering the perception of time as socially constructed, in this paper, I will explain the various implications of experiencing the passage of time in contemporary art works by two Iranian artists. I will focus on two artworks as case studies: Living Room (2005) by Nazgol Ansarinia and a photo series titled The Walls (2010) by Abbas Kiarostami. By looking at these works, I will be able to investigate how religious traditions within Iranian culture have normalized and continued to reproduce a certain kind of temporality that is being reproduced in contemporary artworks. One of the dominant temporalities practiced by religions in Iran is the promise of eternity by implicit reference to the postponement of embodied sacred visuality in the future. By looking at the intersections of dominant futural religious promises as sedimented in Iranian culture in promises of eternity, I will locate the contemporary temporalization in these artworks in a broader religious/cultural frame. In order to situate these contemporary artworks, I will give a brief overview of various religious doctrines such as Islam and Zoroastrianism. My analysis attempts to shed light on the intangible sort of temporality which has been passed down during centuries of theocracy, but is still very present in the way time is conceived in Iranian culture.
Panel 5: First Peoples: Traditions and Transitions
Room H-760
Chair: Orenda K. Boucher-Curotte

A Universe Within: The Coast Salish World
Shan A. Siddiqui (University of British Columbia)

My submission is a synthetic work on Coast Salish ethnographic approaches to space, time, power and transformation. I draw upon the work of McHalsie, York, Elmendorf and Miller to elaborate on the “Moral Universe” concept of resource and temporal permeability. Salish spiritual beliefs are a ‘flexible cultural strategy’ nuanced by overlapping spheres; social, economic, ritual-historic, mythic, and natural. The Coast Salish experience of time is characterized by selective access to intangible manifestations of power and prestige. The ethnographic record suggests that the end of time and/or the beginnings are not separated by linear boundaries. Transformations of self, place and spirit do not follow a conventional religious parlance, but are commonly considered inherent in the spiritual power of a transformation being; Xals. Spiritual literacy is a key element in Salish life which exposes individuals to spiritual safety and danger. Tensions between materiality and spirituality are never fully resolved. The “Moral Universe” is a balancing mechanism that cross cuts time and place and maintains proper culturally specific personal links with Coast Salish spiritual belief.

TEK as Evolving Tradition
Kelly Shepherd (University of Alberta)

By definition, tradition seems to defy change. Indeed, “traditional” is almost synonymous with timeless and unchanging. Paul Nadasdy suggests that traditions are often defined as being frozen in the distant past. He and Julie Cruikshank refute this notion, however, pointing to examples of cultural adaptation which are crucial to the lives and oral histories of Canadian Aboriginal peoples. This can perhaps best be observed in Traditional Ecological Knowledge (“TEK”). TEK stems from the relationship of human cultures with their environments; however, its definition is an object of debate. By defining “tradition” according to their own standards, people in positions of power are also able to define and thus to control the cultures they are describing. This represents a denial of the basic evolution that every culture experiences. Nadasdy, Cruikshank and Hugh Brody illuminate some of the ways in which this process is used to manipulate and appropriate the traditional knowledge of Canadian Aboriginal cultures – and to control the processes of change within them. Ultimately, the concept of “tradition” itself needs to be reconsidered. If tradition is to have any meaning whatsoever, it must be understood as something that can evolve – something dynamic and ever-changing.

Healing Beyond the Bounds of Tradition: Inculturation of Christian and Indigenous Spiritualities
Joëlle Morgan (Saint Paul University)

This paper will unpack the concept of inculturation at the boundary of Christian and Indigenous spiritualities. Inculturation is a portmanteau that blends the sociological concept of enculturation with the theological notion of incarnation. It is an approach to understanding the relationship of Christianity with culture that has been seen by many theologians as a positive framework for understanding the interplay of Christianity with Indigenous spiritualities. The lived reality of this hybridity for many Indigenous Christians in Canada is complex and often fraught with tension between their cultural/spiritual roots as Indigenous peoples and the expression of that within a Christian identity. This paper will briefly explain the roots of this 20th century theological neologism, and then problematize inculturation and the potential misappropriation in the incorporation of
Indigenous Traditional spiritual practices and symbols within Christian ones. It will conclude with an exploration of the potential healing through inter- and intra-religious dialogues that engage with the fluidity of cultural and spiritual praxis within Indigenous communities and possibilities of transformation of Christianity through these encounters.

Space, Time, and Colonialism: An Exploration of Genocide and the Relocation of Animist Aboriginal Groups in Canada
Natalia Ilyniak (University of Manitoba)

This exploratory paper looks at the potentially genocidal effects of community relocation and the imposition of capitalist time upon animist Aboriginal groups in Canada. Contemporary sociological and historical approaches to genocide define it as the violent interruption or destruction of relations that create and sustain a group, and maintain their collective lives and identities. Relocation has been used by the Canadian government and major corporations throughout history to destroy Aboriginal ties to the land, securing Aboriginal land and labour for capitalist expansion. Colonizers forced communities into a serial spatiality consistent with capitalist relations of production. Significant changes in temporal orientation, caused by the implementation of wage labour onto Aboriginal communities living on reserves, disrupt social and economic relational processes that are necessary for maintaining the group as a whole. This re-arranging of spatial and temporal perceptions violently disrupts the relational processes involving both humans and the environment that create and sustain animist communities’ group life and identity.

PANEL 6: Pomo Perspectives
Room H-763
Chair: Dejai Barnes

An Essay on Postmodern Culture: A Consideration of “Values and Commitment”
Andrew Renahan (Concordia University)

In Steven Connor's volume, Postmodernist Culture, he takes the literary theorist Ihab Hassan to task for failing to meet the challenge of rethinking “the role of criticism within an expanded and complex postmodern sphere of values and commitments”. (Connor 1989, 234) This rebuke is casually laid out in the midst of Connor’s warning against Hassan’s desire to enshrine a postmodernist system of literary criticism in place of the modernist paradigm. Connor’s objection rests with Hassan’s belief that a postmodernist critical theory could be constituted in a “new universal frame.” (ibid) The object of Connor’s concern, the concept of a unitary system, is a common target of postmodernist critique. What is uncommon are the grounds upon which Connor indicts Hassan’s project as untenable and, crucially, irresponsible. Beyond merely attacking Hassan through a post-structuralist argument insisting on the impossibility of a closed “universal” system, Connor finds fault with Hassan’s avoidance of a seeming moral or ethical responsibility. Connor is intuiting that there exists a set of “values and commitments” native to the body of western thought and practices that are corralled, often contentiously, under the term postmodernism. This assertion represents a salient point in my own research. Unfortunately, and perhaps conveniently for Connor, he provides no coda of postmodernist standards to elucidate the basis of his moral condemnation of Hassan’s “universalizing” pretentions. Despite Connor’s lack of lucidity, I contend that his statement nevertheless opens up an important plane of discourse. In the absence of a defined set of “commitments and values” in Connor’s own critique, I will endeavor in the course of this essay to establish the character of the set of responsibilities that attends to the fluid category of postmodernism in the west. Toward this end I will examine the manifestation of postmodern practices in the visual arts, architecture and literature. Through a diffuse analysis I will assemble a limited, yet coherent, framework for understanding the ethos of postmodernist practices and theories. A central element in my
analysis will be the articulation of the historical tension between postmodernist and modernist “values”. This dialectic is crucial to my project as it evinces how postmodernism and modernism exceed the strict bounds of temporal periodization. This is important as a central tenet of my argument posits that these categories represent competing perspectives in the west pertaining to notions of history, meaning and power.

To Pray or Not to Pray, is that the Question?: How the Increasing Desire for State Neutrality Affects Prayer Before Council Meetings
Lauren Forbes (University of Ottawa)

Historically, Christian prayers have often taken place in western liberal democratic states at the opening of various public institutions’ meetings. However, the recitation of such prayers are now being questioned on grounds of being too particular in terms of promoting a specific denomination of a religion, of promoting a particular religion over another, and even as being inappropriate in terms of promoting religion in states where no longer everyone subscribes to a religion. Many of these disputes spring from the growing desire for equality and neutrality in these increasingly diverse societies. In focusing on the recent legal disputes in Canada concerning whether prayers should still be recited before the commencement of various government institutions’ meetings, this paper examines these situations questioning whether the ideology of neutrality requires the presence of no religion, in other words, a religion-free space, or whether this principle can be interpreted as being all encompassing of different religions while also being inclusive of non-believers. The fact that societies and courts are now dealing with such issues demonstrates the changing importance of certain values in society and is an indication of how views towards neutrality, equality and freedom of religion, have come to be understood over time.

Affective Hope and a Politics of Encouragement
Colin Hastings (Queen’s University)

The idea of “hope”, like other elusive concepts often utilized in political rhetoric such as “freedom”, “equality”, and “justice”, is prone to slippage and may be argued to have lost any real weight in meaning. Perhaps because of this, hope is often dismissed as naïve or idealistic, somehow a less genuine aspect of the political experience. In this paper, I attempt to (re) assert hope as a crucial and defining characteristic of political participation by seeking out “hope as affect”. I explore ways that affective hope informs the political experience in terms of what it makes possible, particularly in regards to engagement in social movements. Too much of the literature on social movements pays insufficient attention to the affective components of involvement; other pieces that do recognize the importance of emotions often only identify affect as integral to the impetus to organize politically. Here, I shift attention to the way in which the affect of hope operates as an important product of social movements and in many ways serves as one of the most valuable outcomes of activist action. To this end, I offer the conception of a “politics of encouragement” to demonstrate the value in social movements that produce a hope amongst community.

The Flawed Postmodern Perspectives on Contemporary and Future Religion
Samuel Grimes (University of Hawai‘i at Mānoa)

There are a number of rather presumptuous assertions by postmodernists regarding the future of religions, and especially Christianity in the West. Some of their claims are difficult to refute and are, indeed, most likely correct. However, there remain numerous arguments made by postmodernist thinkers, Gianni Vattimo in particular, that are groundless and indeed threaten the future of traditional philosophy. The assumption that we have reached an end to metaphysics is refuted by this paper, as well as the claim that a death of dogmatic Christian morality has occurred. Other fundamental arguments regarding the future of religion, and in particular Christianity, in the West will be examined. The arguments presented by several postmodern thinkers,
with Vattimo as their main representative, are deconstructed and shown to be groundless. Furthermore, a new argument will made expressing a need for a different perspective on the current state of religions in the world, and the West in particular, and why doing away with traditional modes of philosophical speculation is not the path that should be followed when addressing contemporary and future issue of religiosity.

**Panel 7: Here, There and Everywhere**
Room H-762
Chair: Samantha Senécal

**Making History: Neoliberal Zeitgeist and the Renaissance of Civil Society**
Dudley Maseko (Carleton University)

According to Michel Foucault, discourses condition not just the way people think but also their very identity. To Foucault, a discourse is a system of possibilities for apprehending the world; it is what enables people to make sense of the world around them. Foucault analyzed the history of discourses about crime, mental health, sex, and so forth. Indeed, to Foucault, history is the succession of discourses. Discourses are never neutral; they always embody power and secure individuals in their grip, so history is also the succession of repressions. Repression is accomplished in that a discourse makes matters that are conventional and socially constituted, appear natural. By examining how civil society and social movements in Brazil and South Africa resisted discourses of neoliberalism, this paper will challenge Foucault’s conclusion about the degree of dominance achieved by particular discourses. Brazil and South Africa are illustrative of the growing role of civil society in resisting institutional practices that produce repressive discourses. I argue that while Foucault’s genealogy of neoliberalism has much to be said for it, Foucault errs only in overstating the degree of dominance achieved by neoliberal discourses. This should be welcome news to anyone interested in alternative readings of history.

**Boundaries and Diffusion: Postcolonial Analysis of the Interaction between Eastern Christianity and Early Islam**
Rami Tanous (University of Toronto)

Different scholarly works have referred to the Islamic conquests of the Near East and the subsequent Islamic administration in those lands in colonial terms. Very few studies, however, have applied postcolonial theory to the encounter between the new Muslim rulers and the other religious populations of these conquered lands. My proposed paper will make a modest contribution to this field by analyzing the Islamic colonization of Mesopotamia and the Levant during the seventh through ninth centuries. Relying primarily on the work of Homi Bhabha, I will look particularly at the development of the relationship between the Muslim and Christian societies. I will begin by discussing the policies of the Islamic administration, which aimed to fixate the identity of the Christian population as a colonized group. I will emphasize the way in which each religious group was represented in the discourse of the other during this period of rigid boundaries. From there I will examine the factors that led to the increasing fluidity of those boundaries and to the interwoven nature of the dialectical relationship between the colonizer (Muslims) and the colonized (Christians). I will conclude by demonstrating how this led, inevitably, not only to the emergence of a hybrid space, but also to the hybridization of both communities.

**Islam and Gender: Revolution, restoration, and reformation**
Ali Ahmad Rasekh (Concordia University)

This paper aims to challenge the dominant perception of relation between Islam and gender which is known as an extreme inequality between men and women in many aspects of life. The Western societies, including the academia, and even most of Muslims themselves have recognized that view as the unique and the only
understanding of gender in Islam. The main thesis is that in history of Islam as a tradition and among its followers as various and different communities, the various definitions and perceptions concerning women and their status have been brought up. Negatively, the current apprehension of the issue is not enough strong scholarly and then defendable. To follow the goal, I will describe three phases in Islamic thought and law concerning the gender topic. The first phase is the early Muslims’ view toward women’s status and its contrast with pre-Islamic patriarchal Arab culture. The second phase is the period of Islamic dogmas which to some extent is the restoration of the pre-Islamic culture—what has been the dominant view among Muslims’ communities. In the third phase it will be discussed the reformist tendencies demanding redefining women’s status—a strong movement in contemporary period. Each phases has its own boundary, and it will be discussed how the shift has happened from one level to another.

In Media Res: On the Nature of an Animal that is Rational
Richard Greydanus (McGill University)

The proposed paper examines the historiographical theory laid out by the world-historian (and sometimes philosopher and theologian of history) Christopher Dawson, especially in his Gifford Lectures (1947-8) entitled Religion and Culture and in his reflections on the significance of an Augustinian account human being/knowing in time. Rejecting much in his contemporaries’ accounts of an Augustinian account human being/knowing in time. Rejecting much in his contemporaries’ accounts of an Augustinian account human being/knowing in time. Rejecting much in his contemporaries’ accounts of an Augustinian account human being/knowing in time. Rejecting much in his contemporaries’ accounts of an Augustinian account human being/knowing in time. Rejecting much in his contemporaries’ accounts of an Augustinian account human being/knowing in time. Rejecting much in his contemporaries’ accounts of an Augustinian account human being/knowing in time. 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Panel 8: Artistic Armageddon
Room H-767
Chair: Dragos Stoica

Past Imperfect: The Temporal Aspect of Kazimir Malevich’s Russian Peasants
Marie Gasper-Hulvat (Bryn Mawr College)

Around 1929, avant-garde artist Kazimir Malevich created a series of paintings of Russian peasants which evoke temporal indefiniteness, whereby any attempt to locate the paintings’ figures within an historical schema is fraught with ambiguity. I will argue that this ambiguity, combined with the agrarian subject matter, leads to an overwhelming impression that the time depicted in these works is not finished or complete – nothing has actually happened, but rather, the depicted actions and states of being are happening before one’s eyes. In grammatical terms, one could say that these images operate in the imperfective aspect, through the paintings’ depiction of repetitive actions and endless expanses of striped fields. The images present themselves to the viewer as depicting something non-unique, incomplete, forever recurring. However, despite this sense of perpetual repetition, these paintings depict a way of life which the apparatuses of modernity were plowing under, with the collectivization efforts of Stalin’s First Five-Year Plan. Using grammatical constructs as metaphors for interpreting visual imagery, I will argue that if Malevich’s images of peasants depict their subjects in the imperfect aspect, they do so in the past tense, for the interruption of the traditional cycles of agrarian peasant life had already occurred.
What is there beyond the end? Science fiction and theorization about the end of the world
Rodolfo Rorato Londero / Denize Helena Lazarin (Federal University of Pará / University of Santa Maria, Brazil)

The aim of this paper is to discuss some theorizations about the end of the world using science fiction as a privileged example. The starting point is the essay “The Imagination of Disaster” (1965), by Susan Sontag. According to her the fascination for catastrophe’s movies lies on the fantasy of starting all over again. However, in Marxism and Form (1971), Fredric Jameson adds something else: the desire of returning to more ancient modes of work organization. Later, in Archaeologies of the Future (2005), Jameson revisits his argument demonstrating how the pre-capitalist modes of production are identified in several utopian texts. This is the first hypothesis of this paper, or rather, the relationship between the end of the world and utopia. On this way, Jameson suggests the term ‘Apocalypse’ to name the popular visions about the end of the world, inasmuch as the original Apocalypse involves both catastrophe and fulfillment. On the other hand, in Capitalist Realism (2009), Mark Fisher presents a counter hypothesis, showing how the current movies cannot offer a reactionary utopia as a result of the catastrophe. It is what approaches them to the symbiosis between capitalism and catastrophe pointed out by Naomi Klein in The Shock Doctrine (2007).

Melancholia: The “In-Between” and Representation of the Apocalypse
Eric Whedbee (Concordia University)

Fairly recent technological developments have allowed filmmakers to shoot video at frame rates as high as 1000 frames per second. More and more filmmakers are using high speed cameras in their feature films to produce extreme slow motion sequences. Lars Von Trier’s Melancholia (2011) is perhaps the most recent and memorable films to use this technique. While slow motion is certainly not a new technique it should be asked how representation changes when a filmic image is presented in this way. As a film that depicts the apocalypse, the use of slow motion in Melancholia makes this question particularly interesting because of what has been theorized about the relationship between apocalypticism and representation. Using Steven Goldsmith’s formulation of the relationship between apocalypse and representation in his book Unbuilding Jerusalem: Apocalypse and Romantic Representation as a starting point, this paper explores the affective quality of the ultra slow motion sequence and will theorize how this functions in Melancholia, a film situated within the apocalyptic tradition. In doing so, the paper develops a concept about the ‘in-betweenness’ of negative romanticism and the relationship this concept has with the slow motion image.

The End is Nigh, Maybe: Apocalyptic Uncertainty and Cinema’s Potential Obsolescence in Martin Beauregard’s Drive End
Reilley Bishop-Stall (McGill University)

Martin Beauregard’s series Drive End (2007-10) consists of large colour photographs depicting a derelict and deserted drive-in movie theatre that has been transformed into a junkyard for old cars. Beauregard’s images comprise an eschatological narrative and, as both the title and apocalyptic appearance of the images infer, the series suggests an end of some sort. Undertaking an analysis of Drive End’s narrative implications, aesthetic composition, and theatrical exhibition, this project investigate Beauregard’s work in relation to common contemporary claims of cinema’s impending obsolescence and the end of its traditional modes of production, display and dissemination. Utilizing Yve-Alain Bois’ notion of artistic Endgame and Giorgio Agamben’s extensive treatment of potentiality and contingency, this paper interprets the series’ narrative eschatology as essentially apocalyptic in tone. The images in Drive End demarcate both a real and imaginary sight in which, it is argued, an apocalyptic allegory is employed for the representation of cinema’s potential demise.
Clement of Alexandria and the Sibyl: Christian usage of pagan oracles for religious propaganda
Miriam Reis Jorge Bergo (Concordia University)

Clement of Alexandria, an extremely important early Christian writer, quotes the Sibylline Oracles (henceforth SibOr) extensively. It is clear not only that Clement considers this pagan collection of oracles to be authoritative, but also that he had particular knowledge about them. Considering the historical context of the oracles themselves – whose function as propagandistic and political resistance material, as well as its use of apocalyptic themes, had already played a prominent role in second Temple period Judaism – it is possible to understand how they would have corroborated Clement’s agenda: not only serving apologetic purposes – where Christians were undergoing a fierce persecution in Egypt – but also aiming to convert Greeks. Thus, for the present study, I will focus on the quotations of the SibOr in the Protrepticus, or Exhortation to the Greeks, the first step in the pedagogical structure of Clement’s works. By analyzing the quotations within the context of Clement’s work, I intend to shed light and make more clear the reasons why Clement quoted the SibOr, how much it corroborates his arguments and how, by equating the Sibyl to the Hebrew Prophets, Clement laid some of the foundations to the awe with the SibOr that deeply influenced Christianity throughout the centuries.

No working title
Sara Parks Ricker (McGill University)

Augustus, the first Roman emperor, undertook a massive sexual reform which, while spun as a "return to traditional values," actually placed more societal restrictions on women than had many previous centuries. This paper compares the language of the apostle Paul with the language of early Roman Empire-building in the wake of Augustus. In some cases, such as his views on the role of women, Paul completely toes the party lines of Augustan sexual reform. In other cases, Paul’s response to his nascent imperial surroundings takes the form of challenge (e.g. Christ, not Caesar, is “Lord and Saviour of the World”). Reading Paul's challenges to Empire out of context risks underestimating their incredible shock value for a post-Augustan audience, weakening considerably what may have been among his boldest rhetorical work. Conversely, reading Paul’s gendered behavioural instructions out of context risks understanding their incredible lack of shock value for a post-Augustan audience, building mountains out of rhetorical molehills. Considering the Pauline corpus in light of early Roman imperial rhetoric prompts a question: When modern public policy-makers are reticent to institute same-sex marriage, claiming to follow "biblical values," are they inadvertently implementing Augustan imperial "family values" instead?
Let Sin be his Judge: Old Syriac Curse Formulae and their Ancient Near Eastern Context
Shana Zaia (Yale University)

Controlled by such diverse groups as Aramaeans, Assyrians, Persians, Greeks, and Romans, ancient Syria became an amalgamation of local and foreign influence, particularly in the religious sphere. While Syria is famously a crucial player in the rise of Christianity, traces of traditional “pagan” religious beliefs are attested until around 500 CE; cults of major Babylonian and Assyrian gods, such as Bel, Nabû, and Sin, survive alongside Greco-Roman and Christian practices, as evidenced by temples, inscriptions, and historical documents. The nature of this continued Mesopotamian influence can be examined through curse formulae, which were included at the end of various documents (for instance, loyalty oaths and tomb inscriptions) in ancient Mesopotamia and threatened the reader with retribution from the gods if the conditions outlined in the document were not met. Several curse formulae invoking traditional Babylonian gods survive in inscriptions written in Syriac, a dialect of Aramaic used in Syria beginning in the 1st century CE. This paper will examine these curse formulae within their historical context as part of a diverse religious environment as well as trace their heritage within the ancient Near Eastern tradition.

Travelling Deities: Reflections on Religion in the Official Correspondence of the Neo-Assyrian Empire
Shiyanthi Thavapalan (Yale University)

Despite their domination of the Mesopotamian landscape in the 8th and 7th centuries B.C., the Assyrians owed an undeniable cultural debt to their Babylonian neighbors. This debt was especially heavy in the province of religion, presenting an ideological challenge to the Assyrians and their ever-growing political ambitions. In the royal inscriptions and literary texts (prayers, hymns, epics) of the period, warmongering with the kings of the south is cast as a restructuring of the divine order of the gods, in which the patron deity of Assur is now elevated above the Babylonian Marduk and Nabu. Envisioned as a corrective to the tendentious ‘historical’ texts and literature, the present study of Assyrian religion will restrict itself to the corpus of letters that passed between the king and his officials. The objective of this paper is to trace the development of a distinctly Assyrian ‘pantheon,’ coalescing at first under the Sargonid kings and then constantly reshaped through a process of exposure, appropriation, and assimilation of Babylonian religion.

Panel 10: Come To The Movies
Room H-763
Chair: Alexander Nachaj

Ethnovideography as Ethical Ethnography
Eric Weissman (Concordia University)

For the chronically homeless in North America, avowals of dignity and self-worth are embedded in unstable memories and traumatized identities. Fieldwork in homeless communities then requires devising an ethnographic technique that addresses the way personal avowals and identities change over time. To be ethical, such fieldwork must understand not only the transitive nature of these identities but that they are wrapped up in fluid connections outside of the “streets” as well. To this end, an ethical field methodology will reveal how the avowals and “subjectivities” are created in the act of investigation. I studied “homeless” people living in a shanty community in Portland and state-funded housing projects in Toronto over ten years using ethnovideography. I argue that ethnovideography bridges the divide between the research methods of regimes of practice, for which shantytowns are ungovernable anomalies, and radical ethnographies, which reify the shantytown as a trace of the “actioning of needs” by virtuous marginal persons. Both extremes distort ethical ethnography by objectifying a categorical street identity and ignore its construction within the
process of investigation. Ethnovideography provides a virtual link between a Bakhtinian once-occurrent investigative moment and its trace. This reflexive “time-frame” is then more accurately reinterpretable over time than notes and recall. Video is a medium of reflexive performativity; the traditions of observer and observed are re-territorialized in inescapable visualized moments of interpenetration, whereby observer becomes the subject and the object of an ethical ethnography inhering a fidelity of the participants in a once-occurrent-event of being. “Dignity” emerges as an ethical, rather than a purely anthropological issue.

Lesbians and Snake Charmers: The New Ideal Women of Deepa Mehta’s Films
Caitlin Russell (Memorial University of Newfoundland)

Deepa Mehta is an Indo-Canadian filmmaker whose name is often accompanied by controversy. An academy award nominee, Mehta’s films have been both denounced and praised by Hindu fundamentalist organizations as well as feminist support groups. The film, Fire (1996), which Mehta wrote and directed, was violently opposed in India until the movie was banned from theatres. The reasons for such controversies are frequently said to lie in the subject matter of Mehta’s films, specifically a break with traditional Hindu and Indian culture. This paper seeks to examine what is this break, if any? Do Mehta’s films truly present a picture so drastically different from the ideals of traditional values found in Hinduism? Through a close analysis of the way in which Mehta portrays women in the films, Fire and Heaven on Earth (2008), and how this portrayal either differs from, encapsulates or alters traditional Hindu roles of the ideal women seen in the figure of Sita and the Laws of Manu, this paper asserts that Mehta is constructing a new ideal female.

The Mourning Cinema: Bereavement, Mourning, and the Potential Active Passivity in the 2000s Quebecois Film
Shumay LIN (National Central University, Taiwan)

In the civilizing process, issues concerning death have gradually been tabooed, whereas with the advent of modernization, mourning has also transformed from a collective practice to an individual act. In the Quebecois cinema during the past decade, the repressed private practice of mourning has mushroomed on-screen, bringing death to the public sphere. Through analyzing the cinematic representation of mourning in such works as Trois temps après la mort d’Anna (2010) and Route 132 (2010), we would see that, despite their desperate and void appearance, death and mourning could exercise a potential active passivity that converges the past, the present, and the future via cinematic deterritorialization of the self and the destruction of modern temporality, thus endowing the dasein with a more complete existence. In previous Quebecois film studies that favored the global society approach, cinematic death was usually interpreted as merely an allegory of nationalist discourse. On the contrary, this paper distances itself from the ethnic survival crisis interpretation, while excavating its alleviating effect to modern symptoms of déracinement, désordre, and temporal chaos by acknowledging the Quebec in the global context.

The Big Sordid Dirty Crooked City: The Long Goodbye as Adaptation and Articulation
Ryan Cadrette (Concordia University)

In this paper, I offer a comparative study of Raymond Chandler’s 1953 novel The Long Goodbye and Robert Altman’s 1973 film adaptation in order to demonstrate the utility of mobilizing comparative studies of adapted and source texts as a method of historical and cultural inquiry. Abandoning the debate of fidelity so prominent in adaptation studies, I draw upon the British cultural studies framework of articulation theory to examine each work as a moment of articulated conjecture. I argue that the analysis of a shared narrative, manifested at different times and in different media, evidences social and cultural change through both consistency and rupture; the ways in which the story stays the same reveal as much as the ways in which it has changed. I also consider the role of mediation, specifically the different processes employed by novel and film to reconcile disparities between historical and narrative time. The analysis shows how adaptation reveals the
transformation of ideological work and social struggle, and the ways in which representational practice affects the portrayal of place, space and culture.

Panel 11: Expressions of Identity
Room H-762
Chair: TBA

From Wetback to Illegal: a Change in Term, a Change in Attitude
Christian Rojas Gaspar (Queen’s University)

The term “wetback” was used between the 1950’s and 70’s to refer to migrants out of status in the United States. Though, currently the word is seen an insult, it has historically signified the struggles of individuals in pursuit of the “American dream.” Now, the word of choice has changed to “illegal” and the meaning has changed along with it to that of a group of individuals who have no respect for the rule of law and are a drain to the economy and resources. Using the concepts framing and stigma this paper examines the way the term “wetback” has evolved into the term “illegal” and the change in perspective towards irregular migrants in the United States. I contend that while wetback was an offensive and derogatory term, it did not have such a negative implication as the term illegal has for the past few years. These implications are in (1) the legal realm, taking the forms of excessive deportations and separation of families, (2) the social realm in the forms of legislation and ordinances banning unauthorized migrants from social and non-social services, fostering exclusion and (3) creating difficulties in finding a comprehensive solution.

Nationalism and the Public Sphere: Tracing the Development of Nineteenth-Century Latin American Identities
Lisa Ponce (University of Massachusetts, Amherst)

Deciphering how a distinct national identity emerges in a region as diverse as Latin America necessitates a study on many levels. For one, how do differing colonial regionalisms and hierarchies play into developing distinct national identities? How did “print capitalism” and the public sphere drive this development? Finally, what benefits can be drawn from isolating a rupture in the European political structure in attempting to determine how a new identity took hold in the Americas? This paper will analyze Napoleon’s 1808 invasion of Spain as that rupture for Spanish America and the print media as the vehicle through which scholars might decipher the formation of national identities. Specifically, this paper will take a transnational approach and examine Buenos Aires and Mexico City, both of which were hubs of two regions that initially had opposing responses to Napoleon’s Peninsular War, and how these responses subsequently led to the formation of two distinct identities.

Religion and Pedagogy in the Age of the Remix
Adam Crabtree (University of Hawai‘i at Mānoa)

In our contemporary age of remix practices, individuals have at their disposal a variety of means by which they may mash-up, sample, and remake elements of culture to their liking. Elements of religion are now a part of this process. As a result, remix practices usher religions along lines that radically outpace and outreach pedagogical discourses of evaluation. That is, remixed religions challenge long established pedagogical frameworks wherein scholars understand religion to be discrete in terms of locality, temporality, aesthetic elements and membership. I frame a discussion of remixed religions in relation to two cultural activities seeded in remix practices: the appropriation of manga, fashion and film among Otaku in Japan and the creation of musical and lexical pastiche among Hip-hop enthusiasts in the West. I borrow from Hiroki Azuma’s post-modern theory wherein he considers the appropriation of culture among Otaku fan-bases in terms of database-like consumption, as opposed to obsolete models of narrative consumption. I then touch upon the
From Rise to Fall to Revival: The Journey of Classical Dance in India
Palak Dhiman (University of Manitoba)

Deriving from the ancient dramaturgical text, the ‘Natyashastra’, Bharatnatyam is one of a number of classical dances of India. Danced by the devadasis (temple dancers) of South India, this was a means of expressing bhakti (devotion) to God. With time, there was a movement from the temples to the royal courts. This marked the first shift in the devadasi system; instead of dancing only for God, the devadasis were dancing for people, for the king and his court. Thus the erotic component of love or srngara originally expressed as love to a deity began to shift. British missionaries, who arrived in India during the colonial rule, saw the expression of srngara as ‘immoral’ and ‘barbaric’ and began a process of abolishing the practice; this could not have occurred without the sentiment being shared by at least a portion of the Indian society. The subsequent revival of Indian Classical Dance, lead to contentious debate about the dance form and the way it ought to be danced. This paper argues that the changing views of the very identity of the devadasi over time, was due to the changing political, economic and ideological climate, colonialism and consequently the changing views of broader society.

Panel 12: Surviving the Apocalypse
Room H-767
Chair: Taylor Baruchel

A Manual for Humanity's Salvation Revealed through an exposition of the mirrored apocalyptic elements present in Augustine's City of God, Homilies on the Gospel of John and Exposition of the Psalms
Nicole M. Guerriero (McMaster University)

This paper will focus on Augustine’s image of the church of martyrs in City of God, and Homilies on the Gospel of John. The image of the church of martyrs is the only image retained and posited within the apocalyptic future moment by Augustine, becoming the exemplar for humanity’s salvation. It is through the recapitulation of this image within Augustine’s apocalyptic theology, that a framework for understanding the ascent of the soul, as the key to humanity's salvation through Christ is established. The ascent of the soul is first described by Augustine in his exposition of the Psalms of Ascent (Ps. 119-121), the interpretation of which mirrors Augustine’s apocalyptic theology presented in City of God and Homilies on the Gospel of John. He alludes to the Heavenly Jerusalem, and references both the martyrs and the Church, all of which appear in Augustine’s exposition of the apocalyptic moment. This thematic doubling suggests that the Messiah’s return in the end of days will mirror the first coming and provide salvation for those, who, like the martyrs follow the example of Christ. I will emphasize the soul as the vehicle through which the ascent to salvation is made, within the apocalyptic moment.

Redefining a Misnomer: Apocalypticism in Early Jesus Groups
Angela Brkich-Sutherland (University of Alberta)

A consideration of early Christian apocalypticism suggests that the manner in which early Christians are remembered to have believed in an apocalyptic worldview does not reveal how these people actually conceived apocalypticism. This paper will explore the possibility that the current scholarly understanding of Christian apocalypticism is no longer sufficient. While not challenging the possibility that early Jesus people came to hold apocalyptic beliefs, I will challenge the assumption that Christian apocalypticism developed as a
continuous movement from Jewish roots. Furthermore, I will lay the groundwork to challenge the assumption that apocalyptic beliefs only consisted of physical world upheavals and the return of a saviour figure. Specifically, I will suggest that apocalypticism may consist of an immediate imaginative reinterpretation of contemporary beliefs or social structures. First, I will briefly examine traditional methodological approaches to Christian apocalypticism. Second, using 1 Corinthians and 1 Thessalonians as test-cases, I will demonstrate that the earliest Jesus people were not consumed by redemption and retribution paradigms. Third, I will demonstrate that the categorization of early Christians as apocalyptic is driven by modern scholars with a priori theological concerns. Finally, I will demonstrate the benefits of reconstructing the misnomer of apocalypticism in early Jesus groups.

With Ears to Hear, Let Them Hear: Audience and Audio in Ancient Apocalyptic Literature
Miriam L. C. Fry (University of Calgary)

Apocalyptic literature was a common and potent literary genre in late Second Temple Jewish thought and practice. By extension, apocalyptic themes had a dramatic impact both on the New Testament and the time period it portrays; belief in an imminent, not end, but renewal of the kingdom of Israel became an orientating metaphor for Jesus' earliest followers as well as for later Christianity. The book of Revelation, particularly, provides a dramatic literary account of the early Christians' understanding of their place in history, employing fantastical imagery and complex Greek and Hebrew gematria to create a text that would be impressive to its contemporary audience, both the unlearned and the scholar. Texts of this genre were written, not to predict doom and gloom or create fear for the end of the world, but to allegorically represent the turbulent events endured by the readership of the time and to provide them with hope for the future. This paper argues that the pervading understanding of apocalyptic texts as full of doom, horror, damnation, prophesy, and notions of the end of the world – emerge from a failure to understand apocalyptic literature in its turn-of-the-Common-Era Jewish context. Three contextual aspects of these texts will be stressed: the literary antecedents and movement toward the genre in the prophets, the social and political tensions which gave rise to the popularity of apocalyptic literature, and finally, of most significance, the theatrical, performative aspects of the texts. In short, I argue that apocalyptic literature ought to be read not as texts that document ancient eschatological expectations but texts which document ancient emotional experiences.

The Delusion of America’s National Identity
Alfredo Hernandez Corsen (Western Michigan University)

The concept of the end of time is commonly found across religious traditions. From apocalyptic visions of the future to the glorious restoration of mankind; these eschatological events present a time period when mankind escapes its misguided way of life and transcends into a harmonious, blissful, and well deserved existence. My work explores the role these dramatic predictions play in the maintenance and development of a homogeneous ideological and political framework. Furthermore, I argue that apocalyptic predictions generate nationalistic movements that create the illusion of a socially shared identity which becomes manipulated by politicians seeking uniformity in society. In other words, as the group collectively embraces a common vision of the future based on emotionally charged notions of a shared past; history becomes the tool that enables the preservation or reformation of political agendas that demand unconditional loyalty. My research explores the relationship between our nation's history, our religious background, the current political structure in the United States, and the delusion of America’s national identity.
Keynote Address

The Once and Future Apocalypse
Dr. Lorenzo Ditommaso (Concordia University)

4:45 – 6:00pm
Room H-763

Lorenzo DiTommaso was educated at Brigham Young, McMaster, and Yale, and holds degrees in Ancient History and Religious Studies. He joined Concordia in 2004 as Assistant Professor in the Department of Theology. In 2009 he was promoted to Associate Professor with tenure, and transferred to the Department of Religion.

Dr. DiTommaso specialises in the study of global apocalypticism - ancient, mediaeval, modern and contemporary – with a strong overlapping interest in apocryphal literature. He has authored or edited five books, and written over 100 journal articles, book chapters, and other minor works. His research has been supported by multiple fellowships and grants. His next book, The Architecture of Apocalypticism, the first volume of a projected trilogy, is scheduled to be published later this year by Oxford University Press.

Reception
6:00 – 7:00pm

Department of Religion
2060 Mackay, Room FA 202
A) Hall Building, 1455 Boulevard de Maisonneuve Ouest, Room H-765
B) FA Building, Department of Religion, 2060 MacKay, Room FA-202
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Finally, thanks to Dr. Lorenzo DiTommaso, Chair of the Religion Department, and to the faculty and staff of the Department of Religion for their continuing support of this conference.

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