

Newsletter Fall 2019

Message from the Chair

Dear students, colleagues, alumnae, and friends of the department,

We have had a busy and rewarding Fall semester, as well as seeing some major changes in the department. We miss Joel Zimbelman, who fully retired and is no longer making our halls lively with his presence. It is rumored he has stopped by just to be sure we don't forget how much we miss him! Kate McCarthy continues to do great work as Dean of Undergraduate Education and we hope some day she will return to CORH. Fortunately, Jed Wyrick is back in the department after spending two years over in Kendall Hall as Chair of the Academic Senate: welcome back Jed! Continuing the long tradition of campus service among our faculty, Daniel Veidlinger became Director of the CSU, Chico Humanities Center this year, and judging from the many events that I see announced, he is doing a spectacular job in that position. Finally, I entered the Faculty Early Retirement Program (FERP), which means I am only working as department chair and not teaching at all this year. This is also my third and final year as department chair.

In addition to filling many leadership roles on campus, our faculty continue to be extremely productive professionally and I am proud to be in a department of so many outstanding teacher-scholars. The most exciting news this fall on that front was Heather Altfeld's essay "Obituary for Dead Languages" being included in the prestigious *The Best American Essays* anthology, edited by the well-known writer Rebecca Solnit. Along with numerous other faculty publications and presentations throughout the summer and fall, this November, Greg Cootsona, Joel Zimbelman, and I presented papers or appeared on panels at the American Academy of Religion Annual Meeting in San Diego, the largest gathering in the world of scholars of religion. Greg presented "Contours of the Future for Science and Religion" in a session on "The Future of Religion: Millennials and the Emerging Church," Joel presented in a session on "Catching up to CRISPR: Moral and Theological Responses to an Unprecedented Technology," and I presented in a session on "The World on Fire: Reflections from North America." Amidst all this we even had time to prepare a video about our Comparative Religion Degree Completion Program. Thanks to Daniel Veidlinger for directing and producing the video and to alumna Clara Bergamini (Humanities '17) for editing the video. https://media.csuchico.edu/media/Comparative+Religion+Program+at+CSU%2C+Chico/0_hs4851.jpg

Because our editor, Daniel Veidlinger, is also Director of the Humanities Center, we decided to focus this semester's issue on the theme of the Environment, which is also the Humanities Center's theme this year. It is becoming increasingly clear how important topics such as environmental degradation and climate change are to the future of humans and other species, which we know so well as Chico and surrounding communities are still recovering from the effects of last year's fires. The religions of the world have profoundly shaped our relationships with the environment and our responses to environmental crises. Religious traditions have both promoted careful stewardship of nature and perpetuated a sense of human superiority and entitlement. Understanding the complex relations between religion, human cultures, and the nonhuman living world is crucial in charting our way forward in an era of climate crisis.

I want to wish everyone a relaxing Winter Break!

Sarah M. Pike, CORH Chair



INSIDE THIS ISSUE

Religion/Water/ Climate.....	2
Environmental Justice, Sze.....	4
Brainspotting.....	6
Finding Shelter....	7
Search and Rescue.....	8
Magical Substratum.....	9
Achievements.....	10

Studying “Religion/Water/Climate” in Cork, Ireland

Sarah M. Pike

This past June I had the pleasure to be on the organizing committee for an international conference in Cork, Ireland on [“Religion/ Water/ Climate: Changing Cultures and Landscapes.”](#) co-sponsored by the International Society for the Study of Religion, Nature, and Culture, University College Cork, and the International Association for the History of Religions. I came up with the idea for the conference while teaching in Ireland for [USAC \(University Studies Abroad Consortium\)](#) in 2016 when I became aware of the many water and religion related issues in Ireland. As the former President of the ISSRNC (2015-2018), I was on the organizing teams for earlier conferences in Florida, California, and New York City, but felt that an “international” society needed to have a conference outside the U.S. The ISSRNC had held previous conferences in Mexico, the Netherlands, Australia, and Italy, but we had not had one outside of the United States since our 2011 conference on “Religion, Nature, and Art” co-sponsored by the Vatican Museums and held at the Vatican in Rome.

The Cork conference was a huge success, attracting around two hundred scholars from the Americas, Europe, Australia, Africa, and Asia. The conference included scholars from many disciplines, including religious studies, theology, anthropology, sociology, folklore, geography, biology, and literature. Presentations covered many aspects of religious and cultural responses to and conceptions of water and climate change. Here are a few of the paper and panel titles to give you an idea of the wide range of topics covering different cases around the world:

- Exploring Religious Environmentalism: A Study of Matri Sadan Organization in Haridwar, India
- The Personal Virtues of Saving Water: A Cape Town Case Study
- Religion and Resilience among Vietnamese-American Communities on the U.S. Gulf
- The Ethics of De-Extinction: Wonder as a Resource and Moral Corrective



- “Holy Trees and Wells in the Cultural Landscape of Marian Sanctuaries in Poland
- Indigenous Peoples as the First Climate Refugees
- Peak to Paddy: An Indigenous Integrated Water Management System in the Himalayas, Based on Spiritual Values
- Russian Orthodox Monasteries and Water Environment in 14-16th Centuries
- Dark Green Agronomies and the ‘Spiritualization’ of Agroecology: The Case of ‘Holistic’ Wine-crafting in Switzerland
- The Social Life of Water in the Andes: The Stories of Turi and Toconce
- Our Fluid Natures: Afrofuturism, Mami Wata and Water Spirit Myths
- In the Ground and On the Waters: The Weird Legacies of Uranium City, Canada
- No Planet B v. Disposable Planet: Self-Fulfilling Technocratic Apocalyptic Prophecies in the Marketing of Mars Colonization
- Erosion on the Border: International Relations via Racist Engineering on the Rio Grande
- Environmental Activism in a Time of Despair



During the conference, I chaired a session on holy wells, in which I learned that there are over 2000 holy wells in Ireland, many of them sites of interaction and veneration for over a thousand years and associated with a variety of saints and other religious figures. According to anthropologist Celeste Ray, who gave a presentation during the session, some wells have dried up or disappeared, but many have survived and adapted, changing meaning from pre-Christian Ireland, to medieval Christianity (when wells were quite popular), to the “post-Catholic” Ireland of today, when wells continue to attract visitors for a variety of reasons and patrons with a variety of needs. While teaching in Ireland, I took my students on a field trip to a holy well dedicated to Saint Gobnait, the patron saint of bees and bee keepers. Saint Gobnait is said to have settled in Ballyvourney, a small town in County Cork, in the 6th century C.E. After returning to the U.S., I wrote a blog about what it means for bees to have a patron saint: “Why Endangered Species Need Patron Saints,” which concluded as follows:

Beekeepers—Catholic, pagan, and non-religious—have re-discovered Saint Gobnait, whose followers faded in the nineteenth century, when Irish Catholic devotional life was forced indoors by the Vatican,

which saw Irish pilgrimages and festivals as irreverent and anarchic. In medieval Ireland, bees, honey, wax, pollen, and beekeepers were important. A set of ancient laws called the *Bechbretha* (“bee-judgements”) included various terms for bee swarms, guidelines for punishing the theft of hives and honey, and instructions about how to decide ownership of a swarm of bees and how much honey a beekeeper should offer to neighbors.

More than ever, we need a new set of bee-judgments (and wolf-judgments, oak-judgments, etc.). They offer the possibility of connecting with a sacred ecological history and of creating new relationships with saints like Gobnait. One need not believe, as Gobnait likely did, that the soul leaves the body as a bee or butterfly. Bees can be respected and protected for other reasons. The marginalized knowledge associated with holy wells and their patron saints might serve us well today in bringing healing, miraculous or otherwise, to landscapes that have been disenchanting, their riches plundered rather than protected. Perhaps patron saints are one small way to address our local and global ecological problems such as the health of watersheds and bees.

UC Davis Professor Julie Sze Speaks on Environmental Justice



On Thursday October 3, Professor Julie Sze spoke on Environmental Justice as Freedom in a talk sponsored by the Department of Comparative Religion and Humanities, along with the Humanities Center and the Department of Philosophy. Professor Sze is the founding Chair of American Studies at the University of California at Davis and she has been writing on issues of environmental and social activism for many years. In her talk, she called upon us to recognize that environmental justice intersects with a host of other social issues that need to be identified and improved if we are to have any hope at all of flourishing in the rapidly changing physical environment in which we find ourselves. She was passionate in drawing attention to the ways that already disenfranchised groups were being hit the hardest by climate change, and she

pointed out that engaging with environmental justice means grappling with history, ideology, and structures of oppression that have ensured that marginalized groups will bear the brunt of the suffering. In response, she emphasized the importance of creating bottom up relationships with those who are most impacted rather than handing down grand, state-generated plans, and she believes that we can emerge from bitterness and cynicism to re-imagine a world of hope, creativity and justice. Newsletter editor Daniel Veidlinger was able to discuss some of these ideas further with Professor Sze.

Daniel Veidlinger: Can you tell us a little bit about how you got interested in sustainability? You set up an American Studies program, so how did this field lead to your interest in sustainability?

Julie Sze: My interests in environmental racism, environmental justice and sustainability started in college, when I took a Race, Poverty and the Environment class at UC Berkeley. Although the term “intersectional” wasn’t common then, the intersectional approach of environmental and social justice was compelling to me. From there, I worked at organizations and with social movements for environmental justice. I ended up in graduate school in American Studies in a department that was committed to scholar-activism. Environmental justice and scholar-activism remains a hallmark of my approach to research and praxis, which also includes environmental and public humanities and collaborative, interdisciplinary research.

DV: What opportunities to overhaul more than just environmental policy but social policy more broadly do you think might be available should we implement a radically environmentally conscious type of policy?

JS: The Green New Deal and the increasing attention to social, environmental and climate justice is a very good example of what intersectionality looks like as policy. I’m very compelled by the focus on justice oriented transition movements, including for example, the Indigenous Principles of Just Transition, which emerge in parallel with the Principles of Climate Justice and the Principles of Environmental Justice (as well as other movement manifestos). Policy plans to incorporate socially just environmental policy, especially around energy, are urgently needed and the Green New Deal is a good example of that.

DV: As a newsletter with a Religious Studies focus, we are interested whether you think that religious views have a noticeable effect on people’s attitudes towards the environment? If so, have you found them to be largely positive, negative or mixed?

UC Davis Professor Julie Sze Speaks on Environmental Justice (cont.)

JS: Protecting nature and the environment is a core part of many traditions (see, for instance, Prasenjit Dura's 2015 book *The Crisis of Global Modernity: Asian traditions and a sustainable future*). Religion can play a key role in both environmental problems and solutions. For example, a pro-extraction ethic based on some interpretations of Christianity has long held sway, but we see a swing back in the pendulum to a more care-based religious ethics (in both Christian and other traditions). If you take the question more broadly, I think indigenous practices and a holistic worldview are arguably religious traditions, which are gaining in recognition in certain policy circles. Thus, one can plausibly see the movement for Native/ Indigenous environmental policy (around wildfires, fisheries, etc.) within a religious framework.

DV: As a follow up, we are wondering if you have found that people feel that environmental activism is a kind of spiritual pursuit for them?

JS: It can be, but for others, activism is around life and death. But there certainly is a history of environmental protection that draws upon religious images. In fact, environmental historian Carolyn Merchant calls this the "recovery" narrative based on the fall of Eden.

DV: Overall, are you hopeful about the future or do you think that vested interests are so strong that they will stymie any real opportunities for meaningful change in the way we approach the environment and ecologically sensitive living?

JS: Of course both, I'm an optimist and a pessimist. My book, *Environmental Justice in A Moment of Danger* (<https://www.ucpress.edu/book/9780520300743/environmental-justice-in-a-moment-of-danger>) offers an over-arching synthesis of environmental justice from both perspectives. Gramsci's famous motto - 'Pessimism of the Intellect, Optimism of the Will' structures my teaching, my outlook, and indeed, this book. The intellect, however, is not just a preserve of the pessimist. Using cases of environmental injustice and their response by social movements, analyzed with American Studies methodologies, and infused with Gramscian optimism/ pessimism, I pose a series of essential questions: What is Environment? What is Justice? What is Environmental Justice? What is Environmental Racism and Environmental Inequality. How does Environmental injustice "work"? Why does it Persist? How are the past and the present interconnected? What is being done to bring us to a more environmentally just U.S. and the world? What is the role of hope and imagination in dark times? Environmental justice movements have been fighting against authoritarianism, extractive and rapacious capitalism and government collusion for a long time.

So yes. Vested interests are strong, but so is the desire for change.



Healing Trauma with Brainspotting: An Interview with Lance Ferris

By Jed Wyrick



I interviewed my spouse, Lance Ferris, LCSW, about a new therapeutic technique called “Brainspotting” that he has been using in his private practice as a mental health clinician. I have been curious about the way that Brainspotting seems to be able to trigger experiences that resemble religious experiences. I also thought it would be of interest that Lance has used the technique to treat first responders and others who were affected by last year’s Camp Fire.

What is Brainspotting?

Brainspotting (BSP) is a gentle yet powerful technique that works with a client’s visual field to access, process, and heal trauma in the brain and the body. Using BSP helps the therapist bypass the conscious, neocortical “thinking brain” to access the deeper, subcortical, emotional and body-based parts of the client’s brain. BSP facilitates a deep healing and can be effective for a wide variety of emotional and somatic conditions. BSP is particularly effective for treating trauma-based conditions as it helps identify and heal underlying trauma that contributes to anxiety, depression, substance use disorders, and other behavioral conditions. It can also be used for performance and creativity enhancement.

How do you administer Brainspotting in practice?

Very often in therapy, people will find a natural ‘gaze spot’. David Grand, the founder of BSP, coined the phrase, “Where you look affects how you feel.” A brainspot is “a stored oculomotor orientation to a traumatic experience which has failed to integrate” (Corrigan & Grand 2013). With the use of a pointer, we slowly find the eye position that connects with the presenting issue, trauma, or resource (support) spot.

BSP uses non-verbal methods to stimulate the brain to facilitate processing. With headphone and earbuds, BSP uses special recordings that emit bilateral sound music. Bilateral sounds mean that each ear is getting a different sound simultaneously or receiving similar sounds at alternating times. This serves to stimulate the two sides (the left and right hemispheres) of your brain.

The combination of being attuned, bilateral music, the use of the pointer, and finding the relative eye position(s) often brings about deep healing from pain, trauma, and performance issues.

How did Brainspotting help people after the Camp Fire?

BSP makes participants aware of connections between where people look and how they feel. Their gaze connects to their trauma or current stress. Consumers feel more in control and less victimized by circumstances throughout treatment. That awareness fosters an increased inner ability to recognize and resolve negative feelings, developmental trauma, acute traumatic experiences and more productively self-soothe.

Perpetual trauma talk, in some therapeutic modalities, can often impede treatment. Exploring bodily release and the deeper, intuitive recognition of trauma, feels proactive and progressive. As ‘brain spots’ are actively discovered, employed, and used meaningfully, the consumer feels hope for his or her future.

What spiritual or religious experiences have people had during Brainspotting sessions?

Very often during the course of a BSP session, people will organically talk about Spirit, God, energy, seeing color, orbs, or Buddha/Jesus (just a few examples). I believe that BSP allows for us to go to a deeper part of our brains – often the part that deeply wants to be connected. Beth Medina, LMHC, a stellar BSP clinician suggests, “Spirituality can be thought of as the way we describe the interconnectedness of everything and the place where purpose, connection and wholeness come together with the divine (God, universe, enlightenment).” The attunement and connectedness of BSP often is the conduit for such connectedness.

Jed Wyrick teaches courses on Judaism, Christianity, and Islam as well as Humanities in CORH

Finding Shelter in Difficult Times

Quinn Winchell

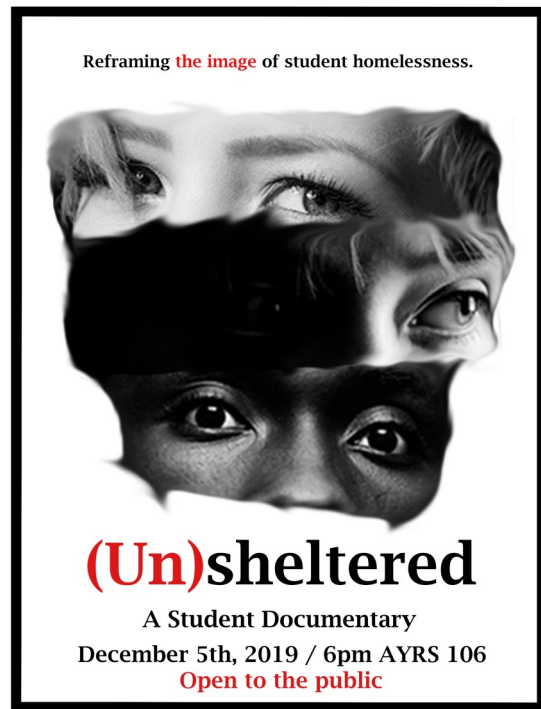
On December 5th, within the walls of AYRES 106, the screening ended, the lights went up, hands went up, the discussion started, and we all sat patiently: the student filmmakers and community organizers on the discussion panel, the audience members, the moderator... every one of us waited for the rasp-voiced student to conclude their vivid depiction of the hardships faced at the hands of an unforgiving landlord. The nods of solidarity from the crowd, many of them students, suggested that this was an all too common scenario revolving around a number of connected issues: forced rental agreements, increased rent, poor building maintenance, and lack of available and affordable housing. However, this was a conversation that started long before the screening, and even longer before Chico's population rose by almost 19,000 overnight, as a consequence of the Camp Fire. Now, terms such as affordability, density, nimbyism, and vacancy rates (below 1%) are common nomenclature within the lexicon of the average Chico citizen as the town continues to adjust to a myriad of complications, namely a housing crisis.

In spring and fall of 2019, seven Media Arts, Design, and Technology students set out, during a continuing time of recovery for the bucolic town, to document the growing percentage of student homelessness on the [Chico] campus. The result was an exercise in patience and persistence as they found themselves in the midst of an endless narrative that stretched far beyond campus boundaries.

The ensuing documentary, *(Un)sheltered*, is an introduction to redefining student homelessness, shedding light on the stigma surrounding the word "homeless", and providing information on long-term basic needs services and support available for students struggling with food and housing insecurity. In *Hierarchy of Needs* (1943), Abraham

Maslow states that a person must have their physiological needs met (food, shelter, and rest...to name a few) first. By meeting these basic needs of our student population, the intended goal is to bridge gaps that create inequalities among marginalized populations on campus.

Quinn Winchell teaches Film in CORH



Search and Rescue

Jason Clower

The baby had fallen down the well a half hour earlier, and we had no time to rig ropes for an elaborate technical rescue.

I was the lightest person on our Search and Rescue (SAR) team, so the team chose me to go down the shaft head first. Grabbing me under the knees with my ankles under their arm pits, they got me pretty close. I could reach one hand to within arm's length of the baby but no further, even stretching myself out like a big, sweaty slinky. So up at the surface, more hands clamped onto my heels and lowered further into the well, so that nothing remained above ground but my boot soles.



That did it. I got two fingertips onto a sleeve, dragged at it desperately, and finally I could close a hand around the newborn's tiny wrist. Gingerly, I lifted her past my face and up to the outstretched hands at the surface. My first rescue!

Granted, this was only a team-building exercise at the end of the first part of our training, and the baby I'd snatched from the (simulated) jaws of death was only a plastic doll borrowed from someone's daughter, but I was hooked!

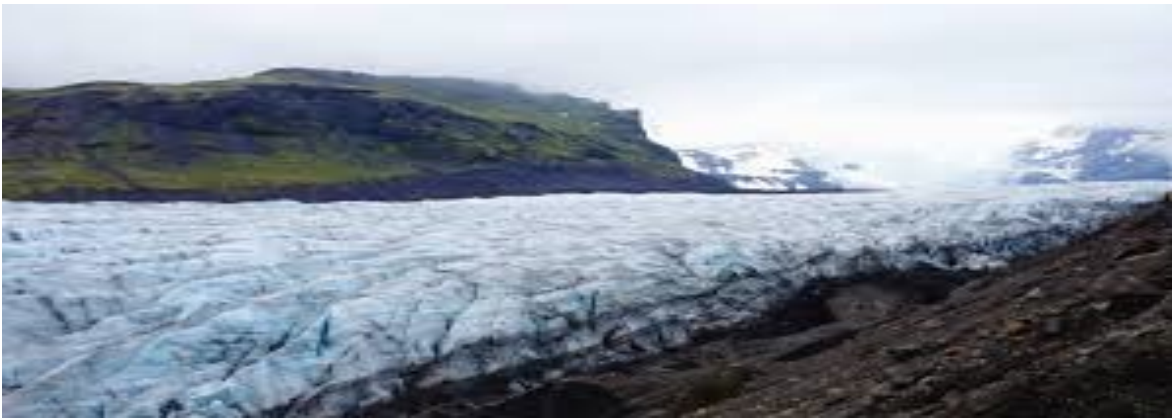
The previous fall, I had begun the long process of joining the Butte County Sheriff's Search and Rescue Team, an all-volunteer auxiliary unit that searches for missing people and rescues people in distress on the water, in the woods, or "over the edge" in the hills. Still just a probationary member, I still have a lot of training ahead of me, in medical skills, search techniques, helicopter and boat operations, and rope rescue. But as someone who has been a desk-bound intellectual all my life, it has been exciting and refreshing to learn people in a concrete, hands-on way.

Sound interesting? SAR is always interested in telling the public about its work and always looking for a few energetic people looking for a chance to serve. If you'd like, reach out to me at jclower@csuchico.edu or our Public Information Officer, Dennis Schmidt, at public@buttesar.org.

Jason Clower teaches Asian Religions in CORH

Behind the Magical Substratum

Heather Altfeld



I recently penned an essay, “The Magical Substratum,” which was published just this month in *Conjunctions Magazine*, and a portion of it (it’s rather long!) was published on Lit Hub—here is the link to the snipped reposted there: <https://lithub.com/the-endless-memories-preserved-in-siberias-ice/>

The editor of *Conjunctions*, Bradford Morrow, asked both me and Troy Jollimore if we were interested in contributing to the magazine’s *Earth Elegies* themed issue. I offered up various ideas, including the idea of writing something on the disappearance of the permafrost in Siberia, and how this was affecting the indigenous people of the region. I had become interested in Siberia during the work I’d done on the woolly mammoth, and I’d been hoping to have more time to delve into the subject. Suffice it to say, I had no idea what I was getting myself into (neither of us did, really; Troy ended up writing on the extinct Carolina Parakeet, beauty, and Keats, not exactly any more manageable!) I spent the whole summer and the early part of fall gathering about 50 pages of what I considered the “essential” notes alone. But I was able to weave some of my experience studying animistic belief systems into the work. I will be doing a Tertulia on the subject of (Im) Permafrost in February, and would love to see you all there.

Here is a paragraph from the essay:

In addition to the population of exiles and ghosts, thirty distinct indigenous groups currently make up a tiny fraction of the Siberian populace. Yakuts and Chukchi,

Yukaghirs and Buryats and Koryaks, Dolgans and Tatars and Tofa, the Evenks and Khanty and Mansi, the Samoyedic peoples, Nenets and Enets and Nganasans and Selkups, whose entire population combined is just over the number of students currently enrolled at UCLA—the name Samoyed can be traced to the Russian word for “self-eater,” reflecting the unfounded belief that these “small peoples of the north” were cannibals. The sparse numbers of the Samoyedic people were noted by Czaplicka, who wrote that they are “among the primitive races who are not benefitted by contact with European civilization, and who are therefore on the decline.” Each of these thirty indigenous groups have unique languages and world views. Their cultures are as endangered as permafrost, so vulnerable that many are bordering on extinction (and many, already, are wholly gone), having been done in by most of what has killed off the indigenous everywhere—the twinned poxes of colonialism and disease, combined with the (often forced) move toward more urban centers to live more “modern” lives. Then there is suicide, with higher rates among indigenous peoples worldwide, particularly so in the Arctic region. The 2002 census of the Russian Federation reports that 123,423, or just 0.23% of the population, is comprised of ethnic groups who “dominantly adhere to traditional beliefs.” Given the relative demise of the central figure of many of these tribal groups—the shaman—this translates to something like 0.003% of a shaman per 1000km.

Heather Altfeld teaches Humanities in CORH

Achievements

Our faculty have had a very productive semester. Amongst the many activities that we did were the following:

Troy Jollimore wrote several pieces including the article “‘Beauty Always Dies’: The Philosophical Significance of Non-Enduring Artworks.” *Midwest Studies in Philosophy*, Vol. 44 (November 2019), a literary essay “Once Out of Nature.” *Conjunctions 73: Earth Elegies* (November 2019) and two reviews in the *New York Times Book Review*. Also, Jollimore’s essay “‘Dressed in the Absurd Clothes of the Time’: Thoughts on Translation,” published in *Conjunctions 70: The Preservation Issue*, was cited as a “notable essay” in *Best American Essays 2019*. Troy also presented two talks during the summer: “Love and Narrative.” “Love, Etc.” conference, University of Leeds. September 4, 2019 and “Partiality and Identification.” “Partiality” conference, Oxford University. July 7, 2019.

Daniel Veidlinger edited the first book to be published on the topic of *Digital Humanities and Buddhism* with Berlin-based publisher De Gruyter Press. It is the first in a series of books that will cover the major religions of the world and Digital Humanities, which involves an examination of how computers and other modern media can be used to help in the study of the arts and humanities. Veidlinger also co-wrote a book chapter with Gregory Grieve of University of North Carolina at Greensboro entitled “Buddhism in the Age of Digital Reproduction.” It will be published in *Religion in the Age of Digitization* edited by Giulia Isetti.

Heather Altfeld’s essay “Obituary for Dead Languages” was included in the 2019 release of the prestigious collection *Best American Essays*, edited by Rebecca Solnit. Altfeld also had a book review in the *Los Angeles Review of Books* on Svetlana Alexievich’s *Last Witnesses* in Sept 2019 and another on “Carnegie Hill,” by Jonathan Vatner. Her essay, “The Magical Substratum” was published in *Conjunctions Magazine* (a small piece of which is reposted here at Lit Hub) <https://lithub.com/the-endless-memories-preserved-in-siberias-ice/> Another essay, “The Behemoth of Loss” on the Columbian mammoth and extinction was published in *Orion Magazine*, December 2019 <https://orionmagazine.org/2019/12/winter-2019/> Her poem, “Raccoon Obituary,” can be found in *The New Guard Magazine* and was a Finalist for the Knightville Poetry Prize. Heather will also be a featured guest on *Cultivating Place* on KCHO, speaking about “Children’s Literature in the Garden”, airing Dec 26th. Keep an ear out.

Greg Cootsona gave a talk about “Contours of the Future for Science and Religion” in a session on “The Future of Religion: Millennials and the Emerging Church” at the annual meeting of the American Academy of Religion, San Diego, November 2019.

Bruce Grelle was an Invited Participant at “The National Summit on Religion and Education,” organized by the Religious Freedom Center of the Freedom Forum Institute in Washington, DC, September 27, 2019. Grelle was also a presenter on “Religion, Ecology, and the Question of ‘Sustainability,’” at the Osher Lifelong Learning Institute, Chico, September 30, 2019 and gave another presentation on “Observations on the Religion of the Market,” at CSUC Humanities Center’s “Work-in-Progress” series, November, 1, 2019. Bruce was a panelist talking about “Teaching About Religion in Public Schools: A Roundtable for K-12 Teachers and Teacher Educators,” at the annual meeting of the American Academy of Religion, San Diego, November 23, 2019.

Laura Nice participated as a panelist at the Western Museum Association Conference in October (in Boise) on a panel about using the Museum Assessment Program to professionalize standards and move towards museum accreditation (and other goals).

Sarah Pike contributed a chapter on “Wild Nature and the Lure of the Past: The Legacy of Romanticism Among Young Pagan Environmentalists,” to the book *Magic and Witchery in the Modern West*, edited by Shai Feraro and Ethan Doyle White (Palgrave Macmillan, 2019). Pike was also Co-organizer of a conference on “Environmental change and ritualized relationships with the other-than-human world” at the University of California, Berkeley in October 2019 and presented “Prayerful Living with Rabbits on Reality T.V.” at the conference. Pike was busy on several prominent panels this semester as well, including “The Anthropology of Transformational Events” at the annual meeting of the American Anthropological Association, Vancouver, November 2019, as well as “The Future of ‘New Religious Movements’” and “The World on Fire: Reflections from North America” both at the annual meeting of the American Academy of Religion, San Diego, November 2019.

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**Have a great Winter from
CORH!**

HANUKKAH, DECEMBER 22, 2019 – DECEMBER 30, 2019
Hanukkah, the 8-day Jewish festival of lights, commemorates the rededication of the Temple at Jerusalem and is celebrated by lighting the menorah, eating latkes, and playing dreidel.

WINTER SOLSTICE, DECEMBER 21, 2019
Winter Solstice, the shortest day of the year, marks the annual turning from darkness to light, and is an important Pagan holiday.

CHRISTMAS – DECEMBER 25, 2019
Christmas celebrates the birth of Jesus Christ, bringing many customs together such as giving gifts, decorating the home, and attending church services.

KWANZAA – DECEMBER 26, 2019 – JANUARY 1, 2020
Kwanzaa is a week long celebration of African cultural values and practices, which contribute to building and strengthening community.

NEW YEAR'S DAY, JAN 1, 2020
A celebration of the first day of the year and an opportunity for new beginnings.

CHINESE NEW YEAR, JANUARY 25, 2020
The Chinese New Year is the most important of the traditional Chinese holidays, falling on a different date each year. The colors displayed are gold, which brings wealth, and deep red, for luck.

*AND NOW LET US BELIEVE IN
A LONG YEAR THAT IS GIVEN
TO US, NEW, UNTOUCHED,
FULL OF THINGS THAT HAVE
NEVER BEEN.*

—Rainer Maria Rilke

CSU CHICO Office of Diversity & Inclusion

WE ENCOURAGE YOU TO HELP INCLUDE AND CELEBRATE THE VARIOUS HOLIDAYS OF THIS SEASON.

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