



CORH CONNECTION:

FROM THE CHAIR AND EDITOR

Our students and faculty have been working on a variety of research projects and in this issue we will focus on presenting some of the work that we have been doing. We believe that it is important, especially in this globalizing age, to engage with other languages and cultures and to address key issues in the humanities in languages that are associated with the area of study. Therefore, many of these articles are accompanied by short renderings into relevant languages.



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New Major– B.A. in Religious Studies Degree Completion Program

After a lengthy and intense discussion and planning process by Comparative Religion faculty and a grueling process of approval at various levels of university administration, the Department of Comparative Religion and Humanities is excited to announce the creation of a redesigned major, the B.A. in Religious Studies Degree Completion Program. The redesigned major will serve as a degree completion program for those who have transferred to Chico State from a junior college or are mostly done with their lower division General Education classes (including as many as three GE courses in Religious Studies and Humanities).

The major is now 34 units (down from 37); 31 of these units will consist of Upper Division coursework (that is, junior or senior level courses at the 300 and 400 level), while students completing an Asian Religions course at junior college can substitute this for the redesigned major's only lower division course, RELS 200 Religions of South Asia.

All the courses in the redesigned major will be delivered to Religious Studies and other interested students only—they will no longer be populated by General Education students and can no longer be used to fulfill GE requirements. Students will have fewer elective options in the new major (though they can still take such courses to fulfill the 120 units required to graduate from the university, and can still easily

pursue a second major). There are 10 required courses: Religions of South Asia; Religions of East Asia; Roots of Judaism/Christianity/Islam; Judaism/Christianity/Islam Since the Crusades; Religion in America; Religion and Nature; Religion, Sex, and Gender; Religion, Politics, and Conflict; Theories and Criticisms of Religion; and Capstone: Religion, Public Life and the Professions (4 units, with an additional unit for student internships or research projects). Students will also be able to choose between the following for their final course: Religion, Science, and Technology; or, Religion and the Arts.

The streamlined major, which no longer includes GE courses, is intended to give students greater contact with their professors and with other majors and to ensure that students cover essential topics in the discipline. In the future, we intend to simulcast and archive all classes online, making this the first Religious Studies degree completion program in the state (and one of the few in the country) that can be accessed by students attending CSU, Chico remotely (pending campus and accrediting body approval).

The changes go into effect for students declaring their RELS major in Fall 2016 (and for any current student who wishes to switch to the redesigned major), but we are already piloting three of the new courses in 2015-2016.



CALIFORNIA STATE UNIVERSITY, CHICO

Sarah Pike - Environmental and Animal Rights Activism

Last year I spent four months as a Visiting Scholar at the University of Oslo finishing my new book, *For the Wild: Ritual and Commitment in Radical Environmental and Animal Rights Activism*. Drawing on archival research, analyses of activist art, music, and writings, activists' conversion stories, interviews, and participant-observation in activist communities, I explore the ways in which activists' commitments develop through powerful experiences with nonhumans during childhood and in rites of protest. Environmental and animal rights activists often have unconventional spiritualities, view the natural world and animals as sacred, and locate the origins of their conversion to environmentalism in childhood, and especially adolescence. I frame my project with a set of key questions: what factors lead young adults to move away from their families' worldviews and to adopt what many regard as spiritually suspect and politically extremist positions? What emotions and memories, or philosophical and religious factors shape activists' protest practices? What relations between human and nonhuman bodies are implicated in these protests? What forms of spiritual identity and social values are contested, deployed, constructed, and negotiated during protest rituals?

My time in Oslo was funded by the Norwegian Research Council as part of a three-year collective research grant to study cultural conditions underlying social change. The project is called *Reassembling Democracy: Ritual as a Cultural Resource* (REDO). In addition to my project on activism, REDO includes fifteen other subprojects on ritual, with case studies in Norway, Ghana, South Africa, Poland, Siberia, England, Canada and the U.S. The grant funds five interactive workshops (KwaZulu-Natal, South Africa; Rouen and Paris,

France; London, England; Oslo, Norway; and Berkeley, California) in which project researchers present their work in conversation with invited local scholars.

In REDO we ask what religious and cultural rituals mean, both to individuals and collectives, and we examine how rituals are effective (or not). Can new rituals create arenas for cross-cultural encounters, democracy and social change for the benefit of all? We are particularly interested in new forms of participatory democracy, where respect for individual differences and the need for community are negotiated in new ways. Other case studies include Occupy movements in London and Hong Kong, inter-rituality in Turkey, a river festival in Ghana, ritual performance at indigenous festivals like Riddu Riddu, and ritual responses to the July 22, 2011 terrorist attacks in Norway.

You can read about our workshop programs and the individual REDO projects here: <http://www.tf.uio.no/english/research/projects/redo/>

Environmental Activist Julia Butterfly

Laura Nice—Seamus Heaney Papers

This past summer I spent several weeks in Dublin, researching the Seamus Heaney Papers held at the National Library of Ireland, Department of Manuscripts. The Heaney Papers, donated by the Nobel Prize winning poet and his family, have only recently become available, and offer a treasure-trove for scholars of Irish poetry and literature. This is the first time that scholars are able to look at a full range of drafts and notebooks to compare with the

through the 1970s, a time of heightened violence in Northern Ireland and a particularly significant period in Heaney's literary career, when he emerged as a leading voice investigating and commenting on the reasons for and consequences of paramilitary culture in his homeland. I am currently working on an article that analyzes the often angry and personal starting point in the earliest drafts of the political poems of this period, displaying a particularly Catholic perspective that is thoughtfully universalized in the process leading to the published version.

“This is the first time that scholars are able to look at a full range of Heaney’s drafts and notebooks.”

published versions of poems, plays and essays. We are able to learn a great deal about his process, as well as the sometimes striking distance between his personal starting point in putting pencil to paper, and the more carefully crafted public voice of the final versions.

Heaney was a prolific writer, and the collection spans from late 1950s juvenilia to poems he was working on in 2013 at the time of his death, including a large quantity of unpublished material. I focused my attention on the manuscript notebooks and loose-leaf drafts of poems from the late 1960s

The National Library of Ireland

Joel Zimbelman— Grappling with Theory and Practice in the Field

I am fascinated with a disconnect that I'm experiencing in the study of religion. On the one hand I have learned quite well (and taught to my students) a range of religious and philosophical categories and some social science theories that many scholars use to interpret and talk about religious belief and practice. On the other hand, my recent travels to and participation in various religious communities in Africa, France, and even in the States reveals a religious life that is often nothing like what my textbooks say should be going on. How can the community I am observing be, for example, a Muslim or Evangelical Christian community when their expressed beliefs and practices seem so at odds with what they are supposed to be doing, even according to the experts in their own traditions? This is not a new observation or just my subjective take on things. At the same time, it has a renewed importance for a teacher of comparative religion who wants his students to really understand what is happening in the lives of people who identify with a given tradition—and who struggles to describe and interpret that tradition. To help my students better accomplish this, I'm moving more of my teaching out of the classroom and into the field—I'm trying to spend more time teaching on-site where these challenging changes are taking place. A few years ago I shifted some teaching to Southern France. Recently I worked with eight students in a course on contemporary religion in Accra, Ghana. And this coming summer I will be with a group of 15 students and three other CSU Chico faculty in Moshi Tanzania taking a closer look at Christianity, Islam, and traditional African religions

in the modern context. My hope is that our understanding and appreciation of “what's going on” and “how believers and practitioners explain what they affirm and do” will get wider and deeper in these encounters, and we (both my students and me) will come out of our experiences feeling more confident when we talk about what we have seen heard when we go “among the believers” in new settings.

Swahili Summary by Melous Achitsa:

Nina Vutiwa na ule ukativu ambaya unaendelea kujiondokea katika masomo na utafiti wa dini. Kwa upande mmoja naelewa vyema (hata nimeelimisha wanafunzi wangu) kwamba mpango wa elimu ya dini na filosofia katika jamii na baadha ya sayansi ya kijami nadharia, ambapo wengi wasomi hutumia to kanusha ama kueleza na kuzungumzia kuhusu imani na jinzi ya kuiendeleza. Kwa upande mwingine, hivyi maajuzi katika utafiti wangu ,nikisafiri hapa na pale katika baadha ya madini na jamii za Africa, ufaranzi na hata mataifa yamejidhihirisha kuwa maisha ya kidini ambo kilamara haichukuliwi maanani kulingana vile nakala zinasema. Dini ni lazima iendelea. Kuelewa mambo haya yote ni jambo la maana sana. Kwa mwalimu ambaye yuataka wanafunzi wake waweze kuelewa na kutafakari jinzi mambo na maisha ya wale watu ambao wana-tambua maswala ya kimila na kitamaduni. Ku-wasaidia wanafunzi waelewe vyema na kukamilisha haya yote nimetajia. Na mvuka mpaka kafika uhitimu wangu wa kufundisha darasani hadi maeneo ambapo. Kuna changanoto na mabadiliko nanatiniwa mkazo.

Bruce Grelle—Globalization of Ethics

For almost ten years I have been working off and on with a group of four other scholars on a book dealing with the topic of global ethics.

Canadian philosopher Will Kymlicka distinguishes between the *ethics of globalization* and the *globalization of ethics*. Much has been written about the *ethics of globalization* – about the moral costs and benefits of those

profound technological, economic, political, and cultural changes that are shaping the era we live in. Less has been written about the

globalization of ethics – about the ongoing efforts by activists, academics, and policy makers around the world to discover or create a common moral vocabulary that will enable people to discuss their ethical concerns about globalization across religious, cultural, and national boundaries. Our book deals with both of these themes.

Part 1 of the book analyses diverse expressions of global ethics such as the Universal Declaration of Human Rights, the Earth Char-

ter, and the Declaration toward a Global Ethic by the Parliament of the World's Religions.

Part 2 explores “practices” of global ethics – the efforts undertaken by thousands of organizations and hundreds of thousands of individuals to address such issues as environmental destruction, global poverty, international business, armed conflict, and genocide. Part 3 looks at global ethics and religion, and more

specifically, at the history of the interfaith movement, the ethics of proselytizing and religious freedom, as well as

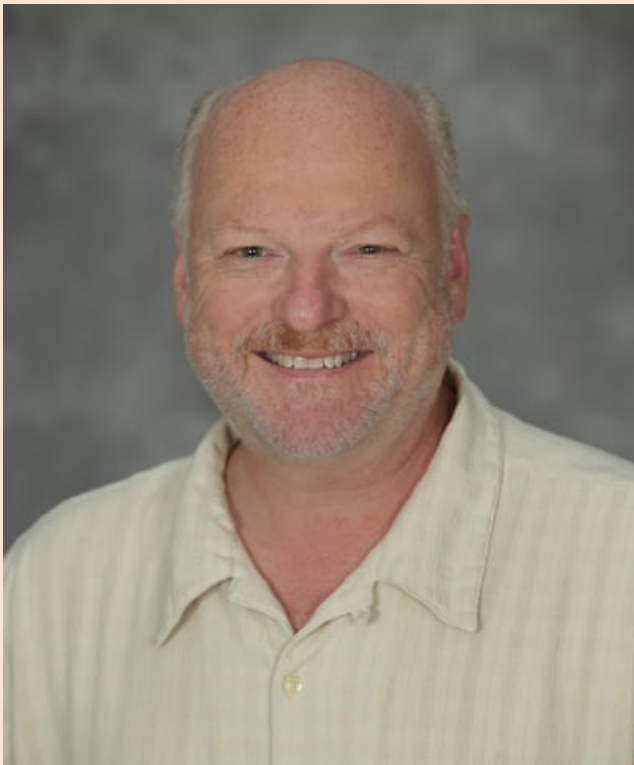
“We explore efforts undertaken to address such issues as environmental destruction, global poverty, international business, armed conflict, and genocide.”

efforts to develop guidelines for teaching about religions in state-sponsored schools.

My co-authors are Frederick Bird (University of Waterloo, Canada), Sumner B. Twiss (Florida State University), Kusumita P. Pedersen (St. Francis College, NY) and Clark A. Miller (Arizona State University). Fred Bird specializes in the ethics of international development and business. He has overseen and kept the project on track over these many years.

Continued...

Barney Twiss's research concentrates on comparative religious ethics with a special focus on human rights. Twiss and I previously co-edited a book titled *Explorations in Global Ethics: Comparative Religious Ethics and Interreligious Dialogue* (Westview, 2000) in which CORH's own Kate McCarthy has a chapter. Kusumita Pedersen is a religious studies professor and specialist in Asian religions who has served as Executive Director of the Project on Religion and Human Rights; Joint Secretary for Religious Affairs of the Global Forum of Spiritual and Parliamentary Leaders on Human Survival; and Executive Director of the Temple of Understanding. She is currently a member of the Board of Trustees of the Council for a Parliament of the World's Religions and Co-Chair of the Interfaith Center of New York. Clark Miller is a faculty member at the



School for the Future of Innovation in Society; his research focuses on science, technology and globalization with a special emphasis on international and global policymaking.

Edinburgh University Press website:
<http://www.euppublishing.com/book/9781474407052>

French Summary by Daniel Veidlinger:

Depuis près de dix ans je travaille avec un groupe d'un Canadien et trois chercheurs américains sur un livre traitant de la question de l'éthique mondiale. Philosophe canadien Will Kymlicka distingue entre l'éthique de la mondialisation et de la mondialisation de l'éthique. On a beaucoup écrit sur l'éthique de la mondialisation. Sur les coûts moraux et les avantages de ces changements technologiques, économiques, politiques et culturels profonds qui façonnent l'époque où nous vivons. Moins a été écrit au sujet de la mondialisation de l'éthique - sur les efforts déployés par des activistes, des savants et des décideurs du monde de découvrir ou de créer un vocabulaire moral commun qui permettra aux gens de discuter de leurs préoccupations éthiques à propos de la mondialisation à travers les frontières religieuses, culturelles et nationales. Notre livre traite de ces thèmes.

Greg Cootsona— Science and Religion

Since June 2014, I've been directing a grant project that investigates emerging adults' attitudes on science and religion. As a part of that work, I've studied national surveys and conducted two dozen qualitative interviews. The latter are mostly with Chico State students, usually from my Science and Religion class.

Consider two national surveys. In one with almost 2,400 18-23 year olds, 70% stated that they "agree" or "strongly agree" that religion and science conflict. Similarly one my students, Ericka, commented, "I think that science and religion will always be in conflict because science and religion will never be able to agree, and there are such contradicting views."

There is, however, competing data. Another survey of over 11,000 undergraduates came to an opposite conclusion: "despite the seeming predominance of a conflict-oriented narrative, the majority of undergraduates do not view the relationship between these two institutions [religion and science] as one of conflict." That majority was 69% of those surveyed and reminded me of Daniel, who had this advice for people discussing science and religion, "Be more friendly and open. Less conflict and more dialogue."

How do we make sense of these competing claims? It has to do with the way the question is formulated. The first survey asked about the culture at large: "The teachings of science and religion often ultimately conflict with each other. (Do you strongly agree, agree, disagree, or strongly disagree)?" The second about views personally held: "For me, the relationship of science and religion is one of.."

Simply put, the majority of emerging adults (in this case, 18-23 years old) sense that there is

conflict out there, but they personally seek another way.

As Professor Dr. Guenter Thomas of University of Bochum says: "Auf der Ebene alltäglicher Lebenspraxis leben wir in vielen Welten. Wir benutzen Technologien, die wir nicht verstehen und wir bringen wie in einer Collage Wissenschaft, Politik, Religion, Common sense und Kunst irgendwie zusammen. Wenn wir aber unsere Praktiken verstehen wollen, sozusagen in unserem intellektuellen Leben, dann brechen die Konflikte auf. Gläubige müssen uns um eine Vermittlung von Glauben und Naturwissenschaft bemühen."

("At the level of everyday life, we live in many worlds. We use technologies that we do not understand, and yet somehow we bring them together--as in a collage--science, politics, religion, common sense and art. If, however, we want to understand our practices in our intellectual life, then we have to leave conflict aside. Believers need to endeavor to mediate between faith and science.")

And these are just some reasons I find it energizing to teach on religion and science.



Jason Clower— Buddhism and New Confucianism

Great news for 2016! Snoot and I will start the year on sabbatical with trips to Holland and Australia. We are re-joining some long-time collaborators to co-write a book about the resurgence of Confucianism in modern China. Those of us who study Buddhism are acquainted with a book called the *Awakening of Faith*, a strange work of Buddhist philosophy that we think of as a major chapter in the history of how Buddhism was “Sinicized,” or made distinctively Chinese.

“The Buddhist text *Awakening of Faith* was probably one of the main ingredients in New Confucianism”

Among other things it teaches that you are already enlightened—even if you don’t know it! My friends and I think it also was one of the main ingredients in a movement called “New Confucianism” that has resuscitated Confucianism in Chinese society today. Confucians never like to be accused of having been influenced by Buddhism, so New Confucianism does not advertise its connections with the *Awakening of Faith* proudly, that is a wonderful thing for us: a discovery no one has made before and a piece of research that will keep us busy for the next three years!

Chinese Summary:

2016年春季准备休假研究，赴荷兰、台湾两地参加学术研讨会。近期将开始为期三年的研究项目，与两位澳洲学者一起探讨佛家大作《大乘起信论》对现代新儒学的影响。众所周知《起信论》是佛教汉化过程中的巨大程碑，而我们认为它又和20世纪儒家思想的复兴、重构亦有密不可分的关系。争取在三年内发表专书！



Kamakura Buddha

Daniel Veidlinger—Technology and Buddhism

I have just completed a draft of a book that explores the development of key notions in Buddhism from the perspective of communications theory. The book, called *From Indra's Net to Internet: Communication, Technology and the Evolution of Buddhism* pays particular attention to the rapid spread of Buddhist ideas along routes where information is shared across social groups in heterogeneous networks such as the Silk Road and the Internet. Although a popular vision of early Buddhism is of monks meditating alone in the wilderness, the religion actually arose in the largely urban milieu of Axial Age northeastern India and subsequently spread rapidly along the transportation and trading nodes of the Silk Road, where it appealed to merchants and traders from a variety of backgrounds. Today, Buddhism has adapted very successfully to the Internet and has a major presence in this medium. Communications theory can shed light on how different ways that information is transferred can shape the way people within that nexus see themselves and the world. In certain communicative environments, Axial Age ideas like those found in Buddhism, which places importance on interdependence, universalism, compassion, the individual moral agent, and personal experience, are likely to take hold due to these effects. Buddhism also maintains the unique position that the human person has no enduring soul but is merely a tissue of conditioned mental and physical elements, which also coheres well with the patterns of identity formation that tend to

arise on the Internet.

While many people believe that the Internet makes us more selfish and impedes our spiritual lives, serious studies such as Don Tapscott's *Grown Up Digital* (New York: McGraw-Hill, 2008), and the Pew Internet and American Life Project have questioned this premise. By linking online behavior with expressed religious beliefs and tracking these amongst millions of Internet users, we can get a sense of the direction in which religious ideas, mores and attitudes are moving in the populations under study. Interestingly, this kind of analysis shows that many of the seminal features of Buddhism are commonly held by people who are heavy Internet users, just as these features attracted travelling merchants and people living in more urban centers in Axial Age India.

Sanskrit Summary:

Pustakam likhitam mayā Buddhadharmasya pariṇāmam śabdavādadr̥ṣṭyā anuvīkṣate. Tat Pustakam Buddhadharmavṛddhim vijātibhājitasaṃdeśeṣu kauśeyamargāntarjālādisu pantheṣu anuvīkṣate. Śabdavādaḥ nānāvidhaprāptinaḥ jñānāt manuśyalo-kadr̥ṣṭyutpādam dīpitum śaknoti. Kasmincit śabdaloke sati akṣakālaśāsanāḥ Buddhadharmādayaḥ pratīyasamutpādavaiśvakakarunātmak-armakārapratyakṣadeśanāḥ etebhyaḥ hetubhyaḥ abhigr̥hyeran. Yā Buddhadharme anātmaskandhasaṃskṛtadr̥ṣṭiḥ sā antarjāle ātmatvakaraṇapratirūpaiḥ sravati.

Jed Wyrick— Hellenism and Judaism

For the past several years I have been studying and writing about a text called *On Judaeans*, a fragmentary work composed in Greek some time before 100 BCE by an individual named Artapanus (the Latinized form of “Artapanos,” a Greek version of an originally Persian name). Three passages from the work (which is about 2000 words total) were copied into a book about the Judaeans by a 1st century BCE Roman scholar named Lucius Cornelius Alexander Polyhistor; thereafter, extensive parts of Alexander Polyhistor's work were excerpted in the popular *Preparation for the Gospel* by the famous Christian theologian, Eusebius of Caesaria (3rd-4th century CE), in which we can read the text of Artapanus today. Artapanus' *On Judaeans* narrates the lives of Abraham, Joseph, and Moses, but limits itself to their experiences in Egypt. What has most interested scholars is the fact that Artapanus appears to depart radically from the biblical text, reconciling Genesis and Exodus with the current realities of Judaeans settlement in Egypt, aspects of Egyptian religion and culture, and the expectations of Greek historiography, as well as with some sort of Egyptian literary source about a series of Egyptian rulers that Artapanus claimed to be the adoptive family of Moses.

My own project takes the form of two book-length commentaries on Artapanus, one of which

I have nearly completed--*Moses the Interpreter: Hebrew Exegesis in the Biographies of Artapanus*. I claim that *On Judaeans* takes the form of the collected biographies written by the students of Aristotle; I also argue that Artapanus derived many of his ideas about the patriarchs from a detailed interpretation of selected passages in a proto-Masoretic, Hebrew text of the Pentateuch (rather than from its Greek translation, the Septuagint).

This October I submitted an article length digest of some of the major ideas in my book for a volume of collected essays (*Die Idee des Mose* 'The Idea of Moses') being assembled in Germany (to be published by Mohr Siebeck in its series on the world of the New Testament). My article is entitled “Hellenistic Biography, the ‘Method of Chamaeleon,’ and the Moses of Artapanus.”

My second book-length work, *Artapanus and the Early Ptolemaic Court*, will explore the relationship of *On Judaeans* to the historiography, court sponsorship of science and scholarship, and historical context of Hellenistic Alexandria under the rule of Ptolemy II Philadelphus, one of the most famous members of the dynasty that claimed Egypt after the death of Alexander the Great.

Hebrew Summary:

הספר שלי הוא על שבתי ארטאפאנוס, שכתב על חייהם והוויותיהם של האבות המקראיים במצרים. הטיעון שלי בספר זה הוא שארטאפאנוס כתב ביוגרפיה באופן ביוגרפיות הלניסטיות המוקדמות שנכתבו על ידי תלמידיו של אריסטו. אני מראה שארטאפאנוס נגזר הרבה של המידע שלו על אבות אלה מרמזים בפסוקים בודדים של התורה, ולא מדמיונו שלו. זה עולה בקנה אחד עם האופן שבו ביוגרפים ניסו לגלות מידע על חיי סופרים ספרותיים מניתוח של יצירותיהם.

Holly Gocka—The Parliament of the World's Religions

It was a Tuesday evening following class when two of my fellow religion students and I set out on a journey to the 2015 Global Parliament of the World's Religions scheduled to commence in brisk Salt Lake City, Utah, later that week. The United States hadn't had the pleasure of hosting the event since 1993 in Chicago, Illinois, which marked the centennial commemoration of the first Worlds Fair. I mention this parallel because it is an effective indicator of the diverse and expansive experience of the Parliament. From ancient traditions to new age movements, the Parliament offered opportunities to observe and engage in a plethora of devotional practices and approaches to global issues.

Each of our distinct interests as comparative religion students contributed to a unique enjoyment and experience of the Parliament. Melissa Rehrig says of her participation in the Parliament, "The dress attire and the multicultural worship music brought life to the Salt Lake City Palace. Sounds of worship opened the door to interfaith dialogue. It brought the feeling of unification under a flag of diversity, a true sense of Interfaith work. Each of us came with a purpose and took away so much more. All 10,500 attendees created an atmosphere of religious literacy and acceptance in a city not known for embracing religious differences. The power of Interfaith work was in the intricate details of the Parliament. Bonds were kindled, new relationships were created with ties of strength. As I observed the sacred experiences my interfaith passion grew. I encourage you to engage with those who believe differently around you. Don't try to change them, be in the moment with them. You won't be disappointed. I know I wasn't. You will learn about them and more powerfully, learn about yourself. The Parliament ignited a deeper sense of unity within me, something the

world is seeking cross culturally. Be brave and be you."

According to Tova Love, "What I experienced at the Parliament of World Religions was a feeling of UNITY and ACCEPTANCE that the world so desperately needs. With so many different cultures and religions coming together, one would 'expect' there would be conflict on some level... but there wasn't. In my experience, LOVE superseded all of our differences.

While there were MANY awesome speakers and workshops (which we will be doing a presentation on in the Spring), one of my favorite workshops was the "Death Cafe", a discussion group in which the 'taboo' subject of death was talked about openly. I feel this is a very important topic, and plan to facilitate a Death Cafe at Chico State next semester."





For myself, the anticipation, participation and integration of the wisdom offered by the World Parliament leads me to interpret my experience as nothing short of a pilgrimage. As a full sensory experience, the Parliament situated faith and nature-based movements as a productive resource for humanizing and mobilizing the masses through collective action against social, economic and environmental disparities. Too often in our world today religion is weaponized for the political ends of organized governments and fundamentalist movements. During a particular panel session addressing the industry of Islamophobia, it was made quite clear that fear is far more profitable than peace, which influences even the most liberal of de-

mocracies. It is from here that one can fully appreciate the beauty and wisdom of interfaith dialog.

The 2015 Parliament concluded with declarations on Climate Change, Income Inequality, Hate Speech, war and violence as well as a commitment to uphold Human Rights and the Dignity of Women. Formal commitments to stand alongside Indigenous People and Emerging Leaders in fulfilling their role with respect to these and other paramount issues were also made.

Salt Lake City, Utah—October 2015





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