

A19–121

Women, Theological Education, and Pastoral Formation in World Christianity

Saturday, 9:00 AM–11:30 AM

InterContinental–InterContinental Ballroom C*

Sponsored by the World Christianity Group

Jayachitra Lalitha, Tamilnadu Theological Seminary, Presiding

Adelaide Boadi, Drew University

Beyond the "Rocking of Cradles" — Christianity's Unsung Heroines: The Case of Ghana/West Africa

William Yoo, Emory University

Battle Hymn of a Korean Tiger Mother: Theological Education and Christian Formation in the Life and Writings of Kim Hwal-lan (Activist, Educator, Liberationist, and Methodist)

Katie Schubert, Claremont Graduate University

Cambodian Women Pastor Training: Empowerment or Colonization?

Sathianathan Clarke, Wesley Theological Seminary

Dalit Theological Education: Feminist, Postcolonial, and Inner-colonial Perspectives

Elaine Padilla, New York Theological Seminary, Responding

A19–123

From "Double Consciousness" to the "Black Atlantic": Theorizing the African Diaspora and African Diaspora Subjectivities

Saturday, 9:00 AM–11:30 AM

Marriott Marquis–Nob Hill A*

Sponsored by the African Diaspora Religions Group

Maha Marouan, University of Alabama, Presiding

Torin Alexander, Saint Olaf College

African Diaspora Subjectivities and Religious Experience: The Pursuit of Wholeness

Karyna Do Monte, Boston University

Brazilian Candomble Meets Ecology: A Samba Plot in the Rio de Janeiro Carnival

Michelle Gonzalez Maldonado, University of Miami

Translator of the Afro-Cuban Religious World: Lydia Cabrera

Mary Diggin, Pacifica Graduate Institute

Damballah and Maman Brigitte: The Irish Influence on Vodou Lwas

Charles H. Long, Chapel Hill, NC, Responding

A19–131

Southeast Asian Religion in Two Perspectives: Women and Colonialism

Saturday, 9:00 AM–11:30 AM

InterContinental–Cathedral Hill*

Sponsored by the Religion in Southeast Asia Group

Jason Carbine, Whittier College, Presiding

Samphoas Huy, Rutgers University

Rebirth and the Golden Lotus: Midwives and the Reconciliation of Cambodia after the Khmer Rouge Genocide

Kunthy Seng, Documentation Center of Cambodia

Copresenting with Samphors Huy and Douglas Irvin

Douglas Irvin, Rutgers University

Copresenting with Samphors Huy and Kunthy Seng

Cuong Mai, University of Vermont

Avalokitesvara Bodhisattva (Quan Âm) in Medieval Vietnam: Rhetorical and Ritual Contestation in the Realm of Women's Religions

Muhamad Ali, University of California, Riverside

"Verandahs of Mecca and Medina": Colonialism and Islamic Knowledge in South Sulawesi and Kelantan

Erik Braun, University of Oklahoma

The Science of Buddhism and the Buddhism in Science: Shwe Zan Aung's Representation of Buddhist Thought and Practice

John Clifford Holt, Bowdoin College, Responding

A19–138

Plenaries: Walking with the Unmourned

Saturday, 11:45 AM–12:45 PM

Marriott Marquis–Yerba Buena 9*

Kwok Pui Lan, Episcopal Divinity School, Presiding



"What is it that makes both talks and silences stained with shame? Sometimes the mind freezes and the heart goes on fasting: name, nation, identity, citizenship disappear. With every step, the world comes to the walker, and all around, on the immense screen of life, every event speaks."

In the dense jungle of events, doings, and happenings, history comes in interrelated fragments to be sniffed out, tracked, swallowed, held on, or vomited while walking for survival. The spirit of the walk has led the writer to a whole tradition of independent walkers in ancient Asia, at the same time as it provides her with a link to struggles around the world, more specifically to the transnational struggles of women in the United States, Argentina, Mexico, China, and Tibet.

Panelist:

Trinh T. Minh-Ha, University of California, Berkeley

A19–216

**The Politics of Religious Freedom: Historical Perspectives
from Egypt and South Asia**

Saturday, 1:00 PM–3:30 PM

Moscone Center West–Room 2004*

Sponsored by the Law, Religion, and Culture Group

Kathleen Flake, Vanderbilt University, Presiding

This panel rethinks conventional understandings of secular liberalism by examining the unique historical trajectories of the politics of religious freedom in Egypt, India, and Pakistan. Where many have seen conflict between secular politics and religion, we ask how the techniques of secular-liberal government have regulated religion and produced religious identities. Challenging conventional understandings of religious freedom as a self-evident good, we consider how the politics of religious freedom opens the way to some forms of political demand while foreclosing others. This sheds light on the possible costs of the politics of religious freedom that conventional narratives do not predict. These include the expansion of state power into the private sphere of family life, the production of religious minorities, and the silencing of forms of political demand that are not easily captured in the language of religion.

Hussein Agrama, University of Chicago

The Shape of Religious Freedom: France and Egypt

Cassie Adcock, Washington University, Saint Louis

Indian Secularism as "Tolerance": Religious Freedom Debates of the 1920s

Asad Ahmed, Harvard University

Colonial Governmentality and Religiopolitics: The Case of the Ahmadiyya Inclusion and Exclusion from Islam in South Asia

Saba Mahmood, University of California, Berkeley

Politics of Religious Freedom and the Minority Question: A Geopolitical Problem?

Winnifred Sullivan, State University of New York, Buffalo, Responding

A19–231

Defining Religion in Imperial, Colonial, and Postcolonial Contexts

Saturday, 1:00 PM–3:30 PM

InterContinental–Grand Ballroom C*

Sponsored by the Religion and Colonialism Group

Caleb Elfenbein, Grinnell College, Presiding

Ilyse Morgenstein Fuerst, University of North Carolina, Chapel Hill

"Religion" and Intellectual Empires: Precolonial, South Asian Definitions, and the Study of Religion

Mitch Numark, California State University, Sacramento

Hebrew School in Nineteenth Century Bombay: Protestant Missionaries, Cochin Jews, and the Hebraization of India's Bene Israel Community

Adrian Hermann, University of Basel

Differentiating "Buddhism": The Proliferation of Semantics and Organizations of "Religion" in Nineteenth and Early Twentieth Century Buddhist Asia

Syed Adnan Hussain, University of Toronto

Three Transformations: The Evolution of Pakistan's Blasphemy Law

A19–302

Gender Theory, Intersectionality, and Justice

Saturday, 4:00 PM–6:30 PM

Moscone Center West–Room 2004*

Sponsored by the Gender Theory, Intersectionality, and Justice Cluster (Women and Religion Section; Feminist Theory and Religious Reflection Group; Gay Men and Religion Group; Men, Masculinities, and Religions Group; Womanist Approaches to Religion and Society Group; and Queer Studies in Religion Consultation)

Christine E. Gudorf, Florida International University, Presiding

A complex array of social structures of inequality and oppression, both overt and internalized, sustain persistent patterns of injustice and, conversely, hegemony. We will discuss four papers that expose the intricacy, convolution, and density at the intersections of gender theory and other postmodern discourses as they seek to articulate persuasive and powerful understandings of justice.

Katherine K. Bain, Davenport, IA

The Role of Socioeconomic Analysis in Theorizing Gender and Religious Status

Rosemary Blackburn-Smith Kellison, Florida State University

Feminism and Imperialism as Just Causes for War?: Assessing the Justice of the War in Afghanistan

Wesley Barker, Emory University

Sexual Difference and the Crisis of Representation in Postcolonial Discourse: Reading Justice, Dispossession, and Resistance in Spivak's "Echo"

Jared Vazquez, Phillips Theological Seminary

I am ____: Queer/Ethnic Identity in Contemporary Western Contexts

Pamela Lightsey, Garrett-Evangelical Theological Seminary, Responding

A19–310 □ □ □ □ □ □

Trinh T. Minh-ha's *When the Moon Waxes Red*:

Representation, Gender, and Cultural Politics
(Routledge, 1991) and
Woman, Native, Other: Writing Postcoloniality and
Feminism
(Indiana University Press, 1989)
Saturday, 4:00 PM–6:30 PM
Moscone Center West–Room 2009*

Sponsored by the Theology and Religious Reflection Section

Anne Joh, Garrett-Evangelical Theological Seminary, Presiding

Panelists:

Susan Abraham, Harvard University

Sigridur Gudmarsdottir, Evangelical Lutheran Church of Iceland

Nami Kim, Spelman College

Wong Wai-Ching Angela, Chinese University of Hong Kong

Trinh T. Minh-Ha, University of California, Berkeley, Responding

A19–311
Contemporary Transformations of Indigenous Religious
Culture in West Africa
Saturday, 4:00 PM–6:30 PM
Marriott Marquis–Walnut*

Sponsored by the African Religions Group

Danoye Oguntola-Laguda, Lagos State University, Presiding

Joseph Hellweg, Florida State University

Words as Icons: Lived Religion, Ideology, and Visual Culture in the N'ko Alphabet and Movement of West Africa

Albert K. Wuaku, Florida International University

"Sakawa": Transforming the Internet into Ritual Space in Ghana and Expanding the African Indigenous Religious Landscape Globally

Seth Tweneboah, Florida International University

Pentecostalism, Witchcraft Accusation, and Symbolic Violence in Ghana: An Analysis of Pierre Bourdieu's Concept of Habitus

Sodiq Yushau, Texas Christian University, Responding

A19–404

Plenaries: Presidential Address — Empire and the Study of Religion

Saturday, 8:00 PM–9:00 PM

Marriott Marquis–Yerba Buena 9*

Otto A. Maduro, Drew University, Presiding



The academic study of religion that emerged in the nineteenth century was shaped by the cultural imaginary of empire. How has this legacy impacted the field in today's postmodern and postcolonial world? With the rise of China and other emerging markets and the shift of geopolitics, what will religious studies look like in the future? Kwok Pui Lan, author of the critically acclaimed volume *Postcolonial Imagination and Feminist Theology* (Westminster John

Knox Press, 2005) and editor of the award-winning book *Hope Abundant: Third World and Indigenous Women's Theology* (Orbis Books, 2010), will offer her reflections, drawing examples from the study of Christianity and Asian religious traditions.

Panelists:

Kwok Pui Lan, Episcopal Divinity School

A20–136

Plenaries: Envisioning the Study of Religion in the Twenty-first Century

Sunday, 11:45 AM–12:45 PM

Marriott Marquis–Yerba Buena 9*

Kwok Pui Lan, Episcopal Divinity School, Presiding

The panelists will offer, from different perspectives, their reflections on how the field of religious studies has changed during their career, some of the issues the field needs to address, the turns and twists in their own scholarship, the challenges and changing roles of the American Academy of Religion, and the visions and constraints for change in the study of religion in the United States and Europe.

Panelists:

Laura E. Donaldson, Cornell University

Richard King, University of Glasgow

Donald S. Lopez, University of Michigan

A20–209

Religious Encounters in Colonial South Asia

Sunday, 1:00 PM–2:30 PM

InterContinental–Union Square*

Sponsored by the Religion in South Asia Section

Chad Bauman, Butler University, Presiding

Religious encounters between Europeans and South Asians in colonial India were often characterized by attempts to dominate, control, and even efface rival traditions. They were also occasions for innovation and creativity, involving religious leaders who, through these encounters, transformed their traditions in profound ways. Thus these instances of engagement are important for analyses of religious change in South Asia and in imperial contexts more generally. The papers in this panel will examine how such encounters shaped participants' understandings of their own traditions and of the traditions of others. We will argue that although these encounters must be understood in terms of disparities of power, we also need to recognize that none emerged from them unchanged. We will examine the ways that these encounters transformed a variety of traditions in colonial South Asia, both Hindu and Christian, and the ways that they shaped emerging conceptions of "religion" and "religions."

Will Sweetman, University of Otago

Empire and Mission in an Early Nineteenth Century "Pamphlet War"

Ulrike Schroeder, University of Heidelberg

Mapping the Fields of Harvest: Missionary Theories of Religion and Ritual in Colonial South India

Richard S. Weiss, Victoria University

Conflicts of Authority in Colonial South Asia

Eliza Kent, Colgate University, Responding

A20–211

Exploring Desire and Religion

Sunday, 1:00 PM–2:30 PM

InterContinental–Twin Peaks*

Theology and Religious Reflection Section

Krista Hughes, Hanover College, Presiding

An Yountae, Drew University

"O Love, You Ever Burn and Are Never Extinguished": Decolonial Love and the Lustful Resurrection of Displaced Desires/Bodies

Kevin Minister, Southern Methodist University

Christian Desire and Economic Power: On the Production of Desire in Economics and Religion

Kelly Denton-Borhaug, Moravian College

Detranscendentalizing War, Decentering Sacrifice

Alan Van Wyk, Claremont Graduate University

Rupturing Desire: The Theopolitical Possibilities of Judith Butler

A20–212

African Traditions and Peacemaking in Situations of Political Conflict

Sunday, 1:00 PM–2:30 PM

Marriott Marquis–Sierra C*

Sponsored by the African Religions Group

Afe Adogame, University of Edinburgh, Presiding

Mari Pontinen, Finnish Evangelical Lutheran Mission

Botho and Modernization

Danoye Oguntola-Laguda, Lagos State University

African Traditions and Peacemaking in Situations of Political Conflict: Nigeria as a Case Study

Enoch Olujide Gbadegesin, Rice University

Copresenting with Danoye Oguntola-Laguda

Jude Aguwa, Mercy College

Boko Haram: The "Nigerian Taliban" and Its National and Global Consequences

Isabel Apawo Phiri, University of KwaZulu-Natal, Responding

A20–274

Land, Sovereignty, and Religion in Native North America

Sunday, 3:00 PM–4:30 PM

InterContinental–Sutter*

Sponsored by the Law, Religion, and Culture Group and Native Traditions in the Americas Group

Michael Zogry, University of Kansas, Presiding

Lisa Dellinger, Garrett-Evangelical Theological Seminary
The Christian Doctrine of Discovery: Illusions of Grandeur

Kathleen M. Sands, University of Hawai'i, Manoa
Territory, Wilderness, Property, and Reservation: Land and Religion in Native American Supreme Court Cases

Nicholas Shrubsole, University of Waterloo
Property, Religion, and the Legal Relationship between Indigenous Peoples and the Canadian State: Historical Roots and Contemporary Issues

Steve Newcomb, Indigenous Law Institute, Responding

A20–314

Marion Grau's *Rethinking Mission on the Postcolony: Salvation, Society and Subversion* (T & T

Clark International, 2011)

Sunday, 5:00 PM–6:30 PM

Moscone Center West–Room 3000*

Sponsored by the Theology and Religious Reflection Section

Paul Lim, Vanderbilt University, Presiding

Panelists:

Jeannine Hill Fletcher, Fordham University

Mary-Jane Rubenstein, Wesleyan University

Willie J. Jennings, Duke University

Gerald West, University of KwaZulu-Natal

Marion S. Grau, Graduate Theological Union, Responding

A20–320
Behind Enemy Lines
Sunday, 5:00 PM–6:30 PM
Marriott Marquis–Yerba Buena 3*

Sponsored by the Indigenous Religious Traditions Group

Jace Weaver, University of Georgia, Presiding

The question of where indigenous religious traditions fit in within the academic study of religion has been longstanding, contentious, and fraught. Should they even be considered "religions" at all? Thus both scholars of such traditions and practioners often find themselves "behind enemy lines." How does one explain these traditions to the academy? How do practitioners cope with often being demonized by "mainstream" religions? In particular, what have interactions with Christianity been like?

Lee Gilmore, California State University, Northridge

Pagans at the Parliament: Interfaith Dialogue between Pagan and Indigenous Communities

Sabina Magliocco, California State University, Northridge
Copresenting with Lee Gilmore

Carmen Lansdowne, Graduate Theological Union
"Dances with Dependency": An Indigenous Theological Exploration of Dependency and Development Theories and Their Influence on Liberation Theology for the Twenty-first Century

Comfort Max-Wirth, Florida International University
The Occult and Politics in Ghana: Tapping into the Pentecostal Discourse of Demonizing African Traditional Religion as a Political Strategy

A20–402

Plenaries: New Thoughts on Solidarity

Sunday, 8:00 PM–9:00 PM

Marriott Marquis–Yerba Buena 9*



Kwok Pui Lan, Episcopal Divinity School, Presiding

This lecture will consider the relationship between sexual and religious minorities in the context of the right to appear in public. Additionally, the lecture will address the affiliative meanings of queer in light of new efforts to separate queer politics from antiracist and anticolonial struggles.

Panelist:

Judith Butler, University of California, Berkeley

A21–111

Bible and Colonization in the Mediterranean

Monday, 9:00 AM–11:30 AM

InterContinental–Nob Hill*

Sponsored by the Bible in Racial, Ethnic, and Indigenous Communities Group

Francisco Lozada, Brite Divinity School, Presiding

Panelists:

Adriana Destro, University of Bologna

Safwat Marzouk, Associated Mennonite Biblical Seminary

Panagiotis Kousoulis, University of the Aegean

Marinos Pourgouris, University of Cyprus

Yael Munk, Open University of Israel

Michel Andraos, Catholic Theological Union

A21–117

The Doctrine of Christian Discovery and Conversations with the Vatican

Monday, 9:00 AM–11:30 AM

InterContinental–Union Square*

Sponsored by the Indigenous Religious Traditions Group and Roman Catholic Studies Group

Mary N. MacDonald, Le Moyne College, Presiding

Indigenous leaders such as Oren Lyons and the Thirteen Indigenous Grandmothers have been attempting to discuss the Doctrine of Christian Discovery (DoCD) with the Vatican for many years now. The DoCD originated with the Papal Bulls in the fifteenth century — that which sanctioned Christopher Columbus's conquest of the Americas. It found full expression with the *Johnson v. M'Intosh*

United States Supreme Court decision. Conversations with the Vatican's Permanent Observer at the United Nations — at the United Nations Permanent Forum on Indigenous Issues (UNPFII) — have played a central role in Indigenous Peoples/Vatican conversations and promise to be even more crucial as the 2011 United Nations focuses on the global environment.

This panel will explore the far-reaching effects of the DoCD and explore the recent efforts of various groups — religious and secular; Indigenous and non-Indigenous — to repudiate the DoCD by adopting, without qualification, the United Nations Declaration on the Rights of Indigenous Peoples (September 2007).

Panelists:

Philip P. Arnold, Syracuse University

Steve Newcomb, Indigenous Law Institute

Chris Peters, Seventh Generation Fund for Indian Development

Theresa Reeder, Syracuse University

A21–137

Plenaries: Lifetime of Learning

Monday, 11:45 AM–12:45 PM

Marriott Marquis–Yerba Buena 9*



Kwok Pui Lan, Episcopal Divinity School, Presiding

In this plenary, Katie Geneva Cannon, a trailblazer in womanist thought and ethics and Judith Plaskow, a pioneer in Jewish feminist theology and religious thought, will discuss lessons gleaned from their learning of a lifetime. Cannon's books include *Black Womanist Ethics* (Scholars Press, 1988),

Katie's Canon: Womanism and the Soul of the Black Community

(Continuum, 1995), and

Teaching Preaching: Isaac Rufus and Black Sacred Rhetoric

(Continuum, 2002). Plaskow is the author of *Sex, Sin, and Grace: Women's Experience and the Theologies of Reinhold*

Niebuhr and Paul Tillich (University Press of America, 1979), Standing Again at Sinai: Judaism from a Feminist Perspective (HarperCollins, 1990), and The Coming of Lilith: Essays on Feminism, Judaism, and Sexual Ethics 1972–2003 (Beacon Press, 2005).

Panelists:

Katie G. Cannon, Union Presbyterian Seminary
Judith Plaskow, Manhattan College

A21–209

Law, Legislation, and Religious Formations in South Asian Nation-States

Monday, 1:00 PM–3:30 PM

Marriott Marquis–Yerba Buena 7*

Sponsored by the Religion in South Asia Section

Peter Gottschalk, Wesleyan University, Presiding

This session focuses on the influence of the law on religious practice in South Asian secular democracies. The constitutions of India, Sri Lanka, Nepal, and Bhutan guarantee the freedom of religion, but differ in the politics behind the drafting of constitutional laws; assumed definitions of religion; limits on religious freedom; and varying attitudes toward minority religions. Such differences inform the writing of new laws and court judgments, which in turn challenge, affirm and change religious practices. Moreover, citizens may affirm or contest their understanding of

religious freedom through ritual enactment; or they may directly challenge government regulations and attempted reforms of religion through legal appeals. The papers in this session thus highlight the politics of crafting constitutional laws governing religion; the penetration of law into religious life; religious practice as a site of affirmation or contestation of constitutional ideals; and the difficulty of creating effective legal reforms of religious practice.

Benjamin Schonthal, University of Chicago

Religious Rights at the End of Empire: Debates on Law and Religion in Late Colonial Sri Lanka

Ginni Ishimatsu, University of Denver

The Judicialization of Hindu Temples in Tamil Nadu

James Ponniah Kulandai Raj, Jnana Deepa Vidyapeeth

Dreaming India and Being Indian

Kay K. Jordan, Radford University

Contemporary Sati Legislation: Changing the Hindu Ideal of Womanhood

Robert A. Yelle, University of Memphis, Responding

A21–212

Postcolonialism and Poststructuralism in the United States

Monday, 1:00 PM–3:30 PM

Moscone Center West–Room 3010*

Sponsored by the Theology and Religious Reflection Section

Susan Abraham, Harvard University, Presiding

Panelists:

John C. Hawley, Santa Clara University

Nancy Bedford, Garrett-Evangelical Theological Seminary

M. Gail Hamner, Syracuse University

Mark Lewis Taylor, Princeton University

A21–223

Resilience and Revitalization in Indigenous California

Monday, 1:00 PM–3:30 PM

Moscone Center West–Room 2006*

Sponsored by the Native Traditions in the Americas Group

Natalie Avalos Cisneros, University of California, Santa Barbara, Presiding

Once home to communities speaking approximately eighty languages, over the past several decades California has witnessed a remarkable public resurgence of Native traditions and languages, built on resilient cultural elements. These papers explore how Native traditions in the "digital age" are being transmitted to future generations through the modes of music and dream.

Cutchá Risling Baldy, University of California, Davis

Xoc-itch'iswalte (They Will Beat Time with Sticks Over Her): *The Hupa Flower Dance Ceremony and Elements of Spirituality in Song*

Melissa Leal, University of California, Davis

Asumpa (To Flow): *Native American Language and Cultural Revitalization through Hip-Hop*

Dennis Kelley, University of Missouri

Religion, American Indians, and Ecocriticism: Conceptualizing Indigenous Spirituality through Environmental Activism

Chris Peters, Seventh Generation Fund for Indian Development, and Ines M. Talamantez, University of California, Santa Barbara, Responding

A21–234

Theory and Politics of Religion Education in Public Schools

Monday, 1:00 PM–3:30 PM

Moscone Center West–Room 2004*

Sponsored by the Religion Education in Public Schools: International Perspectives Group

Bruce Grelle, California State University, Chico, Presiding

A discussion of civic versus academic rationales for the inclusion of religion education in public schools and the relation of religion education to politics in Denmark, Lebanon, South Africa, Tunisia, and the United States.

Bronwyn Roantree, Harvard University

Religion and Public Education in Postcolonial Tunisia: Histories and Opportunities

Daniel Cervan Gil, Saint Paul University

Religion in Education: A Contributing Factor to Polarization or Dialogue in the Socialization Process of Lebanese Youth? Insights from the Northern Irish Experience

Mark Sedgwick, University of Aarhus

The Construction of Islam in Danish Public Schools

Kaira Schachter, University of Colorado, Boulder

Towards a More Democratic Pedagogy: A Pragmatic Approach to Religious Studies in American Public Education

A22-103

Maps: Orientations and Disorientations

Tuesday, 9:00 AM–11:30 AM

Marriott Marquis–Yerba Buena 2*

Sponsored by the Comparative Studies in Religion Section

Stephen Prothero, Boston University, Presiding

This session will explore maps as authoritative depictions of topographic, political, social, and sacred space. These depictions wield authority and on the surface they claim to represent objective reality to the viewer. However, when one begins to examine and compare maps one realizes that they present strongly biased orientations to geographic space — orientations that suppress alternative objectives. Maps, by their very nature, construct a specific orientation and impose that orientation, attempting to control how individuals and groups see space, its defining elements, its boundaries, etc. In addition, maps in effect "erase" elements of topography when those elements do not serve the map-makers' purposes, and they erase people who orient themselves differently to the depicted space. Finally, maps construct distorted notions of relative size and scale, and they visually silence entire populations of marginalized or oppressed inhabitants.

Laura Elena Hinojosa, Instituto Nacional de Antropología e Historia
Traces of the Past: Spanish and Indigenous Perception of Space in Colonial Maps

Martha Finch, Missouri State University
The Whole Earth is the Lord's Garden: Mapping Early New England

Peter Gottschalk, Wesleyan University
Mapping Boundaries: The Science of Knowing Communal Identity in British India

Molly Bassett, Georgia State University, Responding

A22–109

The Impact of Print Technology in the Nineteenth Century

Tuesday, 9:00 AM–11:30 AM

Moscone Center West–Room 2018*

Sponsored by the Religion in South Asia Section

Rebecca Manring, Indiana University, Bloomington, Presiding

This session explores the impact of print technology in the nineteenth century on religious texts, authorities, and representations in the crossfire of nationalist and colonialist concerns in India. The complex tradition of manuscript production was transformed by the introduction of print and

the first two papers explore this transition, the first detailing the religious event of producing a manuscript and the second the introduction of lithography which enabled mass distribution but mimicked manuscripts in many ways and then the gradual transformation to book formats. This process occurs, however, in the context of interweaving colonialist and nationalist discourses. The third paper explores vernacular translations of classic works in print and an emerging new venue for commentary and challenge to dominant Sanskrit readings and Indological methods. The final two papers delve more deeply into the colonial and nationalist nexus of debate in the presentation of Hinduism and gender via satire and sainthood.

James McHugh, University of Southern California

Ink, Leaves, and Time: The Material and Social Networks of Religious Manuscripts in Premodern Hindu South Asia

James P. Hare, Columbia University

Indian Publishers and Nabhadass's Bhaktamal

Peter Valdina, Emory University

The Mother of Yoga?: Print, Patanjali, and Colonial Calcutta

Paul B. Courtright, Emory University

Satirizing the "Baboo" in Early Nineteenth Century Calcutta

Nancy M. Martin, Chapman University

From Bhakti Saint to National Heroine: Print and the Canonization of Mirabai

**Room locations are subject to change. Please check your Program Book onsite to confirm the location when you arrive at the Annual Meeting.*