

# SORAAAD 2019

## Translation and the Analytical Study of Religion

November 22, 2019

San Diego, California

The Study of Religion as Analytical Discipline Workshop at the University of Regina  
and the Religion Department at Claremont McKenna University

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## PREMISE

# Translation and the Analytical Study of Religion

Friday, November 22, 2019, San Diego City College, Denver, CO

But this pushing beyond the limits of one's habitual usages, this breaking down and reshaping of one's own language through the process of translation, is never an easy business, in part because (if I may be allowed a hypostatization) it depends on the willingness of the use of translator's language to subject itself to this transforming power.

Talal Asad, 157, "The Concept of Cultural Translation" 1986

★

Sholeh Wolpé: I did what no one, to my knowledge, has ever done before in translating classical literature. I followed the absence of gender in Persian nouns and pronouns! The Divine, Simorgh, the Hoopoe, the Wayfarers, and all the birds are not necessarily male or female. In Persian, we do not have "he" or "she," "his" or "hers." This masterpiece is about our souls and the human soul is genderless. I respected that in my translation.<sup>1</sup>

[Women Translating the Classics](#), Interview, by Alta L. Price, August 22, 2018.

In its 9th annual workshop, SORAAAD asks, how do we contend with translation as a function, not only of lexicality or even transmission across genres and media, but also of adaptation across time, technologies, space, power relations, immigration, and diaspora? How does translation surface or sublimate matters of religious minority, race, disability, gender, orientation, and class? In short, how do we talk about translation as a mode of social control? How should we consider translation as we acquire data, focus on specific texts or media, or process observations in the field? And how then might we 'translate' our own concerns about translation across disciplines and throughout the academy?

To address these issues and more, we are pleased to announce that George Archer, Alison Melnick Dyer, Shreena Gandhi, Marko Geslani, Ed Silver, Kayla R. Wheeler, and others will share their work and insights on: how to address diversity in orality and literacy when translating the Qur'ān; gender, audience, and the politics of translation in Tibetan Buddhism; the impacts of translation on the study of North American religions; Cold War Orientalism and model minoritization in Hindu studies; strategic untranslatability and the subaltern politics of the Tower of Babel; and how scholars and Muslims outside of the academy can translate complex arguments about Arab-centrism and anti-Blackness in American Islam

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<sup>1</sup> Women Translating the Classics: An Interview with Emily Wilson, Sholeh Wolpé, and Arshia Sattar. Alta L. Price, [wordswithoutborders.org](http://wordswithoutborders.org), August 22, 2018, Download date April 21, 2019.

without giving Islamophobes ammunition for Orientalism or xenophobia. Jens Kreinath, Jamel Velji, Ipsita Chatterjea, David Feltmate, and David Walker will then facilitate the concluding segment of the workshop, wherein attendees discuss the intersection of their research and teaching with the workshop's themes.

Recognizing that translation has often been intertwined with missionization, colonization and destruction—and noting therefore that translation(s) must be considered in relation to the politics of interlocution, colonialism minstrelsy, social control, and appropriation—SORAAAD's 2019 workshop considers translation as the doubled burden of our discipline: that which renders our received data problematic, and yet also the tool by which we must re-render those problems intelligible to and across other fields.

The workshop will address the changing nature of what is associated with translation. Typically conceived of as cross-cultural, what of translation, or the capacity to persist in representing others in accepted narratives, as a locative in-group assertion of power? As those who translate increasingly hail from the culture of origin, can translation become an act of qualified recovery (Wolpé)? Is it that, as the base of those allowed to translate and present "official versions" diversifies, we can contend with the violence of colonialism? Scholars would do well to remain mindful of substituting one kind of elite for another and the continuing issue of what is deemed worthy of translation—and with this, the politics of canon.

The workshop will also address the move away from logo-centrism and literalism, while remaining mindful of fundamentalisms and the outsized role of missionary Christianity on the institutionalization of translation. Positively, the move away from logocentrism means equalizing or balancing attention to oral traditions, material objects, performance, human behaviors, and affects. The SORAAAD workshop asserts that taking up translation—and with it adaptation and extensibility—should compel us to retool theory, methodology, and historiography in our research design.

SORAAAD asserts that all discussions of research design (conceptualization, theory, method, data acquisition/field work) must address larger social scientific discussions regarding principles of representation and responsible uses of evidence. Multiple disciplines are working now to decolonize themselves, and yet such efforts exist often alongside—and sometimes overlap with—others to defend empire. How do we talk about translation, adaptation, and extensibility in an era strongly marked (and retrojected) by the impacts of colonialism and white supremacy, and the resurgence of religious nationalism? And how do

we talk about translation and religion in ways that capture these categories as discursive sites and constructive processes? It is our contention—and the premise of this year’s workshop—that religion scholars should more openly discuss matters of translation and adaptation, not only to work in a more responsibly interdisciplinary manner, but also to make the extensibility of our research clearer. This is our bridge to the other disciplines.

SORAAAD is happy to host an alliance of scholars to discuss the state of different initiatives to address the impacts of translating across languages in the professional context of unconscious and overt Christocentrism, the impact it has on how we talk about adaptation by the subjects of our research, and extensibility as we draw upon other case studies and disciplines to design our research. Drawing on research from across the humanities and social sciences, and noting also new advances in the digital humanities, we ask together: How do we think through issues of translation, adaptation, and extensibility, so that we might refine and qualify study design in order to understand better how religious communities, religious events, and religious affect function at different times and places?

- The SORAAAD workshop committee.

Sponsored by:

SORAAAD at the University of Regina

Department of Gender, Religion, and Critical Studies, University of Regina

Religious Studies Department, Claremont McKenna College

## SUGGESTED READINGS

Wilson Emily, Sholeh Wolpé and Arisha Sattar. “Women Translating the Classics: An Interview with Emily Wilson, Sholeh Wolpé, and Arshia Sattar” Interview by Alta L. Price, [wordswithoutborders.org](http://wordswithoutborders.org), August 22, 2018, Download Date April 21, 2019.

Asad, Talal. “The Concept of Cultural Translation” In *Writing Culture: The Poetics and Politics of Ethnography*, James Clifford and George E. Marcus, Editors, 141-164. Berkeley, University of California Press, 1986.

# SCHEDULE

8:45-9:15 Workshop Check in, Pre-workshop Refreshments and Informal Introductions.

## Morning Session I

9:15 Opening Statement

9:25 Introduction: **Shreena Niketa Gandhi** "Choosing Translation: How Methodological Decisions Can Reveal Systems of Power, Privilege and Politics in Religion and Religious Studies"

10:00 Introductions across the room - Ipsita Chatterjea & David Walker - moderators.

## Morning Session II

10:25 **George Archer** "In the World to Come, You Will Be Able to Read: A Translation Riddle on the Colonialism of the Literate Mind"

11:15 **Alison Melnick Dyer** "Gender and the Politics of Translation: Reading the Life of a Female Tibetan Saint"

11:55 **Marko Geslani** "Cold War Orientalism and Model Minoritization in U.S. Hindu Studies"

12:30- 1:45 Lunch

## Afternoon Session I

1:45 **Edward Silver** "Speech and Action/Hegemony and Resistance/Babel and Babble: Genesis 11 as Subaltern Language Ideology against Empire"

2:25 **Kayla Wheeler** "Race Matters in Islam: The Importance of Critical Theory for Muslims and Islamic Studies Scholars"

3:00-3:10 Break

## Afternoon Working Session II : Religion, Translation, Analysis and Your Work

3:10 **David Feltmate, Ipsita Chatterjea**  
Translating Methods and Theories: Case Studies and Extensibility

4:05 **Jamel Velji, Jens Kreinath, David Walker** - moderators  
Workshop discussion across themes.

4:45-5:00 Announcements and Clean up.

SORAAAD Reception - 5:30- 8:00 TBD

## SORAAAD AT THE UNIVERSITY OF REGINA

SORAAAD was created as a means to further the reach of the best qualitative analytical work in the study of religion. Our objective has been to function as both a workshop and a medium of scholarly exchange respecting critical, social, and behavioral theories, methodology, conceptualization, and research design. Having underwritten SORAAAD's since 2014, as of 2017, The University of Regina Department of Religious Studies is now the official institutional center for SORAAAD's activities. This alliance has been established to sustain the innovation of research design, proliferate techniques, and further the immediate integration of findings into the training of graduate students and undergraduate curriculum. Please note Appendix I. SORAAAD's Participation and Non-Discrimination Statement and that we have adopted the [ALA's conduct policy](#) as our own.

### Our Sponsors

We want to thank our co-sponsors the Religious Studies Department at Claremont-McKenna. We also wish to thank the University of Regina, Department of Gender, Religion, and Critical Studies, for its ongoing support and the support of William Arnal, Head of Department.

### SORAAAD Online

[SORAAAD.org](http://SORAAAD.org)

[@SORAAADWorkshop](#) (Twitter)

### Registration

Please send an email to [william.arnal@uregina.ca](mailto:william.arnal@uregina.ca). Place "SORAAAD 2019 Registration" in the subject line, and include your name, indication of rank (independent scholar, graduate student, professor, etc.), and institution, if applicable, in the body of the email. Please indicate specific dietary restrictions or preferences (i.e., vegan, kosher, avoiding gluten). If you are parent who needs to attend with a child, please let us know what you need to accommodate your participation; at this time we have no formal child care arrangements. The workshop site has a single occupancy gender neutral bathroom.

You may wish to review the [SORAAAD Workshop Ethos](#).

**Registration is free.** SORAAAD thanks its sponsors for making this possible.

**Participation Limit: 30**

**Registration—and confirmation of registration—are required of all attending.**

# SORAAAD COMMITTEE

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Professor, Head of Department, Department of Gender, Religion, and Critical Studies,  
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Associate Professor, Religious Studies, Claremont-McKenna College

[Edward Silver](#)

Visiting Assistant Professor, Hunter College

[Shreena Niketa Gandhi](#)

Fixed Term Visiting Assistant Professor, Michigan State University

[David Feltmate](#)

Associate Professor of Sociology, Department of Sociology, Anthropology, and Social Work,  
Auburn University at Montgomery.

## SORAAAD BOARD OF ADVISORS

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### Tim Jensen

Associate Professor, Head of Study, Department of History, Study of Religions, Sydans University; *Honorary professor*, Leibniz Universität, Hannover; President International Association for the History of Religions.

## EDITORIAL NOTES

We ask our panelists to use their abstracts, suggested and further readings to connect with those in the room and those online. The variance across abstracts and explanations accompanying the readings reflects how they wanted to work with you.

## CITATIONS

The SORAAAD workshop uses the [Chicago Manual of Style](#)

### **Individual Papers**

First Name, Last Name. "Paper Title." Paper presented at "Translation and the Analytical Study of Religion," the Study of Religion as an Analytical Discipline Workshop, November, 2019.

### **The Workshop Program**

The SORAAAD Workshop at the University of Regina, Religious Studies Department.  
"Translation and the Analytical Study of Religion" the Study of Religion as an Analytical Discipline Workshop, San Diego, CA, November, 2019

## SOCIAL MEDIA

#SORAAAD2019 is the official hashtag for "Translation and the Analytical Study of Religion."

**Please respect the limits expressed by speakers and other participants with regard to circulating their thoughts, ideas, or images on media of any kind.**

For news about the workshop, analytical scholarship in religion and cognate fields, the latest from our partners and your peers, and issues facing higher education, please follow:

[@SORAAADWorkshop](#) on Twitter.

# PROGRAM

## Translation and the Analytical Study of Religion

### Morning Session I

- 9:15-9:25                    Opening Statement
- 9:25-9:55                    Introduction: **Shreena Niketa Gandhi** "Choosing Translation: How Methodological Decisions Can Reveal Systems of Power, Privilege and Politics in Religion and Religious Studies"
- 10:00-10:25                Introductions across the room - Ipsita Chatterjea & David Walker - moderators.

Biography: Shreena Niketa Gandhi is a multi-faceted cultural historian of religion with expertise in religion, race, the Americas and Hinduism. Trained at Swarthmore, Harvard and the University of Florida, Professor Gandhi currently teaches at Michigan State University, where she starts the first few weeks of all her classes introducing students to the concept of structural white supremacy and why that is important for a better understanding of religion in the U.S. Her research and public scholarship are on the history of yoga, and she is revising a manuscript on this using the framework of white supremacy and cultural appropriation. Through her scholarship, she hopes to make all Americans from all backgrounds better understand how we have all benefited and suffered because of systematic white supremacy and racism, and her scholarship on yoga is one illustration of this system. Professor Gandhi is also a part of a multi-year collaborative project on intersectional Hinduism, which is supported through the American Academy of Religion and partially funded through the Wabash Center. Professor Gandhi joined the SORAAAD workshop committee in 2019.

## Morning Session II

- 10:30-11:05      **George Archer** "In the World to Come, You Will Be Able to Read: A Translation Riddle on the Colonialism of the Literate Mind"
- 11:10-11:45      **Alison Melnick Dyer** "Gender and the Politics of Translation: Reading the Life of a Female Tibetan Saint"
- 11:50-12:25      **Marko Geslani** "Cold War Orientalism and Model Minoritization in U.S. Hindu Studies"

### "In the World to Come, You Will Be Able to Read: A Translation Riddle on the Colonialism of the Literate Mind"

**George Archer**

We want to read artifacts as if we are in their primary audience; to pull back the blanket of history and culture and see what "they" see. We are perpetually stuck in this translation process. Can we make the foreign familiar without colonizing, bastardizing, tokenizing, or appropriating it? Can we study the Other? This discussion will expose a small conundrum of whether and how we are to examine a foreign artifact. The artifact in question will be the *Qur'ān*.

The *Qur'ān* appeared in the 7th century world of Arabic speakers in which there is no evidence for advanced literature. Indeed, the *Qur'ān*, certainly one of the most influential books in world history, comes from a milieu otherwise free of books. It is a document from a world without documents. And therefore, it is not designed for the literate mind, but for the oral mind. Scholars of orality have repeatedly noticed that the long shift from pure orality to high literacy is more than just learning a new skill. Oral peoples organize and comprehend texts in drastically different ways from us, many of which are highly unexpected. What does it mean to discuss the *Qur'ān* when the milieu in which it appeared has radically different visions of text, language, definition, memory, order, and structure? How can we read this important document, when it isn't made to be read at all?

## SUGGESTED VIEWING

Archer, George. *"The Oral World of the Quranic Mind,"* YouTube November 2, 2019

## FURTHER READINGS with Notes

Walter J. Ong. *Orality and Literacy*. York: Methuen & Co., Ltd., 1982.

- The most significant overview of the study of orality. While quite readable and approachable, it is somewhat out of date and often generalizing.

John Miles Foley. *How to Read an Oral Poem*. Chicago: University of Illinois Press, 2002.

- A slightly more nuanced study of orality and oral performance, using more specific studies of Tibetan, South African, Greek, and American orality.

Maryanne Wolf. *Proust and the Squid: The Story and Science of the Reading Brain*. New York: Harper, 2008.

- A introduction to the history of literacy and its polygenesis from a physiological point of view.

## “Gender and the Politics of Translation: Reading the Life of a Female Tibetan Saint”

Alison Melnick Dyer

Translation is an inherently powerful – and therefore political – act, which presents a challenge that is made most apparent when we address how and why we translate gendered language. The impetus for this paper came from a recent conference, where I witnessed two senior translator-scholars arguing over which translation of a Buddhist sutra would be more effective. Should the translator adhere to the direct translation of the text, and thus convey more accurately its original meaning? Or should translation be for the benefit of the reader, and therefore take their concerns and sensibilities into consideration first and foremost, to avoid alienation of a modern readership? Ultimately, the former argument won out, but it raised the question of how and where our own positionality influences our translation efforts, and the impact this can have on the gendered representation of religious texts. What methods can we as translators engage when addressing the gendered expectations inherently embedded in language connected with culturally disparate locations? In particular, how does this apply to how we translate historical works, where temporally embedded gender suppositions are present? We as translators are expected to convey the "spirit" of the

text faithfully, while also wrestling with our own culturally and temporally bounded conceptualizations of gender. How can we best do this, without doing violence to the text?

With this paper, I hope to engage participants in the questions I have encountered regarding how to approach gendered language in the translation of an eighteenth century hagiography of a female Tibetan Buddhist saint named Mingyur Peldrön (1699-1769). An unusual figure in her time, Mingyur Peldrön was a Tibetan Buddhist nun who leveraged her privilege and rose to power as a teacher in her family's tradition. Her hagiography (*The Life of Mingyur Peldron: A Dispeller of Distress for the Faithful, or Rje btsun Mi' gyur dpal gyi sgron ma'i rnam thar dad pa'i gdung sel*, hereafter *Life*) was written by the monk Gyurmé Ösel, a devoted male attendant, some fifteen years her junior. In addressing the linguistic details of Mingyur Peldrön's *Life*, it becomes clear that Gyurmé Ösel employs gendered language (feminine, masculine, and androgynous) to convey value-laden meaning throughout his discussion of the saint and her activities. The significance of these terms is especially salient when we explore where and how gendered nouns and pronouns are employed to reference Mingyur Peldrön herself, and the positive, negative, and neutral implications that these appear to carry. In line with this another question that this paper will explore is: How do we convey the meaning of gendered language in translation, and in discussion of translated works, and how do temporal assumptions disrupt accurate translation of meaning? In the context of hagiography, gendered referents have the potential of indicating different perspectives, and possibly even different authorial hands. Taking into consideration the importance of understanding gendered language, what might be the best analytical method(s) for approaching translation of gendered terminology?

In this paper, I discuss how I have made decisions about how to translate gendered language from Mingyur Peldrön's *Life*. I will also discuss some of my findings regarding the use of these gendered terms throughout the text, and how linguistic analysis of gendered terminology can be helpful in assessing the expectations of gender in a given historical and literary context. I will also engage participants as thought partners in addressing some aspects of this process – with which I still wrestle – so that we might explore together how to best theorize translation work in a politically and historically responsible way.

## SUGGESTED READINGS

Eubanks, Charlotte. *Miracles of Book and Body: Buddhist Textual Culture and Medieval Japan*. Berkeley: University of California Press, 2010. pp. 4-7, 34-37, 40-43.

Santaemilia, José. "Gender and Translation: A New European Tradition?" In *Bridging the Gap Between Theory and Practice in Translation and Gender*. Edited by Eleonora Federici and Vanessa Leonardi. Newcastle upon Tyne: Cambridge Scholars Publishing, 2013.

### "Cold War Orientalism and Model Minoritization in U.S. Hindu Studies"

Marko Geslani

My presentation situates the theme of translation in the context of U.S. Hindu studies during the latter decades of the twentieth century, mobilizing two formative and related discourses, Cold War Orientalism and liberal multiculturalism, in the interests of racial critique. I center a reading of Diana Eck's well-known 1982 text, *Darśhan*, one of the most widely read pedagogic sources in the Hindu studies classroom in the last thirty years. Attending to the trope of translation in this source helps to politicize various discursive trajectories within Hindu studies over the last generation. *Darśhan* deploys a number of textual metaphors for the reading of lived practice, a move that simultaneously supersedes the text-bound aura of the traditional Orientalist, while retaining the textualist's interpretive authority for an ambitious internationalist project of cultural translation. Drawing on Christina Klein's conception of Cold War Orientalism, this specific mode of American Orientalism can be shown to be congruent with Cold War era intentions to integrate postcolonial Asian nations into the American capitalist order, a project that operated especially through a sentimental ethos of "people-to-people" contact, deployed through various cultural projects. A further emergent property of such texts appears when we consider the diasporic terrain of the university in the 1980s and 90s, when the South Asian (especially Indian) American diaspora began to register in significant numbers in the classroom. For this postcolonial audience, the ethos of cultural translation in Eck's work doubles as a mode of assimilation. Read against Jodi Melamed's critique of the liberal and neoliberal university, a text like *Darśhan* operates as a script for the performance of acceptable multicultural difference in the post-civil rights era.

These conceptual resources from Asian American and critical university studies allow us to situate U.S. Hindu studies within its proper political terrain, at a historical juncture that witnessed the rise of postcolonial studies in the academy, Hindu nationalism in India, and the growth of the South Asian American diaspora. Applying such resources, which have remained largely alien to Hindu studies, to a project of critical self-reflection may help diagnose the recent chord of post-Saidian retrenchment in Hindu studies, in service of a full-scale decolonization of religious studies. They do so by returning us to the crucial interstice of scholastic textuality and cultural (i.e. anthropological) representation that animates Orientalism itself.

## SUGGESTED READINGS

Jodi Melamed. "The Spirit of Neoliberalism: From Racial Liberalism to Neoliberal Multiculturalism." *Social Text* 24, no. 4 (2006): 1-24.

Diana Eck. "Seeing the Sacred" In *Darśan: Seeing the Divine Image in India*. New York: Columbia University Press, 1998.

Christina Klein. "Introduction" In *Cold War Orientalism: Asia in the Middlebrow Imagination, 1945-1961*. Berkeley: University of California Press, 2003.

12:30-1:45 Lunch

## Afternoon Session I

1:45-2:20

**Edward Silver** "Speech and Action/Hegemony and Resistance/Babel and Babble: Genesis 11 as Subaltern Language Ideology against Empire"

2:25-3:00

**Kayla Wheeler** "Race Matters in Islam: The Importance of Critical Theory for Muslims and Islamic Studies Scholars"

### "Speech and Action/Hegemony and Resistance/Babel and Babble: Genesis 11 as Subaltern Language Ideology against Empire"

**Edward Silver**

Like many narratives in the Book of Genesis, the story of the Tower of Babel is an etiology, but of what? Does it rationalize human linguistic and cultural diversity? Is it an indictment of the hubris and pretension of humankind? Does it, as Jacques Derrida famously suggested, provide us with a sign of the impossibility of adequate passage between languages? What is the subject position from which the text speaks? Recognizing this instability, scholars have begun, recently, to advance a post-colonial reading of Gen 11, one which recognizes that *Bavel* is not merely a mythic place whose name resonates productively with the Hebrew word *bālal* ("to mix/confound"), but an actual imperial state whose historical dominion spanned from the Sinai peninsula to the Persian Gulf, and from southern Anatolia to the Arabian desert.

These political readings of the text very often present it as an allegory for world-empire and embed the narrative of the collapse of the "tower with its top in the heavens" in the *ressentiment* of the colonized. As the text receives a firmer grounding in the history and politics of the Levantine Iron Age, however, its thematic subtlety and internal structuration is very often eroded.

For the SORAAAD 2019 workshop on translation I propose to approach this text not simply as an indictment of empire or an assertion of divine sovereignty over temporal authority. Rather, I suggest we must read it as indigenous, critical theoretical discourse. Its critique of empire is not simply negative evaluation of cosmopolitan Imperial world-systems

or a compensatory indulgence in visions of downfall. The narrative of Gen 11 makes a positive claim about the political value of illegibility and untranslatability. Even as it describes the collapse of a primordial *Ursprache*, it enacts, at the verbal level, a coherent theory of linguistic agency.

Tracking the deployment of etymologically related nouns and verbs, I demonstrate how the text is playing, actively and critically, with the relationship between language performance and agency. The text demonstrates and then subverts the idea of an inherent, self-sustaining illocutionary mode, and discloses the role of consensus at work in communication. From this perspective, "untranslatability" becomes a strategy of cultural resistance, and the Tower itself a potent critique of totalizing positions.

## SUGGESTED READINGS

Hiebert, Theodore. "The Tower of Babel and the Origin of the World's Cultures," *Journal of Biblical Literature* 126 (2007): 29-58.

Derrida, Jacques, "Des Tours de Babel," In *Difference in Translation*, Joseph F. Graham, trans, 165-207. Ithaca: Cornell University Press, 1985.

Scott, James C. "Cities, People, and Language" In *Seeing Like a State: How Certain Schemes to Improve the Human Condition Have Failed*, 53-84. New Haven: Yale University Press, 1998.

van Wolde, Ellen. "The Tower of Babel as Lookout of Genesis 1-11," In *Words Become Worlds: Semantic Studies of Genesis 1-11*, 84-109. Leiden: Brill, 1994.

## "Race Matters in Islam: The Importance of Critical Theory for Muslims and Islamic Studies Scholars"

Kayla R. Wheeler

Recently, several Muslim Islamic Studies scholars, both inside and outside of the Academy have criticized critical race theory (CRT) for being in opposition to Islam. Critics argue that CRT, which was founded by people of color in the United States in part to explain how racism has persisted despite the end of legalized discrimination, has a Western neo-Marxist agenda that is anti-white. I argue that part of this opposition to engaging with CRT in Islamic Studies has to do with the failure to adequately consider religion and the experiences of religious

minorities in conversations around power and oppression. This pushback against CRT also reveals the failure of scholars to properly translate outside of academic silos, the ways in which whiteness is a structuring force that moves across and beyond geographic borders.

This presentation will do three things. First, it will explore the ways in which CRT can be useful to Islamic Studies scholars and Muslims. Second, it will detail my own experiences with using CRT in my work on Black Muslims in the U.S. Finally, it will highlight some of the risks of having these conversations publicly, as critiques of Muslims are often weaponized to affirm Islamophobic, xenophobic, and Orientalist views of Islam.

## SUGGESTED READING

Chan-Malik, Sylvia, Evelyn Alsultany, Su'ad Abdul Khabeer, and Maryam Kashani Moderators. "'A Space for the Spiritual': A Roundtable on Race, Gender, and Islam in the United States" *Amerasia Journal* 40:1 (2014): 17-33

Crenshaw, Kimberlé "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics," *University of Chicago Legal Forum*: Vol. 1989: Issue. 1, Article 8. 139-167 <http://chicagounbound.uchicago.edu/uclf/vol1989/iss1/8>

Muhammad, Hakeem. "Why Muslims Need Critical Race Theory" June 1, 2019. Access Date October 28, 2019. <https://muhammadhakeem.wordpress.com/2019/06/01/why-muslims-need-critical-race-theory/>

Nye, Malory. "Draft Chapter on Race and the Cultural Study of Religion" for the next edition of *Religion the Basics* (Routledge) October 22, 2017. Access Date October 28, 2019. <https://medium.com/religion-bites/race-and-the-study-of-religion-53a43200b914>

Selod, Saher and David G. Embrick. "Racialization and Muslims: Situating the Muslim Experience in Race Scholarship" *Sociology Compass* 7/8 (2013): 644–655, 10.1111/soc4.12057

## FURTHER READING

Crenshaw, Kimberlé Williams. "Twenty Years of Critical Race Theory: Looking Back To Move Forward" *Connecticut Law Review* 43:5 (July 2011): 1253-1352

3:00-3:10 Break

## Afternoon Working Session II

### Translation, Analysis, Religion, and Your Work

In this segment we will focus on the research and teaching concerns of those attending.

3:10-4:00 David Feltmate, Ipsita Chatterjea - Moderators

Translating Methods and Theories: Case Studies and Extensibility

After brief statements regarding the considerations that figure into translating tropes, concepts, methods and theories outside one's direct training, this segment will focus on the research and curriculum design concerns of those attending.

#### SUGGESTED READING

Feltmate, David. "Introduction" In *Drawn to the Gods: Religion and Humor in The Simpsons, South Park, and Family Guy*. New York: NYU Press, 2017.

4:05-4:45 Jamel Velji, Jens Kreinath, David Walker - Moderators

Discussion across Workshop Themes

After brief statements highlighting the discussion over the course of the day, this segment will also focus on the research and curriculum design concerns of those attending.

4:45-5:00 Announcements and Clean up - Everyone

## SORAAAD 2011-19

### **2019 Translation and the Analytical Study of Religion**

University of Regina, Department of Gender, Religion, and Critical Studies  
Religious Studies Department, Claremont-McKenna College

### **2018 Race and the Analytical Study of Religion**

University of Regina, Religious Studies Department  
University of Denver, Media, Film, and Journalism Studies Department and  
the Religious Studies Department- Institutional Host,  
with thanks to Lynn Schofield Clark

### **2017 Appropriation and the Analytical Study of Religion**

University of Regina, Religious Studies Department  
Northeastern University, Philosophy and Religious Studies Department-  
Institutional Host, with thanks to Elizabeth Bucar  
Wellesley College, The Religion Department

### **2016 Aesthetics and the Analytical Study of Religion**

In partnership with Arbeitskreis Religionsästhetik  
Trinity University, Religion Department - Institutional Host,  
with thanks to Angela Tarango & Sarah K. Pinnock  
University of Regina, Religious Studies Department  
Texas State University, Department of Philosophy  
Wellesley College, The Religion Department

### **2015 Canon and the Analytical Study of Religion**

Georgia State University, Religious Studies Department Institutional Host,  
with thanks to Monique Moultrie & Kathryn McClymond  
University of Regina, Religious Studies Department  
Critical Theories and Discourses on Religion Group - AAR  
Cultural History of the Study of Religion Group - AAR  
Metacriticism of Biblical Scholarship Consultation - SBL  
Redescribing Early Christianity Group - SBL

## **2014 Comparison and the Analytical Study of Religion**

University of Regina, Religious Studies Department  
Critical Theories and Discourses on Religion Group - AAR  
Redescribing Early Christianity Group - SBL  
Sociology of Religion Group - AAR  
Cultural History of the Study of Religion Group - AAR  
Metacriticism of Biblical Scholarship Consultation - SBL

## **2013 Methodologies and the Analytical Study of Religion**

Critical Theories and Discourses on Religion Group - AAR  
Cultural History of the Study of Religion Group - AAR  
Sociology of Religion Group - AAR  
Ideological Criticisms of Biblical Studies Group - SBL  
Metacriticism of Biblical Scholarship Consultation - SBL  
Bible and Cultural Studies Section - SBL

## **2012 The Analytical Handling of Norms and Values in the Study of Religion**

Critical Theories and Discourses on Religion Group - AAR  
Cultural History of the Study of Religion Group - AAR  
Sociology of Religion Group - AAR  
Ideological Criticisms of Biblical Studies Group - SBL  
Bible and Cultural Studies Section - SBL  
Equinox Publishing

## **2011 The Study of Religion as an Analytical Discipline**

Critical Theories and Discourses on Religion Group - AAR  
Sociology of Religion Group - AAR  
Ideological Criticisms of Biblical Studies Group - SBL  
Bible and Cultural Studies Section - SBL

## Appendix I. Statement of Participation and Non-Discrimination

The SORAAAD network and community welcomes participants of all ethnic origins, races, genders, orientations, (dis)abilities, religious backgrounds, financial means, and professional or immigration statuses. You are valued and wanted at this workshop. Your voices, ideas, papers, and personage matter. We refer you to our [speaker and participant ethos](#) (2012) to emphasize our editorial and professional commitments and our adoption of the [ALA's conduct policy](#) as our own, to emphasize our work to create a productive, interdisciplinary, and intersectional atmosphere ([Crenshaw](#), 1989) where all are treated with respect.

We work with our sponsors to ensure that there are neither registration fees nor membership dues, to reduce barriers to professional development and scholarly community. We recognize that attending the SORAAAD workshop often requires arrangements to cover teaching obligations, child and eldercare, and the costs of an additional day's travel. With this in mind we provide hospitality that accommodates vegetarians, vegans, and those who must eat gluten-free. We welcome parents and families to the conference, and we encourage young parents and nursing parents to attend with their infants and children. We will work to support your needs and the needs of your children and family. We also welcome persons with mobility or disability issues. We will accommodate your needs throughout the conference for all resources we develop, and this holds regardless of the legal status of the Americans with Disabilities Act. All are welcome and valued.

Please note that we are a small organization, and as such we do not have the financial capacity to offer funding for travel or conference-related costs at this time. At present we are also not in a position to support visa applications beyond providing a letter confirming participation.

To our participants, speakers, and the larger community of analysts of religion: if you are impacted by the travel ban to the USA, or if you wish to avoid traveling to the US as a means of protesting it, we fully recognize that attending an academic conference is not worth the risks of being denied entry or return, being detained or deported, or losing immigration status. We respect stances of conscience. You are valued, wanted, and welcome.

For those who cannot attend the workshop, we are exploring the possibility of podcasting talks (crucially, while protecting the intellectual property and process of our speakers and participants). We are also working to develop further 1) the interactive elements of the program PDF, to aid your research from home; and 2) mechanisms of interaction with SORAAAD speakers.

If you know that you cannot attend SORAAAD without financial assistance, we will work with you to ensure that you can present and discuss your work via digital means / video conferencing. We will try to facilitate your digital participation during other segments of the conference, as well.

SORAAAD's committee would like to thank [Dr. Francis Stewart](#) and [the Edward Bailey Center for the Study of Implicit Religion](#). Both groups share an [ethos of enabling and accommodating participation](#). With their permission, the statement above is a close adaptation of their conference participation statement that addresses SORAAAD's distinct operating circumstances.