Introduction

Violence and religion. Although this issue has been tackled by such intellectual giants as Georges Bataille, Jacques Ellul, Bertrand Russell, and René Girard, its horrific importance has perhaps never been felt as profoundly has it has in the wake of 9/11. Although the perpetrators of the terrorist attacks of 11 September 2001 clearly worked within a religious framework, so also, it should be remembered, did the American government's declaration of a "war on terror." Indeed, the religious rhetoric invoked in the struggle was more than simply "religion as propaganda"—such rhetoric tapped into a long-standing American civil religiosity, which has, as Robert Jewett so masterfully explicated in the 1970s (in *The Captain America Complex*), symbiotically intertwined national identity with foreign policy. Although there has been a great deal of discussion over 9/11 and the subsequent "war on terrorism," there has been little serious reflection on the religious aspects and implications of these tumultuous events.

This volume of *ARC* addresses two particular arenas of violence and religion: the challenge of women's studies and feminism to gendered hierarchal social systems, and the politically interwoven nature of religion and violence since 9/11. Originally, a call for papers had been issued on the theme, "Women in Religion and Religious Studies." We received various responses looking at feminist theory being applied to religious studies and specific religious traditions. Some of these appear in this year's volume. Feminist scholars have profoundly affected the humanities and social sciences in the past thirty years, placing a special stress upon the social function of "power" within cultural discourse. Although such an emphasis surely recalls Michel Foucault's seminal work, feminists have helped to place discussions of "power" onto the plane of gendered social relations, exposing and calling into questions patriarchal and androcentric social systems. We are pleased to include five pieces addressing some of these issues. Each author il-

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lustrates differing feminist/women's studies perspectives on male-female gender relations.

We begin our special thematic section with a critical survey of three of the most important Western feminist thinkers in Christian theology. Darlene Juschka, who now heads up the Women's Studies program at the University of Regina, discusses the work of Mary Daly, Elisabeth Schüssler Fiorenza, and Rosemary Radford Ruether within the context of symbol, myth, and ritual. Juschka's analysis effectively teases out the theoretical particularities of each theorist.

Following Juschka is an article by Mary Daly, offering a succinct and relevant challenge to patriarchal religious traditions. When invited to contribute an essay for this thematic section, Professor Daly requested that her 1975 article, "The Qualitative Leap," be republished. This particular piece, in a highly provocative and playful engagement with religious language, not only illustrates much of what Juschka discusses, but also offers a clear and concise presentation of Daly's theoretical approach to theology. Readers who are familiar with Daly's seven major books on feminism should also be aware of her forthcoming volume, *Amazon Grace: A 21st Century Radical Feminist Adventure.*

Leslie E. Smith continues our thematic section with an excellent analysis of the role of women within Protestant Fundamentalist circles. Working primarily out of Roland Barthes' theories on mythology, with a healthy dose of Bruce Lincoln's work, Smith explicates at length the social authorizing process of myth-making gendered relations within these Christian traditions. A very different type of article, prepared by Donna Techau, follows Smith's work. Techau, working out of a Wesleyan intellectual tradition, explores the need for a practical feminism for pastoral work and theological reflection. Her work effectively brings together academic rigour and personal experience. This praxis-oriented approach results in a "womb-ian" practical theology. Moving in a different theoretical direction, Julie Kilmer discusses the process of identity formation. Kilmer builds on the theoretical work of Judith Butler, Teresa de Lauretis, Jessica Benjamin and Lorraine Code, arguing that identity is a socially constructed product of "intersubjective conversations." Her discussion specifically addresses the identity for-

mation of lesbian and bisexual women in conjunction with their religious identities.

Between our thematic section on "Women in Religion and Religious Studies" and our special section on 9/11 in *Discipline in Dialogue*, we are privileged to include three non-thematic articles. The first is a special address given by the noted Eliade scholar, Bryan Rennie, at the Romanian Academy in Bucharest on 2 August 2001. Rennie explores Mircea Eliade's historiographic method in comparison with modern historiography, challenging various misconceptions of Eliade's overall approach to the history of religions. Following Rennie, is an insightful analysis of narrative characterization within early Christianity by Thomas E. Phillips. Phillips takes the figures of Peter and Paul in both the canonical Acts account and in non-canonical Acts accounts, comparing and contrasting the economic characterization of both of these seminal figures within the first two centuries of Christian history. Ethan Mayes returns us to modern political concerns, by turning our attention to the Middle East crisis. Mayes applies Bruce Lincoln's theory of myth and religion to the events surrounding Ariel Sharon's visit to the Temple Mount/Haram al-Sharif, teasing out the social authorizing nature of "religion" in understanding the violence and turmoil of Israeli-Palestinian relations. Mayes's discussion nicely prepares us for the special section in *Discipline in Dialogue* on "Terrorism and World Crisis."

On 17 September 2001, the Islamic section of the American Academy of Religion issued a public statement in reaction to the events of and immediately following 9/11. We are publishing this statement in *ARC* along with responses by three scholars who helped draft this very statement. The first response is by Zayn Kassam. She offers a sage perspective on the relationship of 11 September to the study and practice of Islam, surveying many of the key issues involved and challenging readers to recognize the immense diversity within Islam—indeed, "Islams"—and not to reduce Islam to the popular, media-driven image of militant and obscurantist Islam that has dominated Western perceptions since at least the 1980s. Jonathan Brockopp offers a powerful critique of popular misconception of *jihad*, extensively presenting early Islamic understandings of "Greater *Jihad*" and "Lesser *Jihad*".

Brockopp analyzes the militant, individualist understanding of *jihad* evident in Osama bin Laden within such an historical context of interpretation. Finally, Omid Safi has prepared a very personal, and moving, account of 9/11 from the perspective of an Islamic scholar in an elite college in upstate New York. Safi reflects on the role of the public intellectual, a topic heavily debated prior to 9/11 by such differing scholars as Martin Marty and Russell McCutcheon. This essay adds to this very debate, illustrating the inevitable, yet necessary, role that the religious studies scholar can play in public discourse following 9/11. Safi's contribution to this public discourse is perhaps most well known in relation to his much discussed web site, Study of Islam Web Response to 9/11, though readers will also wish to note his forthcoming edited volume, *Progressive Muslims Speak: Towards a Frank Engagement with Modernity.*

Our final contribution to this special section of *ARC* is a thoughtful reflection by a member of our own Faculty, Arvind Sharma. Although not related to the AAR Islamic Statement, Sharma's reflection is a welcomed addition by a noted and seasoned scholar within the field of religious studies. In *Notes and Reflections*, our final contribution to this year's volume is a convocational address by another well-noted scholar, Harvey Cox, who offered this address to the convocation of the Faculty of Religious Studies on 6 June 2001.

As always, I wish to express my deepest appreciation to those with whom I have had the pleasure to work with over the past year. My fellow editors, Jessica Main and Barbra Clayton, have been especially enjoyable to work with over the past twelve months. I am looking forward to continuing my working relationship with Jessica in the year ahead, and I would like to wish Barb well as she leaves us to take up a new teaching post at Mount Allison University. Our Faculty's administrative staff should also be mentioned. Most notably, my personal appreciation is offered to Luvana Di Francesco and Samieun Khan. Without the efforts of these, and other, individuals, the publication of this journal would never have been possible.

Finally, although dedications are not common for our journal, I would like to dedicate this volume of *ARC* to those who have been victimized by violence and religion—including those who have been vic-

timized or suffered due to a gendered caste system, or have suffered as a result of 11 September, those who died in New York, Washington D.C., Pennsylvania. Our dedication is also extended to those who died in Afghanistan, especially the innocent civilians. It is my hope that public and scholarly discursive spaces will assist in better understanding and addressing the closely interwoven nature of religious violence.

Philip L. Tite August 2002