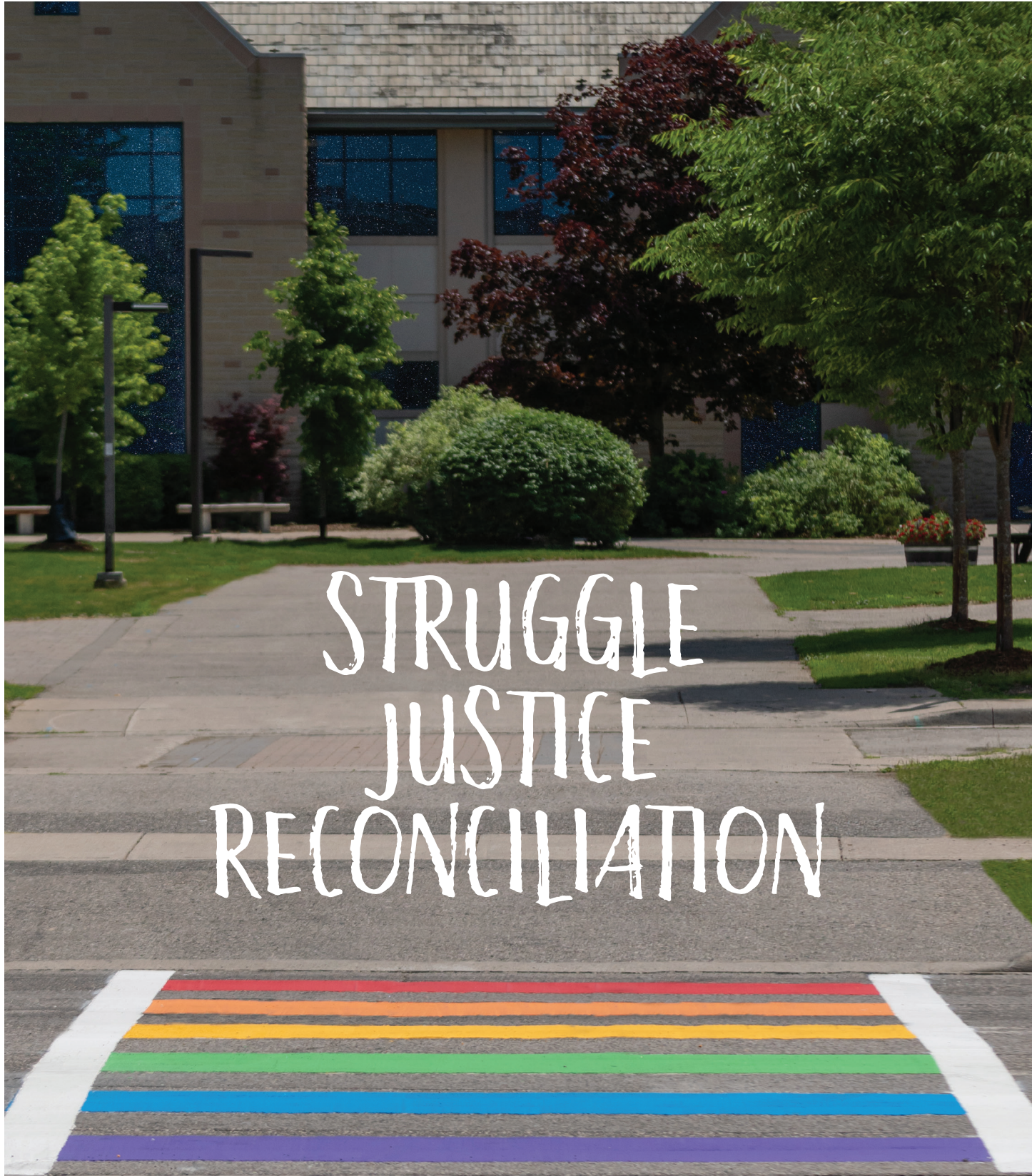




# KING'S cosmos

No. 3/2018

Christus via veritas et vita



STRUGGLE  
JUSTICE  
RECONCILIATION



# MESSAGE FROM THE PRINCIPAL



Research in the liberal arts and in related disciplines is fundamental to understanding our humanity, our culture and how we respond to the challenges we face as a community and as a people. As a liberal arts university college with a Catholic tradition, King's is strategically placed to examine the pressing issues and problems of our times and make the necessary interdisciplinary connections to achieve a higher level of understanding as we continue to advocate for the dignity of the human person and for social justice.

It is in this spirit that we introduce to you this eclectic sampling of important and exciting research that is engaging our scholars in this third edition of the *King's Cosmos*. Indeed, the topics in these synopses touch us all: the spiritual dimension in therapeutic practice; the critical hermitic perspective informing our own; celebrity endorsements in the marketplace; globalization, hybridity and the challenge to religion and spirituality; migrant workers and the invisible global labour behind food production; well-being and mental health; the therapeutic power of genuine dialogue; the nature of solidarity in a social movement; the role of religion in conflict resolution; and the preparation of students to write in a manner that is "thoughtful, mature and nuanced."

Each of these submissions is current, relevant and timely. They entertain and inform. They shine a spotlight on our humanity and culture. They guide our pedagogy and invite engagement from our community and peers.

And so, I congratulate the authors of these very fine pieces for their important contributions and insights, and enthusiastically invite the reader to review these excellent abstracts and join the conversation.

Dr. Sauro Camiletti  
Interim Principal, and Vice Principal Academic

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## EDITORIAL NOTE

The title of the 2018 *King's Cosmos* publication, "Struggle, Justice, Reconciliation," reflects the academic and social preoccupations of many King's faculty, students and staff. As we highlight the important research being carried out in our community, it is crucial to assess our own academic norms and to examine how our research is ethically, socially, culturally and politically informed. To that end, readers will note that this year's *Cosmos* has deviated slightly from previous numbers. As always, our faculty colleagues have produced succinct and compelling descriptions of their research interests as well as their methodologies. Further though, they have also insisted that *Cosmos* should include the collaborative research done by King's faculty in association with students and former students, as well as by our highly qualified and indispensable part-time faculty. In response to this broadening of the publication's scope, the editors have chosen to feature the rainbow crosswalk leading to our library for this issue's cover. This photo represents the need to consider diverse approaches and perspectives within academic disciplines and communities. In that spirit, you will find within this number a collaborative articles by instructors in the Writing program, and articles by two faculty members who have worked closely with their students to produce cutting-edge knowledge. As the *King's Cosmos* continues to expand we expect to include even more diverse and innovative partnership configurations that underline how we strive to create and mobilize knowledge that recognizes struggle, reaches for justice and fosters reconciliation.

The Editors

Jonathan Geen, Ian Rae, Renée Soulodre-La France

# CONTENTS



## 4 RECONCILING THE LANGUAGE OF THE SOUL WITH POSTMODERN THERAPEUTIC PRACTICE: A WORK IN PROGRESS

---

Dr. Laura Béres  
School of Social Work

## 8 SO YOU WANT TO BE A HERMIT?: THE POLITICS OF DOING NOTHING AT ALL

---

Dr. Coby Dowdell  
Department of English, French, and Writing



## 12 STUDYING CELEBRITY ENDORSEMENTS

---

Dr. Jennifer Jeffrey  
School of Management, Economics, and Mathematics

## 16 SPIRITUAL BUT NOT RELIGIOUS: SPIRITUALITY IN A GLOBALIZED AND HYBRIDIZED WORLD

---

Dr. Julius-Kei Kato  
Department of Religious Studies

## 20 GOOD THINGS GROW IN ONTARIO... BECAUSE OF JAMAICAN WORKERS

---

Dr. Kristin Lozanski  
Department of Sociology





» p.16



» p.20

## 24 **PROMOTING WELL-BEING, REDUCING NEGATIVE BIASES AND RECIPES FOR RESILIENCE IN VULNERABLE POPULATIONS**

Dr. Mike Morrison / Ms. Elsa Trovarello  
Department of Psychology / Master's student (Counselling Psychology, Western; Psychological Science, Lakehead University)



» p.36

## 28 **THE THERAPEUTIC POWER OF GENUINE DIALOGUE: THE CASES OF PLATO AND MARCUS AURELIUS**

Dr. Georgia Mouroutsou  
Department of Philosophy



» p.28



» p.32

## 32 **RECONCILING DIFFERENCE: SOLIDARITY IN THE NEW BRUNSWICK ANTI-FRACKING MOVEMENT**

Dr. Jacquetta Newman / Mick Kunze  
Department of Political Science / University of Toronto

## 36 **NO PEACE WITHOUT JUSTICE**

Dr. Megan Shore  
Department of Interdisciplinary Studies  
(Social Justice and Peace Studies)

## 40 **WRITING INSTRUCTION AS EMPOWERMENT: FOUR PERSPECTIVES**

Dr. Jennifer Ingrey / Mr. Jeremy Greenway /  
Dr. Emily Pez / Ms. Lisa Kovac



» p.40

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# RECONCILING THE LANGUAGE OF THE SOUL WITH POSTMODERN THERAPEUTIC PRACTICE: A WORK IN PROGRESS

LAURA BÉRES

I have always been fascinated by people and their interactions with one another. This fascination motivated me initially to complete a BA in Psychology, as well as a two-year Master of Social Work degree; I settled happily into a career as a clinical social worker providing therapy to individuals and couples. Despite feeling as though I had my dream job, my ongoing curiosity about people and their descriptions of how they engage with the world soon led me to pursue a PhD in Critical Pedagogy and Cultural Studies. In my doctoral work, I explored the romanticization of abuse in popular culture and how people negotiate and make meaning of popular cultural texts. This interest was prompted when a woman who had experienced abuse from her partner told me she read romance novels to learn how to behave “properly” to ensure she was not beaten. I realized that if I was to try to make sense of this type of behaviour I would need to pursue interdisciplinary studies, drawing upon and reconciling insights from the fields of Education, Cultural Studies, and Social Work. The decision to pursue this particular PhD specialization could be described as the first event in my academic story of reconciling concepts from varying disciplines in order to develop a more complex understanding of people and further develop therapeutic practice.

During my PhD programme, I continued to work as a clinical social worker part-time, becoming interested in Narrative Therapy, then training as a narrative therapist through the Dulwich Centre in Australia. Narrative Therapy is a postmodern and social constructionist practice, which focusses on the effects in people's lives of how they construct their identities through the stories they tell about themselves. It recognizes that not all events in our lives become "storied" and that, through a process of looking back over our lives, we shape experiences into various narratives. This practice approach includes an awareness of the power of discourses, and supports people in deconstructing the discourses which have impacted them the most.

It follows from these interests that much of my writing has been in the area of Narrative Therapy: my earlier books, *The Narrative Practitioner* (2014) and, with Jim Duvall, *Innovations in Narrative Therapy* (2011), are two examples. My most recent edited book, however, is titled *Practising Spirituality: Reflections on Meaning-Making in Personal and Professional Contexts* (2016). This is one of several publications in which I am contributing to a growing academic body of literature regarding the place of Spirituality in Health and Social Services.

With a growing curiosity about the spiritual dimension of the human condition, I decided to commence a part-time MA programme in Christian Spirituality at Sarum College/Winchester University in England. This programme has provided a rigorous academic grounding for my ongoing fascination with the complexity of people, this time focussing on better understanding their spiritual lives. I have learned from experts in the fields of History, Religious Studies, and Philosophy, and I am currently focussing on how the soul has been understood across time. I am hoping the results of my explorations will fill what I have begun to experience as a "gap" in Narrative Therapy, as I consider how narrative therapists might reconcile concepts of the soul with their theory and practice.

The literature regarding the soul suggests a complexity and fluidity which I believe they will be able to incorporate into their postmodern practices.

Peter Tyler, in *The Pursuit of the Soul: Psychoanalysis, Soul-Making and the Christian Tradition* (2016), points out that, even within the Catechism of the Roman Catholic Church, there are at least ten distinctive soul discourses, each of which falls within a philosophical, psychological or theological perspective. After reviewing over 2500 years of soul discourse within Western thought, Tyler concludes by saying that "soul language is the language of the choreography of the transcendent and the immanent," which allows for a way of seeing the physical and spiritual at the same time, so that neither is overemphasised (181). This description has provided me with a good general basis from which to begin to consider the specifics of what Teresa of Avila, in the 16<sup>th</sup> century, and Edith Stein, in the 20<sup>th</sup> century, say about the soul.

As I write this, I am also working towards submitting my MA thesis in August, 2018. I plan to expand my thesis for a future book project but at the moment I am immersed in reading Edith Stein's *Finite and Eternal Being* (1949/2002) so my thoughts continue to develop each day. Stein began her academic life studying with, and working alongside, Edmund Husserl, and she continued to be influenced by his phenomenological approach to understanding experience in most of her writing. She reports, however, that it was reading Teresa of Avila's *Autobiography* that brought about her conversion to Christianity (having lost her Jewish faith in her youth). Her conversion experience not only influenced the course of her life but also her later work, which has been described as that of a Christian philosopher.

In one of her earlier works, *Philosophy of Psychology and the Humanities* (1922/2000), Stein describes her conception of individuals as involving four layers: physical, sentient, mental, and personal.



Stein also suggests that in every experience it is possible to distinguish content that is picked up by consciousness, experience of that content, and consciousness regarding the experiencing of it. Having been influenced by Teresa of Avila's image of the soul as an "interior castle," Stein later includes descriptions of the soul as having many rooms, some outer and some inner. She argues that most of the time the "I" lives in the outer physical layers, or rooms, as we are caught up in day-to-day tasks, but that we are most fully ourselves in the more interior rooms.

In *Finite and Eternal Being* (1949/2002), which was published posthumously, Stein develops her descriptions of the reciprocal relationship between body, soul, and spirit. She suggests that the great thinkers of the Christian Middle Ages wrestled with the same problems which concerned philosophers who were writing in the 1940s. She says modern philosophy, '[m]ired in materialism, [ . . . ] sought at first to regain its freedom of inquiry by a return to Kant. But that was not enough' (6). As Antonio Calcagno suggests in *The Philosophy of Edith Stein* (2007), what was missing for Stein in Heidegger's formulation of "Being," for instance, was the doctrine of the soul. Believing it is part of

human nature to ask questions about one's origins, Stein suggests that these questions come from the "foundation of our being and address a being without foundation – an eternal being" (117).

As I continue reading Teresa of Avila and Edith Stein's work, I am hopeful that it will indeed be possible to reconcile their concepts of the soul with postmodern therapeutic practices. This reconciliation will add a greater depth and richness to descriptions of individuals and communities, as well as suggesting practice possibilities for narrative therapists. These Christian philosophers and mystics provide thoughts that do not contradict the possibility of the social construction of identity within certain outer layers of the person, yet at the same time they also create space for much more: the space for the mysterious as well as the rational, and so the chance also to be enchanted and surprised.

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## Dr. Laura Béres, MSW, RSW, PhD.



Laura Béres, MSW, RSW, PhD, is an Associate Professor in the School of Social Work at King's. She teaches direct practice courses in both the BSW and MSW programmes. She has developed an MSW elective, "Narrative Therapy Theory and Practice," and a required MSW course, "Critical Reflection and Appraisal of Practice." An internal King's research grant and ethics approval recently allowed for a review of the process of teaching and learning in this new required course. As a result, Béres and Jan Fook are currently under contract with Routledge to deliver a book titled, *Learning Critical Reflection: Experiences of the Transformative Learning Process*. Five of Laura's MSW graduates are contributing chapters to this book.

**SO YOU WANT TO BE A  
HERMIT?:  
THE POLITICS OF DOING  
NOTHING AT ALL**

COBY DOWDELL



My research explores the peculiar forms of social struggle, reconciliation, and the quest for justice practiced by hermits. The general consensus is that hermits are individuals who have turned their backs on the world. Fuelled by a deep-seated contempt of humanity, they crave nothing more than disconnection and separation. And yet, historically speaking, the hermit is more properly characterized by a desire for connection, communication and, paradoxically enough, a new kind of fellowship. The misanthropy normally ascribed to hermits obscures their investment in working towards a “better tomorrow,” a point reflected by the etymological difference between the terms *hermit* and *recluse*. According to the *Oxford English Dictionary*, the term *hermit* can be traced to the related terms *eremite* and *ascetic*, in both cases inferring the spiritual athleticism of primitive Christianity. By contrast, the term *recluse* can be traced to the related terms *seclusion*, *enclosure*, and *retirement*. While in practice the two terms overlap, I privilege the term *hermit* in order to maintain a crucial distinction: the *recluse* is to physical place what the *hermit* is to social practice. While hermits seek out isolated places, the hermit’s characteristic orientation towards rather than away from society implies an ongoing, active dialogue with the society he/she rejects, but nonetheless hopes to reform.

The publication of Daniel Defoe’s *Robinson Crusoe* (1719) marks a significant turning point in secularized understandings of the hermit. Unlike previous castaways, Defoe’s protagonist offers “a melancholy relation of a scene of silent life,” interrupting his retroactive narration with the conspicuous presentation of his island journal. Defoe’s innovations inaugurate a new genre of fiction, which I have called the hermit’s tale (2011), premised on the textual self-awareness of the isolated individual. The hermit’s tale centres on the discovery of the hermit by one or more travellers who, after sharing a brief repast, are offered a manuscript as compensation for the hermit’s refusal to return to society. The gifting of the hermit’s manuscript is conditional on the traveller’s willingness to organize and publish the manuscript for the greater benefit of humanity. The hermit’s textual legacy constitutes the thematic core of the narrative, explaining his or her reasons for withdrawal while underscoring the critique of society that the hermit’s retreat infers. As a textual artefact of the hermit’s isolation, the manuscript sustains the hermit’s liminal status both by grounding his or her otherworldliness in the materiality of the manuscript and by consolidating his or her public existence as a member of the community of which he or she has opted out.

The political significance of voluntary withdrawal inheres in the hermit's capacity to indefinitely defer taking sides. As I have previously argued, the hermit exemplifies a particular form of rational deliberation central to post-revolutionary American politics. And yet, the American configuration of the hermit represents the transplantation of a much earlier constellation of hermitic withdrawal and rational deliberation during the Enlightenment, through which British authors confronted the problematic nature of rational objectivity. In this regard, the eighteenth-century hermit exemplifies the distinction, made by John Locke in *Essay Concerning Human Understanding* (1689), between active and passive power. Arguing that human liberty is dependent on the capacity to suspend action, Locke characterizes the deferral of will as an active process of standing still, as a taciturn endurance of untenable options. Locke's attention to what we might call the deliberative pause is central to eighteenth-century accounts of hermitic withdrawal.

By the mid-eighteenth century, popular tales of hermits had assimilated this philosophical heritage, transforming the hermit from the bearded and robed keeper of primeval knowledge into a detached commentator on society's failings. Insisting that hermitic life is uniquely suited to the studied deliberation necessary for a disinterested account of the world, eighteenth-century authors lionize the hermit as a figure of objective reason, a point redoubled by the plethora of periodicals offering the unbiased perspective of an individual who intellectually retires within a crowd of people to patiently deliberate on public affairs. Addison and Steele's popular daily, *The Spectator* (1711-12, 1714), introduced the world to Mr. Spectator, a ubiquitous but anonymous observer whose non-participatory stance promised an objective assessment of society from the abstracted vantage point of pure reason. *The Spectator* quickly spawned numerous imitations that applied the motif of spectatorial anonymity to the eighteenth-century's most obvious instantiation. In periodicals such as *The Hermit* (1711), *The Lay-Monastery* (1714), and *The Hermit in London* (1819/20), the hermitic persona sketches portraits of an ailing world in need of convalescence. Less a conscientious objector than a conscientious observer, the hermit offers social commentary that is admonitory rather than polemical, cautionary rather than disputatious. The hermit's peculiar stance is dedicated to highlighting the paucity of available options rather than promulgating a particular ideological position. Rather than a pessimistic condemnation of the incorrigibility of a fallen world, the hermit's investment in a "better tomorrow" stems from the optimistic belief that the exposure of societal ills will compel society to reform.

That said, given his/her doggedly nonpartisan stance, the hermit's prorogatory politics are not the exclusive purchase of liberal reform. Applicable to a wide variety of political and cultural oppositions during the period, the hermit just as frequently presents the terms of conservative debate. Take the cultural relevance of female hermits during the eighteenth century. In "The Luxury of Solitude," I argue that representations

of female hermits in eighteenth-century novels and moral guidebooks function didactically, offering single women the useful fantasy of a woman who voluntarily practices the domestic reclusion expected of the ideal wife. In stark contrast to the misanthropic recluse who turns her back on the world or the sexual outlaw who refuses to accept societal standards of female propriety, the female hermit's withdrawal from the harried pace of courtship offers an intellectual space to rationally contemplate her socially expected role as wife and mother. In this regard, manuscripts written by female hermits highlight the limited options available to eighteenth-century women (e.g., married women or fallen women), gently reminding readers that women who refuse to retire from the world to deliberate upon their marital options expose themselves to libertines who prey on the anxious thinking of those constantly in the public eye. Currently, my research investigates the cultural relevance of the hermit in Irish national tales of the early nineteenth century. Set against Ireland's dissatisfaction with the Act of Union (1800) and, in particular, British Parliament's failure to deliver on the promise of Catholic Emancipation, the Anglo-Irish hermit symptomizes the paucity of options available to the Irish Catholic subject. Dissatisfied with the lack of religious liberty, yet unwilling to leave their native land, the protagonists of these novels withdraw from society, internally exiling themselves in the wilds of Killarney or Connaught.

Rather than a vehicle for reactionary conservative politics or revolutionary liberal protest, the characteristic neutrality of the hermit assumes a rhetorical stance against decision. To be a hermit means to live according to a standard of studied deliberation and deferred action, to refuse to pass judgment if the better decision is exposing the deficiencies of available options. Physically separated from society, yet connected to the world through the circulation of his/her manuscript, the hermit stands aloof, critically engaged but conspicuously uninvolved.

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## DR. COBY DOWDELL



Coby Dowdell is an Associate Professor in the Department of English, French, and Writing, where he teaches eighteenth-century British literature, narrative theory, and the psychology of literature. His research focuses on eighteenth- and nineteenth-century cultural representations of solitude and isolation, particularly the question of what impact individual gestures of social withdrawal have on collective identities. Recent articles include “‘The Luxury of Solitude’: Conduct, Domestic Deliberation, and the Eighteenth-Century Female Recluse” in *Cultures of Solitude* (Peter Lang, 2017), “Ascetic Aesthetics” (*Eighteenth-Century Studies*, 2014), and “The American Hermit and the British Castaway” (*Early American Literature*, 2011). He is also a contributor to *The Cambridge Guide to the Eighteenth-Century Novel* (Cambridge UP, forthcoming).

# STUDYING CELEBRITY ENDORSEMENTS

JENNIFER JEFFREY

Celebrity endorsers are more than just famous people whose faces appear alongside an advertisement for some product or service. In the endorsement context, these celebrities act as brand ambassadors, suggesting that they believe in and support the accompanying product, and that if consumers view the endorser as credible, they should likewise view the product as credible. But why do these endorsements work? Much research has studied factors that contribute to endorser effectiveness – their attractiveness, their credibility, their fit with the endorsed brand – but less is known about why these factors matter to consumers. More recently, we have determined that consumers can form attachments to human brands (celebrities) much the same way that people form attachments in interpersonal relationships. My own research explores whether interpersonal models of relationship motivation can be applied to the human brand context as a means of understanding consumer-endorser relationships. In addition, I am interested in exploring novel kinds of celebrity endorsers, determining why actors in character (such as Daniel Craig acting as James Bond) can be used to promote real products (such as Heineken beer). Finally, I identify ways that brand managers can best insulate their brands in the case of an endorser scandal, a salient topic given the rise of social media and the increased frequency of celebrity scandal and controversy. I will discuss these elements briefly below.



What She's Really Hiding

Confronts Justin's New Girlfriend...

PLANNING FOR BABY!

CALLS OF THE WEDDING

Beautiful actresses are frequently chosen to promote cosmetics, a pairing that makes intuitive sense. Many consumers of cosmetics aspire to be like the actresses pictured in ads for brands like Maybelline and CoverGirl, and they hope that by choosing these brands they can look a little more like those beautiful actresses. Why then did CoverGirl cosmetics opt to feature talk-show host Ellen DeGeneres as the face of one of its campaigns? Ellen is neither young enough nor conventionally attractive enough to be selected as a model, nor does she fit particularly well given her understated fashion and beauty style. My research suggests Ellen's effectiveness as a cosmetics spokesperson is not due to her aspirational status, but rather the result of a strong positive relationship built with audiences. Consumers view Ellen as a friend and, as they would with any other friend, they want to connect with her and support her endeavours. They demonstrate this connection and support by purchasing products that she endorses. This finding has potentially important ramifications for the endorsement field broadly. To begin, in the case of interpersonal relationships, we are much more likely to forgive or explain away transgressions of close others than we are of casual acquaintances. Extending this logic to the human brand context then suggests that companies, which choose to partner with celebrity endorsers (seen as proxy friends to consumers) may be better protected in the case of scandal, as a result of consumers' likelihood to downplay the magnitude of that scandal, should it occur. In addition, we are much more loyal to our friends than we are to our acquaintances. This implies that selecting celebrity endorsers who enjoy a close relationship with consumers offers greater staying power than selecting celebrity endorsers who are attractive but aloof. My findings also suggest that one way in which human brands can develop stronger, more connected relationships with consumers is by engaging in intimate self-disclosure, revealing via interviews and social media the types of things normally disclosed during discussions with close friends. By mimicking the disclosure patterns adopted in close interpersonal relationships, human brands can strengthen the bonds between themselves and the consumers with whom they interact.

Engaging in intimate self-disclosure, along with consistent and predictable behavioural patterns, appears to be the primary contributing factor in explaining the effectiveness of fictional characters acting as endorsers as well. Although the premise is not new – Bart Simpson promoted Butterfinger as far back as the 1980s – the emerging trend uses real actors assuming their character personas as a way of endorsing products (such as the James Bond reference above, or the Ron Burgundy Dodge Durango co-promotion). This technique appears counterintuitive, given that characters are fictional and thus should seem inauthentic, or at the very least non-credible. Research I have conducted with colleagues, however, suggests that using fictional characters as endorsers is as effective as using real actors. The success of character endorsements is a result of the scripted, controlled, and unambiguous nature of characters. Whereas popular actors appear in a variety of roles and adopt a variety of personas, characters are unidimensional, in that audiences only ever see them in one 'role' and thus know them as such. Not only do these characters typically behave in a consistent way, but audiences also get a much more intimate view of their lives, watching them interact with other characters on-screen and sharing in whatever personal and private situations encompass the two-hour movie or weekly television series. The unique exposure audiences have to characters helps them feel more confident in their assessments of the attitudes, values, and motives of characters than of the actors playing those characters, and facilitates a host of beneficial downstream consequences such as a liking for and trust in the human brand; all precursors of a successful endorsement. Interestingly, using characters as endorsers also appears to confer two additional benefits. First, it enables a wider range of endorser 'types' for advertisers to choose from. Why? Consider a recent insurance campaign that featured Walter White of *Breaking Bad* fame as a pharmacist. It seems nearly impossible to imagine hiring an actor convicted of murder, assault, and drug trafficking as a spokesperson, as consumers are likely to loathe that individual, and companies would not want their brands to be associated with those characteristics. In the case of fictionalized characters, however, consumers can look past



or forgive transgressions, even enjoy the characters more for them, and endorsements featuring objectively ‘bad’ characters can be well received. Second, using characters as endorsers appears to insulate paired brands if the actor who plays that character is implicated in scandal. When news of a scandal breaks, our research finds that while consumers like the actors less as a result (to the detriment of any associated brand being endorsed by that actor), this decrease in liking does not spill over to the character that actor plays (or its associated brand). This asymmetrical effect suggests that brands can enjoy greater flexibility when selecting characters as endorsers and that, in choosing characters over the actors who play those characters, brands can insulate themselves somewhat from any unwanted scandal spillover effect. In keeping with the *Cosmos* theme, “Struggle, Justice, and

Reconciliation,” my research broadly suggests that brands looking for celebrity endorsers can protect themselves from potential scandal-associated effects in one of two ways. First, companies can select human brands that enjoy strong, close, and connected ‘friendship’-type relationships with consumers, as in the case of Ellen, given that if an endorser scandal occurs consumers will be more likely to forgive the transgression. Second, companies can select a character endorser, since these too appear to insulate a linked brand in the case of actor scandal. Of course, the third alternative is to move away from a celebrity endorser altogether, but the enduring popularity of celebrity endorsements suggests that, for many companies, the benefits of pairing their brands with famous faces simply outweigh the risks.

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## DR. JENNIFER JEFFREY



Jennifer Jeffrey completed her PhD in Consumer Behaviour from Ivey Business School in 2015, and she joined King’s School of Management, Economics, and Mathematics the same year as an Assistant Professor. Prior to academia, she spent several years working in pharmaceutical sales and marketing across a variety of roles and therapeutic areas. In addition to the human branding research highlighted above, she is also interested in social marketing research, primarily in the health and safety domains. When she is not working, Jennifer and her husband Tom spend much of their free time chasing after three young and very energetic daughters.

# SPIRITUAL BUT NOT RELIGIOUS: SPIRITUALITY IN A GLOBALIZED AND HYBRIDIZED WORLD

JULIUS-KEI KATO



I did my PhD studies at the Graduate Theological Union (GTU) in Berkeley, California, an institution on the Pacific Rim (where Asia and the Americas meet) that, in collaboration with its famous next-door neighbour (CAL), prides itself on forming scholars who can truly let “religion meet the world.” The unique exposure to certain realities that I experienced at Berkeley stamped me irrevocably. Ever since, I have followed keenly the process of globalization happening everywhere at an increasingly rapid pace, the widescale movement of people through migration, and the mixing of different cultures and religions that results from all that. With those contexts in mind, I have devoted a great deal of research, reflection, teaching and writing to the endeavor of grasping more deeply the contemporary phenomenon of hybridity and how it impacts our understanding, interpretation and living of religion and spirituality today. My two previous monographs, *How Immigrant Christians Living in Mixed Cultures Interpret Their Religion* (2012) and *Religious Language and Asian [North] American Hybridity* (2016) speak abundantly from and to this theme.

In recent years, I’ve been increasingly drawn to various phenomena commonly known as “Multiple Religious Belonging” (MRB), “Spiritual but not Religious” (SBNR), the religious “Nones” (people who do not identify anymore with any religious tradition) and the religious “Dones” (people who are “done” with all religion!), among others. I regularly teach a course called “Spiritual but not Religious?” It is clear to me that this present academic and personal interest of mine is an offshoot of my work in globalization, migration, hybridity and the relation of these phenomena to religion, as I will explain below.

Some burning questions about these phenomena that drive my research include: Why is it that a significant number of people nowadays (including myself!) are no longer content with just one religion but want to identify with more than one religious tradition (MRB)? Why do more and more people, especially young adults, demarcate “religion” from “spirituality,” rejecting the former as irrelevant or even toxic, and embracing the latter as valuable, whereas the two should actually be inseparably linked (SBNR)? Why are institutional religions in the West hemorrhaging membership through disaffiliation at an alarmingly rapid pace (the “Dones”)? As a result of a sharp decline in religious membership and interest, more and more people do not identify anymore with any particular religious tradition (the “Nones”). What is surprising despite all this is that spirituality is one of the “hottest” fields among many people today, as evidenced in the incredible popularity of certain contemporary teachers of spirituality such as the Dalai Lama, Thich Nhat Hanh, Richard Rohr, Eckhart Tolle, or even the popular talk-show hostess Oprah!

If the traditional type of religious sensibility is rapidly changing and evolving in such trajectories, what type of religiosity and spirituality would be more relevant and life-giving to a new generation?

The contemporary observer of spirituality David Tacey has suggested that, since the 1960s, there has been an increasing dislike among people in Western societies to belong to exclusive “clubs” marked by a “tribal mentality” (especially in religion). Nowadays the key values, particularly for many young people, have decidedly shifted to “connectivity,” “diversity,” “inclusivity,” and the like. We can see this dislike for exclusivity in the fields of religion and spirituality expressed in different ways. One is a turn towards MRB. I am becoming more and more convinced that this phenomenon might very well be a movement *towards a freedom from exclusive*

*belonging*—ironically, to give people greater access to many or all kinds of religiosities and spiritualities.

The “Dones” and “Nones” phenomena can also be traced to this dislike for exclusivity. Many “Dones” and “Nones” are so because they feel that institutionalized religions are too exclusive, requiring loyal membership and strict adherence to a set of orthodox beliefs, not to mention regular participation in community life. All these requirements are topped up with a kind of superiority complex towards “the Other.” Nowadays, many people find that kind of religiosity off-putting and too limiting of their freedom to pick and choose what seems to be more relevant and appropriate in an often very hectic and irregular lifestyle.

Among people who feel alienated from religious institutions are the so-called SBNR types. Although they have largely abandoned institutionalized religions, many of these “dones” and “nones” still feel the strong attraction of spirituality which is, I argue, nothing but the drive, hardwired in humans, to seek our deeper and more transcendent dimensions. What is fast becoming the norm today for many people who seek to walk a spiritual path is something akin to putting together one’s own “spiritual playlist” from a multitude of sources and not buying, as it were, the whole album from a single (religious or spiritual) source.

Let me state here one preliminary yet major hypothesis of mine on this matter. These contemporary trends in spirituality seem to indicate that, in order to understand a large segment of contemporary Western spirituality today, it might be more helpful to look at them through a paradigm of “freedom from belonging” rather than a traditional paradigm of institutionalized belonging, which often entails exclusive commitment. Of course, it is clear that this is still the preferred way for some. However, for an increasing number of spiritual seekers (especially among the young),

spiritual quests seem to follow a very contemporary market model. That is, the phenomenon is something like a huge, spiritual iTunes/Google Play/Windows Store where seekers can find practically anything, and where they simply download *one suitable song or app at a time*, not the whole album or package.

Despite the naysayers, I am interested in finding the silver lining in this situation. Hence I ask: What is the redemptive aspect of such a contemporary spirituality? My preliminary response is that this may be an invitation to religions to break down barriers between “us” and “them” and embrace inclusivity and hybridity more willingly. In fact, there is much that is theologically pertinent about present trends in spirituality that would help traditional religions to see their blind spots. One can understand contemporary trends not so much as a turn away from religion but as the emergence of diverging narratives of religious and spiritual experience that, in theologian Elizabeth Drescher’s thinking, move through *more diverse*

*conceptions* of what it means to be human. In short, the emerging spirituality and religiosity in the West does not necessarily mean a loss of values, morals, or community because, surprisingly, people today (particularly the non-religious) *are neither more nor less spiritual or moral than explicitly religious people*. However, their spirituality is considered challenging for traditional religions because of the latter’s narrow way of thinking about what it is that comprises being religious and/or spiritual.

That too narrow definition of religiosity and spirituality might be the factor that scares many people away from religions and leads them to seek a “freedom from belonging.” If religious belonging could be redefined to be wider, more inclusive, more human, more ethically and less doctrinally focused, more porous, more hybrid, then many more people might again entertain the idea of “belonging” in some way to organized religions—yes, even in our globalized and hybridized world.

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## DR. JULIUS-KEI KATO



Julius-Kei Kato is an Associate Professor of Biblical and Religious Studies at King’s. Identity-wise, he is a proud Filipino-Japanese-Canadian hybrid. He was born and raised in Manila, the Philippines, but left his mother’s country to live, study and work in Japan, his father’s country, for twelve years. He did graduate studies in Jerusalem (Hebrew University) and Rome, where he obtained a Licentiate in Sacred Scriptures (S.S.L.) from the Pontifical Biblical Institute in 1998. After teaching at his alma mater (Sophia University in Tokyo), he moved to Berkeley, California, where he received a PhD in Systematic & Philosophical Theology from the Graduate Theological Union in 2006. He is currently writing his third monograph on how to relate with the Bible “as its grown-up child.”





# **GOOD THINGS GROW IN ONTARIO... BECAUSE OF JAMAICAN WORKERS**

KRISTIN LOZANSKI

“You don’t stop thinnin’ until it runs outta gas,” he says. It’s August and that means peach harvest in Niagara-on-the-Lake, one of a few microclimates in Canada where it is possible to grow tender fruit. The man is from the hills of Manchester, in western Jamaica. It’s much cooler there than in Kingston or near the beaches. The heat and humidity of Ontario summers is challenging for him, yet he has spent eight months out of each of the last five years coming to Canada as a migrant agricultural worker. He has four children, the youngest born last year. He requested a mid-September return so he could be there for the birth of his child; his ticket arrived with a departure date of September 28. His son was born September 19.

Over the last two years, I have spent a lot of time in Niagara-on-the-Lake thinking about the production of local food and wine in a destination that draws heavily upon its gastronomy and wineries. I am drawn to the articulations between the so-called ‘local’ and ‘global,’ and Niagara-on-the-Lake is situated at one such junction.

Interest in consuming local food has increased significantly in recent years because of the growing popularity of farm-to-plate “foodie” culture. In Ontario, this trend is supported by government initiatives such as Foodland Ontario (a promotional program administrated by the Ministry of Agriculture, Food and Rural Affairs) and the *Local Food Act* (2013), which seeks to improve local food literacy. Local food, however, is fundamentally global. The people who plant, tend, and harvest the produce in Niagara-on-the-Lake are participants in Canada’s Seasonal Agricultural Worker Program (SAWP). The program began in 1966, with 264 Jamaicans arriving in southwestern Ontario to harvest tobacco. The program has expanded to include migrant workers from 10 other Caribbean countries and from Mexico. In 2016 more than 24 000 workers arrived in Ontario via SAWP, with almost 1000 workers destined for Niagara-on-the-Lake to work in greenhouses, vineyards, and orchards. Their labour is not only intensely physical; its hours are dictated by crops and weather. Agricultural labour is exempt from many provincial employment standards including overtime pay, statutory holidays, and maximum days per week – working standards that Canadians expect. Given the conditions and remuneration, farmers cannot rely on a Canadian workforce.

Harvesting peaches, I’m told, is particularly awful work. The fuzz from the peaches is itchy. It gets into your eyes, into your collar, and down the back of your shirt. Peaches are harvested at the peak of the summer heat and humidity and even, if a farmer deems necessary, during thunderstorms atop metal ladders. Workdays are long and extendible for hours on short notice, with no breaks for additional food or water. In such cases, workers tell me they are advised to “eat a peach” if they are hungry. These peaches appear in our grocery stores, marked “locally grown.” We expect them to be reasonably priced and unmarred, unaffected by material processes of production and distribution. In 2016, large retailers began requiring farmers to provide peaches in plastic clamshells to protect against bruising during transportation and

manhandling by retail customers. The price of peaches paid to the farmers did not increase to reflect these additional packing and packaging costs.

This year, workers have returned to Ontario’s increased minimum wage. While one might expect enthusiasm from the workers, they are instead frustrated. Agricultural workers have deductions for program administration fees, airfare repayment (up to half), and contributions to CPP and EI (the latter of which is virtually inaccessible to migrant workers). At several farms, all breaks are now unpaid, resulting in three hours fewer wages per week. Even with paid wages rising to \$14/hour, a worker at this farm calculated his wages at less than \$10/hour. Last year, another worker told me, “I have never seen a raise, even though I’ve had a few.” His comment was prescient.

Despite these low wages, workers are committed to sending weekly remittances to support their families in Jamaica. These remittances are not insignificant: the Jamaican Minister of Labour and Social Security estimated 2015 SAWP remittances of approximately \$20 million CAD from approximately 8000 workers (roughly \$2500 per person, from workers who often gross less than \$500 per week). These remittances are possible only because of the abject poverty in which workers live while in Canada. Under SAWP, farmers provide workers with accommodation and this provision is often invoked as justification for low wages. Canada has guidelines – not requirements – for housing migrant workers. These guidelines stipulate that (bunk)beds should be at least 18” apart, with no maximum on the number of people in a room. Some accommodations are literally warehouses in which dozens of men live. Employers should provide one toilet per 10 workers and one stove per 10 workers, although housemates work the same hours. Workers also need access to a washer and dryer, though a bucket and clothesline satisfy this requirement. A municipal manager of public health requires his inspectors to ask themselves whether they could live in such housing before they approve it. I have yet to see “approved”



accommodation in which I would be willing to live. Moreover, having seen the homes of several workers in Jamaica, it is fundamentally untrue that their living conditions in Canada are better than, let alone comparable to, their living conditions at home.

According to their contracts, workers can be sent back to their countries for “noncompliance, refusal to work, or any other sufficient reason.” Given this clause, and the abundant pool of workers in sending countries, workers deemed to be disruptive or difficult can be – and are – repatriated, often in a matter of hours. While precarious work has become normalized, the precarity of these workers is exacerbated because of their lack of status in Canada. Workers who request paystubs that identify deductions have been repatriated. Workers who are injured have been repatriated. Workers who speak with researchers have been repatriated. Once sent back for “breach of contract,” workers are black-listed and may spend many years trying to rejoin the program, often unsuccessfully.

Despite these harsh conditions, SAWP is celebrated – in Canada and in Jamaica – because of the ‘opportunities’ it provides for workers. The celebration

of inhumane working and living conditions reflects the neoliberal tenet of self-sufficiency decontextualized from a global history in which black bodies have been understood as sources of labour to support (white) capitalist accumulation. Rather than understand Jamaican men’s participation in SAWP as something akin to slavery, Canadians have reframed their participation through our contemporary paradigm as ‘choice.’ It is important to interrogate whether decisions made in extremely limited conditions constitute choice. Choice is about which clamshell package of peaches we buy. Choice is not about taking on dehumanizing work so that one’s children might attend school and not have to make the same ostensible choice.

Supporting local businesses and buying local produce are typically assumed to be ethical and there are undoubtedly ethical dimensions to the consumption of local goods. This is not to say, however, that such consumption escapes exploitation. Indeed, the articulations between ethics and exploitation are even more complex when the invisible global enables the idyllic local.

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## DR. KRISTIN LOZANSKI



Kristin Lozanski is interested in why some people are able to move across international borders, while others are not, as well as the ways in which these im/mobilities produce inclusion or exclusion. Her work, funded by SSHRC, focuses on the connections and tensions that emerge from the distinct transnational mobilities associated with migrant agricultural labour, transnational commercial surrogacy, so-called birth tourism, and tourism for pleasure. She is an Associate Professor in the Department of Sociology, where she teaches Global Injustice, Borders, and Mobilities; The Social Construction of Gender; and Qualitative Research Methods.



# PROMOTING WELL-BEING, REDUCING NEGATIVE BIASES AND RECIPES FOR RESILIENCE IN VULNERABLE POPULATIONS

MIKE MORRISON | ELSA TROVARELLO

The pursuit of what we believe will make us happy has driven human decisions for centuries. However, it is only in recent decades that the predictors of “being happy” have been subjected to rigorous empirical analysis. Subjective well-being (SWB), colloquially referred to as “happiness,” includes people’s own assessments of their mood, satisfactions with different domains of life (e.g. relationships, education, career) and overall life satisfaction. Ratings on measures of SWB have been found to be positively associated with our health, job prestige, social life quality and standard of living.

Morrison’s research in this area has focused on worldwide patterns and predictors of SWB. Working with data from the Gallup Organization (which currently includes representative samples of over 1.5 million people from over 165 countries) and collaborators, Morrison’s team has uncovered many new patterns. His team’s analyses have found that the relationship between overall life satisfaction and satisfaction with one’s country was strongest among those with less income and in relatively poorer countries, while the relationships between overall satisfaction and each of career and health satisfaction was strongest among those who were richer and lived in richer countries. These patterns suggest that people are more likely to use proximate factors to judge life satisfaction where conditions are salutary, but are more likely to use perceived societal success to judge life satisfaction where life conditions are difficult.

Other research Morrison has undertaken investigating SWB patterns across the lifespan have found it to be mostly stable regardless of age, with some regional variation. However, a consistent result found across the world is that, as one gets older, engaging in pro-social behaviours (e.g. volunteering, donating to charity) become stronger predictors of SWB.

## Negative Biases and Well-Being

Apart from studying what positively predicts SWB, it is important to understand the barriers to happiness. One such barrier comes from being a victim of negative biases.

Negative biases, whereby someone is judged or treated differently because of an aspect of their identity (e.g. culture, ethnicity, sexual orientation) can have

a damaging role in terms of SWB, physical health and achievement. These biases can exist at the implicit level (automatic associations and reactions) and explicit level (our controlled, deliberate thoughts and actions). Morrison’s research with collaborators on the temporal stability of implicit biases among undergraduate students has found that implicit biases can actually change more over a few months than explicit biases.

In legal settings, negative biases can quite literally have life or death consequences when it comes to receiving a fair trial. In a comprehensive study of U.S. legal professionals' decisions in selecting jurors, Morrison's work found that such professionals are quite adept at using peremptory challenges in criminal trials in a manner that suits their goals. For instance, when legal professionals presented with a mock trial were asked to take on the role of a defense lawyer for an African American, they were effective in removing individuals from the jury pool who scored high in implicit bias towards this group; however, those taking on the role of prosecutor were more effective in accomplishing the reverse. Further research Morrison is undertaking explores how implicit biases may affect decisions of jurors themselves.

Negative biases do not only have harmful effects through the words and actions of the prejudiced individuals, but can also end up being internalized by victims. This is particularly true among vulnerable populations. Morrison's ongoing research has come to focus on integrating past work towards a focus on the antecedents, consequences and possible amelioration of internalized stereotypes and group identity among Indigenous youth. This project has fostered collaborative work with Indigenous student scholar Elsa Trovarello. Her research has focused on resiliency and culturally protecting factors among Indigenous Peoples in Canada.

## **Well-Being Among Indigenous Canadians**

Indigenous Peoples in Canada have faced an abundance of atrocities, including forced assimilation and oppression that have substantially hindered their well-being. However, despite past and current adversities, Indigenous Canadians demonstrate profound resiliency that undoubtedly stems from a rich cultural milieu. Trovarello's ongoing research demonstrates that Indigenous resiliency is unique and multifaceted because it is rooted in Indigenous values that emphasize holistic ways of being. The First Nations Mental Wellness Continuum Framework states that balance and well-being are attained when individuals preserve purpose through

cultural ways of being, maintain hope for the future, and foster a belief in spirit and a sense of belonging and connectedness. Through collaboration with Indigenous communities, researchers have come to understand that preservation of culture, and the continuation of traditions and teachings, are keys to resilient outcomes in these communities. Moreover, the push to operate from a position of cultural competency has influenced a deeper level of veneration for an Indigenous worldview, such that collaborations in research are finding ways to amplify Indigenous voices, both as participants and as researchers.

## **Resilience Indigenousized: The Whole Picture**

Indigenous youth are the fastest growing and among the most vulnerable populations in Canada, and as such, require resilience research that recognizes the full context of Indigenous lived experience. Investigations into resilience in Indigenous youth have taken a strengths-based approach in recent years and found that positive identity and cultural connectedness are key themes in resilient outcomes. Investigations pertaining to cultural connectedness and cultural continuity have demonstrated that resiliency in Indigenous peoples may have collectivistic nuances that rely heavily on community

systems and the identities and roles that form within these systems. Identity is contextualized within the community, and studies report an increase in positive self-identity and in group identity when culturally relevant programming is supported for Indigenous youth. However, there are pieces missing to this story. Understanding well-being in Indigenous youth requires exploring in greater depth how their history and present-day experiences can fuel internalized stereotypes and how they interact with contemporary risk factors.

## Indigenous Youth Identity

While all youth undergo a process of socialization as they develop, Indigenous youth have compounded risk factors due to unique socio-cultural adversities. The predominant culture affords a greater number of role models and opportunities through which youth can thrive. In contrast, Indigenous youth battle underfunding in social programs, discrimination, and a lack of guidance caused by the struggle to cope with transmission of trauma and a painful historical past. Furthermore, Indigenous identity is often constructed through traditions that

incorporate story-telling and teachings that Elders pass down, but this has been hindered by past historical trauma. In spite of this trauma, Indigenous youth have shown many instances of resiliency, and yet little research exists that investigates the full spectrum of what fosters resiliency in Indigenous identity and well-being. For this reason, more holistic and comprehensive research is needed that involves working with Indigenous youth to understand their development as they experience it in its entirety.

## Forging the Links Between Identity, Cultural Continuity, and Well-Being

Bringing research interests and shared goals together, Morrison and Trovarello are now working on a comprehensive project examining the links between identity, cultural continuity, social support and mental health among Indigenous communities, beginning with collaborative research involving a Secondary School and students in the Nipissing First Nation community. Morrison and Trovarello hope not only to build on knowledge that improves the well-being of Indigenous Peoples, but also to further reconciliation in academic inquiry.

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## DR. MIKE MORRISON / ELSA TROVARELLO



Mike Morrison's research focuses broadly on social cognition, emotions, and physical and mental health. He has published work on patterns of subjective well-being, reflections on past events and the operation of explicit and implicit biases in different contexts. He is an Assistant Professor in Psychology, where he teaches courses in Social Psychology, Health Psychology and Statistics.

Elsa Trovarello is a Master's student (Counselling Psychology, Western; Psychological Science, Lakehead University) and Teaching Assistant (Psychology, King's) from Nipissing First Nation. Trovarello's previous research examined complex adaptive systems theory, sexual violence and resilience. Her current work includes investigating Indigenous resiliency as it relates to strengths-based interventions, adverse childhood experiences, culturally appropriate trauma-informed treatment, and Indigenous youth programming.



# THE THERAPEUTIC POWER OF GENUINE DIALOGUE: THE CASES OF PLATO AND MARCUS AURELIUS

GEORGIA MOUROUTSOU

My research on the Ancient Greek philosopher Plato relates to this publication's themes of struggle, justice and reconciliation because my work focuses on the question of how we can conduct genuine dialogue—that is, how to make space for, understand and even be influenced by opposite views. I am also interested in the Roman Emperor and Stoic philosopher Marcus Aurelius and his work *Meditations*, the study of which still has a lot to offer to the therapy of mental disorders, life-long struggles that can be treated with the aid of cognitive behavioral therapy.

My current book project focuses on Plato's twofold dialectic of pleasure, from which his metaphysical theory of pleasure stems. Plato inherits from Socrates a method of dialogue, on the basis of which he develops a very demanding science of dialectics. To do dialectics, according to Plato, means both to conduct a dialogue which aims at the truth, and in which the interlocutors possess particular presuppositions, and to investigate the nature of concepts and their relations. Plato believes that one can and should deploy this twofold dialectic for all concepts, and the concept of pleasure is no exception.

Plato develops and discusses his views on the nature of pleasure throughout his writing career. Notwithstanding the contextual differences between different dialogues, I detect a definite continuity in his undertaking and a consistent motivation in his work: Plato maintains that to determine the good way of life, we must also determine the status of pleasure in life. He never stops asking the question of how one should measure pleasure as a whole in one's life and he continuously answers this question by setting and examining different criteria and standards, moving from quantitative methods to qualitative ones. His goal is always to establish the right, objective standards, in order to judge, compare, and distinguish between different kinds of pleasure without becoming a hedonic pluralist.

Plato's "critique of pleasure" goes hand in hand with, and benefits from, a laborious "critique of hedonism," which Plato has also investigated from the very beginning of his writing career. Throughout his work, he not only accuses most people of the hedonistic tendency to equate pleasure and the good, but also provides an explanation for this tendency, namely, that the majority of people mistakes pleasure for benefit. Furthermore, because Plato thinks that hedonism is not a uniform phenomenon but has plasticity and many forms, the philosopher encounters and comes into dialogue with differently accentuated hedonisms, representatives of the view that pleasure, or something dependent on pleasure, is the good. Instead of providing a merely historical portrayal of preceding or contemporary hedonists, Plato systematically reconstructs the different types of hedonism with which philosophers might come into dialogue. In this way, he does justice to a multifaceted phenomenon that can occur at any time and find advocates among both common people and philosophers.

My book project aims to do more than show that the two aspects of the dialectics of pleasure are important and go hand in hand. The originality of the proposal lies in explaining how exactly genuine dialogue with particular hedonists, which has been essential to Plato's pleasure-project, prepares, influences and determines the strengths and limitations of Plato's dialectic of pleasure. To put it differently, the dialogue with hedonists does not merely prepare the way for his metaphysics of pleasure, but shapes it. This endeavor is especially important if we wish to show that dialogue is not mere embellishment for Plato's concept of dialectic.

My main working hypothesis is that Plato learns the following lessons from his encounter with different types of hedonism: first, that pleasure is interdependent with pain; second, that pleasure is a means to an end. Plato builds on both these insights to arrive at his metaphysics of pleasure. If my hypothesis is proven correct, this research project will show that the genuine dialogue with hedonists is a mixed blessing: admirably Plato does not caricature opponents but is able to learn from them; inevitably, however, Plato's critique of pleasure is limited by the fact that it does not evaluate pleasure positively.

Although my research project is devoted to Plato, it shows how his investigation into pleasure prepares the way wonderfully for Aristotle's re-evaluation of the nature of pleasure. Therefore, it has extra merit for the history of ancient philosophy, and I hope it gives rise to additional contributions. Plato, for whom the critique of hedonism is essential, could not find much value in pleasure that has a merely remedial character. Exploring his distinction between impure and pure pleasures, he reaches his greatest achievement as well as discovering his theoretical limits: he discovers that all pleasures are what they are on the basis of their relationship to pain: either mixed with pain, or unmixed with pain. This fundamental distinction would be of great importance for the Aristotelian concept of pleasure.

Moving from Plato to the late Stoics, my motivations for examining Marcus Aurelius are two. First, I have a great interest in temporality and affectivity, starting with the *Philebus* and the question of how we experience the present moment when experiencing different kinds of pleasure,



both pure and impure. Second, I believe that later Stoic philosophy can enhance the focus of Cognitive Behavioral Therapies on “living in the present moment” (e.g. Albert Ellis and CBT as expanded by current Mindfulness therapies). In the UK there is a very promising collaboration between clinicians and philosophers interested in the Stoics, but unfortunately not yet on this side of the Atlantic. That said, one should never give up hope: I was delighted to hear that Prof. Rod Martin at Western (Clinical Science and Psychopathology) is interested in Stoic philosophy and look forward to seeing what will happen.

Above all, I am interested in the plasticity of mind and time in Marcus Aurelius’ *Meditations*. A current paper of mine shows that the present moment is *plastic* according to the *Meditations*: not only is the present moment up to oneself, but also it is up to one to retrench or expand it, depending on the stage of moral progress which one has achieved. The plasticity of the present moment is well grounded

in the Stoic physics of time as a continuum, always further divisible, and can become an empowering concept in therapy and self-therapy because it focuses individuals on living in the present moment. One of the greatest challenges of my research has been to do justice to the special form and content of the *Meditations* in order to argue against deprecating this work and Marcus Aurelius as a (Stoic) philosopher. Marcus Aurelius conducts a dialogue between his actually occurring self in the present moment and his normative self, the latter of which he constantly craves. Marcus Aurelius’ general precepts and exercises are the products of this dialogue, the aim being Stoic therapy and not physics or metaphysics. The Stoic aims for self-transformation and for freedom from his passions (understood in a cognitivist way). We should never lose sight of the fact that the *Meditations* is not a theoretical work on emotional therapy, as Chrysippus’ fourth book *On Passions* was, nor a self-therapy manual for anyone like CBT manuals.

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## DR. GEORGIA MOUROUTSOU



Georgia Mouroutsou studied in Athens and wrote her PhD in Germany. After a postdoctoral fellowship at Cambridge, UK, she held another postdoctoral fellowship at Humboldt-Universitaet zu Berlin. In 2014 she was appointed as Assistant Professor by the Philosophy and Religious Studies Department at King’s. She is also a supervising and teaching member at the Graduate School for Ancient Philosophy at Western. Among the dead she loves Plato, above all because he raised an educational mirror in which all philosophers after him found themselves, and so in him she can find Epicurus, the Stoics, Frege, Hegel or the later Heidegger. When not teaching or researching or swimming in the Greek sea, she enjoys chatting about paintings, theater and opera.



# RECONCILING DIFFERENCE: SOLIDARITY IN THE NEW BRUNSWICK ANTI-FRACKING MOVEMENT

JACQUETTA NEWMAN,  
KING'S UNIVERSITY COLLEGE

MICK KUNZE,  
UNIVERSITY OF TORONTO

**Ally:** A state formally of cooperating with another for a military or other purpose, typically by treaty. A person or organization that cooperates with or helps another in a particular activity.

**Accomplice:** A person who helps another commit a crime. One who knowingly, voluntarily, and with common intent unites with the principal offender in the commission of a crime. One who is in some way concerned or associated in commission of crime or social transgression; partaker of guilt; one who aids or assists, or is an accessory.

**Accompaniment:** A musical part that supports or partners a solo instrument, voice or group. A form of solidarity articulated by Archbishop Romero, where in accompanying one another the promoter of social change and his or her oppressed colleagues view themselves as two experts, each bringing indispensable experience to a shared project.

On October 17, 2013, clashes between the RCMP and Indigenous and environmental groups put the small New Brunswick village of Elsipogtog and surrounding Kent County on the Canadian media map. A pre-dawn raid by the RCMP to enforce a court-ordered injunction to end a blockade against seismic testing for fracking resulted in forty arrests, five burnt-out police vehicles, and a general outcry in the media about the violence involved. While the media portrayed the blockade as an Indigenous protest, it was more than that, as illustrated by the Mi'kmaq and Acadian flags, as well as the environmentalists' anti-shale gas banners, that adorned the blockaded compound's fences.

In fact, the clashes were one of the more acute actions in a four-year political struggle involving protests, marches, and lobbying by a diverse coalition that included Indigenous peoples from Wolastoqew, St. Mary's, Maliseet, and Elsipogtog First Nations; environmental groups such as the Conservation Council of New Brunswick; land-use organizations such as the New Brunswick Salmon Council; private citizens; the Penniac Anti-Shale Gas Organization (PASGO), whose members included Hampton Water First, Darlings Island Nauwigewauk group, Quality of Life Initiative, the Saint John Council of Canadians, the Friends of NB Woodlot, and the Saint John Area Kairos; and the 28-citizen-group Alliance, which included the Friends of Mount Carleton, Taymouth Community Association, Methramock Action, CCNB Action, Ban Fracking NB, and the Harvey Environmental Team. This anti-fracking movement acted together at town meetings, marches, sit-ins, blockades and protests challenging the authority of the provincial government and its allies: elites within the provincial Indigenous governance structures and the corporations pushing for expanded resource extraction. These activities would bind the groups together as accomplices challenging the provincial state's authority and undertaking both symbolic and material actions that pushed the boundaries of the law and, in some cases, like the blockade in Kent County, broke the law. This anti-fracking movement would have a profound influence on provincial politics, not the least because of its ability to create and foster a strong sense of solidarity to challenge provincial authorities.

Our interest in this study was to consider collective action in terms of how actors construct bridges between individualism and collectivism. All organizing for political protest requires a process wherein the participants are brought together through a shared identification or consciousness, a transition from me to we, which is particularly problematic when we consider that the multiple and intersectional nature of difference (the me versus you at the heart

of identity) has to be overcome or reconciled to make collective action possible. What we found in the New Brunswick anti-fracking movement is that solidarity was not fundamentally conditioned by and based on identity but was ideational and emotional in nature – it was saturated with and guided by a moral purpose. This moral purpose underlies the movement's central critique, from which its aims and goals emerged—a moral bond based on advocating for the protection of water against government and elite complicity with industry. The shale gas industry was seen as a ticking 'time bomb' which could potentially have a detrimental impact on the future because a clean water supply is needed for human survival.

This focus on water as a life-or-death issue gave the movement an 'idée-force': an idea of key importance that galvanizes and directs, through a simultaneous appeal to the intellect, emotions and will to action. Its moral force drove a profound recognition of the need for collective action to deal with complex problems raised by environmentally damaging, market-driven resource extraction, where benefits would go to a few but the costs would be borne by the people living in the areas being fracked. These concerns included the risk of contamination of wells, farms, and ground water by seismic testing, drilling, and fracking fluids.

Consequently, the solidarity of the movement rested on the following dynamic: 1) moral force based on a conception of environmental justice, 2) an epistemic community 'deduced' from principles of social justice, and 3) action. The requirement for action came from the fact that, morally, it is not enough to "be together": to facilitate solidarity there is a need to "do together." To say you support someone's struggle is not solidarity, it is an expression of sympathy. Solidarity is best understood as a duty to *incur obligations* or at least to stand ready to incur obligations. Thus, solidarity is not a sentiment or an attitude, but a type of action: working with others for

common political aims within a context of incompletely shared interests. It creates collective relationships that go beyond passive interdependent connections to involve agency defined through a positive duty and commitment to action. Solidarity is the obligation and requirement to not sit passively by but to act.

This requirement is why we make a distinction between allies and accomplices, where being an ally speaks to a passive relationship of support and being an accomplice involves transgression and thus is active in the challenge. As we found in our study, the solidarity shared in the anti-fracking movement in New Brunswick resulted from behaving as accomplices rather than as allies. During the period of 2009 to 2013, the diverse members of the movement accompanied one another. Accompaniment is a term for two forms of action: 1) participating and augmenting a community of fellow-travellers on the road, and 2) participating with others to create music

by following different but linked musical scores. It can also be framed in terms of the Two Row Wampum or *Kaswentha*, the Haudenosaunee beaded symbol of two paths or vessels travelling down the same river together. One Indigenous leader described the protests as representing “two-eyes seeing;” a shared perception of the land involving both Indigenous knowledge and Western understanding of the value of the land. This linked the protesters together through their efforts to protect the land and water, and through their challenge to the integrity of both the provincial government and Indigenous elites, who were seen as all too willing to sell New Brunswick’s land and water to the highest bidder. Thus, while the protests were described as acts of Indigenous protest, they were in fact examples of accompaniment, where a diverse coalition of actors came together and their differences were bridged and reconciled by a common moral purpose and obligation to act as accomplices in solidarity.

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## DR. JACQUETTA NEWMAN / MICK KUNZE



This is a short summary of “Allies and Accomplices: Coalition Building Against Fracking in New Brunswick” by Dr. Jacquetta Newman and Mick Kunze, a paper presented at the Annual CPSA Meetings, June 2016 at the University of Calgary. Jacquie (Jacquetta) Newman is an Associate Professor of Political Science at King’s University College. She teaches courses on the politics of protest, identity, democracy and diversity and coordinates the experiential learning course Women in Civic Leadership. Mick Kunze is a graduate of King’s in SJPS and is currently a PhD student in Political Science at the University of Toronto.

# NO PEACE WITHOUT JUSTICE

MEGAN SHORE

Way back in my undergraduate days, I spent a semester in Guatemala at the height of the civil war. It was the winter of 1996, and peace accord negotiations were taking place between the government of President Álvaro Arzú and the guerrilla group URNG, the Guatemalan National Revolutionary Unity. This accord eventually ended a bloody, thirty-six-year war. I was also there as Guatemalans were deciding whether to adopt an official truth commission as a way to deal with its past and to rebuild its future. It was clear to me that dealing with the past was essential for Guatemala to rebuild and work toward a sustainable peace. Living in Guatemala at this time introduced me to the intersection of religion, justice and peace, which has been the focus of my teaching, research and activism.

The Catholic Church had already instituted a non-governmental commission entitled “The Recovery of Memory Project,” best known by its Spanish acronym REMHI, which ran from 1995 to 1998. As a Canadian accustomed to a highly secularized political culture, I was fascinated by the prominent role that the Catholic Church was playing, not only in truth-recovery, but also in helping rebuild the country after the civil war. On the ground, I was seeing churches, religious institutions, and Catholic leaders helping to address the past. There would be no peace without justice in Guatemala, and religion played an integral role in bringing about both peace and justice.



## Religion, Peace and Justice

Over the past 15 years I have lived, researched or visited places such as Northern Ireland, El Salvador, South Africa, Cambodia, Thailand, the United States and many areas of Canada that are attempting to develop a culture of peace and justice. My research is interdisciplinary in nature—it draws on my training in Peace and Conflict Studies, Religious Studies, and International Development. Currently I am working in two different areas. The first area is the role of religion in conflict resolution. This research is a continuation of my book, *Religion and Conflict Resolution: Christianity and South Africa's Truth and Reconciliation Commission*, which was published by Ashgate (2009). In this book I focus on the role Christianity played in the South African TRC. It challenges the assumption that the relationship between religion and conflict is an ambivalent one. For many in the field of Religious Studies, this has become a truism. But for many in the field of Conflict Studies, this ambivalent relationship has only recently been acknowledged. Historically, international conflict resolution theorists have largely adopted the position that organised religion is primarily, if not essentially, an instigator of violence. As a result, international conflict resolution theories have tended to exclude religion as a force for peacebuilding. However, religious organisations and actors have been leaders in working for peace by establishing medical clinics, social welfare agencies and schools, as well as providing humanitarian assistance amidst war, famine and natural disasters. My work operates from the premise that if religion plays a significant part in people's lives, and if religion plays a part in fuelling conflict, religion must be at least taken into account when resolving conflict. Without this consideration, peacekeepers, diplomats and mediators fail to deal with the fundamentals of the conflict and they also miss potential peacebuilding resources in the religious traditions themselves.

In April 2017 I gave the keynote address at the Society for the Study of Theology in England. The talk was entitled "Peacebuilding Through the Arts." And in June I gave a paper at the Religious

Imaginations and Global Transitions Conference on the role of religious leadership in conflict resolution. This paper will be published in *Religious Imaginations and Global Transitions: How Narratives of Faith are Shaping Today's World* (Gingko Publishing). I have two other related book chapters coming out in late 2018. The first is with my colleague Dr. Scott Kline, from St. Jerome's University. It is entitled, "Religion and Conflict Resolution in the European Union," and it will be published in *Religion and European Society* (Wiley-Blackwell). The second is entitled, "Histories: Religious Peace Movements in the 19th and 20th Century," in the *Wiley Blackwell Companion to Religion and Peace*. I am currently working on a project that compares the role of religion in Canada's TRC to South Africa's TRC in the hope of developing a greater understanding of the challenges and opportunities that are present for faith-based organizations in Canada to work towards reconciliation with First Nations communities.

The second area I am working in involves the role of faith-based organizations in responses to community injustice. My current book project is with my colleague, Dr. Kline, entitled *Faith and Home: Faith-Based Organizations in a Systems Response to Homelessness*. Since the mid-2000s, there has been a movement in Canada, the United States and England toward the development of localized systems that provide formal integration and coordination of homeless-related design, funding, operations, and service delivery—in other words, a systems approach to homelessness. In practical terms, a systems approach to homelessness means that emergency shelters, one-stop centres, support services, civil society organizations, religious organizations, housing resource agencies, various levels of government, law enforcement, and other stakeholders work in an integrated and coordinated way to assist chronically homeless individuals transition as quickly as possible into secure and sustainable housing. Where there is no system in place, responses to homelessness tend to be highly decentralized and fragmented. While



stakeholders typically see the value of an integrated and coordinated system, a systems approach can present significant challenges to stakeholders accustomed to working independently, such as faith-based organizations (FBOs). In many cases they have provided the bulk of the services to homeless populations, including emergency shelter, food, and counselling; however, the decision to become part of an integrated and coordinated system can raise concerns over the loss of autonomy, potential conflict with their organization's mission, and the loss of identity, to name just a few issues.

## **nopeacewithoutjustice.com**

Following the 2016 United States presidential election, stories of hatred, oppression and marginalization seemed to dominate the media. Of course, these types of stories are not new and they did not emerge solely because of Donald Trump. But with Trump's success, people harbouring racist, sexist, and other dehumanizing views were seemingly emboldened to say and do things that targeted historically oppressed and marginalized groups. Like so many others, I was frustrated with how these stories began to dominate the headlines of the

so-called "mainstream media," almost to the point of prioritizing the hateful voices over the voices of justice. I knew the more important story was about the many people who continue to stand for justice and peace. I decided that these stories needed to be told and I could do something about it. So I designed a website called [nopeacewithoutjustice.com](http://nopeacewithoutjustice.com). My intention was for this website to provide a window into the people, organizations and events that are working to create a more just and peaceful world, to offer hope and positivity (but not naivety) in place of despair and negativity. Moreover, this website provides a place for me and my students to share our research, work and action on justice and peace.

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## **DR. MEGAN SHORE**



Megan Shore is an Associate Professor at King's and Coordinator for the Social Justice and Peace Studies Program. Shore's research focuses on the role of religion and faith-based organizations in contemporary issues of justice and peace. She is the author of *Religion and Conflict Resolution: Christianity and South Africa's Truth and Reconciliation Commission* (Ashgate, 2009). She is currently working on two research projects. The first examines the role of religion in addressing the legacy of injustices against First Nations people in Canada. The second focuses on the role that faith-based organizations play in a systems-approach to homelessness. She is also the founder and administrator of the website <http://nopeacewithoutjustice.com/>.



# WRITING INSTRUCTION AS EMPOWERMENT: FOUR PERSPECTIVES

In the marginal spaces of first-year Writing courses and Writing Centres, instructors encourage students to be adventurous in their research, cautious in their judgements, sound in their reasoning, and expressive (yet correct) in their writing. Three instructors and a tutor reflect here on how Writing pedagogy promotes academic acculturation, and, ultimately, social empowerment. Defending the personal essay (partly in response to skeptical colleagues who deem it self-indulgent), Jennifer Ingrey and Jeremy Greenway note that it makes transparent the relationship between scholarship and subjectivity, permitting student writers a measure of authority while minimizing bias. Emily Pez explains why teaching grammar has pragmatic value, and Lisa Kovac discusses why power should be shared in the tutor-writer relationship.

## Reconciling Self and Other: Fostering Reflexivity

JENNIFER INGREY

When, as Writing instructors, we ask students to “write from the I,” we want more than the use of the first person pronoun (as in “I believe...” or “my position is...”). We want students to venture into the territory of the personal, the reflective and, crucially, the *reflexive*.

When urged to write *reflectively*, students tend to produce narrative. While narrative enriches learning and thought immensely, it is seldom meaningful without critical voice or commentary (whether integrated into, or incidental to, the narrative). *Reflexive* writing, relentlessly introspective, demands more: that writers return to their original or historic selves, to ask *why* or *how* they ended up with that particular narrative, and, by extension, that research domain, that framework, that angle. Used reflexively, the “I” implies that writers are including themselves as subjects—both as selves and as subjects of enquiry alongside or within their research areas.

Reflexivity helps writers move to a place that can transform (if only very microcosmically) the act of writing into a rethinking of self. It is inevitably rife with barriers, because writers must return to the tale to question long-cherished assumptions, to articulate tensions and previously unthought knowledges that were too difficult to know, or too painful.

Applying scholarship on critical reflexivity to writing, we assert that reflexive writing is produced by, and in turn creates, subjects capable of dialogue and debate. It emboldens writers to be active learners who are aware of their place in the bigger conversations relevant to them, and citizens who take responsibility for their participation in the social, cultural, and political milieu. Such pedagogy is part of democratic work.

# (Re)-Legitimizing the “I”: Reconciling Reflection and Reflexivity

JEREMY GREENWAY

The recent renewal of scholarly interest in reflection signals the legitimization of the writing subject as a primary, authoritative voice in academic writing. The first-person singular pronoun—the “I”—has slithered back in from scholastic suppression. *Reflection*, however, is still generally perceived as a post-factum act; pedagogic theory posits a late-stage moment in the writing process, in which the writer takes what is being reflected onto the “I”-subject and acknowledges his or her imprint upon that reflection.

Of note in Writing Studies is the continued absence of *reflexivity*—an explicit turn toward the self “from *within* experiences,” to quote theorist Gillie Bolton. Advocates of the powerful writing-as-process model neglect to acknowledge the writing subject’s introspective ability as anything other than a post-process reflective possibility. Questions such as “How did I do?” and “What would I do

differently?”—typical post-writing prompts that gesture towards this possibility—are usually embedded in a critical past. Reflection is understood as beginning when the writing is done, and reflective writers as looking not at their current selves, but at a *former version* of themselves. In contrast, insisting that students be *presently* aware of their own behaviours encourages reflexivity, which, as Thomas Ryan notes, requires that “participants investigate their interactions via introspection as they occur.”

Without setting up a binary between reflection and reflexivity, Writing instruction might recognize that each of these possibilities helps develop the writer’s sense of “I.” The “I”—the voice of the subject—if reimagined as a site of deep intellectual inquiry, could, in Ryan’s words, lead to “heightened awareness, change, growth and improvement,” and to student writing that is thoughtful, mature, and nuanced.

## Reconciling Linguistic Variants and Grammatical Correctness

EMILY PEZ

Writing instructors have long debated the value of formal grammar instruction. One concern is the dubious ethicalness of a practice that privileges particular (class-specific) conventions of English over others. On the other hand, instructors arguably provide students the best chance of upward mobility by teaching them how to write for audiences who expect standard English communication. How can Writing courses resolve this dilemma?

Though instructors cannot cover all grammar topics in a first-year Writing (half) course, they can reinforce correctness through rigorous attention to common errors (in sentence boundaries, for instance) that especially create ambiguity, by integrating class exercises that target those errors and a graded peer review of a major essay assignment in the course.

To promote openness to linguistic variants, instructors could point out that language standards are socially constructed and subject to change. To highlight English’s mutability, I recite lines from Geoffrey Chaucer’s late-fourteenth-century *Canterbury Tales*. Students get to hear a text in which words like *knight* have all their consonants pronounced, including a guttural *gh* as in the German *ich*. As the text predates the Great Vowel Shift in English, students also hear vowels pronounced with continental sounds; for instance, the *i* in *knight* sounds like the long *i* in the French *lit* (bed).

Providing historical background while also encouraging understanding of current scholarly standards will enable students to appreciate diversity and to realize that, while standards need not be tools for social exclusion, following them facilitates clear communication in academia and in careers beyond it.

# Reconciling Two Interpretations of Tutoring Priorities

LISA KOVAC

Writing Centre work (involving student writers and writing tutors) must bring two goals into alignment: the goal of helping students meet academic expectations and that of helping students build on their current levels of competence. Given that these goals are sometimes at odds—typically when students and tutors have different interpretations of the skills most urgently requiring improvement—should *tutors* choose the concerns addressed during a one-on-one session, or should *students* do so?

In *non-directive tutoring* sessions, tutees determine the agenda, relying on and developing their capacity for self-critique. The desirability of this method has long been so profoundly influential within Writing Centre theory and practice that it has precluded consideration of scenarios in which *directive tutoring*, based on tutors' awareness of academic expectations, might be warranted.

Students are expected to master the discursive norms of their disciplines. Getting there may demand rhetorical skills that students have not yet developed, and, sometimes, have not even identified as necessary. If students assume sole responsibility for setting session agendas, tutors might inadvertently convey that the concerns students *want* to address are the only concerns they *need* to address, such that they remain unaware of many skills they need to acquire. If tutors guided students in identifying the elements of a paper that are critical, at a given stage of the writing process, students could carry this knowledge over into future assignments. In brief, a judicious combination of directive and non-directive tutoring, rather than either in isolation, is likely to be most effective in empowering student writers to develop both a familiarity with academic conventions and a capacity for self-critique.



Dr. Jennifer Ingrey is a Writing and Education Studies instructor with a research and teaching background in equity and social justice education, focusing in particular on transgender studies and school spaces. Jeremy Greenway is an English and Writing instructor with an interest in theories of narrative, rhetoric, and oral discourse. Dr. Emily Pez teaches English and Writing courses and researches connections to the visual arts in medieval English literature, particularly the poetry of Chaucer and Lydgate. Lisa Kovac is a senior tutor at The Write Place, a creative writer, and a recent graduate of the English Master's program at Western.

(Emily Pez, Lisa Kovac, Jeremy Greenway, Jennifer Ingrey)





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