KING'S COSMOS

Christus via veritas et vita

THINKING
IMAGINING
CREATING

MESSAGE FROM THE PRINCIPAL

Research has a crucial role in shaping all aspects of the life of King's University College, inside the classroom, across the campus and throughout the broader community. This first edition of the KING'S COSMOS profiles the recent work of but a handful of the many first-class researchers here at King's who are engaged in the creation of new knowledge for the benefit of our students and society as a whole.

Teaching and learning at King's is informed by dynamic research. Our students benefit directly from interaction with professors who are part of an international community of scholars committed to the timeless conversations within and across academic disciplines. Identifying problems, posing questions and proposing solutions comprise the researcher's craft, and these skills are foundational to a King's education.

Many scholars are committed to tackling the problems of our day, both the big and small, and even the seemingly unsolvable. Their work contributes greatly to raising awareness, elevating the public discourse and shaping domestic, national and international policy.

Most importantly, research at King's stands as a public declaration that we are all invited to explore the world in which we live and the nature of our own humanity. Although we live in an age that is increasingly concerned with the utility of a university degree, research attests to the higher purposes of education, and that a life of the mind can be both rewarding and meaningful.

The diversity of the research profiled in this collection reflects the complexity of our community, both in the disciplines represented and the nature of the inquiry. I hope you will approach The KING'S COSMOS as but a taste of the rich table of scholarship King's researchers set every year for all of us to enjoy.

David Sylvester, PhD
Principal

CONTENTS

» p.40

» p.28

» p.44

CHILDREN'S PARTICIPATION DURING PARENTAL SEPARATION

RACHEL BIRNBAUM

What do we know about children's participation in decision-making when their parents separate? There is increasing recognition in law and social science research about the importance of having children participate in post-separation decision-making, though there remains no clear consensus on how this should be done. *The United Nations Convention on the Rights of the Child* creates an obligation for governments to ensure that children are provided with an opportunity to express their views about decisions that affect their well-being during times of parental separation. However, I would argue that there remain many social and legal obstacles that hinder rather than assist the determination of children's best interests during parental separation. My clinical practice and research over the past 20 years with and about children's participation post-separation has led me to one central thesis— children generally want to engage collaboratively with supportive adults during times of parental separation. That means that children should be allowed to speak to a mental health practitioner, a mediator, a children's lawyer who represents them, or a judge about their needs and wishes if they so choose. I argue that allowing children to express their views in a safe, neutral, non-judgemental way to a family justice professional can go a long way in assisting children's positive post separation adjustment. While children should never be pressured to have to express their views or preferences, at minimum they should be allowed an opportunity to share their perspectives. At the very least, in doing so we acknowledge that they are important in the process that is about their best interests. Children understand and appreciate the difference between having a voice and having a choice. To treat children as passive subjects who should be totally excluded from the decision-making process is not in their best interests. That perspective has been increasingly recognized internationally, and is being expressed by children themselves.

The Context
for
the Controversy

The controversy over children's involvement in the family dispute resolution process arises, at least in part, as a result of the divergent perspectives, values, and assumptions of the professionals involved in the family justice process. The disagreements are more *within* professional groups, including judges, lawyers, social workers and psychologists, rather than *between* professional groups, with members of each profession being advocates for and against children's direct participation. Some take the view that children have rights and should be allowed to express their views about their future, even in the context of parental disputes. Others, however, believe that children need to be protected from family conflict and not directly involved in the process. I believe that family justice professionals overemphasize their direct involvement in the lives of these children. The children who I have interviewed for research purposes rarely remember the family justice professional who interviewed them. What they typically remember, no matter the length of parental separation, is the day their parents separated. Concerns about the vulnerability of children and questions about their capacity to make decisions have resulted in parents and professionals failing to involve children in legal processes that profoundly affect their future. My interviews with and surveys of judges across Canada and in Ohio (the law in Ohio, USA states that all judges must interview children if the child requests it, the parents' lawyers or the child's lawyer requests it) recognize that children have the right to be heard in family disputes that affect their lives post separation.

In addition, in my interviews with children and other reaearch, the following issues can be identified:

- the child's desire for personal autonomy and empowerment; having a voice in the changes that will occur provides children with respect for their views and wishes;

- including children promotes their long term welfare by promoting their sense of involvement and leads to a better decision making process and better outcomes;

- there is a tension between being involved in decision making and feeling vulnerable or being hurt by the processes;

- the importance of capacity, maturity, competency, independence, character and personality in children being able to express their views;

- mutual trust, respect and meaningful interactions between family members is key to ensuring that children's involvement is authentic and family change is positive;

- children prefer to be involved early on, including at the point when parents decide to separate – their desire for parents to be sensitive to their need for information;

- irrespective of the method (e.g., a child's lawyer who represents the legal interests of the child, an assessment by a mental health professional, through a mediator, interview with a judge, an affidavit) used to obtain the views and preferences of children, they understand and appreciate the difference between having a voice and having a choice;

- listening to children respects their needs, interests and wishes.

I would argue that the need to ensure effective child participation in parental separation, particularly in determining the best interests of the child, rests on providing children with the opportunity to be included in the process by having their views and voices heard. It is their fundamental right as directed by legislation. Since the *United Nations Convention on the Rights of Children*, there has been a gradual recognition across the professional groups working with the children of seperating families that the interests of parents have usually taken precedence and may not be synonymous with the child's best interests. Thankfully, that focus is now changing, albeit slowly, across the globe.

DR. RACHEL BIRNBAUM

My research interests focus on the intersection of law and social work. In this area of scholarship, I present and publish on children's participation in family disputes post-separation and access to justice issues. My recent collaboration with the Ontario Court of Justice, the Superior Court of Justice, and the Office of the Children's Lawyer has led to an important pilot project that will hear directly from children involved in their parents' post-separation disputes. The groundwork for this collaboration was based on; Birnbaum, R., Bala, N., & Boyd, J.P. (In Press). T*he Canadian experience with the Views of the Child Reports: A valuable addition to the toolbox? International Journal of Law, Policy and the Family*.

SHOULD DEAF PEOPLE BE FIXED?

CATHY CHOVAZ

The medical model in its most basic form views the body as a machine. Machines, like bodies, often break and need to be fixed. If my arm is broken, this model works as I just want my arm to be fixed and return back to normal (whatever that may be for me). However, this approach can also be extremely narrow because, in its most basic form, it implies that healthy equals normal (again, whatever that may be). This is problematic when applied to people with differences for it tends to imply that people with a difference or a disability are not normal and need to be fixed. Is this what we want to teach our children?

The World Health Organization (WHO) introduced the holistic model of health as a state of complete physical, mental and social well-being and not just the absence of disease. Later, the WHO then introduced the wellness model that framed health in terms of resiliency, the realization of aspirations and the satisfaction of needs. There was the introduction of an emphasis on personal resources in addition to physical capabilities. The wellness model resulted in a paradigm shift where people with disabilities began to be understood within their own context of situational experience. For example, the stairs placed by society were the barrier rather than the person's legs. Well-being was perceived to be a result of the relationship between the person and the social, cultural, political, and linguistic environment surrounding them. In this sense, well-being is

not defined by concepts of normality, but rather by the lived-experience of life roles, interpersonal and intrapersonal constructs, abilities, choices, beliefs, philosophies, mores, traditions and social supports.

A baby who is identified as deaf by the Universal Newborn Hearing Screening (UNHS) is by definition qualitatively different than a baby who is not identified as deaf. There is no judgment attached – not better, not worse – just different. The medical model, based on the assumptions of normality tends, however, to be evaluative. In this context, the closer the baby is to what is deemed as normal (hearing?), the better (or healthier?) the baby is thought to be. This is just not the case and moves us away from wellness.

Many individuals who are deaf and consider a sign language to be their first language represent a linguistic minority within the larger spoken language majority. Because language is inextricably intertwined with culture, these individuals also have a common life experience as shared by beliefs, norms, values, attitudes and history. This is Deaf culture and is found throughout Deaf communities everywhere in the world.

Research rooted within the medical model perpetuates the perceived inadequacies or differences of the person as "the problem." This thinking denies the validity or even the existence of Deaf culture framing these individuals as an inferior group within the hearing majority. The wellness model, however, examines the person from within their context. Clearly, attitudes and barriers imposed by ignorance or insensitivity of society may in fact be negative factors detracting from wellness. Over time these barriers can result in profound limitations, frustration, anger, and mental health issues.

How does this inform research?

Our research is contextually based within the experience of the Deaf person. Obviously the decisions and attitudes embraced by society affect both the Deaf people and those who intersect with them profoundly. The Mental Health and Deaf People Lab at King's University College is currently involved with 3 research studies. Each study has specific hypotheses yet the common goal is to support wellness.

One of our studies is examining the well-being of D/deaf students (note: this includes all individuals regardless of cultural allegiance) in mainstream programs throughout Ontario from the perspective of the teacher (Achenbach Teachers Report Form). We predicted that many of these children would score higher on internalizing and externalizing behaviours, including anxiety, social skills, attention, aggressive behaviour and adaptive functioning. Our preliminary results have supported these hypotheses with approximately 25% of D/deaf children experiencing clinical mental health symptoms. Our recommendations were twofold: schools need to ensure that classroom environments are fully accessible and also that mental health services are in place for D/deaf children in mainstream programs. We are currently engaged in further analysis of the data to better understand the barriers facing these children and strategies to promote wellness.

Our second research study is exploring vicarious trauma in visual language interpreters working in mental health settings with Deaf individuals. There is little research in this area regarding Canadian interpreters and we are interested in contributing to the knowledge base. Visual language interpreters may be exposed repeatedly to distressing situations in mental health settings without effective ways to debrief. These distressing situations may be related to the repeated barriers facing Deaf individuals, difficulties with language development, and the overall poorer quality of life experience. We predict that repeated exposure to a marginalized group without effective debriefing may contribute to symptoms of vicarious trauma within the interpreter resulting in burnout, compassion fatigue, dissatisfaction with work and personal lives and less than optimal work performances.

Our third research study focuses on D/deaf children with Autism Spectrum Disorder (ASD) as we feel this is an extremely under researched and under supported group. Children with ASD often experience hypo/hypersensitivities in addition to communicative difficulties with lack of intent, motivation or ability. Clearly this is an even greater challenge for a child with ASD who is also D/deaf. Our research focuses on strategies to lessen aggressive, dangerous and self-injurious behaviours such as outbursts, temper tantrums, and self-harm. Caregivers and teachers are often at a loss to know the cause of these disruptive behaviours and the child is often unable to communicate reasons for their distress.

Environmental stimuli may be triggers to these behaviours yet it can be very difficult to identify accurately what and when these specific triggers occur. Our goal is not to focus on internal motivating factors for engaging in disruptive behaviours but to thoroughly examine the external, physical environment surrounding the child to identify triggers. To this end, we have developed and are testing an electronic monitoring system that captures the environmental stimuli (i.e. visual, auditory, temperature, barometric pressure, and motion) around the child and correlates this stimuli with a time stamp of the disruptive behaviour. We predicted that accurate identification and subsequent modification of the environmental trigger would lessen disruptive outbursts. Preliminary results with one child suggested that the cycling of a ceiling fan triggered extreme negative behaviours. Turing off the fan alleviated the outburst. Further preliminary results have supported our hypothesis that a better understanding of the child within their context in terms of environmental triggers means that these barriers to the child's well-being can be removed.

So again, should Deaf people be fixed?

No, Deaf individuals do not need to be fixed. Deaf children and adults do need the effective support of society in terms of recognizing their challenges and maximizing their potential. We anticipate that the results of our research will include recommendations to modify classroom, home and mental health settings to better facilitate the link between the Deaf person and their world context. We believe that a healthy congruence between Deaf individuals, an accessible environment, and those individuals who intersect with them will fit better with a wellness model. This is the overall goal of our research.

DR. CATHY CHOVAZ

Cathy Chovaz is a Deaf clinical psychologist with expertise in mental health and D/deaf individuals. She is an international presenter and co-authored a textbook in 2014 entitled *Mental Health and Deafness.* She is the Director of the Centre of Deaf Education and Accessibility Forum (CDEAF). Her research includes mental health as experienced by Deaf people such as the overall wellbeing of Deaf and Hard of Hearing (DHH) children, the triggers for disruptive behaviours of DHH children with autism and the mental health of visual language interpreters. CDEAF is currently producing an American Sign Language (ASL) version of the Mini Mental State Examination (MMSE) for the cognitive testing of Deaf adults.

HOW HAS NEO-LIBERALISM AFFECTED OUR SOCIAL LIFE?

ANISHA DATTA

subjugated knowledge heterogeneity
neoliberalism SOCIAL INEQUALITY
civic sociology caste
global divide INDIA heterodoxy
class SOUTH ASIA
GENDER nation-state

How could we view heterogeneity and heterodoxy as precious, productive and positive? This is a core question that can be traced in my past and present research endeavors. My pursuit of sociological wisdom, in particular social thought and theory, through reading, writing and teaching has been marked by academic bi-culturalism (being trained in Canada and India) and interdisciplinary orientation. In my research, I make extensive use of critical theory, historical-comparative perspectives, interpretative methods, and literary sources.

My doctoral research examined how in the pursuit of building a '*sustha*' [healthy, normal, and homogenized] Indian nation-state, a civil society organization disciplines the heterogeneous subjectivity and voices of dissent among women. The broad future research theme that emerged from this work is the dynamic interaction among the nation-state, civil society organizations, and marginalized groups in contemporary globalized socio-economic and cultural environment. With this thematic focus, one of my current research projects examines the phenomenon of caste-based social inequality (a combination of class as well as status positions) in colonial and post-colonial India. Drawing on my ethnography (conducted among the Doms, an erstwhile 'untouchable' caste group, who work in city run crematoriums in Calcutta) and archival research (carried out at the British Library), I have come to conclude: The processes of re-imagining and annihilating caste-based social inequality in 21st century India is fraught with hopes and fears. The dynamics unleashed by the globalization of capital, culture and people can create increased fluidity between caste boundaries, but the insecurity created by the fluctuating globalized market and the cut-throat possessive individualism promoted by neoliberal policies, might diminish the social democratic gains achieved in the previous decades (1950-1990) by Indian Dalits (suppressed; a political term used by marginalized caste groups). The hegemonic way of viewing the economic liberalization of India is that with more foreign capital and market created opportunities the Dalits are steadily gaining mobility in terms of education, occupation and income. The rational competitive market will gradually dismantle the irrational structure of caste in search of efficiency and productivity. However, my research shows that the insecure climate of neoliberal India has driven the hopelessness among the Doms deep enough that they want to consolidate and legalize their monopoly over their caste-based occupation. Ironically, this reminds one of how 'upper' caste group had monopolized their traditional caste-based occupations by barring the so called low born castes from learning socially valued and economically gainful skills. The social pathology of caste-based opportunity hoarding was challenged and partially mitigated by the welfare state policies of the Indian government in the first four decades following independence from British colonial rule. However, my ethnography among the Doms shows that to cope with the monstrosity of economic liberalization, which has mostly benefitted the upper and middle class sections of the population, the Doms are asking for reservation of their hereditary occupation, a case of a new form of opportunity hoarding, since jobs at the city run crematoriums are secure and they come with social benefits. In broad terms, the heterogeneous impact of market and capital among different social groups located in different geographies is a significant theme that emerges out of this research. This theme underscores the intellectual and practical values of heterodox views (e.g., the Dom community's situated knowledge that reveals: i) 'the relations of ruling' unleashed by the neoliberal phase of capitalism, and ii) how the community tries to cope with this uncertain and competitive situation) against the orthodox way of looking at market forces as universally promoting mobility, rationality and freedom.

My forthcoming essay 'Are you Neo-Liberal Fit' to be published as a book chapter in 2017, addresses some of the broad political-economic and socio-cultural questions that I raise in my special topics course, *Self and Society under Neoliberalism*. In particular, I try to explain how capital and instrumental rationality impose new forms of homogeneity in the neoliberal phase of globalized capitalism. For instance, neoliberal policies which have gradually eroded the collectivist principles of the post-war social democratic state in advanced capitalist countries have subjected people to new forms of economic uncertainty. These socio-economic conditions have shaped the meaning of everyday reality for people, who are now required to refashion their self to cope and survive. The neoliberal self recasts its identity in terms of the following characteristics: the compulsory individualization, the self-entrepreneurship, the high adaptability and the sovereign hedonistic consumerism. I attempt to illustrate these four characteristics to show how the homogenized framework of 'investment-cost-profit' is now applied to every social existence and relationship, which eliminates the liberating possibilities of heterogeneity in social relationships and human existence.

What are some of the broader social implications of my research? Does my research add a small speck of idea in the genre called civic sociology? Here, civic sociology follows the tradition of generating public debates on key issues of social ethos and justice. I see three important contributions arising from my research:

1. The Productive Uses of Social Critique: My historical-sociological and theoretical investigations of contemporary socio-cultural practices (e.g., consumption of skin lightening face creams; and the making of an entrepreneurial individualized self in an uncertain neoliberal time) are 'social critiques'. I ask how a social practice became common sense, and how do we interrogate the latter? Could we imagine heterogeneous practices by understanding the historical contingency of the current hegemonic practice?

2. Recovering Subjugated Knowledge: In any society and culture, could the 'superior' also learn from the 'inferior'? Does the subjugated knowledge offer insights to the dominant knowledge apparatus? Through excavating voices of dissent offered by marginalized subjectivity (e.g., my work focuses on how the homogenizing forces of nation, capital and metropolitan epistemology try to repress and obliterate heterodoxies and heterogeneities), one can create and share new forms of public knowledge.

3. Uncovering Similarities as well as Heterogeneities: Much has been written about 'differences' real and imagined between groups and cultures, and how to 'tolerate' these differences from a liberal framework. My future research will try to uncover the common as well as heterogeneous threads in human creativity, in particular social thoughts, irrespective of their places of origin. I will try to examine if we can 'accept' heterogeneity as a necessity, instead of merely 'tolerating' difference, which is often framed in an order of power-ridden hierarchy.

DR. ANISHA DATTA

My research interests fall in the broad areas of social theory, social inequality, postcolonial studies, South Asian studies, consumer culture, political economy and historical-comparative sociology. My pursuit of sociological wisdom has been marked by academic bi-culturalism (being trained in Canada and India) and an interdisciplinary orientation. In my research, I make extensive use of critical theory, historical-comparative perspectives, interpretative methods and literary sources. I view myself as a civic sociologist, whose primary task is to generate public debates on key issues of social ethos and justice. A forthcoming publication is "Are you Neo-Liberal Fit?" in Handbook of Consumer Culture edited by Olga Kravets, Steve Miles, Pauline Maclaran et. al. London: SAGE.

WHY MARKETS MATTER?
THE KEY WORD: INFORMATION!
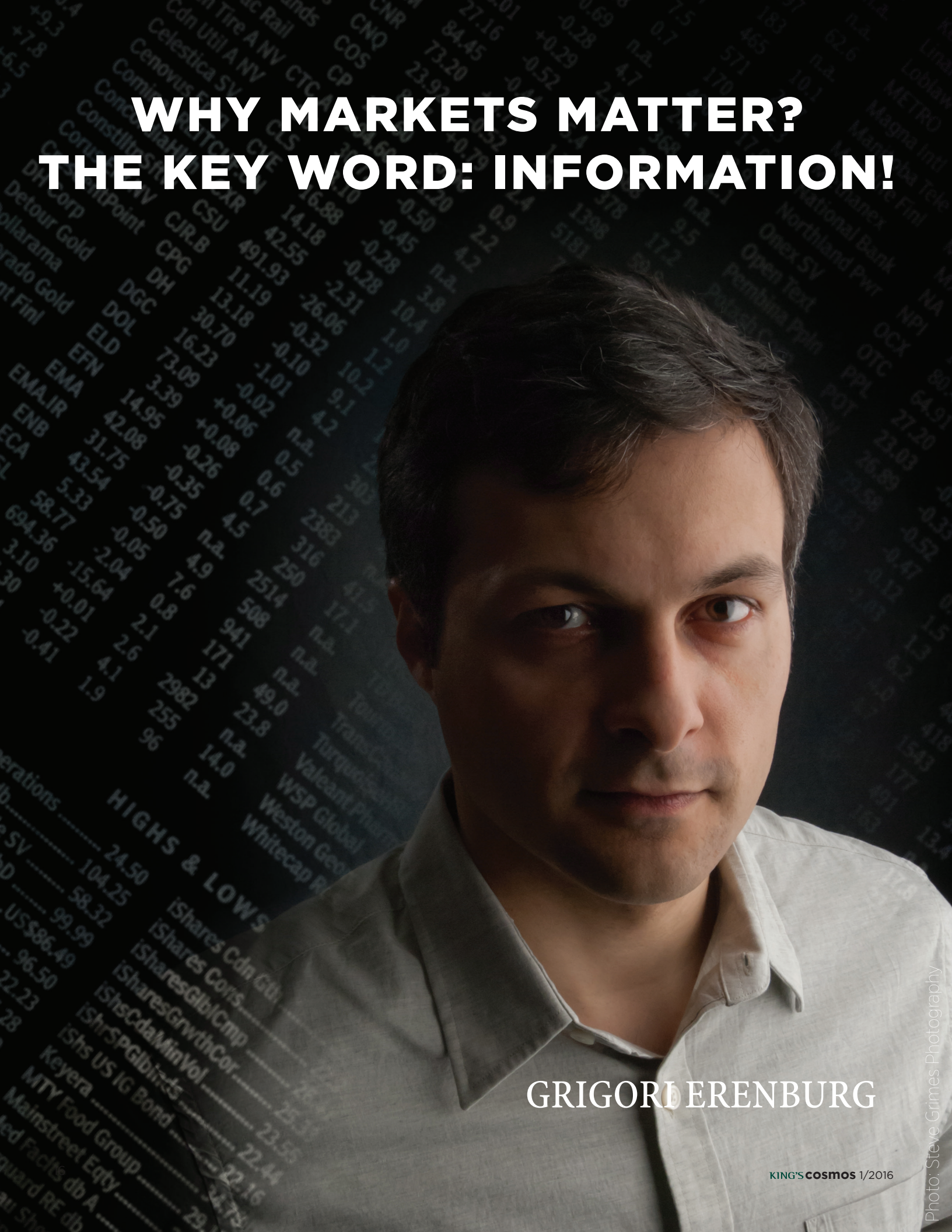
GRIGORI ERENBURG

My primary area of specialization is Market Microstructure, a subfield of Finance and Investments. I am interested in how market systems and trading rules affect prices. The goal of my research is to identify market characteristics that allow prices to provide the best estimate of the true value of underlying assets. The estimate must continuously adjust to reflect the new information. The process by which the price "finds" the true value is called the "price discovery." One illustration of the problems tackled by Market Microstructure research is the question of whether multiple competing market centers provide better price discovery than a single centralized market. The competition among the centers may drive trading costs down. However, sharing the trading activity across multiple platforms may actually make it more costly for market participants to transact. In one study[1], we tested how market quality and price discovery changed when a very large market center, the New York Stock Exchange, entered the competition in exchange-traded funds (ETFs). We found that the market quality and price discovery improved with the NYSE entrance into the competition. The results of our study suggest that trading across multiple trading centers may be preferred over trading concentrated in a single market.

Is it important to study Markets?

The study of markets helps us garner insights into the much broader, general question of how information is transferred, processed and transformed. Not everything is measured by money, but in many cases the monetary value is one of the most, if not the only, measurable characteristic. Markets serve as a great mechanism for aggregating information relevant to identifying the value of a specific object.

What kind of information do markets process?

There are different types of information. For example, macroeconomic announcements contain news about employment, inflation, and productive capacity of the economy, which is released to the public at specified times on specific days. There has been debate about whether such public information requires trading in order to be reflected in prices. Some scholars argue that prices will adjust fast and without trading because all participants receive the same information at the same time, so all traders update their estimates simultaneously and identically. In one of our studies[2], we examined the effects of macroeconomic announcements on equity index markets using high frequency transactions data for the index futures contracts. We found a large increase in trading activity immediately after the announcement. Furthermore, the results show that a specific group of traders, called "locals," tend to react to the macroeconomic information faster than off-exchange traders. This suggests that not all groups of traders are equal in processing or accessing public information such as macroeconomic news.

There is less disagreement about the role of markets when more "information asymmetry" is present, that is, when the information is more "private." Market mechanisms aggregate information from various individual participants by pooling together participants' partial private information. For example, in a study co-authored with my marketing colleagues, we applied analysis of financial markets in order to estimate the value of product placement in the movies. This was a challenging task to execute within the scope of traditional marketing analysis because the results of advertising take years to show up in sales. However, investors in financial markets may be able to evaluate the effect of advertising within days after the start of advertising. By applying the method of event study to the financial markets we were able to not only estimate the value of product placement, but also identify the major factors that affect that value, as well as trace the evolution of the effectiveness of product placement strategy over a time span of almost 40 years (1968-2007). For example, some of the major variables affecting the effectiveness of product placement are: number of appearances with the main character, genre of the movie, product industry, and opening revenue. Overall, we found that the effectiveness of product placement, estimated by financial markets' participants, reached its peak in the mid-90's. As this advertising technique gained wider acceptance, its value diminished, perhaps because markets recognised increasing resistance of consumers to

persuasion of product placement. In fact, markets can process almost any kind of information, not only the data related to the firm's value. A special type of markets, prediction markets, also known as "information markets," "decision markets," or "event futures markets," are an emerging form of markets in which participants make bets against each other on the outcome of future events. One example is the Iowa Electronic Markets in which traders bet on certain political or economic events. The "price discovery" function makes prediction markets extremely important in any field of human activity that requires aggregating information for forecasting purposes. The areas of application include public policy, health, public safety, economics, commerce, etc. Currently, I have a work in progress that studies this type of market.

Are all markets successful at "price discovery"?

Eugene Fama received the 2013 Sveriges Riksbank Prize in Economic Sciences in Memory of Alfred Nobel (analog of Nobel Prize in fundamental sciences) for formalizing the concept of market efficiency. Markets are informationally efficient if market prices reflect, correctly and on time, all the relevant information about the underlying asset. Only efficient markets provide high quality price discovery. There are various reasons for why markets may not be efficient. Those include high transaction costs, sluggish trading activity or certain systematic biases in

behaviour of market participants. For example, when we investigated the price discovery process in the U.S. natural gas spot and futures markets, we found that daily temperature changes in New York City, where the futures market for natural gas is physically located, has an additional effect on gas prices beyond what could be explained by the temperature changes aggregated across the U.S.[4] This is inconsistent with the efficient market concept and suggests that local weather in New York City may influence the behavior of traders in the natural gas futures market. The concept of market efficiency known, even outside the field of finance. For example, the application of the efficient-market theory in corporate law is known as the "fraud-on-the-market theory." If it is determined that an alleged fraud has been committed in the efficient market, the certification of the class action suit, before reaching the court, is significantly simplified. Unfortunately, as we argue in our paper "The Paradox of 'Fraud-on-the-Market Theory,"[5] the current metrics used by courts to establish market efficiency are often inconsistent and misleading. Our results suggest that one has to be very careful in applying the efficient market theory outside the finance field.

Who are market participants and what is their role?

Price discovery in the markets depends on the market participants. Market participants can be roughly classified into three groups: market makers, who include the "local"

traders; informed traders; and uninformed traders, sometimes called liquidity traders or noise traders. As the name suggests, market makers facilitate trading in the markets. Uninformed traders provide necessary supply and demand for securities. Informed traders contribute their private information to the price discovery. It is not always a "clear-cut" story. For example, in the paper mentioned earlier[6], we evaluated the contribution of different groups of traders to the price discovery around macroeconomic announcements. We found that, because of the better access to the market, "locals" act faster than other groups of traders, and may take advantage of informed traders by trading on their information ahead of the informed traders. This behavior may scare the informed traders away and slow down or distort the price discovery process. Investors who hold publicly traded shares of stock of a company are also the owners (shareholders) of this company. Thus, investors in the stock market participate in controlling and monitoring the management of the companies. Large institutional investors such as asset management companies, insurance companies, pension funds, hedge funds and other investment companies have both the informational advantage about the company they invest in and the power over how the company is managed. In a recent study[7], my co-authors and I compare institutional holdings of chronically underperforming firms with institutional holding of overperforming firms. We find that, in aggregate, institutions prefer to limit their participation

by purchasing the shares of stock of the firms that are expected to perform well and selling the shares of stock of the firms that are expected to fail. There are some differences in the behavior of different groups of institutional investors, but they do not seem to exercise their control over the companies they invest in. Rather, institutional investors use their informational advantage to choose the companies which perform or are expected to perform well.

[1]Tse, Yiuman and Grigori Erenburg, 2003, Competition for Order Flow, Market Quality, and Price Discovery in the Nasdaq 100 Index Tracking Stock, *Journal of Financial Research*, 3, 301-318.

[2] Erenburg, Grigori, Alexander Kurov and Dennis Lasser, 2006, Trading around macroeconomic announcements: Are all traders created equal? *Journal of Financial Intermediation,* 15, 470-493.

[3]Karniouchina, Ekaterina V., Can Uslay and Grigori Erenburg, 2011, Do Marketing Media Have Life Cycles? The Case of Product Placement in Movies, *Journal of Marketing*, 75, 27-48.

[4]Altintig Ayca, John Broughton and Grigori Erenburg, 2009, Local Temperature Deviance and National Prices: The U.S. Natural Gas Market, *Journal of Applied Business Research*, 25(1), 127-138.

[5]Erenburg, Grigori, Janet Kiholm Smith, and Richard L. Smith, 2011, The Paradox of 'Fraud-on-the-Market Theory, *Journal of Empirical Legal Studies,* 8(2), 260-303.

[6]Erenburg, Grigori, Alexander Kurov and Dennis Lasser, 2006, Trading around macroeconomic announcements: Are all traders created equal? *Journal of Financial Intermediation,* 15, 470-493.

[7]Erenburg, Grigori, Janet Kiholm Smith, and Richard L. Smith, 2015, Does Institutional Ownership Promote the Transformation of Underperforming Firms? *Quarterly Journal of Finance*, 5(4), 40 pages.

DR. GRIGORI ERENBURG

While my original and primary specialization is Market Microstructure, my research interests span an array of topics from various disciplines: finance, marketing, legal studies, accounting, economics and even psychology. There is a unifying concept to all these research projects: the role of market and market participants in information processing. In efficient markets, prices reflect all information relevant to the value of the underlying asset, and quickly adjust to new information. In my research, I investigate what makes markets efficient, and how the ability of efficient markets to react to new information can be applied to solving problems in different disciplines.

कालधर्मपरिणाम

THE TRANSFORMATION OF RELIGION OVER TIME

JONATHAN GEEN

Among the many curious and fascinating phenomena that arise in the academic study of religion, I find two particularly captivating: first, that religions change over time; and second, that they tend to deny that they change over time. Put another way, religions have histories, but histories that are often intentionally buried or disguised. While it is undeniable that religious *communities* are embedded within and thus subject to history, there is often a rhetoric within such communities that their religions, comprised of core beliefs and practices, are by their natures pure, eternal, and unchanging. In this context, any given religious community (or person) may be judged in terms of fidelity, or lack thereof, to a timeless essence encapsulating Absolute Truth. Such claims to the possession of Absolute Truth no doubt explain, in part, why those who serve as the guardians of religion, and who are typically the authors of normative or prescriptive religious texts, are loathe to admit that, in fact, things do change over time.

Here, I focus exclusively on changes that arise in religious texts or, more particularly, in on-going textual traditions. Such changes may take the form of additions, omissions, or reinterpretations. Investigating the transformation of a religion's textual tradition over time typically involves three interrelated steps: (1) uncovering the changes that occur; (2) investigating the devices by which the changes were incorporated into the textual tradition; and (3) correlating, where possible, such changes with known, concurrent circumstances on the ground, in order to provide some historical context.

From a bird's eye view, there are a whole host of forces driving the evolution that takes place in a religion over time, including: changes in geographical locations, political structures or economies; new discoveries or technologies; and culturo-religious influences from newly converted members. While some changes may occur in a more-or-less orthogenetic fashion, arising strictly from the internal dynamics of a religion itself, the most powerful source of change tends to be an encounter with, and challenge from, the 'other' (i.e., other religions). Such encounters between religions not only require a shoring up of core beliefs and practices, but also call for the establishment of clear boundaries encompassing the core, which define just how far from the core principles one can wander before one has strayed into heresy. Moreover, the encounter with other religions is often integral to a religion's evolving self-definition: any crisp definition of a religious tradition, whether derived from an emic or etic approach, requires identification not merely of what the religion *includes* but also what it explicitly *excludes*.

The methods used to incorporate changes into a pre-existing textual tradition are likewise legion, and include: claims of new revelation, either 'discovered' in written form or personally received; the surreptitious inserting of interpolated passages into, or removal of existing passages from, already authoritative texts/scripture; the writing of learned commentaries on established scripture in which new ideas are injected in the guise of scriptural interpretation (while, at the same time, other ideas are systematically de-emphasized or 'interpreted away'); the composition of entirely new texts that ascribe new ideas or practices to earlier, well known and authoritative religious figures; claims that seemingly new ideas or practices are in fact *not* new but rather ancient, though until now kept secret within small esoteric communities; logical, though previously unexplored, extensions of key ideas; 'clarifications' (or rather *reformulations*) of ideas that have been subjected to powerful critiques by religious opponents; claims that certain ideas or practices are appropriate for certain eras in world history, and that

काळधर्म परिणाम

changing times call for new measures; or simply by brazenly injecting new ideas, or dropping old ideas, in a manner that so closely reflects the contemporary *Zeitgeist*, and receives such instant and wide acceptance, that the changes go almost unnoticed.

In order to demonstrate an example of the sorts of changes referred to above, let us consider a case from India. India has had a wide variety of religious traditions living side-by-side, often interacting on a daily basis for centuries or even millennia. These traditions include Hinduism and Jainism, which have co-existed since the arising of Jainism roughly 2500 years ago. Jainism, though much less familiar to Westerners than Buddhism, arose in roughly the same time and region as Buddhism, though unlike Buddhism has survived in India as a stable religious tradition into the present.

In its earliest incarnation, Hinduism focused primarily on life in this world and promoted sacrifices, including animal sacrifices, to a variety of deities in order to make life in this world better. Jainism, on the contrary, promoted renunciation of this world, ascetic practice, and the observance of strict non-violence towards all living beings. According to Jains, animal sacrifices were an abomination, and engaging in the slaughter of animals as a 'religious' practice was absurd. The inevitable debate between animal sacrifices (or 'religious violence') on the one hand, and strict non-violence on the other, set up an interesting and ongoing dialogue between the two traditions that, in the end, transformed them both.

There were a number of different textual arenas in which this debate took place, though my own focus has been on mythological texts. In India, a good number of mythological characters and stories were shared across religions, though the exact details (or morals) of the stories often differed. Over the centuries, such stories were told, and then retold, and then retold again, such that one can often collect ten or fifteen different versions of more-or-less the same mythological story from Hindu and Jain texts. On the surface, the differences

between versions often appear to represent little more than poetic license. But when the various versions are carefully laid out in chronological fashion and studied in depth, one can begin to see that the changing details are not as random as they first appear; on the contrary, they represent an on-going dialogue between religions. And it is here that one can witness how and when certain changes took place in the religious ideas, attitudes or practices of both Hindus and Jains.

The on-going debate regarding violence is one of several 'dialogues' that I have traced within medieval Hindu and Jain mythological texts, written during a period stretching over a thousand years and in a variety of languages. Because these 'dialogues' are embedded within ever-evolving mythological traditions, they are not presented as 'historical' debates *per se*, but ostensibly take place in the timeless world of mythology, where the notion of 'historical evolution' is essentially meaningless. The timeless nature of mythology conveniently allowed both traditions to continually incorporate changes without the necessity of openly acknowledging it.

But how can we explain the seeming contradiction that arises in a supposedly unchanging religion that in fact changes over time? It could be, and has been, explained rather cynically by suggesting that all claims to Absolute Truth are in fact veiled attempts to establish or seize political power, whereas quiet adaptation to changing circumstances is merely a political expedient. I am not, however, quite so cynical. The inner tension between upholding a supposedly unchanging orthodoxy with one hand while quietly making changes with the other is not merely a matter of hypocrisy, but rather is a proven mechanism by which a religion can develop a strong and stable tradition that nevertheless is fluid enough to adapt to changing circumstances. In fact, I very much doubt that any religion could successfully operate for long in any other fashion. After all, an infinitely flexible tradition is no tradition at all, while a tradition that is utterly impervious to change risks becoming an irrelevant fossil.

DR. JONATHAN GEEN

My research area is Religion in India, with a focus on the mythological texts of Hinduism and Jainism. Many of the characters and stories found in Hindu mythology have their direct correlates in the Jain tradition, and such shared characters and stories, which reappear and evolve over time, offer a window into the on-going interactions between religions. My goal is to reconstruct the history of inter-religious relations throughout India's medieval period (circa 500-1500 CE). Due to the lack of reliable historical records throughout much of this period, mythological texts provide one of the few avenues to reconstruct the on-going historical relationship between Hinduism and Jainism.
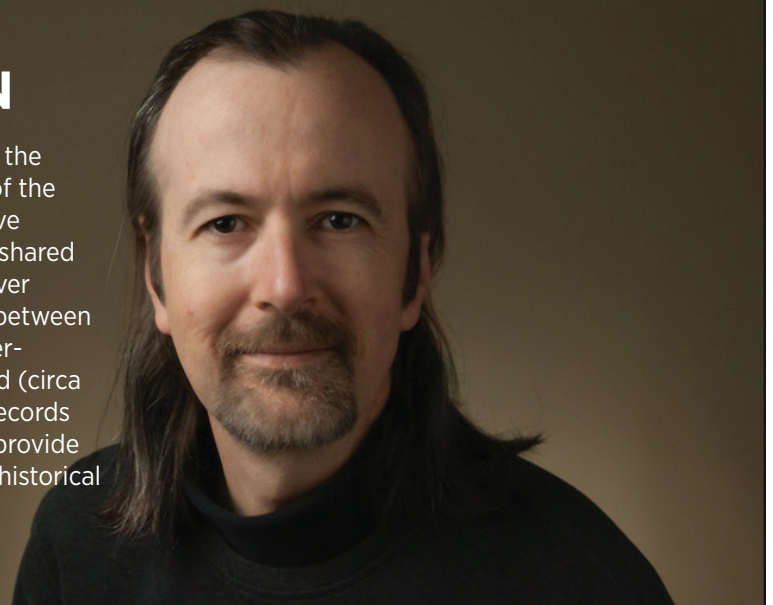
POLITICAL IMPASSE AND THE RE-CONFIGURATION OF POWER

ANTONIO CALCAGNO

Photo: Steve Grimes Photography

ANTONIO CALCAGNO

"ARES, AREI, EUMBALEI, DIKA, DIKA…" "VIOLENCE WILL CLASH WITH VIOLENCE, JUSTICE WITH JUSTICE…"

—Aeschylus, *The Libation-Bearers*

Traditional Western notions of political power do not account for impasse. Political impasses are thought of as a form of stagnation or a maintenance of the status quo: there is no clear victor or ruler. In a political impasse, neither people nor objects nor situations seem to change or move. Hence, impasses are neither important nor significant. If anything, they are seen as irritating or frustrating.

I see them differently: Political impasse marks a particular kind of power relation, not one of a ruler over the ruled, but one somewhere in between ruler and ruled. More to the point, historically as well as in our times, political impasses offer philosophy an occasion to effect and imagine possibilities that would move us beyond relieving stalemate by creating new political realities.

Traditionally, if we look at the notion of power, we see it largely understood in two ways. First, and generally speaking, Greek philosophy and science understood power as an action or a capacity to do or enact something, to change one state of affairs into another one. We find this notion of power in such concepts as cause (*aitia*), law (*nomos*), origin (*arche*), act (*energeia*) and potentiality (*dynamis*). Second, political power, in particular, is thus understood as rule. Political power is defined by the rule of one party over another. Usually, one party is considered to be stronger or superior to another. Western power, then, can be conceived of as a relationship between the ruler and the ruled or, in more modern terms, the sovereign and his or her subjects; or, in more pessimistic language, Nietzsche's debtor-creditor relation.

Does our new form of global neo-Liberal political economic rule simply repeat the dynamic of the ruler-ruled and/or does it make evident, what I have called a political impasse? I think we have to admit the possibility of both options. Most citizens of globalised Western countries are not only subjected to their elected governments but also to the pressure of non-elected international financial forces that help form and run global economies, resulting in a form of alienation of citizens from an expectation of direct, democratic representative rule. For example, as individuals participating in our local democracies, we have little say over the price of foods, goods, interest rates and the cost of energy resources. These values are established in complex ways that are tied into global trends, expectations, and markets. The materials and resources that sustain life are thus not fully in the grasp of our local elected governments.

But there are also vast numbers of people living in Western democracies that neither feel the oppression of local and global rule as certain poor and marginalized groups and individuals do, nor have the power to respond in any meaningful or concrete way that would bring about change: whatever they do, individually or collectively, simply fizzles out or is katechonized, to borrow an expression from Carl Schmitt and Roberto Esposito—all attempts at change are absorbed by the powers that be, neutralizing and limiting the impact, preserving the *status quo*, staying off any significant and real change. These individuals find themselves in a political impasse, for they cannot be fully identified with the ruled or subjected, nor are they rulers, even though they participate fully in government and society with all the rights accorded to the citizen by law.

An example of those who find themselves in an impasse is found in the average, middle class citizen of Western democracies. Such a citizen is comfortable enough in the sense that they have some economic stability and are therefore not lacking in the essentials of life, such as food, housing, security, and financial stability. Such individuals, as opposed to the urban and working poor of our great cities, the refugee, the mentally and physically ill, racialised, and ghettoized minorities, some students and temporary faculty, etc., participate in the protocols of government like elections, but their vote really does not have any force to make significant

change as it does not affect forces outside of the limited domain of politics as prescribed by our constitution, local and national borders and laws. Any potential power they might have is blocked or neutralized by the more powerful rulers that control the material and economic resources that sustain life and ground politics. Those marginalised individuals and groups of society that are excluded from participation because of the demands and prejudices of dominant classes, both local and international, truly are subjectivated, *asujetti,* to borrow an expression from Foucault.

A political impasse may pass, either by a turn of events that breaks the impasse or by means of chance or change of personal status, for example, one may become part of the ruling elite or, sadly, find oneself confined by the political situation in which one finds oneself.

What can philosophy do in times of political impasse? The pressure of a seemingly hopeless impasse forces us to think-otherwise, much like Plato's aporia; we can think differently about what could be. To think otherwise in a situation is an expression of human freedom insofar as by thinking-otherwise we become aware that the necessity of a given moment of impasse is neither eternal nor absolute. Moreover, such thinking of possibility restores a kind of agency: the possibilities are given to us in thought. To think-otherwise is one of the crucial powers of thinking and it can be cultivated through a sustained examination of the encounter between active thought and its more enduring repository in the inner self. Thought alone is not, however, enough to bring about some concrete and imaginative response to political impasse. The imagination is needed to extend the possibilities that arise in thinking-otherwise: the imagination is what allows us to see newness that stems from realising that we can think-otherwise. The imagination provides these new possibilities with a new shape, a reworked quality or even a slight modification of form of something that already exists. The imagination is not only active, in that it helps bring forward images and fantasies of new possibilities, but it also has a passive aspect in that it affects us: it indicates which possibilities are more interesting for us, which possibilities we care more about. In many ways, the affect of the imagination incites desires for new possibilities, and these possibilities emerge with

differing intensities. As a result we must employ judgement to distinguish between the different possibilities that come forward; we must judge which ones to follow and which ones to abandon. In willing, we choose between the differing intensities, pushing them to completion, translating them into action.

One might object: But do people not think-otherwise as ruler and ruled? Did the oppressed of New York not respond to the financial crisis with the Occupy Movement and do major globalised companies, say Apple, not respond with new and ingenuous inventions and products?

What, then, is unique about thinking in an impasse? In an impasse, one feels hopeless and frustrated though one may not be completely oppressed: the feelings of frustration and despair are not quite the same as the optimism of the ruler or the pressures of being ruled: the oppression is somewhere in between. The difference in impasse is the affective dimension. The affective dimension produces unique feelings that indicate a certain state of mind (*Befindlichkeit*), including guilt, *ressentiment*, helplessness and complicity. Nietzsche tells us that these feelings indicate that we must think and be otherwise. The affect of political impasse can be deeply influenced by thinking itself, for as Marcus Aurelius shows us how our own thinking affects us, it transforms us for both the good and the bad. Thinking is not simply a question of calculation, deduction, reasoning or judgement, it is also an affect. Philosophical thinking and imagination in a time of impasse can affect us, move us to think-otherwise, quelling and limiting the affect of being in an impasse, perhaps even creating new political possibilities.

DR. ANTONIO CALCAGNO

Power is classically understood as the playing out of relations between the ruler and the ruled. Political impasse is often viewed simply as a moment in which no clear-cut delineation of powers exists, resulting in an overwhelming sense of frustration or "being-stuck" in a no-win situation. The new globalised world has produced a real shift in how power works: not only has power been concentrated in the hands of very few while many millions become more oppressed by radical shortages and growing costs, but we also have a new category of political subjectivity in which millions find themselves neither as rulers nor as radically oppressed. Those who live the neither/nor of contemporary power live the new global impasse.

GIVING VOICE TO THE VOICELESS? NGOS IN GLOBAL TRADE[1]

ERIN HANNAH

We live in a deeply iniquitous world, where the gains from trade are distributed unevenly and where trade rules often militate against progressive social values, human health, and sustainable development. Non-governmental organizations (NGOs) are widely touted as our best hope for redressing these conditions in global trade. As a critical voice of the poor and marginalized, many NGOs are engaged in a global struggle for democratic norms and social justice. Yet, the potential for NGOs to bring about meaningful change is more limited than some would hope. This is a grim state of affairs given the failure of global trade to produce welfare gains for all.

My research is motivated by a desire to better understand the conditions under which NGOs can successfully politicize trade and challenge conventional wisdom about the prospects of trade to work for global development, deliver and safeguard public goods, and serve the needs of the world's poorest people. I looked to the European Union (EU) because there we find a deeply entrenched cosmopolitan, democratic imperative—a commitment to providing channels for participation by non-state actors, and for enhancing public deliberation, transparency, inclusivity, and accountability of EU-level policymaking. In the area of external trade, non-state actors, especially NGOs, have experienced high levels of access and participation that are unmatched in other countries. For these reasons, the EU is optimal for assessing the impact of NGO advocacy on trade policymaking.

My research has thus far told a dismal story. NGOs have been instrumental in providing education, raising awareness, and giving a voice to broader societal concerns about proposed trade deals, both when they take advantage

Photo: Steve Grimes Photography

of formal participatory opportunities and when they protest from the streets and in the media. Yet, they have been unable to bring about substantive and normative policy change, despite unprecedented inclusion in the external trade policymaking process and wildly successful public campaigning. The changes that have resulted from NGO efforts amount to mere "tweaking at the margins"—status quo adjustments to policy that keep legal and liberal priorities intact while failing to link the governance of trade up to progressive social values, human health, or sustainable development. This is owing to the fact that NGO advocacy is mediated by the social structure of global trade governance. Epistemes— the background knowledge, ideological and normative beliefs, and shared, intersubjective causal and evaluative assumptions about how the world works —determine who has a voice in global trade governance. NGOs succeed only when their advocacy conforms broadly to the dominant episteme. When they seek to overrule that episteme, they fail.

Where to from here?

It would be easy to view this situation as hopeless. Indeed many would read my most recent book with equal measures of derision and despair. How can so much effort, institutional reform, advocacy, and resources be expended to such limited effect?

In my view, we cannot resign ourselves to the *status quo* or eschew the need for deeper reform. Indeed, given the urgency of the situation, we must investigate the circumstances under which NGOs can act as transformative actors, become knowledge producers, and open up alternative institutional pathways, modes of thinking, and spaces for resistance in global governance. I am compelled to uncover the potential for NGOs to bring about more emancipatory global trade and development policies.

A central contention of my research is that the epistemic foundations or "background knowledge" of global trade determines—and disciplines—who has a voice and which agendas are prioritized in trade negotiations. De-mystifying the origins, legitimacy, and structural power of expert knowledge in global trade is a first step to identifying prospects for NGOs to loosen the shackles of received wisdom. Highly technical language, metaphors, myths, and common sense narratives all work to establish and uphold experts' monopoly over trade knowledge and empower experts to serve as gatekeepers over trade policymaking. Those who "talk the talk" are empowered, while detractors and critics are silenced.[2]

Future research should explore the extent and circumstances under which NGOs have earned such expert status by learning and making strategic use of expert language to gain a voice in global trade. More crucially, scholars should explore whether NGOs can strategically speak expert language without reproducing the underlying perspectives and normative commitments that are inherent to it. Scholars might also look beyond the field of trade to evolving expert knowledge in other, overlapping domains such as development and environment. NGOs have played a central role in developing policy narratives around sustainable development within the UN system. Do the ideas generated in that context impact the generation and legitimation of expert knowledge in global trade governance? Do those narratives push against or potentially transform conventional wisdom about the possibilities of trade to work for global development? Another fruitful avenue for research is whether deliberations about progressive social values, human health, or sustainable development in different political arenas, which include a broader range of NGO voices, impact discourses and ideas about global trade.

Looking at the role of NGOs as knowledge producers provides insight into the potential for NGOs to challenge and reconstitute the epistemic foundations of global trade. Elsewhere, I have explored the emergence of a particular brand of NGO knowledge producer.[3] Responding to the failures of global trade to produce welfare gains for all and eschewing conventional advocacy or protest strategies, embedded NGOs provide legal and technical trade-related expertise across a range of issue areas that are of primary concern to developing and least developed countries. They engage in demand-driven advocacy to address injustices in global trade by institutionally empowering poor countries, and pushing an embedded liberalist agenda of inserting sustainable development priorities into global trade rules. While embedded NGOs may improve the negotiating capacity of the least able in the multilateral trade system, they also tend to reinforce power asymmetries and patterns of dependence within both global trade itself and in the dominant discourses and forms of

knowledge about global trade. The transformative potential of embedded NGOs is limited by their Western bias, their shoddy accountability performance, and their liberal economic bias. Building upon these insights, scholars should further explore the conditions under which NGOs from the global North and global South can open up intellectual space for resistance and alternative policy options in global trade. Where poor countries rely on the expertise of NGOs to develop and articulate their positions in trade negotiations and disputes, scholars need to explore options for safeguarding their autonomy.

Much more work remains to be done to realize the potential of NGOs to challenge and transform the epistemic foundations of global trade. We must find new and novel ways of exploring the conditions under which the dominant ideational imperative for further liberalization—one that uncritically accepts the notion that free trade is an end in itself that promotes welfare for all—can be resisted. The situation seems bleak in light of the findings in my most recent book, but it is too important a task to be left by the wayside or in the dustbin of despair. Progressive social values, human health and welfare, and sustainable development hang in the balance. As John Maynard Keynes once said, "It is ideas, not vested interests, which are dangerous for good or evil."[4]

[1] This piece draws from Erin Hannah, *NGOs and Global Trade: Non-State Voices in EU Trade Policymaking* (Abingdon and New York: Routledge, 2016).
[2] See Erin Hannah, James Scott and Silke Trommer, *Expert Knowledge in Global Trade* (Abingdon and New York: Routledge, 2015).
[3] Erin Hannah, "The Quest for Accountable Governance: Embedded NGOs and Demand Driven Advocacy in the International Trade Regime," *Journal of World Trade* 48, no. 2 (2014), 457-479.
[4] John Maynard Keynes, *The General Theory of Employment, Interest and Money* (New York: Harcourt, 1936), 384.

DR. ERIN HANNAH

Erin Hannah is an international political economist specializing in trade politics, global governance, sustainable development, poverty and inequality, global civil society, and European Union politics. She has published articles on these topics in the Journal of International Economic Law, Journal of Civil Society, Journal of World Politics, Third World Quarterly, Politics, and Global Policy. She is co-editor (with Silke Trommer and James Scott) of *Expert Knowledge in Global Trade* (Abingdon and New York: Routledge, 2015) and author of *NGOs and Global Trade: non-state voices in EU trade policymaking* (Abingdon: Routledge, 2016).

GO GLOBAL! ETHICAL INTERNATIONALIZATION IN HIGHER EDUCATION

ALLYSON LARKIN

"Go Global!" is a slogan that currently calls out to students on posters that line the walls of most Canadian universities. Typically, the posters feature students engaged in volunteer activities, and inspire students with the promise of adventure combined with service. The push to incorporate international learning experiences is not new to higher education, but currently, global learning programs are growing at an exponential rate. Universities across North America are responding to internal, governmental, and industry pressure to internationalize through recruiting international students, increasing opportunities to send students abroad, rewarding faculty for international research, and encouraging international curricula. A 2007 joint survey conducted by the Association of Universities and Colleges in Canada (AUCC) and Scotiabank found that 97% of Canadian university presidents ranked internationalization among the top five priorities for their institutions. In this scramble to internationalize—an initiative that is in no small way designed to secure higher international institutional rankings or boost institutional revenues—challenges to important educational values such as equity, justice, social responsibility, and democracy, are increasingly evident. My research explores the implications for higher education policy and practices through international educational partnerships and seeks to find sustainable and mutually-beneficial alternatives in global education programs, particularly those that aspire to global social justice.

What is the impact of going international?

One of the fastest growing fields for student international experience is international service learning (ISL). This practice combines traditional classroom study with intentional service or humanitarian activities in overseas communities with identified needs. Although ISL aspires to inspire transformational change among student participants, programs that neglect to critically analyze the impact they have on host communities, or the presumed benefits to students, risk replacing equity and ethics with market oriented values. Think only of the image of young, Western university students as saviours to poor and needy villagers in the Global South.

My work explores the ways in which students navigate notions of difference, how they understand the historical legacies of colonialism and the possibilities of developing strong intercultural relationships that have the potential to contribute to social change for justice. In my experience, students are powerfully drawn to the opportunity to engage in work that they believe 'makes a difference', drawing on notions of solidarity that are perceived to bridge the gap between privilege and poverty. These ideals underscore why so many are willing to participate in ISL programming. The emerging concern, however, is that many programs may be doing more harm than benefit to the communities that host students and receive resources attached to these programs. My recent research questions what students actually contribute to these communities and investigates how some ISL programming risks being a neo-colonial exercise in humanitarian or charitable activity that does little to impact the roots of global inequality. In fact, my findings from research conducted with host communities in Tanzania and Guatemala suggest that volunteer work is not what communities really wanted. Hosts have repeatedly told me that they wanted students to stay longer in the community, to learn their language, and to participate in the life of the community. They wanted the same opportunities for their children or themselves: to visit Canada and to learn about our culture. Short-term students brought some needed resources to the community, but they also put significant strain on the families who hosted them and the community organizations where they volunteered.

My findings are not unique. Recently, I joined a collective of researchers from twenty universities across four continents that investigates the ethics of internationalizing higher education. The common theme uniting us in research was a concern for the ethical dimension of the rush to internationalize, particularly when education activities engage universities from the Global North with communities or institutions in the Global South, as in the practice of ISL programs.

My most recent research contribution to this project analyzes how faculty, students and institutions are socially accountable to their international host community partners. What kinds of policies and

programs recognize difference between different cultures? Is it possible to design global learning programs that potentially resist imposing the ideals of western culture on communities in the Global South? And finally, how can we imagine and enact ethical relationships and solidarity in both our institutions and the communities with which we partner, specifically within ISL programming? The findings from my work in Tanzania suggest that educational partnerships are generally highly desirable from the host community perspective. For such programs to operate ethically, however, requires deep pre-trip preparation of students in the cultural and historical context of the societies they will visit, and a clearly-defined set of expectations between all parties in ISL programming.

Education with the best of intentions

To explore the relationship between students and host communities, I recently conducted a critical ethnographic study to learn more about how a particular ISL program, from a large Canadian university, impacted host villages in Northwest Tanzania. Critical ethnography methodologies are particularly oriented toward furthering an understanding of the ways in which community relationships are influenced by social power and cultural values. In this particular ISL program, students from an undergraduate health sciences program worked with local partners on a public health education campaign to raise awareness of the HIV/AIDS virus transmission. My research focused specifically on how the Tanzanian communities responded to the presence and actions of the ISL students in the community. While participating in daily activities with students, I was also able to conduct interviews with key local partners and organizers, exploring the expectations of and responses of host partners toward their guests. The responses I received revealed a wide gap between what host community partners wanted from the ISL program, and the intense desire students had to make a difference in the fight against HIV/AIDS.

Although well-intentioned, students arrived in Tanzania ill-prepared, with little knowledge of local culture or history, no language skills and limited

understanding of how HIV /AIDS fit into the broader social context of their host communities. As a result, most of their efforts faced immediate roadblocks. For example, when students set out to develop materials to distribute in local communities, it quickly became apparent that language barriers, the availability of translators, access to printing resources, and even culturally-inappropriate graphics, all combined to stymie efforts to engage the host community. Activities that would be considered effective in a Canadian community made little sense in the context of suburban and rural Tanzania. From the host partners' perspective, their motivation to invite students into their community was rooted in a deep belief that they had knowledge of equal importance to share with Canadian students and they repeatedly emphasized in interviews that their participation in ISL was based on a desire to build reciprocal relationships.

Community partners felt that by narrowly focusing on the impact of HIV on the community, ISL students missed out on valuable opportunities to learn about life in their community and to gain a critical perspective on life lived outside North America. Ironically, instead of building a relationship with the members of their host community the students exacerbated the cultural divisions that pre-dated their arrival. In the absence of strong relationships between the university and community, and the lack of pre-travel preparation to support and contextualize their efforts, many programs fail to meet the expectations of either partner. Rushing into communities with groups of students equipped with partial information is a recipe for disappointment, or worse, disillusionment and disengagement with the possibility that collaboration for social change can succeed.

Engaging students in international learning relationships is much more contentious and complex than the glossy posters advertising global learning opportunities suggest. Perhaps reorienting the focus of ISL so as to engage with difference and to challenge students to interact with their host community would foster the potential to deepen or transform the understanding that students have of themselves and others in the world. Establishing trust and building relationships are the first steps in the ongoing process of working for global social justice.

DR. ALLYSON LARKIN

My research focuses on the critical dimensions of international experiential education and higher education research partnerships between Canadian universities and communities in the Global South. I am interested in how educators conceptualize global programming. Notions of solidarity, development, emancipation and equality are often celebrated as outcomes of global education efforts. My research engages with the communities that act as hosts for global learning initiatives to explore how they receive, understand, interact and resist the intentions of international experiential learning. I am also collaborating with host communities, in Tanzania, the Dominican Republic and Guatemala, to work toward future learning opportunities that are reciprocal and that foreground the histories and epistemologies of communities and cultures that seek to assert their values, beliefs and interests in the curriculum and texts that students and researchers engage with in designing international experiential learning opportunities.

LISTENING TO THE ECHOES OF THE PAST

RENÉE SOULODRE-LA FRANCE

Methodologically, the discipline of history is based upon documents. How historical documents are defined has evolved and shifted over time, however historians must refer to documentary evidence as they build a narrative of historical events, or as they attempt to uncover the significance and meaning of those events. The ways in which historians go about this and the types of documents they choose usually depend upon the historical characters that have captured their imagination and demanded their dedication and industry. They might focus on legislation, on the diaries of the educated and powerful, on the court records of a trial of rebels and traitors. They may rummage through 16th century descriptions of a religious feast, study a painting of mixed race (Mulatto) allies of the King of Spain from the Pacific Coast of South America, or pore over the travel accounts of an early 19th century scholar such as Alexander von Humboldt. Over the course of my work as a historian I have become ever more drawn into the mostly hidden, fragmentary histories shaped by what Carlo Ginzburg characterized as 'a multitude of forgotten lives, doomed to complete irrelevance.' Were the people of Latin America who had
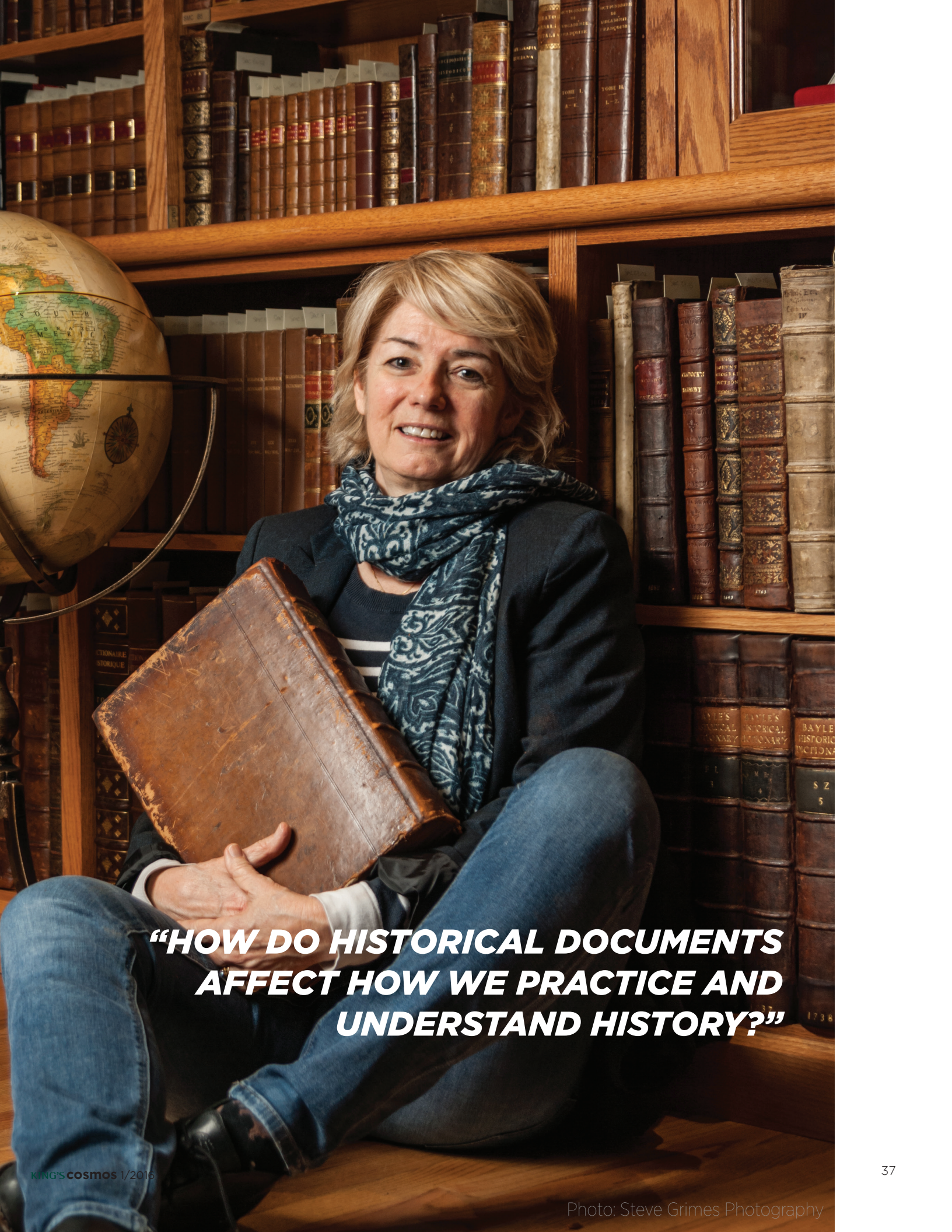
"HOW DO HISTORICAL DOCUMENTS AFFECT HOW WE PRACTICE AND UNDERSTAND HISTORY?"

captivated me by their indomitable and indefatigable resilience in the face of harrowing challenges to be relegated to irrelevance? Would no-one listen to the echoes of the past and resurrect the voice of Phelipa, an enslaved mother who admitted killing her beloved five-year old daughter Catharina, 'out of love'? Would no-one ask how another Phelipa, an elderly enslaved Folupo woman from the mining town of Zaragoza, knowing little about life in the Spanish Imperial system, unable to speak its language, ended up imprisoned in the Inquisition cells of Cartagena in 1641, charged with being a witch? Was it not fascinating that the freed Kongo leader of a troop of Charles IV's Auxiliaries in Santo Domingo had yelled terrible things in public about God and the King? Did Sanson, the former slave and soldier who had been promised freedom and land in Panama, really threaten to overturn Spanish colonialism in Portobelo in 1797? And above all, are these seemingly inconsequential lives more than titillating but meaningless epiphenomena, the detritus of history that has had no noticeable effect or outcome?

The answers to questions such as these drove many historians in the last several decades to rewrite the past focusing upon the ways in which such historically dismissed individuals and groups have been instrumental in shaping the societies and institutions we live within.

Historians who took this risk found that there is a richness to be uncovered in the commonplace lives of those whom anthropologist Eric Wolf ironically characterized as the People Without History: indigenous groups and individuals, the poor, the enslaved, the mixed-race, the women and children, who flit in and out of certain types of historical records. Such scholarly scrutiny revealed layers of cultural and political proficiencies created or adopted by those unassuming actors who made their way through daily human relations within the colonial institutions that were designed to subdue and control them. Focusing upon the documents in which these individuals appear, even fleetingly, became my passion, as it did with so many historians. As Arlette Farge wrote in *The Allure of the Archives*: "The taste for the archive is rooted in these encounters with the silhouettes of the past, be they faltering or sublime." For my area of research, 16th and 17th century Latin America, the records in which enslaved Africans

and their descendants can be detected are typically institutional documents from the Spanish legal system and the Church. As colonial societies were consolidated, enslaved people became adept at using both the law and the Church to express their desires and their beliefs. Religious institutions such as Brotherhoods (*cofradias*) and Inquisition tribunals generated documentary traces where the footprints of subaltern groups can be tracked as they persisted in their cultural practices, from medicinal techniques to religious rituals, even while incorporating new cultural forms. In the 17th century, for example, Pedro, an enslaved curer of the Kongo caste, was brought before the Tribunal of the Holy Office in Cartagena and was accused of sorcery (*hechicería*) and of making the sign of the cross over his cures while speaking under his breath. Words like "Jesus" (*Jesús*), it appears, were quite audible. Pedro retorted that both his parents were Old Christians and that all Kongos were Christians and Catholics, as was their King. He stated that he was baptized and confirmed, he knew the sign of the cross and said some of his prayers, although, with some difficulty. He was eventually sentenced to banishment from the town of Zaragoza where he had performed his cures for two years, and condemned to 6 months in a convent in Mompox where he would be instructed and forced to abstain from such untoward behaviour, while providing unpaid labour.

The details embedded in cases like this one provide historians with glimpses into the pragmatic ways in which enslaved Africans laboured in colonial settings, their medical practices, their spiritual beliefs, and their own understanding of how those beliefs articulated with the dominant culture and religion. They also contribute to historical understandings of Africa. They inform historians of patterns in the Trans-Atlantic slave trade, revealing the kinds of ethnic regrouping that occurred in colonial slave societies and how the cultural practices of West African and West-Central African enslaved workers were interpreted through the lens of witchcraft in colonial settings. The case also adds to the historiography of religious developments in West Central African contexts in this early period.

At times, legal documents provide tantalizing snapshots of gender and sexual norms in colonial societies. The 19th century court records pertaining to Martina Parra are a case in point. Suspected of being

a hermaphrodite, Martina posed a challenge to colonial Colombian society that had to be taken up by the medical and legal professions of the early 19th century. The local magistrate of the small town of Zipaquira sought to avoid the troublesome and troubling case of Martina Parra's physical anomaly and ambiguous sexuality by sending her off to the capital to have her body examined in order to "discern what there is in her." She was accused of possible lesbianism, of having lived an impure life with another woman, of moral and sexual deceit. This case revealed much about popular cultural understandings of gender, the body, and sexuality, and about the medical authorities who were called forth to pronounce upon Martina's deviant physical characteristics and suspect morality.

These cases, and the thousands more that form the scaffolding of my historical research, are limited only by the questions I can devise, as I undertake ever more detailed analysis. Sometimes, the traces of identity, personality and belief are faint, filtered through translation, or obscured by the court recorders or clerics who wrote down the words of these forgotten people: occasionally they are obvious and powerful. Sometimes they are mundane, and at other times heartbreakingly poignant. They constitute a priceless record of the past. To quote Farge, once again: "There is an obscure beauty in so many existences barely illuminated by words, in confrontation with each other, imprisoned by their own devices as much as they were undone by their era."

DR. RENÉE SOULODRE - LA FRANCE

While I've been an Associate Academic Dean at King's for several years, I continue to pursue my passion for Colombian history, my love of the archives, and my commitment to uncovering the voices of people who lived the past. I started seeking out the voices of people of African origin as well as indigenous groups while working on my first book, a regional study of Tolima Grande. As I persist in exploring the social and cultural history of the enslaved African and indigenous populations of Latin America, I am fortunate to collaborate with great international groups of scholars in the Vanderbilt University Ecclesiastical and Secular Sources for Slave Societies Project and the Harriet Tubman Research Institute for Research on the Global Migrations of African Peoples at York University.

THE BURDEN OF MEMORY

ROBERT VENTRESCA

As I write these words, the spectre of genocide yet again is haunting our world. Some seventy years after the end of World War Two and the promulgation of the UN Convention on the Prevention and Punishment of the Crime of Genocide, the international community, such as it is, struggles with itself to find effective mechanisms to fulfill the Convention's great promise to 'liberate' humankind from 'such an odious scourge'. One of the central concerns of my teaching and research is to understand the origins and mechanisms of genocide, as well as the memory of genocide and political violence in transitional societies. What, if anything, can the history of genocide teach us about contemporary manifestations of the 'odious scourge'? We quickly discover that there are no simple answers and that understanding is elusive. Yet, we persist in our studies, as we must. To borrow from Primo Levi, an Italian survivor of Auschwitz, although understanding such hate and violence is on some profound level impossible, 'recognizing' is imperative because 'what happened can happen again.' And it has; indeed, it may even be happening now.

My approach to studying the aftermath of war and political violence was greatly stimulated by a week-long seminar I had the honour of co-teaching in 2014 at the Jack, Joseph and Morton Mandel Center for Advanced Holocaust Studies at the United States Holocaust Memorial Museum in Washington, D.C. Together with my colleague Victoria Barnett, we led participants – comprised mainly of seminary and religious studies faculty from the U.S. and Europe – in an intensive comparative study of Christian religious leadership during the Holocaust. We chose two of the most well-known religious figures of that period: the German Protestant theologian Dietrich Bonhoeffer and Pope Pius XII; two very different men, occupying very different positions within their respective churches, who offered starkly different responses as Christian leaders to the political extremism and genocidal violence of the Nazis and their collaborators. We knew that our subject matter was a sensitive one, fraught with interpretive and methodological challenges. Arguably the most challenging of all is the fact that both men are almost mythical

figures in their respective religious traditions and in the popular imagination; iconic representatives of the range of Christian responses to the Holocaust. Take Bonhoeffer. In some respects, he was the model of the faithful Christian disciple; the radical follower of Jesus whose thought and action, and ultimately martyrdom for a cause he believed was good and just, displayed precisely the kind of moral clarity in word and deed that might have been expected from all of Christian Europe. How very different Pius XII seems when placed next to this version of Bonhoeffer. Here was the *Vicar of Christ* who appeared more a king than a priest or prophet; the consummate practitioner of the subtle art of papal diplomacy who made of equivocal speech a moral virtue and who deliberated carefully his every word and prudently choreographed his every move. If, as some scholars suggest, Bonhoeffer preached and lived a *theology of resistance*, we might say that Pius XII preached and lived a *theology of diplomatic accommodation;* this, in the face of a hateful ideology and state-directed mass murder.

In the course of our discussions, we discovered that the reality of things was, and is, immensely more complex than these largely mythical versions suggest. If anything, the historical figures of Bonhoeffer and Pius XII represent what one scholar aptly describes as 'icons of complexity' whose legacies persist in popular memory in large part because they are purposefully crafted and transmitted as such to a wide audience, well beyond the serene groves of academe. In my book on the Pope, I speak of the fact that Pius XII has come to be seen as less a person than an institution. Bonhoeffer too has assumed what one scholar describes as 'tremendous symbolic stature' as a courageous resister and martyr. Part of what fuels this interest in Bonhoeffer is the understandable desire among many professing Christians for a redemptive icon; a beacon of light in the darkness of complicity, collaboration and indifference that we know played its part in allowing genocide to happen in the heart of what was still then a largely Christian continent.

Mythic icons, however alluring or powerful they may be, leave out too much – intentionally. So, then, a kind of *caveat emptor* for the reading public is in order: beware of mythology or hagiography masking as history. For all of the vain, illusory postmodernist claims to the contrary, the historian's most fundamental task remains to convey an appreciable and accurate sense of the meaning of the past; to provide a nuanced, detailed and, yes, *empirical* account of what happened in the past, and why; above all to show how and why what happened in the past, distant or proximate, matters to our lives today. I like the way the Italian historian Carlo Ginzburg put it recently – the historian's craft entails an exercise that pertains to everyday life, which is to untangle the "strands of the true, the false and the fictional which are the substance of our being in the world."

This wise counsel – which should give pause to anyone who thinks historical study is somehow impractical to everyday life – inspires and informs my wider research and teaching on the aftermath of war and the contested memory of political violence in the 20th century. One strand of this work explores the case of the so-called 'Italian Schindler', Giovanni Palatucci, an Italian police official from the Fascist era who has been recognized formally by Yad Vashem and other authoritative bodies as a *Righteous Among the Nations* for his role in helping

Jews in Fiume (present-day Rijeka, Croatia) to survive, reportedly through such activities as issuing forged residence and transit documents. Palatucci was arrested and tortured by the Gestapo and then imprisoned in Dachau for treason. He died in the notorious prison camp in February 1945. He was 36 years old. For his reputed role in Jewish rescue during the Holocaust, and for having died a prisoner of the Nazis while holding fast to the virtues of his Christian faith, Pope John Paul II saw fit in May 2000 to honor Palatucci as one of the 'martyrs' of the 20th century. Giovanni Palatucci is even a candidate for sainthood. And yet, doubts about the accuracy and legitimacy of Palatucci's status as righteous rescuer have been circulating for several years now. In fact, there is now a well-established counter-narrative which argues that, far from putting up obstacles to the implementation of Italian racial laws in defence of Jews, Palatucci was notoriously diligent in tracking Jewish residents and refugees in and around Fiume, and in enforcing existing racial laws.

Telling the story of the making and apparent unmaking of the Italian Schindler will require much untangling of the 'true, the false and the fictional'. We historians know that the essence of historical study is learning to think critically about the complexity of historical experience, and applying what we know and how we think to reasoning our way through contemporary issues. We know that historical reality, like life, can be messy, filled with moral ambiguities, uncertainties and contradictions. This is why we teach our students to embrace the complexity of the past, and to get comfortable approaching contemporary problems with the intellectual agility, honesty and reflexivity needed for responsible engagement in the public square; to achieve the capacity for mature judgment needed for informed reflection and active engagement on the ethical and moral issues of our time, and of all time.

DR. ROBERT VENTRESCA

My research explores the role of religion in European fascism, as well as religious involvement in the Holocaust with a special focus on the Catholic Church. Questions of particular interest include fascism as political religion, Catholic responses to eugenic ideas and policies, ethno-nationalism and anti-Semitism, as well as Catholic involvement in and responses to the Holocaust. Broadly speaking, my work seeks to untangle the various strands that link Catholic belief and practice to the matrix of social, cultural and political forces that shaped the course of church-state relations and Catholic-Jewish relations from the interwar period to the Second Vatican Council.
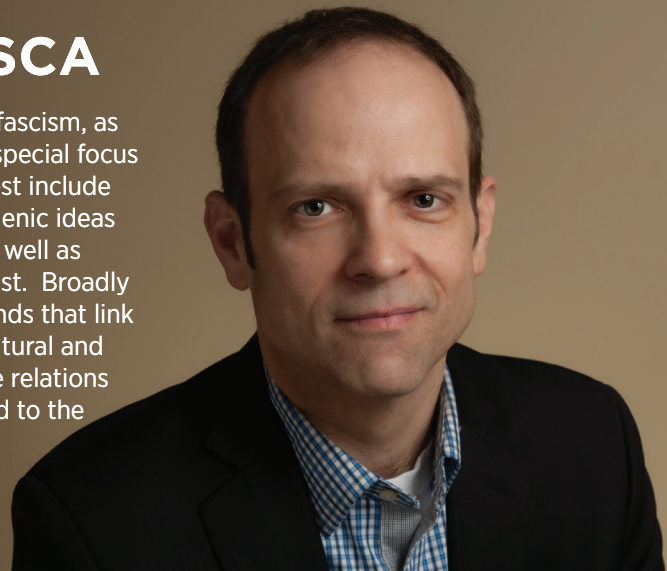
"BE SOME OTHER NAME / BELONGING TO A MAN"

PAUL WERSTINE

What difference does it make to Shakespeare that he died four hundred years ago? After all he's dead. But if we take "Shakespeare" to mean what it usually means, as in "Brush up your Shakespeare," — namely the texts of his plays and poems — those four hundred years matter. The (de)formation of these texts that got underway before he died continues apace. One bit of this story affects Shakespeare's words in the famous so-called Balcony Scene in *Romeo and Juliet*. I write "so-called Balcony Scene" because the association of this term with Shakespeare is part of the process of his texts' formation. Shakespeare never uses the word *balcony* in *Romeo and Juliet* or anywhere else; the word initially becomes linked to the scene when in 1680 the Restoration dramatist Thomas Otway writes his adaptation titled *The History and Fall of Caius Marius*, in which his Juliet figure, called Lavinia, appears "in the Balcony" in the comparable scene's stage direction.

Among the famous lines that Juliet speaks at the beginning of Shakespeare's scene in almost every edition of the play published since Edmond Malone's in 1790 we find

What's Montague? it is nor hand, nor foot,
Nor arm, nor face, nor any other part
Belonging to a man. O, be some other name!

These lines do not appear in their entirety in the Second Quarto of 1599, which has served, even if usually at many removes, as the basis for all other editions in the Shakespeare editorial tradition. Rather this Second Quarto reads

Whats *Montague*? it is nor hand nor foot,
Nor arme nor face, o be some other name
Belonging to a man.

The sense of the Second Quarto is radically different from Malone's; according to the Second Quarto, the name is what belongs to a man, not the unspecified body part. For the origin of that body part, we need to turn to the First Quarto of 1597, a much shorter and much more frequently defective text, often called in the twentieth century a "bad" quarto. In the 1597 quarto the lines in question appear as

Whats *Montague*? It is nor hand nor foote,
Nor arme, nor face, nor any other part.

What Malone prints in his 1790 edition is then an amalgam of the 1597 and 1599 editions that at the same time rearranges the word order of the 1599 printing. It may seem that Malone's intervention is necessary because the Second Quarto prints an incomplete pentameter, namely "Belonging to a man"; however there are other incomplete pentameters in the play too, including one just a little earlier in the same scene "o that she knew she wer," which is run together with the previous line in the Second Quarto. There editors do nothing. In fact in today's editions of the play there is no other place where editors so boldly intervene to alter the Second Quarto's reading as Malone does with his "nor any other part / Belonging to a man," but nonetheless Malone's conjectural emendation persists in almost all editions. I have to admit that when Barbara A. Mowat and I first edited the play around 1990 for the Folger Shakespeare Library, we too followed Malone, but when we revised this edition twenty years later we went back to the Second Quarto. Before us only two other editors had done so since 1790.

The persistence of Malone's reading in the editorial tradition can in large part be traced to his well-deserved enormous reputation as an editor and scholar that endures to this day. While he was attacked by Gary Taylor in his *Reinventing Shakespeare* of 1989 and by Margreta de Grazia in her 1990 book *Shakespeare Verbatim*, Malone's reputation has come roaring back in Peter Martin's justification of his scholarly methods in the 1995 *Edmond Malone: Shakespeare Scholar: A Literary Biography* and more recently in Marcus Walsh's defence of Malone in an essay in the Great Shakespeareans series inaugurated in 2010. My purpose is certainly not to tear Malone down for introducing the *Romeo* reading in question into the editorial tradition. Instead it is to note how uncharacteristic this reading is of Malone's explicit editorial practice, which he describes in the preface to his 1790 edition, contrasting it to the practice of some of his early predecessors: "from the time of [the poet Alexander] Pope's edition [of 1725],
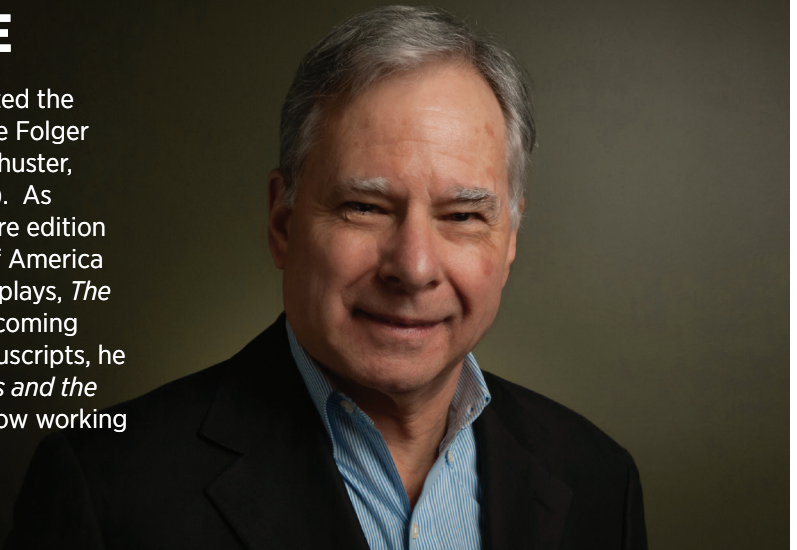
for above twenty years, to alter Shakespeare's text and to restore it, were considered as synonymous terms. During the last thirty years our principal employment has been to restore, in the true sense of the word; to eject the arbitrary and capricious innovations made by our predecessors." Yet I submit to you that the reading in question—"nor any other part / Belonging to a man. O, be some other name!"—is just the sort of arbitrary and capricious innovation that Malone usually ejected from his edition. It is not characteristic of Malone, although first printed in an edition by Malone, and is not of his devising, even though all those editors who have followed him, including myself at first, have thought it was Malone's creation.

Instead, the innovation belongs to a far more obscure figure in the Shakespeare editorial tradition, one Styan Thirlby, a Cambridge don, the contemporary of the Shakespeare editors Pope, Lewis Theobald (with editions of 1733 and 1740), and William Warburton (whose edition dates from 1747), who copiously annotated in pen and ink these editors' editions, filling the margins with alterations. That is, Thirlby belongs to the period characterized by Malone as the time when "to alter Shakespeare's text and to restore it, were considered as synonymous terms." Some of Thirlby's annotated books eventually found their way to the Folger Shakespeare Library in Washington,

DC, where I discovered in them the *Romeo* reading thought to have been first devised by Malone. Because Thirlby never published his own work we cannot know if Malone saw any of Thirlby's notes and took up from them the particular reading in Romeo now in question, although Malone may well have because we know that Thirlby's books circulated among other eighteenth-century Shakespeareans. Nonetheless it is Thirlby who is to be credited with the reading "nor any other part / Belonging to a man. O, be some other name!" In his notes Thirlby employed a hierarchy of symbols that indicated the level of confidence he accorded his conjectures. Those that he thought should be printed in editions of Shakespeare he marked with an "l." probably to signify the Latin word *legendum*, meaning "what is to be read." However, Thirlby marked his conjectural emendation "nor any other part / Belonging to a man. O, be some other name!" not with an "l." but with only "f.l." for the Latin *forte legendum* to say "by chance or perhaps the reading" and to indicate that he doubted that his conjecture ought to enter the text of *Romeo and Juliet*. Now if editors continue to print Thirlby's reading in their editions, they will need to do so with the knowledge that the man who originally proposed the reading was far less confident than they that he had hit upon what Shakespeare wrote.

DR. PAUL WERSTINE

Paul Werstine is a Shakespeare editor. He has edited the plays and poems with Dr. Barbara A. Mowat for the Folger Shakespeare Library in 42 volumes (Simon and Schuster, 1992-2009), and in nine revised volumes (2010-15). As co-general editor of the New Variorum Shakespeare edition published by the Modern Language Association of America in New York, he has overseen publication of three plays, *The Winter's Tale, The Comedy of Errors,* and the forthcoming *King Lear*. Also a student of English dramatic manuscripts, he has published *Early Modern Playhouse Manuscripts and the Editing of Shakespeare* (Cambridge, 2013). He is now working on *Romeo and Juliet* for the Variorum edition.