

ILLUMINE

Journal of the Centre for Studies in Religion and Society | Graduate Students Association

2013 CALL FOR PAPERS: *RELIGION AND ECONOMY*

The 2013 issue of *Illumine* hopes to explore mounting cross-pressures between religious and economic imperatives across a variety of time periods and traditions at individual, local, and global scales. From ancient prohibitions against usury and principles of caring for those in need, to regulatory compromises in light of expanding markets, how have religious communities and teachings articulated and assessed economic practices and innovations throughout ancient, medieval, and modern history?

Contemporary reference to “the Economy,” as an amorphous category concerning all things commercial, monetary, and even value-laden, is a relatively new phenomenon, as Charles Taylor has shown. What new dimensions or appropriations of religiously informed economics have emerged in the twentieth century in light of the changing demographics of globalization? The recent financial crisis, and the capitalist system which underlies it, is continuing to prove catastrophic to regional stability and equitable resource distribution around the world. How are religious communities responding?

Some key considerations for this issue may include:

Value

In the past decade, even Jurgen Habermas has recognized that political liberalism’s banning of religion from the public sphere, relegating all faith-claims and religious practices to the realm of “value” (as opposed to “fact”), does not do justice to the realities at play in the world. This issue hopes to provoke discussion about what would happen if this privatized sense of “value” is turned on its head in order to acknowledge the economic, public significance of the ethical imperatives and spiritual incentives of religious life. How to balance the promises and incitements of earthly and heavenly reward?

Credit

The etymology of the word “credit” comes from the Latin word *credere*, meaning “to believe.” Credit requires faith that loaned capital will be repaid (although lending at interest complicates this). A globalized free market that runs on credit thus exists as its own “belief system,” in which policy is doctrine, consumerism is philanthropy, and the object of belief is a fickle deity, the Economy itself. How do the implications of construing a credit economy as a rival belief system bear on the dictum of serving God *or* Mammon? In what socio-economic alternatives, or reforms, can collective hope be directed and worked toward?

Trade

Religious traditions pass on their ritual practices, sacred texts, and essential teachings from century to century. The word “tradition” comes from the Latin word that means “to pass between hands.” Even religious traditions can therefore be thought of as forms of trade, whereby each new generation, in receiving spiritual riches from the past, needs to learn anew the worth of that gift for its own needs and struggles. Can the encounter and mutual influence between religious traditions also be conceived as a form of exchange, from which both sides benefit? How do traditions of religious belief and trade productively intersect?

Detailed submission guidelines are available at <http://journals.uvic.ca/index.php/Illumine/about>

The deadline for receipt of submissions is April 15, 2013.

Submissions may be forwarded to:

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