**Department of Religious Studies**

**MA Theses (updated: September 19, 2018)**

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| Year | Student name | Title | Supervisor(s) |
| 2017 | Shea Manweiler | Dogma, Dada, and Disneyland: Investigating the Impact of Space on Ideological Formation | Bond/Arnal |
| 2017 | Christian Lindenbach | Reading, Writing and a Heretic: Problematizing Assumptions in New Testament Canonization | Arnal |
| 2016 | Alex Tack | FaithApps.Net: A Method for Studying the Dispersal of Religious Smartphone Applications | Bond |
| 2016 | Shengying Wang | On the Changes and Influences of the Absolute Truth of Neo-Confucianism in Pre-Modern China | Ren/Bond |
| 2015 | Roxanne Korpan | Thrice-Male…Thrice Powerful: Gender and Authority in Apocryphon of John | Arnal |
| 2012 | Allan Wright | “Better to Reign in Hell than to Serve in Heaven”: Satan’s Transition from a Heavenly Council Member to the Ruler of Pandaemonium | Arnal |
| 2012 | Jesse Bailey | Bringing it all Back Home: Apocalypse, Colonialism and the Study of Religion | Arnal |
| 2011 | David Huntley | Beyond the Shadow of Matthew: The Tenants of the Vineyard, A Comparative Enterprise | Arnal |
| 2011 | Ian Brown | Erudition, Power, Secrecy, and Empire: The Rhetoric of Self-Authorization and Empowerment in The Gospel of Thomas | Arnal |
| 2010 | Megan Ashcroft | Social Drama and Sentiments of Affinity and the Construction of Canadian History: The Formation of the United Church of Canada | Hillis/L. Anderson |
| 2010 | Colin Hall | Masters and Servants: A Study of Gurus and Teachers in Hathayoga Traditions | L. Anderson |
| 2009 | Christina Laing | Muslim Identity Crisis: Shari’s as a Mechanism for Decolonization | Greifenhagen |
| 2009 | Jill Arnott | Reclaiming Female Sexuality through Feminist Spirituality | Juschka/  L. Anderson |
| 2009 | Sean Campbell | A Transgressive Reading of Religious Metphor | Arnal |
| 2008 | Katherine Lyseko | Social Construction Theory and Orientalism: The Construction of West and East in British India | L. Anderson |
| 2008 | Abdelrahman Ahmed | Sayyid Ai-Qimni and Hans Kung: A Comparative Study of Religious Power Structure and Resistance in Sunni Islam in Egypt and Catholic Christianity in Europe | Greifenhagen |
| 2007 | Carla Blakley | Que(e)r(y)ing the Image of God: Challenging the Heterosexual Myth | Greifenhagen |
| 2006 | Jyoti Daniels | Scripting the Body: The Cinematic Representation of the Hasidic Female Body in Film | Juschka |
| 2005 | Jodi Barber | According to Our Likeness, Genesis Told and Retold; Interpretations on Genesis and Gender | Arnal/  Greifenhagen |
| 2005 | Paul Owens | An Examination of the Need for Religious Martyrs | Bisson |
| 2005 | Carmen Webb | Women’s Ritual Discourse: Mizuko Kuyo Comes to America | Juschka/Ren |
| 2005 | Glen Kanigan- Fairen | Apocalypticism, Gnosticism, and the Scribes of Qumran and Nag Hammadi | Arnal |
| 2005 | Sheila Wilson | The Goddess Concept and Divine Power: Three Responses to Hierarchical Patriarchal Religion | Greifenhagen/ L.Anderson |
| 2005 | Kirsten Hansen | The Gender Coding of Hagiographies in the Medieval European and Indian Contexts | Juschka/  L. Anderson |
| 2004 | Eleanor Akins | Welcome: Jacques Derrida and the Religious Ethics of Hospitality | Kuikman/  Szabados |
| 2003 | Heather Dixon | The Economics of Obligation: Gift Giving and Sacrifice in Hindu and Buddhist Food Offering | L. Anderson |
| 2003 | Alisha Pomazon | The Continuing Past, the Changing Future: The Connection between Inner-religious Dialogue and Salvation in the Context of Jewish-Catholic Relations | Kuikman |
| 2002 | Annette Marche | Contemporary Approaches to Spiritual Healing: Four Perspectives on Healing and Wholeness | L. Anderson |
| 2002 | Michelle Folk | A Study of the Concept of Rebellion among Indian Women Saints: A Case Study of the Hindu Alvar Antal and the Sufi Jahanara Begam Sahib | L. Anderson |
| 2001 | Yumiko Onozawa | An Analysis of Hell Narratives in Early Hinduism and Theravada Buddhism | L. Anderson/Ren |
| 2000 | Benjamin Fleming | A Study of Therianthropes in India and the Ancient Near East | L. Anderson/ Griefenhagen |
| 2000 | Sang-Rog Choi | Abortion Issues in Christianity and Buddhism | Oh/ Hillis |
| 1999 | Kimberly Beek | A Comparison of Religious Giving in Thai Buddhism and the United Church of Canada: An Application of Mircea Eliade’s Theory and Method of Religious Symbols | Hillis/Oh |
| 1997 | Scott Pittendrigh | The Religious Thought of T.C. Douglas: Social Gospel Theology and Pragmatism | Hillis |
| 1996 | David Kaiser | The Clown as a Metaphor for Engaging Jesus as Portrayed by Luke in His Gospel | Hillis |
| 1995 | Mark Nygard | The Islamic Concept of Surrender: Changing Muslim Views | R. Miller |
| 1995 | Brenda Anderson | A Comparative Study of Contemporary Feminist Issues and Methods in Christianity, Islam and Hinduism | L. Anderson/  Hordern |
| 1994 | Della Sandness | Faith, Power, and the Symbol of Remjanmabhoomi Babri Masjid | L. Anderson |
| 1994 | Lorna Pederson | The Theory and Practice of Christian Medical Missions with Special Reference to Protestant Mission in South India | R. Miller/  L. Anderson |
| 1994 | Michael Kurtz | Comparison of Jewish and Muslim Views of Religious War | R. Miller |
| 1991 | Mary Jesse | Modern Muslim Intellectual: The Thought of Fazlur Rahman with Special Reference to Reason | R. Miller |
| 1991 | David Ramsey | The Doctrine of Salvation: The Lutherans, A Comparison of Official and Actual Belief | Hordern |
| 1990 | Simone Button | Thomas Merton: A Developmental Study of His Ideas of God and Man | Oh/McDonald |
| 1989 | Gerald Wallance | The Approach of Hendrik Kramer to the Study of the World Religions | R. Miller |