

Congrès 2012 / Congress 2012

Société canadienne pour l'étude de la religion / Canadian Society for the Study of Religion

26 mai - 29 mai 2012 / May 26 – May 29, 2012

Mot des responsables du programme / Word from the Program Chairs

Nous sommes très heureux de vous présenter le programme de notre Congrès 2012 qui se tiendra à l'Université de Waterloo et à l'Université Wilfrid Laurier. Une fois de plus nous avons un grand rendez-vous de prévu, grâce à la qualité de vos propositions. Comme vous le constaterez, nous touchons à une vaste gamme de sujets. Nous nous attendons à une rencontre stimulante.

Nous voulons particulièrement attirer votre attention sur la deuxième Réception présidentielle de la SCÉR (UW-Davis Centre 1301), où nous accueillerons nos membres anciens et nouveaux. Des hors-d'œuvre seront servis et il y aura un bar payant. Après la réception, il y aura une projection du film *The Gates of Heaven* (UW-Davis Centre 1302) avec la présence de la productrice, la Dr. Brenda Beck. Le tout s'annonce comme une bonne soirée de nourriture, de discussion et de divertissement cinématographique.

Comme d'habitude, nous aurons de nombreuses occasions de nous entretenir lors des réceptions après les sessions principales. Toutes les séances de la SCÉR se tiendront sur le campus de l'Université de Waterloo et de l'Université Wilfrid Laurier, tout comme celles des autres sociétés qui étudient la religion, afin que nos membres puissent se rencontrer. Nous avons également une salle de réservée pour les rencontres informelles durant la journée, où nous pourrions échanger pour la durée de nos réunions (SBE 3220).

En résumé, des conférenciers intéressants, des rencontres stimulantes, c'est donc avec plaisir que nous espérons vous rencontrer à l'Université de Waterloo et l'Université Wilfrid Laurier du 26 au 29 mai prochain.

We are very happy to present you with the program of our 2012 Congress meeting which will be held at the University of Waterloo and Wilfrid Laurier University. Once again we have a great meeting planned, thanks to the quality of your proposals. As you will note, we touch on a vast range of subjects - therefore it should be a stimulating conference.

We want to particularly draw your attention to the second CSSR Presidential Reception (UW-Davis Centre 1301), welcoming new and returning members and giving everyone the opportunity to mingle. Hors d'oeuvres will be served, and there will be a cash bar. After the reception, there will be the presentation of the film *The Gates of Heaven* (UW-Davis Centre 1302) with producer Dr. Brenda Beck. It is bound to be a great night of food, academic repartee and filmic entertainment.

As usual, we will have many opportunities to socialize at receptions following the major sessions. All CSSR sessions will be held at the at University of Waterloo and Wilfrid Laurier campuses, along with other religiously themed societies so members can meet with other societies with ease. We also have a room set aside for informal get-togethers during the day (Ernst & Young Boardroom, SBE 3220). For this purpose, a room has been reserved for us during the day so that we can meet one another and exchange ideas for the duration of our meetings.

To summarize, we have a great mix of scholarly papers, special panels, and speakers this year at the CSSR—make plans to attend. We look forward to seeing you at the University of Waterloo and Wilfrid Laurier University May 26 – 29.

Rubina Ramji and Alison Marshall

We thank the Dean of Arts at the University of Waterloo for providing refreshments throughout our meetings, to mark the UW/Laurier PhD program in Religious Studies.

Nous tenons à remercier le Doyen des arts à l'Université de Waterloo pour fournir des rafraîchissements tout au long de nos réunions, afin de marquer le UW / Laurier doctorat en études religieuses.

NOTE: With few exceptions, noted below, all sessions are in the School of Business and Economics (SBE), also called the Schlegel Building, at Wilfrid Laurier University (centre left on the campus map: <http://www.wlu.ca/maps/campusmap.php>)

For updates to the program, please check the CSSR website: <http://www.ccsr.ca/ccsr/>

Vue d'ensemble du programme / Program Overview

DAY ONE:

SATURDAY MAY 26	9:00-10:30	10:45-12:15		14:00-16:00
Room: SBE 1240 (only for today)	Meeting Room for CSSR Members			
Room: SBE 1230	CSSR EXECUTIVE MEETING	CSSR EXECUTIVE MEETING	Room: SBE 1210	CSSR ANNUAL GENERAL MEETING

Saturday May 26th

17:00 19:00

CSSR Presidential Reception

**University of Waterloo
Davis Centre 1301**

The President of the Canadian Society for the Study of Religion welcomes members to the society's second annual reception, following the Annual General Meeting. Enjoy a free drink and hors d'oeuvres (along with a cash bar) [these sessions may be videotaped]

19:00 - Film Presentation of *The Gates of Heaven* and discussion with producer Dr. Brenda Beck

The film *The Gates of Heaven* (50 minutes) extracts one major story sequence from a much larger folk epic known as The Legend of Ponnivala. In it a troubled and barren heroine follows Lord Vishnu's advice and sets off on a long pilgrimage in search of Lord Shiva's Himalayan abode. After years and multiple tests of her devotion, she gains access to the Lord's hallowed Council Chambers. The determined devotee is now able to address the greatest god of all...in person. **Davis Centre 1302**

DAY TWO:

SUNDAY MAY 27	9:00-10:30	10:45-12:15	13:45-15:15	15:30-17:00
Room: Ernst & Young Boardroom (SBE 3220)	Meeting Room for CSSR Members			
Room: SBE 1210	Panel: On the Construction of the Feminine Identity in Select Hindu Textual traditions	Continental Theory and Religion	Islam in Southeast Asia	Researching Religion
Room: SBE 1220	Psychoanalysis and Religion	Panel: Religion and Sexual Diversity: Ongoing Research	Roundtable: <i>God's Plenty: Religious Diversity</i> in Kingston by Bill James	Multiculturalism and Religion
Room: SBE 1230	Religion and Technology	Religious Utopias	Religion and Women's Bodies	Religion and Art
Room: SBE 1240	Religion and Immigration	Transmitting and Transforming Buddhism	Hindu Practices	
Room: P1013	CSSR/Association of Muslim Social Scientists and Laurier's Muslim Studies Option Session: Critical Interventions in Canadian Muslim Studies	CSSR/Association of Muslim Social Scientists and Laurier's Muslim Studies Option Session: Critical Interventions in Canadian Muslim Studies	CSSR/Association of Muslim Social Scientists and Laurier's Muslim Studies Option Session: Critical Interventions in Canadian Muslim Studies	CSSR/Association of Muslim Social Scientists and Laurier's Muslim Studies Option Session: Critical Interventions in Canadian Muslim Studies
13:15 – 15:15			Special Time: 13:15 – 15:15	
Douglas Wright Engineering Building, University of Waterloo			Joint Panel with Canadian Association of Slavists: "The Personal and the Political in Late Imperial and Revolutionary Russian Orthodoxy"	
Room: 3522				

DAY THREE:

MONDAY MAY 28	9:00-10:30	10:45-12:15	13:45-15:15	15:30-17:00
Room: Ernst & Young Boardroom	Meeting Room for CSSR Members			
Room: SBE 1210	Roundtable: What is Canadian about the World's Religion?	Religion in Canada	Religion and Canadian Law	Religious Categories and the Public Good
Room: SBE 1230	Panel: Theoretical and Methodological Issues for Researching Pentecostalism	Teaching Religion in Universities	Religious Narratives	Evangelicalism
Room: SBE 1240		Panel: The Role of Visiting the Religious Shrines on Enhancing Modern Authentic Islam for Shi'ite Muslims	Spirituality	Spiritual Communities
Room: SBE 1220	Gandhi in a Canadian Context Conference I. Introduction	Gandhi in a Canadian Context Conference II. Historical Studies	Gandhi in a Canadian Context Conference III. Educational Studies	Gandhi in a Canadian Context Conference IV. Trajectories of Gandhi in Canadian Life and Culture (I)

Monday May 28th

CSSR GRADUATE STUDENT PROFESSIONAL DEVELOPMENT LUNCHEON

12:00 – 13:30 “Pedagogy II: Going the Distance in Online Education” Location: SBE KPMG Atrium

The panel will be composed of graduate students who have confronted the challenge of teaching an online class, and an academic expert in the field

DAY FOUR:

TUESDAY MAY 29	9:00-10:30	10:45-12:15	13:45-15:15	15:30-17:00
Room: Ernst & Young Boardroom	Meeting Room for CSSR Members			
Room: SBE 1210	Special Session: Jewish Education, Democracy and Pluralistic Engagement	Religious Physical Spaces	Contemporary Christian Issues	Panel: Religious Diversity and Identity Negotiation in North American Spaces
Room: SBE 1230			Religion in Popular Culture	Religion in Popular Culture II
Room: SBE 1240	Panel: Youth, Religion, and Identity	Religion, History and Theology	Aboriginal Communities	Panel: Case Studies in Religious Change in North America
Room: SBE 1220	Gandhi in a Canadian Context Conference V. Trajectories of Gandhi in Canadian Life and Culture (II)	Gandhi in a Canadian Context Conference VI. Conclusion: A Roundtable Statement on the Relevance of Gandhi to Canada		

Tuesday May 29th

Canadian Corporation for Studies in Religion (CCSR) AGM

12:00 – 13:30

Location: Waterloo Lutheran Seminary Chapel

Tuesday May 29th

CONGRESS PRESIDENT'S RECEPTION

17:00 – 19:00

Location: UW Physical Activities Complex

Guide détaillé des sessions / Detailed Session Guide

SATURDAY MAY 26 - AM	9:00-10:30	10:45-12:15
Room: SBE 1240 (only for today)	Meeting Room for CSSR Members	
Room: SBE 1230	CSSR Executive Meeting	

LUNCH 12:15-13:45

SATURDAY MAY 26 - PM	13:00-14:00	14:00-16:00
Room: SBE 1240 (only for today)	Meeting Room for CSSR Members	
Room: SBE 1210	CSSR ANNUAL GENERAL MEETING	

Saturday May 26th

CSSR Presidential Reception

The President of the Canadian Society for the Study of Religion welcomes members to the society's second annual reception, following the Annual General Meeting. Enjoy a free drink and hors d'oeuvres (along with a cash bar) [these sessions may be videotaped]

17:00 – 19:00

Location: University of Waterloo-Davis Centre 1301

19:00 - Film Presentation of the *Gates of Heaven* and discussion with producer Dr. Brenda Beck

The film *The Gates of Heaven* (50 minutes) extracts one major story sequence from a much larger folk epic known as The Legend of Ponnivala. In it a troubled and barren heroine follows Lord Vishnu's advice and sets off on a long pilgrimage in search of Lord Shiva's Himalayan abode. After years and multiple tests of her devotion, she gains access to the Lord's hallowed Council Chambers. The determined devotee is now able to address the greatest god of all...in person. **Davis Centre 1302**

SUNDAY MAY 27 - AM	9:00-10:30	10:45-12:15
Room: E&Y Boardroom (SBE 3220)	Meeting room for CSSR members	
Room: SBE 1210	<p>Panel: On the Construction of the Feminine Identity in Select Hindu Textual traditions</p> <p>Chair: Richard Mann (Carleton University)</p> <p>Participants:</p> <p>1. Adela Sandness (St. Francis Xavier University)</p> <p>"On Gender Identity in Rgvedic Tradition"</p> <p>2. Patricia Dold (Memorial University)</p> <p>"Discourse on Female Body, Speech, and Identity in Hindu Narratives"</p> <p>Respondent: Brenda Anderson (University of Regina)</p>	<p>Continental Theory and Religion</p> <p>Chair: Michel Desjardins (Wilfrid Laurier University)</p> <p>1. Kornel Zathureczky (University of Sudbury)</p> <p>"Agamben and the Signature of the Messianic"</p> <p>2. Jairan Gahan (University of Toronto)</p> <p>"The Presence of the (In)visible: Prostitution in Iran, from Brothels to Streets to Sharia"</p>
Room: SBE 1220	<p>Psychoanalysis and Religion</p> <p>Chair: Michel Desjardins (Wilfrid Laurier University)</p> <p>1. Ryan David Anningson (Wilfrid Laurier University)</p> <p>"Psychoanalyzing Amitabha: Pure Land Buddhist Practice as Evangelical Nurturing and Kleinian Ego-Splitting"</p> <p>2. Sam Semper (Institute for Psychoanalytic Training and Research)</p> <p>"Reinterpreting Freud's <i>A Religious Experience</i>: Oedipal Submission or Melancholic Compromise?"</p>	<p>Panel: Religion and Sexual Diversity: Ongoing Research</p> <p>Chair: Leo Van Arragon (University of Ottawa)</p> <p>Participants:</p> <p>1. Pamela Dickey Young (Queen's University)</p> <p>"Religion and Violence in the Lives of Gay and Lesbian Christians"</p> <p>2. Heather Shipley (University of Ottawa)</p> <p>"Not in My Backyard: Religion and Sexual Diversity in Public Education"</p>

		<p>3. Sharday Mosurinjohn (Queen's University)</p> <p>"The Role of Popular Journalism in the Canadian Imaginary: The Queer and the Immigrant Read through Religion as Symbolic Threats to a Changing Public Sphere"</p>
<p>Room: SBE 1230</p>	<p>Religion and Technology</p> <p>Chair: Arlene MacDonald (University of Texas Medical Branch)</p> <p>1. Roxanne Iavoschi (Independent Scholar)</p> <p>"What Do We Know?"</p> <p>2. Rubina Ramji (Cape Breton University)</p> <p>"Technological Identities, Religious Identities"</p>	<p>Religious Utopias</p> <p>Chair: Marybeth White (Wilfrid Laurier University)</p> <p>1. William Richards (University of Saskatchewan)</p> <p>"What Thomas More Taught Me about Reading Philo: The Contemplative Life as Utopian Fantasy"</p> <p>2. Matt Sheedy (University of Manitoba)</p> <p>"Who are the 99%: Occupy Wall Street, Utopia, and the Claim to Universal Representation (well, almost)"</p>
<p>Room: SBE 1240</p>	<p>Religion and Immigration</p> <p>Chair: Alexander Soucy (Saint Mary's University)</p> <p>1. Paul Crowe (Simon Fraser University)</p> <p>"Chinese Buddhists in BC: Reconsidering the Narrative of Adaptation"</p> <p>2. Cathy Holtmann (University of New Brunswick)</p> <p>"Lived Religion at the Crossroads: Social Networks and Immigrant Women"</p>	<p>Transmitting and Transforming Buddhism</p> <p>Chair: Paul Crowe (Simon Fraser University)</p> <p>1. Alexander Soucy (Saint Mary's University)</p> <p>"Global Zen/National Zen: Transformations in Buddhist Practice in Northern Vietnam"</p> <p>2. Jason Neelis (Wilfrid Laurier University)</p> <p>"Overland Crossroads for Buddhist Transmission between South Asia and Central Asia"</p> <p>3. Kevin Bond (University of Regina)</p> <p>"Buddhism on Stage: Danjuro Kabuki and the Narita Fudo Cult in Edo Japan"</p>

<p>Room: P1013</p>	<p>CSSR/Association of Muslim Social Scientists and Laurier's Muslim Studies Option Session:</p> <p>Critical Interventions in Canadian Muslim Studies</p> <p><i>Omar Khadr, Oh Canada!</i> (Janice Williamson, ed.) Speakers: Sherene Razack, Kim Echlin, Jasmin Zine, Janice Williamson. Portions of the documentary <i>You Don't Like the Truth: 4 Days Inside Guantánamo</i> (directed by <i>Patricio Henriquez and Luc Côté</i>) will be presented</p>	<p>CSSR/Association of Muslim Social Scientists and Laurier's Muslim Studies Option Session:</p> <p>Critical Interventions in Canadian Muslim Studies</p> <p><i>The Sharia Debate: Islam, Gender Politics, and Family Law Arbitration</i> (Anna C. Korteweg & Jennifer A, Selby, eds.) Speakers: Audrey Macklin, Jasmin Zine, Katherine Bullock, Chris Cutting, Anna Korteweg</p>
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LUNCH 12:15-13:45

<p>SUNDAY MAY 27 - PM</p>	<p>13:45-15:15</p>	<p>15:30-17:00</p>
<p>Room: E&Y Boardroom</p>	<p>Meeting room for CSSR members</p>	
<p>Room: SBE 1210</p>	<p>Islam in Southeast Asia</p> <p>Chair: Mourad Laabdi (University of Toronto)</p> <p>1. M. Kamal Hassan (International Institute of Islamic Thought and Civilization)</p> <p>"Integration of Religious Knowledge and Modern Science: The New Trend in Islamic Schools in Southeast Asia Today"</p> <p>2. Ahmad F. Yousif (International Institute of Islamic Thought and Civilization) – Presented by K. Hassan</p> <p>"Research Methodology: A Critical Analysis of Contemporary Muslim Scholarship in Southeast Asia"</p>	<p>Researching Religion</p> <p>Chair: William James Hoverd (University of Ottawa)</p> <p>1. Mark D. Chapman (Tyndale University College & Seminary)</p> <p>"Making Changes: The Ethics of Insider Researcher by Individuals in Authority"</p> <p>2. Ryan Olfert (University of Toronto)</p> <p>"More than Critique? The Secular and the Practice of Religious Studies"</p>
<p>Room: SBE 1220</p>	<p>Roundtable: <i>God's Plenty: Religious Diversity in Kingston</i> by Bill James</p> <p>Chair: Pamela Dickey Young (Queen's University)</p>	<p>Multiculturalism and Religion</p> <p>Chair: Cathy Holtmann (University of New Brunswick)</p> <p>1. Deba Mitra Barua (University of Saskatchewan)</p>

	<p>Participants:</p> <ol style="list-style-type: none"> 1. Paul Bowlby (St Mary's University) 2. Paul Bramadat (University of Victoria), 3. Pamela Klassen (University of Toronto) 4. David Seljak (University of Waterloo) 	<p>"The Pressure of Multiculturalism Policy on an Immigrant Community"</p> <ol style="list-style-type: none"> 2. Carlos D. Colorado (The University of Winnipeg) <p>"An Overlapping Consensus? Religious Voices in a Secular Multicultural Canada"</p> <ol style="list-style-type: none"> 3. Chad Hillier (Wilfrid Laurier University) <p>"Zizek's Desert of the Real: Is Liberal Multiculturalism a Problem or a Promise?"</p>
Room: SBE 1230	<p>Religion and Bodies</p> <p>Chair: Patricia Dold (Memorial University)</p> <ol style="list-style-type: none"> 1. Jennifer Bright (University of Toronto) <p>"In Accordance with the Times': Medical Hybridity, Social Change and the Framing of 'Woman' in Contemporary Tibetan Gynaecological Literature"</p> <ol style="list-style-type: none"> 2. Chris Klassen (Wilfrid Laurier University) <p>"Rethinking Holism from Disability Studies and Material Feminism"</p> <ol style="list-style-type: none"> 3. Angela Brkich-Sutherland (University of Alberta) <p>"Letting Their Hair Loose: An Innovative Experiment in Christian Corinth"</p>	<p>Religion and Art</p> <p>Chair: David Feltmate (Auburn University at Montgomery)</p> <ol style="list-style-type: none"> 1. Jennifer Hall (SUNY-Buffalo) <p>"The Weeping Woman': Depictions of Sacrifice in Art, Life, and Theory"</p> <ol style="list-style-type: none"> 2. Aviva Goldberg (York University) <p>"The Art of Midrash: Reconfiguring Biblical Texts Through a Queer Lens"</p>
Room: SBE 1240	<p>Hindu Practices</p> <p>Chair: Yasaman S. Munro (Wilfrid Laurier University)</p> <ol style="list-style-type: none"> 1. Arun Brahmbhatt (University of Toronto) 	

	<p>"Śāstrārtha and Bhāṣya: Sanskrit Scholastic Practices in Colonial Gujarat"</p> <p>2. Michelle L. Folk (Concordia University)</p> <p>"Pontiffs, Pilgrims, and Ascetics: The People of Medieval Tamilnadu's Mathas"</p>	
<p>Room: P1013</p>	<p>CSSR/Association of Muslim Social Scientists and Laurier's Muslim Studies Option Session:</p> <p>Critical Interventions in Canadian Muslim Studies</p> <p><i>Islam in the Hinterlands: Muslim Cultural Politics in Canada</i> (Jasmin Zine ed.) Speakers: Katherine Bullock, Meena Sharify-Funk, Nadeem Memon, Itrath Syed, Shaista Patel, Jacqueline Flatt, Jasmin Zine</p>	<p>CSSR/Association of Muslim Social Scientists and Laurier's Muslim Studies Option Session:</p> <p>Critical Interventions in Canadian Muslim Studies</p> <p>Roundtable: Writing While Muslim: Critical Dialogues with Canadian Muslim Studies Scholars. Speakers: Shahnaz Khan, Ali Zaidi, Meena Sharify-Funk, Jasmin Zine</p>
<p>Douglas Wright Engineering Building, University of Waterloo</p> <p>Room: 3522</p> <p>Special Time: 13:15 – 15:15</p>	<p>Joint Panel with Canadian Association of Slavists: "The Personal and the Political in Late Imperial and Revolutionary Russian Orthodoxy" (13:15-15:15)</p> <p>Chair: Rebecca Mitchell (Miami University of Ohio)</p> <p>1. Heather Coleman (University of Alberta) "Family, Education and Culture of the Orthodox Clergy in Nineteenth-Century Russian Ukraine"</p> <p>2. Scott Kenworthy (Miami University of Ohio) "Through World War and Revolution: The Russian Orthodox Church and the Path of Patriarch Tikhon (Bellavin) "</p> <p>3. Jesse Murray (University of Illinois at UC) "The Limits of Love: Conversion, Orthodoxy and Spousal Choice in Russia's Baikal Region, 1860s-1917"</p> <p>Discussant: Chris Chulos (Roosevelt University)</p>	

MONDAY MAY 28 - AM	9:00-10:30	10:45-12:15
Room: E&Y Boardroom	Meeting room for CSSR members	
Room: SBE 1210	<p>Roundtable: What <i>is</i> Canadian about the World's Religion?</p> <p>Chair: David Seljak (University of Waterloo)</p> <p>Participants:</p> <ol style="list-style-type: none"> 1. Doris Jakobsh (University of Waterloo) 2. M. Darrol Bryant (Renison University College) 3. Scott Kline (St. Jerome's University) 4. Anne Pearson (McMaster University) 5. Mikal Radford (Sheridan College/Wilfrid Laurier University) 6. Meena Sharify-Funk (Wilfrid Laurier University) 7. Rory Dickson (Wilfrid Laurier University) 8. Scott Wall (University of Waterloo) 	<p>Religion in Canada</p> <p>Chair: Joanne Benham Rennick (Wilfrid Laurier University)</p> <ol style="list-style-type: none"> 1. Arlene Macdonald (University of Texas Medical Branch) <p>"Gurus, Gardens, and Generous Benefactors: Projects of Pluralism at a Community Hospital"</p> <ol style="list-style-type: none"> 2. Kevin Anderson (McMaster University) <p>"A Policy of Containment: Anti-Catholicism in Canada, 1945-1965"</p> <ol style="list-style-type: none"> 3. Leah McKeen (Wilfrid Laurier University) <p>"Canadian Christian Politics: Between Europe and the United States"</p>
Room: SBE 1230	<p>Panel: Theoretical and Methodological Issues for Researching Pentecostalism</p> <p>Chair: Adam Stewart (University of Waterloo)</p> <ol style="list-style-type: none"> 1. Linda M. Ambrose (Laurentian University) <p>"Questions and Quandaries in Exploring Gender History in Canadian Pentecostalism"</p>	<p>Teaching Religion in Universities</p> <p>Chair: Deborah Birkett (Wilfrid Laurier University)</p> <ol style="list-style-type: none"> 1. Margaret Leask (Wilfrid Laurier University) <p>"Which Three Perspectives Do We Need to Know for the Exam?"</p> <ol style="list-style-type: none"> 2. Cheryl Gaver (University of Ottawa)

	<p>2. Femi J. Kolapo (University of Guelph)</p> <p>"Reverse Theorization and a Different Understanding of 'Reverse Mission'"</p> <p>3. Michael Wilkinson (Trinity Western University)</p> <p>"Globalization Theory: Making Sense of Structure and Culture in Global Pentecostalism"</p>	<p>"Religious Studies: The Changing Nature of Scholarship and Challenges for University Departments"</p>
<p>Room: SBE 1240</p>		<p>Roundtable: The Role of Visiting the Religious Shrines on Enhancing Modern Authentic Islam for Shi'ite Muslims</p> <p>Chair: Patricia Dold (Memorial University)</p> <p>1. May Al-Fartousi (Brock University)</p> <p>2. Abdel-Amir Ali (Islamic College, England)</p>
<p>Room: SBE 1220</p>	<p>Gandhi in a Canadian Context Conference</p> <p>I. Introduction</p> <p>1. Alex Damm (Wilfrid Laurier University)</p> <p>"Gandhi in a Canadian Context: A Time for Appraisal"</p> <p>2. Arun Gandhi (grandson of Mahatma Gandhi and founder of the M. K. Gandhi Institute for Non-violence at the University of Rochester)</p> <p>"Gandhi's Non-violence Relevant for the Twenty-First Century?"</p>	<p>Gandhi in a Canadian Context Conference</p> <p>II. Historical Studies</p> <p>1. Alex Damm (Wilfrid Laurier University)</p> <p>"Mahatma Gandhi's Developing Awareness of Canada"</p> <p>2. Harold Coward (FRSC, University of Victoria)</p> <p>"The Study of Gandhi in Canadian Academic Religious Studies"</p> <p>3. Nathan Funk (Conrad Grebel University College)</p> <p>"Canada's Peace Story and the Gandhian Vision"</p>

Monday May 28th

CSSR GRADUATE STUDENT PROFESSIONAL DEVELOPMENT LUNCHEON

"Pedagogy II: Going the Distance in Online Education"

The panel will be composed of graduate students who have confronted the challenge of teaching an online class, and an academic expert in the field

12:00 – 13:30 pm

Room: SBE KPMG Atrium

LUNCH 12:15-13:45

MONDAY MAY 28 - PM	13:45-15:15	15:30-17:00
Room: E&Y Boardroom	Meeting room for CSSR members	
Room: SBE 1210	Religion and Canadian Law Chair: William James Hoverd (University of Ottawa) 1. Christopher Cutting (University of Waterloo) "Can the 'Imperiled Muslim Woman' be Protected?: Discourses of (Non-)Agency and Consequent Policy Gaps Following the Ontario Sharia Debate" 2. Lauren Forbes (University of Ottawa) "Tensions Between Presentation, Comprehension and the Court's Ability to Deal with Aboriginal Religious Beliefs in Delgamuukw v. British Columbia (1997)"	Religious Categories and the Public Good Chair: Lauren Forbes (University of Ottawa) 1. Anne Dyer-Witheyford (University of Waterloo) "New Age Capitalism and the Public-Private Divide" 2. William James Hoverd (University of Ottawa) "Investigating, Christian No Further Definition Census Category"
Room: SBE 1230	Religious Narratives Chair: David Feltmate (Auburn University at Montgomery) 1. Sarah Marie Gallant (University of Calgary)	Evangelicalism Chair: David Feltmate (Auburn University at Montgomery) 1. Brian Carwana (University of Toronto)

	<p>"Navigating the Crossroads Through Narrative: Critically Engaging Exemplary Narratives Using Paul Ricoeur's Hermeneutic Arc"</p> <p>2. May Al-Fartousi (Brock University)</p> <p>"A Journey to Makkah: Analysing a Narrative of a Middle-Eastern Canadian Muslim Educator's Lived Experience"</p> <p>3. William James (Queens University)</p> <p>"Cambodian Genocide and Canadian Fiction"</p>	<p>"Freedom, Sex and the Self among Canada's Evangelical Political Lobbies"</p> <p>2. Peter Schuurman (University of Waterloo)</p> <p>"Tracing the Irreligious Quest in Evangelicalism: The Case of Bruxy Cavey and The Meeting House"</p> <p>3. Kerry Fast (York University)</p> <p>"Creating a New Separateness: Migration, Evangelicalism and Old Colony Mennonite Conversion"</p>
Room: SBE 1240	<p>Spirituality</p> <p>Chair: Joanne Benham Rennick (Wilfrid Laurier University)</p> <p>1. Claudie Massicotte (University of Western Ontario)</p> <p>"When Freud 'Played the Medium': Psychoanalysis, Spiritualism, and Telepathy"</p> <p>2. Siobhan Chandler (Wilfrid Laurier University)</p> <p>"Varieties of 'Spiritual but Not Religious': Discerning Five Subtypes for Research in the Sociology of Religion"</p>	<p>Spiritual Communities</p> <p>Chair: Siobhan Chandler (Wilfrid Laurier University)</p> <p>1. Joanne Benham Rennick (Wilfrid Laurier University)</p> <p>"Spiritual But Not Religious Communities: A Case Study of Pilgrims on the Camino de Santiago"</p> <p>2. Pamela Bastante and Brenton Dickieson (University of Prince Edward Island)</p> <p>"La Negrita, La Comadre, and La Santita: The Enigmatic Identity of Santa Muerte"</p>
Room: SBE 1220	<p>Gandhi in a Canadian Context Conference</p> <p>III. Educational Studies</p> <p>1. Paul Younger (McMaster University)</p> <p>"Gandhi in the Canadian Imagination in the Later Decades of the Twentieth Century"</p>	<p>Gandhi in a Canadian Context Conference</p> <p>IV. Trajectories of Gandhi in Canadian Life and Culture (I)</p> <p>1. Neeta M. Khandpekar (K. J. Somaiya College of Arts and Commerce)</p> <p>"The Relevance of Gandhi in Canada"</p>

	<p>2. Kay Koppedrayar (Wilfrid Laurier University)</p> <p>"Do Gandhi's Teachings Have Relevance Today?"</p> <p>3. Reva Joshee (OISE/University of Toronto)</p> <p>"Gandhi's Nai Talim (New Education): Adaptations to Today's Context"</p> <p>4. Scott D. Dunbar (University of Prince Edward Island)</p> <p>"Interdisciplinary Strategies for Teaching Courses on Gandhi in Canada: Keeping Gandhi Grounded in the Real World Beyond Pop-Culture Stereotypes"</p>	<p>2. Noel Salmond (Carleton University)</p> <p>"Bringing the Mahatma to Canada's Capital: The Gandhi Statue and Ottawa"</p> <p>3. Fatima Ahmed (University of Waterloo)</p> <p>"Gandhi and Traditional Economy in Canada"</p> <p>4. Shri Krishan (Maharishi Dayanand University)</p> <p>"Canadian Environmental Issues and Some Gandhian Insights for Sustainable Development"</p>
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TUESDAY MAY 29 - AM	9:00-10:30	10:45-12:15
Room: E&Y Boardroom	Meeting room for CSSR members	Meeting room for CSSR members
Room: SBE 1210	<p>Special Session (full session presentation)</p> <p>Gregory Beiles (University of Toronto)</p> <p>"Jewish Education, Democracy and Pluralistic Engagement"</p>	<p>Religious Physical Spaces</p> <p>Chair: Rose M. Tekel (St. Francis Xavier University)</p> <p>1. Roselle M. Gonsalves (University of Calgary)</p> <p>"What Place Does Place Play in the Production of Religious and Cultural Identity? Identity-Creation for Indian Catholics in Mumbai, India"</p> <p>2. Mariana Mastagar (University of Toronto)</p> <p>"The Function of Religious Space in a Diaspora Setting: Eastern Orthodox Macedono-Bulgarian Church in Toronto"</p>

		<p>3. Patricia Q. Campbell (University of Waterloo)</p> <p>"Water Offerings and Ritual Engagement: Transcending the Cognitive"</p>
<p>Room: SBE 1240</p>	<p>Panel: Youth, Religion, and Identity</p> <p>Chair: David Walsh (University of Arizona)</p> <p>Participants:</p> <p>1. Sarah Wilkinson (University of Victoria)</p> <p>"The French Connection: Secular Education in Québec and France"</p> <p>2. Leo Van Arragon (University of Ottawa)</p> <p>"Identity Construction at the Intersection of Religion and Education in Ontario"</p> <p>3. Qamer Hameed (University of Ottawa)</p> <p>"Muslim Youth Generation and Urban Space: Carving Out a Canadian Muslim Identity"</p> <p>4. Paul L. Gareau (University of Ottawa)</p> <p>"'Journey to the Father' as Text: Understanding the Socio-political Production of Evangelical Experience for Catholic Youth"</p> <p>5. Spencer Bullivant (University of Ottawa)</p> <p>"Knee-boarding Atheists: Investigating Identity Formation in Irreligious Youths at Summer Camp"</p>	<p>Religion, History and Theology</p> <p>Chair: Michel Desjardins (Wilfrid Laurier University)</p> <p>1. Mourad Laabdi (University of Toronto)</p> <p>"Muhammad's Prophecy in light of Islamic Philosophy: The Case of Avicenna (Ibn Sīnā, d.1037 CE)"</p> <p>2. Arthur McCalla (Mount Saint Vincent University)</p> <p>"Biblical Culture and the Study of Religion in the Romantic Age: The Case of F. d'Eckstein, aka 'Baron Sanskrit'"</p> <p>3. Robert Di Pede (Independent Scholar)</p> <p>"Trust in Theological Discourse from the Fourteenth Century to Today"</p>

Room: SBE 1220	Gandhi in a Canadian Context Conference V. Trajectories of Gandhi in Canadian Life and Culture (II) 1. Rama S. Singh (McMaster University) "Twenty Years of Hamilton's Annual Gandhi Peace Festival: Local Lessons, Global Relevance" 2. Anne Pearson (McMaster University) "The Mahila Shanti Sena (Women's Peace Brigade) Movement in India and its Canadian Connection" 3. Sushil Mittal (James Madison University) "Gandhi Studies: From Opportunities to Obstacles" 4. Ramin Jahanbegloo (University of Toronto) "Gandhi and Islam"	Gandhi in a Canadian Context Conference VI. Conclusion: A Roundtable Statement on the Relevance of Gandhi to Canada
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Tuesday May 29th

Canadian Corporation for Studies in Religion (CCSR) AGM

12:00 – 13:30

Location: Waterloo Lutheran Seminary Chapel

LUNCH 12:15-13:45

TUESDAY MAY 29 - PM	13:45-15:15	15:30-17:00
Room: E&Y Boardroom	Meeting room for CSSR members	Meeting room for CSSR members

<p>Room: SBE 1210</p>	<p>Contemporary Christian Issues</p> <p>Chair: Marybeth White (Wilfrid Laurier University)</p> <p>1. Justin D. Klassen (Bellarmine University)</p> <p>"Contemporary Christian Thought and Environmental Citizenship"</p> <p>2. Jean-Pierre Fortin (University of St. Michael's College)</p> <p>"Deep Within: Imprisonment and Personal Relationship with God. The Cases of Dietrich Bonhoeffer and Alfred Delp"</p> <p>3. Cameron M. Thomson (University of Edinburgh)</p> <p>"Capital Punishment, Eternal Unhappiness, and Kant's 'Moral Religion'"</p>	<p>Panel: Religious Diversity and Identity Negotiation in North American Spaces</p> <p>Chair: Yasaman S. Munro (Wilfrid Laurier University)</p> <p>Participants:</p> <p>1. Rachel Brown (Wilfrid Laurier University)</p> <p>"Islam in Canadian Domestic Space: Negotiating Identity Through Food Practice"</p> <p>2. Yasaman S. Munro (Wilfrid Laurier University)</p> <p>"Interpreting Domestic, Relational and Material Āyurveda among Hindu Immigrants in Canada"</p> <p>3. Emily Thoma (University of Waterloo)</p> <p>"Reconsidering Eastern Orthodoxy's Missionary, Evangelical and Ecumenical Status in North America"</p> <p>4. Scott Wall (University of Waterloo)</p> <p>"We Are Multicultural: Religious Identity and Canadian Pluralism"</p>
<p>Room: SBE 1230</p>	<p>Religion in Popular Culture</p> <p>Chair: Chris Klassen (Wilfrid Laurier University)</p> <p>1. Deborah Birkett (Wilfrid Laurier University)</p> <p>"Suspicious Minds: The American Muslim Convert as Domestic Terrorist in the Television Thrillers <i>Homeland</i> and <i>Sleeper Cell</i>"</p> <p>2. Kathleen Riddell (University of Waterloo)</p>	<p>Religion in Popular Culture II</p> <p>Chair: Chris Klassen (Wilfrid Laurier University)</p> <p>1. Ryan Weston (Wilfrid Laurier University)</p> <p>"Playing Black, Playing Church: Gospel Music, Audience Response, and Racial Identity"</p> <p>2. David Feltmate (Auburn University at Montgomery)</p>

	<p>"The Religious Aura of Celebrity: Jim Morrison as Shaman and Lizard King"</p> <p>3. Rose M. Tekel (St. Francis Xavier University)</p> <p>"Hockey, Religion and the Quest for Identity in Quebec"</p>	<p>"Cowards, Critics, and Catholics: The Catholic League for Religious and Civil Rights, South Park and the Politics of Religious Humour in the United States"</p>
Room: SBE 1240	<p>Aboriginal Communities</p> <p>Chair: William James Hoverd (University of Ottawa)</p> <p>1. Mark F. Ruml (University of Winnipeg)</p> <p>"The Indigenous Knowledge Documentation (IKDO) Research Project: Traditional Teachings for Contemporary Life"</p> <p>2. Catherine Caufield (University of Alberta)</p> <p>"Religious Tradition on the Prairies: Create Trauma . . . or Heal Trauma?"</p>	<p>Panel: Case Studies in Religious Change in North America</p> <p>Chair: Roselle M. Gonsalves (University of Calgary)</p> <p>Participants:</p> <p>1. Amarnath Amarasingam (Wilfrid Laurier University)</p> <p>"Politics, Religion, and Nationalism: The Sri Lankan Tamil Diaspora after the LTTE"</p> <p>2. Rory Dickson (Wilfrid Laurier University)</p> <p>"Can there be a Sufism without Islam? Exploring Answers from North American Sufi Teachers"</p> <p>3. Adam Stewart (University of Waterloo)</p> <p>"The Transformation of Canadian Pentecostal Identity and Experience"</p>

Tuesday May 29th

CONGRESS PRESIDENT'S RECEPTION

17:00 – 19:00

University of Waterloo Physical Activities Complex

Abstracts / Résumés

(ORGANIZED Alphabetically by Last Name)

Al-Fartousi, May - Brock University

A Journey to Makkah: Analysing a Narrative of a Middle-Eastern Canadian Muslim Educator's Lived Experience

The purpose of this paper is to share a constructed narrative based on the lived experience of a Middle-Eastern Canadian Shia-Muslim educator describing the power of spirituality, the personal challenges, and cultural barriers associated with her visit to perform a religious ritual (*Hajj*) in Saudi Arabia. The complex narrative is analyzed through the perspectives of feminist theory (Mohanty, 1991). Five significant themes are garnered from the narrative, including: (a) the critical roles of context and experience in shaping Muslim female's behaviours; (b) the complex emotional responses that surface when experiencing religious and gender discrimination; (c) the process of self-reflection as a powerful mean for healing and identity exploration; (d) the import role of "border-crossers" in negotiating and connecting between two worlds; and (e) the importance of mentorship for surviving and thriving in a patriarchal society. This paper provides a useful context for those researchers interested in studying a Muslim Shia female group.

Al-Fartousi, May - Brock University

The Role of Visiting the Religious Shrines on Enhancing Modern Authentic Islam for Shi'ite Muslims

This paper critiques the media's representation of Ashura, the annual commemoration of the martyrdom of Imam Hussain (the grandson of the prophet) in Karbala, Iraq. Twenty local and international online newspaper articles were coded and analyzed to arrive at an understanding of the common language use to identify the meaning of Ashura, and the use of knowledge of others, mainly Shi'ite Muslims. This paper uses the indigenous methodology in order to touch upon the misrepresentation of Islamic knowledge by those whose work acknowledge the concept of others and serve certain agendas that reveal an East–West binary and view Muslims as others (Stonebanks, 2008). The themes garnered from the analysis of the newspaper articles are: The diversity of the Muslim community, the dehumanizing effect of otherness, the role of the religious shrines on enhancing modern authentic Islamic values, and the meaning of sacrifice as a common value to alleviate cultural and religious differences.

Ali, Abdel-Amir - Islamic College, England

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This paper critiques the media's representation of Ashura, the annual commemoration of the martyrdom of Imam Hussain (the grandson of the prophet) in Karbala, Iraq. Twenty local and international online newspaper articles were coded and analyzed to arrive at an understanding of the common language use to identify the meaning of Ashura, and the use of knowledge of others, mainly Shi'ite Muslims. This paper uses the indigenous methodology in order to touch upon the misrepresentation of Islamic knowledge by those whose work acknowledge the concept of others and serve certain agendas that reveal an East–West binary and view Muslims as others (Stonebanks, 2008). The themes garnered from the analysis of the newspaper articles are: The diversity of the Muslim

community, the dehumanizing effect of otherness, the role of the religious shrines on enhancing modern authentic Islamic values, and the meaning of sacrifice as a common value to alleviate cultural and religious differences.

Amarasingam, Amarnath - Wilfrid Laurier University

Politics, Religion, and Nationalism: The Sri Lankan Tamil Diaspora after the LTTE

If we had stopped reading Sri Lankan history after the Hindu and Buddhist revivals of the nineteenth century, we may have been perfectly reasonable in declaring, upon learning that a civil war had broken out in the late twentieth century, that the conflict was motivated by religious differences. It is, however, more complicated. This paper begins with a cursory exploration of the religious mythologies that undergird the conflict in Sri Lanka, tracing some of the ways in which religious nationalisms eventually gave way to a more linguistic and ethnic conflict. In the second half of the paper, based on over 130 interviews with members of the Tamil diaspora in Canada, I investigate, firstly, the rise of the Transnational Government of Tamil Eelam (TGTE), and the ways in which it reflects broader trends in post-LTTE Tamil diaspora activism (namely the routinization of charisma) and, secondly, I explore the ways in which Tamil youth in Canada are conceiving of the relationship between religion and politics.

Ambrose, Linda M. - Laurentian University

Questions and Quandaries in Exploring Gender History in Canadian Pentecostalism

To date, my research has centered on a series of biographies of women who were involved in the Pentecostal movement in Canada during the first half of the twentieth century. These women occupied multiple roles as evangelists, pastors, missionaries, teachers, musicians and writers. This paper concentrates on three issues of theory and methodology. The first is a question of approach: "What does a gender history approach bring to the study of Pentecostalism and how is this different from women's history?" The second is a question of archives: "Given that the primary source material available about Canadian Pentecostal women (both unpublished and published) tends to be celebratory, what can be gained from regarding these commemorative texts as tools of "imagined community" and sites of "performative memory"? The third is a question of audience: what does a study of Canadian women in the Pentecostal movement bring to conversations among academic historians of religion in Canada and also to conversations within Pentecostal faith communities in Canada?

Association of Muslim Social Scientists and Laurier's Muslim Studies Option Session/CSSR:

Critical Interventions in Canadian Muslim Studies

This day-long session will provide a forum for new developments in the field of Canadian Muslim studies. Three new books will be launched that provide critical interventions by top Canadian scholars into timely issues such as the Omar Khadr case, debates over shariah law in Canada and how specific challenges related to Muslim women, public policy, media and education have impacted and been responded to by Muslim communities in Canada. The book editors and many authors contributing to these volumes will be on hand to discuss these projects and the implications of this work in a post 9/11 context. Related to this is a roundtable with Muslim

studies scholars reflecting on writing and serving as public intellectuals in Canada to dialogically engage some of the politics, challenges and possibilities of "writing while Muslim" in the aftermath of 9/11 and the ongoing "war on terror."

Anderson, Kevin - McMaster University

A Policy of Containment: Anti-Catholicism in Canada, 1945-1965

My presentation, entitled "A Policy of Containment: Anti-Catholicism in Canada, 1945-1965," will address an overlooked aspect of Canadian religious history, namely the continued prominence of anti-Catholicism in the 20th century. This sentiment was present within mainstream Protestantism, represented by respectable intellectuals such as Arthur Lower and C.E. Silcox. I will argue that anti-Catholicism was central to conceptions of Canadian identity in the postwar period. English Canadian nationalism revolved around the dilemma of maintaining its British connection while forging a distinct national identity and adapting to an increasingly pluralistic society. Catholicism was perceived as antithetical to these goals. Throughout this period, Catholicism was viewed as regressive because it was "authoritarian" and harmful to national unity. The tension of the Cold War caused many figures to imagine a world divided between the tyrannical materialism of the Soviet Union and the free democracy of the West, based on Christian traditions. This Christian tradition, however, was often conceived as narrowly Protestant.

Anningson, Ryan David - Wilfrid Laurier University

Psychoanalyzing Amitabha: Pure Land Buddhist Practice as Evangelical Nurturing and Kleinian Ego-Splitting

This paper analyzes spiritual devotion to the redeemer figure of Amitabha Buddha through the theoretical lenses of the psychoanalysis of Melanie Klein and the Evangelical Nurture proposed by Keith Haartman. The research suggests that the negative view of the self proposed by Shin Buddhists in Japan is evidence of the "sinful" nature which contributes to Evangelical Nurturing. Furthermore, the dualism and need for a redeemer characteristic of Klein's paranoid-schizoid position are prevalent in Pure Land Buddhism. The process of ego-splitting allows for the presence of a redeeming figure who can hold all of the positive feelings of the subject. The non-dualistic position prescribed by Amidist doctrine represents the end goal of Klein's Depressive position. The history and development of Pure Land Buddhism adheres to the hypotheses of Kleinian psychological development. These psychological frameworks contribute to our understanding of Amitabha devotion.

Barua, Deba Mitra - University of Saskatchewan

The Pressure of Multiculturalism Policy on an Immigrant Community

Data derived from ethnographic research demonstrate that Sri Lankan Buddhist immigrants in Toronto have reinterpreted basic Buddhist concepts and practices for their Canada-born children. Among other things, inclusive Canadian citizenship, civic responsibilities, mutual understanding and social and religious harmony stand out in their reinterpretation of the tradition. These themes echo the salient features of what scholars call Canadian "integrative multiculturalism" of the first decade of the 21st century. This paper queries the implications of this correlation. Does the correlation symbolize the emergence of a Canadian form of Buddhism like its southern counterpart "American Buddhism"? Does it demonstrate the success of the Canadian policy of multiculturalism in

action; or, does it reflect the internalization of multiculturalism as a means to “Canadianize” immigrants? In resonance with the latter, this paper suggests that the multiculturalism themes incorporated in reinterpreted Buddhism demonstrate the pressure of multiculturalism policy on immigrants and their community.

Bastante, Pamela - University of Prince Edward Island

La Negrita, La Comadre, and La Santita: The Enigmatic Identity of Santa Muerte

Among Mexico’s sprawling urban markets and in the midst of the escalating *Narco*-wars, a new religious movement is emerging. Despite the boast of millions of followers, international media attention, and pop culture allusions, Santa Muerte—“Holy Death” or “Saint Death”—displays a largely un-researched syncretistic spirituality that is exploding into Mexico’s chaotic social scene among the poor, minorities, and crime-soaked communities. At the cultic centre of this popular marketplace spirituality is a nebulous and changing identity. Vilified as a demon or malevolent spirit by her religious and political detractors, *La Santa Muerte* is variously honoured as a saint, a goddess, an angel, or a good spirit that brings benefits to her *devotos*. We argue that Santa Muerte’s ambiguous and malleable identity is essential to its growth in a society full of uncertainty, meeting the needs of a disenfranchised people. When death is the only guarantee, Death is the only one to be trusted.

Beiles, Gregory - University of Toronto

Jewish Education, Democracy and Pluralistic Engagement

In his book, *For Goodness Sake: Religious Schools and Education for Democratic Citizenry*, Walter Feinberg inquires how schools might educate for the reproduction of diverse religious communities that constitute a pluralistic society, while, at the same time, reproducing in each generation the values, attitudes, and dispositions guaranteed by and for a liberal democracy. This paper is a case study of how a Jewish Elementary and Middle School takes up this challenge by striving to nurture, within the context of a Jewish religious education, the dispositions, attitudes, and concepts required for pluralistic values and democratic citizenship. Research data are comprised of interviews with school teachers and administrators, curriculum materials, and student work. In addition to Feinberg’s framework, Walter Connolly’s notion of “critical responsiveness” is invoked to explore the possibilities for cultural reproduction within a critical, self-reflexive perspective.

Benham Rennick, Joanne - Wilfrid Laurier University

Spiritual But Not Religious Communities: A Case Study of Pilgrims on the Camino de Santiago

Despite suggestions that secularization is causing the world to become less publicly religious, travel to destinations of religious importance remains an important and economically significant aspect of modern global experience. Today the Camino de Santiago hosts approximately 150 000 people a year from around the world who walk the route for religious, cultural, health, and tourism reasons. In addition to being an interesting holiday, many people describe the Camino as a rite of passage or a form of meditation where they are able to wrestle with personal transitions associated with grief, health challenges, personal relationships, career changes, personal loss, lack of self-understanding, and other concerns. Furthermore, the physical nature of the experience brings its

own reward in the form of increased strength, endurance, cardiovascular fitness, and weight loss. This paper examines how the forces of modernity, secularization and individualism have reshaped this historically sacred way.

Birkett, Deborah - Wilfrid Laurier University

Suspicious Minds: The American Muslim Convert as Domestic Terrorist in the Television Thrillers *Homeland* and *Sleeper Cell*

Since September 11, 2001, there has been extreme uncertainty about the values and beliefs of Muslims in the West. For example, only 49% of Americans surveyed in a 2006 *USA Today*/Gallup poll believed that “U.S. Muslims are loyal to the United States” (Esposito and Mogahed, 2007). Popular media, including television drama, suggest that particular suspicion attaches to those Americans who convert to Islam; they are often perceived as a source of domestic militancy, extremist ideology, and terrorist violence. Using discourse analysis, this presentation will examine the portrayal of American Muslim converts as a deadly threat in the Showtime thrillers *Homeland* (2011) and *Sleeper Cell* (2005-2007). My paper focuses on the speciousness of such portrayals and contends that there is a profound societal cost for perpetuating these damaging and fallacious stereotypes.

Bullivant, Spencer - University of Ottawa

Knee-boarding Atheists: Investigating Identity Formation in Irreligious Youths at Summer Camp

The study of atheism in North America has focused on the writings of a small number of atheist authors. This focus has made everyday atheists invisible to academic study. My research into an atheist summer camp called Camp Quest hopes to correct this oversight and expose this vibrant and diverse community. Using ethnographic data focusing on the youths that attended this camp in 2011 I will show how atheist youths are developing their own identity within a community that is seeking to find its place within the American landscape. I propose to show how irreligious young people are using experiences like summer camps to develop and express their identities within a hostile American context, a hostility that is increasingly being exposed through quantitative studies.

Bond, Kevin - University of Regina

Buddhism on Stage: Danjuro Kabuki and the Narita Fudo Cult in Edo Japan

This paper examines the relationship between the celebrated kabuki guild of Ichikawa Danjuro actors and the popular Narita Fudo deity cult in the capital of Edo in early modern (seventeenth to nineteenth century) Japan. While the actors' worship of the cult and their personifications of the deity on-stage have been well-documented by scholarship, less known is how this patronage resulted in the transformation of the deity's character and identity among Edo's urban commoner audiences. By tracing the Danjuro-Narita Fudo connection among popular media of the day (miracle tales, ukiyo-e prints, kibyoshi illustrated fiction), I argue that the guild's artistic incorporation of the deity did not merely represent a religio-commercial collaboration with Narita Temple, but rather the creation of a distinctively new hybrid deity lying beyond the immediate ownership of Buddhist clergy that reflected more the interests of Edo's townspeople.

Bowlby, Paul - St Mary's University

Roundtable on *God's Plenty: Religious Diversity in Kingston* by Bill James

God's Plenty: Religious Diversity in Kingston (McGill-Queen's UP, 2011) is the first overview of the religious topography of a Canadian city. Applying the methods of Harvard University's Pluralism Project to a Canadian subject, the book represents six years of SSHRC-supported research: site visits, audio-taped and television interviews, Statistics Canada data, and information from both scholarly sources and religious groups themselves. *God's Plenty* engages issues of religious pluralism and interfaith dialogue, the decline of mainline churches, the impact of secularization, the role of gender and same-sex relationships, the growth of religious hybridity and alternative forms of religion, as well as the diversity resulting from the growing presence of new-comer religious groups in Canada. Four scholars will each offer a response to the book; the remainder of the session will be a conversation among the panelists, the author, and audience.

Bright, Jennifer - University of Toronto

'In Accordance with the Times': Medical Hybridity, Social Change and the Framing of 'Woman' in Contemporary Tibetan Gynaecological Literature

Tibetan medical scholars and practitioners often characterize Contemporary Tibetan medicine as a hybrid system at the crossroads of 'tradition' and 'modernity'. In the midst of rapid social, political and economic change, today's medical experts endeavour to incorporate biomedical ideas into Tibetan medicine in such a way that maintains the foundational social and religious identity of Tibetan medicine, while at the same time appearing scientific and modern. In the field of Tibetan gynaecology, debates on gender, the origins and functions of the female body and the role of Tibetan medicine for women in contemporary society reflect the transformation and uncertainty of Tibetan medicine and society within the Chinese state. Via a close reading of the introductory statements of present-day gynaecological literature, this paper examines issues of hybridity, especially the common argument that the incorporation of biomedicine into Tibetan medicine, along with other modern social and technological advances will benefit women and positively transform Tibetan society.

Brahmbhatt, Arun - University of Toronto

Śāstrārtha and Bhāṣya: Sanskrit Scholastic Practices in Colonial Gujarat

Though it is often argued that traditional Sanskrit śāstraic practices suffered a decline in the early modern period, a growing body of scholarship points to the persistence of these practices into the eighteenth century and beyond. This paper will explore the interrelated practices of śāstrārtha (scholastic debate) and bhāṣya (commentary) writing in nineteenth and twentieth century Gujarat in the Swaminarayan tradition. Scholastic debates have been a part of the Sanskrit cultural vocabulary since the skullshattering *brahmodyas* of the Upaniṣads, and figure heavily into Swaminarayan sacred biographies. Simultaneously, there is an insistence on inscribing such debates in scriptural commentary. These practices allowed for the Swaminarayan tradition to engage with a pan-Indic Vedānta philosophical audience in its formative years. Though much of scholarly emphasis on Vedānta in this time period is on the Neo-vedāntic dialogical relationship with the west, śāstrārtha and bhāṣya in the Swaminarayan tradition invite a reconceptualization of Sanskrit and scholasticism in the modern era.

Bramadat, Paul - University of Victoria

Roundtable on *God's Plenty: Religious Diversity in Kingston* by Bill James

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Brkich-Sutherland, Angela- University of Alberta

Letting Their Hair Loose: An Innovative Experiment in Christian Corinth

When seeking evidence for women within early Jesus groups, the Pauline letters do not disappoint: the texts include references as well as specific instructions regarding the activities and behaviour of women. However, research that aims at redescriptions of early Christian communities reveals that the description of women in ancient literature does not necessarily reflect how they *actually* participated. As such, the challenge is not to interpret Paul but to determine how recipients interpreted his letters and reacted to his instructions. Using Paul's instructions to the prophesying women in Corinth as a test-case, I will suggest that the social make-ups of early Jesus groups were variable and the status, roles and identity of women developed according to social atmosphere. Specifically, I will consider how women that prayed and prophesied with their hair loose and uncovered found an opportunity for a new religious practice, innovatively re-interpreted social paradigms and reworked the public/private and honour/shame dichotomies.

Brown, Rachel - Wilfrid Laurier University

Islam in Canadian Domestic Space: Negotiating Identity Through Food Practice

Religion is a tool used readily by immigrants to maintain their ethnic identities and connections to their perceived 'homeland'. According to Thomas Tweed (2002), immigrants use transtemporal and translocative symbols to create and sustain specific ethnic and religious identities in the 'diaspora.' While communal rituals at the temple, church or mosque play an important role in religious identity formation, it is in domestic space/action where many of these negotiations take place. In this paper I will explore how religious identities are negotiated in domestic space and then I will utilize Tweed's notion of identity maintenance as a lens through which to view the food practices of Canadian Muslims. By inspecting already existing case studies in the Canadian Muslim community, I will demonstrate how food and food practices are examples of transtemporal and translocative symbols used by immigrants to maintain their transnational identities.

Bryant, M. Darrol - Renison University College

What is *Canadian* about the World's Religion?

The release this year of new, major, two-volume book project, *World Religions: Canadian Perspectives* begs the question: what is Canadian about the World's Religions, or why do we need a specifically Canadian look at the religious traditions of the world? Contributors to *World Religions: Canadian Perspective*, along with its editor Doris Jakobsh will discuss what a "Canadian perspective" means and why it was important to develop a specifically Canadian version of an introductory Religious Studies textbook. In other words, what makes this book unique? Brief presentations by Jakobsh and the authors will be followed by a discussion with the audience about the challenges and opportunities that arise in teaching about the world's religions in the Canadian classroom.

Campbell, Patricia Q. - University of Waterloo

Water Offerings and Ritual Engagement: Transcending the Cognitive

This paper is based on an ethnographic study of newcomers attending introductory meditation classes at two Tibetan-based westernized Buddhist centres. It consists of an exploration of their experiences with and reflections on rituals and ritual objects, specifically the water offerings on the two centres' shrines. Many of the respondents were sceptical of the strongly ritualized elements they encountered; where they were quite willing to learn about and practice meditation without questioning the practice, many wanted to cognitively understand the ritual objects, ritual performances, and their symbols before agreeing to participate. Some practitioners, however, were willing to set aside their scepticism and simply engage in the rite. What these practitioners discovered was that the physical, tangible element of the practice opened up new avenues of understanding, both of themselves and the tradition with which they were engaging. The presentation will include a description of the centres' physical space, the water offerings themselves, and reflections on the significance that participants placed on the physical, intimate interaction with ritual objects and performance. Physical engagement with the rite, for some participants, resulted in an experience that went beyond cognitive analysis and began to initiate affective change.

Carwana, Brian - University of Toronto

Freedom, Sex and the Self among Canada's Evangelical Political Lobbies

Religion and politics in Canada often meet at the crossroads of so-called family values issues. Evangelical political lobbies in Canada frequently play a starring role in these debates. I will draw on discourse analysis to show how these lobbies demonstrate substantial focus on issues around sex, gender and family, as well as extensive use of freedom as a central frame for justifying their position on a range of issues. I argue that both of these positions reflect evangelicalism's modernity, its inherent suitability to the modern West such that both evangelicals and those positions they oppose ironically share underlying assumptions that connect sexuality and true freedom. I posit that this evangelical attention to family and sexuality reflects a confluence of secularization, Christian theology, and Christian affect. Lastly, I will address the implicit anthropology of both evangelical Christianity and secular liberalism to show both similarities and differences in the way they conceive of a person and of the question of autonomy.

Caufield, Catherine - University of Alberta

Religious Tradition on the Prairies: Create Trauma . . . or Heal Trauma?

Religion is a two-edged sword, in which either edge can serve to make deep cuts in the sociocultural political sphere. One edge can and has been used to mobilize populations in ways that align with material and political interests. The other edge can and has been used to find meaning and connection to something greater than ourselves, motivating individuals and groups to engage in healing activities. How has, and is, this sword wielded by and within religiously affiliated communities on the prairies? This regular paper proposes to present work in progress. The theme guiding the work is exploration of the relationships between religion, trauma and healing. The substantive focus of this enquiry is residential schools in Western Canada. In the highly relevant context of the current federal Truth and Reconciliation Commission, exploration of the interactions between Aboriginal communities and the Oblates and Grey Nuns at Lac La Biche in the 1980s will be descriptively discussed.

Chandler, Siobhan - Wilfrid Laurier University

Varieties of “Spiritual but Not Religious:” Discerning Five Subtypes for Research in the Sociology of Religion

The “spiritual but not religious” phenomenon reflects a palpable uncertainty about the authority and value of organized religion in western society. While the subject is gaining visibility in academic circles, the ambiguity of the term poses real research problems. At least ten American studies have attempted to assess the phenomenon, yet the reported prevalence ranges from 9% to 40%. What accounts for this large spread? I contend that a significant confounder in most research and writing is the failure to distinguish different meanings implied by the term. For clarity, five specific subgroups that fall within the arc of the spiritual but not religious phenomenon need delineating. These are 1) evangelical Christians, 2) liberal religionists, 3) practitioners of holistic/alternative spiritualities, 4) scientific rationalists, and 5) secular minimalists. The specific intentions and motivations individuals found in each group are discussed.

Chapman, Mark D. - Tyndale University College & Seminary

Making Changes: The Ethics of Insider Researcher by Individuals in Authority

Religious studies has long valued both insider and outsider perspectives in research. In recent decades, researchers have come to realize that any research has some affect on the context of the research. Nonetheless, effort is made to minimize this influence and to take it into account when analyzing data. Furthermore, researchers actively avoid research contexts where they can exercise authority over the individual(s) or organization(s) researched.

In contrast, in disciplines such as nursing, social work and teaching an approach to research known as participatory action research has developed to facilitate ethical research in situations where the researcher is both in authority over the research subjects and actively attempts to change the research environment.

This paper explores the ethics of participatory action research in a religious setting where authority is not just structural but also closely connected to religious worldviews.

Chulos, Chris - Roosevelt University

The Personal and the Political in Late Imperial and Revolutionary Russian Orthodoxy

Eastern Orthodoxy has long been the "forgotten" Christianity among scholars of religion and history. Until recently, what few studies existed of Orthodoxy in the modern world tended to be distorted by both the perception of adherents that Orthodoxy is "unchanging" and, among scholars looking through the lens of western-Christian-inflected theory, that it is somehow incompatible with modernity. In recent years, however, with the post-communist flowering of studies of the Russian Orthodox Church and Orthodox practice, many of our assumptions about Orthodox politics and culture have been challenged. This panel brings together junior scholars with more advanced researchers who have played an important role in the emergence of this vital scholarship on Russian Orthodoxy. In different ways, each paper explores the relationship between personal faith and the modernizing (imperial, nationalizing, and later revolutionary) Russian state from the 1850s to the early 1920s.

Coleman, Heather - University of Alberta

Family, Education and Culture of the Orthodox

This paper explores how family life and schooling contributed to the formation of the identities of Orthodox priests in Kyiv diocese in the nineteenth-century Russian Empire. It is an old truism of Ukrainian history that the Orthodox clergy in late imperial Russian Ukraine served as russifiers in the village. Certainly, in Kyiv diocese, a territory that only came under Russian control in the 1790s, nineteenth-century parish priests were trained in the Russian seminary system and participated in the standardization of religious practices to Russian models. But they were also overwhelmingly Ukrainians with deep local roots, as were their parishioners. Little attention has been paid to the russification of the clergy themselves. This paper examines the transformation of clerical family cultures during the 19th century, as first boys and later girls from priests' families were integrated into the Russian Orthodox education system.

Colorado, Carlos D. - The University of Winnipeg

An Overlapping Consensus? Religious Voices in a Secular Multicultural Canada

Since the introduction of a federal multicultural policy and the Multicultural Act, multiculturalism has become a constitutive component of Canadian identity. Indeed, alongside freedom of conscience, speech and religion, and a range of other liberal ideals, multiculturalism is listed as a right and responsibility in the current Canadian citizenship guide. This espousal of liberalism alongside multiculturalism is unsurprising, given the common premise amongst political theorists that many liberal virtues are not only fully compatible with, but actually undergird, multiculturalism. Against this backdrop, I consider recent controversies involving Canadian religious communities and explore how critics of these communities espouse anti-pluralist positions cloaked in liberal discourse. These controversies thus help to expose challenges to the simple alignment of liberalism with multiculturalism. However, rather than reject the interconnection between liberalism and multiculturalism, I argue that a fuller conception of freedom of religion is a necessary precursor for a dynamic, more polyphonic multiculturalism.

Crowe, Paul - Simon Fraser University

Chinese Buddhists in BC: Reconsidering the Narrative of Adaptation

Since the 1980s Chinese Buddhist organizations have flourished in British Columbia. This flourishing has coincided with an unprecedented turn in immigration that has seen the demographic profile of the province transform very rapidly. A standard and often useful interpretive reflex is to situate new religious groups within a story of adaptation to new political, historic and cultural geographies. This paper examines reasons for questioning this reflex in the particular case of newly established Chinese Buddhist organizations in British Columbia and in light of what appears to be a recent conservative shift in the language framing multiculturalism policy in Canada. This presentation will consider tensions inherent in a situation that locates Buddhists of Chinese origin in British Columbia at a crossroads as they assert their right to religious identity amid strengthening political rhetoric that calls for renewed national identity.

Cutting, Christopher - University of Waterloo

Can the “Imperiled Muslim Woman” be Protected?: Discourses of (Non-)Agency and Consequent Policy Gaps Following the Ontario Sharia Debate

I argue that because of the realities of Canada’s modern legal system, which is fundamentally dependent on the exercise of human agency to be effective, the stereotypical figure of the “imperiled Muslim woman,” devoid of agency as she is imagined to be in public discourse, cannot in fact be protected in Canadian family law. Furthermore, I argue that the discourse on the “imperiled Muslim woman” has resulted in policy following the “Sharia debate” that does not adequately protect Muslim women on the ground either, precisely because it is primarily designed to protect people imagined to be largely devoid of agency. Vulnerable people are much better protected I argue with policies and practices that facilitate their agency. I will conclude with a number of recommendations for agency-facilitating policies as well as methods for making existing agency-facilitating policies, which remain limited and largely hidden, more visible to those who may benefit from them most.

Dickey Young, Pamela - Queen’s University

Religion and Violence in the Lives of Gay and Lesbian Christians

This paper reports the preliminary findings of a study that interviewed ministers of Affirming congregations of the United Church of Canada to ascertain how sexual minority persons present issues of violence to these clergy members. The study seeks to determine what sorts of violence are presented to clergy; how clergy themselves understand and characterize violence; what sorts of responses clergy give and what resources (religious as well as secular) are employed by clergy to do their work. The study explores how clergy who are already committed to supporting sexual minority persons and who may well be sexual minority persons themselves, hear about and deal with violence in the context of their work as clergy. In particular, this paper will centre on various ways of defining and characterizing violence in the lives of sexual minority persons.

Dickey Young, Pamela - Queen’s University

Roundtable on *God's Plenty: Religious Diversity in Kingston* by Bill James

God's Plenty: Religious Diversity in Kingston (McGill-Queen's UP, 2011) is the first overview of the religious topography of a Canadian city. Applying the methods of Harvard University's Pluralism Project to a Canadian subject, the book represents six years of SSHRC-supported research: site visits, audio-taped and television interviews, Statistics Canada data, and information from both scholarly sources and religious groups themselves. *God's Plenty* engages issues of religious pluralism and interfaith dialogue, the decline of mainline churches, the impact of secularization, the role of gender and same-sex relationships, the growth of religious hybridity and alternative forms of religion, as well as the diversity resulting from the growing presence of new-comer religious groups in Canada. Four scholars will each offer a response to the book; the remainder of the session will be a conversation among the panelists, the author, and audience.

Dickieson, Brenton - University of Prince Edward Island

La Negrita, La Comadre, and La Santita: The Enigmatic Identity of Santa Muerte

Among Mexico's sprawling urban markets and in the midst of the escalating *Narco*-wars, a new religious movement is emerging. Despite the boast of millions of followers, international media attention, and pop culture allusions, Santa Muerte—"Holy Death" or "Saint Death"—displays a largely un-researched syncretistic spirituality that is exploding into Mexico's chaotic social scene among the poor, minorities, and crime-soaked communities. At the cultic centre of this popular marketplace spirituality is a nebulous and changing identity. Vilified as a demon or malevolent spirit by her religious and political detractors, *La Santa Muerte* is variously honoured as a saint, a goddess, an angel, or a good spirit that brings benefits to her *devotos*. We argue that Santa Muerte's ambiguous and malleable identity is essential to its growth in a society full of uncertainty, meeting the needs of a disenfranchised people. When death is the only guarantee, Death is the only one to be trusted.

Dickson, Rory - Wilfrid Laurier University

What is *Canadian* about the World's Religion?

The release this year of new, major, two-volume book project, *World Religions: Canadian Perspectives* begs the question: what is Canadian about the World's Religions, or why do we need a specifically Canadian look at the religious traditions of the world? Contributors to *World Religions: Canadian Perspective*, along with its editor Doris Jakobsh will discuss what a "Canadian perspective" means and why it was important to develop a specifically Canadian version of an introductory Religious Studies textbook. In other words, what makes this book unique? Brief presentations by Jakobsh and the authors will be followed by a discussion with the audience about the challenges and opportunities that arise in teaching about the world's religions in the Canadian classroom.

Dickson, Rory - Wilfrid Laurier University

Can There be a Sufism without Islam? Exploring Answers from North American Sufi Teachers

In this paper I will consider the highly contested issue of Sufism's relation to Islam. To address this issue I will first provide a brief historical overview of Sufism's relation to Islamic orthodoxy. I will then present the results of my interviews with ten Sufi leaders in North America, conducted between the spring and fall of 2010. In asking Sufi teachers about Sufism's relation to Islam I encountered a range of views, not all of which have been adequately addressed by previous scholarship on Sufism. To conclude, I will suggest that Sufism is an inherently diverse tradition that historically and today takes on a wide variety of forms in relation to Islamic orthodoxy, and that scholars should avoid privileging one approach in this regard as against others.

Dold, Patricia - Memorial University

Discourse on Female Body, Speech, and Identity in Hindu Narratives

Drawing upon the theoretical perspectives of Judith Butler and Rajeshwari Sunder Rajan, Loriliai Biernacki (in *Renowned Goddess of Desire*) examines representations of women and goddesses in a number of 15th to 18th century tantric texts from northeast India. I will apply Biernacki's hermeneutic framework to goddess-centered puranic narratives of similar provenance. Like the Tantras Biernacki examines, both the *Kalika Purana* and the *Mahabhagavata Purana* present "alternative" goddess images, images that differ significantly from many others offered in Hindu traditions. Following Biernacki's lead, I examine these puranic narratives' goddess images within parameters of speech and representation: what these images say about connections between female speech, body, subjectivity, authority, violence, and sexuality. Since talk about females helps shape women's identities, such Hindu texts' alternative images not only diversify the scholarly understanding of Tantra and Hinduism, they also offer tools for reexamining modern images, discourses, and identities of women.

Di Pede, Robert - Independent Scholar

Trust in Theological Discourse from the Fourteenth Century to Today

Contemporary Christian theologians, such as Rowan Williams, have identified the concept of trust as pivotal in the modern understanding of the human-divine relationship, viewing the decline of religious belief and practice as symptomatic of a litigious and sceptical culture increasingly unable to place trust in God. This paper has three goals: 1) to present the genealogy of the concept of trust from fourteenth-century canonical debates (over monarchical and papal jurisdiction) to Luther and its axiomatic role in the Reformed tradition (as the basis of a relationship with God); 2) to use this historical backdrop to bring into relief certain differences regarding the contemporary role trust plays in friendship and romance; 3) to identify the questions trust answers by its use in contemporary theological discourse, and to address the problem of just deserts, where trust is applied to the human-divine relationship on the basis of what the individual feels he/she has a right to expect from God.

Dyer-Witheford, Anne - Laurier-Waterloo Joint PhD in Religious Studies

New Age Capitalism and the Public-Private Divide

Analysts of 'New Age capitalism,' such as Kimberley Lau, and Jeremy Carette and Richard King, have suggested that companies create 'spiritual' brands in order to promote consumption; consumers believe such products contribute towards a better world, so they

buy them. However, there may be a more general goal of this branding—to convince publics that corporations can do public good—i.e., governmental work. This is important because corporations have been progressively more dependent on state subsidies since their rates of profit began to fall earlier last century. In addition to such ameliorative strategies as globalization to address this problem, corporations have pushed into public services. Their advantage, in such arrangements as *public-private partnerships*, is that *publics* take the risks and *private enterprises*, much of the profits. The impact of New Age capitalism in blurring the public-private divide may be more important than its spurring of consumption.

Fast, Kerry - Independent Scholar

Creating a New Separateness: Migration, Evangelicalism and Old Colony Mennonite Conversion

In the 1920s nearly 8,000 Old Colony Mennonites migrated to northern Mexico where they settled on large tracts of land—colonies—in order to preserve their separate, communal agrarian-based way of life. Beginning in the 1950s, they began returning to Canada. While economic necessity motivates Mennonites to move north, the ongoing migration is also marked by substantial religious change for these Mennonites. In Canada, many readily embrace evangelical forms of Christianity. This migration is also marked by a move from a closed community that shuns modernity and the “world” in Mexico to one where Old Colony Mennonites are, perforce, integrated into the wider Canadian society apart from the protective aegis of a colony. What does this migratory conversion entail for Mennonites, socially and religiously, as they embrace a different form of knowledge in Canada, negotiating modernity and a new stance vis-à-vis a nation state? Can Evangelicalism assist them as they develop a new model of preserving their separateness or does it represent a capitulation to the hegemony of a modern, capitalistic state?

Feltmate, David - Auburn University at Montgomery

Cowards, Critics, and Catholics: *The Catholic League for Religious and Civil Rights*, *South Park* and the Politics of Religious Humour in the United States

When is satirizing a religious group appropriate in a society with a separation of church and state and what are the rules for engaging satirists who misrepresent you? This presentation explores some of the key issues surrounding the freedom to satirize religious groups and the politics of these representations through an examination of *South Park's* long standing arguments with The Catholic League for Religious and Civil Rights over what is appropriate to depict, when to make such representations, and how religious groups attempt to control mass-mediated satire once it is made public in the United States. I will demonstrate that both groups demonize their opponents and promote their own solutions to conflicts arising from debates about the appropriateness of religious depictions as not only good for them, but for everybody else as well.

Folk, Michelle L. - Concordia University

Pontiffs, Pilgrims, and Ascetics: The People of Medieval Tamilnadu's *Mathas*

The Hindu *matha* (monastery) reflects a diversity of historical and contemporary religious institutions such as hermitages, choultries, religious learning centres, and monastic sites that are united under the term *matha* because of their emphasis on lineage and the

preceptor-disciple relationship. Evidence from stone inscriptions from Tamilnadu reveals that *mathas* served a range of functions (e.g., feeding and housing) for a diversity of people (e.g., ascetics and pilgrims). Temples and *mathas* received endowments (e.g., land) from donors to support the activities of *mathas*, including the recitation of sacred texts and feeding devotees. Inscriptions also identified the people who participated in *mathas* by making these donations or receiving endowments to support *mathas*' administration and rituals. I will examine the people identified with *mathas* through the donative process using inscriptions from the Tamil region to add to our understanding of the structure and function of *mathas* in Tamil history.

Forbes, Lauren - University of Ottawa

Tensions Between Presentation, Comprehension and the Court's Ability to Deal with Aboriginal Religious Beliefs in *Delgamuukw v. British Columbia* (1997)

Legal adjudicators use what is presented by each party in a dispute, along with the law to make their judgements. This paper shall discuss this process in relation to the Supreme Court case *Delgamuukw v. British Columbia* (1997), an Aboriginal land claims case involving both Aboriginal peoples' religious views towards the earth and their sacred oral narratives. Using discourse analysis, I have examined this case, including its factums, to determine discrepancies (if they exist) between, for example, the way Aboriginal peoples and the state are presenting the religious components of the case to the court and the way the court deals with them. Examining such aspects of *Delgamuukw* – an exemplary case for such purposes - allows for a better understanding to be reached regarding how the state apprehends (or misapprehends) Aboriginal religious beliefs and gives a clearer picture of the boundaries of religious freedom for Aboriginal religions in Canada.

Fortin, Jean-Pierre - University of St. Michael's College

Deep Within: Imprisonment and Personal Relationship with God. The Cases of Dietrich Bonhoeffer and Alfred Delp

At and since Auschwitz, in the face of such outrageous denials of human dignity and life, God's absence and silence have become patent, unacceptable and unbearable. To help decipher some meaning to the present human condition, the proposed communication studies the written testimonies of two German Christian ordained ministers, Dietrich Bonhoeffer (Lutheran pastor) and Alfred Delp (Jesuit priest), who both suffered the ordeal of imprisonment and execution by the Nazi regime for their active involvement in the resistance. Shaken in their deepest foundations, their faith and relationship to God undergo profound transformations (purification) which, instead of inciting them to reject God, induce them to sacrifice their own lives as an expression of faithfulness to him. The communication intends to demonstrate that it is precisely in the person of the suffering, weak and crucified Jesus Christ – of God conceived as sharing in the very human condition – that Bonhoeffer and Delp have found renewed access to the transcendent: God can be found and provide meaning to human existence despite Auschwitz.

Gahan, Jairan- University of Toronto

The Presence of the (In)visible: Prostitution in Iran, from Brothels to Streets to Sharia'

While the Shite Islamic law keeps silent about prostitution, during the Qajar period (1800-1900) prostitutes were mostly neither stoned

nor hanged. If identified, they were thrown out of the city (*nafi-balad*). During Pahlavi reign (1920s) however, in line with regulation of secular policies, modern arrangement of spaces, and government-sponsored institutionalization, a red zone area called *Shahr-e-now* ("The new city"), where prostitutes were segregated, was established. Burning down this district after the revolution resulted in the spread of prostitutes all around the city. As a result, in Tehran, today, a city run by a religious government, prostitutes are now in every street, on every corner, at every crossroad. They have become more visible than ever.

Adopting a Foucauldian understanding of modernity, this paper will explore the way in which the image of "bodies in need of rescue", which was fixed during Pahlavi time, is very much the product of the mode of visibility which modern spatial arrangements enabled. Juxtaposing this visible image with the invisibility of prostitution in the Shite Islamic law, and the hyper-visibility of prostitutes in Iran today, the paper challenges visible/invisible dichotomy, which, as Phelan (1993) points out, informs much of liberal progressive activism today.

Gallant, Sarah Marie - University of Calgary

Navigating the Crossroads Through Narrative: Critically Engaging Exemplary Narratives Using Paul Ricoeur's Hermeneutic Arc

Exemplary religious narratives present a person or figure for the purposes of demonstrating proper conduct to the religious community. Hagiographical texts from the Western Christian tradition can be categorized as exemplary narratives as they demonstrate exemplary conduct by narrating the lives of saints. Such texts prescribe certain behaviours, identifying them as virtuous and praiseworthy, thereby proposing a particular way of living and acting to the Christian reader.

Paul Ricoeur has argued that before any proposed course of action is adopted by the reader, it is carefully considered in the reader's imagination. For Ricoeur, appropriation occurs only after one has engaged in a hermeneutic process. In this paper I will apply Ricoeur's understanding of narrative interpretation to exemplary narratives, specifically Franciscan hagiographies from Late Medieval Italy. I will argue that, exemplary narratives allow the reader to navigate the boundaries and expectations of the community while maintaining an important critical distance.

Gareau, Paul L. - University of Ottawa

'Journey to the Father' as Text: Understanding the Socio-political Production of Evangelical Experience for Catholic Youth

Journey to the Father is a summer weekend retreat for Catholic teens in rural Ontario seeking to entice youth into becoming greater agents in the Catholic evangelization movement. *Journey* is a complex production, which takes into account social geography, performances on socio-religious morality, the effectiveness of prayer, and the place of Catholic ritual, liturgy, and tradition in modern times. All of its independent parts focus on the task of offering youth a constructive and affective religious experience so that they, in turn, assert their religious identities in the public sphere and stave the perceived fragmentation of Catholic belief. I wish to focus on *Journey* as a *unified text* that makes up a dynamic strategy of conviction pertaining to evangelical experience. This presentation provides an exposition of the production of evangelical experience through youth retreats and engages in a theoretical discussion of how we can conceive text in order to better capture identity construction amongst youth today.

Gaver, Cheryl - University of Ottawa

Religious Studies: The Changing Nature of Scholarship & Challenges for University Departments

Remember when boundaries between religions were clearly defined and the biggest issues revolved around the insider-outsider and texts-or-practice debates? New realities – many of which can be linked to globalization – are radically changing the nature of religious study scholarship, but how reflective of those changes are religious study departments in terms of departmental organization and job openings?

Such questions are not new. They have been raised and answered in other disciplines – notably, anthropology – but seem to be more problematic in religious studies. This paper presents preliminary findings, and explores (1) the new reality confronting departments of religious studies in Canada as a result of globalization; (2) its impact on religious studies scholarship; and (3) departmental responses to such changes.

Goldberg, Aviva - York University

The Art of Midrash: Reconfiguring Biblical Texts Through a Queer Lens

This paper will examine and critique contemporary Midrash as expressed through selected works of the late Canadian photographer Oscar Wolfman. As will be demonstrated, Wolfman's staged photographic interpretations of Midrash (traditional rabbinic interpretations of texts) exemplifies a contemporary gay sensibility provoking the viewer to rethink and restudy Jewish traditional exegesis in the light of both a modern urban and queer perspective. It is my contention that Wolfman's photographic Midrash embodies a core Jewish technique of interpreting sacred texts, filling in the missing sections of the narratives, resolving contradictions and imagining creative reconfigurations of specific passages, whilst explicitly celebrating the gay body and urban realities.

Gonsalves, Roselle M. - University of Calgary

What Place Does Place Play in the Production of Religious and Cultural Identity? Identity-Creation for Indian Catholics in Mumbai, India

Human attachments to particular places contribute significantly to the formation of religious, cultural, and personal identity. In light of this, perhaps the best way to understand diverse groups of people is to investigate the ways in which communities construct their places in the world, and how they understand and participate in their localities. This paper focuses on the Catholic community in Mumbai, India, a religio-cultural minority group. I use place theory to explore the reconstruction of physical space into places that are necessary for the identity-creation of these Indian Catholics. The places that Catholic communities inhabit in the modern city of Mumbai are imbued with a diversity of historical, geographic, and cultural significance. In order to claim 'insider' status within a broader Indian cultural setting, Mumbai's Catholic community, through the use of symbols and signifying practices, is actively engaged in reconstructing and reimagining the places they occupy.

Hall, Jennifer - SUNY-Buffalo

“The Weeping Woman”: Depictions of Sacrifice in Art, Life, and Theory

This paper will examine the role of the “victim” in sacrifice by looking at the portrayal of sacrifice in literature and art in the 1930s and 1940s. The Surrealists, at the height of their influence in the 1930s, were fascinated with violence, madness, and “primitive” religion. They borrowed quite directly from the burgeoning theories of religion and sacrifice in the academic study of religion. However, WWII profoundly altered their artistic notions, often romantic, of sacrifice when what was merely metaphoric became painfully real. I will explore the relationship between sacrifice and art through the life and artwork of Surrealist photographer, Dora Maar (1907-1997). Maar is mostly known today for her relationship with Picasso, during the course of which Maar kept a photo documentary of his creation of “Guernica.” I will look specifically at how Maar’s roles as artist and muse raises questions about victimization, suffering, violence, gender, and last but not least, religion.

Hameed, Qamer - University of Ottawa

Muslim Youth Generation and Urban Space: Carving Out a Canadian Muslim Identity

The experience of religious minorities in Canada is coloured by many factors. As a result identity is expressed in many and varied ways. Important but rarely considered are the intersections or convergences between religious minorities and the urban space in which they reside, act and are influenced by. The experience and expression of religious identity of a group is not often entirely uniform across Canada. It is also not adequately explained through ideas of transnationalism, diaspora and ‘othering’ discourses without considering how these communities are also embedded or embedding in the urban fabric of Canada’s individual metropolis centers. What this means is that the experience and expression of Muslim identity differs from urban space to urban space and in part comes about due to its engagement of these particular spaces. This paper will look at the Muslim youth generation in Winnipeg, Manitoba and explore the way they are carving out and constructing a ‘Canadian Muslim’ identity, not in isolation from the rest of Winnipeg but through engagement with the urban space and its existing tools and resources.

Hassan, M. Kamal - International Institute of Islamic Thought and Civilization

Integration of Religious Knowledge and Modern Science: The New Trend in Islamic Schools in Southeast Asia Today

This paper aims at highlighting the new trend of integrating “revealed knowledge” and “worldly knowledge” in Islamic secondary schools in several Southeast Asian countries as representing a major paradigm shift from the dichotomized educational system of the colonial period. It discusses the background and rationale behind the new impetus and momentum towards integration, particularly in Indonesia and Malaysia, while comparing with what is currently practicing in Brunei and Singapore. The writings of several Malaysian and Indonesian scholars and scientists, in Malay and Indonesian languages, regarding the need to integrate religious education with modern science, as well as the importance of pursuing scientific knowledge on the basis of Islamic ontology and epistemology, are uniquely identical with Southeast Asia, and not known somewhere else. The recent awareness of the importance of combining the “two readings” – that of the “open book of the physical universe” and “the written book of Islam, i.e the Qur’an” – as one of the key factors in motivating the intellectual efforts of integration and reunification of the Islamic educational system in Malaysia and Indonesia.

Hillier, Chad - Wilfrid Laurier University

Zizek's Desert of the Real: Is Liberal Multiculturalism a Problem or a Promise?

The European philosopher and social critic Slavoj Zizek has mounted a significant challenge to the practice and theory of multiculturalism in contemporary societies today. Conceiving the problem of multiculturalism as a problem of "loving thy neighbour", Zizek argues that the liberal notion of "tolerance" and the liberal practice of creating interpersonal understanding between ethno-religious groups through "knowing another's stories" are problematic. Rather, what we see today in western societies is not increased understanding and tolerance, but an increase in the notion of "toxicity"; that the global neighbour (e.g. immigrant, religious fundamentalist, criminal, welfare mom) harasses or potentially threatens my experience and is therefore a toxic person. The fear of the toxic person has allowed our societies to increasingly become police states, permitted to enact racist laws and human rights abuses in the name of prevention. The problem with liberalism is not only that the idea of "tolerance" is bound to liberal western cultural constructs; it has also politicized the notion of "culture" and created an illusion of freedom. Moreover, the practice of knowing thy neighbour through hearing their stories, learning where they have come from, does nothing to reduce the perceived toxicity of the unknown neighbour. In response, drawing upon the philosophers Charles Taylor and Wil Kymlicka, this essay challenges Zizek's understanding of liberal multiculturalism. It argues that traditional notions of tolerance and understanding have degenerated recently, and instead that they idealistically are designed and intended to increase freedom, democratic participation, and inclusion.

Holtmann, Cathy - University of New Brunswick

Lived Religion at the Crossroads: Social Networks and Immigrant Women

This paper will cover the theoretical background and preliminary findings of research examining the role of religious immigrant women's social networks during the early years of the settlement process. Interaction with social networks is an important component of social integration for all Canadians, but crucial for the wellbeing of newcomers. Immigrant women are more likely to be religiously engaged than anyone else in the Maritime region, yet there are no studies focusing on the role of immigrant women's religious agency in relation to their interaction with social networks when facing the challenges of settlement. Feminist theoretical frameworks will be utilized to explore the boundaries between the public and private, secular and sacred, and the individual and the collective. These frameworks will be brought to bear on emerging data from interviews and focus groups with Christian and Muslim women who have settled in the region in the past four years.

Hoverd, William James - University of Ottawa

Investigating, Christian No Further Definition Census Category

A growing category of census religious affiliation is 'Christian No Further Definition' or 'Christian NFDs.' This category of affiliation has so far proved difficult ground for scholarly analysis because of its broad inclusiveness. In this seminar, I present my investigations into researching this category in the nation of New Zealand. I begin by reviewing the scant relevant academic literature analysing this category of affiliation. My discussion then sets the New Zealand specific context of the Christian NFD category. I then comment on the

demographic and census category changes which have likely contributed to this category being the fifth largest religious category in the nation. The second half of the seminar discussion then shifts to outline the longitudinal survey analysis which I am currently employing to investigate and chart the demographics, attitudes and generalised groups that exist within the Christian NFD category. Finally, I present a model of the different beliefs, attitudes and demographic trends that my research has identified within this dynamic category.

lavoschi, Roxanne - Independent Scholar

What Do We Know?

When my thirteen year-old son needs to research a subject, the first step tends to involve “googling” or going to online encyclopedias to get his information. I keep reminding him that libraries and books exist for a reason...

This got me thinking about the changing way in which we are getting our information. How can we trust what we see on television or on the internet when governments are known to block access to information and anyone can edit or write articles online?

In this paper, I will analyze the way that teens today gather their information and try to understand the long term effects of having this so-called “knowledge” come from a few clicks of a mouse. What do we really know about religion, G-d, and ourselves if all our information comes from Google or Wikipedia?

Jakobsh, Doris - University of Waterloo

What is *Canadian* about the World’s Religion?

The release this year of new, major, two-volume book project, *World Religions: Canadian Perspectives* begs the question: what is Canadian about the World’s Religions, or why do we need a specifically Canadian look at the religious traditions of the world? Contributors to *World Religions: Canadian Perspective*, along with its editor Doris Jakobsh will discuss what a “Canadian perspective” means and why it was important to develop a specifically Canadian version of an introductory Religious Studies textbook. In other words, what makes this book unique? Brief presentations by Jakobsh and the authors will be followed by a discussion with the audience about the challenges and opportunities that arise in teaching about the world’s religions in the Canadian classroom.

James, William- Queen’s University

Roundtable on *God’s Plenty: Religious Diversity in Kingston* by Bill James

God’s Plenty: Religious Diversity in Kingston (McGill-Queen’s UP, 2011) is the first overview of the religious topography of a Canadian city. Applying the methods of Harvard University’s Pluralism Project to a Canadian subject, the book represents six years of SSHRC-supported research: site visits, audio-taped and television interviews, Statistics Canada data, and information from both scholarly sources and religious groups themselves. *God’s Plenty* engages issues of religious pluralism and interfaith dialogue, the decline of mainline churches, the impact of secularization, the role of gender and same-sex relationships, the growth of religious hybridity and alternative forms of religion, as well as the diversity resulting from the growing presence of new-comer religious groups in Canada.

Four scholars will each offer a response to the book; the remainder of the session will be a conversation among the panelists, the author, and audience.

James, William - Queens University

Cambodian Genocide and Canadian Fiction

Two recent Canadian novels deal with the Cambodian Holocaust of the 1970s and its legacy: Kim Echlin's *The Disappeared* (Hamish Hamilton, 2009) and Madeleine Thien's *Dogs at the Perimeter* (McClelland & Stewart, 2011). Both feature a young Montreal woman travelling to Southeast Asia to seek a lost love or some resolution. Echlin and Thien structure their narratives on the juxtapositions, the contrasts, and the points of contact (e.g., a "wounded god") between Christianity and Cambodian Buddhism. Sometimes contrasting the linearities of western history and the reversible impermanence of the east, the obligation to bear witness becomes an overarching religious imperative: "Tell others," enjoins the epithet of Echlin's novel; "Tell the gods what is happening to me," urges the epithet of Thien's. Like other Canadian fictions post-9/11, these novels tackle war and genocide, international migration and mobility, terrorism and torture.

Kenworthy, Scott - Miami University of Ohio

Through World War and Revolution: The Russian Orthodox Church and the Path of Patriarch Tikhon (Bellavin)

In November 1917, the Local Council of the Russian Orthodox Church (the first held in centuries) resolved to restore the office of the patriarchate, abolished by Peter the Great two centuries earlier, and chose Tikhon (Bellavin, 1865-1925) to fill that office. As leader of the Russian Orthodox Church, Patriarch Tikhon became the focal point for complex and hostile relations between the new Bolshevik regime and the Church. Despite Tikhon's evident importance, there is no critical biography or scholarly study of his career in English; even in Russian, studies remain either very focused on particular periods (especially the early Soviet period) or tend toward hagiography. The clash of church and state in the early Soviet period demands re-examination. The narratives in western scholarship are still polarized between those who view the Church simply as a victim of Soviet aggression, or more commonly, follow the line of argument presented by John Shelton Curtiss in 1953 (based primarily on Soviet sources)—namely that the early Soviet regime was conciliatory but that the Church called for "open war" against the new government, thus blaming the Church for the hostilities between the two. My paper will aim to be a re-assessment of Patriarch Tikhon's leadership of the Russian Orthodox Church during the years after the Revolution in light of Tikhon's career as bishop before his election to the Patriarchate, and will be based on recent scholarship and archival documents made accessible since the collapse of the Soviet Union.

Klassen, Chris - Wilfrid Laurier University

Rethinking Holism from Disability Studies and Material Feminism

My paper explores and interacts with Sharon V. Betcher's *Spirit and the Politics of Disablement* (2007, Fortress Press) in which she offers a feminist, postcolonial Christian theology from the position of her own amputee body. While some may argue that the wholeness promised by salvation, material or spiritual, is a particularly welcome promise for those with broken bodies, Betcher sees

things differently. For her, the emphasis on wholeness within Christianity limits her own ability to participate as it distances her from the idealized Christian body and negates her own experience of her amputee body as normal. Moving beyond Betcher's specific experience and theology, the challenge to idealizing wholeness within Christianity can be further applied to other spiritual positions of wholeness and holism. To what extent does holistic discourse require a whole body in a way that limits the participation of those with impaired and/or ill bodies? Is there a way to think about the 'broken' body as fully incorporated within the Christian and/or holistic community without needing to desire 'cure' and/or wholeness?

Klassen, Justin D. - Bellarmine University

Contemporary Christian Thought and Environmental Citizenship

Since the 1967 publication of Lynn White's essay, "The Historical Roots of Our Ecological Crisis," the hostility of Christian and Biblical theology toward non-human nature has seemed unquestionable. As White points out, the Bible places human beings not only at the center but at the pinnacle of creation, which many Christians have used as justification for excluding those beings without "rational souls" from the "*civitas Dei*." What are we to make, then, of burgeoning movements of Christian conservationism in North America, not to mention academic theologians' ascendant interest in the materialism of thinkers like Slavoj Žižek? My paper reads these recent shifts in Christian thought and practice in light of the advent of what is now called "Radical Orthodoxy" (RO). RO is most often assessed for its ontological claims and its critique of poststructuralism; too long have its practical implications for Christian approaches to citizenship and hospitality been ignored, especially as they relate to non-human nature. My paper demonstrates how RO's imperatives generate a political disposition of environmental citizenship that transforms the terms of the old debate.

Klassen, Pamela - University of Toronto

Roundtable on *God's Plenty: Religious Diversity in Kingston* by Bill James

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Kline, Scott - St. Jerome's University

What is *Canadian* about the World's Religion?

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Contributors to *World Religions: Canadian Perspective*, along with its editor Doris Jakobsh will discuss what a “Canadian perspective” means and why it was important to develop a specifically Canadian version of an introductory Religious Studies textbook. In other words, what makes this book unique? Brief presentations by Jakobsh and the authors will be followed by a discussion with the audience about the challenges and opportunities that arise in teaching about the world’s religions in the Canadian classroom.

Kolapo, Femi J. - University of Guelph

Reverse Theorization and a Different Understanding of ‘Reverse Mission’

“Reverse mission”, or return missionization of secularized Western society by charismatic Christian bodies from the global South is gaining increasing research traction. As a missiological concept it has challenged traditional understanding of global mission. For example, the traditional mission space or field, the shifting cultural or transcultural basis of the new face of global Christianity; the social, demographic, political and ideological dynamics driving the current global trend in popular Christianity’s acclaimed attempt to resacralize the world have come for reconceptualization. Nonetheless, its effectiveness as a social-cultural and evangelistic reality is questioned. According with the reappraisals that the concept has engendered among researchers, this presentation will challenge the main theoretical basis on which some scholars have disavowed the claims for “reverse mission.” It will call for an engagement in “reverse theorization” in a bid to complicate both our understanding and critique of “reverse mission.”

Laabdi, Mourad - University of Toronto

Muhammad’s Prophecy in light of Islamic Philosophy: The Case of Avicenna (Ibn Sīnā, d.1037 CE)

The question of prophecy has always received significant attention from Muslim scholars of philosophy, theology and Sufism. Their extensive interest in prophecy is not surprising, however. For Muhammad’s prophethood is not merely a central aspect of Islam, but the foundation upon which the religion’s entire edifice rests. This presentation is about Muhammad’s prophecy from the view of Islamic philosophy. It focuses on Avicenna’s psychology, and examines his endeavor to read the phenomenon of prophecy through the lens of Aristotle’s cognitive system of knowledge acquisition. It revisits some of Avicenna’s solutions to questions such as: How do prophets acquire knowledge? How do they receive revelation and predict future events? Are their cognitive faculties different from what the rest of us possess? Generally, Avicenna understands knowledge to be acquired through either instruction or intuition. Our focus is on the second aspect, the intuitive process through which intelligible knowledge is obtained by prophets.

Leask, Margaret - Wilfrid Laurier University

Which Three Perspectives Do We Need to Know for the Exam?

British scholar Karen Armstrong developed her concept of “Triple Vision” while she was billeted with an Arab-Jewish couple and their two sons in Nazareth, where she was researching and filming a television series on the legacy of the Crusades (see *Holy War: The Crusades and Their Impact on Today’s World*, 3rd ed., 2001). This paper explores the complex dynamics of teaching first-year students how to apply Karen Armstrong’s concept to their studies in Religion and Culture. It focuses on the questions: “What?” // “How?” // and “Why; or, Why Not?”

Mastagar, Mariana - University of Toronto

The Function of Religious Space in a Diaspora Setting: Eastern Orthodox Macedono-Bulgarian Church in Toronto

My paper examines the architectural and functional space comparing it with that of the church in the native land. The study argues that diaspora members and church governance are reconceptualizing their understanding of religious space in such a way that its use is not solely for spiritual purpose. The methodology involves practical and theoretical considerations: participant observation and interviews, certain concepts of Eastern Orthodox theology, production of space, secularization theory and the idea of diaspora.

Macdonald, Arlene - University of Texas Medical Branch

Gurus, Gardens, and Generous Benefactors: Projects of Pluralism at a Community Hospital

Alongside the familiar divides of race, ethnicity, and class, religious difference is increasingly touted as a source of contemporary conflict. Religious pluralism, which emphasizes intra-religious engagement and understanding in ways that expand older liberal traditions of toleration, is being constituted as a preferred path to social integration and multicultural harmony. This paper considers the pursuit of pluralism in one such site, a community hospital situated in a religiously diverse suburb of a large Ontario city. Religious diversity at this community hospital was not confined to the multi-faith chapel, but pursued at the highest administrative levels and ubiquitously displayed. Drawing on qualitative research methods, this paper explores the manifestations and complexities of this pluralism project, seeking to better understand both the potential and limits of religious pluralism in public healthcare.

Massicotte, Claudie - The University of Western Ontario

When Freud “Played the Medium:” Psychoanalysis, Spiritualism, and Telepathy

Freud’s relationship with the occult remains a mysteriously unacknowledged aspect of his psychoanalytic theory. While it is well known that the author of *The Future of an Illusion* was extremely skeptical towards most religious ideas, it is less often acknowledged that he was nonetheless puzzled by some of the occult beliefs that dominated his century. Particularly, Freud engaged in a sustained reflection on telepathic communications, a reflection that shaped his relationship with disciples such as Sandor Ferenczi and Carl Gustav Jung.

Through a critical analysis of Freud’s published works, communications, and correspondence on telepathy from the 1910s to the 1930s, this paper argues that the psychoanalyst grew more and more convinced of the possibility of thought-transference, notably as he attended spiritual séances and consulted mediums. However, he took great precaution before publicly advancing his views as he feared the scientific community’s rejection of the occult beliefs generally associated with the spiritualist religion in the late nineteenth and early twentieth centuries.

McCalla, Arthur - Mount Saint Vincent University

Biblical Culture and the Study of Religion in the Romantic Age: The Case of F. d'Eckstein, aka 'Baron Sanskrit'

In early nineteenth century France biblical culture was in various ways and for various purposes being transformed and reconstructed to meet new challenges. Much early nineteenth-century French study of religion transformed and reconstructed mythic themes derived from biblical tradition within a post-Enlightenment, post-Revolutionary historical context. This paper examines this process in the work of Ferdinand d'Eckstein (1790-1861)—Catholic convert, Indophile, champion of primitive revelation, conduit of German mythography and literature into France, go-between of scholars and poets. Focusing on his journal, *Le Catholique* (1826-1829), it demonstrates how Eckstein's study of religion is placed within his hitherto little studied metaphysical philosophy of history and how it reconceptualizes knowledge, revelation, idolatry, and apologetics. This paper contributes to present-day historiographical discussions concerning the epistemological persistence of Christian monotheism in the study of religion, the culturally conditioned status of the category of religion, and the place of comparative theology in histories of our discipline.

McKeen, Leah - Wilfrid Laurier University

Canadian Christian Politics: Between Europe and the United States

Drawing on the Christian Heritage Party of Canada (CHP Canada) as a central case study, this paper examines how Canada is religiously and politically between Europe and the United States. More specifically, this presentation will theorize how different European influences manifest in the Canadian political-religious sphere, especially when considering the situation of CHP Canada, the country's only overtly Christian federal political party. Interviews conducted with party members show that it is overrepresented by Dutch Reform or Dutch Calvinist individuals as compared to the broader Canadian population. I argue that the party's Dutch characteristics, as compared to the strong British influences on Canada's federal political system, carries implications for how and why CHP Canada originally developed, the kinds of people that are attracted to the party and the likelihood of the survival and future success of this party in years to come.

Mitchell, Rebecca - Miami University of Ohio

Clergy in Nineteenth-Century Russian Ukraine

Eastern Orthodoxy has long been the "forgotten" Christianity among scholars of religion and history. Until recently, what few studies existed of Orthodoxy in the modern world tended to be distorted by both the perception of adherents that Orthodoxy is "unchanging" and, among scholars looking through the lens of western-Christian-inflected theory, that it is somehow incompatible with modernity. In recent years, however, with the post-communist flowering of studies of the Russian Orthodox Church and Orthodox practice, many of our assumptions about Orthodox politics and culture have been challenged. This panel brings together junior scholars with more advanced researchers who have played an important role in the emergence of this vital scholarship on Russian Orthodoxy. In different ways, each paper explores the relationship between personal faith and the modernizing (imperial, nationalizing, and later revolutionary) Russian state from the 1850s to the early 1920s.

Mossière, Géraldine - Université de Montréal

Conversion as a Dialogue with the Other: A Case Study of Contemporary ‘Cosmoreligiosities’

If religion is a dialogue with God, what if conversions were a dialogue with the Other? While the majority of converts to Islam I have met in Quebec report they first got interested in this new religion when they encounter a Muslim-born practitioner, one may wonder to which extent conversions represent an openness to otherness namely, a form of cosmopolitanism? My ethnographic comparison of converts to Islam in France and in Quebec emphasizes that in the Canadian province, converts who embrace Islam demonstrate thereby the influence of a cosmopolitan ideology that in recent years has been widely current, at least in Montreal. Drawing on current academic reflections conducted over the notion of cosmopolitanism by various scholars (Hannerz, Werbner, etc.), I will discuss whether movements of conversion reveal the emergence of new class of “ethical” elite, or whether it is the product of the “subaltern” religiosities imported by immigrants in Western countries.

Mosurinjohn, Sharday - Queen’s University

The Role of Popular Journalism in the Canadian Imaginary: The Queer and the Immigrant Read through Religion as Symbolic Threats to a Changing Public Sphere

In Canada, opposition toward GLBQ identities and practices has been almost entirely religious in nature. On the other hand, antipathy toward “undesirable” immigrant profiles – ironically, often those perceived as homophobic and misogynistic – has been articulated through arguments about the supposed incompatibility of their religious values (usually Islamic) with “Canadian” mores. This paper analyzes a variety of national news media in order to demonstrate how the transgressive figures of the immigrant and the queer are composed in a powerful and particular way through the vignettes of journalistic practice and journalistic attitudes toward and understandings of religion. In particular, I examine an emerging discursive framework, characteristic of reporting about several recent tragedies involving suicidal gay youth and “oppressed brown women,” which disingenuously evokes a commitment to tolerance without occasioning a substantial interrogation of what is really being tolerated, and why.

Munro, Yasaman S. - Wilfrid Laurier University

Religious Diversity and Identity Negotiation in North American Spaces

This panel employs multiple approaches to investigate the religious and cultural diversity that is inherent, yet often overlooked, in today’s North American pluralistic landscape. Together we offer, by drawing on specific case studies, our insights on how identity is constructed, experienced and exhibited in a variety of North American spaces. In particular, we explore how new Canadian immigrants are used by a mainstream Evangelical Christian group to construct and project a multicultural identity for Canada’s public sphere; we note how globalizing impulses manifested in the rhetoric of proselytization in the Eastern Orthodox community diverge from the practices taking place at specific sites in North America; we experiment with theoretical lenses that reveal domestic spaces as gateways by which to investigate Hindu immigrants’ religious identities, and human relationships with and within the non-human world; and we test how food acts to maintain transnational identities for Muslim communities in Canada.

Munro, Yasaman S. - Wilfrid Laurier University

Interpreting Domestic, Relational and Material Āyurveda among Hindu Immigrants in Canada

Āyurveda, though there is no consensus among scholars and others regarding its definitional scope, may be considered to be a protean cluster of Indian medical traditions dispersed globally. While current scholarship is dominated by a gaze on South Asian milieus, frameworks for understanding Āyurveda outside of South Asia emphasize public spaces, exhibit a preoccupation with non-South-Asian practitioners and consumers, and themes of appropriation and reinvention. First, calling for balance to the public spaces and spokespersons that have overpowered discourses on Āyurveda outside of South Asia, this paper draws attention to Āyurveda as it is engaged with by South Asian migrants. Second, I assert in particular that Hindu immigrants' conceptions about, and engagements with, Āyurveda in domestic spaces in Canada—especially the relational and material dimensions in these spaces—may be lateral pathways for understanding immigrants' religious identities, and human relationships with and within the non-human world.

Murray, Jesse - University of Illinois at Urbana-Champaign

The Limits of Love: Conversion, Orthodoxy, and Spousal Choice in Russia's Baikal Region, 1860s-1917

One of the primary ways in which Russian Orthodox missionaries attracted Buryat converts to Orthodoxy in the 19th century was by enabling Buryat women to leave their husbands, convert to Orthodoxy, and remarry convert men within the church, thus effectively divorcing them from their first husbands. Such actions took place within a murky gap between Buryat customary law and Orthodox regulations on conversion and marriage. To negotiate this gap, women and missionaries advanced claims about what constituted Orthodox marriage and how it differed from Buryat marriage. In these negotiations, Orthodox marriage came to be associated with individual choice in a partner, individual rights, and even affective, romantic spousal relationships. However, this portrayal of Orthodoxy had limits. While such arguments often worked for women and clergy advocating for conversion and remarriage, they failed convert women who sought to leave Orthodox men using the same grounds as their non-Orthodox counterparts.

Neelis, Jason - Wilfrid Laurier University

Overland Crossroads for Buddhist Transmission between South Asia and Central Asia

Uneven patterns of transregional Buddhist expansion in the Upper Indus Valley (northern Pakistan) and the Tarim Basin (Xinjiang province, western China) indicate that that Buddhist mobility did not depend on high-level patronage of monastic institutions. Itinerant monks, pilgrims, traders, and other travelers as well as local devotees marked their visits to wayside shrines with petroglyphs, graffiti inscriptions and literary accounts. Written and visual evidence of long-distance connections between the northwestern borderlands of South Asia and the so-called Silk Routes of Central Asia from periods prior to the construction of permanent stūpas and residential monasteries clustered around Gilgit and Khotan challenges assumptions of gradual diffusion.

Olfert, Ryan - University of Toronto

More than Critique? The Secular and the Practice of Religious Studies

This paper explores the role of critique in Religious Studies and its relationship to the secular. In particular, we look at how critique is

implicated in the study of religion through the work of various scholars and theorists. While there are multiple ways to practice and conceptualize critique, this paper argues that students of religion need to take more seriously Foucault's call for a practice that is more than critique.

Pearson, Anne - McMaster University

What is *Canadian* about the World's Religion?

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Radford, Mikal - Sheridan College/Wifrid Laurier University

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Ramji, Rubina - Cape Breton University

Technological Identities, Religious Identities

The rhetoric of normativity that exists regarding Islam is transmediated through introductory textbooks, popular websites and movies. Yet, alternative and competing narratives can be found online that emphasize cleavages in authoritative knowledge. The "truth" of Islam in the way it is distributed is flawed in that it offers a homogeneous and monolithic understanding, essentializing the discourse on religion. Religious essentialism can also be questioned in the context of immigration. This paper examines how multicultural and technological perspectives on Islam allow for a multiplicity of narratives about the intertextual understanding of what Islam is (or is not) and what a Muslim is (or is not).

Richards, William - University of Saskatchewan

What Thomas More Taught Me about Reading Philo: The Contemplative Life as Utopian Fantasy

Thomas More's reading of Plato's proposals for the founding of an ideal city-state (Republic, Laws) helped inform the alternate society he imagined possible somewhere in the new worlds being discovered beyond 16th century Europe – his "Utopia". This paper explores how 1500 years before Thomas More, Philo of Alexandria too drew on Plato to produce a similar utopian fantasy – the Contemplative Life – in which he described a Jewish sect, the "Therapeutae, supposedly living somewhere outside his native city practising the perfect contemplation of wisdom Moses had taught. Using recent studies of literature produced by the "utopian impulse" (Jameson, e.g.), this paper will suggest that Philo's Therapeutae might be better understood, like More's Utopians, as inhabitants of his own political imagination, rather than as associates of an actually existing Jewish group resident in Greco-Roman Egypt.

Riddell, Kathleen - University of Waterloo

The Religious Aura of Celebrity: Jim Morrison as Shaman and Lizard King

This paper examines how Jim Morrison, co-founder and lead singer of The Doors, a successful rock band of the 1960s, through self-attribution and media coverage, assumed the image of a shaman. Historical and posthumous contexts of Morrison as a shaman are considered. This paper also considers the Lizard King image of Morrison; how it contributed to the religious aura surrounding him. The popular myth surrounding Morrison contributes to a discussion his posthumous mythology and the origins of the popular myth in the self-propagated myth of Morrison as a shaman and Lizard King. This paper is located in religion of late modernity; this serves to discover how and why Morrison sacralized. Final considerations address the contribution of the mythos to Morrison as a "religious figure" in the context of Geertz, as well as directions for further study.

Ruml, Mark F. - University of Winnipeg

The Indigenous Knowledge Documentation (IKDO) Research Project: Traditional Teachings for Contemporary Life

First Nations people are at a spiritual crossroads as they recover from their colonial history and negotiate a return to traditional Aboriginal spirituality amidst opposition from fundamentalist Christians in their own communities. They are also at a crossroads in terms of the degree to which their traditional knowledge is shared and the manner in which it is disseminated.

This paper presents original material collected under an ongoing, long-term research project. The IKDO project documents Aboriginal traditional teachings, stories, songs, and oral histories, focusing on the spiritual teachings and ceremonies. In this presentation, material related to several sweat lodge songs and traditional teachings is examined. The role of the traditional teachings and spiritual leaders in the revitalization of Aboriginal spirituality is explored.

Sandness, Adela - St. Francis Xavier University

On Gender Identity in Rgvedic Tradition

In Rgvedic tradition, the feminine principle is symbolically associated with the primordial creative principle, that from which life arises without itself living. The element water, for example, is generally considered feminine. The masculine principle is associated with that

which animates life or sets it in motion, where life is defined as that which moves. So, the element fire, for example, is perceived as masculine. These principles are inter-dependent and fundamentally non-dualistic: Fire is the child of the Waters. For the Rgvedic poet, gender presents a quality and characteristic of a being and does not define the being itself. The goddess Sarasvati, the best of mothers, may also be virile and is said to destroy enemies like Indra: her consort, Sarasvant, manly and virile, is also ascribed a breast. Even Indra, the mighty warrior, may be pictured with an udder. This paper will examine perceptions of gender, its inter-dependence, transcendence and flexibility in Rgvedic tradition.

Shiple, Heather - University of Ottawa

Not in My Backyard: Religion and Sexual Diversity in Public Education

This paper will use recent controversies in Ontario regarding proposed sex education curriculum and anti-discrimination policies for public schools to highlight the challenges faced when researching religion and sexual diversity, in policy, discourse and legislation. Identity categories are often essentialized within discursive regimes, particularly those that seek to regulate behaviour. These essentializations are further reinforced and repeated when talking about spaces where sexuality is hyper-regulated, educational institutions, and become the centre of public debate when the identity categories are framed as colliding, as they are when non-discrimination policies are created for faith-based schools and when the assumed vulnerability and morality of youth is faced with discussions about sexuality and sexual orientation.

Schuurman, Peter - University of Waterloo

Tracing the Irreligious Quest in Evangelicalism: The Case of Bruxy Cavey and The Meeting House

The Meeting House, an evangelical megachurch lead by Bruxy Cavey, is one of Canada's largest churches and currently gathers on Sundays at fourteen sites across Ontario. The church identifies itself as "the church for people who are not into church" and celebrates the gospel of Jesus Christ, defined centrally as a mission to "shut down religion." This paper draws on a year of ethnographic work in the church to examine its "irreligious" self-presentation in historical and sociological context. More specifically, I will sketch a thread of primitivist anti-religion from the Protestant Reformation (and particularly Anabaptism) to the contemporary "emerging church" movement. Additionally, I will address the impact of late modernity on the beliefs and practices of this religious community, especially in terms of a quest for authenticity.

Seljak, David - University of Waterloo

Roundtable on *God's Plenty: Religious Diversity in Kingston* by Bill James

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alternative forms of religion, as well as the diversity resulting from the growing presence of new-comer religious groups in Canada. Four scholars will each offer a response to the book; the remainder of the session will be a conversation among the panelists, the author, and audience.

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Semper, Sam - Institute for Psychoanalytic Training and Research

Reinterpreting Freud's *A Religious Experience*: Oedipal Submission or Melancholic Compromise?

In *A Religious Experience* (1928), Freud argues that the Christian conversion experience of a young doctor detailed in a letter sent to him, represents a submission to an imaginary protective Father figure in response to the experience of helplessness and the return of Oedipal strivings. However, building on the work of Julia Kristeva I will argue that his religious conversion is not simply a turn to the illusion of a stronger Oedipal father, a return of an Oedipal conflict, but instead is marked by a repetition of the process of primary identification after a destabilizing experience with maternal abjection. This repetition allows for the experience of a transfusion of the maternal semiotic, which is displaced into the religious field and experienced as religious faith and a certainty in the felicity of God's Word. I suggest that this process does not end in Oedipal submission, but in a melancholic compromise. The maternal object is split: the abject maternal is disavowed, while the nourishing maternal aspect is devoured but displaced onto the imaginary Father God.

Sharify-Funk, Meena - Wifrid Laurier University

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Sheedy, Matt - University of Manitoba

Who are the 99%: Occupy Wall Street, Utopia, and the Claim to Universal Representation (well, almost).

Drawing on the work of Bruce Lincoln, J.Z Smith, Catherine Bell, and Jurgen Habermas, among others, I will argue that the Occupy movement can be usefully classified as a nascent expression of “religious” longing, ranging from modest ideals for social reform to a radical transformation of the present and the ushering in of a new utopian order. In particular, I will look at how local Occupy movements negotiate their position vis-à-vis what Bruce Lincoln has termed discourses of “affinity” and “estrangement,” where opposing sides are created in order to define boundaries and demarcate territory. By focusing on the dominant media lens surrounding Occupy Winnipeg, I aim to address the interplay between communicative and symbolic language and how they are employed to variously mystify, clarify, support and oppose the movement itself.

Soucy, Alexander - Saint Mary's University

Global Zen/National Zen: Transformations in Buddhist Practice in Northern Vietnam

The last decade has seen significant transformations of Buddhism in northern Vietnam. Foremost of these is the rise in popularity of a new kind of Zen that bears striking resemblance to the forms of Buddhism that have attracted Westerners to Buddhism. This new kind of Buddhism is strikingly rational and secular in nature, and de-emphasizing the supernatural elements that have been a central feature to Buddhism as it is most commonly practiced in northern Vietnam. However, while strikingly international in its interpretation of Buddhism, this movement simultaneously makes claims of legitimacy by emphasizing the Zen roots of Buddhism in Vietnam, particularly by associating itself with a lineage, Thiền phái Trúc Lâm, founded by the king and Zen master Trần Nhân Tông (1258-1308). This paper is based on fieldwork conducted in the Fall of 2011.

Stewart, Adam - University of Waterloo

The Transformation of Canadian Pentecostal Identity and Experience

After eight decades of consistent growth, Pentecostal affiliation reached an all-time high of 436,435 Canadians in 1991. Just ten years later, Census Canada revealed that Pentecostalism underwent a precipitous 15.3 percent decline, the first in Canadian Pentecostal history. Some were quick to argue that this decline in affiliation represented an actual decrease in the number of Canadian Pentecostal adherents. Drawing on personal interviews, surveys, and one year of participant observation within Canadian Pentecostal congregations, I will explain the problems with any attempt to understand the decline in Pentecostal affiliation recorded by the census as representing a decrease in the actual number of Canadian Pentecostal adherents. I will instead argue that this decrease in affiliation is the result of a radical transformation of Canadian Pentecostal identity and experience, which has caused many individuals attending Canadian Pentecostal churches to no longer identify with the tradition, directly affecting their responses on the census.

Tekel, Rose M. - St. Francis Xavier University.

Hockey, Religion and the Quest for Identity in Quebec

The purpose of the paper will be to compare and contrast the relationship between hockey and the Roman Catholic Church during two distinctive historical time frames in the life of Quebec. The first time frame examines the 1930 - 1950's; the second post 1990's. The two films: "The Sweater" based on the story by Roch Carrier, the second "Les Boys" directed by Louis Saia (both Quebecers) will be used to illustrate the changes in meaning of hockey for Quebecers. This paper will show the development of these changes from the "sacred" world of Quebec and the religious context in the period of "The Sweater" to the "secular" time of Quebec society illustrated in "Les Boys" and the meaning that they give to hockey.

This subject is of interest for students of religion because sport - in this case hockey - can be seen as a means of understanding the symbolic aspects of the changing relationship between religion and culture. Specifically, we will argue that changes in the way that hockey has been perceived in Quebec are related to the role and meaning of religion (Roman Catholic Church) for Quebecers.

Thoma, Emily - University of Waterloo

Reconsidering Eastern Orthodoxy's Missionary, Evangelical and Ecumenical Status in North America

Though Eastern Orthodox Christianity has been active on North American soil since the end of the 1700s it continues to inhabit a marginalized position in broader North American religious discourse. This marginalized status has subsequently helped to perpetuate the 'othering' of Eastern Orthodoxy and the continued perception of the tradition as imagined and exotic. In the hopes of contending with this pseudo-orientalism which faces Eastern Orthodoxy, and its study, this paper will examine the popular and academic discursive space the tradition occupies in the West. Using missionary, evangelical and ecumenical operations as a point of orientation this paper will also draw attention to the role ethnicity plays in Eastern Orthodox identity maintenance as well as its capacity to produce tension within the broader hegemonic western Christian culture of North America. Specific Canadian and American instances will be considered to explicate these issues which many of Christianity's Eastern traditions now face.

Thomson, Cameron M. - University of Edinburgh

Capital Punishment, Eternal Unhappiness, and Kant's 'Moral Religion'

In this paper, I argue that the "purity" of the grounds that Kant claims for his "moral religion" and for the "rational theology" associated with it is compromised in an unexpected manner by a pair of core practical commitments for which he offers no "deduction." These commitments pertain, on the one hand, to the practice of capital punishment and, on the other, to the anticipatory approbation of the eschatological unhappiness of immoral agents. I propose that Kant's derivation of his determinate concept of "God" from "morality" evinces traces of these untouchable and unjustified commitments, while his late distinction between "ecclesiastical" and "moral" modes of "religion" serves to obscure these traces.

Van Arragon, Leo - University of Ottawa

Identity Construction at the Intersection of Religion and Education in Ontario

The strong reaction to the Toronto Public School Board's decision allowing Muslim prayers in the cafeteria of Valley Park Middle

School during the summer of 2011 was only one event in a long history of contention over religion in public education in Ontario. While legal decisions and Ministry of Education regulation between 1985 and 1996 have attempted to clarify the role of religion in public schools by identifying them as "secular" spaces, religion continually seems to intrude into public education.

Education is highly contested in Ontario between the state, professional organizations and parents, each competing for protection of often conflicting ideological, educational and economic interests with religion adding another layer of complexity because of its ambiguous place in Western imagination and its unique role as an identity marker. In this paper, I use four events between 1985 and 2011 to examine the volatile intersection of religion, identity formation and public education in order to better understand this very divisive issue in Ontario society.

Van Arragon, Leo - University of Ottawa

Religion and Sexual Diversity: Ongoing Research

The academic study of the relationship between religion and sexuality is a relatively new discipline. However, the regulation of sexuality within the public arena has been strongly influenced, indeed at times has been controlled by, religious groups and ideologies. In more recent years, and in recent scholarship, a more nuanced analysis of the relationship of religion and sexuality to each other has teased out the ways in which various forms of religion and various "non-normative" sexualities do, in fact, coexist, in an individual's understanding of personal identity and also in socially progressive movements that do not take religion and sexuality to be necessarily opposing categories.

This panel will explore some issues that arise when religion and sexuality, in particular, non-normative sexuality, intersect. Some of the topics that will be explored include violence, youth and public/media discourse.

Wall, Scott - University of Waterloo

We Are Multicultural: Religious Identity and Canadian Pluralism

This paper offers a brief discussion of the relationship between multiculturalism and religion in Canada, using the Evangelical Fellowship of Canada (EFC) as a test case. As an advocacy group representing over 100 Christian organizations and 1,000 individual churches, the EFC plays a significant role in forming conservative Christian identity in Canada. My study of the EFC's flagship periodical, *Faith Today*, outlines its presentation of ethnic minorities as targets for evangelism and as a form of renewal for Canadian Christianity. I argue that the EFC constructs an ideal notion of being multicultural to legitimate its own religious worldview, resulting in something much closer to Stanley Fish's (1997) "boutique multiculturalism" than its own professed ideal of "interculturalism." Finally, I explore the possibility that religious groups' claims to multicultural identity are attempts to de-privatize and (re)capture influence and viability in Canada's public and political spaces.

Walsh, David - University of Arizona

Youth, Religion, and Identity

Youth are simultaneously reflecting and challenging expectations of normative identities. The convention of identity formation is driven by the notion that youth should learn the 'proper' ways of being. In fact, youth are reflecting the realities of change by constantly negotiating between what is expected and what is expressed in identity. Religion provides a vehicle through which we can view identity formation where the political and the personal intersect in the personhood of youth. This panel will engage those important intersections. Wilkinson and Van Arragon both speak of the role the state plays in determining citizenship and national membership using examples of Québec/France and Ontario. Hameed outlines the need to move beyond the 'othering' discourse of normative society towards how different religio-ethnic communities engage particular spaces. Gareau and Bullivant are interrogating the inculcation of religious and irreligious identity in youth at the grassroots level focusing on retreat and camp activities.

Weston, Ryan - Wilfrid Laurier University

Playing Black, Playing Church: Gospel Music, Audience Response, and Racial Identity

This paper examines audience responses to gospel music performances at Canadian folk festivals in relation to issues of race, identity, and representation. Drawing on participant-observation and interview data to analyse the performance of audience members I argue that, for many, their responses amount to a sense of "playing Black" for largely white Canadian audiences, responding bodily with culturally coded postures associated with Black cultural expression, or playing at being "churched", responding in ways understood to be appropriately religious. Scholarship from performance theory and discussions of Canadian identity and cultural appropriation are used to examine the performance of racial and religious identities in this context. I argue that there are issues at play here which go beyond gospel music and instead illustrate a fascination with Black cultural production and religious culture in the wider Canadian society which results in unquestioned yet problematic representations being perpetuated.

Wilkinson, Michael - Trinity Western University

Globalization Theory: Making Sense of Structure and Culture in Global Pentecostalism

Theories of globalization generally revolve around issues of the structure of global society or the culture of globalization. When religion is discussed among theories that focus on structure, religion is typically discussed as a protest movement or a fundamentalist religion retreating or reacting to social change. When culture is the primary focus, scholars focus on the religion as a global culture, which tends to homogenize the religion. Other cultural explanations examine religions as transnational or transcultural religions that diffuse throughout the world. In this presentation I focus on the structural and cultural issues raised by Peter Beyer, Roland Robertson, and Robert Wuthnow with a discussion of the theoretical implications for researching global Pentecostalism.

Wilkinson, Sarah - University of Victoria

The French Connection: Secular Education in Québec and France

Despite, or perhaps because of, their secular liberal identities, both France and Québec have been at the centre of international controversies over the public expression of religious identity. In examining the public contestation of youth religious dress in schools,

this paper will provide a means of contrasting the instrumental value of youth identity with the inherent value ascribed to religious identity.

Although the struggle over the place of religion in secular societies continues in both cases, a comparison between the outcomes of religious-based reasonable accommodation requests in French and Québécois schools will pay particular attention to two aspects: the manner in which the state shapes the framework of negotiation, both normatively and structurally, and the role that the intersection of identity and education plays in the formation and articulation of implicit and explicit narratives that distinguish between citizenship and national membership.

Yousif, Ahmad F. - International Institute of Islamic Thought and Civilization (ISTAC)

Research Methodology: A Critical Analysis of Contemporary Muslim Scholarship in Southeast Asia

In Southeast Asia, as well as other parts of the Muslim world, academic institutions often ignore the importance of research methodology as an instrument for determining solutions to particular problems. This is especially evident in the field of Islamic Studies. Generally speaking, many institutions of higher learning in Southeast Asia conduct research in the Islamic disciplines using traditional approaches and techniques. Although such approaches do have some merits, they have a number of disadvantages. Consequently, many scholars and students in the Islamic disciplines often face difficulties and challenges when conducting research due to the use of methodologies which lack innovativeness, efficiency and over-all effectiveness. In an effort to reduce some of the deficiencies of the traditional approach to research, some scholars prefer to completely reject such methods in favor of western research methodologies.

This paper will examine the importance of research techniques within an Islamic framework of knowledge, the merits of both traditional and western research methodological techniques, as well as propose various recommendations for overcoming the limitations of the two approaches. It is hoped that these efforts will lead towards the development of a new model which will be able to combine the strengths of both techniques, while at the same time minimizing their weaknesses.

Zathureczky, Kornel - University of Sudbury

Agamben and the Signature of the Messianic

In the recent works of Giorgio Agamben one witnesses a pronounced shift away from a preoccupation with the archeology of sovereignty to the Foucauldian theme of governmentality. Instrumental within this shift is his genealogical reconstruction of the development of Christian trinitarianism as the 'signature' of the economic determination characteristic of modern biopolitics. While Agamben's archaeology of the Christian tradition correctly identifies a process of sublimation of the messianism of Saint Paul within the Trinitarian dogmatic apparatus of the Church I will demonstrate that even in this sublimated form the messianic acts as an active agent of political resistance against biopolitics.