

# Congrès 2011 / Congress 2011

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

28 mai - 31 mai 2011 / May 28 – May 31 2011

### **Mot des responsables du programme / Word from the Program Chairs**

Nous sommes très heureux de vous présenter le programme de notre Congrès 2011 qui se tiendra à l'Université St. Thomas et l'Université du Nouveau Brunswick. Une fois de plus nous avons un grand rendez-vous prévus, grâce à la qualité de vos propositions. Comme vous le constaterez, nous touchons à une vaste gamme de sujets. Nous nous attendons à une conférence stimulante.

Nous voulons particulièrement attirer votre attention sur la première Réception CSSR Présidentielle, à laquelle nous accueillerons nos membres. Hors-d'œuvre seront servis et il y aura un bar payant. Après la réception, il y aura une table ronde sur la religion dans les films sud-asiatiques. La table ronde sera suivie d'une projection du film (2010) *Raavan*. Le tout sera lié à une bonne nuit de nourriture, répartie, et divertissement cinématographique.

Comme d'habitude, nous aurons de nombreuses occasions de s'entretenir lors de réceptions après les sessions principales. Toutes les séances CSSR se tiendra sur le campus de l'Université St. Thomas, ainsi que celles des autres sociétés de religion, afin que nos membres peuvent facilement rencontrer ceux d'autres sociétés. Nous avons également une salle réservée pour les rencontres informelles durant la journée. À cette fin, une salle, ECH 201 (Edmund Casey Hall), a été réservée pour nous au cours de la journée afin que nous puissions nous recontrer et échanger des idées pour la durée de nos réunions.

Pour récapituler, nous avons un bon mélange de présentations académiques, et des orateurs doués cette année à la CSSR. Faites vos plans pour participer. Nous avons hâte de vous voir à Fredericton, du 28 mai au 31 mai 2011.

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We are very happy to present you with the program of our 2011 Congress meeting which will be held at St. Thomas University and the University of New Brunswick. 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 first CSSR Presidential Reception, 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 a Panel presentation on *Religion in South Asian Film*. The Panel will be followed by a screening of the film *Raavan* (2010). 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 St. Thomas University campus, 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. For this purpose, ECH 201 (Edmund Casey Hall) 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 gifted speakers this year at the CSSR – make plans to attend. We look forward to seeing you in Fredericton from May 28 – May 31, 2011.

Rubina Ramji and Alison Marshall

## Vue d'ensemble du programme / Program Overview

### DAY ONE:

SATURDAY MAY 28 <sup>th</sup>	9:00-10:30	10:45-12:15		14:00-16:00
Room: ECH 201 (Edmund Casey Hall)	<b>Meeting Room for CSSR Members</b>			
Room: ECH 320 (Edmund Casey Hall)	<b>CSSR EXECUTIVE MEETING</b>	<b>CSSR EXECUTIVE MEETING</b>	Room: JDH G-1 (Sir James Dunn Hall)	<b>CSSR ANNUAL GENERAL MEETING</b>

Saturday May 28 <sup>th</sup>	
<p><b>17:00 19:00</b></p> <p>The President of the Canadian Society for the Study of Religion, Dr. Darlene Juschka, welcomes members to the society's first annual reception, following the Annual General Meeting. Enjoy a free drink and hors d'oeuvres (along with a cash bar) [these sessions will be videotaped].</p>	<p><b>CSSR Presidential Reception</b></p> <p><b>Wu Centre B199</b></p> <p><b>19:00 - Panel: South Asian Religion in Film / South Asian Film and Religion - Wu Centre 110</b></p> <p><b>Film Screening: <i>Raavan</i> (2010) Wu Centre 110</b></p> <p>A modern retelling of the epic story, the Ramayana. Directed, written and produced by Mani Ratnam.</p>

### DAY TWO:

SUNDAY MAY 29 <sup>th</sup>	9:00-10:30	10:45-12:15	13:45-15:15	15:30-17:00
Room: ECH 201 (Edmund Casey Hall)	<b>Meeting Room for CSSR Members</b>			
Room: JDH G-5 (Sir James Dunn Hall)	<b>Religion, Multiculturalism and Identity</b>	<b>Roundtable: Reflexivity in Researching and Writing Religion</b>	<b>Asian Religions</b>	<b>Panel: Alternative Approaches to Introducing Religion(s): Engaging Method and Theory in the Classroom (ends at 18:00)</b>

Room: JDH G-6	<b>Religion and Theory</b>	<b>Church Studies</b>	<b>Religion and Violence</b>	<b>Panel: Spiritual Understanding of a “Good Death” in Palliative Care</b>
Room: JDH G-1	<b>Contemporary Readings of Religious Texts</b>	<b>Religion and Ecology</b>	<b>Religion and Embodied Practices</b>	<b>Fools, Clowns and Tricksters in Religion</b>

**DAY THREE:**

<b>MONDAY MAY 30<sup>th</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>	<b>13:45-15:15</b>	<b>15:30-17:00</b>
Room: ECH 201	<b>Meeting Room for CSSR Members</b>			
Room: JDH G-5 (Sir James Dunn Hall)	<b>Panel: Pentecostal-Charismatic Christianity</b>	<b>Roundtable: Religion, Citizenship and Public Policy in Canada</b>	<b>Panel: Inclusion and Exclusion: The Construction of Religious Identities in Canadian Mosaics (Part 1)</b>	<b>Panel: Inclusion and Exclusion: The Construction of Religious Identities in Canadian Mosaics (Part 2)</b>
Room: JDH G-1	<b>Islamic Studies</b>	<b>Panel: Diaspora Sikhism: Exploring the Sikh Dharma/3H0</b>	<b>Panel 1: Divine Domesticities in Vedic, Epic, and Puranic Narratives of Hindu Religious Traditions</b>	<b>Panel 2: Divine Domesticities in Vedic, Epic, and Puranic Narratives of Hindu Religious Traditions</b>

Monday May 30 <sup>th</sup>		
<b>CSSR GRADUATE STUDENT PROFESSIONAL DEVELOPMENT LUNCHEON</b>		
<b>12:00 – 13:30</b>	<b>“Pedagogy: The Art of Teaching About Religion”</b>	<b>Location: ECH 201</b>

Monday May 30 <sup>th</sup>		
<b>Canadian Corporation for Studies in Religion (CCSR) AGM</b>		
<b>12:00 – 13:30</b>		<b>Location: ECH 223</b>

Monday May 30<sup>th</sup>

**CONGRESS PRESIDENT'S RECEPTION**

**17:00 – 19:00**

**Location:** Ball Room - UNB Student Union Building

Monday May 30<sup>th</sup>

**CRAIGIE LECTURE**

**Dr. John J. Collins**

**Holmes Professor of Old Testament Criticism & Interpretation, Yale University**

will be giving a keynote address entitled

***"New Perspective on the Sect of the Dead Sea Scrolls"***

Organized by CSBS and jointly sponsored by CSSR, CTS, CSCH and CSPA, with funding support from the Federation

**19:00**

**Location:** Margaret Norrie McCain Hall 100  
(Noel Kinsella Auditorium)

**DAY FOUR:**

<b>TUESDAY MAY 31<sup>st</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>		
Room: ECH 201	<b>Meeting Room for CSSR Members</b>			
Room: JDH G-5 (Sir James Dunn Hall)	<b>Roundtable: An Analysis of the Use of Objective Hermeneutics in the Commentary of Qur'an</b>	<b>Gurdjieff Studies</b>		
Room: JDH G-1	<b>Women and Religion</b>	<b>Native Religions</b>		

**Guide détaillé des sessions / Detailed Session Guide**

<b>SATURDAY MAY 28-AM</b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>
Room: ECH 201 (Edmund Casey Hall)	Meeting Room for CSSR Members	
Room: ECH 320	CSSR Executive Meeting	

**LUNCH 12:15-13:45**

<b>SATURDAY MAY 28- PM</b>	<b>13:00-14:00</b>	<b>14:00-16:00</b>
Room: ECH 201	Meeting Room for CSSR Members	
Room: JDH G-1	CSSR ANNUAL GENERAL MEETING	

Saturday May 28<sup>th</sup>  
**CSSR Presidential Reception**

The President of the Canadian Society for the Study of Religion, Dr. Darlene Juschka, welcomes members to the society's first annual reception, following the Annual General Meeting. Enjoy a free drink and hors d'oeuvres (along with a cash bar) [this session will be videotaped].

**17:00 – 19:00** **Location: Wu Centre B199**

**19:00 - Panel: South Asian Religion in Film / South Asian Film and Religion - Wu Centre 110**

Recent global media innovations have introduced new and promising avenues in which to study the intersection between religious traditions and the cultural mediums of film. While differing in terms of narrative device, convention, form, content, technique, etc., the comparative investigation of Western and Eastern (South Asian) cinematography – one most often cast as the division between the industries of 'Hollywood' and 'Bollywood' – is a fertile platform through which to explore the contemporary expression and representation of South Asian spirituality. In this session, the panelists will address to two basic questions: (1) how do these modern film industries interpret, translate, and portray South Asian religiosity and/or the key devotional figures that populate that area's narrative imagination; and, (2) in which ways have religious traditions and filmmakers appropriated the medium of film in ways that are considered distinctly religious, morally reflexive, and culturally important in that context [this session will be videotaped].

**Chair:** Rubina Ramji (Cape Breton University)

**Participants:** Nika Kuchuk (University of Ottawa); Gabriel H. Jones (University of Ottawa); Marie-Josée Blanchard (Université d'Ottawa); Bradley M. Boileau (University of Ottawa)

**Film Screening: *Ravaan* (2010) – Wu Centre 110**

A modern retelling of the epic story, the Ramayana. Directed, written and produced by Mani Ratnam.

SUNDAY MAY 29 <sup>th</sup> – AM	9:00-10:30	10:45 – 12:15
Room: ECH 201	<b>Meeting room for CSSR members</b>	
Room: JDH G-5 (Sir James Dunn Hall)	<p><b>Religion, Multiculturalism and Identity</b></p> <p><b>Chair:</b> Ahmad F. Yousif (International Institute of Islamic Thought and Civilization)</p> <p>1. Peter Beyer (University of Ottawa)</p> <p>“Canada, Multiculturalism, and Religious Freedom: Attitudes among Immigrant and Second Generation Young Adults”</p> <p>2. Tom Sherwood (Carleton University)</p> <p>“Listening to The Echo”</p> <p>3. Heather Shipley (University of Ottawa)</p> <p>“Individualism as Defiance: Identity Narratives in Canada”</p> <p>4. Franz Volker Greifenhagen &amp; A. Brenda Anderson (University of Regina)</p> <p>“Veiled Threats? Saskatchewan Muslim Women on the Interaction of Gender, Muslim Identity and Security Perceptions”</p>	<p><b>Roundtable: Reflexivity in Researching and Writing Religion</b></p> <p><b>Chair:</b> Heather Shipley (University of Ottawa)</p> <p><b>Participants:</b></p> <p>1. Peter Beyer (University of Ottawa) 2. Alison Marshall (Brandon University) 3. Rubina Ramji (Cape Breton University)</p>

<p>Room: JDH G-6 (Sir James Dunn Hall)</p>	<p><b>Religion and Theory</b></p> <p><b>Chair:</b> David Feltmate (University of Waterloo)</p> <p>1. Yasaman S. Munro (Wilfrid Laurier University)</p> <p>“Substituting for Religion in Tweed’s Theory of Religion: Āyurveda and the Academic Study of Hinduism(s) in Canada as Case Study”</p> <p>2. Todd Hartley (University of Ottawa)</p> <p>“From Couch to Culture”</p> <p>3. Matt Sheedy (University of Manitoba)</p> <p>“When Critical Theory Becomes Traditional: Adorno, Habermas, and Some Thoughts for the Study of Religion”</p> <p>4. Tenzan Eaghll (University of Toronto)</p> <p>“From Pietism to Romanticism: The Early Life and Work of Friedrich Schleiermacher”</p>	<p><b>Church Studies</b></p> <p><b>Chair:</b> Céline Leduc (University of Ottawa)</p> <p>1. Mariana Mastagar-Holder (University of Toronto)</p> <p>“The Post Communist Bulgarian immigrants in Toronto with Reference to Eastern Orthodox Church”</p> <p>2. Mary I. Hale (Saint Mary’s University)</p> <p>“...And the Leopard Change Its Spots?: Negotiating New Ways of Power in a Post-Christian and Neo-Liberal Land”</p> <p>3. Mark D. Chapman (Tyndale University College &amp; Seminary)</p> <p>“Planting Change: Contemporary Canadian Church Planters and the Development of Religious Communities”</p> <p>4. Steve McMullin (Acadia University)</p> <p>“Crisis and Congregational Change in Declining Churches”</p>
<p>Room: JDH G-1</p>	<p><b>Contemporary Readings of Religious Texts</b></p> <p><b>Chair:</b> Céline Leduc (University of Ottawa)</p> <p>1. Chelsey Vargo (University of Alberta)</p> <p>“Textual Construction and Interpretation as Ritual: The Gospel of Thomas as a Case Study”</p> <p>2. Sam Semper (University of British Columbia)</p> <p>“‘Change Has Come’: Barack Obama’s Dreams From my Father and The Politics of Conversion”</p> <p>3. Kornel Zathureczky (University of Sudbury)</p> <p>“Contending Modernities: The Meaning of ‘Common Good’ in Muslim-Christian Encounters”</p>	<p><b>Religion and Ecology</b></p> <p><b>Chair:</b> Yasaman S. Munro (Wilfrid Laurier University)</p> <p>1. Anne Marie Dalton, (Saint Mary’s University)</p> <p>“Greening the Social Imaginary: The Contribution of Engaged Religious Texts”</p> <p>2. Simon Appolloni (University of Toronto)</p> <p>“From Authorizing to Authoring: An Investigation of a Christian Appropriation of New Science at a Time of Ecological and Social Peril”</p>

**LUNCH 12:15-13:45**

<b>SUNDAY MAY 29<sup>th</sup> - PM</b>	<b>13:45-15:15</b>	<b>15:30-17:00</b>
Room: ECH 201	<b>Meeting room for CSSR members</b>	
Room: JDH G5 (Sir James Dunn Hall)	<p><b>Asian Religions</b></p> <p><b>Chair:</b> Alison Marshall (Brandon University)</p> <p>1. Paul Crowe (Simon Fraser University)</p> <p>“Daoist Connections Between Hong Kong and Canada: A Case Study”</p> <p>2. Zvi Andrews Pardes (University of Calgary)</p> <p>“Heschel and Chuang-Tzu: Words, Reality, and the Ineffable”</p> <p>3. Marybeth White (Wilfrid Laurier University)</p> <p>“Boun Soud: Building Spiritual Capital in a Lao Buddhist Community”</p>	<p><b>Panel: Alternative Approaches to Introducing Religion(s): Engaging Method and Theory in the Classroom</b></p> <p><b>Chair:</b> Darlene Juschka (University of Regina)</p> <p><b>Participants:</b></p> <p>1. Ian Brown (University of Regina) 2. Jesse Bailey (University of Regina) 3. Sarah Hagel (University of Regina)</p> <p><b>Respondents:</b></p> <p>1. Janet Klippenstein (University of Alberta) 2. T. Nicholas Schonhoffer (University of Toronto)</p> <p><b>*Note: This session ends at 18:00</b></p>

<p>Room: JDH G-6 (Sir James Dunn Hall)</p>	<p><b>Religion and Violence</b></p> <p><b>Chair:</b> Darlene Juschka (University of Regina)</p> <p>1. Donna Seamone (Acadia University)</p> <p>“Religion as a Social Problem in Canada: Theorizing Anti-Feminism and Women’s Experience of the Violence of Religion”</p> <p>2. Rex Barnes (Concordia University)</p> <p>“A Difference of Violence in Sixteenth-Century France”</p> <p>3. T. Nicholas Schonhoffer (University of Toronto)</p> <p>“Rebounding Violence and the Politics of John’s Passion”</p>	<p><b>Panel: Spiritual Understanding of a “Good Death” in Palliative Care</b></p> <p><b>Chair:</b> Michael Stoeber (Regis College, University of Toronto)</p> <p><b>Participants:</b></p> <p>1. Harold Coward (University of Victoria) 2. Paul Bramadat (University of Victoria) 3. David Seljak (St. Jerome's University)</p>
<p>Room: JDH G-1</p>	<p><b>Religion and Embodied Practices</b></p> <p><b>Chair:</b> David Feltmate (University of Waterloo)</p> <p>1. Brent Hagerman (Wilfrid Laurier University)</p> <p>”Forward Inna Zion, Backward Inna Babylon: The Carnal Mind, the Jamaican Body and Rastafarian Dualism”</p> <p>2. Ryan Weston (Wilfrid Laurier University)</p> <p>”Faithful Folk?: Audience Response to Gospel Performance at Four Canadian Folk Festivals”</p> <p>3. Denis Bekkering (University of Waterloo)</p> <p>“The ‘Lucky Loonie’ and the ‘Golden Puck’: Canada’s Civil Religious Hockey Relics”</p>	<p><b>Fools, Clowns and Tricksters in Religion</b></p> <p><b>Chair:</b> Brent Hagerman (Wilfrid Laurier University)</p> <p>1. David Feltmate (University of Waterloo)</p> <p>“A Fool for Christ in Late Modernity: Brad Stine and the Case of Evangelical Humour”</p> <p>2. Mark F. Ruml (University of Winnipeg)</p> <p>“Windigokaan: Contrary, Sacred Clown, Sickness Eater”</p>

<b>MONDAY MAY 30<sup>th</sup> - AM</b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>
Room: ECH 201	<b>Meeting room for CSSR members</b>	
Room: JDG G-5 (Sir James Dunn Hall)	<p><b>Panel: Pentecostal-Charismatic Christianity</b></p> <p><b>Chair:</b> Peter Beyer (University of Ottawa)</p> <p><b>Participants:</b></p> <ol style="list-style-type: none"> <li>1. Linda Ambrose (Laurentian University)</li> <li>2. Sam Reimer (Crandall University)</li> <li>3. Michael Wilkinson (Trinity Western University) and Peter Althouse (Southeastern University)</li> </ol>	<p><b>Roundtable: Religion, Citizenship and Public Policy in Canada</b></p> <p><b>Chair:</b> Peter Beyer (University of Ottawa)</p> <p><b>Participants:</b></p> <ol style="list-style-type: none"> <li>1. Lori Beaman (University of Ottawa)</li> <li>2. Joanne Benham Rennick (St. Jerome's University)</li> <li>3. Paul Bowlby (Saint Mary's University)</li> <li>4. Paul Bramadat (University of Victoria)</li> <li>5. David Seljak (St. Jerome's University)</li> <li>6. Randal Schnoor (York University)</li> </ol>
Room: JDH G-1	<p><b>Islamic Studies</b></p> <p><b>Chair:</b> Marybeth White (Wilfrid Laurier University)</p> <ol style="list-style-type: none"> <li>1. Ahmad F. Yousif (International Institute of Islamic Thought and Civilization)</li> </ol> <p>“Islamic Deviationist Movements (IDMs): An Analytical Inquiry into Southeast Asia”</p> <ol style="list-style-type: none"> <li>2. Ali Shawkat Albarghouthi (Wilfrid Laurier University)</li> </ol> <p>“Fazlur Rahman: The Father of Muslim Reform in North America”</p> <ol style="list-style-type: none"> <li>3. May Al-Fartousi (Brock University)</li> </ol> <p>“A Critical Analysis of the Insider and Outsider Roles of a Muslim Female Shi'i Educator in a Monocultural Institution”</p> <ol style="list-style-type: none"> <li>4. Christopher Cutting (University of Waterloo)</li> </ol> <p>“Faith-Based Arbitration or Religious Divorce: What was the Issue?”</p>	<p><b>Panel: Diaspora Sikhism: Exploring the Sikh Dharma/3H0</b></p> <p><b>Chair:</b> Gillian McCann (Nipissing University)</p> <p><b>Participants:</b></p> <ol style="list-style-type: none"> <li>1. Nicola Mooney (University of the Fraser Valley)</li> <li>2. Michael Stoeber (Regis College, University of Toronto)</li> <li>3. Michael Hawley (Mount Royal University)</li> </ol>

Monday May 30<sup>th</sup>

## CSSR GRADUATE STUDENT PROFESSIONAL DEVELOPMENT LUNCHEON

“Pedagogy: The Art of Teaching About Religion” – Chair: Aldea Mulhern

12:00 – 13:30 pm

Room: ECH 201

### LUNCH 12:15-13:45

MONDAY MAY 30 <sup>TH</sup> -PM	13:45-15:15	15:30-17:00
Room: ECH 201	Meeting room for CSSR members	Meeting room for CSSR members
Room: JDH G-5 (Sir James Dunn Hall)	<p><b>Panel: Inclusion and Exclusion: The Construction of Religious Identities in Canadian Mosaics (Part 1)</b></p> <p><b>Chair:</b> Rubina Ramji (Cape Breton University)</p> <p><b>Participants:</b></p> <ol style="list-style-type: none"><li>1. Leo Van Arragon (University of Ottawa)</li><li>2. Lauren Forbes (University of Ottawa)</li><li>3. Paul L. Gareau (University of Ottawa)</li><li>4. Qamer Hameed (University of Ottawa)</li><li>5. Nathan Thompson (University of Toronto)</li><li>6. Steven Tomlins (University of Ottawa)</li></ol>	<p><b>Panel: Inclusion and Exclusion: The Construction of Religious Identities in Canadian Mosaics (Part 2)</b></p> <p><b>Chair:</b> Rubina Ramji (Cape Breton University)</p> <p><b>Participants:</b></p> <ol style="list-style-type: none"><li>1. Leo Van Arragon (University of Ottawa)</li><li>2. Lauren Forbes (University of Ottawa)</li><li>3. Paul L. Gareau (University of Ottawa)</li><li>4. Qamer Hameed (University of Ottawa)</li><li>5. Nathan Thompson (University of Toronto)</li><li>6. Steven Tomlins (University of Ottawa)</li></ol>
Room: JDH G-1	<p><b>Panel: Divine Domesticities in Vedic, Epic, and Puranic Narratives of Hindu Religious Traditions</b></p> <p><b>Session One: Divine Domesticities in Vedic and Hindu Epic Narratives</b></p> <p><b>Chair:</b> Patricia A. Dold (Memorial University of Newfoundland)</p> <p><b>Participants:</b></p> <ol style="list-style-type: none"><li>1. Adéla Sandness (St. Francis Xavier University)</li><li>2. Jessica Ford (Memorial University of Newfoundland)</li><li>3. Brenda Beck (University of Toronto)</li><li>4. Richard A. Berg (Lakehead University)</li></ol>	<p><b>Panel: Divine Domesticities in Vedic, Epic, and Puranic Narratives of Hindu Religious Traditions</b></p> <p><b>Session Two: Divine Domesticities in Vaiṣṇava, Śaiva, and Śākta Textual Traditions.</b></p> <p><b>Chair:</b> Adéla Sandness (St. Francis Xavier University)</p> <p><b>Participants:</b></p> <ol style="list-style-type: none"><li>1. Richard Mann (Carleton University)</li><li>2. Christopher R. Austin (Dalhousie University)</li><li>3. Patricia Dold (Memorial University of Newfoundland)</li></ol>

Monday May 30<sup>th</sup>

**Canadian Corporation for Studies in Religion (CCSR) AGM**

**12:00 – 13:30**

**Location: ECH 223**

Monday May 30<sup>th</sup>

**CONGRESS  
PRESIDENT'S RECEPTION**

**17:00 – 19:00**

**Location: Ball Room - UNB Student Union Building**

Monday May 30<sup>th</sup>

**CRAIGIE LECTURE**

**Dr. John J. Collins**

**Holmes Professor of Old Testament Criticism & Interpretation, Yale University**

will be giving a keynote address entitled

***“New Perspective on the Sect of the Dead Sea Scrolls”***

Dr. John J. Collins will speak on the long-standing issue of identifying the community who produced the scrolls, and the relationship between them and the community of Qumran.

Organized by the Canadian Society for Biblical Studies (CSBS) and jointly sponsored by the Canadian Society for the Study of Religion (CSSR), Canadian Theological Society (CTS), Canadian Society for Church History (CSCH) and the Canadian Society of Patristic Studies (CSPS) with funding support from the Federation

**19:00**

**Location: Margaret Norrie McCain Hall 100  
(Noel Kinsella Auditorium)**

<b>TUESDAY May 31<sup>ST</sup>-AM</b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>
Room: ECH 201	<b>Meeting room for CSSR members</b>	<b>Meeting room for CSSR members</b>
Room: JDH G-5 (Sir James Dunn Hall)	<p><b>Roundtable: An Analysis of the Use of Objective Hermeneutics in the Commentary of Qur'an</b></p> <p><b>Chair:</b> Heather Shipley (University of Ottawa)</p> <p><b>Participants:</b></p> <ol style="list-style-type: none"> <li>1. Abdel-Amir Ali (Islamic College, United Kingdom)</li> <li>2. May Al-Fartousi (Brock University)</li> </ol>	<p><b>Gurdjieff Studies</b></p> <p><b>Chair:</b> David Feltmate (University of Waterloo)</p> <ol style="list-style-type: none"> <li>1. James Jervis (Champlain College)</li> </ol> <p>“That’s Hot! Message and Medium in G. I. Gurdjieff’s Spiritual Adventure Story-Telling”</p> <ol style="list-style-type: none"> <li>2. Elizabeth Ross (Memorial University of Newfoundland)</li> </ol> <p>“Could the Gurdjieffian Machine be fuelled by Gremlins? A Brief Examination of Tribe as a Fourth Way School”</p>
Room: JDH G-1	<p><b>Women and Religion</b></p> <p><b>Chair:</b> Rose Tekel (St. Francis Xavier University)</p> <ol style="list-style-type: none"> <li>1. Gillian McCann (Nipissing University)</li> </ol> <p>“The Political Body vs the Body Electric: Inscriptions of Femininity in the Work of Rukmini Devi and Chandralekha”</p> <ol style="list-style-type: none"> <li>2. Céline Leduc (University of Ottawa)</li> </ol> <p>“Goddesses, Prophetesses and Other Religious Female Figures in Old Norse Mythology: Female Role Models?”</p>	<p><b>Native Religions</b></p> <p><b>Chair:</b> Mark F. Ruml (University of Winnipeg)</p> <ol style="list-style-type: none"> <li>1. David Walsh (Arizona State University, Department of Religious Studies)</li> </ol> <p>“Knowledge in Place, Knowledge From Place: Dene Traditional Knowledge, Cosmology, and Climate Change Studies”</p> <ol style="list-style-type: none"> <li>2. Cheryl Gaver (University of Ottawa)</li> </ol> <p>“Three Narratives: Residential Schools and Aboriginal &amp; EuroCanadian Anglicans in Canada’s North”</p> <ol style="list-style-type: none"> <li>3. Rose Tekel (St. Francis Xavier University)</li> </ol> <p>“‘There is no ‘Ditch’ Between God and Native Spirituality’: A View from Two Mi’kmaq Elders”</p> <ol style="list-style-type: none"> <li>4. Jason Redden (University of Manitoba)</li> </ol> <p>“Locating Religion in the Social Field: Religious Movements in the Nineteenth Century Canadian West”</p>

**Individual Abstracts / Résumés**  
(ORGANIZED Alphabetically by Last Name)

**Al-Fartousi, May - Brock University**

***A Critical Analysis of the Insider and Outsider Roles of a Muslim Female Shi'i Educator in a Monocultural Institution***

The purpose of this paper is to provide a critical analysis of a constructed narrative based on a Middle-Eastern Muslim female Shi'i educator, describing the personal and the academic tensions that exist when conducting a religious research in a monocultural secular institution. Throughout her narrative, the author utilizes the role of a researcher as an insider and outsider based on religious (McCutcheon, 2005) and feminist (Collins, 1999; Smith, 1995) approaches. Three significant themes are noted, including: (a) the critical role of spirituality as a powerful catalyst for transformative change; (b) The role of reflexive skills and self-criticism as a means to balance religious and academic identities and (c) the import role of "border-crossers" in negotiating and connecting between religious and academic worlds. The paper ends by offering recommendations for those interested in stimulating conversations related to the process of religious research within monocultural institutions.

**Al-Fartousi, May - Brock University**

***An Analysis of the Use of Objective Hermeneutics in the Commentary of Qur'an (Roundtable)***

In this paper we reflect upon the similarities between objective hermeneutics and the Qur'an Commentary by the well-known Shia scholar, Allamah Tabataba'i. This paper identifies the main concept of objective hermeneutics in comparison to the Allamah's deductive method in interpreting the Qur'an. Discussion ideas that emerge out of this comparison are related to the procedures and the principles used for obtaining objectivity in interpreting Qur'anic verses in terms of referring to various interpretation, variations of contexts, avoiding preassumptions and preunderstanding and addressing minor and significant elements in the religious texts. This paper responds to the literature that assumes that the Qur'an's interpretation is restricted and is male dominated (Wadud, 1999). This paper provides Western readers with insights and understanding of Tabatabai's commentary through the cross application of his method with objective hermeneutics that is validated in Western Academia.

**Ali, Abdel-Amir - Islamic College**

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**Althouse, Peter - Southeastern University - and Michael Wilkinson - Trinity Western University**

***The Body and Spirit in Charismatic Christianity (Panel: Pentecostal-Charismatic Christianity)***

This paper explores the ways in which the body is represented in Charismatic Christianity. Attention will be given to participants who practice a form of prayer in the Toronto Airport Christian Fellowship referred to as 'soaking prayer'. In the early 1990s much attention was given to the "Toronto Blessing" but eventually with pronouncements of its decline, scholars stopped investigating the movement. However, the "Toronto Blessing" has expanded throughout the world through prayer centers where the practice of resting and receiving are embraced. This practice raises important questions about the body, specifically, how Charismatic Christians represent encounters with the Holy Spirit, dreams and visions, prophesy, and healing through their bodies. The presenters are currently researching the role of prayer among Charismatic Christians in Canada and the USA. They have interviewed participants, attended numerous conferences, meetings, and soaking centers. The John Templeton Foundation provided funding for the two-year project.

**Ambrose, Linda - Laurentian University**

***Pentecostal Women in Atlantic Canada: Remembering the Founding Mothers (Panel: Pentecostal-Charismatic Christianity)***

Recent historical writing on Pentecostal women in Canada has begun to use a gender history lens to reconsider the roles that women played in establishing various Pentecostal works across the country. From the movement's first days with Ellen Hebden's mission in Toronto in 1906, to the Argue sisters' evangelistic tours from Winnipeg in the 1920s, an increasingly familiar story about these early women and their central roles in spreading the Pentecostal message across Canada is emerging. In Atlantic Canada, Carro and Susie Davis arrived in New Brunswick in 1923 bringing the Pentecostal message to Fredericton through a series of tent meetings. In Newfoundland, Alice Garrigus took up her mission in St. John's beginning in 1910 and her legacy includes founding the Pentecostal Assemblies of Newfoundland, a denomination so powerful in that province that a publicly funded education system was built up around it. Even during their lifetimes, and certainly afterward, the stories of these founding women took on folkloric proportions. Based on published sources in Pentecostal newspapers from the early twentieth century as well as later popular accounts of their lives, the paper explores the ways in which these Pentecostal women have been depicted over time. This study adds to the existing literature on Canadian Pentecostal women with its regional focus on Atlantic Canada and with particular attention paid to the ways in which publications about these women reveal the gendered assumptions of both the readers and writers of those texts.

**Anderson, Brenda A. & Franz Volker Greifenhagen - University of Regina**

***Veiled Threats? Saskatchewan Muslim Women on the Interaction of Gender, Muslim Identity and Security Perceptions***

The Canadian media and government frequently employ the trope of the veiled Muslim woman as an alarming indicator of an expansionist and alien Islam ready to confront and alter Canadian identity. From manipulated videos to stock photos to legislation against the use of the niqab in public space, a contestation of faith, identity and security is played out, often with little attention paid to the views of Muslim women themselves. Public discourse suggests that the Canadian project of multiculturalism is less accepting of diversity than we would care to admit. By interviewing Saskatchewan Muslim women of differing ages, backgrounds and practices, we seek to place their views and concerns front and centre in this discourse of agency, identities and loyalties, and issues of national

and personal security. These reflections shed light not only on personal experiences but on patterns of discrimination that should disturb and disrupt Canadian complacency.

**Andrews Pardes, Zvi - University of Calgary**

***Heschel and Chuang-Tzu: Words, Reality, and the Ineffable***

There are fascinating similarities between the existentialist theology of Abraham Heschel and the Book of the Chuang Tzu. For both, “reality-as-it-truly-is” is apprehended through an innate awareness that requires stepping back from mental categories. Both underscore the noetic conclusion that such categories limit and damage one's ability to realise the Unity of Being.

Despite widely disparate times and places, both thinkers employ a strikingly similar methodology of poetic language and metaphor emphasising that this kind of consciousness in everyday life is a knack – a cultivated awareness of the limits of conceptual modes of thinking. This in turn cultivates a return to the spiritual realities that underlie the mental boxes we impose on our existence.

Heschel is not a Daoist nor Chuang Tzu a traditionalist Jew, but both are mutually complementary. Both advocate spiritual transformation and development in a manner that begs for comparative analysis. I aim to compare and contrast both in terms of their methods and conclusions.

**Appolloni, Simon - University of Toronto**

***From Authorizing to Authoring: An Investigation of a Christian Appropriation of New Science at a Time of Ecological and Social Peril***

Amongst a growing assortment of Christians embracing evolutionary perspectives of their faith, there is a distinct subset of Christian thinkers (among them Leonardo Boff, Rosemary Radford Ruether, Diarmuid Murchu and Thomas Berry), that has been drawing heavily upon new science to articulate liberationist and ecological ethics. This is not simply an integration of science, however, so as to authorize a Christian vision, but a new relation between the two ways of knowing the world which now sees science as authoring ethical visions.

This paper explores the nature, benefits and peril of this drawing upon a particular understanding within scientific research and why it might be happening at this time. In exploring the motivations and methodology of these Christian thinkers, I enquire into the rigor with which they appropriate scientific understandings. I conclude with a brief observation on the potential for a new hermeneutic for dealing with our social and ecological crisis.

**Austin, Christopher R. - Dalhousie University**

***The Wives of the Dark Lord: Kṛṣṇa as Householder in the Harivaṃśa and Viṣṇu Purāṇa (Panel: Divine Domesticities in Vedic, Epic, and Puranic Narratives of Hindu Religious Traditions)***

Bhakti traditions centering on Kṛṣṇa have developed in large part around his illicit relations with women. The Bhāgavata Purāṇa and the Gīta Govinda use Kṛṣṇa's extramarital relationships as occasions for the articulation of what are today some of the most

widespread and influential forms of Vaiṣṇava theology. However, in earlier sources of Kṛṣṇa's life—the Harivaṃśa and Viṣṇu Purāṇa—Kṛṣṇa's relations with women emphasize his identity as a married householder rather than that of adolescent lover. This paper examines the domestic identity of Kṛṣṇa as constructed through his relationships with women, notably Rukminī and his other wives, in the Harivaṃśa, Viṣṇu Purāṇa, and the Mahābhārata. The paper identifies within these sources a set of conservative householder (gṛhastha) values enacted through Kṛṣṇa's marriages and relationships with women as an adult. Underlying this treatment is a concern to redirect the focus from Kṛṣṇa's adolescence to the adult Kṛṣṇa as understood by the authors of the earliest available sources of his life.

**Bailey, Jesse - University of Regina**

***Introducing Religion: Critical Engagement with Myth, Ritual and Classification (Panel: Alternative Approaches to Introducing Religion(s): Engaging Method and Theory in the Classroom)***

Myth and ritual are more than stories and practices that define religious traditions. Using the ideas put forth by Bruce Lincoln and Jonathan Z. Smith this paper suggests that introducing students to the study of religion can be done through a critical analysis of myth, ritual and classification. Introducing students to religion must not be an exercise in reducing traditions to essential beliefs and practices; beliefs and practices must be introduced as examples of people thinking critically about their social situations as well as efforts in constructing/deconstructing identities through the formations of social boundaries. Furthermore, this approach calls into question issues of classification including how we classify elements of religion and religion itself, as well as the discursive process inherent in classification. In this way it is the study of religion, not an introduction to world religions that initiates students to the field of religious studies.

**Barnes, Rex - Concordia University**

***A Difference of Violence in Sixteenth-Century France***

I wish to consider the implications of both Catholic and Calvinist types of violence during the Reformation of mid-Sixteenth-Century France. Historical texts and academic discourses exhibit the extent to which French Catholics tended to enact physical torment on their Huguenot victims, whereas French Huguenots typically assaulted their Christian counterparts through iconoclasm and symbolic desecration of sacred objects. From these perspectives, my interest is in the multiple violent acts, which were not sadistic or pathological attempts to inflict agony on religious opponents, but were initially fundamental concerns for establishing and maintaining religious uniformity and orthodoxy through purgative actions. Analysis of such historical violence through individual Christian writings at this time is conducive to understanding attempts at Church reform in France, especially with consideration of the religious dynamics on the part of both Catholics and Protestants. These actions culminated in political, social and religious transformations and confrontations that have come to designate the European Reformations.

**Beaman, Lori – University of Ottawa**

***Religion, Citizenship, and Public Policy in Canada (Roundtable)***

Debates around reasonable accommodation of religious difference, transnational ties of religious groups, and the emergence of non-Christian, non-European religious communities in western, secular, liberal democracies have given rise to new concerns about the

relationship between faith and citizenship. What influence do the various religious traditions have on the ability of individuals to identify with the nation-state and participate in civic life, i.e., to define themselves as citizens? Can faith bolster the commitment of individuals to citizenship? Under what circumstances do religious identity and solidarity interfere with the integration of faith and citizenship? This roundtable will discuss the relationship of faith and citizenship in a variety of religious traditions found in Canada as well as the public policy implications of this relationship. It will outline the specific challenges that the sometimes ambiguous relationship of faith and citizenship can present for those interested in promoting specific forms of citizenship in Canada and other western, secular, democratic societies.

**Beck, Brenda - University of Toronto**

***Non-Marriage: The Pregnant Silence of a Sister-Daughter in a South Indian Folk Epic (Panel: Divine Domesticities in Vedic, Epic, and Puranic Narratives of Hindu Religious Traditions)***

The important Tamil legend I will describe features an unmarried heroine. This lovely young girl suffers various indignities from the very moment of her birth, especially when one compares her upbringing with that of her (twin) brothers. As a delicate female, the family's only daughter, she is a typically protected, house-bound character. But looking at the story in greater depth we soon discover that this young virgin girl is full of magical power. The story dynamic depicts how this heroine's interests get gradually sidelined as her brothers become more and more prominent warrior/heroes. As such, these two men begin to ignore her requests and vivid dream descriptions, mapping out a new template for understanding family dynamics. The legend can be linked to Tamil folk poetry describing the Kannimar (seven virgin sister-goddesses). This emphasis on unmarried female sakti is likely Dravidian at its core.

**Bekkering, Denis - University of Waterloo**

***The "Lucky Loonie" and the "Golden Puck": Canada's Civil Religious Hockey Relics***

Does Canada have a unifying civil religion? I propose that men's national hockey functions as a civil religion in Canada, and that two items associated with recent Olympic victories, the "Lucky Loonie" and the "Golden Puck," operate as potent civil religious relics. Born during periods of unprecedented national effervescence, these artifacts have been used to promote a collective Canadian identity, a shared national history, and particular social values. However, analysis of media coverage reveals struggles over the physical and symbolic control of such relics between the administration of the national church of hockey and its individual devotees.

**Benham Rennick, Joanne - St. Jerome's University**

***Religion, Citizenship, and Public Policy in Canada (Roundtable)***

Debates around reasonable accommodation of religious difference, transnational ties of religious groups, and the emergence of non-Christian, non-European religious communities in western, secular, liberal democracies have given rise to new concerns about the relationship between faith and citizenship. What influence do the various religious traditions have on the ability of individuals to identify with the nation-state and participate in civic life, i.e., to define themselves as citizens? Can faith bolster the commitment of individuals to citizenship? Under what circumstances do religious identity and solidarity interfere with the integration of faith and citizenship? This roundtable will discuss the relationship of faith and citizenship in a variety of religious traditions found in Canada as well as the public policy implications of this relationship. It will outline the specific challenges that the sometimes ambiguous

relationship of faith and citizenship can present for those interested in promoting specific forms of citizenship in Canada and other western, secular, democratic societies.

**Berg, Richard A. - Lakehead University**

***Succession in the Mahabharata: Patrilinear Surface and Matrilinear Depth***

India's Mahabharata epic features a war-causing rivalry for the throne between paternal cousins Duryodhana and Yudhishthira that has been building for three generations. Bhishma, the oldest surviving king's son of the first generation is bypassed voluntarily so his father can remarry a younger woman. Dhritarastra, the eldest son of the second generation is disqualified non-voluntarily by blindness from birth in favour of Pandu, his younger brother. Finally Duryodhana, the eldest son of the eldest son who would have been king, has been removed involuntarily by war in favour of Pandu's eldest son Yudhishthira. Although this story line is well known, a closer reading shows that by the time patrilinear succession gets to the third generation, no one is anyone else's son except nominally. Behind this official family history, the women concerned decide the paternity of their children and control the terms of male succession which carry the men to war.

**Beyer, Peter - University of Ottawa**

***Canada, Multiculturalism, and Religious Freedom: Attitudes among Immigrant and Second Generation Young Adults***

The paper reports results from a recent Canada-wide study of immigrant and second generation young adults (18-30) from a wide variety of religious and cultural backgrounds. This qualitative study sought to discover how participants judged their religious and cultural place in Canada and the corresponding religious and cultural environment. Results show that attitudes vary but that these demographic groups in general have a critical but positive attitude toward these issues, essentially judging that Canada is a religiously and culturally accepting place, but that there is also substantial room for improvement. The significant variations were along individual lines, but also importantly according to region, especially French-speaking Montreal vs the Rest of Canada, but also between the 3 largest cities (MTV) and second and third tier cities like Edmonton and Ottawa, between Toronto and Vancouver, and among racial, ethno-cultural, and religious subgroupings.

**Beyer, Peter - University of Ottawa**

***Reflexivity in Researching and Writing Religion: Reflections on Canadian Fieldwork Experiences and Findings (Roundtable)***

These roundtables represent a continuing exploration of the topic of reflexivity. Having started this roundtable discussion last year, we hope to continue it in future years in a longer co-operative effort. We especially encourage participation. In this roundtable we continue to reflect on our Canadian fieldwork experiences and findings. We will have an open discussion on strategies for obtaining university ethics approval for research programs with minimal risk, our own interactions with informants in rural and urban fields, and the qualitative and quantitative methods and theories we have drawn on to study, capture and articulate the ambiguity of our data and role as researcher. We address emerging trends in the study of everyday religion in relation to our own research.

**Blanchard, Marie-Josée - Université d'Ottawa**

***Quand les dieux se mettent à jour: Dévotion hindoue, média et transmission du sacré (Panel: South Asian Religion in Film / South Asian Film and Religion)***

L'ubiquité (sensorielle) du Divin au cœur de l'hindouisme a privilégié au cours des années sa transmission à travers différents média: affiches, calendriers, musiques enregistrées, sites Web, films, etc. Malgré leur apparence mécanique, ces média restent pourtant porteurs de sacré, et les dévots hindous n'hésitent pas à les utiliser afin de mieux vivre leur religiosité. L'anthropologie des sens nous démontre ainsi comment les dieux de la dévotion (bhakti) hindoue favorisent la voie des sens afin de se manifester, que ce soit par exemple à travers le darśan (échange sacré de regard entre le dévot et la divinité) devenu électronique ou la rasa (provocation chez l'auditoire d'« émotions divines » précises) cinématographique. Nous découvrirons que les dieux réussissent à « s'ajuster à leur époque » en s'incarnant malgré tout à travers ces média, faisant de la bhakti une voie désormais accessible, pour ne pas dire imposée, à tous.

**Boileau, Bradley M. - University of Ottawa**

***Is he a Raavan? Or a Robin Hood?: The Anti-Hero Beera Munda and the Moral Voice(s) of the Rāmāyana Tradition in Mani Ratnam's 2010 film, Raavan (Panel: South Asian Religion in Film / South Asian Film and Religion)***

To speak of the Rāmāyana as 'Rāmkaṭhā'—the Narrative Tradition of Rāmā the Hero, King of Ayodhya, and worshipped Avatar (incarnation) of the Hindu god Vishnu—is to evoke a series of regional and religious representations of a central Indian heroic character. Each of these portraits relate to a set of virtues and vices that construct the ideal vision of the moral paragon. The same can be said of his mythic adversary: the Rākasa (Demon) King of Lanka, Rāvana. While popularly represented as the antithesis of Rāmā, the certitude of this vision has often been challenged by alternative accounts that emphasize Rāvana's humanity and emotional vulnerability. This paper will use Mani Ratnam's 2010 Bollywood film *Raavan*, a contemporary adaptation of the Rāmāyana narrative, to show how, through his emotional and ethical struggles, the anti-hero Beera Munda (Rāvana) both inspires intense moral reflection in the audience and supersedes the character Dev Pratap Sharma (Rāmā) as the film's true moral paragon.

**Bowlby, Paul – Saint Mary's University**

***Religion, Citizenship, and Public Policy in Canada (Roundtable)***

Debates around reasonable accommodation of religious difference, transnational ties of religious groups, and the emergence of non-Christian, non-European religious communities in western, secular, liberal democracies have given rise to new concerns about the relationship between faith and citizenship. What influence do the various religious traditions have on the ability of individuals to identify with the nation-state and participate in civic life, i.e., to define themselves as citizens? Can faith bolster the commitment of individuals to citizenship? Under what circumstances do religious identity and solidarity interfere with the integration of faith and citizenship? This roundtable will discuss the relationship of faith and citizenship in a variety of religious traditions found in Canada as well as the public policy implications of this relationship. It will outline the specific challenges that the sometimes ambiguous relationship of faith and citizenship can present for those interested in promoting specific forms of citizenship in Canada and other western, secular, democratic societies.

**Bramadat, Paul - University of Victoria**

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**Bramadat, Paul - University of Victoria**

***Spiritual Understandings of a "Good Death" in Hospice Palliative Care (Panel)***

"Spiritual but not religious" describes an ever increasing cohort of the Canadian population who are already requiring hospice palliative care. The challenge for nurses, doctors, social workers and chaplains is to know how to help patients who are "spiritual but not religious" experience a "good death" in hospice or palliative care. This panel presents the findings of a CIHR funded three-year research project led by Harold Coward and Paul Bramadat at the UVic Centre for Studies in Religion and Society. This Study critically examined the generic understanding of spirituality adopted by modern health care now taught to doctors, nurses, and chaplains ("spiritual care co-ordinators"), and its implications in caring for patients and families with their different understandings of spirituality and requirements for a "good death." Conducted by an interdisciplinary team of scholars of religion, medical anthropology and nursing, along with clinicians working in hospice palliative care, these research findings are being published by SUNY Press (to go along with our earlier volume "Religious Understandings of a 'Good Death' in Hospice Palliative Care"). These two volumes will be of use to doctors, nurses and chaplains as they care for dying patients and their families. Policy implications for health care administrators at federal, provincial, and institutional levels are also identified.

**Brown, Ian - University of Regina**

***It Is That It Is: The Givenness of Data in Religious Studies Courses (Panel: Alternative Approaches to Introducing Religion(s): Engaging Method and Theory in the Classroom)***

In almost all cases, students are introduced to the academic study of religion through the first year course "Introduction to World Religions"/"Introduction to Religious Studies." These courses tend to be taught in two ways: historical review, or textual review. In the former the history and beliefs of several world religions are reviewed chronologically, in the latter select texts epitomizing the beliefs of several world religions are reviewed. Neither of these approaches, however, engages critically with their data or with the notion of religion generally. In opposition to these teleological narratives, I propose the beginnings of an alternative approach based on the theoretical work of Jonathan Z. Smith, and Bruce Lincoln. This alternative approach is centred on the social, economic, and historical

contextualization of the data which we use to study religion(s), arguing that no piece of data is inherently interesting, and it is up to those introducing religion(s) to show why their data is important.

**Chapman, Mark D. - Tyndale University College & Seminary**

***Planting Change: Contemporary Canadian Church Planters and the Development of Religious Communities***

Changes in the Canadian cultural environment have rendering traditional evangelical Christian methods of growing religious communities less effective. Cultural change has affected the types of individuals selected for planting churches, the types of communities they develop and the theological justification for the actions of church planters.

Using data from an ongoing study of Canadian church planters this paper describes contemporary Canadian church planters, the communities they are developing and how they explain their actions theologically. It then explains how these characteristics, actions, beliefs and communities are, in part, a reflection of contemporary Canadian culture.

**Coward, Harold - University of Victoria**

***Spiritual Understandings of a "Good Death" in Hospice Palliative Care (Panel)***

"Spiritual but not religious" describes an ever increasing cohort of the Canadian population who are already requiring hospice palliative care. The challenge for nurses, doctors, social workers and chaplains is to know how to help patients who are "spiritual but not religious" experience a "good death" in hospice or palliative care. This panel presents the findings of a CIHR funded three-year research project led by Harold Coward and Paul Bramadat at the UVic Centre for Studies in Religion and Society. This Study critically examined the generic understanding of spirituality adopted by modern health care now taught to doctors, nurses, and chaplains ("spiritual care co-ordinators"), and its implications in caring for patients and families with their different understandings of spirituality and requirements for a "good death." Conducted by an interdisciplinary team of scholars of religion, medical anthropology and nursing, along with clinicians working in hospice palliative care, these research findings are being published by SUNY Press (to go along with our earlier volume "Religious Understandings of a 'Good Death' in Hospice Palliative Care"). These two volumes will be of use to doctors, nurses and chaplains as they care for dying patients and their families. Policy implications for health care administrators at federal, provincial, and institutional levels are also identified.

**Crowe, Paul - Simon Fraser University**

***Daoist Connections Between Hong Kong and Canada: A Case Study***

This will be a presentation of preliminary research conducted in Canada and Hong Kong on three sister temples more properly referred to as "altars" (tan). Two of these are located in Hong Kong and the third is in Vancouver, British Columbia. This group of altars takes as their principal teacher the transcendent Lü Dongbin and, as such, they represent an extension of a movement of Lüzu altars that flourished in Guangdong from the late Qing through the Republican period. This project combines findings based on four approaches: Participant observation, personal interviews, translation both of documents used in temple liturgy and spirit-writing texts produced through female spirit mediums over a period of forty years, and historical research. Initial work on the Vancouver temple, or altar, began in 2006 and work on the Hong Kong groups began in the summer of 2008 with a trip planned for June of 2011.

**Cutting, Christopher - University of Waterloo**

***Faith-Based Arbitration or Religious Divorce: What was the Issue?***

Much of the public “Sharia debate” assumed that Muslim community leaders were fully aware of the Arbitration Act and intended to use it to make third party decisions on behalf of, for example, divorcing Muslim couples in ways that would be detrimental to Muslim women. However, my fieldwork findings suggest two unanticipated results. First, Muslim couples in the process of divorce did not seek out arbitration agreements. Rather, the majority of Muslims approaching Muslim leaders for assistance with civil disputes were looking for a religious divorce in addition to a legal divorce. Second, Muslim women constitute the vast majority of those approaching Muslim leaders and other Muslim organizations for assistance in securing a religious divorce. I argue that for these reasons the 2006 policy change enacted by the McGuinty government has made little difference on the ground, and that the most pressing issue impacting Ontarian Muslim women’s rights and wellbeing—the granting or withholding of religious divorce—has been ignored.

**Dalton, Anne Marie. Saint Mary’s University**

***Greening the Social Imaginary: The Contribution of Engaged Religious Texts***

This paper will argue that the religious texts aimed at the critique of the modern social imaginary (as understood especially by Charles Taylor) have made significant inroads in promoting and effecting a change in modernity toward greater ecological awareness and practice. The meaning of “engaged text” including the relationship between engagement and hope will be important to the discussion. This is a critical component of our discipline in the face of what seems like political intransigence on ecological issues. A variety of texts from different religious traditions, social, political and geographic locations will be referenced in relation to emerging ecological practices, both communal and personal. Canadian contributions will be especially noted. The paper will conclude with an attempt at best judgments about what, from a religious studies perspective, is going forward in religion and ecology.

**Dold, Patricia - Memorial University of Newfoundland**

***When the Goddess is your Daughter: the Joys and Sorrows of Parenthood in Śākta Puranic Narratives (Panel: Divine Domesticities in Vedic, Epic, and Puranic Narratives of Hindu Religious Traditions)***

Several puranic accounts of the married lives of Satī and Pārvatī offer brief glimpses into these goddesses' relationships with their fathers and mothers. In several accounts, especially those in Śaiva Purāṇas, the goddess's interactions with her parents are directed by their status as in-laws to the god Śiva. Dakṣa, father of Satī, rejects his own daughter because he rejects Śiva. Menakā, mother of Pārvatī/Umā, fears for her when she undertakes asceticism to become Śiva's bride. In the Śāktā Purāṇas, the Goddess herself is the prime concern and the parent/child relationship provides contexts for parent devotees to display the joys and sorrows of bhakti to the Goddess as daughter. However, even these Śākta contexts reflect traditions of patrilocal marriage in South Asia. This paper explores the development of bhakti within puranic accounts of the Goddess's relationships with her mothers and fathers.

**Eaghl, Tenzan - University of Toronto**

***From Pietism to Romanticism: The Early Life and Work of Friedrich Schleiermacher***

In this paper, I demonstrate that Friedrich Schleiermacher's earliest book, *On Religion: Speeches to its Cultured Despisers* (1799) was deeply influenced by Christian Pietism. First, I situate Schleiermacher's work in the context of late eighteenth century Germany, discussing his Moravian (Herrnhuter) education and Pietist influences, as well as the similarities between Pietism and the Early Romantic Movement. Second, through an analysis of Schleiermacher's *On Religion* and his personal correspondence, I provide textual evidence to support my position. This involves a brief comparison of Schleiermacher's work with Jacob Spener to reveal the similar themes of inner heartfelt experience, religious community, and church correction. This combined approach exposes Schleiermacher as an eclectic spirit who conjoined his Pietist roots with a Romantic worldview.

**Feltmate, David - University of Waterloo**

***A Fool for Christ in Late Modernity: Brad Stine and the Case of Evangelical Humour***

How have the conditions of late modernity affected the humorist's role in the Christian tradition? Through an examination of evangelical comedian Brad Stine's humour, marketing, and politics, I compare the contemporary comedian with pre-modern Christian fools. I contend that the economic and political realities of contemporary American society have changed the humorist's social role such that it has gone from one of a marginalized truth teller to that of a traveling evangelist who is reliant upon the market for their audience. I will argue that this shift has caused evangelical humour to become a force for preserving specific elements of American evangelical identity rather than a tool for criticizing the major social and religious institutions within which Stine's audience lives, and analyze some of this transition's broader implications.

**Ford, Jessica - Memorial University**

***The Element of a Good Marriage: the Effect of Draupadī's Fiery Nature on Her Marriage (Panel: Divine Domesticities in Vedic, Epic, and Puranic Narratives of Hindu Religious Traditions)***

My paper will discuss the marriage of Draupadī, the heroine of the classical Sanskrit epic, the Mahābhārata, and her five husbands, the Pāṇḍava brothers. More specifically, I will examine interactions between Draupadī and her husbands that demonstrate Draupadī's link to the element fire. Draupadī's association with fire begins with her birth from a sacrificial fire altar and colors her behavior throughout the epic, including her relationships with her husbands. Her fiery personality can be seen as she incites her husbands out of passivity and into action, often on her own behalf. Often, she ignites within them the spark for their roles in the main action of the epic. This paper is based on a chapter in my MA thesis, "Fire and Earth: Elements in the Characteristics of Draupadī and Sītā."

**Forbes, Lauren - University of Ottawa**

***What it Should Mean to be First: Incorporating Aboriginal Religions into Canadian Law (Panel: Inclusion and Exclusion: The Construction of Religious Identities in Canadian Mosaics)***

Canada's legal system has entrenched in it norms and views that have a Christian underpinning which renders it unable to adequately protect many minority religions which are based on different value systems and customs. For some minority religions there is less of a conflict between their values and customs and those of the Christian majority, but for Canada's First Nations the contrast between the two can be drastic. The religions of Aboriginal Canadians would receive more adequate protection and affirmation if their indigenous systems of thought were better integrated into Canada's legal system. Furthermore, this would serve to recognize, in a more concrete way, the identity of First Nations' as the first peoples of North America. The unique place indigenous people hold in Canada's history must be accounted for in relation to other minority religions when determining how the former's values, customs and identities should be incorporated into Canadian law.

**Gareau, Paul L. - University of Ottawa**

***A View from Providence: Investigating the Role of Historiography in Constructing Identity (Panel: Inclusion and Exclusion: The Construction of Religious Identities in Canadian Mosaics)***

The Army of Mary is a Quebec-based, conservative Roman Catholic organization that centres its religious worldview on pious devotions to the Virgin Mary, Catholic tradition and the infallibility of the Pope. In 2007, the Army of Mary and its adherents were excommunicated from the Catholic Church for the heterodox doctrine of its foundress, Marie-Paule Giguère, who claims to be the incarnation of the Virgin Mary. This presentation outlines how Giguère and the Army of Mary negotiate the complexities of orthodoxy and heterodoxy by basing their institutional identity on the 19th-century, clerico-conservative historiographies of the French Canadian ethnogenesis. I argue that these religio-nationalistic constructions of French Canadian identity, which assert a French Canadian moral superiority and are governed by Christian Providence, offer Giguère and the Army of Mary the justification needed to forge a parallel and complimentary organization to the Roman Catholic Church within a strictly eschatological paradigm.

**Gaver, Cheryl - University of Ottawa**

***Three Narratives: Residential Schools and Aboriginal & EuroCanadian Anglicans in Canada's North***

This paper presents three narratives that emerged from my thesis which explored the relationship between Aboriginal and EuroCanadian Anglicans in Canada's North as Anglicans deal with the legacy of the residential schools. Research included three fieldtrips North and interviewing seventy-nine individuals. I discovered the dominant narrative of a destructive colonialism, while valid, is inadequate to explain the situation in Northern residential schools, and uncovered two other narratives. Anglican efforts to preserve Aboriginal languages and cultures revealed a second narrative of a more complex and nuanced history of residential schools in Canada's North. The third narrative focuses on the cultural collisions that occurred in northern residential schools: specifically, on cultural differences in how one perceived, and interpreted the world in which people lived. I argue that understanding residential schools must go beyond a one-dimensional representation if one is to appreciate the devastation caused by shattering children's perceptions of reality itself.

**Greifenhagen, Franz Volker & A. Brenda Anderson - University of Regina**

***Veiled Threats? Saskatchewan Muslim Women on the Interaction of Gender, Muslim Identity and Security Perceptions***

The Canadian media and government frequently employ the trope of the veiled Muslim woman as an alarming indicator of an expansionist and alien Islam ready to confront and alter Canadian identity. From manipulated videos to stock photos to legislation against the use of the niqab in public space, a contestation of faith, identity and security is played out, often with little attention paid to the views of Muslim women themselves. Public discourse suggests that the Canadian project of multiculturalism is less accepting of diversity than we would care to admit. By interviewing Saskatchewan Muslim women of differing ages, backgrounds and practices, we seek to place their views and concerns front and centre in this discourse of agency, identities and loyalties, and issues of national and personal security. These reflections shed light not only on personal experiences but on patterns of discrimination that should disturb and disrupt Canadian complacency.

**Hagel, Sarah - University of Regina**

***Abandoning breadth for depth: re-conceptualizing the introductory course (Panel: Alternative Approaches to Introducing Religion(s): Engaging Method and Theory in the Classroom)***

Introducing students to the study of religion must involve their orientation to theoretical and methodological approaches. It should not be the ambition of an introductory course to present a breadth of knowledge on “world religions”—an impossible task for an introductory level course, but that students are educated in theory and method with which to approach subject matter. Using the comparative method as presented by Jonathan Z. Smith in conjunction with Bruce Lincoln’s emphases on social and discursive contexts, this paper will present an alternative approach to introducing religion. Involving critical engagement with the processes of definition, classification, comparison, and explanation students should be encouraged towards the end goal of reinterpreting religious data. In this way, such a course demystifies notions of religion and increases the appreciation and applicability of the academic study of religion.

**Hagerman, Brent - Wilfrid Laurier University**

***Forward Inna Zion, Backward Inna Babylon: The Carnal Mind, the Jamaican Body and Rastafarian Dualism***

Rastafarian reality is governed by a dualistic framework that pits against each other the multivalent symbols Zion and Babylon. Zion is a sort of real-time heaven representing goodness, health, purity and the sacred, whereas Babylon represents evil, disease, contamination and the profane. This dualism bears close resemblance to Christian notions of the relationship between the fleshly and spiritual planes but the dichotomy becomes significantly altered in the Rastafarian worldview because of Afro-Caribbean understandings of the body, sexuality and embodied spirituality. I interrogate the concept of the “carnal mind” in songs by Rastafarian artist Yellowman to probe the nature of the relationship between carnality and the sacred in Rastafari. I argue that the Zion/Babylon binary represents a perforated dualism whereby a material/spiritual split is present yet without the sinful body theology found in Christianity. As such, Yellowman’s songs demonstrate that there is room in Rastafari for the sacralizing of sexuality.

**Hale, Mary I. - Saint Mary's University**

***...And the Leopard Change Its Spots?: Negotiating New Ways of Power in a Post-Christian and Neo-Liberal Land***

How do groups with what they perceive to be urgent social agendas further their causes under regimes that seem to turn a deaf ear towards their concerns—especially if the group either once held power or had free access to those who wielded such power? This study examines environmental activism and Mainline Christian Churches in Canada to ascertain how or if these groups are finding ways to effect social change in a political climate that has shifted mightily in the last forty years. The study compares and contrasts environmental groups and Mainline Christian Churches with groups that have never had the ear or voice of power—Canada's First Nations and Canada's Jewish communities—to see if lessons could be learned and potentially beneficial alliances could be formed.

**Hameed, Qamer - University of Ottawa**

***Grassroots Canadian Muslim Identity (Panel: Inclusion and Exclusion: The Construction of Religious Identities in Canadian Mosaics)***

Muslims have often been considered foreign or alien to the "West". Now, with generations born, raised and integrated throughout Canadian society Muslims are beginning to express agency as Canadians. Understanding this aspect of the fastest growing segment of Canadian society is essential to addressing the trajectory of the broader Canadian experience both conceptually and practically. In taking ownership of their "Muslim-ness" and their "Canadian-ness" this demographic is developing an expression of Muslim identity unique to Canada. This study asks the question: How have 2nd and 1.5 generation Muslims been looking for and constructing a 'grassroots Canadian identity? In order to explore this question a small scale engagement of Muslims in Winnipeg will be utilized to examine an emerging Canadian Muslim identity. The study also intends to begin discussing the intertwined affects between religion and law in identity formation for this demographic.

**Hartley, Todd - University of Ottawa**

***From Couch to Culture***

Although Sigmund Freud developed psychoanalysis primarily through his clinical proceedings, he asserts that psychoanalysis is not limited to the couch. Freud (1930) states that cultural evolution is synonymous with psychological development: "...the two processes, that of cultural development of the group and that of the cultural development of the individual, are, as it were, always interlocked" (142). The magnitude of his psychoanalytic theories—their rhetorical force—is that they connect analysis of individuals to culture as a whole. Freud examines the psychological disposition of human existence: universal and comprehensive, pathological and instinctual, primitive and advanced. Furthermore, his theories represent a synthesis of sociology, biology and psychology, in an attempt to unite the various interactions that serve as the foundation of culture. Freud offers a reinterpretation of human history as well as a theoretical scaffolding to comprehend and analyze culture, including religion, on both an individual and societal level.

Is psychoanalysis limited to the clinical situation or does it extend to a general analysis culture, both past and present? This paper will critically engage with Freud's assertions including their relevance to cultural and religious studies.

**Hawley, Michael - Mount Royal University**

***Introducing Kundalini Yoga/3HO Communities in Calgary (Panel: Diaspora Sikhism: Exploring the Sikh Dharma/3HO)***

With a few recent exceptions, scholarly work dealing with Sikhism in Canada has largely been limited to the geographic areas of the lower mainland British Columbia and the greater Toronto area. Even less has been done on Sikh groups that might be considered non-normative or outside the mainstream (i.e. Punjabi, Khalsa-oriented) tradition. The current project makes a preliminary attempt to address both of these gaps by exploring the Kundalini Yoga/3HO communities in Calgary. Drawing from historical sources, personal interviews, and participant observation, the paper chronicles the history and development of KY/3HO groups in Calgary, documents their constituencies and demographics, and seeks to sketch their associations with mainstream, normative Sikh groups. In the process, the paper raises larger questions about the nature of religious identity, power, and authority amongst Calgary's Sikh—KY/3HO communities. Moreover, this paper breaks modest new ground in Sikh and diaspora studies, and serves as an entry-point for a larger, ongoing project by the author on the Sikhs in Calgary.

**Jervis, James – Champlain College**

***That's Hot! Message and Medium in G. I. Gurdjieff's Spiritual Adventure Story-Telling***

“The medium is the message”: This signature axiom of Marshall McLuhan (d. 1980) is an appropriate interpretation of the hagiographical travel stories of Georgi Ivanovich Gurdjieff (d.1949). Gurdjieff was a well-known guru figure that has influenced ‘New Age’ or alternative mystical thought particularly in Euro-America over the past century. His accounts of adventures of spiritual import are found in his *Beelzebub's Tales to His Grandson* and *Meetings with Remarkable Men*. The account of the journey is the teaching in that Gurdjieff deliberately deploys encoded messages sometimes by means of an idiosyncratic ‘universal language’ within a mythological and legendary context. McLuhan conceived of written material as a ‘hot’ medium of communication and of reading as a ‘hot’ activity because they actively engage one's awareness. One might suppose that the enciphered and obfuscated characteristic of Gurdjieff's work, which would require high degrees of concentration to be understood, to be the ‘hottest’ medium.

**Jones, Gabriel H. - University of Ottawa**

***Wrath of the Snake Goddess: Vengeance, Retribution and Social Justice in the Jennifer Lynch film Hisss (2010) (Panel: South Asian Religion in Film / South Asian Film and Religion)***

Part Hollywood horror, part folk legend made manifest, the story of “*Hisss*” follows a ruthless American who, fascinated by the ancient folklore of the naga, travels to India to find out the truth. In the Keralan jungles of India, he captures the mate of a powerful Nagini in his search for nagmani, a mythical gem said to be located within the body of the Naga. The Nagini, a legendary snake goddess venerated by many names across the South Asian religious landscape, and played in the film by Bollywood star Malika Merawat, like her puranic and religious antecedents, when spurred by the demands of love, land later cruel treatment of her mate at the hands of mankind, is a modern retelling of a timeless tale at the core of religious belief both past and present; that of the wrathful goddess made manifest, benefactor and champion to the faithful, as she is force of retributive justice to those who are not.

**Kuchuk, Nika - University of Ottawa**

***Bloodthirsty and Beautiful Stranger: Images of Kali in Western Cinema (Panel: South Asian Religion in Film / South Asian Film and Religion)***

This paper will explore the connection between the popular and the religious imagination by tracing memorable appearances of the Indian goddess Kali in Western cinema and television, and looking at the intersection of myth, fantasy, cultural stereotyping, and otherness. From early appearances in obscure Italian productions as the Goddess of Vengeance to iconically bloody depictions in such films as Indiana Jones and the temple of Doom, Kali's mythos has both fascinated and repelled Western audiences, casting her not only as exotic but also as horrific and terrifying. As Kali gradually penetrates the Western religious landscape through neo-pagan and goddess spirituality movements, her popular and religious images converge and diverge in significant ways. A study of depictions and adaptations of this Indic goddess reveals underlying syncretic patterns in Western spirituality, as well as remnants of colonial history, orientalism, and social unease with such issues as death or female power.

**Leduc, Céline - University of Ottawa**

***Goddesses, Prophetesses and Other Religious Female Figures in Old Norse Mythology: Female Role Models?***

Until the 1980s, most scholars of Old Norse mythology and history focused on male figures because female roles were either downplayed or almost inexistent in the texts, except for a few important characters. This paper will 1) analyse the role of some of the goddesses, giantesses, prophetesses and other mythological women in the Icelandic Eddas (mythological texts) and Sagas (historical and pseudo-historical texts) and 2) compare these roles with that of the women's daily lives in Scandinavia during the Viking Age (around the 9th to the 11th century). We will see that these female/male roles were not as clearly defined as we sometimes expect in a patriarchal society. Furthermore, these roles could depend on other criteria than human biology, and the mythology might have given some weight to the social practices.

**Mann, Richard - Carleton University**

***Determining Divine Paternity and Maternity: The Case of Skanda-Kārttikeya and his Parents in the Mahābhārata (Panel: Divine Domesticities in Vedic, Epic, and Puranic Narratives of Hindu Religious Traditions)***

By the time Kālidāsa composes his Kumārasambhava in the Gupta era (c. 4th-5th centuries CE), Śiva and Umā have emerged as the recognized parents of Skanda-Kārttikeya, but an examination of the descriptions of the deity's birth from the Mahābhārata leaves the question of the identity of the young deity's parents open. Several fathers and mothers of the deity are identified in the epic text with little resolution as to which should be viewed as Skanda-Kārttikeya's 'real' parents. This paper studies the transformation from Skanda-Kārttikeya's ambiguous to clearly defined parentage found in literature from the pre-Gupta and Gupta eras, a transformation that speaks to other religious shifts within Śaivism during this period.

### **Marshall, Alison - Brandon University**

#### ***Reflexivity in Researching and Writing Religion: Reflections on Canadian Fieldwork Experiences and Findings (Roundtable)***

These roundtables represent a continuing exploration of the topic of reflexivity. Having started this roundtable discussion last year, we hope to continue it in future years in a longer co-operative effort. We especially encourage participation. In this roundtable we continue to reflect on our Canadian fieldwork experiences and findings. We will have an open discussion on strategies for obtaining university ethics approval for research programs with minimal risk, our own interactions with informants in rural and urban fields, and the qualitative and quantitative methods and theories we have drawn on to study, capture and articulate the ambiguity of our data and role as researcher. We address emerging trends in the study of everyday religion in relation to our own research.

### **Mastagar-Holder, Mariana - University of Toronto**

#### ***The Post Communist Bulgarian immigrants in Toronto with Reference to Eastern Orthodox Church***

My paper examines the interaction of the newest immigrant wave (post 1989) Bulgarians to see how they perceive and make use of their diaspora church, and how the church itself reflects the dynamics of the interaction. The argument of the study is that the traditionally conservative church is transformed. The space and role that were strictly sacramental now open up to allow for social and cultural activities in a manner that issues in the structuring of ethnic collectivity and identification.

The methodology involved has both practical and theoretical aspect: it includes fieldwork (participant observation and interviews) and incorporates studies related to the secularization debate, diaspora movements and the sacred. However, the secularization debate has been based on mainly Catholic and Protestant denominations. My project brings into discourse Orthodox Christianity and Church by exploring whether Bulgarian diaspora envisions Orthodoxy as a faith nurturing institution or as a cultural marker.

### **McCann, Gillian - Nipissing University**

#### ***The Political Body vs the Body Electric: Inscriptions of Femininity in the Work of Rukmini Devi and Chandralekha***

This paper sets out to compare and contrast the work of choreographer, Theosophist and founder of Kalakshetra, Rukmini Devi and that of Marxist and feminist choreographer Chandralekha. These two women, both considered to be arbiters of culture in their shared city of Madras (Chennai), had very different ideas of about the role of dance both in terms of normative female behaviour in relation to Hinduism and the political realm. The paper will look at how these influential women negotiated the shoals of gender and caste politics in post-Independence India.

### **McMullin, Steve - Acadia University**

#### ***Crisis and Congregational Change in Declining Churches***

Based on a mixed-methods sociological study of 16 congregations that have experienced chronic decline, this paper will survey ways in which church leaders frame the decline as a crisis and the ways that the perception of crisis in those churches affects congregational life. The paper will examine the extent to which the crisis is real or perceived and the ways in which a perception of crisis is used by church leadership, and will argue that a perception of crisis serves to prevent change and exacerbates the decline in

membership and attendance. Theoretical literature will assist in providing an understanding of the effects of a perception of crisis in church life.

**Mooney, Nicola - University of the Fraser Valley**

***Reading Weber among the Sikhs: Asceticism and Capitalism in the 3HO/Sikh Dharma (Panel: Diaspora Sikhism: Exploring the Sikh Dharma/3HO)***

Beginning from the premise that the 3HO/Sikh Dharma might be seen as a revitalization movement within Sikhism, and thus in some ways akin to the various forms of Protestantism, this paper will explore the utility of applying Max Weber's analysis of the unique relationship between the Protestant ethic and capitalism to the 3HO/Sikh Dharma. The diverse Yogi Tea and Akal Security brands—the former a health food enterprise, the latter specializing in prison and other private security contracts—comprise a multi-billion dollar concern founded and operated within the 3HO/Sikh Dharma organization's Khalsa International Industries. Is the success of these businesses a reflection of Weber's notion of capitalist asceticism, in keeping with the central position of white converts from Western religious traditions in 3HO/Sikh Dharma, or, does it reflect uniquely Sikh efforts to refuse a distinction between spiritual and material realms, as indeed is apparent in several aspects of Sikh theology?

**Munro, Yasaman S. - Wilfrid Laurier University**

***Substituting for Religion in Tweed's Theory of Religion: Āyurveda and the Academic Study of Hinduism(s) in Canada as Case Study***

In his *Crossing and Dwelling: A Theory of Religion*, Thomas A. Tweed posits that “Religions are confluences of organic-cultural flows that intensify joy and confront suffering by drawing on human and suprahuman forces to make homes and cross boundaries.” This paper arises from the recognition that, a) Tweed's theory of religion is flexible, allowing for other theoretical detours within it, and that b), our engagement with a sui generis “religion” within the academic study of religion is still precarious. I propose that we can creatively substitute the word “religion” in Tweed's theory with those related phenomena we have collectively examined in our past and ongoing scholarship in this field to spark more academic perspectives. What is offered here is one “theoretical itinerary” of Āyurveda—in short, an Indian medical framework—as a case study to illustrate how this substitution process in Tweed's theory of religion could manifest.

**Redden, Jason - University of Manitoba**

***Locating Religion in the Social Field: Religious Movements in the Nineteenth Century Canadian West***

Max Gluckman, writing against Malinowski's functional analysis of social change, advanced a historical anthropology concerned with the analysis of changing relations among groups as they occur within the same “social field.” Gluckman's “social field” is useful in the analysis of Indigenous-Christian religious movements observed throughout the nineteenth century Canadian West. In Lee Irwin's recent catalogue of those movements, the Athapaskan “Shaman-Prophets” offer exemplary data for analysis. Treating those movements as arising within a social field obviates entrance into the debate on whether they are pre or post colonial and sees them as emerging out of relations within and among the various groups in the nineteenth century fur trade: traders, aboriginal peoples and

missionaries. In this paper I introduce the social field, illuminate its usefulness in appreciating the emergent Athapaskan movements and explore its contribution to recent sociological treatments of religion such as Burton Mack's theory of religion as "social formation."

**Reimer, Sam - Crandall University**

***The Pentecostal Assemblies of Canada: Findings from the Canadian Evangelical Congregations Study (Panel: Pentecostal-Charismatic Christianity)***

Based on data from nearly 500 pastors and 100 youth pastors from five large evangelical denominations in Canada, this project focuses on the roughly 1100 congregations of the Pentecostal Assemblies of Canada (PAOC). The PAOC is the largest Pentecostal denomination in Canada, and one of the largest denominations within Canadian evangelicalism. The demographics, priorities, programs, and vitality of these congregations will be examined, using other evangelical congregations as a foil.

**Ross, Elizabeth - Memorial University of Newfoundland**

***Could the Gurdjieffian Machine be fuelled by Gremlins? A Brief Examination of Tribe as a Fourth Way School***

In 2001, Sophia Wellbeloved presented a paper which identified Gurdjieff groups as falling into two categories: those which followed Gurdjieff's Fourth Way teachings to the letter, and those who taught the Work in the spirit of Gurdjieff, adapting it over time. The writings of Gurdjieff's student, P. D. Ouspensky, describe an esoteric school as a group, centered around student-teacher relationships, that comes together, adapts over time, and, after serving its purpose, disbands. Tribe is a Fourth Way school based in Navasota, Texas that represents the second of Wellbeloved's categories. Tribe has used Fourth Way teachings as its basis, while incorporating many other materials to change over time. An examination of these and the shifting dynamics of the group demonstrates how their development fits both Gurdjieff's Law of Octaves and Ouspensky's definition of a school.

**Ramji, Rubina - Cape Breton University**

***Reflexivity in Researching and Writing Religion: Reflections on Canadian Fieldwork Experiences and Findings (Roundtable)***

These roundtables represent a continuing exploration of the topic of reflexivity. Having started this roundtable discussion last year, we hope to continue it in future years in a longer co-operative effort. We especially encourage participation. In this roundtable we continue to reflect on our Canadian fieldwork experiences and findings. We will have an open discussion on strategies for obtaining university ethics approval for research programs with minimal risk, our own interactions with informants in rural and urban fields, and the qualitative and quantitative methods and theories we have drawn on to study, capture and articulate the ambiguity of our data and role as researcher. We address emerging trends in the study of everyday religion in relation to our own research.

**Ruml, Mark F. - University of Winnipeg**

***Windigokaan: Contrary, Sacred Clown, Sickness Eater***

In the Anishinaabe (Ojibwe) Tradition, Windigokaanag are spiritual beings. People who are Windigokaan make an outfit that includes a hooded mask with a big nose. They wear these outfits when they gather, particularly at the annual Sundance. Their antics have led scholars to classify the Windigokaan as "contraries" or "sacred clowns." This paper examines the written sources on contraries or

clowns in Aboriginal Traditions in order to better understand the Anishinaabe Windigokaan. Their relationship to two other spirits, Windigo and Paguk, will also be addressed.

**Sandness, Adéla - St. Francis Xavier University**

***On "Parents" and "Children" in Vedic Tradition (Panel: Divine Domesticities in Vedic, Epic, and Puranic Narratives of Hindu Religious Traditions)***

In the symbolic language of Vedic tradition, parental relationships are among the ways used by poets to articulate relationships between the one and the many, the parts and the whole. Mythological figures, and the principles they represent, are named as offspring to indicate that they are made manifest by an originator or "parent." In some cases what is named is the inter-relationship of cyclical principles through a process of "reverse" parenting. Prajāpati, or Sacrifice, for example, is the father of his son, the fire god Agní; yet Agní, in turn, gives birth to him. There is also a well-known pattern of creation by "incest". Here an original "one" gives birth to a "second" and from these two arise the manifest world of the "many." This paper will examine ideas of creation and re-creation through a study of parental relationships in Vedic tradition.

**Schonhoffer, T. Nicholas - University of Toronto**

***Rebounding Violence and the Politics of John's Passion***

This essay will bring Maurice Bloch's theory of religion into a reciprocal dialogue with the Gospel of John's Passion Narrative. This dialogue will both allow Bloch's theory to resolve the seemingly contradictory political imagery in the this narrative, while also allowing the Gospel of John to provide evidence of more extreme and complicated play with the logic of rebounding violence than the examples that Bloch employs. First, Bloch's more recent language of "transcendental" and "transactional" sociality will be used to re-describe his earlier theory of the cultural conflicts underling religion. Second, Bloch's theory will be used to describe how the John's passion narrative negotiates the conflict between Jesus' kingship and the rule of Rome. Finally, it will be argued that this negotiation represents a further extension of the rejection of rebounding violence that Bloch perceives in millenarian traditions, but that this rejection is only possible because of the development of John's subtler techniques of hierarchizing types of sociality.

**Schnoor, Randal - York University**

***Religion, Citizenship, and Public Policy in Canada (Roundtable)***

Debates around reasonable accommodation of religious difference, transnational ties of religious groups, and the emergence of non-Christian, non-European religious communities in western, secular, liberal democracies have given rise to new concerns about the relationship between faith and citizenship. What influence do the various religious traditions have on the ability of individuals to identify with the nation-state and participate in civic life, i.e., to define themselves as citizens? Can faith bolster the commitment of individuals to citizenship? Under what circumstances do religious identity and solidarity interfere with the integration of faith and citizenship? This roundtable will discuss the relationship of faith and citizenship in a variety of religious traditions found in Canada as well as the public policy implications of this relationship. It will outline the specific challenges that the sometimes ambiguous relationship of faith and citizenship can present for those interested in promoting specific forms of citizenship in Canada and other western, secular, democratic societies.

**Seamone, Donna - Acadia University**

***Religion as a Social Problem in Canada: Theorizing Anti-Feminism and Women's Experience of the Violence of Religion***

This paper emerges at the nexus of three areas of research: the ethnographic study of lived religion, the study of women in religion, and the study of religion as a social problem—specifically violence within religious traditions. In this paper I develop an approach to the study of antifeminism and Canadian women's experience of the violence of religion. Violence in this context will be understood in performative terms building on Judith Butler's understanding of that action which attempts to strip away the agency of another (Butler 2004). Taking a performative approach to social phenomena I present an auto-ethnographic account of experience of the violence experienced within a tradition in the Canadian religious scene. Finally, I posit theoretical tools and an approach to facilitate naming and theorizing Canadian women's experience of anti-feminism and the violence of religion across traditions as a social problem.

**Seljak, David - St. Jerome's University**

***Religion, Citizenship, and Public Policy in Canada (Roundtable)***

Debates around reasonable accommodation of religious difference, transnational ties of religious groups, and the emergence of non-Christian, non-European religious communities in western, secular, liberal democracies have given rise to new concerns about the relationship between faith and citizenship. What influence do the various religious traditions have on the ability of individuals to identify with the nation-state and participate in civic life, i.e., to define themselves as citizens? Can faith bolster the commitment of individuals to citizenship? Under what circumstances do religious identity and solidarity interfere with the integration of faith and citizenship? This roundtable will discuss the relationship of faith and citizenship in a variety of religious traditions found in Canada as well as the public policy implications of this relationship. It will outline the specific challenges that the sometimes ambiguous relationship of faith and citizenship can present for those interested in promoting specific forms of citizenship in Canada and other western, secular, democratic societies.

**Seljak, David – St. Jerome's University**

***Spiritual Understandings of a "Good Death" in Hospice Palliative Care (Panel)***

"Spiritual but not religious" describes an ever increasing cohort of the Canadian population who are already requiring hospice palliative care. The challenge for nurses, doctors, social workers and chaplains is to know how to help patients who are "spiritual but not religious" experience a "good death" in hospice or palliative care. This panel presents the findings of a CIHR funded three-year research project led by Harold Coward and Paul Bramadat at the UVic Centre for Studies in Religion and Society. This Study critically examined the generic understanding of spirituality adopted by modern health care now taught to doctors, nurses, and chaplains ("spiritual care co-ordinators"), and its implications in caring for patients and families with their different understandings of spirituality and requirements for a "good death." Conducted by an interdisciplinary team of scholars of religion, medical anthropology and nursing, along with clinicians working in hospice palliative care, these research findings are being published by SUNY Press (to go along with our earlier volume "Religious Understandings of a 'Good Death' in Hospice Palliative Care"). These two volumes will be of use to doctors, nurses and chaplains as they care for dying patients and their families. Policy implications for health care administrators at federal, provincial, and institutional levels are also identified.

**Semper, Sam - University of British Columbia**

***'Change Has Come': Barack Obama's Dreams From my Father and The Politics of Conversion***

This presentation analyzes and compares the role and effect of what I describe as “conversion discourse” in Barack Obama’s autobiography, *Dreams from my Father: A Story of Race and Inheritance*, with its ‘translation’ in mainstream media representations of Obama. I suggest that Obama’s autobiography mirrors the structure of St Augustine’s *Confessions*—with important differences: Augustine’s sin of stealing the pears is transformed into a scene of the ‘sin’ of racial wounding; Augustine’s pre-conversion vision of Lady Contenance becomes a vision of “self determination” embodied by Obama’s multiple grandmothers; and Augustine’s conversion in the garden at Milan becomes an experience of racial belonging which leads Obama to find his ‘father’ in Kenya. I argue that while Obama uses conversion discourse in his autobiography in complex ways to argue for a hybrid subjectivity and community marked by the recognition of the “messy, contradictory details of experience” and a love of the other “that survives disappointment”, this use of conversion discourse becomes simplified, or is taken up in simplified ways, in his campaign rhetoric (127).

**Shawkat Albarghouthi, Ali - Wilfrid Laurier University**

***Fazlur Rahman: The Father of Muslim Reform in North America***

Fazlur Rahman (1919-1988), the Pakistani American scholar of Islam, was one of the most prominent proponents of Muslim reform. His influence is palpable among many contemporary Muslim reformers in North America (e.g. Amina Wadud, Asma Barlas, Ebrahim Moosa) and beyond, and his writings are a staple in Muslim reform literature. This paper aims to sketch the major themes of the reform thought of Fazlur Rahman and his influence on North American Muslim reformers and their discourse. His double-movement Quranic hermeneutic and his argument for deciphering the intent of the Quran based on holistic readings has provided contemporary Muslim reformers with the tools to challenge traditional interpretations and propose alternate readings based on his methodology. The paper will argue that it is not possible to understand contemporary Muslim reform in North America without understanding the foundational influence and work of Fazlur Rahman.

**Sheedy, Matt - University of Manitoba**

***When Critical Theory Becomes Traditional: Adorno, Habermas, and Some Thoughts for the Study of Religion***

In his inaugural lecture of 1931, Theodore Adorno provoked his audience by strongly criticizing then-current trends in social theory, such as Heidegger’s phenomenological “totality,” along with those philosophers who “grant validity only to the natural sciences.” In a similar fashion, Jürgen Habermas’s 1965 inaugural address “Knowledge and Human Interests,” proposes that both the empirical-analytic and the historical-hermeneutic sciences neglect to account for the underlying constitutive interests that they possess; namely, technical control in the case of the former, and the correct interpretation of meaning, in the case of the latter. In doing so, Habermas argues, they reduce their ability for critical self-reflection. While my primary aim will be to draw-out and explain the parameters of the above mentioned theoretical propositions, I will conclude with some reflections on what this might suggest for the study of religion, as seen, for example, with the on-going tensions between phenomenology and cognitive science.

**Sherwood, Tom - Carleton University**

***Listening to The Echo***

What do young adults have to say to institutional religion? The Echo Generation (people born after 1978) might be called the “Missing Generation” in many religious institutions. This paper reports on a 3-year funded research project (2009-2012), conducted as an ethnography by a cultural anthropologist, and designed to give voice to the spirituality and values of young adults who live outside formal religion. This is a report of preliminary findings, including the actual words and voices of young adults speaking about religion, spirituality, their own values and their own experiences (N200 at this time). It is also an opportunity to connect to the project as it goes into its final year.

**Shiple, Heather - University of Ottawa**

***Individualism as Defiance: Identity Narratives in Canada***

This paper will look at dueling narratives regarding identity constructions in Canadian legal and public discourse. The twin narratives centre on the notion of individual versus collective rights, whether accurate or not, and demonstrate both the complexity of analyzing identity claims at the same time they demonstrate the will to autonomy alongside notions of Canadian-ness and nationalist identity. I will specifically examine religious, sexual, and sexual orientation as identity categories and constructions within this framework, the ways in which religious identity and sexual difference are framed as incompatible identity markers, and how this framing maintains the dual narratives of individual versus collective rights.

**Stoeber, Michael - Regis College (University of Toronto)**

***Kundalini Yoga and Sikh Dharma/3HO (Panel: Diaspora Sikhism: Exploring the Sikh Dharma/3HO)***

Kundalini yoga in Sikh Dharma/3HO is regarded as an important spiritual practice. It involves a multitude of meditation sets that include various body postures, hand positions, breathing techniques, mental foci, and chanting—with each meditative set intended to transform a specific aspect of one’s physical, emotional and/or spiritual makeup. Following the direction of Yogi Bhajan, members of Sikh Dharma/3HO are also involved in relatively traditional Sikh beliefs and practices. They regard themselves as orthodox, and seem to differ from Punjabi Sikhs primarily in their emphasis on kundalini yoga. This paper will explore the possible connections and significance of kundalini yoga to Sikh Dharma in light of criticisms that have been raised against kundalini yoga and Yogi Bhajan by certain Punjabi Sikhs and western critics. What are nature of the transformative processes and altered states of kundalini yoga? Are they related to Sikh ideals of spiritual transformation and liberation? Given its stress on kundalini yoga, should Sikh Dharma/3HO be considered an alternative form of Sikhism?

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

***“There is No ‘Ditch’ Between God and Native Spirituality”: A View from Two Mi’kmaq Elders***

On the East Coast of Canada the Mi’kmaq community has fashioned an understanding of Christianity without denying the role of Native spirituality in the lives of the people. The purpose of this paper to explore the complexity of this relationship, as presented by two of the Elders of the Mi’kmaq community at a recent workshop held in Sydney, Nova Scotia.

This paper presents their views of the relationship between Native Spirituality and the Roman Catholic Church, pertaining both to the history of Roman Catholic and native relationships, and the recent events in the diocese of Antigonish. Much of the history of the Mi'kmaq with the Roman Catholic Church has been one of wounding, yet because of the way Native Spirituality is understood to stand beside Roman Catholic theology, the Mi'kmaq elders argue it is possible to bring healing to their community. It is the purpose of this paper to critically examine that point of view.

**Thompson, Nathan - University of Toronto**

***Seeking Ontological Security: Negotiating Religious and Sexual Identities in Rural Canada (Panel: Inclusion and Exclusion: The Construction of Religious Identities in Canadian Mosaics)***

This paper explores how rural LGBTQ Christians negotiate their religious and sexual identities. I draw on data collected in my Master's project in which I use the autoethnographic method to describe and analyze my own experiences of coming out as gay and Christian in Fredericton, New Brunswick. The project demonstrated that negotiating a religious and LGBTQ identity in a space that offers little possibility for identity verification (i.e. there are few spaces for both a religious and sexual identity to be verified in everyday social contexts) results in emotional consequences (such as feelings of loneliness, depression, anxiety, and shame). In this paper I build upon and extend my earlier findings by introducing Giddens' work on ontological security (the necessity to cling to a sense of reality in order to go about daily life). By deconstructing my narrative I come to recognize its fictiveness and its use in maintaining a sense of ontological security in order to alleviate feelings of shame and anxiety caused by the negotiation of sexual and religious identities.

**Tomlins, Steven - University of Ottawa**

***Unbecoming Caricatures: Looking Behind and Beyond Depictions of Atheism in Mainstream Canadian Newspaper Columns (Panel: Inclusion and Exclusion: The Construction of Religious Identities in Canadian Mosaics)***

By definition, atheism is simply the belief that there is no God. Atheists do not need communal engagement on the basis of their non-belief, nor do they need to spread the message of disbelief. Indeed, there are undoubtedly many atheists in Canada who do not promote atheism, and who are not engaged with atheistic organizations. On the other hand, there is an increasingly vocal segment of Canadian atheists who do engage with atheistic organizations and who do want their opinions on religion to be received; some have even paid to have their messages spread through bus advertisements. Perhaps as a response to the spread of atheist opinions, columns have been written about atheism by 'religious experts' in many Canadian newspapers. This paper analyzes how some of these columnists portray atheists, and how active atheists in turn portray themselves. It explores the realities behind atheism as an identifying characteristic and argues that popular media portrayals of this increasingly prevalent segment of Canadian society are often inaccurate and condescending.

**Van Arragon, Leo - University of Ottawa**

***Robert Baden-Powell, the Boy Scouts and the Construction of Identity (Panel: Inclusion and Exclusion: The Construction of Religious Identities in Canadian Mosaics)***

In my paper, I present my research into Robert Baden Powell and the Boy Scouts triggered by provocative comments by Edward Said (2003, 107-108, 137) about the role played by the Boy Scouts in Britain's imperialist project. I examine the Boy Scout movement as an exercise in identity construction in early 20th Century Britain and its remarkably successful consistency into the late 20th Century. I explore the religious, social and political context in which Baden-Powell established the movement so closely linked to him and the matrix in which it became woven into the national identities of both Britain and Canada. I link the concepts of identity, ideology and character building as a way of understanding what Said may have been suggesting in his observations.

**Vargo, Chelsey - University of Alberta**

***Textual Construction and Interpretation as Ritual: The Gospel of Thomas as a Case Study***

Rediscovered in 1945, The Gospel of Thomas contributes to a valuable corpus of texts which helps scholars to illuminate the emergence of numerous Christianities in antiquity. Drawing upon the pertinent and important The Ethnography of Reading, edited by Jonathan Boyarin, and specifically Elizabeth Long's "Textual Interpretation as Collective Action," I will examine the ways in which this Gospel can be seen as an example of textual formation and interpretation as ritual. Keeping in mind the way Jonathan Z. Smith locates Saying 37 of this Gospel within a ritual context with respect to baptism in antiquity, I will argue that the Gospel of Thomas in its entirety should be examined through a ritual lens as a case study for viewing other early Christian texts in such a way. This allows Christian origin scholars to employ the often underutilized tools afforded to us from the area of ritual studies, as well as helps to present a more complete picture of the creation, transmission and interpretation of texts in antiquity.

**Walsh, David - Arizona State University**

***Knowledge in Place, Knowledge From Place: Dene Traditional Knowledge, Cosmology, and Climate Change Studies***

Climate change and environmental scientists in Canada's North have recently engaged "traditional aboriginal knowledge" in their studies. This trend defines an aboriginal mode of thought within Western parameters, often disarticulating aboriginal knowledge from its cultural and religious paradigms. I turn to the Dene of the Northwest Territories to explore how traditional knowledge is contingent on cosmological understandings of nature and place, how knowledge is produced under religious and ritualistic prescriptions, and how the Dene articulate a different way of knowing from both Western sciences and religions. I engage scholars of Dene knowledge and traditional life-ways, and findings from my current ethnographic work among the Tłı̨chǫ Dene, to discuss how indigenous religion and worldview create a unique approach to knowledge. Situating traditional indigenous knowledge in "place" (within its' cultural and religious paradigms, which in turn situate its' knowledge within environmental places and relationships to those environments) also illuminates that Western science, traditional knowledges' perceived counterpart, is itself culturally situated knowledge.

**Weston, Ryan - Wilfrid Laurier University**

***Faithful Folk?: Audience Response to Gospel Performance at Four Canadian Folk Festivals***

Gospel music workshops are among the most popular performances at folk festivals across Canada, drawing Sunday morning attendees during an otherwise non-religious weekend. Scholars of gospel music, such as Bernice Johnson Reagon (2001), argue that gospel music “brings church” by transforming the performance venue into a sacred space of Christian worship. In her analysis of the folk revival movement, meanwhile, Gillian Mitchell (2007) points to nostalgia as a prime motivator for attendance at folk festivals. Drawing on interview data from audiences at four festivals, this paper argues that neither of these perspectives adequately addresses the multiple motivations of workshop audiences and that factors such as musical interest, “cultural curiosity,” and non-Christian spiritual beliefs are at least as significant to many participants as those factors discussed above. These varied points of engagement, ultimately, indicate the importance of reception studies to understanding audience responses to religious content in contemporary Canadian popular culture.

**White, Marybeth - Wilfrid Laurier University**

***Boun Soud: Building Spiritual Capital in a Lao Buddhist Community***

Scholars such as Janet McLellan observe the importance of religion in immigrant and refugee communities for assisting with group cohesion, adaptation to a new cultural context, and building social capital. Although Canada is a country that promotes an ideology of multiculturalism, there are currently no effective policies to assist with dialogue between newer immigrant and mainstream communities. Communities with lower amounts of social capital can experience challenges establishing a religious space and engaging in the politics of recognition. This paper will examine Boun Soud, one key ceremony that acts as Thomas Tweed’s watch and compass, to navigate across time and space, between the homeland of Laos and a temple in Ontario in order to re-generate sacred space and increase spiritual capital.

**Wilkinson, Michael - Trinity Western University and Peter Althouse - Southeastern University**

***The Body and Spirit in Charismatic Christianity (Panel: Pentecostal-Charismatic Christianity)***

This paper explores the ways in which the body is represented in Charismatic Christianity. Attention will be given to participants who practice a form of prayer in the Toronto Airport Christian Fellowship referred to as “soaking prayer”. In the early 1990s much attention was given to the “Toronto Blessing” but eventually with pronouncements of its decline, scholars stopped investigating the movement. However, the “Toronto Blessing” has expanded throughout the world through prayer centers where the practice of resting and receiving are embraced. This practice raises important questions about the body, specifically, how Charismatic Christians represent encounters with the Holy Spirit, dreams and visions, prophesy, and healing through their bodies. The presenters are currently researching the role of prayer among Charismatic Christians in Canada and the USA. They have interviewed participants, attended numerous conferences, meetings, and soaking centers. The John Templeton Foundation provided funding for the two-year project.

**Yousif, Ahmad F. International Institute of Islamic Thought and Civilization**

***Islamic Deviationist Movements (IDMs): An Analytical Inquiry into Southeast Asia***

While classical Muslim scholars such as al-Shahrastani, al-Kalbi, al-Baghdadi, Ibn Hazim, Ibn al-Jawzi and others undertook numerous studies and made significant contributions to the field of “Religious Sects and Divisions” (al-Milal wa al-Nihal), the majority of academic institutions in the Muslim world today have given scant attention to new religious trends, sects, and divisions within Islam. Nevertheless, there have been some Muslim scholars in the 20<sup>th</sup> century such as Abu Zuhra of Egypt, Irfan Abdul Hamid of Iraq, Abu al-Hasan al-Nadawi of India, and Mahmud Saedon Othman of Brunei, who have made notable contributions to the field.

Frequently, contemporary Muslim thinkers have tended to employ the term “Islamic Deviationist Movements (IDMs) or Ajaran Sesat (in Malay) to denote any group that has strayed from the mainstream of Islam. By way of contrast, Western scholars have often preferred to use the more constructive term “New Religious Movements” (NRMs) to designate any new, “breakaway” religious group from a traditional religion. While Muslim writers have approached the subject from a historical or socio-religious perspective, few have utilized a scientific methodology based on fieldwork experience in order to study Islamic “deviationist” movements; particularly those of mystical orientation. This paper will examine the controversy over defining the term “deviation group.” We briefly compare Western and Islamic methodologies for studying IDMs, and then assess the impact of IDMs on Muslim society. Finally, and in light of the contemporary situation in Southeast Asia, a number of recommendations will be made on how Muslim scholars can effectively study and better understand Islamic “deviation” movements within the purview of a scientific framework.

**Zathureczky, Kornel - University of Sudbury**

***Contending Modernities: The Meaning of ‘Common Good’ in Muslim-Christian Encounters***

The most significant religious document in recent memory has been “A Common Word,” a collaborative work of a comprehensive group of Islamic scholars. The document suggests that the twin religious duties of love for God and love for neighbour beckon both Muslim and Christian traditions to a shared solidarity. In my paper I will offer a critical evaluation of two prominent responses hailing from traditional centers of European Christianity. In both, the concept of the common good plays a prominent role in determining the shape and direction of interreligious cooperation in a global context. While the response emanating from the Vatican is read as an expression of interreligious pragmatics, the second, more robust engagement of Rowan Williams is presented as an attempt to develop an interreligious communicative ethic. The critical examination of these two visions of interreligious solidarity leads to significant conclusions regarding the concept of the neighbour, a central category shared by all Abrahamic religious traditions.

## ***Panel Abstracts***

(ORGANIZED Alphabetically by Title)

### ***PANEL TITLE: Alternative Approaches to Introducing Religion(s): Engaging Method and Theory in the Classroom***

Introduction to Religion or World Religions, as it is currently taught, tends to assume the phenomenological existence of religion while ignoring the problems with this position. The major “world religions” are presented in terms of their teleological histories and their essentialized *beliefs*. This approach is not unique to the introduction to religions, but is, perhaps, most problematic in this setting. The papers presented at this panel will challenge this teleological/essentialist framework, and suggest alternative approaches to introducing religion. Based on the work of Jonathan Z. Smith and Bruce Lincoln, we explore the ways in which we can introduce religion without relying on the essence of belief. Instead we suggest analyzing the conceptual frameworks which have typically been used to define religion (especially myth and ritual, but also classification) while utilizing a comparative method which does not privilege one data set over another, be it “religious” or “secular.”

### ***PANEL TITLE: Diaspora Sikhism: Exploring the Sikh Dharma/3HO.***

This panel will explore some peoples and places related to the modern Sikh diaspora, with special reference to the material, spiritual, and ecumenical practices of Sikh Dharma/3HO. In 1969, Yogi Bhajan (Harbhajan Singh Puri) established the ‘3HO’ organization, which was intended to promote the ‘happiness’, ‘health’ and ‘holiness’ of its members. It associated kundalini yoga with Yogi Bhajan’s Punjabi Sikhism, and came to be called Sikh Dharma/3HO. It sits in the interesting but awkward position of being classified both as a new religious movement and as part of Sikhism. In this panel Nicola Mooney will analyze Sikhism through the economic theory of Max Weber, with special reference to Yogi Tea and Akal Securities—successful Sikh Dharma/3HO businesses, Michael Stoeber will examine the significance of kundalini yoga for Sikh Dharma/3HO in light of criticisms that have been raised against Yogi Bhajan and kundalini yoga, and Michael Hawley will begin to investigate through ethnographic study the issue of identity construction in Calgary’s Kundalini Yoga/3HO community. Together, the papers will explore the location of Sikh Dharma/3HO within Sikhism at large as well as with reference to new religious movements.

### ***PANEL TITLE: Divine Domesticities in Vedic, Epic, and Puranic Narratives of Hindu Religious Traditions***

The papers in this panel are explorations of a hunch: that domestic relationships provide central thematic and structural principles within Hindu sacred narratives and as such, they serve as a foundation for Hindu religious belief and practice. Gods, goddess, divine or semi-divine heroes and heroines, devotees human and otherwise are often connected to each other as spouses or lovers, as siblings, as parents and children.

What range of religious significance is then accorded to domestic relationships, to the dharma of family and household? For all their color and cosmic scope, their high drama and epic heroism, their promise of divine grace for reverent devotion, is it possible that Hinduism’s vast traditions of sacred story are fundamentally expressions of the paradigmatic nature of home, marriage, and family? If so, has scholarship duly appreciated the significance of family for Hindu religious traditions?

**Session One: Divine Domesticities in Vedic and Hindu Epic Narratives:** These papers explore the place of domestic relationships among Vedic gods and among heroes and heroines of Sanskrit and Tamil epics. This exploration proceeds from the

parent-child relationship as a creation motif in Vedic tradition to hidden dimensions of the Hindu epic heroine as wife and as sister-daughter.

**Session Two: Divine Domesticities in Vaiṣṇava, Śaiva, and Śākta Textual Traditions:** The papers in this panel examine changes in divine domestic relationships against the background of Hindu religious history within Śaiva, Vaiṣṇava, and Śākta traditions.

***PANEL TITLE: Inclusion and Exclusion: The Construction of Religious Identities in Canadian Mosaics***

Canadian identity has long been an important topic of debate: do we define ourselves based on our perceived attributes or in opposition to the attributes of another country? This panel does not seek to answer the fundamental question of Canadian identity as a whole; instead it explores how groups within Canada are identified by others and how they identify themselves. This will be a discussion on character-building on different levels: the role of law in constructing 'official' identities; issues pertaining to immigrant integration; how religious nationalism and historiography affects identity; the negotiation of sexual and religious identities; and the role the Canadian media plays in characterizing or proliferating vocal minorities. We self-identify as a mosaic nation, therefore each mosaic needs to be understood under its own merit in order to better understand the socio-religious realities facing many Canadians. Drawing on the work of the Major Collaborative Research Initiative (MCRI) Religion and Diversity Project, this panel will address select mosaics in order to shed light on issues of identity that those of various religious orientations face in contemporary Canada.

***PANEL TITLE: South Asian Religion in Film / South Asian Film and Religion [this session will be videotaped]***

Recent global media innovations have introduced new and promising avenues in which to study the intersection between religious traditions and the cultural mediums of film. While differing in terms of narrative device, convention, form, content, technique, etc., the comparative investigation of Western and Eastern (South Asian) cinematography—one most often cast as the division between the industries of 'Hollywood' and 'Bollywood'—is a fertile platform through which to explore the contemporary expression and representation of South Asian spirituality. In this roundtable, the panelists (below) will address two basic questions: (1) how do these modern film industries interpret, translate, and portray South Asian religiosity and/or the key devotional figures that populate that area's narrative imagination; and (2) in which ways have religious traditions and filmmakers appropriated the medium of film in ways that are considered distinctly religious, morally reflexive, and culturally important in that context.

***PANEL TITLE: Spiritual Understandings of a "Good Death" in Hospice Palliative Care***

"Spiritual but not religious" describes an ever increasing cohort of the Canadian population who are already requiring hospice palliative care. The challenge for nurses, doctors, social workers and chaplains is to know how to help patients who are "spiritual but not religious" experience a "good death" in hospice or palliative care. This panel presents the findings of a CIHR funded three-year research project led by Harold Coward and Paul Bramadat at the UVic Centre for Studies in Religion and Society. This Study critically examined the generic understanding of spirituality adopted by modern health care now taught to doctors, nurses, and chaplains ("spiritual care co-ordinators"), and its implications in caring for patients and families with their different understandings of spirituality and requirements for a "good death." Conducted by an interdisciplinary team of scholars of religion, medical anthropology and nursing, along with clinicians working in hospice palliative care, these research findings are being published by SUNY Press (to go along with our earlier volume "Religious Understandings of a 'Good Death' in Hospice Palliative Care"). These two volumes will

be of use to doctors, nurses and chaplains as they care for dying patients and their families. Policy implications for health care administrators at federal, provincial, and institutional levels are also identified.

### ***Roundtable Abstracts***

(ORGANIZED Alphabetically by Title)

#### ***ROUNDTABLE TITLE: An Analysis of the Use of Objective Hermeneutics in the Commentary of Qur'an***

In this paper we reflect upon the similarities between objective hermeneutics and the Qur'an Commentary by the well-known Shia scholar, Allamah Tabataba'i. This paper identifies the main concept of objective hermeneutics in comparison to the Allamah's deductive method in interpreting the Qur'an. Discussion ideas that emerge out of this comparison are related to the procedures and the principles used for obtaining objectivity in interpreting Qur'anic verses in terms of referring to various interpretation, variations of contexts, avoiding pre-assumptions and pre-understanding and addressing minor and significant elements in the religious texts. This paper responds to the literature that assumes that the Qur'an's interpretation is restricted and is male dominated (Wadud, 1999). This paper provides Western readers with insights and understanding of Tabatabai's commentary through the cross application of his method with objective hermeneutics that is validated in Western Academia.

#### ***ROUNDTABLE TITLE: Reflexivity in Researching and Writing Religion***

These roundtables represent a continuing exploration of the topic of reflexivity. Having started this roundtable discussion last year, we hope to continue it in future years in a longer co-operative effort. We especially encourage participation.

**Reflections on Canadian Fieldwork Experiences and Findings:** In this roundtable we continue to reflect on our Canadian fieldwork experiences and findings. We will have an open discussion on strategies for obtaining university ethics approval for research programs with minimal risk, our own interactions with informants in rural and urban fields, and the qualitative and quantitative methods and theories we have drawn on to study, capture and articulate the ambiguity of our data and role as researcher. We address emerging trends in the study of everyday religion in relation to our own research.

#### ***ROUNDTABLE TITLE: Religion, Citizenship, and Public Policy in Canada***

Debates around reasonable accommodation of religious difference, transnational ties of religious groups, and the emergence of non-Christian, non-European religious communities in western, secular, liberal democracies have given rise to new concerns about the relationship between faith and citizenship. What influence do the various religious traditions have on the ability of individuals to identify with the nation-state and participate in civic life, i.e., to define themselves as citizens? Can faith bolster the commitment of individuals to citizenship? Under what circumstances do religious identity and solidarity interfere with the integration of faith and citizenship? This roundtable will discuss the relationship of faith and citizenship in a variety of religious traditions found in Canada as well as the public policy implications of this relationship. It will outline the specific challenges that the sometimes ambiguous relationship of faith and citizenship can present for those interested in promoting specific forms of citizenship in Canada and other western, secular, democratic societies.