

# Congrès 2010 / Congress 2010

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

29 Mai - 1 Juin 2010 (Université à Concordia, Montréal) /  
May 29 – June 1, 2010 (Concordia University, Montreal)

### Guide du programme de la conférence annuelle / Annual Meeting Program Guide

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

Nous sommes très heureux de vous présenter le programme de notre congrès 2010 qui se tiendra à l'Université Concordia à Montréal. Encore une fois nous avons une riche programmation grâce à la qualité de vos propositions. Comme vous le constaterez, nous touchons à un vaste éventail de sujets des plus intéressants, dont plusieurs sessions inédites qui s'annoncent des plus captivantes.

Nous attirons particulièrement votre attention sur la conférence conjointe du 31 mai à 19h30. La Société canadienne de théologie (STC), avec le soutien de la Société canadienne des études bibliques (SCEB), de la Société canadienne pour l'étude de la religion (SCER) et de l'Association canadienne des études patristiques (ACEP), accueillera le Dr. Justo L. Gonzalez qui donnera une conférence intitulée «Beyond Christendom: New Maps». Originaire de Cuba, le Dr Gonzalez est un professeur retraité de théologie historique. Au cours des trente dernières années, il s'est concentré sur le développement de programmes pour la formation théologique des Hispaniques. À ne pas manquer! À 21h00 une réception suivra. Aussi, il y aura la projection du film *Shugendō Now*, le dimanche 30 mai, à 17h00. Ce documentaire est un voyage intérieur dans les pratiques mystiques de l'ascétisme japonais des montagnes.

Comme à l'habitude nous aurons des moments pour socialiser: réceptions suivant les grandes conférences, banquet annuel de la Société... Mais cette année nous aurons en plus, un local qui nous a été attribué pour pouvoir fraterniser pendant les heures des présentations régulières. En effet, le local MB S1-105 nous est réservé pour toute la durée de nos rencontres pour pouvoir échanger.

En résumé, des conférenciers intéressants, des rencontres stimulantes, c'est donc avec plaisir que nous espérons vous rencontrer à l'Université Concordia du 29 mai au 1<sup>er</sup> juin 2010.

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We are very happy to present you with the program of our 2010 Congress meeting which will be held at Concordia University, Montreal. 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 Guest lecture, scheduled on May 31<sup>st</sup> at 19:30. The Canadian Theological Society, with the support of the Canadian Society for the Study of Religion (CSSR), the Canadian Society of Biblical Studies (CSBS), the Canadian Society for Church History (CSCH) and the Canadian Society of Patristic Studies (CSPS) presents Dr. Justo L. González, who will be giving the keynote address entitled, "Beyond Christendom: New Maps". Dr. González, a native of Cuba, is a retired professor of historical theology. For the last thirty years he has focused on developing programs for the theological education of Hispanics. A reception will follow the presentation. Also, there will be a film screening of "*Shugendō Now*" on Sunday May 30<sup>th</sup> at 17:00. This feature documentary is an experiential journey into the mystical practices of Japanese mountain asceticism.

We will also have many opportunities to socialize at receptions following the major sessions and at the CSSR annual dinner. We also have a room set aside for informal get-togethers during the day. For this purpose, room MB S1-105 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 at Concordia University from May 29 - June 1, 2010.

Alison Marshall and Rubina Ramji

## *Vue d'ensemble du programme / Program Overview*

### DAY ONE :

MAY 29 <sup>th</sup>	9:00-10:30	10:45-12:15		14:00-17:00
Room: MB S1-105	<b>MEETING ROOM FOR CSSR MEMBERS</b>			
Room: MB 11-103	<b>CSSR EXECUTIVE MEETING</b>	<b>CSSR EXECUTIVE MEETING</b>	Room: MB S1-401	<b>CSSR ANNUAL GENERAL MEETING</b>

<p>Saturday May 29<sup>th</sup> : <b>CSSR DINNER 18:30</b>                  Location: <b>Weinstein and Gavinos</b>                  (<a href="http://www.wiensteinandgavinos.com/en/groups/dinner">http://www.wiensteinandgavinos.com/en/groups/dinner</a>)                  The restaurant is located at 1434 Crescent Street in the heart of downtown Montreal</p>
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### DAY TWO:

May 30 <sup>th</sup>	9:00-10:30	10:45-12:15	13:45-15:15	15:30-17:00
Room: MB S1-105	<b>MEETING ROOM FOR CSSR MEMBERS</b>			
Room: MB S1-235	<b>Panel: What's so New about Neo-Confucianism? Challenging the Boundaries of New-Confucian Discourse</b>	<b>Roundtable: Research Directions on Religious Diversity in Canada for the next decade</b>	<b>Roundtable Part 1: Reflexivity in Teaching, Researching and Writing Religion</b>	<b>Roundtable Part 2: Reflexivity in Teaching, Researching and Writing Religion</b>
Room: MB S1-401	<b>Religion and Nationalism</b>	<b>Religion and Humour</b>	<b>Creating Religious Communities</b>	<b>Roundtable: Religious Understandings of a "Good Death" in Hospice Palliative Care</b>
Room: MB S1-115	<b>Religion and Globalization</b>	<b>Roundtable: Missed Connections: Failed Forgiveness and False Friends</b>	<b>Jewish Religion and Culture</b>	<b>Christian Congregations</b>

<p>Sunday May 30<sup>th</sup> : <b>MOVIE SCREENING DISCUSSION</b></p> <p><b><i>Shugendô Now</i></b>                  Jean Marc Abela and Mark Patrick McGuire, Enpower Pictures, 2009: 91 minutes  <a href="http://www.shugendonow.com">www.shugendonow.com</a></p> <p>17:00 - 20:00 <span style="float: right;">Room MB S2-210</span></p>
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**DAY THREE:**

<b>May 31<sup>st</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: MB S1-105	<b>MEETING ROOM FOR CSSR MEMBERS</b>			
Room: MB S1-235	<b>Spiritualizing Medicine: A Round Table on Trends without Religious Studies</b>	<b>Religion, Masculinities and Ambivalence</b>	<b>Roundtable: The Cover Up: Veiling in Comparative Perspective</b>	<b>Muslim Representations</b>
Room: MB S1-401	<b>Religion and Representations</b>	<b>Religion and Language</b>	<b>Religion in the University</b>	<b>Religion and Ethics</b>
Room: MB S1-115	<b>Panel: Religion and Ecology in Margaret Atwood's <i>Year of the Flood</i></b>	<b>Roundtable: Environmentalism as Religion: A Fruitful Concept?</b> (joint session with ESAC)	<b>Panel: Perspectives on Secularism and the New Atheism</b>	<b>Panel: Hinduism in Canada: Communities in Community</b>
Room: MB 3-445 (Joint session with CTS)	<b>Panel: William E. Connolly's Contestations and Augustine of Hippo's Confessions Regarding Evil</b>			
Room: MB 3-210 (Joint session with CTS)	<b>Roundtable: The Ecumenist and Critical Theology in Canada</b>			
11:00-12:45 LB211 (Joint Session with CASID)		<b>11:00 am - 12:45 pm Roundtable: Frontiers of Development II: The Contribution of Religious and Theological Studies to International Development</b>		

**Monday May 31<sup>st</sup> : CANADIAN CORPORATION FOR STUDIES IN RELIGION AGM**  
11:30 – 13:30 Room: GM 407-01

**Monday May 31<sup>st</sup> : PRESIDENT'S RECEPTION**

17:00 – 18:00 Location: TBA

**Monday May 31<sup>st</sup> : JOINT LECTURE**

**Dr. Justo L. González**  
will be giving a keynote address entitled,  
**"Beyond Christendom: New Maps"**

Jointly sponsored by CTS, CSSR, CSBS, CSCH and CSPS, with funding support from the Federation

19:30 - Reception to follow Room: MB 1-210

**DAY FOUR:**

<b>June 1<sup>st</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>	<b>13:45-15:15</b>	
Room: MB S1-105	<b>MEETING ROOM FOR CSSR MEMBERS</b>			
Room: MB S1-235	<b>Buddhism in Canada</b>	<b>Ritual Practices</b>		
Room: MB S1-401	<b>Religion and the Secular</b>	<b>Religion and Aging</b>	<b>Panel: Translating Pre-War European Jewish Life and Thought</b>	
Room: MB 3-270	<b>Religion and Technologies</b>	<b>Religion and Nature</b>		

**CSSR GRADUATE STUDENT PROFESSIONAL DEVELOPMENT LUNCHEON**

"The Presentation of Self: Making the Most of Sharing your Research"  
(Free Lunch Included)

12:30 – 13:30

Room: MB 5-101

## Guide détaillé des sessions / Detailed Session Guide

<b>MAY 29<sup>th</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>
Room: MB S1-105	<b>MEETING ROOM FOR CSSR MEMBERS</b>	
Room: MB 11-103	<b>CSSR Executive Meeting</b>	

### LUNCH 12:15-14:00

<b>MAY 29<sup>th</sup></b>	<b>13:00-14:00</b>	<b>14:00-17:00</b>
Room: MB S1-105	<b>MEETING ROOM FOR CSSR MEMBERS</b>	
Room: MB S1-401		<b>CSSR ANNUAL GENERAL MEETING</b>

<p>Saturday May 29<sup>th</sup>  <b>CSSR DINNER 18:30</b>                  Location: <b>Weinstein and Gavinos</b>                  (<a href="http://www.wiensteinandgavinos.com/en/groups/dinner">http://www.wiensteinandgavinos.com/en/groups/dinner</a>)                  The restaurant is located at 1434 Crescent Street in the heart of downtown Montreal</p>		
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<b>MAY 30<sup>th</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>
Room: MB S1-105	<b>MEETING ROOM FOR CSSR MEMBERS</b>	
Room: MB S1-235	<p><b>PANEL: WHAT'S SO NEW ABOUT NEO-CONFUCIANISM? CHALLENGING THE BOUNDARIES OF NEW-CONFUCIAN DISCOURSE</b></p> <p><b>Chair:</b> Alison R. Marshall (Brandon University)</p> <ol style="list-style-type: none"> <li>1. Albert Welter (University of Winnipeg) "Neo-Confucian Principle (<i>li</i>) and Principled Buddhism: Implications for Our Understanding of the Relationship Between Buddhism and Neo-Confucianism"</li> <li>2. Dragana Majhen (University of Winnipeg) "Sanctioning Diversity – Wang Yangming's Response to the Philosophical Discourses of Ming China"</li> <li>3. Jeffrey Newmark (University of Winnipeg) "Thoughtful and Thoughtless Action: Wang Yangming Neo-Confucianism in Late Tokugawa Japan"</li> <li>4. Tim Johnson (University of Winnipeg)</li> </ol>	<p><b>ROUNDTABLE: RESEARCH DIRECTIONS ON RELIGIOUS DIVERSITY IN CANADA FOR THE NEXT DECADE</b></p> <p><b>Chair:</b> Paul Bowlby (Saint Mary's University)</p> <p><b>Discussants:</b>                  Paul Bramadat (University of Victoria)                  David Seljak (University of Waterloo)                  Paul Bowlby (Saint Mary's University)</p>

	"Re-imagining Confucianism: Politics and Human Rights in Post-Communist China"	
Room: MB S1-401	<p><b>RELIGION AND NATIONALISM</b></p> <p><b>Chair:</b> Michel Desjardins (Wilfrid Laurier University)</p> <p>1. Dragos Stoica (Concordia University) "Cross-Disciplinary Comparativism in the Study of Religious Violence; Case Study: World Creation as World Destruction in the Works of Sergey Nachayev and Abd al-Salam Faraj"</p> <p>2. Chad H. Hillier (Wilfrid Laurier University) "Muhammad Iqbal, Pan-Islamism and Process Political Thought"</p> <p>3. Jamie Anne Read (University of Waterloo) "Constructing Conflict: Religion, Nationalism and Discord at Concordia University"</p>	<p><b>RELIGION AND HUMOUR</b></p> <p><b>Chair:</b> Peter Beyer (University of Ottawa)</p> <p>1. William Closson James (Queen's University) "Hate Speech or Misunderstood Humour? Two Examples from Kingston, Ontario"</p> <p>2. David Feltmate (University of Waterloo) "The Sacred Comedy: Elements of a Sociological Theory of Religious Comedy"</p>
Room: MB S1-115	<p><b>RELIGION AND GLOBALIZATION</b></p> <p><b>Chair:</b> Joanne Benham Rennick (St. Jerome's University in the University of Waterloo)</p> <p>1. Cathy Holtman (University of New Brunswick) "Women, Religion and Globalization"</p> <p>2. Marc P. Lalonde (Concordia University) "Directions in Post-Christian Thought: On John Hick and Deification"</p> <p>3. Lauren Price (Wilfrid Laurier University) "Canadian Multiculturalism and Religious Identities: Localized Resistance to Globalizing Trends"</p> <p>4. Matt Sheedy (University of Manitoba) "Religion in the Public Sphere: The Limits of Habermas's Proposal and the Discourse of World Religions"</p>	<p><b>ROUNDTABLE: MISSED CONNECTIONS: FAILED FORGIVENESS AND FALSE FRIENDS</b></p> <p><b>Chair:</b> Nicholas Dion (University of Toronto)</p> <p><b>Participants:</b> Nicholas Dion (University of Toronto) Bonnie de Bruijn (University of Toronto) Barbara Greenberg (University of Toronto) Ian Pattenden (McGill University)</p>

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

<b>MAY 30<sup>th</sup></b>	<b>13:45-15:15</b>	<b>15:30-17:00</b>
Room: MB S1-105	<b>MEETING ROOM FOR CSSR MEMBERS</b>	
Room: MB S1-235	<p><b>ROUNDTABLE PART 1: REFLEXIVITY IN TEACHING, RESEARCHING AND WRITING RELIGION</b></p> <p>SESSION 1: Reflexivity, Ambiguity And</p>	<p><b>ROUNDTABLE PART 2: REFLEXIVITY IN TEACHING, RESEARCHING AND WRITING RELIGION</b></p> <p>SESSION 2: Reflexivity In The Classroom:</p>

	<p>Everyday Ritual Actions: Reflections On Canadian Fieldwork Experiences And Findings</p> <p><b>Participants:</b>  Peter Beyer (University of Ottawa)  Norma Baumel Joseph (Concordia University)  Alison Marshall (Brandon University)  Rubina Ramji (Cape Breton University)  Donna Seamone (Acadia University)  Arlene Macdonald (University of Toronto)</p>	<p>The Practices Of Self-Location In Teaching and Learning</p> <p><b>Participants:</b>  Norma Baumel Joseph (Concordia University)  Richard Mann (Carleton University)  Thomas Parkhill (St. Thomas University)  Anne Pearson (McMaster University)  Donna Seamone (Acadia University)</p>
<p>Room: MB S1-401</p>	<p><b>CREATING RELIGIOUS COMMUNITIES</b></p> <p><b>Chair:</b> Mark Ruml (University of Winnipeg)</p> <p>1. Joanne Benham Rennick (St. Jerome's University in the University of Waterloo)  "500 Miles of Participant Observation – One Woman's Perspective on Pilgrimage in Late Modernity"</p> <p>2. Cheryl Gaver (University of Ottawa)  "Building Bridges by Chance: The Challenge of Cross-Cultural Ministry in Canada's North"</p> <p>3. Marc Fonda (INAC; University of Western Ontario)  "Investigating Pan-Indian Spirituality"</p>	<p><b>ROUNDTABLE: RELIGIOUS UNDERSTANDINGS OF A "GOOD DEATH" IN HOSPICE PALLIATIVE CARE</b></p> <p><b>Chair:</b> Harold Coward (University of Victoria)</p> <p><b>Discussants:</b>  Harold Coward (University of Victoria)  Norm Ravvin (Concordia University)  Kamala Nayar (Kwantlen University)  Paul Bramadat (University of Victoria)</p>
<p>Room: MB S1-115</p>	<p><b>JEWISH RELIGION AND CULTURE</b></p> <p><b>Chair:</b> Frederic Belley (Institute of Archaeology St. Andrew)</p> <p>1. Catherine Caufield (University of Alberta)  "Expressions of Jewish Religiosity in Clarice Lispector's <i>The Passion According to G.H.</i>"</p> <p>2. Jessica L. Radin (McMaster University)  "Unexpected Bedfellows: Maimonides and Ibn Rushd on Holy Texts"</p>	<p><b>CHRISTIAN CONGREGATIONS</b></p> <p><b>Chair:</b> Catherine Caufield (University of Alberta)</p> <p>1. Michael Wilkinson (Trinity Western University) and Sam Reimer (Atlantic Baptist University)  "Demographic Diversity in Canadian Evangelical Churches"</p> <p>2. Denis Bekkering (University of Waterloo)  "From 'Televangelist' to 'Intervangelist': The Rise of the Streaming Video Preacher"</p>

Sunday May 30<sup>th</sup>, 17:00 – 20:00

**MOVIE SCREENING AND DISCUSSION**

***Shugendô Now***

Jean Marc Abela and Mark Patrick McGuire, Enpower Pictures, 2009: 91 min.  
[www.shugendonow.com](http://www.shugendonow.com)

Room MB S2-210

May 31 <sup>st</sup>	9:00-10:30	10:45-12:15
Room: MB S1-105	<b>MEETING ROOM FOR CSSR MEMBERS</b>	
Room: MB S1-235	<p><b>SPIRITUALIZING MEDICINE: A ROUNDTABLE ON TRENDS WITHOUT RELIGIOUS STUDIES</b></p> <p><b>Chair:</b> Paul Bramadat (University of Victoria)</p> <p><b>Participants:</b> Katherine Young (McGill University) Paul Nathanson (McGill University) Jordan Prokopy (McGill University) Wilson Will (McGill University) Harold Coward (University of Victoria)</p>	<p><b>RELIGION, MASCULINITIES AND AMBIVALENCE</b></p> <p><b>Chair:</b> Chris Klassen (Wilfrid Laurier University)</p> <ol style="list-style-type: none"> <li>1. Donald L. Boisvert (Concordia University) "The Reverend Edmund Wood: Sex and the Bachelor Anglican Saint"</li> <li>2. Siphwe I. Dube (Queen's University) "Connected (Mis)Understanding: Masculinity-Masculinities-Muscular Religion in Canada"</li> <li>3. Alison R. Marshall (Brandon University) "Chinese Masculinities in Manitoba"</li> </ol>
Room: MB S1-401	<p><b>RELIGION AND REPRESENTATIONS</b></p> <p><b>Chair:</b> David Feltmate (University of Waterloo)</p> <ol style="list-style-type: none"> <li>1. Christopher M. Moreman (California State University, East Bay) "The Feminization of Death"</li> <li>2. Frederic Belley (Institute of Archaeology St. Andrew) "The Archaeological Representations of the Death of Jesus: What Implications to the Theology?"</li> <li>3. Lorne L. Dawson (University of Waterloo) "Surviving the Failure of Prophecy: A Social Process Approach"</li> <li>4. Lisa Kuly (McMaster University) "The Zen of Having Babies in the Corporate Takeover of Asian Contemplative Practices"</li> </ol>	<p><b>RELIGION AND LANGUAGE</b></p> <p><b>Chair:</b> David Feltmate (University of Waterloo)</p> <ol style="list-style-type: none"> <li>1. Patricia Dold (Memorial University) "The 'Naming' of Gods/Goddesses: Religious Songs (Nam) of Women of the Kamakhya Temple Community"</li> <li>2. Mark F. Ruml (University of Winnipeg) "Onjine ('What Goes Around Comes Around'): Concepts of Sin and Punishment in Anishinaabe <i>Bimaadiziwin</i> (Life)"</li> <li>3. Leah McKeen (Wilfrid Laurier/ University of Waterloo) "Lost in Translation: Speaking Religion Across Disciplines"</li> </ol>
Room: MB S1-115	<p><b>PANEL: RELIGION AND ECOLOGY IN MARGARET ATWOOD'S YEAR OF THE FLOOD</b></p> <p><b>Chair:</b> William Closson James (Queen's University)</p> <ol style="list-style-type: none"> <li>1. Susan J. Palmer (Concordia University and Dawson College) "Margaret Atwood's <i>The Year of the Flood</i> and the Hyper-Real: Apocalyptic and Biophilic Themes found in New Religions Movements"</li> <li>2. Heather Eaton (St. Paul University, Ottawa)</li> </ol>	<p><b>ROUNDTABLE: ENVIRONMENTALISM AS RELIGION: A FRUITFUL CONCEPT?</b></p> <p><b>Participants:</b> André Maintenay (Humber College) Stephen Scharper (University of Toronto) Simon Appolloni (University of Toronto) Chris Hrynkow (Toronto School of Theology) Sarah Kleeb (University of Toronto)</p> <p>(Joint session with Environmental Studies Association of Canada)</p>

	<p>"Gender Politics in Margaret Atwood's <i>The Year of the Flood</i>"</p> <p>3. Noel Salmond (Carleton University) "Atwood and Environmentalism as Religion"</p>	
<p>Room: MB 3-445 (Joint session with CTS)</p>	<p><b>PANEL: WILLIAM E. CONNOLLY'S CONTESTATIONS AND AUGUSTINE OF HIPPO'S CONFESSIONS REGARDING EVIL</b></p> <p><b>Presenter:</b> Peter Slater (Trinity College)</p> <p><b>Respondents:</b> Kathleen Skerrett (Grinnell College) Nathan Colborne (Nipissing University) Michel Despland (Concordia University)</p>	
<p>Room: MB 3-210 (Joint session with CTS)</p>	<p><b>ROUNDTABLE: THE ECUMENIST AND CRITICAL THEOLOGY IN CANADA</b></p> <p><b>Chair:</b> Don Schweitzer (St. Andrew's College, University of Saskatchewan)</p> <p><b>Panelists:</b> David Seljak (St. Jerome's University in the University of Waterloo) Christine Jamieson (Concordia University) Scott Kline (St. Jerome's University in the University of Waterloo)</p> <p><b>Respondent:</b> Gregory Baum (McGill University and Le Centre justice et foi)</p>	
<p>11:00-12:45 Room: LB211 (Joint Session with CASID)</p>		<p><b>11:00 am - 12:45 pm</b> <b>ROUNDTABLE: FRONTIERS OF DEVELOPMENT II: THE CONTRIBUTION OF RELIGIOUS AND THEOLOGICAL STUDIES TO INTERNATIONAL DEVELOPMENT</b></p> <p><b>Chair:</b> Christopher Duncanson-Hales (Université St. Paul University)</p> <p><b>Panelists:</b> Ray Vander Zaag (Canadian Mennonite University) J. I. (Hans) Bakker (University of Guelph) Joseph Ogbonnaya (St Michael's College) Nathan Loewen (Vanier College)</p> <p><b>Respondent:</b> Joanne Benham Rennick (St. Jerome's University in the University of Waterloo)</p>

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

<p>Monday May 31<sup>st</sup></p> <p><b>Canadian Corporation for Studies in Religion Annual General Meeting</b></p> <p>11:30 – 13:30 <span style="float: right;">Room: GM 407-01</span></p>	
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MAY 31 <sup>st</sup>	13:45-15:15	15:30-17:00
Room: MB S1-105	<b>MEETING ROOM FOR CSSR MEMBERS</b>	
Room: MB S1-235	<p><b>ROUNDTABLE: THE COVER UP: VEILING IN COMPARATIVE PERSPECTIVE</b></p> <p><b>Discussants:</b>  Donald Boisvert (Concordia University)  Lynda Clarke (Concordia University)  Naftali Cohn (Concordia University)  Carly Daniel-Hughes (Concordia University)  Norma Joseph (Concordia University)</p>	<p><b>MUSLIM REPRESENTATIONS</b></p> <p><b>Chair:</b> Ahmad F. Yousif (International Institute of Islamic Thought and Civilization)</p> <ol style="list-style-type: none"> <li>Ahmad F. Yousif (International Institute of Islamic Thought and Civilization)  "Strategies for Enhancing the Understanding of Islam in the Media"</li> <li>David Mason (McGill University)  "Muslims versus non-Muslims: Representations of Criminals in Turkish Detective Fiction of the 1940s"</li> <li>Muhammad Velji (University of South Florida)  "Veiled Couture: How Fashion Subverts Secularization Theories in Indonesia"</li> </ol>
Room: MB S1-401	<p><b>RELIGION IN THE UNIVERSITY</b></p> <p><b>Chair:</b> Chris Klassen (Wilfrid Laurier University)</p> <ol style="list-style-type: none"> <li>Scott Kline (St. Jerome's University in the University of Waterloo)  "Religious Studies, Social Issues, and Public Engagement?"</li> <li>Jasmin Zine and Asma Bala (Wilfrid Laurier University)  "Faith, Citizenship and Activism: Canadian Muslim Student Associations As Campus Based Social Movements"</li> <li>Janna Rosales (Memorial University)  "Knowing and Loving: Carving Contemplative Space in a Technological World"</li> </ol>	<p><b>RELIGION AND ETHICS</b></p> <p><b>Chair:</b> Michael Sohn (University of Chicago Divinity School)</p> <ol style="list-style-type: none"> <li>Stuart Chambers (University of Ottawa)  "The Illusion of the Slippery Slope: A Discourse Analysis of Canadian Doctors' Attitudes toward Euthanasia and Physician-Assisted Suicide (1988-1995)"</li> <li>Richard Berg (Lakehead University)  "Evil Isn't A Problem And It Shouldn't Be Solved"</li> <li>Andrew Atkinson (Wilfrid Laurier University)  "The Apocalyptic and Emergency in Cormac McCarthy's The Road: Investigating a Post-Secular Religiosity of the Sublime"</li> <li>Paul Bramadat (University of Victoria)  "Religion, Race and Remembering: Post-Colonial Stories Among Indo-Caribbean Canadians"</li> </ol>
Room: MB S1-115	<p><b>PANEL: PERSPECTIVES ON SECULARISM AND THE NEW ATHEISM</b></p> <p><b>Participants:</b>  1. Amarnath Amarasingam (Wilfrid Laurier/University of Waterloo)  "With Reason on Their Side: An Exploration of Campus Freethought Groups in North America"</p>	<p><b>PANEL: HINDUISM IN CANADA: COMMUNITIES IN COMMUNITY</b></p> <ol style="list-style-type: none"> <li>Anne M. Pearson (McMaster University)  "The Hindu Samaj Temple in Hamilton, Ontario, post '9-15'"</li> <li>Richard D. Mann (Carleton University)  "'Finding Myself Here': Life History Narratives from the Canadian Hindu"</li> </ol>

2. G. Elijah Dann (University of Victoria) "Morality and the New Atheism"	Diaspora"
3. Rory Dickson (Wilfrid Laurier/University of Waterloo) "Caricaturing Religion: Assessing the New Atheist Encounter with Islam"	3. Nanette Spina (McMaster University) "A Place Run by Women: Adhi Parasaktih Mandram Scarborough"

<b>Monday May 31<sup>st</sup> : President's Reception</b>	
17:00 – 18:00	Location: TBA

Monday May 31<sup>st</sup>, 19:30  
**Joint CSPS/CSSR/CSBS/CTS/CSCH Lecture,**  
**Organized by CTS**  
Room: MB 1-210

**Dr. Justo L. González**  
will be giving a keynote address entitled:  
**"Beyond Christendom: New Maps"**

Reception to follow

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

<b>JUNE 1<sup>st</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>
Room: MB S1-105	<b>MEETING ROOM FOR CSSR MEMBERS</b>	
Room: MB S1-235	<b>BUDDHISM IN CANADA</b> <b>Chair:</b> Thomas Parkhill (St. Thomas University) 1. Jason W. M. Ellsworth (Wilfrid Laurier University) "Shifting Methodological Approaches for the Twenty-first Century: Connecting with Non-Asian Buddhist Groups" 2. Patricia Q. Campbell (Mount Allison University) "The Mountain and the Marketplace" 3. D. Mitra Bhikkhu (Wilfrid Laurier University) "Selected Transmission and Reception of a Buddhist Tradition: The Cultural Negotiation Between First-and Second-Generation Sri Lankan Buddhists in Toronto"	<b>RITUAL PRACTICES</b> <b>Chair:</b> Jeff Cupchik 1. André Couture (Université Laval) "Food transactions between men and gods in the <i>Harivamsha</i> " 2. David Walsh "The Whole World is Present: A Comparison of Yaqui and Ojibwe Ritual Relationships"

<p>Room: MB S1-401</p>	<p><b>RELIGION AND THE SECULAR</b></p> <p><b>Chair:</b> David Feltmate (University of Waterloo)</p> <p>1. Mary I. Hale (Saint Mary's University) "Religion, Politics and the Myth of Secularization in the Canadian Public Sphere: Evidence, Ramifications and a Secret, Unrequited Love Affair"</p> <p>2. Margie Patrick (The King's University College) "The Importance of a Definition"</p> <p>3. Anne Dyer-Witherford (Wilfrid Laurier/ University of Waterloo) "Is Spirituality 'Flexible Religion'?"</p>	<p><b>RELIGION AND AGING</b></p> <p><b>Chair:</b> Leona Anderson (University of Regina)</p> <p>1. Paul Nathanson (McGill University) "From Saints to Santas: Old Age in Western Art"</p> <p>2. Katherine Young (McGill University) "Old Age in Hindu Art"</p>
<p>Room: MB 3-270</p>	<p><b>RELIGION AND TECHNOLOGIES</b></p> <p><b>Chair:</b> Patricia Dold (Memorial University)</p> <p>1. Roxanne Iavoschi (Independent Scholar) "Finding Spirituality within the Matrix World"</p> <p>2. Daniel Bernard "Instruments of Holiness: The Fit between Rabbinic Literature and Digital Communications Technologies"</p> <p>3. Jeff Cupchik "Connecting a Lineage: Challenges in the Digital Transmission of Musical and Spiritual Data of a Tibetan Buddhist Ritual"</p>	<p><b>RELIGION AND NATURE</b></p> <p><b>Chair:</b> Janna Rosales (Memorial University)</p> <p>1. Chris Klassen (Wilfrid Laurier University) "Nature is Everything, except for...: A Preliminary Cartography of the Sacred in Canadian Contemporary Paganism"</p> <p>2. Leona Anderson (University of Regina) "The Orishas of Cuba" (DVD-15 mins)</p> <p>3. Nicholas Shrubsole (University of Waterloo) "Mining for Nickel in Sacred Space: The Innu and Voisey's Bay"</p> <p>4. Suzanne Armstrong (Wilfrid Laurier University) "Beyond Limitations: Gaia Theory Between Religion and Science"</p>

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

<p>Tuesday June 1<sup>st</sup></p> <p><b>CSSR GRADUATE STUDENT PROFESSIONAL DEVELOPMENT LUNCHEON</b></p> <p>"The Presentation of Self: Making the Most of Sharing your Research" (Free Pizza Lunch Included)</p>	
<p>12:30 – 13:30</p>	<p>Room: MB 5-101</p>

<b>JUNE 1<sup>st</sup></b>	<b>13:45-15:15</b>	<b>15:30-17:00</b>
Room: MB S1-105	<b>MEETING ROOM FOR CSSR MEMBERS</b>	
Room: MB S1-401	<p><b>PANEL: TRANSLATING PRE-WAR EUROPEAN JEWISH LIFE AND THOUGHT</b></p> <p>Chair: Michael Oppenheim (Concordia University)</p> <p>1. Barbara E. Galli (McGill University) "The Undone Piece: Margarete Susman and Franz Rosenzweig"</p> <p>2. Michael Oppenheim (Concordia University) "Langue, Parole, et Chanson: On Language as Song in Jewish Philosophy and Psychoanalysis"</p> <p>3. Norm Ravvin (Concordia University) "A Stranger in Paradise: Eastern Europe in Film and Literature"</p>	

**Abstracts / Résumés**  
**(ORGANIZED by DATE and ACCORDING to SESSIONS)**

**May 29 - June 1, 2010**

**8:30 am – 5:00 pm Room: MB S1-105**

Meeting Room for CSSR Members

**May 29<sup>th</sup>, 2010**

**9:00-12:15 Room: MB 11-103**

CSSR EXECUTIVE MEETING

**May 29<sup>th</sup>, 2010**

**14:00-17:00 Room: MB S1-401**

CSSR ANNUAL GENERAL MEETING

**May 29<sup>th</sup>, 2010**

**18:30**

**CSSR DINNER**

Location: **Weinstein and Gavinos** (<http://www.wiensteinandgavinovos.com/en/groups/dinner>)

The restaurant is located at 1434 Crescent Street in the heart of downtown Montreal. Reservations are required. Please contact Alison Marshall ([marshalla@brandonu.ca](mailto:marshalla@brandonu.ca)) if you wish to attend. Reservations are limited so accommodation is on a first-come, first-served basis.

**May 30<sup>th</sup>, 2010**

**9:00-10:30 Room: MB S1-235**

PANEL: WHAT'S SO NEW ABOUT NEO-CONFUCIANISM? CHALLENGING THE BOUNDARIES OF NEW-CONFUCIAN DISCOURSE

Chair: Alison R. Marshall (Brandon University)

The movement known in the West as Neo-Confucianism has arguably been the most influential ideology in East Asia over the last millennium, and promises to have a significant impact over future reiterations of cultural identity throughout the region. While the significance of Neo-Confucianism for East Asian cultures has long been recognized, our understanding of Neo-Confucianism has undergone significant contextualization in recent years. Earlier generations of scholars followed contours determined by a later Neo-Confucian orthodoxy to chart the movement's origins and development, and to lay out its basic teachings and principles in rather rigid doctrinal terms that contrasted sharply with competing ideologies. The current panel explores some lesser known and little understood boundaries of Neo-Confucian discourse: Buddhist influences on Chinese Literati and the implications for our understanding of the relationship between Buddhism and Neo-Confucianism (Welter); the influence of Wang Yangming's syncretization on his "inclusive" interpretation of Neo-Confucianism (Majhen); an attempt to sanction rebellious actions through recourse to Wang Yangming's thought (*Yômeigaku*) in Tokugawa Japan (Newmark); and the potential for Neo-Confucian influences on Human Rights debates in contemporary China (Johnson).

1. Albert Welter (University of Winnipeg)

"Neo-Confucian Principle (*li*) and Principled Buddhism: Implications for our Understanding of the Relationship between Buddhism and Neo-Confucianism"

The phenomenon known as Neo-Confucianism is normally associated with developments that produced the orthodox *lixue* (study of principle) school. Recently, scholars have revealed how *lixue* was but one stream of a much broader *Songxue* (Song Learning) phenomenon that included diverse interpretations of Confucianism and an abiding interest in non-Confucian subjects. In my presentation, I chart the intellectual terrain occupied by a variety of Confucian and Buddhist literati, in an attempt to give greater recognition to range of positions possible. I am particularly interested in comparing this range with the typology suggested by the Japanese scholar, Araki Kengo. Araki depicts the intellectual milieu in terms of three ideological types: the Neo-Confucian School of Principle; the Neo-Confucian

School of Mind; and the Chan (J. Zen) Mind School, represented by the Linji (J. Rinzai) faction. Missing in Araki's depiction, and a key component of the early Song intellectual milieu, are representatives of Buddhism other than Linji faction Chan, who I term "doctrinal Buddhists," traditionalists who believed in a moral and principled approach to Buddhism and resisted interpreting Buddhism in terms of the radical rhetoric of Linji Chan. My presentation will explore the implications that follow from inserting this new Buddhist School of Principle group into the mix.

2. Dragana Majhen (University of Winnipeg)

"Sanctioning Diversity – Wang Yangming's Response to the Philosophical Discourses of Ming China"

The pursuit of harmony has always been a great concern of Chinese thinkers. In this process, especially prior to the Ming dynasty, a significant "borrowing" of basic philosophical elements and mutually syncretic metamorphosing was a common practice among three religious communities, particularly disseminated during the time of crisis. The work of Wang Yangming proved to be an epitome of this philosophical "collaboration", capable of producing a new way of synthetic teachings that directly or indirectly linked two or more polarized teachings. He succeeded to modify existing Buddhist idea of inherited Buddha Nature to be now understood as an innate insight, while also promoting the practice of meditation, as a clear example of Chan and Taoist influence. Wang Yangming is probably best known for his emphasis on the simultaneity of the two functions – knowledge and action, now viewed as a reinterpretation of non-Confucian ideas in a new Neo-Confucian framework.

3. Jeffrey Newmark (University of Winnipeg)

"Thoughtful and Thoughtless Action: Wang Yangming Neo-Confucianism in Late Tokugawa Japan"

A devastating famine beset Japan from 1833 to 1837. Following a drought earlier in the decade, grain prices rose astronomically afflicting every social layer of early modern Japan: innumerable peasants and commoners perished from starvation while thousands of samurai became indebted to the merchants. In the twelfth month of 1836, Ōshio Heihachirō, a former samurai inspector in Osaka turned Wang Yangming (*Yōmeigaku*) scholar circulated a manifesto throughout the city and its suburbs accusing wealthy shopkeepers and corrupt governors of hoarding rice. The manifesto instructs readers to come to Osaka where Ōshio will retrieve the grain from the warehouses and redistribute it among the impoverished. Ōshio commenced his riot in early 1837 by destroying one-fifth of Osaka before magistrates quashed the movement. Ōshio posthumously was recognized as the personification of *Yōmeigaku's* tenet of *shikō gōitsu* or the unity of thought and action. Yet was this lionization deserved? Examining intellectual movements before and after Ōshio's, I contend that *Yōmeigaku* served not as an intellectual rationale for social change but rather as a device that could be used to suit the interests of its manipulators.

4. Tim Johnson (University of Winnipeg)

"Re-imagining Confucianism: Politics and Human Rights in Post-Communist China"

As the Chinese experiment with Communism is abandoned, it creates an ideological and philosophical vacuum. Removed from a systematic communist philosophy and disconnected from historically Chinese philosophies, the Chinese intelligentsia is currently faced with the task of constructing a governing philosophy that is both responsive to modern needs and amenable to unconscious and largely unwritten Chinese cultural values. Confucianism has recently come to be viewed as offering a promising avenue in this endeavour. However, investigating the tradition will not simply reproduce Qing Neo-Confucianism, but necessarily rearrange and engage it to suit contemporary needs and attitudes. This new iteration of Confucianism may very well dictate the terms of any Chinese-styled human rights regime. And whether this will be in line with Western formulations or not remains a question for ongoing investigation.

**05/30 9:00-10:30      Room: MB S1-401**  
RELIGION AND NATIONALISM

Chair: Michel Desjardins (Wilfrid Laurier University)

1. Dragos Stoica (Concordia University)

“Cross-Disciplinary Comparativism in the Study of Religious Violence; Case Study: World Creation as World Destruction in the Works of Sergey Nachayev and Abd al-Salam Faraj”

My paper starts from the presupposition that radical religious violence—a reality that is haunting the contemporary academic study of religion—could be treated in a hermeneutically informed fashion via a cross-disciplinary comparativism which seeks intelligibility across the religious/secular divide and attempts to bypass the rigid disciplinary entrenchment. Starting from Walter Benjamin’s dichotomy between Law-making violence and Law-preserving violence, I seek to compare two seminal textual codifications of radicalism: Sergey Nachayev’s “*Catechism of a Revolutionary*” and “*The Neglected Duty*” by Abd al-Salam Faraj. Employing concepts from both political theory and Islamic Studies I argue that despite religious and ideological differences, the cult of holy violence and the apology of the sanctified tyrannicide render visible a possible family resemblance between fundamentalist and nihilist visions on violence.

2. Chad H. Hillier (Wilfrid Laurier University)

“Muhammad Iqbal, Pan-Islamism and Process Political Thought”

In the early 20th century, Muslim-Indian thinker and “spiritual father of Pakistan” Muhammad Iqbal advocated for a “reconstruction” or modernization of Islamic thought that embraced current developments in Western thought but reinforced the traditional essence of the faith tradition. This intellectual effort included an apparently odd advocacy for Muslim political segregation and self-government against the backdrop of British colonialism and Indian Nationalism. This paper outlines Iqbal’s distinctive effort at developing a reformed Islamic political theory through the assimilation of the philosophical ideas of Henri Bergson and Alfred North Whitehead, and suggests how his pan-Islamic advocacy can be understood within a wider “pan-humanist” social-political worldview that seeks to emphasize Muslim identity, recognition and geo-political participation.

3. Jamie Anne Read (University of Waterloo)

“Constructing Conflict: Religion, Nationalism and Discord at Concordia University”

Transnationalism is a burgeoning subject in academic scholarship. However, de-territorialized or ideologically-based nationalisms as expressed on university campuses have yet to be reckoned with. In this paper I investigate the connection between religious/ethnic nationalism and social/political activism on university campuses by challenging the assumption that these locations are solely regimes of secular knowledge. I address how people live outside the bounds of their geographical location, and how Deterritorialized identities are based on territorial and ideological claims. As a case study, I discuss the 2004 documentary film *Discordia* and its use of collective memory, and collective pain, as a means of mobilizing a student body both affected by, yet geographically distanced from, the Palestinian-Israeli conflict. Particularly, I focus on the role of memory and imagining in the construction of Deterritorialized national narratives, and the negotiation of these diverse forms of nationalism by the Canadian populace.

**05/30 9:00-10:30 Room: MB S1-115**

**RELIGION AND GLOBALIZATION**

Chair: Joanne Benham Rennick (St. Jerome's University in the University of Waterloo)

1. Cathy Holtman (University of New Brunswick)

“Women, Religion and Globalization”

Women’s contemporary religious practices can be understood as resistance to the radical uncertainty and violence of modernity. In Beyer & Beaman’s *Religion, Globalization and Culture* (2007), George Thomas claims that rationalism constitutes the fundamental cultural and religious character of global society of our time. Rationalism has a religious character because human institutions and individuals have invested their faith and resources in the potential of rationality to solve the problems of the world. Yet we live in a world of increasing social disparity as well as political, economic and environmental uncertainty. This paper is an attempt to work with the theory of the modern religion of global rationalism as it relates to social science data on contemporary women’s lived religious practices. Specifically, it will explore how women’s ways of being religious may in fact be what Grace Davie refers to as “the religious iceberg

beneath the secular surface” (2007).

2. Marc P. Lalonde (Concordia University)

“Directions in Post-Christian Thought: On John Hick and Deification”

This presentation will examine John Hick’s religious philosophy as an exercise in post-Christian thought. By “post-Christian” I intend the developing self-understanding of Christians in the face of a pluralistic religious situation that undermines the traditional absolutist claims to doctrinal truth. As a result, one outstanding theological question is: How can the human figure of Jesus be said to mediate God’s saving grace? In response to this post-Christian dilemma, Hick advances the Orthodox Christian notion of *theosis*: namely, that the life and message of Jesus makes possible an experience of “deification.” Herein lies one’s “salvation.” This suggestion, however, is neither fully established nor properly explained. Most obviously, it fails to account for the centrality of the traditional christology at work within Orthodox explanations. Nevertheless, this oversight does not completely undermine Hick’s proposal. By attending carefully to modern Orthodox Christian thought about deification, I hope to demonstrate its constructive post-Christian appropriation and application.

3. Lauren Price (Wilfrid Laurier University)

“Canadian Multiculturalism and Religious Identities: Localized Resistance to Globalizing Trends”

This paper is dedicated to exploring the relationship between Canadian multiculturalism, visible identities and the acknowledgement of religious freedom as a human right. It is my primary argument that ‘visible identities’ (for the purposes of this paper, those identities that are ‘marked’ or identified by and through ‘othered’ religious insignia) are the primary actors in legal and public contests over religious rights in multicultural Canada. Continually, the classification of religious freedom as a human right imbues global consequences to local legal decisions regarding such religious rights. For example, in the case of *Tahmourpour v. Royal Canadian Mounted Police*, the complainant, an officer with the RCMP, filed a complaint with the Human Rights Commission claiming negative treatment in being forced to remove a religious pendant from his clothing. The outcome of the case resulted in the complainant being allowed to wear the religious pendant. My paper will explore this outcome in order to assert the ways in which universalizing norms are resisted at the local level by such actors, but also, and conversely, to critique the understanding of religious freedom as a ‘human right’ in order to suggest more beneficial methods for Canada to further include religious freedom in its multicultural policy.

4. Matt Sheedy (University of Manitoba)

“Religion in the Public Sphere: The Limits of Habermas’s Proposal and the Discourse of ‘World Religions’”

Since 2001, Jürgen Habermas has turned increasingly toward questions on the role of religion in the public sphere. Modifying his earlier position, Habermas now argues for the equal inclusion of religious voices in the political public sphere and urges for the recognition among secular citizens that we are living in a “post-secular” world that must become adjusted to the continued existence of religious communities. Such a process requires that secular citizens undergo a “cognitive dissonance” when confronting religious claims and attempt a “translation program” to discover the profane truth content contained within. While there is much to commend this position, I argue that Habermas’s model is unnecessarily constrained by his narrow understanding of “religion” as a normative category, and that he privileges a Euro-hegemonic conception of “world religions” while circumscribing the parameters for how discourse on religion ought to proceed.

**05/30 10:45-12:15      Room: MB S1-235**

**ROUNDTABLE: RESEARCH DIRECTIONS ON RELIGIOUS DIVERSITY IN CANADA FOR THE NEXT DECADE**

Chair: Paul Bowlby (Saint Mary’s University)

Discussants:

Paul Bramadat (University of Victoria)

David Seljak (University of Waterloo)

Paul Bowlby (Saint Mary’s University)

Over the past ten years the CSSR/SCER has been an important forum for both the development and reporting of research on religious diversity, ethnicity, and religious issues related to public policy in Canada. The purpose of this roundtable is to provide a forum for reviewing what has been accomplished. More importantly however, will be the discussion of new questions and initiatives for the next decade.

**05/30 10:45-12:15 Room: MB S1-401**  
RELIGION AND HUMOUR

Chair: Peter Beyer (University of Ottawa)

1. William Closson James (Queen's University)

"Hate Speech or Misunderstood Humour? Two Examples from Kingston, Ontario"

About a half-dozen years ago two events occurred in Kingston, Ontario leading to accusations of insensitivity and possible religious hatred. A banner with the words "Gsus Sucks" appeared in the window of a clothing store near Kingston's largest Presbyterian church. The other episode was an Aislin cartoon in the local newspaper that portrayed extra rewards--"Like Air Miles"--for suicide bombers during Ramadan. Those objecting complained of the possibility of hate speech against Christians and Muslims. The defenders claimed their (humorous) intentions were misinterpreted or misunderstood. While these local incidents parallel widely publicized international events, the reactions here are easier to gauge and assess. The paper argues, in the context of discussions of free speech and inciting religious hatred, that these local controversies were about issues of full civic participation by religious groups in a "secular" world often inimical to religion.

2. David Feltmate (University of Waterloo)

"The Sacred Comedy: Elements of a Sociological Theory of Religious Comedy"

Peter Berger is one of the most prolific, influential, and diverse sociologists of the last fifty years. While his work encompasses seminal work in the sociology of knowledge and religion he also has a prolonged interest in humour—especially its religious aspects. In this presentation I investigate how Berger intertwines religious insight and humour, critiquing some of his fundamental assumptions about humour's social and religious roles. I will then offer suggestions for improving upon his theories, moving towards a more useful theory of religion and humour for scholars in religious studies and the social sciences.

**05/30 10:45-12:15 Room: MB S1 - 115**

ROUNDTABLE: MISSED CONNECTIONS: FAILED FORGIVENESS AND FALSE FRIENDS

Chair: Nicholas Dion (University of Toronto)

Participants:

Nicholas Dion (University of Toronto)

Bonnie de Bruijn (University of Toronto)

Barbara Greenberg (University of Toronto)

Ian Pattenden (McGill University)

Arguments abound concerning the alienating nature of modern society. From the artificial interface of modern technologies like Facebook and Twitter to their political counterparts in official apologies and multiculturalism policies, 'true connection', however one might define it, is often glossed over in favour of 'easier', *pro forma* options. This roundtable will examine the missed connections that result from modern culture and its technologies. In an attempt to move beyond description to a theoretical 'understanding' of the psychological processes upon which this phenomenon is founded, the four speakers will present their views on the topic from the psychoanalytic perspectives of Sigmund Freud, Melanie Klein, Julia Kristeva and Slavoj Zizek, with a particular focus on the role of religion as both a contributing factor and a potential remedy to the issue identified.

**05/30 13:45-15:15 Room: MB S1-235**

ROUNDTABLE PART 1: REFLEXIVITY IN TEACHING, RESEARCHING AND WRITING  
RELIGION

## SESSION 1: Reflexivity, Ambiguity And Everyday Ritual Actions: Reflections On Canadian Fieldwork Experiences And Findings

### Participants:

Peter Beyer (University of Ottawa)  
Norma Baumel Joseph (Concordia University)  
Alison Marshall (Brandon University)  
Rubina Ramji (Cape Breton University)  
Donna Seamone (Acadia University)  
Arlene Macdonald (University of Toronto)

In this roundtable we reflect on our Canadian fieldwork experiences and findings. We begin with a discussion of the strategies we have used to obtain university ethics approval for research programs with minimal risk. We then discuss 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.

### **05/30 13:45-15:15 MB S1-401** **CREATING RELIGIOUS COMMUNITIES**

Chair: Mark Ruml (University of Winnipeg)

1. Joanne Benham Rennick (St. Jerome's University in the University of Waterloo)  
"500 Miles of Participant Observation – One Woman's Perspective on Pilgrimage in Late Modernity"

Surprisingly, current trends show increasing interest in ancient pilgrimages despite the waning influence of Christianity in the churches. Like so many spiritual "seekers" and "questers" of the late modern era, the inspiration for these typically long and arduous journeys are tied into broader concerns about personal identity and meaning, environment, health, aging, loss of loved ones, concerns about elders and children, and so on. Many people who do these journeys, moreover, do not describe them as "religious" acts at all. Nonetheless, even individuals who do these journeys alone are able to find the community, solidarity, support, and self-discovery that are so central to religious participation throughout the world. In this paper, I will present the results of approximately 750 kilometres of my own participant observation walking the Way of St. James (el camino de Santiago) in northern Spain.

2. Cheryl Gaver (University of Ottawa)  
"Building Bridges by Chance: The Challenge of Cross-Cultural Ministry in Canada's North"

In 1993, the Anglican Church of Canada (ACC) offered an apology to Canada's Aboriginal peoples at the Second Sacred Circle in Minaki, Ontario. The apology was acknowledged and accepted. Since then, the ACC has been trying to "live the Apology." It has undertaken a number of initiatives at national levels geared for healing and reconciliation with Aboriginal peoples. But what has happened at the congregational level? Are clergy being prepared for living and working in an environment with a strong Aboriginal presence? My research in the Northwest and Yukon Territories showed that little has been done to prepare new clergy for ministering to Aboriginal peoples there. In this paper, I look at two scenarios based on my fieldwork: (1) where ministry has been left to chance, dependent on the character of priests and parishioners, with mixed results, and (2) where training has been done, with positive and even transformative results.

3. Marc Fonda (INAC; University of Western Ontario)  
"Investigating Pan-Indian Spirituality"

Since the 1960s often in urban settings and along side the Friendship Centre movement has emerged a form of pan-Indian spirituality often used to connect urban Aboriginal persons living far from their home communities to provide a safe cultural meeting place, a harbour for political protest, and an opportunity embark on healing journeys. This paper will provide an introduction into some of the characteristics of

Pan-Indian spirituality, the social contexts in which it is emerging, its national and international reach, and its potential for buttressing political activism. This emerging spirituality will be critically viewed using a post-colonial lens as typified by Fitzgerald's *The Ideology of Religions Studies*.

**05/30 13:45-15:15 Room: MB S1-115**  
JEWISH RELIGION AND CULTURE

Chair: Frederic Belley (Institute of Archaeology St. Andrew)

1. Catherine Caufield (University of Alberta)

"Expressions of Jewish Religiosity in Clarice Lispector's *The Passion According to G.H.*"

This paper will explore the way in which Jewish religion and culture in Latin America is manifested through various modes of aesthetic production. Materials used include Muñiz-Huberman's novel *Tierra adentro* and Sabina Berman's play *Heresy*; this work by Jewish authors is contrasted with that of José Emilio Pacheco in his novel *Morirás lejos*. Moving historically through time, other materials are Porzecanski's novel *Perfumes of Carthage* and Daniel Berman's film *Abrazo partido*. Ruth Behar's documentary film *Adio Kerida*, Clarice Lispector's novel *The Passion According to G.H.* and several short stories by Jorge Luis Borges are also utilized, complicating any attempt to categorize Jewish religion and culture in Latin America. The thread that does tie the exploration together is the theoretical question of what is being represented here, what is the mimetic relationship between the aesthetic works and the cultural and religious contexts to which they refer.

2. Jessica L. Radin (McMaster University)

"Unexpected Bedfellows: Maimonides and Ibn Rushd on Holy Texts"

The comparative study of religion often focuses on the difference between religious traditions. This paper takes a difference approach, illuminating instead the unexpected parallels between Jewish and Islamic readings of religious texts. Focusing specifically on how Ibn Rushd (Averroes) discusses the Qur'an and how Maimonides discusses the Mishnah Torah, I argue that Islamic and Jewish religious scholars identify similar characteristics of holy texts. This work uses the original Arabic and Judeo-Arabic works of Maimonides and Ibn Rushd, as well as the later French and German interpretations of these works. I will argue that while the texts remain importantly different, the methodological similarities between Jewish and Islamic texts point to the rich possibilities of co-operative Jewish and Islamic studies.

**05/30 15:30-17:00 Room: MB S1-235**

ROUNDTABLE PART 2: REFLEXIVITY IN TEACHING, RESEARCHING AND WRITING RELIGION

SESSION 2: Reflexivity In The Classroom: The Practices Of Self-Location In Teaching and Learning

**Participants:**

Norma Baumel Joseph (Concordia University)

Richard Mann (Carleton University)

Thomas Parkhill (St. Thomas University)

Anne Pearson (McMaster University)

Donna Seamone (Acadia University)

Although our immediate context determines a great deal about how we teach, the desire for coherency draws many of us to attempt to align our research and our teaching. Even those who write reflexively in research struggle to incorporate the same methodological style and practice in the classroom. This is not surprising since most religious studies scholars have been schooled to absent themselves and their own personal "religious "history and orientation (or commitment to refrain from such) from teaching. We face a range of questions: What are the benefits and drawbacks of self-location in the classroom in a world where the objectivist paradigm remains more than a ghost in the room? What is the relevance of reflexivity when teaching religious studies in the contemporary context? Should we determine it is valuable, how do we equip students to think and write reflexively? How does our own religious experience inform our teaching about traditions not our own?

**05/30 15:30-17:00 Room: MB S1-401**

**ROUNDTABLE: RELIGIOUS UNDERSTANDINGS OF A "GOOD DEATH" IN HOSPICE PALLIATIVE CARE**

Chair: Harold Coward (University of Victoria)

Discussants:

Harold Coward (University of Victoria)

Norm Ravvin (Concordia University)

Kamala Nayar (Kwantlen University)

Paul Bramadat (University of Victoria)

This Roundtable will focus on a three year CIHR funded project which compares the requirements for a "good death" from the Jewish, Christian, Muslim, Hindu and Buddhist traditions--especially in terms of implications for hospice end of life care.

Founded in 1960s London by Cicely Saunders, hospice care for the dying is based on three key principles: pain control, a family environment, and the opportunity for a good death as understood by one's culture and religious tradition. Born in a Christian context, the hospice movement has now spread worldwide, and attempts to serve the needs of dying persons from all traditions. Thus hospitals in the UK, US and Canada have specialized hospice palliative units that try to serve not only Christians and Jews but also Muslims, Hindus, Buddhists and others. Hospice doctors, nurses and volunteers may have only a general Christian or secular spiritual understanding, and lack knowledge of the patient's specific requirements for a good death. This CSRS Uvic international interdisciplinary team has developed resources for use in medical and nursing schools as well as in hospice units so that the religious dimension of hospice care will be engaged in a way adequate to today's cultural and religious diversity.

**05/30 15:30-17:00 Room: MB S1-115**

**CHRISTIAN CONGREGATIONS**

Chair: Catherine Caufield (University of Alberta)

1. Michael Wilkinson (Trinity Western University) and Sam Reimer (Atlantic Baptist University)  
"Demographic Diversity in Canadian Evangelical Churches"

Canadian churches are becoming more diverse, particularly in terms of race/ethnicity because of growing religiously conservative immigrant populations. However, research in the U.S. shows that evangelical churches have low levels of race/ethnic diversity, and are much more diverse in terms of education, income, and age. The data are from the 2009 Canadian Evangelical Churches Study (CECS) which includes 50 in-depth face-to-face interviews and roughly 475 phone interviews with evangelical pastors across the country. The paper compares the demographic diversity of Canadian evangelical congregations across five large evangelical denominations, using US evangelical churches as a foil. Special attention will be paid to the theoretical reasons for demographic diversity, and the strategies employed by congregations/denominations to handle diversity, particularly ethnic diversity

2. Denis Bekkering (University of Waterloo)  
"From 'Televangelist' to 'Intervangelist': The Rise of the Streaming Video Preacher"

Jeffrey K. Hadden and Charles E. Swann are generally credited with coining the neologisms "televangelism" and "televangelist" in 1981. However, as this paper demonstrates, both terms predate Hadden and Swann's work. "Televangelism" first appeared in 1958 as the title of a denominational media-based proselytization effort, while "televangelist" was introduced in 1975 to describe televised Christian preachers more focused on increasing their donating audiences than local church attendance. As American audiences, in particular, are increasingly replacing television with online videos, this paper introduces the term "intervangelist" to describe preachers who are using the Internet as their primary means of video delivery. Through a content analysis of videos on the popular Christian website StreamingFaith.com, this paper examines how the information and opportunities for interaction surrounding these videos potentially allow intervangelists to both gain attention and donations from

distant audiences, as well as attract attendees to their churches.

**05/30 17:00 - 20:00 Room: MB S2-210**

**MOVIE SCREENING AND DISCUSSION**

*"Shugendô Now"*

Jean Marc Abela & Mark Patrick McGuire, Montreal: Empower Pictures, 2009. Japanese with English & French subtitle options. 91 minutes.

How does one integrate lessons learned from nature in daily life? This feature documentary is an experiential journey into the mystical practices of Japanese mountain asceticism (Shugendô, The Way of Acquiring Power). More poetic than analytical, our camera explores how a group of modern Japanese people integrate the myriad ways mountain learning interacts with urban life. With intimate camera work and a sensual sound design the viewer is taken from deep within the Kumano mountains to the floating worlds of Osaka and Tokyo and back again. Might the two be seen as one?

Comment pouvons-nous intégrer les leçons apprises de la nature dans notre vie quotidienne? Ce documentaire renvoie à une exploration expérientielle des pratiques mystiques de l'ascétisme japonais en montagne. Adoptant une approche plus poétique qu'analytique, le documentaire se penche sur un groupe de Japonais et leur manière d'incorporer dans leur quotidien les nombreux liens qui existent entre l'apprentissage en montagne et la vie urbaine. Un regard intime et une trame sonore sensuelle transportent le spectateur dans un aller-retour entre les montagnes de Kumano et les lieux de divertissement d'Osaka et de Tokyo. Ces deux univers peuvent-ils être perçus comme un seul?

**May 31, 2010**

**05/31 9:00-10:30 Room: MB S1-235**

**ROUNDTABLE: SPIRITUALIZING MEDICINE: A ROUNDTABLE ON TRENDS WITHOUT RELIGIOUS STUDIES**

Chair: Paul Bramadat (University of Victoria)

Participants:

Katherine Young (McGill University)

Paul Nathanson (McGill University)

Jordan Prokopy (McGill University)

Wilson Will (McGill University)

Harold Coward (University of Victoria)

In 1998, Davie B. Larson et al completed publication of a series of four reports entitled *The Faith Factor* and a consensus report entitled *Scientific Research on Spirituality and Health*. In 2002, a group of medical scholars analyzed these volumes in an article called "Spirituality, Religion, and Health: a Critical Appraisal of the Larson Reports," which was published by the McGill Programs for Integrated Whole Person Care. They found among other things that there is a need to develop better definitions of "religion" and "spirituality," use more qualitative research studies, and include more religious and cultural settings. This round table will explore how and why a major trend of our times in Canada is occurring largely beyond the domain of the academic study of religion and what religious studies scholars might contribute to future research that connects understanding and crosses disciplinary and religious community boundaries.

**05/31 9:00-10:30 Room: MB S1-401**

**RELIGION AND REPRESENTATIONS**

Chair: David Feltmate (University of Waterloo)

1. Christopher M. Moreman (California State University, East Bay)

"The Feminization of Death"

Karl Guthke asked, "Is death a woman?"<sup>[1]</sup> His answer, that death's gender varies according to ever-

changing cultural realities, forces one to consider the connections between social images of gender and those of death. In the American context, the changing status of women over the past several centuries arguably parallels changing attitudes towards death. This paper will follow John Stephenson's "ages of death,"[2] which outline approaches to death in America (sacred, secular, and avoided death), supplemented by Robert Puckett's belief that we are presently in an "Age of Accepted Death." [3] I will demonstrate how these ages of death align with changing social attitudes towards women. As Ann Douglas observed the "feminization of religion," [4] so will this paper explore a "feminization of death." Likewise, as Douglas' observation has been criticized, this paper will examine the problematics of gendering death.

1. Karl S. Guthke, *The Gender of Death: A Cultural History in Art and Literature* (Cambridge, Eng.: Cambridge UP, 1999).
2. John S. Stephenson, *Death, Grief, and Mourning* (London: Collier Macmillan, 1985).
3. Robert Puckett, "Nature Versus Necropolis: Conflicting Attitudes of Remembrance and Renewal in the Fight for Summerland Natural Cemetery," a paper presented to the American Academy of Religion, Nov. 2009; further detailed in personal communication.
4. Ann Douglas, *The Feminization of American Culture* (NY: Knopf, 1977).

## 2. Frederic Belley (Institute of Archaeology St. Andrew)

"The Archaeological Representations of the Death of Jesus: What Implications to the Theology?"

Recently, some archaeological discoveries have been realized in Israel. They made possible some interrogations among the scientists, and the theologians. In 1980, the archaeologists Gath and Gibson excavated a tomb in Talpiot. They discovered many ossuaries, and remains. Later, the laboratory of genetic of the Lakehead University analyzed some remains from Gath and Gibson's discoveries. According to the scientists, this tomb is from the first century A.C. The ossuaries show the name of humans that sound familiar to the Christians, and the Jews (Yeshua bar Yehosef, Maryah, Yosah, Mariamenou, etc.). What does the 1980 discovery (and the genetic analysis of the remains of Talpiot site) mean in Archaeology. Is it the tomb of Jesus of the Christians? The topic of this paper is to analyze the scientific reports relating to these works in order to learn what is the contribution of Archaeology to the development of the memory of the Death of Jesus.

## 3. Lorne L. Dawson (University of Waterloo)

"Surviving the Failure of Prophecy: A Social Process Approach"

Despite an extensive literature on millennialism we lack a systematic understanding of how and why prophecies are made, gain attention, or are forgotten. Indirectly, the foundations for this undertaking are being laid in the study of why people commonly and counter-intuitively retain their faith in the face of the failure of prophecy. The research, however, is fragmentary and episodic. This paper presents a synthetic analysis of the literature, beginning with the confused legacy of *When Prophecy Fails* (1956). It then proposes a new approach focused on the systematic study of four primary social processes shaping the nature and success of the dissonance management strategies groups implement in the face of failed prophecies: (1) the socialization of members to prophecy and its expectations; (2) the preparations made for a prophetic event; (3) the way leaders respond to a failed prophecy; and (4) the nature and degree of in-group social support.

## 4. Lisa Kuly (McMaster University)

"The Zen of Having Babies in the Corporate Takeover of Asian Contemplative Practices"

Japanese obstetrician Matsunaga Akira began teaching Sophrology, a natural childbirth method, in his maternity clinic in 1986. Sophrology draws upon the spiritual technologies of yoga and Japanese zazen and achieved a high level of popularity. On the one hand, Sophrology is part of a cultural trend where traditional Japanese practices are repackaged to appeal to the modern sensibilities of the Japanese consumer; on the other hand, it offers parturient women a spiritually based method that teaches them to draw on their inner resources to effectively manage pain. The development of Sophrology also suggests an attempt to reclaim childbirth as a uniquely Japanese experience. Prior to its introduction, obstetrical clinics in Japan taught the Lamaze method. This study asks to what extent is Sophrology a part of the corporate world's project to strip down the philosophies of major religious traditions and exploit them to sell its products (Carrette and King 2005).

**05/31 9:00-10:30 Room: MB S1-115**

**PANEL: RELIGION AND ECOLOGY IN MARGARET ATWOOD'S *YEAR OF THE FLOOD***

Chair: William Closson James (Queen's University)

This panel examines Margaret Atwood's latest novel *Year of the Flood* which portrays a future dystopia where an eco-religious community, God's Gardeners, struggles on the margins of a degraded, genetically-modified, and generally dysfunctional urban and rural landscape. Atwood prefaces each chapter of the book with a 'hymn' taken from the God's Gardeners hymn book (modelled on the Canadian joint hymnal of the United and Anglican churches). Not only does the book instantiate a full-fledged (if fictional) eco-religion, promotional launches for this novel in major cities in North America and the UK have included dramatic readings and musical performances of Atwood's eco-hymns. How much of this should be attributed to good old public relations and marketing, how much to Atwood's sarcasm and drollery, and how much to serious expression of environmental concern (perhaps coupled with nostalgia for religion) on the part of Atwood and her audiences? The panel examines these questions from the perspectives of eco-feminist reflection, the study of new religious movements, and the politics of the charge that "*environmentalism is really only a religion.*"

1. Susan J. Palmer (Concordia University and Dawson College)

"Margaret Atwood's *The Year of the Flood* and the Hyper-Real: Apocalyptic and Biophilic Themes found in New Religions Movements"

This paper will approach Atwood's latest novel as new link between pop culture and religion and as an example of what Adam Possamai calls the "Hyper-real". First, I will identify the doctrines, rituals and social patterns featured in Atwood's fictional NRM, "God's Gardeners", that can be found in "real" apocalyptic and/or radical "eco-religions" such as Earth First!, the Church of Euthanasia and the Doukhobors. Second, the ways in which God's Gardeners corresponds to the sociological definition of a "cult" or NRM will be discussed. Finally, the "hyper-real" aspects of the novel will be explored: the ritual aspect in its marketing, its prophetic quality and networking with real environmental groups. Unlike the Jedi Knights and the Goreans (NRMs based on fictional worlds), Atwood has done the reverse; created a fictional world that incorporates and echoes many themes from contemporary NRMs. *The Year of the Flood's* sectarian community thus has established a "hyper-real" presence through its prophetic role and marketing rituals.

2. Heather Eaton (St. Paul University, Ottawa)

"Gender Politics in Margaret Atwood's *The Year of the Flood*"

This paper explores and compares several eco-feminist dichotomies within the book *The Year of the Flood*. For example, Atwood sets *God's Gardeners* in opposition to the *Pleeblands*. *God's Gardeners* are vegetarians and grow organic food, and are gentle, spiritual people. Under the leadership of the *Adams* and the *Eves*, they work by cooperation and consensus, and care for the earth and the remnants of the human spirit. The *Pleeblands* are chaotic places dominated by men, often violent, where animals are killed, meat is eaten, food content is uncertain, women are sexual slaves, and murder is with impunity. In other themes, Atwood contrasts the *NooYoo* spa scene, a place for women to rejuvenate and remake themselves with *Scales and Tails*, the local sex club. In both cases the women are protected, but under different social systems. In *The Year of the Flood*, Atwood proposes distinct eco-feminist subcultures that are worth investigating.

3. Noel Salmond (Carleton University)

"Atwood and Environmentalism as Religion"

One of the most pervasive tropes in invective against the environmental movement is that it is fundamentally a 'religion.' The *locus classicus* for this position has become a paper given by American novelist Michael Crichton in 2003 and the notion has been repeated in the media, blogs, and websites to ridicule and disparage environmentalism ever since (notably, in this country, in the prolix pontificating of pundit Rex Murphy). Margaret Atwood's latest novel, *Year of the Flood*, portrays a fictional eco-religion replete with its own hymnal and communion of saints. Further, promotional tours for the book have included liturgical performances in cities across North America and Europe. Does the author provide

another instance of the rise of 'dark green religion' and, simultaneously (if inadvertently), fodder for environmentalism's critics? The novel and its promotion are examined in light of recent work on green religion by scholars Bron Taylor and Emma Tomalin.

**05/31 9:00-10:30 Room: MB 3-445** (Joint session with CTS)

PANEL: WILLIAM E. CONNOLLY'S CONTESTATIONS AND AUGUSTINE OF HIPPO'S CONFESSIONS REGARDING EVIL

Presenter: Peter Slater (Trinity College)

Respondents:

Kathleen Skerrett (Grinnell College)

Nathan Colborne (Nipissing University)

Michel Despland (Concordia University)

In several texts, Connolly targets "the Augustinian imperative" to construe difference as heresy, thereby demonizing "the other," as a major impetus to "fundamentalist unitarianism." A pragmatic pluralist, he addresses the political ramifications of confessional discourse, allowing for contestable but not dogmatic transcendentalism, while himself espousing non-secular immanentism owing much to Nietzsche and Foucault.

Peter Slater argues that Connolly's reading misses dialogical nuances in Augustine's accounts of the temptations of finite goodness and construal of evil in terms of perversion and privation of loving participation in absolute goodness. Read in the context of his own times, Connolly's rejection of Augustine's sense of hierarchical ordering and privileging of ambiguously embodied, egalitarian freedom raises questions for a contemporary Augustinian theology of divine grace exemplified more by Dietrich Bonhoeffer than by Osama Bin Laden or George W. Bush. The text will be circulated to those at the meeting but not read in full.

Kathleen Skerrett's review article on Connolly's reading of Augustine (JAAR 72:2, 2004) and subsequent studies of his tragic reading of Genesis draw attention to his essays at a "postsecular, democratic primer on asceticism for the twenty-first century" which balance moral intelligibility with embodied sensibility in any process of faith seeking understanding, whether political and/or theological. Nathan Colborne did his thesis on Augustine and Foucault. Michel Despland will add a Francophone-European perspective to the panel.

**05/31 9:00-10:30 Room: MB 3-210** (Joint session with CTS)

ROUNDTABLE: THE ECUMENIST AND CRITICAL THEOLOGY IN CANADA

Chair: Don Schweitzer (St. Andrew's College, University of Saskatchewan)

Panelists:

David Seljak (St. Jerome's University in the University of Waterloo)

Christine Jamieson (Concordia University)

Scott Kline (St. Jerome's University in the University of Waterloo)

Respondent:

Gregory Baum (McGill University and Le Centre justice et foi)

This panel traces the development of The Ecumenist, a small but influential theological journal edited by Gregory Baum, from 1962 to 2004, and David Seljak, from 2004 to the present. Christine Jamieson situates The Ecumenist within the context of Gregory Baum's critical theology, focusing particularly on Baum's ethic of solidarity. David Seljak examines a number of the early themes in The Ecumenist, especially the reform of the Roman Catholic Church introduced by the Second Vatican Council, ecumenism and interfaith dialogue (especially with Jews). Scott Kline focuses on themes (such as the work of Karl Polanyi) that emerged in The Ecumenist from the early 1990s to the present, a period which is marked by a certain loss of cultural optimism that led to Baum to reframe critical theology as a "theology of resistance." Gregory Baum will respond.

**05/31 11:00-12:45 Room: LB211 (Joint Session with CASID)**

**ROUNDTABLE: FRONTIERS OF DEVELOPMENT II: THE CONTRIBUTION OF RELIGIOUS AND THEOLOGICAL STUDIES TO INTERNATIONAL DEVELOPMENT**

In answer to the question, 'What is development studies?' the newly revised web-site of the Canadian Association for Studies in International Development provides the following optimistic assessment of the field of IDS: Luckily, what was once a fragmented topic, contained within the many 'silos' of different academic departments, has grown into an interdisciplinary field that draws on knowledge from all of the social sciences and humanities. Religious and Theological Studies are two silos that till recently have not contributed to this growing interdisciplinary conversation. This gap in international development studies is beginning to be addressed through increase attention to the question of the role of religion and culture in IDS. Though begun, this dialogue remains fragmentary and is often a monologue within the new silo of IDS. This raises an important question for Religious, Theological and International Development Studies: *What, if any, contribution can Religious and/or Theological Studies make to the interdisciplinary field of international development studies?* The papers in this panel approach this question from the perspective of theological, religious and international development studies. Together they offer an important model of the interdisciplinary theoretical contribution of religious and theological studies to international development studies.

Chair: Christopher Duncanson-Hales (Université St. Paul University)

Respondent: Joanne Benham Rennick (St. Jerome's University in the University of Waterloo)

1. Ray Vander Zaag (Canadian Mennonite University)  
"Understanding the Theologies of Faith-based NGOs"

As part of the recent scholarship on the interrelationship of religion and development (e.g. Hayes 2007; Deneulin 2009), there has been growing interest in faith-based NGOs and their roles and approaches to international development assistance (e.g. Berger 2003; Clarke 2007; Clarke and Jennings 2008; Bradley 2009). The first part of this paper critically reviews the literature which analyzes the diversity and characteristics of faith-based development NGOs. Many approaches appear to follow a type of 'secularization theory', categorizing faith-based NGOs by the (declining) degree of integration of religious belief and development approach. From this review, a simplified typology identifying and linking their key organizational features to their religious worldview is presented. The second part of the paper interprets the range of theological understandings underpinning the specific organizational forms, structures and policies of the diversity of faith-based NGOs. It emphasizes that the diversity among them (and among non-faith-based NGOs) is more a matter of how, rather than how much, faith or religious belief is integrated with development programming. This raises critical challenges for all development organizations that intervene cross-culturally, regarding neutrality, genuine pluralism and partnership, and culturally sustainable development. I suggest that the fields of Religious Studies and Theology might help to understand these challenges and so contribute to the field of IDS.

2. J. I. (Hans) Bakker (University of Guelph)

"World Religions, Patrimonialism and International Development: Weber's Oscillation Thesis and Modern Capitalism"

The world capitalist system grew out of the globalization of "modern capitalism." Development requires that a modern nation-state participate in the global "modern capitalist" system. To understand the emergence of modern capitalism in the sixteenth century we have to examine Max Weber's oeuvre and not just his essays of 1904-1905-1906. Particularly important is his theory concerning traditional legitimate authority and domination (Herrschaft) in *Economy and Society*. Weber presents a view of the oscillation of centrifugal and centripetal forces, utilizing his Ideal Type Models of Patrimonial-prebendal and Patrimonial-feudal political economic systems. The world religions have all emerged primarily as Patrimonial-prebendal systems. Two cases in point are the Roman Catholic Church in Europe and the Empire of China, both of which were at their height in the thirteenth century. In Europe Patrimonial-prebendalism eventually gave way to Patrimonial-feudalism, which eventually led to the emergence of the modern nation-state and the capitalist bourgeoisie. In China no such gradual transformation ever took place, with proto-feudal periods being regarded as "warring states." Today the People's Republic of China is based on Patrimonial-prebendal principles, which means that democratic dissent is viewed as a

violation of centripetal aspects of domination. China is not the only contemporary country that lacks a long term evolution of democratic principles. Many underdeveloped countries in Asia, Africa and Latin America retain a prebendal rather than a modern model of legitimate authority. The case of Indonesia is interesting since to some extent Indonesia has managed to escape its neo-patrimonial vestiges better than the PRC or other countries.

3. Joseph Ogbonnaya (St Michael's College)

"Theological Studies and Contemporary Themes in Development Discourse"

Theology is a discipline that tries to understand and determine the underlying truth of all reality. Being anthropologically anchored, it is socially historical, dealing with the person as a social being engaged in a web of relationships. It reflects on common grounds of human existence: meanings, truths, and values, uncovering the universal in the particular that provides unity and intelligibility to life through its transcendental analysis. On this account, theology possesses the capacity to intersect with other perspectives on the issues of the socio-historical condition of human existence. This paper will argue that theology does contribute to the interdisciplinary subject of international development studies. The specific contribution of theology to the discourse is an emphasis on the finality of the human person and therefore on the importance of prioritizing human well-being in any development discourse. Using themes of development in Catholic Social Teaching to dialogue with contemporary theories of development, this work will critique the philosophical anthropological backdrop of development as merely economic growth and suggest an integral developmental structure that takes care of human integral scale of values in order to provide schemes of recurrence for the provision of the human good for the development of the human person. Methodologically, the work will draw on Lonergan's theological functional specialty 'Foundations' to emphasize the imperative of conversion for development discourse.

4. Nathan Loewen (Vanier College)

"A Review of Religious Studies theories potentials as analytical tools for Development Studies"

Two approaches to religion tend to be taken by development studies scholars; one is (M. Weber) social-scientific and the other is philosophical (R. Otto). Both are intended to support analyses of whether religions work for or against some given construal of development. They depend on what are called 'classic' theories of religion, but do not consider the reflections of these theories' inheritors (C. Geertz, M. Douglas, P. Bourdieu, T. Asad). This is to say that religious studies has established other approaches to understanding the religious dimensions of social, material, economic and political contexts (M. Taylor, R. King, J. Butler, B. Lincoln). This paper will review several theories of religion that enable a wider analytical range for the development studies scholar. Rather than focusing on the discrete complexities of these approaches, the paper will focus upon some salient points that each approach might offer for doing development studies. The analytical testing ground for the course of the paper is that of the increasing involvements of India's Jains in development-related initiatives. A preliminary study of a Pune-based NGO, the Bharatiya Jain Sangathana (BJS), and its educational wing, the Federation of Jain Educational Institutions (FJEI), will be used to illustrate the potential of religious studies theories for doing development studies analyses. On these grounds, religious studies contributes to the interdisciplinary field of international development studies.

**05/31 10:45-12:15 Room: MB S1-235**  
RELIGION, MASCULINITIES AND AMBIVALENCE

Chair: Chris Klassen (Wilfrid Laurier University)

1. Donald L. Boisvert (Concordia University)

"The Reverend Edmund Wood: Sex and the Bachelor Anglican Saint"

This paper will examine the ways in which the figure of Father Edmund Wood (1830-1909), a Montréal Anglican priest, has been constructed as a model of Protestant sanctity. A particular focus will be how his ambivalent sexuality, which was a source of some anxiety in his own day, remains a central discourse in the construction of his hagiographic persona. Father Wood, a figure of some theological and liturgical contention, was the founder of the Anglo-Catholic parish of St. John the Evangelist (1861) and a strong advocate of service to the poor and destitute in Montréal. The parish remains very active today, and a

significant proportion of its community is gay. The paper will also touch upon broader issues of Anglican identity in the face of diminishing congregational membership.

2. Sipiwe I. Dube (Queen's University)

"Connected (Mis)Understanding: Masculinity-Masculinities-Muscular Religion in Canada"

This paper explores and analyses scholarship that deals with representations of masculinities in select religious traditions in Canada. Both the concepts of religion/religions and masculinity/masculinities pose very important questions regarding the notions of connection and understanding. In particular, we can ask: if we accept at the outset that both concepts entail a plurality that transcends current discursive boundaries, is it possible to say anything at all about either religion or masculinity in Canada without being misunderstood? The paper takes it as given that we should talk about masculinities, rather than masculinity, and religions, rather than religion if we are to minimise misunderstanding. Consequently, while there is a lot to address regarding this topic, the paper will limit itself to two major themes: one, an exploration of the prevalent theme(s) in the intersection of religions and masculinities in Canada; and two, the problems raised by the specificity of a Canadian context for this topic, especially in a context where scholarship has to look beyond the hegemonic Christian focus, as the paper argues.

3. Alison R. Marshall (Brandon University)

"Chinese Masculinities in Manitoba"

In the particular narratives of Chinese masculinity presented in this paper, I explain the dynamics of homosociality that created new forms of efficacy and ritual action, as well as inchoate hierarchies of immanence, transcendent pantheons, and agencies in 1911-1949 Manitoba. Throughout it, I articulate the challenges and ambiguities of an alienated minority male group living on the frontier of a larger dominant society who altered traditional behaviours and understandings of Confucianism and religiosity, and in doing so survived, and flourished. I aim to show the diverse ways that new ritual actions divide and differentiate to transform friendship into a ranked, unequal, non-voluntary source of immanence, and the manner in which the transmogrification of Sun Yatsen and early male settlers brings the disparate and differentiated elements produced by ritual action back together during the experience of transcendence.

**05/31 10:45-12:15 Room: MB S1-401**  
**RELIGION AND LANGUAGE**

Chair: David Feltmate (University of Waterloo)

1. Patricia Dold (Memorial University)

"The 'Naming' of Gods/Goddesses: Religious Songs (Nam) of Women of the Kamakhya Temple Community"

Women residents of the Kamakhya temple and pilgrimage site near Guwahati Assam maintain a performance tradition of religious songs called Nam, "The Name." Women's Nam celebrate all major deities of Kamakhya (Kamakhya herself, Kali, the Mahavidyas, Manasa, Shiva, and Vishnu). Nam are, however, attributed a mantra-like function: in sponsored ritual performances, Nam make a deity's "image" (rup) present in the hearts of those who hear the singing. During the Deoddhani festival, women's Nam help to bring various gods or goddesses into the bodies of male Deodhas, "the echoes of the divine;" men who are approached by worshippers as the god or goddess they embody. On the basis of field research conducted in April 2008 and August 2009, this paper argues that Nam and the women who (exclusively) perform them represent a body of scripture and a priestly order complementary to the written scriptural corpus and (exclusively) male priestly order of Kamakhya temples.

2. Mark F. Ruml (University of Winnipeg)

"*Onjine* ('What Goes Around Comes Around'): Concepts of Sin and Punishment in Anishinaabe *Bimaadiziwin* (Life)"

*Onjine* is an Anishinaabe (Ojibwe) word that is often translated as "what goes around comes around," a type of cosmic retribution which is often likened to the Buddhist idea of Karma. Some Anishinaabe people believe that is "not real," that it is a teaching for children, much like the boogeyman, used to instil

appropriate behaviour. However, many Anishinaabe adults in Manitoba believe that this cosmic retribution is real and are terrified of doing anything that might result in and the subsequent bad luck or punishment. Based on formal interviews, limited written sources, and everyday conversation, this presentation explores the meaning of this concept as it is expressed among Ojibwe people in Manitoba. The related concept of *paastowin* among Muskegowak (Cree) people will also be addressed.

3. Leah McKeen (Wilfrid Laurier/ University of Waterloo)  
"Lost in Translation: Speaking Religion across Disciplines"

Interdisciplinarity is contingent on the ability to create connected understanding across disciplines. In this paper I will illustrate two challenges to Religious Studies' ability to create cross-disciplinary intelligibility: 1) lack of a coherent definition of "religion" in Religious Studies and 2) "religious illiteracy" in other disciplines. Religious Studies is the study of religion, and yet the understanding of what religion is, from being constructed as *sui generis* (McCutcheon) to "what matters" (Orsi) to not existing "apart from the academy" (J. Z. Smith), varies greatly. I will draw on original research on discourse on religion in Women's Studies in Canada to illustrate that studying such discourse can aid in creating and maintaining cross-discipline intelligibility. Finally, I will suggest various practices that might foster connected understanding between these two disciplines and that may be applicable to the greater intelligibility of Religious Studies.

**05/31 10:45-12:15 Room: MB S1-115**

**ROUNDTABLE: ENVIRONMENTALISM AS RELIGION: A FRUITFUL CONCEPT?**  
(Joint session with Environmental Studies Association of Canada)

Participants:

André Maintenay (Humber College)  
Stephen Scharper (University of Toronto)  
Simon Appolloni (University of Toronto)  
Chris Hrynkow (Toronto School of Theology)  
Sarah Kleeb (University of Toronto)

With environmental issues firmly entrenched in public discourse worldwide, our attitudes toward them are now more than ever under the scholarly microscope. While the idea of environmental ethics may not be new, the notion of environmentalism as a religion - the coalescing of various branches of 'eco-spirituality' into significant systems of meaning, belief and practice - is drawing increased attention. Notably, in his recent book *Dark Green Religion*, Bron Taylor argues that a growing array of individual and groups, imbued with a sense of nature as being sacred and worthy of reverent care, can be viewed as following a religion, which he labels 'dark green'. What's more, he argues, this 'movement' is rapidly becoming a force to be reckoned with in our time. Using Taylor's work as a primary springboard for discussion, the roundtable participants will present a variety of takes on the notion of environmentalism as religion (and what this means for environmentalism and/or religious studies in general) before engaging in a wide-ranging, organic discussion of the issue.

**05/31 13:45-15:15 Room: MB S1-235**

**ROUNDTABLE: THE COVER UP: VEILING IN COMPARATIVE PERSPECTIVE**

Discussants:

Donald Boisvert (Concordia University)  
Lynda Clarke (Concordia University)  
Naftali Cohn (Concordia University)  
Carly Daniel-Hughes (Concordia University)  
Norma Joseph (Concordia University)

Recently scholars of religion have indicated that dress is integral to religious identity. Yet rarely have they considered whether dress might provide a critical lens for the comparative analysis of women's religiosity. In keeping with a focus on "connected understanding," this roundtable uses head covering, or veiling, as a site for such an inter-disciplinary exploration. Drawing together scholars of the history of Judaism, Christianity, and Islam, we consider some different instances, past and present, of hair and head covering

in these traditions, as well as the variable meanings ascribed to them. Our goal is to outline some of the diverse and at times conflicted understandings of this practice within these traditions themselves, as well as to address whether comparative analysis—which pays attention to the socio-historical context in which these practices are situated—yields useful frameworks for conceptualizing the multiform nature of women’s religious lives over time and tradition.

**05/31 13:45-15:15 Room: MB S1-401**  
RELIGION IN THE UNIVERSITY

Chair: Chris Klassen (Wilfrid Laurier University)

1. Scott Kline (St. Jerome's University in the University of Waterloo)  
“Religious Studies, Social Issues, and Public Engagement?”

In his book *Save the World on Your Own Time*, Stanley Fish asks if the university has a role to play in promoting good moral character; in bringing an end to racism, sexism, economic oppression, and other social ills; and in fostering diversity and democracy. Fish’s short answer is ‘no.’ The university has only one proper role in society; that is, to advance bodies of knowledge and to equip students for doing the same. When professors offer themselves as moralists, political activists, or agents of social change, Fish argues, they abdicate their responsibilities as experts in a particular subject.

This paper draws on Fish’s thesis to consider the proper role or roles of the religious studies scholar. For example, should scholars of religion encourage students to make moral and political judgments about a culture’s (including our own culture’s) treatment of women, minority groups, or the poor? Is it legitimate for scholars of religion to promote social justice, democracy, and other ‘goods’ in the classroom? In general, this paper argues that the religious studies classroom can and in some cases should be a venue for students to learn how to argue about justice and injustice, morality, public policy, and other matters that Fish and others would want us to address ‘on our own time.’

2. Jasmin Zine and Asma Bala (Wilfrid Laurier University)  
“Faith, Citizenship and Activism: Canadian Muslim Student Associations As Campus Based Social Movements”

Religious groups on university campuses provide spaces of spiritual support, affinity and camaraderie among students. They are also sites of political negotiation, struggle and activism. Canadian Muslim Student Associations (MSAs) serve a social, political, pedagogical and discursive function within the campus culture. As religiously politicized organizations, they negotiate the secular framework of the academy in order to create a space for an Islamic subculture to flourish. In addition to ministering to the religious needs of Muslim students through congregational prayers and religious education, MSAs are sites of political activism. In a post 9/11 context MSAs have become active in anti-war activism and addressing issues of Islamophobia on university campuses. Based on qualitative research methods, this paper will examine how MSAs operate in Canadian universities as campus based social movements that a) promote religious ideologies and goals, b) connect Muslim youth with transnational struggles and c) at the same time serve to politicize their identities as Canadian Muslims.

3. Janna Rosales (Memorial University)  
“Knowing and Loving: Carving Contemplative Space in a Technological World“

While the contemplative life is no stranger to being studied by scholars of religion, there is a movement afoot in higher education to incorporate contemplative practices directly into the university curriculum. The mandate of conventional higher education in North America has been to hone analytical intelligence, a habit of mind that compliments this society’s increasingly technological approach to the problems that beset humanity. But is it possible to rely too much on critical thinking and technological mindsets? Through contemplative practices, a growing number of university educators seek to develop not just their students’ intellects, but also their hearts, in a more systematic effort to foster compassionate and engaged citizens. This paper will survey not just what the “contemplative education” movement might contribute through alternative pedagogy in the study of religion, but also what insights that contemplative practice offers for the future of higher education as it unfolds in technological society.

**05/31 13:45-15:15 Room: MB S1-115**

**PANEL: PERSPECTIVES ON SECULARISM AND THE NEW ATHEISM**

The term 'new atheism' has been given to the recent barrage of anti-religion and anti-God books written by Richard Dawkins (2006), Sam Harris (2004, 2008), Christopher Hitchens (2007), Daniel Dennett (2006), and others. The new atheist writers and their respective books have been selling extremely well; they have conducted conferences dealing, largely uncritically, with their own material, and have had a significant media presence discussing and debating their ideas with journalists and other scholars. The academic community, with a few exceptions, has largely dismissed their writings as unsophisticated, crude, and lacking nuance. This panel approaches the new atheism from a broader perspective, exploring the influence it has had on contemporary secularism (Amarasingam), what their writings mean for discussions about morality and God (Dann), as well as critiquing their many missteps and generalizations (Dickson). Overall, our presentations will serve to contextualize and critically examine the arguments and goals of the new atheists with the hope that scholars will take seriously their contribution to debates already taking place and with which the new atheists inevitably and, at times unknowingly, engage.

Participants:

1. Amarnath Amarasingam (Wilfrid Laurier/University of Waterloo)

"With Reason on Their Side: An Exploration of Campus Freethought Groups in North America"

This paper presents interview and survey data from sixteen founders and members of campus freethought groups across North America. It will contribute to the growing scholarship on atheists and secular humanists in the United States and Canada. I argue, with specific use of social movement theory and adult learning literature, that campus freethought groups serve as sites of learning, which lead to the strengthening and maintenance of an individual's worldview. Such frameworks allow us to formulate a more substantial understanding of how individuals learn tacitly or incidentally within the context of group interaction. Through participation in activities like "Darwin Day", through the films that they watch, through social interaction, group meetings, and informal discussions, campus freethought groups serve as sites of learning that effectively internalize what they learn and help to further the objectives of the group. Campus freethought groups, it is argued, go a long way in cultivating the increasingly robust expression of secularism in North America.

2. G. Elijah Dann (University of Victoria)

"Morality and the New Atheism"

This paper examines one of the most persistent charges made by religious conservatives, that without God everything would be permitted. Moral standards, they contend, can only come from God. These are moral absolutes that are true for all people for all time, unchanging and not subject to human caprice. Moreover, they argue that moral obligation can only be secured by religious belief. Moral absolutes and its obligation stand in contrast to moral relativism. I pull apart these claims by describing why God isn't necessary for obtaining moral standards and moral obligation. I explain how this account is far from the religious conservatives' understanding of relativism. Finally, the paper describes another sense of moral relativism, where talk of moral absolutes is replaced by reasoned debate as the mechanism for sorting through our ethics.

3. Rory Dickson (Wilfrid Laurier/University of Waterloo)

"Caricaturing Religion: Assessing the New Atheist Encounter with Islam"

This essay argues that Sam Harris in *The End of Faith* presents a woefully inadequate picture of Islam, caricaturing the religion in terms of its most pathological manifestations. As Harris believes that fundamentalists best represent religion, he neglects much of the Islamic tradition, depicting the religion in terms of its most extreme offshoots. I highlight key elements of Islamic history, law, and spirituality that Harris fails to adequately deal with. In particular, this paper considers the recent rise of sectarian Muslim movements and some of the social factors that foster them. It further explores the role that Islamic law plays in mediating Muslim readings of sacred texts, and the importance of Sufism in Islamic history and its relevance today. I conclude that Harris's failure to appreciate these central elements of the Islamic tradition leads him to provide a two-dimensional presentation of the religion in his book.

**05/31 15:30-17:00 Room: MB S1-235**  
**MUSLIM REPRESENTATIONS**

Chair: Ahmad F. Yousif (International Institute of Islamic Thought and Civilization)

1. Ahmad F. Yousif (International Institute of Islamic Thought and Civilization)  
"Strategies for Enhancing the Understanding of Islam in the Media"

During the last two decades, the world witnessed a meteoric rise in the role played by the media for influencing human perceptions of other people, places and things. This tremendous influence has had both beneficial and detrimental consequences for individuals and communities across the globe. On one hand, the media has proven to be a valuable source of information on a wide variety of subject matters, including news, education, entertainment, health, sport and finance, just to name a few. In addition, its very nature has enabled it to cross national, racial, ethnic, socio-economic, and geographical boundaries. On the other hand, the media has frequently become an instrument of cultural domination and prejudice against those who do not accept the contemporary geo-political power structure. Muslims have experienced first-hand the harmful impact of the global media and its ability to negatively manipulate public opinion. This continuous negative portrayal of Muslims by the media has led many Muslims to perceive it as a conspirator against them. How has such a state of affairs come about? Why is Islam so misunderstood in the global media and more importantly how can this situation be remedied? This paper will examine some of the reasons for the media's misunderstanding and biased portrayal of Islam, firstly in the Western world and secondly in the Muslim world. Subsequently, it will examine and propose various strategies for enhancing the Western and Muslim media's understanding of Islam at both domestic and international levels.

2. David Mason (McGill University)  
"Muslims versus non-Muslims: Representations of Criminals in Turkish Detective Fiction of the 1940s"

This paper will address the tension between nationalism and religion as seen in Turkish detective novels of the 1940s. Using the stories written by Murat Akdoğan, as his stories were the ones that most vividly exemplified the character traits expected of Turks. According to the prevalent concept of Turkish nationalism, I will address the more subtle nuances of his characterization of criminals. While a disproportionate number of criminals were from minority groups, especially Christians and Jews, this paper will demonstrate, through analysis of the character traits of the Muslim criminals in the stories, that the concept of Turkish nationalism took precedence over the concepts of religious solidarity or pan-Islamism.

3. Muhammad Velji (University of South Florida)  
"Veiled Couture: How Fashion Subverts Secularization Theories in Indonesia"

The purpose of this paper is to problematize and change how we theoretically view concepts such as the secularization, privatization and the commodification of religion by looking at the situation of Indonesian women who wear the veil fashionably. Through the analytical lens of Gilles Lipovetsky's theory of fashion, I argue that faith and fashion are not mutually exclusive but can be melded to create unique but faithful forms of religiosity. Since religious change is very much a human practice, I would like to instead view those who fashionably veil through the Heideggerian lens of analysis, espoused by Hubert Dreyfus, as creative reappropriators disclosing new worlds for others to themselves reappropriate. It is via this personal self-expression through fashion that women bring the individualization and democratization of religious authority back into the political and public spheres while skilfully negotiating religious, aesthetic and political pressures.

**05/31 15:30-17:00 Room: MB S1-401**  
**RELIGION AND ETHICS**

Chair: Michael Sohn (University of Chicago Divinity School)

1. Stuart Chambers (University of Ottawa)  
"The Illusion of the Slippery Slope: A Discourse Analysis of Canadian Doctors' Attitudes toward

## Euthanasia and Physician-Assisted Suicide (1988-1995)”

From 1988-1995 the majority of physicians within the Canadian Medical Association supported the prohibition against euthanasia and physician-assisted suicide for the terminally ill. Their main concerns entailed the 'slippery slope' of the Dutch medical model and a possible return to Nazi eugenics. However, empirical evidence from this time period did not support physicians' fears over decriminalization. This paper suggests that in times of moral panic doctors-like any group of people-revert to uncritical and profoundly held beliefs. Therefore, it is important to understand why doctors, known for their reliance on empiricism, reverted to intuition and unreasoned fear when it came to discussions over state-sanctioned euthanasia and physician-assisted suicide. This paper suggests that three motives were pivotal in shaping Canadian doctors' attitudes toward prohibition: the influence of religion, an allegiance to traditional medical ethics, and a lack of exposure to cross-cultural perspectives.

### 2. Richard Berg (Lakehead University)

#### “Evil Isn't A Problem and It Shouldn't Be Solved”

In this reconsideration of the theological problem of evil, I am concerned to argue that evil is not fundamentally an intellectual puzzle; and since it is not, to argue further that it does not call for a rational solution. To arrive at this two-fold conclusion requires starting from the distinction between the project of theodicy and the posing of the problem of evil so-called. Posing the problem of evil as a theological problem for the monotheistic religions and then resolving it from several viewpoints outside the monotheistic tradition leads finally to understanding evil as an irrational leftover of the attempt at a rational world view. Recognizing the posing of the so-called problem of evil as a human cry for cosmic justice which should not be intellectually suppressed finally reveals why evil is not a problem and should not be resolved.

### 3. Andrew Atkinson (Wilfrid Laurier University)

#### “The Apocalyptic and Emergency in Cormac McCarthy's *The Road*: Investigating a Post-Secular Religiosity of the Sublime”

The current rise in apocalyptic imaginaries is linked to three phenomenon: the new-environmental ideology; terrorism by Islamists and the political mobilization of terror by those attacked; and the shrinking American economy. The common factor in this triad of events and ideologies is the perception of emergency, specifically an epistemological/ontological/political crisis in which knowledge of the good is extremely unstable. An apocalyptic landscape like that advanced in Cormac McCarthy's *The Road* is not then the culmination of the postmodern ban on “conclusive endings” (Heffernan 3), but rather a mechanism for rediscovering the Kantian Sublime. McCarthy's apocalyptic aesthetic seeks to recover an understanding of the inward sources of Romanticism by embracing the humility of one who has recourse to no immanent goodness. This paper will explore the relationship between the negativity of McCarthy's apocalyptic landscape, and his re-evaluation of romantic conceptions of the self. In it I will link the apocalyptic aesthetic to a reintegration of moderate liberalism and non-descript religiosity. Heffernan, Teresa. *(Post)Apocalyptic Culture: Modernism, Postmodernism, and the Twentieth-Century Novel*. Toronto: University of Toronto Press, 2008.

### 4. Paul Bramadat (University of Victoria)

#### “Religion, Race and Remembering: Post-Colonial Stories Among Indo-Caribbean Canadians”

In this paper I consider the ways Indo-Caribbean Christian Canadians remember and tell stories about their own and their family's religious histories. The participants in the broader ethnographic study of which this paper is a component, had Hindu ancestors who converted to Christianity during or after the Caribbean experience of indentured labour in the 19th and 20<sup>th</sup> centuries. Most of the stories I heard identified Africans – rather than British colonial power and the Christian missionary project so closely associated with British geo-political expansion – as the source of the problems that once and still beset the homelands and continue to effect the families I encountered. I suggest that the narrative patterns I heard regarding both Africans and the British must be understood against the backdrop of the interpenetration of race and religion among the Indo-Caribbean Canadian Christians I interviewed.

**05/31 15:30-17:00 Room: MB S1-115**

**PANEL: HINDUISM IN CANADA: COMMUNITIES IN COMMUNITY**

This panel presents three papers discussing the variety of expressions of Hinduism found in Canada. The central theme of the panel is communities in community. The papers emphasize the sub-identities among South Asians within the Hindu diaspora in a manner that reflects the sub-national status of regions within Canada and South Asia. As a whole the papers suggest some differences in the Canadian Hindu context in relation to other diaspora groups.

1. Anne M. Pearson (McMaster University)

“The Hindu Samaj Temple in Hamilton, Ontario, post ‘9-15”

On September 15, 2001, the Hindu Samaj Mandir in Hamilton was torched by arsonists who apparently mistook Hamilton’s only Hindu temple for a mosque. Subsequently, an outpouring of sympathy and outrage from the larger community of Hamilton led to a remarkable series of community-building efforts, chief of which was an unprecedented series of consultations among Hamilton’s community leaders. Such consultations in turn led to the formulation of specific goals and actions aimed at combating racism and promoting interfaith understanding in the city, efforts which continue to the present day. Meanwhile, the Hindu community itself, which has described the burning of their temple as their own “ground zero”, set about to rebuild a new, larger Hindu mandir. They were challenged by both inadequate insurance money to meet the new ambitions, and by disagreements on how to rebuild a temple that would accommodate and satisfy a diverse Hindu community in Hamilton. Drawing on interviews with key players, this paper will provide a descriptive interpretation of some of the extraordinary events that occurred in the aftermath of the burning of Hamilton’s only Hindu temple.

2. Richard D. Mann (Carleton University)

“Finding Myself Here’: Life History Narratives from the Canadian Hindu Diaspora“

This paper presents life histories of Hindus living in Ottawa and Waterloo, Ontario. The three narratives represent similar cases: first generation diaspora Hindus most holding professional degrees who came to Canada in the 1960s and 1970s. They also share one other interesting feature; they all came to practice Hinduism ardently only once they were in Canada. They report having little interest in Hinduism or religion while growing up in India, but each has come to take a leadership role in their Hindu communities in Canada. While these three personal narratives all support a common theme in literature on diasporic communities, that the dispersed community becomes more religious as a result of their experiences, they also demonstrate a variety of different experiences and interpretations of, as one of them puts it, "finding myself here".

3. Nanette Spina (McMaster University)

“A Place Run by Women: Adhi Parasaktih *Mandram* Scarborough”

This study has focused on women’s leadership roles within the Adhi Parasakthi Temple Society of Canada (ATSC), a predominantly Srī Lankan Tamil immigrant community in Scarborough, Ontario. The local community is part of the larger transnational Adhi Parasakthi organization (Om Sakthi) based in Melmaruvathur, Tamil Nadu, India, and dedicated to the worship of the Goddess Sakthi (Śakti). This religious tradition has implemented an innovative structure of ritual authority which allows for and supports women's leadership roles in ritual instruction and performance; an element that has attracted many women from the Scarborough community. In a social capacity the worship center has become a supportive network of assistance and knowledge that the women of this diaspora community can draw upon regularly. This paper examines some of the ways in which these women have found encouragement and support within their religious community, and considers some of the implications that ritual authority and leadership may have on women’s constructions of gender and identity in the North American context.

**Monday May 31<sup>st</sup> 11:30 – 13:30**

**Room: GM 407-01**

**CANADIAN CORPORATION FOR STUDIES IN RELIGION ANNUAL GENERAL MEETING**

**Monday May 31<sup>st</sup> 17:00 – 18:00**      **Location TBA**  
CONGRESS - PRESIDENT'S RECEPTION

**Monday May 31<sup>st</sup> 19:30**      **Room: MB 1-210**      **Reception to follow**  
JOINT CSPS/CSSR/CSBS/CTS/CSCH LECTURE, ORGANIZED BY CTS  
**Dr. Justo L. González: "BEYOND CHRISTENDOM: NEW MAPS"**

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

Description: The nineteenth and twentieth centuries have brought momentous changes to the map of Christianity, so that it is no longer possible to speak of Christendom in either geographical or theological terms. How is not only the present reality, but also on the way we look at the entire history of Christianity, reflected in the interpretation of Christianity's canonical texts? What does the incarnation of Christianity in a wide variety of often conflicting contexts imply for its unity?

Biography: Dr. Justo L. González, a native of Cuba, is a retired professor of historical theology. After completing his PhD in historical theology at Yale University in 1961, he taught at the Evangelical Seminary of Puerto Rico for eight years, followed by eight years on the faculty of Candler School of Theology. For the last thirty years he has focused on developing programs for the theological education of Hispanics, resulting in the founding of the Asociación par la Educación Teológica Hispana (AETH), the Hispanic Summer Program (HSP), and the Hispanic Theological Initiative (HTI). Jointly, these programs seek to strengthen Latino/a leadership at all levels of education and training. An ordained United Methodist minister, he has also published over one hundred books, mostly in the field of history, but also on various books of Scripture and on theology. His books have been translated into eight languages. The best known are *The Story of Christianity* (2 vols.) and *A History of Christian Thought* (3 vols.). His next forthcoming book in English is a Commentary on Luke, for the series *Belief: A Theological Commentary on the Bible* to be published by Westminster Press in the summer of 2010. Besides his PhD degree from Yale, he has received four honorary doctorates.

**June 1<sup>st</sup>**

**06/01 9:00-10:30**      **Room: MB S1-235**  
BUDDHISM IN CANADA

Chair: Thomas Parkhill (St. Thomas University)

1. Jason W. M. Ellsworth (Wilfrid Laurier University)

"Shifting Methodological Approaches for the Twenty-first Century: Connecting with Non-Asian Buddhist Groups"

This paper highlights several demographic and technological gaps between the ethnographic researcher and subject in Canadian Buddhist communities. It addresses differing research methods employed by the established scholars of religion and much younger, relatively new scholars of religion in their ways to connect with Buddhist youth in Canada. Traditional methodologies such as participant observation, direct face-to-face interviews, and questionnaires are being increasingly replaced and enhanced by digital technology such as e-mail, social networking internet sites (i.e. Facebook), video conferencing (i.e., i-Chat), and internet instant messaging (i.e., MSN Messenger). This paper questions the extent to which new methods can compliment more traditional ones, and is based off ethnographic methodological techniques employed by the author when researching non-Asian Buddhist communities within North America.

2. Patricia Q. Campbell (Mount Allison University)

"The Mountain and the Marketplace"

This paper explores the development of and attitudes towards monasticism among Western Buddhists in Canada. Drawing on ethnographic interviews, it examines the experiences and perceptions of a number of Canadians from non-Buddhist backgrounds who have become involved in Buddhist practice: some lay, some ordained. Beginning with a look at the traditional significance of the renunciant as teacher and preserver of the dharma, the discussion will explore the changing attitudes towards this role among

adoptive practitioners in Canada. It will present respondents' reflections on ordination, the role of the teacher and Buddhist identity in general. Interestingly, while these practitioners indicate some uniquely Western perspectives on monasticism, many also express some very traditional standards when defining Buddhist identity. The attitudes towards monasticism of practitioners of Western, non-Buddhist backgrounds represent a significant influence on the development of a uniquely "western" style of Buddhism in Canada and around the world.

3. D. Mitra Bhikkhu (Wilfrid Laurier University)

"Selected Transmission and Reception of a Buddhist Tradition: The Cultural Negotiation between First- and Second-Generation Sri Lankan Buddhists in Toronto"

Drawing on two years of field research with Sri Lankan Buddhists in Toronto, I examine how and what they transmit to their children. Their transmitting strategies include a reinterpretation of Buddhist concept and practices, a reconceptualization of the link between Buddhism and culture, and a redefinition of social roles (i.e., monks-laity, parents-children) in Buddhist institutions. These strategies derive from the recent Buddhist revival in Sri Lanka; however, they reflect the multi-cultural, multi-religious, yet secularly oriented Canadian society. The second-generation Buddhists reclaim inherited Buddhist tradition with new emphases and commitments. Within these inter-generational dynamics, we discern a negotiation among three nodes of power: the agency of thinking Buddhist subjects, the pressure of the Canadian multicultural discourse, and the integrity of Theravada Buddhism. Buddhism derived from this negotiation, I suggest, suppresses the Sinhalese ethno-specificity, stresses multicultural sensitivity, and generalizes Buddhist identity.

**06/01 9:00-10:30 Room: MB S1-401**  
RELIGION AND THE SECULAR

Chair: David Feltmate (University of Waterloo)

1. Mary I. Hale (Saint Mary's University)

"Religion, Politics and the Myth of Secularization in the Canadian Public Sphere: Evidence, Ramifications and a Secret, Unrequited Love Affair"

This study intertwines religion, politics and philosophy as a way of using interdisciplinary study to explore the ways in which religion impacts public policy and legislation at the Federal level in Canada. Case studies and particular legislation as well as an examination of political appointees will be examined to concretize the argument. Using Charles Taylor and Jose Casanova (among others) on secularization and Michel Foucault's concept of "unthought" this study will demonstrate that the political landscape of Canada is not particularly secular and argues that the perpetuation of the myth that it is has broad ramifications for the ways in which legislation is drafted and public policy implemented.

2. Margie Patrick (The King's University College)

"The Importance of a Definition"

In this paper I examine the manner in which religious organizations operate in the public square. More specifically, I argue that the manner in which they define "secularism" impacts the issues with which they choose to involve themselves and how they participate in those issues. This argument builds on the work of Talal Asad and Elizabeth Shakman Hurd, both of whom elaborate the political implications of how groups define "religion" and "secularism." For concrete examples I study the Evangelical Fellowship of Canada (EFC) and Citizens for Public Justice (CPJ), both connected with the evangelical wing of Christianity. While the two organizations share a common understanding of religion, their different interpretations of "secularism" lead to different ways of participating in Canadian public life.

3. Anne Dyer-Witherford (Wilfrid Laurier/ University of Waterloo)

"Is Spirituality 'Flexible Religion'?"

Are there grounds for calling the spirituality ethic 'flexible religion', which would associate it with the prevailing 'post-Fordist' economic conditions, wherein 'flexible labour'[1] plays a key role? Official American statistics reveal that one third of that nation's workforce is now employed in the part-time and/or

temporary job sector.[2] This newly-attained benchmark—a ratio of flexible labour to secure, unionized, ‘Fordist’ jobs—has been under pursuit in Western countries since the Baby Boomers, the first massive adopters of the spirituality ethic, came of age in the late 1960s.[3] To varying degrees, scholars of ‘spirituality’ and ‘subjective life’ religion[4] include material security issues and employment conditions as contributors to the religious changes they describe. But how important do they judge these factors to be? Additionally, how do these material conditions influence religious changes? I will present the ‘received wisdom’ on these questions, where possible, by synthesizing material from the key texts of the aforementioned scholars.

1. Harvey, David. *The Condition of Postmodernity*. Cambridge Mass.: Blackwell Publishers Inc., 1990.

2. *Globe and Mail*, Jan 22, 2010.

3. Wuthnow, Robert. *After Heaven: Spirituality in America since the 1950s*. Berkeley, CA: University of California Press, 2002.

4. Such as Wuthnow; Wade Clark Roof, *Spiritual Marketplace: Baby Boomers and the Making of American Religion*. Princeton NJ: Princeton University Press, 1999; and Paul Heelas & L. Woodhead, *Spiritual Revolution: Why Religion Is Giving Way to Spirituality*, Oxford: Blackwell Press, 2005.

**06/01 9:00-10:30 Room: MB 3-270**  
**RELIGION AND TECHNOLOGIES**

Chair: Patricia Dold (Memorial University)

1. Roxanne Iavoschi (Independent Scholar)  
“Finding Spirituality within the Matrix World”

Everything comes with a price.... As a society, we are advancing with such neck-breaking speed that we are forcing technology to constantly keep up with us. The faster it goes, the faster we go: a Catch-22. But have we really thought about what this is doing to us? What are we really giving up for these so-called advancements? Compassion? Spirituality? G-d? In this paper, I will analyse how these technological advancements are pushing G-d, or our understanding of G-d, into the background. In a world where I can survive and thrive within the walls of my house with only my computer, where does religion/spirituality fit in? How can we, or can we even, reconcile G-d and technology?

2. Daniel Bernard

“Instruments of Holiness: The Fit between Rabbinic Literature and Digital Communications Technologies”

In 2010, rabbinic literature is being published in new and creative ways, thanks to the exponentially increasing versatility and power of new digital communications technologies. The early rabbinic texts were composed between the third and sixth centuries CE, starting with the Mishnah, and culminating in the Babylonian Talmud. Talmudic literature is, and mastery of it creates rabbis, and forms the basis of modern Jewish law. A defining characteristic of rabbinic texts is that they are exclusionary; even though they are applied to Jewish communities, they purposely written to be unwieldy and obtuse, to be understood by trained rabbis. But the cross-referential nature of rabbinic literary genres also make it an ideal body of texts for digital communications platforms. Consequently, not only are these immense texts made available to greater audiences, but they also can allow the researcher greater insight into the nature of rabbinic literature.

3. Jeff Cupchik

“Connecting a Lineage: Challenges in the Digital Transmission of Musical and Spiritual Data of a Tibetan Buddhist Ritual”

The renowned Tibetan female ascetic saint Machik Labdron (1055-1153) developed the Chöd (Tib. gCod) or “cutting” ritual, a musical/meditation method that (a) exercises the altruistic intentionality (bodhicitta), and (b) utilizes the heightened emotions roused from the experience of fear to sever one’s instinctual attachment to the egoic “self.” The Chöd tradition involves both meditation and musical instruction, and has been passed down through unbroken lineages to today. This research is based on my twelve-year apprenticeship with a Tibetan-Canadian expert in the tradition. Exploring this year’s theme of Connected Understanding, I examine new solutions affecting Chöd transmission with the advent of consumer-affordable digital recording technology. Recently, a short-term approach to recording makes a categorical error, what I call “the conflation of transmission with dissemination and preservation,” resulting in an

inefficient use of the capabilities suggested by new media. I propose a longer-term strategy, one that appropriately complements the nature of the content and media in Chöd that is to be transmitted.

**06/01 10:45-12:15 Room: MB S1-235**  
RITUAL PRACTICES

Chair: Jeff Cupchik

1. André Couture (Université Laval)  
"Food Transactions Between Men and Gods in the *Harivamsha*"

In recent decades, anthropology has emphasized the centrality of food transactions in the hierarchical organisation of Indian caste society. This analysis is supported by the oldest Vedic and Hindu texts in which sacrifice is described as an oblation of food to hungry deities. This world and the world to come are both founded on food: "For whatever food a man eats in this world, by the very same is he eaten again in the other" (*Shatapatha-Brâhmana* 12.9.1.1). In the same way that the Vedic Prajâpati was sometimes represented as an eater, Hindu cosmogony is built on a Supreme Eater who is able to devour all worlds. Our analysis of key passages from the *Harivamsha* will reveal how Krishna's sovereignty implies that he accept or "eat" the meat offered by low castes. This paradoxical situation is set up in a way that confirms that food has always been at the heart of the Hindu bhakti movements.

2. David Walsh  
"The Whole World is Present: A Comparison of Yaqui and Ojibwe Ritual Relationships"

The Yaqui Indians of Arizona and Northern Mexico are famous for their public Easter Drama, which reenacts the biblical story of Jesus through their unique indigenous perspective. The whole world is made present in the multiple groups of participants in the drama: processioners, matachini or Mary dancers, deer dancers, fariseos, spectators, and carnival merchants. The fariseos, who depict evil in human and animal forms with their elaborate masks, present an opposite to Yaqui sociality. Rather than a global unity or celebrating of diversity, the ritual establishes the boundaries of Yaqui sociality in a recreation of the Yaqui world, which is dependent on Jesus' annual death and resurrection. I will compare this ritual relationship with the world to A. I. Hallowell's concept of other-than-human-persons among the Ojibwe of northern Ontario. While Hallowell's Ojibwe create connections with others, my ethnographic experience suggests that it is boundaries which are nurtured among the Yaqui.

**06/01 10:45-12:15 Room: MB S1-401**  
RELIGION AND AGING

Chair: Leona Anderson (University of Regina)

1. Paul Nathanson (McGill University)  
"From Saints to Santas: Old Age in Western Art"

Everyone wants to reach a ripe old age, but no one wants to *be* old. This ambivalent attitude is confirmed not only by the current glorification of youth but also by the history of Western art from Renaissance paintings to popular movies and television shows. Some works of art present very negative pictures of old people, others present more positive ones—but without actually glorifying old age as an end in itself. Old people are miserly or even sinister at worst and dignified or even spiritually wise at best—but seldom happy with their lot. To explain the Western fixation on youth and, by extension, with rejuvenation, I will place this topic in its larger cultural context. And that context begins with Christianity, a marriage between ancient Greco-Roman and Israelite civilizations.

2. Katherine Young (McGill University)  
"Old Age in Hindu Art"

Aging has three interrelated components: biological, existential, and hermeneutical. The latter places someone's physical changes, personal experiences, and intellectual awareness that death is inevitable into a larger, often symbolic or metaphysical, context. This raises questions about universal features of aging and culturally specific ones. In this paper, I will explore images of aging in Hindu texts and the

visual arts and ask why the textual attempts to integrate old age into the life cycle and goals of life are rarely expressed visually: old people almost never appear in Hindu art prior to modern photography.

**06/01 10:45-12:15 Room: MB 3-270**  
RELIGION AND NATURE

Chair: Janna Rosales (Memorial University)

1. Chris Klassen (Wilfrid Laurier University)

"Nature is Everything, Except for...: A Preliminary Cartography of the Sacred in Canadian Contemporary Paganism"

This paper is based on my research within some Pagan communities in Southern Ontario. In the context of focus groups, one set of questions I asked my participants, was, if Paganism is a nature religion (which they had all agreed it was), then what is nature and what does it mean to focus one's religion around nature. A variety of answers came of these questions leading me to conclude that there are some important differences in Pagan concepts of nature which lead to differences in both Pagan practice and environmental ethics. This paper explores those differences, suggesting some heuristic categories to make sense of Pagan concepts of nature and nature religion.

2. Leona Anderson (University of Regina)

"The Orishas of Cuba" (DVD-15 minutes)

This DVD presentation is a partial documentation of the ritual interaction between devotees of Santería and a select group of Orishas in Regla, Cuba. Each of the Orishas is associated with a particular force of nature and each has its own personality, its own rhythm and its own interests. Santería is an afro-Cuban religion that is flexible and eclectic. Through prayer, ritual actions and music, santeros (devotees of Santería) seek to communicate with the divine and maintain the balance of these forces. The DVD is based on research conducted in Cuba in 2007.

3. Nicholas Shrubsole (University of Waterloo)

"Mining for Nickel in Sacred Space: The Innu and Voisey's Bay"

The expansion of economic development throughout Labrador over the past three decades into local indigenous traditional space has forced the Innu to make tough decisions between economic opportunities and the potential harm to sacred space. In the early 1990s, what would amount to one of the most significant nickel deposit discoveries in Canada was found at Voisey's Bay on Innu traditional space in Labrador. Local leadership first deliberated on whether or not they should allow the mining operation to take place. They concluded that they felt they had no choice but to negotiate with the state despite the potential danger to the religiously significant space. This paper examines the decision by the Innu to negotiate the mining project; the religious concerns of the decision-makers; and the controversy that persists in the Innu community regarding the decision to allow mining operations in sacred space.

4. Suzanne Armstrong (Wilfrid Laurier University)

"Beyond Limitations: Gaia Theory Between Religion and Science"

Contemporary environmentalism illustrates both the possibility and need for connections between science and religion. Many have criticized the limitations of dualism and of reductionist science in so doing, yet theories of holism are still controversial, often for crossing into 'religious' territory. Religious perspectives value wholes. Peter Beyer, for example, argues that attempting to posit a whole on a global scale is a 'quintessentially religious task' (*Religion and Globalization* 1994). James Lovelock's scientific Gaia Theory takes a holistic view of global life. It has sparked debate among scientists, but also among theologians and environmentalists. Gaia Theory illustrates both connections and boundary marking between religion and science in a modern context. By expanding on José Casanova's and Peter Beyer's theories of public roles for religion in modern societies, my paper argues for another important aspect of public religion, which is in increasing dialogue between religion and science in order to address environmental issues.

**06/01 12:30 – 13:30 Room: MB S-101**

**CSSR GRADUATE STUDENT PROFESSIONAL DEVELOPMENT LUNCHEON** (Free Lunch Included)  
**THE PRESENTATION OF SELF: MAKING THE MOST OF SHARING YOUR RESEARCH**

Chair: Aldea Mulhern (University of Toronto)

Speakers:

Joanne Benham Rennick (St. Jerome's University in the University of Waterloo)

Richard Mann (Carleton University)

Kathleen Gibbons (University of Toronto)

All graduate students are cordially invited to the Graduate Student Professional Development Luncheon, an informal opportunity for grads to meet, network, and have a bite to eat. The topic for the luncheon will be "The Presentation of Self: Making the Most of Sharing your Research." Experienced speakers (both graduate student and faculty) will share tips and best practices for turning research materials and written papers into aurally apprehendable talks: these include style choices, concept organization, using supporting materials, foregrounding the argument, and essential physical presentation skills. The emphasis will be on presentations at conferences and job talks, but many of the skills discussed will transfer to classroom use, and to developing sound bites for introducing one's work to colleagues in networking situations.

Lunch will be provided for graduates by the CSSR. Available seats: 50

**06/01 13:45-15:15 Room: MB S1-401**

**PANEL: TRANSLATING PRE-WAR EUROPEAN JEWISH LIFE AND THOUGHT**

Chair: Michael Oppenheim (Concordia University)

This panel testifies to the continuing storehouse of meaning that contemporary thinkers and writers find within the vast pre-War European Jewish heritage. Despite the destruction of the Jewish communities in Eastern Europe and Germany, their ethos still deeply resonates today. Barbara Galli explores the insights about life and death, art and translation that Margaret Susman mined from the letters of her associate and friend, the German-Jewish philosopher Franz Rosenzweig. Michael Oppenheim examines the philosophical and psychological possibilities that resound within Rosenzweig's notion of language as song. Finally, Norm Ravvin details the new wave of imagining Eastern European Jewish life emerging in contemporary literature and film. The three presentations coalesce around the theme of translation; how the Jewish past is made meaningful for those of the new century.

1. Barbara E. Galli (McGill University)

"The Undone Piece: Margarete Susman and Franz Rosenzweig"

When Susman's (1872-1966) review of Rosenzweig's (1886-1929) *Star of Redemption* (1920) appeared, he favoured it as the most accurate. Another review by Susman, in German, in an obscure journal, for Rosenzweig's posthumously published correspondence (*Briefe*, Schocken, 1935), again adds uniquely discerning insights (Journal of the Jewish Women's Association [*Bund*] for Women's Work and the Women's Movement, Berlin, November 1935). Drawing upon elements of the *Star* and his other writings, I shall attend to Susman's commentary on the integrity of theory and practice in the person of Rosenzweig, concentrating on Susman's observations about his letters, while serving on the Balkan front, first to his parents, and then to his mother when his father died. Rosenzweig's notions of life, death, translation between parents and children, between education and art, and between genders come strongly to the fore.

2. Michael Oppenheim (Concordia University)

"Langue, Parole, et Chanson: On Language as Song in Jewish Philosophy and Psychoanalysis"

This paper will explore the understanding of language by some Jewish philosophers of encounter and post-Freudian relational analysts who share the view that the interhuman or interpersonal grounds

growth, meaning and authenticity. They can be seen to suggest that Saussure's famous discussion of language as *langue* and *parole*, that is, as system and performance fails to capture its sensory, affective and even metaphysical dimensions, which are established in relationships. These features are embodied in the metaphor of "song." For example, Hans Loewald sees the infant's first contact with language as creating a dimension that is never lost: the infant is "immersed, embedded in a flow of speech...bathed in sound, rhythm, etc. as accentuating ingredients of a uniform experience." Franz Rosenzweig expresses the divine aspect of both love and language in his examination of the biblical "Song of Songs", where "the sensuality of the word is brimful with its divine supersense."

3. Norm Ravvin (Concordia University)  
"A Stranger in Paradise: Eastern Europe in Film and Literature"

This paper will consider shifts in the treatment of eastern Europe in Jewish artistic contexts and beyond. The decades since the collapse of the Soviet empire have introduced a transformation -- a kind of renovation -- of the way that Jews imagine their ancestral places. These creative responses vary, from romanticization and idealization, to satire, to a fiercer effort to track the way that eastern European culture and language inhabit contemporary creative trends. Canadian writers who have succeeded in such efforts include the novelists Anne Michaels and Lilian Nattel, while one could argue that I. B. Singer was a precursor to the trend. In American writing Jonathan Safran Foer is a recent figure of note. Another intriguing source for thinking about these themes is the American film maker Jim Jarmusch, whose second film *Stranger than Paradise* was an early effort to think about the ironies associated with the European past of New York's Lower East Side.