

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

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Editor / Rédacteur:

James G. Mullens
Department of Religious Studies and Anthropology
University of Saskatchewan

phone: 306-966-6774
fax: 306-966-6804
e-mail: mullens@duke.usask.ca

CSSR Website / SCÉR Site Web: <http://ccsr.ca/cssr/>
Bulletins 1996-2002 can be found in the CSSR Archives on the website

EXECUTIVE 2002-2003**President and Representative to the Corporation / président et représentant à la corporation:**

Dr. André Couture
Faculté de théologie et des sciences de
religieuses
726, Pavillon Félix-Antoine-Savard
Université Laval, Québec (Québec),
G1K 7P4 Canada
Tél: (418) 656-2131 poste 5037
Télécopieur: (418) 656-3273
Email: Andre.Couture@ftsr.ulaval.ca

Secretary / Secrétaire:

Dr. Darlene Juschka
Program Coordinator, Women's Studies U
of R
Regina, SK S4S 0A2
Phone: 306-585-5280
Fax: 306-585-4827
E-mail: darlene.juschka@uregina.ca

Membership Secretary:

Dr. James Mullens
Department of Religious Studies
University of Saskatchewan
106 Wiggins Road
Saskatoon, SK S7N 5E8
Phone: 306-966-6774
Fax: 306-966-6804
E-mail: mullens@duke.usask.ca

Member-at-Large:

Dr. Mavis Fenn
St. Paul's United College
Westmount Rd. N.
Waterloo, ON N2L 3G5
Phone: 519-885-1465 X211
Fax: 519-885-6364
E-mail: mfenn@watarts.uwaterloo.ca

Vice-President and Academic Freedom and Tenure Committee Chair / vice-président:

Dr. Randi Warne
Department of Philosophy/Religious
Studies
Mount St. Vincent University
Halifax, NS B3M 2J6
Phone: 902-457-6280
Fax: 902-457-6455
Email: randi.warne@MSVU.ca

Treasurer / Trésorier:

Kenneth MacKendrick
123 Saint George Street U of T
Toronto, ON M5S 2E8
Phone: 416-978-2395
Fax: 416-978-1610
E-mail: kenneth.mackendrick@utoronto.ca

Représentif de la SQÉR:

Dr. André Courture
Faculté de théologie et de sciences
religieuses
726, Pavillon Félix-Antoine-Savard
Université Laval, QU G1K 7P4
Phone: 418-656-2131, poste 5037
Fax: 418-656-3273
E-mail: Andre.Couture@ftsr.ulaval.ca

Member-at-Large:

Dr. Aaron Hughes
Department of Religious Studies
Social Sciences 1301
Calgary AB, T2N 1N4
Phone: 403-220-5886
Fax: 403-210-0801
E-mail: hugesaa@ucalgary.ca

**Canadian Federation for the Humanities
and Social Sciences (CFHSS), Fédération
canadienne des sciences humaines (FCSH)
Representative**

Dr. David Seljak
St. Jerome's College, U of Waterloo
Waterloo, ON N2L 3G
Phone: 519-884-8111 ext 232
Fax: 519-884-5759
Email: dseljak@watarts.uwaterloo.ca

Member-at-Large: (Program Chair)

Dr. Faydra Shapiro
Department of Religion and Culture
Wilfrid Laurier University
75 University Ave.
Waterloo, ON N2L 3C5
Phone: 519-884-0710
Fax: 519-884-9387
E-mail: fshapiro@wlu.ca

A Word From the President/Un Mot du Président -- Andre Couture

Je voudrais profiter de l'occasion pour vous inviter en grand nombre au congrès de la SCÉR qui aura lieu à Dalhousie University à Halifax du 27 au 31 mai prochain. Cette année encore, nous avons un menu de communications et de sessions remarquablement varié. Cela va de l'étude des religions particulières (hindouisme, bouddhisme, judaïsme, religions chinoises, néo-paganisme) à des questions thématiques ou méthodologiques comme Philosophical Issues on Religion, Religion and the Body, Religion and Literature, Religious Identities in Canada, Category Formations and the Study of Religion, Feminism and Religion, Violence and Contemporary Religion, Religions Make Sense of Others, Psychology of Religion. Mais vous n'avez qu'à parcourir le programme pour vous rendre compte par vous-mêmes de cette grande diversité et également de l'actualité des problématiques abordées par les membres de votre société. Cela est, à mon avis, un signe évident de santé. Je voudrais en particulier remercier chacun des membres de l'exécutif sans la contribution desquels une telle réunion serait tout simplement impossible, et je vous dis à très bientôt à Halifax.

I would like to invite you all to attend the CSSR meeting which is scheduled to take place at Dalhousie University in Halifax from May 27th to the 31st. Once again this year, a wide range of papers and sessions focussing on various themes have been prepared. This congress will be dealing with the study of particular religions (Hinduism, Buddhism, Judaism, Chinese religions, Neo-paganism) as well as with thematic and methodological questions such as Philosophical Issues on Religion, Religion and the Body, Religion and Literature, Religious Identities in Canada, Category Formations and the Study of Religion, Feminism and Religion, Violence and Contemporary Religion, Religions Make Sense of Others, Psychology of Religion. One has only to scan the program in order to realize the diversity as well as the contemporary relevance of the points being tackled by members of our society, professors and students alike. Such variety must be seen as a sign of the good health of our association. Of course, such a meeting would be impossible to plan without the contribution of members of the executive who have generously volunteered their time, and I would like to take this opportunity to warmly thank them for their efforts. Looking forward to renewing acquaintances during our days together at Halifax.

 PAST PRESIDENTS OF THE CSSR

2000-2002	Randi R. Warne (Mount St. Vincent University)
1998-2000	Paul Bowlby (St. Mary's University)
1996-1998	William Closson James (Queen's)
1994-1996	Morny Joy (University of Calgary)
1992-1994	Jacques Goulet (Mount St. Vincent University)
1990-1992	Martin Rumscheidt (Atlantic School of Theology)
1988-1990	Monique Dumais (Université de Quebec - Rimouski)
1986-1988	Bruce Alton (University of Toronto)
1984-1986	Roger Lapointe (St. Paul's University)
1982-1984	Harold Coward (University of Calgary)
1980-1982	Jacques Langlais (Champlain College)
1978-1980	Peter Slater (Carleton)
1976-1978	Louis Rousseau (UQAM)
1974-1976	Cathleen Going (Thomas More Institute)
1971-1974	Charles Davis (McGill)
1969-1971	Fr. Simon Davis (Laurentian)
1967-1969	Eugene Combs (McMaster)
1966-1967	M. Giroux (University of Ottawa)

 CONGRESS OF THE HUMANITIES AND SOCIAL SCIENCES
 CONGRES DES SCIENCES HUMAINES

415-151 Slater Ottawa ON K1P 5H3
 (613) 238-6112 (613) 236-4853 congress@fedcan.ca

Executive Committee.

Paul Ledwell, Executive Director /Directeur général (EXT/POSTE 307)

Denis Guertin, Manager (Congress), Planning and Development/
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Marianne Fizet, Communications and Programming Officer/Agente de
 communications et gestion des activités (EXT/POSTE 302)

Julie Paul, Administrative Officer and Registrar/Agente administrative et
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Information on Congress 2003 at Dalhousie University 28 May to 5 June can be found at
<http://www.hssfca.ca/>

Congrès 2004 Congress: University of Manitoba

Congrès 2005 Congress: University of Western Ontario

Congrès 2006 Congress: York University

Congrès 2007 Congress: University of Saskatchewan

CSSR/SCER Conference Program 2003, Dalhousie University
 All sessions will be held in the **Killam Library** (rooms 2616, 3616, 4106) u.o.i.

May 27

0900 - 1600 Killam Library 3616 **CSSR/SCÉR Executive Meeting**
 1900 - 2130 Howe Hall **Early Arrivals Reception, Cameron Room**

May 28

0900 - 1030 KL 2616 **Religion & Economy/Politics**

Dana Sawchuk (Wilfrid Laurier University) Church Intervention in the Economy: Cases from Canada and Costa Rica
 Will J. Friesen (Fresno Pacific University) The Role of Religion in Wendell Berry's Agrarian Vision
 Jamie S. Scott (York University) Aboriginal Writing and the Religious Politics of Reconciliation

0900 - 1030 KL 4106 **Religion & The Body I**

Arlene Macdonald (University of Toronto) Generation through Commemoration: The Complex Services of Organ Donor Recognition
 Faydra Shapiro (Wilfrid Laurier University) Difficulty Conceiving: The Challenge of Infertility for Liberal Jews
 Christopher Helland (University of Toronto) I Clone Therefore I Am: Examining the Raelian Movement's Link Between Science and Religion

1030 - 1045 **Break**

1045 - 1215 KL 2616 **Religion & Literature**

Barbara Pell (Trinity Western University) Hugh Hood's Allegorical Landscapes as Sacred Spaces
 Rose Tekel (Nipissing University) The Struggle between the Life of Desire and Siddhartha
 Marilyn MacDonald (Simon Fraser University) Women and Creativity: Exploring (eco)feminist Studies of Science and Religion using Women's Science Fiction

1045 - 1215 KL 4106 **Hinduism**

André Couture (Université Laval) Strange Parallels Between Pradyumna's Childhood and Krsna's Childhood

- Kristen A. Hardy (University of Manitoba) Negotiating Religion: Swami Vivekananda and Colonial Discourse
 Richard Mann (Wilfrid Laurier University) Hellenistic and Iranian influences in the early cult of Skanda-Krttikeya

1215 - 1400 Lunch

1400 - 1530 KL 2616 Religious Identities in Canada

- Janet McLellan (Wilfrid Laurier University) Continuities and Change in Religious Identities, Beliefs and Practices among Cambodians in Ontario
 Tim Fisher (University of S California) Does becoming Canadian mean becoming secular? Lessons from the religious lives of Armenian immigrants
 Laurie Lamoureux Scholes (McGill U) Religious Identity, Enculturation Practices and Technology: Making Islamic Space in

1400 - 1530 KL 4106 Buddhism

- David Burton (Mount St. Vincent University) Notions of the Unconscious in Buddhism. A Philosophical Study
 Usha Khosla (University of Toronto) Conflicting Epistemologies and Conflicting Ontological Realities
 Andreas Doctor (University of Calgary) Inspired Rogues and Fraudulent Saints: Remarks on Revelation in Tibetan Buddhism

1530 - 1545 Break

1545 - 1715 KL 2616 Mysticism and the Feminine

- Braj M. Sinha (University of Saskatchewan) Feminization of the Divine: Shakti and Shekhinah in Tantra and Kabbalah
 Michelle Folk (University of Regina) The Developments of Asceticism and Bridal Mysticism in the History of the Srivaisnava Community

1545 - 1715 KL 4106 Judaism: Texts and Contexts

- Ira Robinson (Concordia University) The Prehistory of a Legal Classic: the Origins of the *Mishnah Berurah*
 Sol Tanenzapf (York University) Jewish Apologetics in the Greco-Roman Age

1900 Café Chianti CSSR Dinner

May 29

0930 - 1130 KL 2616

Panel: Figuring, Configuring, Refiguring: Category Formations and the Study of Religion**Chair: William E. Arnal, University of Regina.**

Christopher C Brittain (Atlantic Sch. of Th.) Representation and Fanaticism: thoughts on the 'Secular' as a Category
 Darlene M. Juschka, (University of Regina) Deconstructing the Eliadean Paradigm: The Phenomena of Symbols and Icons
 Kenneth G. MacKendrick (U of Manitoba) Dreamtime and the Study of Religion

0930 - 1130 KL 3616

Panel: Contemporary Paganism in Eastern Europe

Dace Veinberga (University of Toronto) Singing, Healing, Imagining: The Mouse as Healing Agent in Baltic Finnic Song Tradition
 Adrian Ivakhiv (U of Wisconsin Oshkosh) Searching for Roots: Neo-Paganism and Native Faith in Ukraine
 Michael Strmiska (Miyazaki Inter. College) The Role of Music in Baltic Neo-Paganism

0930 - 1130 KL 4106

Violence & Contemporary Religion

David Scully (University of Toronto) Evangelical Talk Radio, the CRTC, and Hate Crime: the Coding and Uncoding of Violence
 Amir Hussain (California State University) Religion, Violence and Popular Music
 Tracy Trothen (Queen's Theological College) The United Church and Violence Against Women

1130 - 1300 Management Building 102

CCSR Annual General Meeting

1130 - 1300 Lunch

1300 - 1430 KL 2616

Feminism & Religion

Laurel Zwissler (University of Toronto) Religious Motivation in North American, Feminist Activism
 Mabelle Magsino (University of Manitoba) Women & Religion : Emergence and Development
 Chris Klassen (York University) Feminist Witchcraft as a Postcolonial Movement? Exploring Metaphors for Understanding Goddess Pre-history

1300 - 1430 KL 3616

Philosophical Issues in Religion

John Schellenberg (Mount St Vincent U) Why Only Nonbelievers Can Have Faith
 Barbara Jane Davy (Concordia University) A Geography of Transcendence in the Work of Emmanuel Levinas

Anne Dyer-Witherford (Wilfrid Laurier U) Authority and Cooperation in Ian and Jane Suttie's Theory of Matriarchal Religion

1630 - 1730 KL 4106 Engaged Religion

Patricia Q. Campbell (Wilfrid Laurier U) Buddhist Tradition and Transformation: Engaged Buddhism and the Order of Interbeing

Annette Ahern (St. Francis Xavier U) The Covenantal Tradition in Ruether's Ecotheology

**1930 - 2130 Management Building 112, Joint Panel Session with CSBS and CTS
A Non-Violent Future: Means and Ends**

Doug Harink (King's University College) Non-Violent Apocalypse: The Church's Witness Among the Warring Nations
Shane Cudney (Inst. for Chr. St., Canisius Coll.) Secret Violence: Caputo, Kierkegaard, and the Im/possibility of Religion
Hans Boersma (Trinity Western University) Divine Deception and Violence: The Christus Victor Theme in Gregory of Nyssa and Kathleen Darby Ray
Alyda Faber (Atlantic School of Theology) Respondent

May 30

0930 - 1130 KL 2616 Panel: Kumbha mela of Prayag Documentary Film

Mathieu Boisvert (U du Québec à Montréal) Prayaga's Kumbha mela: Perspective on Pilgrims
Jonathan Voyer (U du Québec à Montréal) Prayaga's Kumbha mela: The Importance of the Bath

**0930 - 1130 KL 3616 Roundtable: From Transcription to Text
Chair: Terry Woo (Dalhousie University)**

Donna Seamone (McMaster University)
Patricia Lane (McMaster University)
Mikal Radford (Sheridan College)
Kay Koppedraye (Wilfrid Laurier University)

**0930 - 1130 KL 4106 Roundtable: Who Teaches What: Religion in Canadian Public Schools
Chair: Paul Bramadat (University of Winnipeg)**

Chris Cutting (St. Mary's University)
 Paul Bowlby (St. Mary's University)
 David Seljak (St. Jerome's University)
 Chris Klassen (York University)

1130 - 1300 KL 2616 CSSR Student Lunch

1400 - 1700 Management Building 102 CSSR Annual General Meeting

2000 -2115 ScotiaBank Auditorium, Marion McCain Building

CSBS Craigie Lecture

Phyllis Bird (Garrett Evangelical Theological' Sacred Prostitution' in History and Seminary)
 Rhetoric: Constructing the Religious World of the Hebrew Bible

May 31

0930 - 1100 KL 2616 Witchcraft, Paganism & Magic

Michael Ostling (University of Toronto)	"Who Chooses Which is Witch?"
Mandy Furney (Memorial University)	Formation of Community and Identity: Paganism and the Electronic Frontier
Kimberly Stratton (Carleton University)	Violent Desire: Violence as Subversive Discourse in Ancient Magic

0930 - 1100 KL 3616 Chinese Religion

Alison Marshall (Brandon University)	Lingji, Ecstatic Ritual, and the Relieving of Suffering
André Laliberté (U du Québec à Montréal)	Le monopole d'État des rites dans le monde chinois: Lumières sur le théologico-politique contemporain en Chine populaire et à Taiwan
Terry Woo (Dalhousie University)	Structural and Philosophical Assumptions for Avoidance of Conflict

0930 - 1100 KL 4106 Religion & Public Life

Paul Bramadat (University of Winnipeg)	Religion and Society in a Post-Christian and Not-Really-Secularized Canada
Eleanor Akins (University of Regina)	Pluralism: Personal and Theoretical Approaches
Paul Bowlby (Saint Mary's University)	On Religions and Multiculturalism in Canada

 CONFERENCE ABSTRACTS:

Difficulty Conceiving: The Challenge of Infertility for "Liberal" Jews
 Faydra Shapiro, Wilfred Laurier University

This paper considers the difficulties faced by Jews who are having difficulty conceiving children. It is easy enough to imagine the situation of observant Jews dealing with infertility. Their observance of Jewish law makes certain medical interventions problematic, and others impossible. Equally, Jewish religious practice can help to make conception extremely difficult, even among the "potentially fertile". This paper tries to make sense of the situation of contemporary Jews who do not observe Jewish law. Liberal Jews are deeply affected by the Holocaust, and the resulting pronatalism of the Jewish community. At the same time, they are also often bound to a notion of Jewishness that is more "biological" than it is "religious". As such, the challenge of infertility for less obviously

Panel: Figuring, Configuring, Refiguring: Category Formations and the Study of Religion
 Chair: William E. Arnal, University of Regina

The three papers that comprise this panel engage in the analysis of a diverse yet related set of enduring theoretical concerns significant for the study of religion. Each of the papers deals with a critical examination of a "classic" problem characteristic to the mainstay of the discipline: the distinction between sacred and secular, icon and symbol, and history and imagination. After situating the theoretical bottleneck at hand, and taking stock of the shortcomings of the category, each author proposes a line of inquiry seeking to refigure the problem in a more contemporaneous way.

Representation and Fanaticism: thoughts on the 'Secular' as a Category
 Christopher Craig Brittain, Atlantic School of Theology

Colas has argued that civil society and religious fanaticism mutually define each other (*Civil Society and Fanaticism*, 1997). For her, these social entities embody different attitudes towards symbolic efficacy and representation. This paper will examine this position, and explore its relation to debates over the distinction between the secular and sacred in the study of religion.

Deconstructing the Eliadean Paradigm: The Phenomena of Symbols and Icons
 Darlene M. Juschka, Women's Studies, University of Regina

The influence of Mircea Eliade on the analysis of symbol and icon continues to be pervasive in the study of Religion. To draw upon his methodology in one's work means that Eliade's idealism and evolutionary leanings, leanings that shaped his analysis of symbol and icon, continue to infuse the study of these categories. This paper will jump off from the analyses of Jonathon Z. Smith's critique of Eliade's work to demonstrate the problems of using even a chastened version of Eliade's methodology.

Dreamtime and the Study of Religion
Kenneth G. MacKendrick, University of Manitoba

In her pioneering work, *In Search of Dreamtime*, Tomoko Masuzawa provides an analysis of the 'ancestral giants' of the field of religious studies: Durkheim, Muller, and Freud. With regards to Freud, Masuzawa argues that his concept of prehistory, as frenetic writing and erasure, registers for the first time an adequate concept of temporality - a dreamtime that appears and disappears; an intermittence that forges the sense of time. She argues that Freud thus points toward a post-hermeneutic notion of historical consciousness. In agreement with Masuzawa's thesis, my paper will further elaborate on the concept of dreamtime and fantasy in relation to a post-hermeneutic approach to the study of "religion."

Panel: Contemporary Paganism in Eastern Europe
Chair: Barbara Jane Davy

This panel gives three views on the uses of folk traditions in contemporary Paganism (also called "Neo-Paganism") and ethnically based religious movements in Eastern Europe, drawing on the presenters' field work in Ukraine, Estonia, Latvia, and Lithuania. The presenters examine the contemporary function of songs and other folk traditions, as well as sacred texts, in the context of the changing political situation in Eastern Europe.

Singing, Healing, Imagining: The Mouse as Healing Agent in Baltic and Baltic Finnic Song Tradition. Dace Veinberga, University of Toronto

Each of the peoples of the Eastern Baltic possesses a largely unknown but rich corpus of traditional songs which functioned as a specialized form of discourse and were extensively utilized for rites of passage, calendrical celebrations, healing rituals and other situations. As such they contain a great deal of information about the indigenous religions of the area. One song that the peoples of the Eastern Baltic have in common is about a mouse which at first glance appears nonsensical, but when Finno-Ugric shamanic beliefs (including soul concepts) are taken into account this song may be interpreted as a famine healing song.

Searching for Roots: Neo-Paganism and Native Faith in Ukraine
Adrian Ivakhiv, University of Wisconsin Oshkosh

Neo-pagan and ethnically-based religious movements have been growing in Eastern Europe since the fall of the Soviet Union. This paper will focus on the rise of neo-pagan and "native faith" groups in Ukraine. Based on ethnographic research among Ukrainian pagans and analysis of their writings and sacred texts (notably the "Book of Veles"), I will provide a typology of these related religious phenomena, contextualize them within the rise of ethnic religion and ethnic nationalism in Eastern Europe, and compare them with Western variants of neo-paganism. I will argue that these religious movements are responses to a felt need to construct a post-Soviet geopolitical identity - a collective and national identity that attempts to root itself in a long-distant past (that of the ancient Slavs and "Aryans")

because the more recent past offers few comforts, but which also strives to carve out a collective identity in opposition to globalization, westernization, and continued Russification.

The Role of Music in Baltic Neo-Paganism
Michael Strmiska, Miyazaki International College

This paper examines the function and significance of music in Neo-Pagan religious movements in Scandinavia and the Baltic states of Lithuania and Latvia. It will be seen that in Neo-Pagan movements of some countries, folk songs from earlier times function as sacred texts for both private and communal religious activity, and as valued markers of ethnic identity. In other Neo-Pagan movements, the lack of a strong folk music tradition from ages past precludes the use of such music as a sacred text, and the focus of religious concern shifts toward medieval written literature. This raises the issue of written versus oral and musical sacred texts in the development of Neo-Paganism in its different cultural and historical contexts. A further issue is the marketing of Neo-Paganism in the form of recordings, performances and festivals associated with Neo-Pagan ideology and music, and the dialogue of Neo-Paganism with youth culture in Northern Europe.

Panel. Kumbha mela of Prayag
Chair Leona Anderson, University of Regina

The Kumbha mela is a pilgrimage that occurs once every twelve years at the same location; the meeting of January 2001 was held in Prayag (modern Allahabad, North India) and more than 30 million participants attended the event. A research team lead by Mathieu Boisvert was present for the entire Kumbha mela and a 75 minute documentary was produced in collaboration with the department des sciences religieuses de l'Université du Québec à Montréal. The first part of the panel will be used to show the documentary. The second part will consist in a presentation of the three main groups of participants to the Kumbha mela (pilgrims, priest of pilgrimage and ascetics), of their respective internal functioning, and of the exchanges that take place between each of these groups. Participants will include Jonothan Voyer (U du Québec) and Mathieu Boisvert (U du Québec).

Panel: From Transcription to Text
Chair: Terry Woo, Dalhousie University

The session will focus on the types of questions and concerns derivative of the process of creating scholarly texts from shared words by considering some of the dilemmas, challenges, opportunities, choices, and other concerns faced when a researcher takes interview material, reworks and transforms it into the stuff of scholarly writing. The participants will examine the process by which conversations become tapes that become transcriptions that lend themselves to become, in one form or another, articles and books. The format of the session is a workshop in which each participant in the panel will take 10-15 minutes to provide an example illustrative of situations they have faced when they have been working with interview material; identify the challenges, or dilemmas, or opportunities--theoretical, ethical, artistic, moral, scholarly, etc.-- provided by the example; and discuss how they've addressed those concerns and issues.

Donna Seamone, who has worked with an Afro-Caribbean-Canadian Pentecostal woman and the community in which she is involved, will focus on the challenge of translating video recordings of ritual activity into text that conveys the vitality of the bodily styles of ritual actors manifest in performance. She will address the confrontation with the limits of vocabulary for bodily movement and the practice of gestural re-enactment as a key act in writing. Patricia Lane, who has been undertaking a cemetery project, will consider the ongoing social presence of the dead and the difficulties of situating material related to the "places" the physical and interior spaces where conversations where commitments between living and dead take place and the limitations of language to convey the quality of these "busy" places, with so much going on and so much felt. Kay Koppedraye, who has been working with Lakota and non-Lakota sundancers, will take up the dilemmas of writing out a recitation that embodies life-history, prayer, sundance experience and experiencing, life-death meditations and close friendships. Mikal Radford, who is working with the Jain community of the Greater Toronto Area, will address ethical and other issues related to transcribing and reproducing inter-generational and transnational responses towards contentious topics and proscriptive behaviours. Following their short presentations, discussion will open to the group to allow the panel members and audience to engage each other in further reflections on the issues raised.

Panel: Who Teaches What: Religion in Canadian Public Schools
Chair: Paul Bramadat, University of Winnipeg

This 90-minute panel is a presentation of two research projects on the teaching of religion in Canadian public secondary schools. Because education falls under the purview of the provinces, there is no one policy for the teaching of religion. Furthermore, each province, except Quebec, allows boards of education and schools to pick up the religion option. Consequently, to find out what is actually happening in each province, studies have to go to the local level. David Seljak and Chris Klassen, look at "who teaches what" about world religions across Canada. Christopher Cutting, under the supervision of Paul Bowlby, is examining the teaching of religion general in the Maritime provinces. Both presentations will include extensive reflections on the theoretical justifications for teaching about religion in secular public schools that demand neutrality with regards to religion *and* respect for the diversity of cultures in Canada, including cultures in which religion plays an important, if not central, role.

Religion in Maritime Public Schools
Chris Cutting, St. Mary's University
Paul Bowlby, St. Mary's University

This paper, co-presented by Dr. Paul Bowlby and Christopher Cutting, looks at the teaching of religion in the public schools of Canada's Maritime provinces. Because education policy is set by the provinces who allow, but do not mandate, the teaching of religion, the first step was to collect raw data regarding who teaches what about religions in the public secondary schools of PEI, New Brunswick, and Nova Scotia. Second, we consider theoretical justifications for teaching about religions in an officially multicultural Canada. Third, we

consider theoretical justifications for teaching about religions in secular public schools given the conflicting demands of neutrality defined by the liberal democratic tradition and recognition of cultural diversity promoted by multiculturalism. Finally, we explore the options available to provincial public policy makers, boards of education, and teachers interested in including religion as part of a public secondary education that fosters awareness, familiarity, tolerance, and respect in students.

World Religions in Canadian Classrooms
David Seljak, St. Jerome's University
Chris Klassen, York University

No one actually knows what is being taught about the world's religions in Canadian public schools today. Because education lies in the jurisdiction of the provinces which, in turn, usually impose no consistent policy, there exist a bewildering variety of practices and policies in Canadian schools—public, separate, and independent. We have gathered data on “who teaches what” on world religions across Canada at the secondary level. A presentation of the data collected over the past year will be followed by a theoretical discussion about the importance and limitations of teaching world religions in public secondary schools. The handling of religion in public schools touches on our notions of rationality, equality, citizenship, and democracy. Consequently, it is an important window on the nature of Canada as a multicultural society.

Willard G. Oxtoby - In Memoriam

On March 6, 2003, in Toronto, Will Oxtoby, Professor Emeritus of Comparative Religion at Trinity College, the University of Toronto, died of cancer, at the age of 69. Born in 1933 in Marin County, California, Will graduated Phi Beta Kappa from Stanford University. He completed a Ph.D. in Near Eastern Studies at Princeton, followed by post-doctoral work at Harvard Divinity School. In his more than 40 year career as a professor, Will taught at McGill University, Yale University, and the University of Toronto, where he launched the Graduate Centre for the Study of Religion in 1976, serving as its first Director. His publications include *The Meaning of Other Faiths* (1983), and the widely used two-volume *World Religions* (1996), which he edited and to which he contributed. Will Oxtoby will be remembered as a key figure in Religious Studies in Canada, who contributed fully, and with endless enthusiasm, to our academic field.

 DEPARTMENTAL NEWS
Queens University.

Queens University will be hosting the upcoming Colloquiums in the fall of 2003. Check their website for further details.

September 25

William Morrow. "The Conditions for Complaint: On Recovering Biblical Protest in Contemporary Liturgies."

October 9

Tracy Trothen. "Religious Issues Facing Women in Canada."

October 23

Elijah Siegler. "Daoism in North America: Ancient Tradition or New Religion."

November 6

Justin Lewis. "Telling Against Time: Hasidic Tales and Modernity."

November 20

Rorough Jahanbakhsh: "Islam and Modernity."

Queens Religious Studies 2003 Newsletter.

<http://qsilver.queensu.ca/religion/2003newsletter.pdf>

University of Alberta.

Axis Mundi Website

<http://www.arts.ualberta.ca/axismundi/>

Concordia University

Graduate Student Conference: SHARING SPACE: PARTICULARITY WITHIN DIVERSITY

The Graduate Students of the Concordia University Department of Religion are hosting the Eighth Annual Graduate Student Interdisciplinary Conference May 5th, 2003 at Concordia University, Montreal.

The conference will explore and discuss interdisciplinary approaches to the study and interpretation of religion and culture. Participants are graduate students from myriad disciplines whose presentations are intended to inspire, challenge, and stretch personal assumptions, academic categories, and pedagogical approaches.

This year's theme addresses the notion of "sharing space" that embraces both the particularity inherent in a religion or a culture and the diversity that it generates. Participants have been invited to share, and to consider, how a particular approach may enhance and contribute to the well being of a diverse and pluralist society. In particular, submissions have been solicited that will offer a critical, in-depth analysis of the

issues/questions that challenge both the monolithic ideal, and the multiple ideal, in religion and culture. Although the conference is sponsored for and by graduate students at Canadian institutions, proposals from students beyond Canadian borders were also welcome.

McGill University.

Directed by Arvind Sharma, McGill is hosting a forum for the equitable representation of religion in the media and academia, called TERRA FERMA.

Statement of Purpose

Freedom of Speech and Expression is a valuable right, and the best way of preserving a right is to exercise it. However, the right to speak is one thing; whether or not the thing said is correct is quite another. The exercise of the right of Freedom of Speech has often led to erroneous or distorted statements about religion. We must not prevent people from making such statements: It is their right. However, we also possess the right to speak up and express ourselves, and we are free to point out these errors and distortions. We intend to do just that.

With this in mind, we request you to draw our pointed attention to any instance of error or prejudice in the presentation of religion per se, or of any religion, be it a form of indigenous religion (Australian Aboriginal, American Indian, Traditional African, &c.), Hinduism, Buddhism, Jainism, Sikhism, Confucianism, Taoism, Shinto, Zoroastrianism, Judaism, Christianity, Islam, Bahai, or a New Religious Movement (or one not included above).

We make this request with three goals in mind: immediate, proximate, and ultimate. The immediate goal is to overcome obfuscation through dialogue. The proximate goal is to generate a database of sufficient depth and breadth to enable statistical procedures to be performed as might enable one to determine whether the errors or misrepresentations are random, or biased in a significant way. The ultimate goal is to clear the air for a wholesome dialogue among the world's religions by minimising information pollution as much as possible.

Towards these goals, you are encouraged to submit examples you have encountered of misrepresentation of religion and/or of religions, both in the Media and Academia. These may range from outright factual errors to biases or distortions. Examples submitted will be reviewed, entered into a database, and posted on this site. If you suspect that an error or distortion is present in a text, but are unsure, please note this in your submission, and we will research into the situation. Submission of examples of bias which have been noted by others is also accepted.

For complete information see website: <http://ww2.mcgill.ca/religion/ferma.htm>

VOICES: ACROSS BOUNDARIES.

Introducing a new Canadian multifaith magazine treating public events from a perspective of faith and matters of faith in an accessible way. In each issue of *Voices*, people representing a variety of faith stances share their insights into social, cultural, ethical and spiritual questions. *Voices* publishes essays, commentary, reviews, art, fiction, poetry, photography and creative non fiction. The magazine will appear three times in 2003, and bimonthly starting in 2004.

Spring 2003 Issue. "Killing for our Beliefs" How was Gandhi's idea of nonviolence inspired by Hindu teachings - and how did those same teachings inspire his assassin? Why did Buddhist monks committed to pacifism take up arms when Chinese troops invaded Tibet? What do Muslims mean by jihad? What is 'killology' and how does it help us understand why people kill? The inaugural issue of *Voices* explores these and many other questions.

Theme Section.

Charles Taylor	Sacred Killing; The sources of Violence.
Arvind Sharma	Does Hinduism Teach Peace? The story of Gandhi and his assassin.
Wanda Romer Taylor	Islam and the World; Interview with Seyyed Hossein Nasr.
Mary Malone	Cosmic Showdown; The road to violence in the Christian tradition.
Thupten Jinpa	The Buddhist Monks' Dilemma; Resisting Chinese oppression in Tibet.
Leonard Levin	Have you Only One Blessing? The struggle against religious chauvinism
Ernie Regehr	Culpable Nonviolence; The moral ambiguity of pacifism.
Louisa Blair	We Hold These Truths to be Self-Evident; Col. Dave Grossman and 'killology'

Articles.

Amy B. Sajoo	Freedom from Secular Fetters; The intertwining of sacred & secular.
Sonali Karnick	Growing up with Two Faiths; The four-armed god and the Madonna.

Features.

Bob Chodos	On Sacred Text; The path of Abram and Melchizedek.
Khadija Haffajee	Religion and the Media; Representations of Islam post 9/11.

Reviews.

Robert Fisk	Holy War, Holy Peace; book by Marc Gopin
John Cornwell	Amen; film by Costa-Gavras
Judy MacDonald	Aftermath; book by Susan J. Brison

For more information:

Across Boundaries, Administrative Office
P.O. Box 437, Station A
Toronto, ON M5W 1C2

Phone: 416-850-3598
Fax: 416-850-3599
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REQUEST FOR PARTICIPATION: **CSSR BULLETIN**
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Inform us of your recent activities, your latest publications, the organization of seminars, colloquia, and conferences. Tell us about appointments, retirements, and new developments in the teaching of religious studies. Send materials before October 1, 2002, for the November edition.

Le Bulletin de la SCÉR serait d'autant plus intéressant que vous y apporterez votre participation. Faites connaître vos activités académiques, vos publications récentes, la tenue de séminaires, de colloques, de congrès que vous organisez. Laissez-nous savoir des nouveaux développements, des retraits aussi bien que des nouveaux postes. Faites parvenir avant le 1 octobre 2002 pour l'édition de novembre; le prochain *Bulletin* paraîtra en novembre 2002.

Send to:

James G. Mullens
 Department of Religious Studies and Anthropology
 University of Saskatchewan
 phone: 306-966-6774
 fax: 306-966-6804
 e-mail: mullens@duke.usask.ca

From:

name.
 address.
 email.