

Bulletin

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

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Spring 2004

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Mot du président / President's Update

Cela fait presque deux ans déjà que j'ai accepté le mandat de président de la SCÉR. Un horaire de plus en plus chargé fait que je suis heureux de passer bientôt à un ou une autre le flambeau. Je voudrais remercier tous les membres de l'exécutif de l'efficacité et de la diligence avec laquelle ils s'acquittent de leurs mandats respectifs. Notre réunion de mai prochain devrait encore une fois être d'excellent niveau et son organisation est due au travail assidu de toutes ces personnes.

Cela dit, un des grands défis auquel la SCÉR, comme toutes les autres sociétés similaires, doit faire face cette année est la révision des rôles et responsabilités du CRSH, et donc des politiques d'un des principaux organismes destinés à financer la recherche subventionnaire au Canada. On nous dit laconiquement que les constants changements ne peuvent conduire qu'au renouvellement de la recherche en sciences humaines, et que de conseil subventionnaire qu'il était le CRSH doit devenir un « conseil du savoir ». Les principes directeurs de cet organisme étaient (1) l'excellence, (2) le financement sur une base compétitive, (3) l'inclusion de toutes les formes de la recherche (de la recherche fondamentale à la recherche appliquée), (4) le renouvellement continu, et (5) l'imputabilité. Pour que la recherche en sciences humaines devienne, nous dit-on, un « savoir partagé », l'on se propose d'ajouter désormais les deux principes suivants : l'engagement interactif et la maximisation de l'impact du savoir. Qu'est-ce que cela signifie ? On voudra d'abord favoriser au maximum le réseautage, le partage des infrastructures et l'émergence de systèmes de diffusion élargie des connaissances, tout en nous assurant que « Le chercheur, à titre individuel, aura toujours sa place, à condition qu' "individuel" ne soit pas synonyme d' "isolement" » (*D'un conseil subventionnaire à un conseil du savoir*, Ottawa, Conseil de recherches en sciences humaines du Canada, 2004, p. 11). On veut ensuite contrer une tendance des sciences humaines à être « présentes partout, mais dans la pratique, visibles presque nulle part » (*ibid.*, 12). Pour lutter contre cette tendance, le CRSH voudra participer plus activement à la mise en valeur des découvertes des chercheurs et au partage des résultats obtenus. « La situation actuelle exige la création de relations ou d'interfaces améliorées et plus systématiques entre les producteurs et les utilisateurs du savoir » (*ibid.*, p. 13). Dans le document cité, le CRSH propose déjà diverses solutions qu'il espère valider avec le maximum d'interlocuteurs possibles. Si elles veulent tirer le meilleur profit de ces changements, les sciences religieuses doivent résolument prendre part à ces discussions et faire valoir l'importance de leurs recherches. Si vous n'avez pas encore répondu à l'appel que nous vous avons fait à cet égard, vous pouvez toujours envoyer directement vos commentaires à l'adresse suivante : president@CRSH.ca.

It's been nearly two years since I accepted the presidency of the CSSR. Given that my demands on my time have increased considerably over that period, I am happy to pass the torch

on to someone else. I would like to avail myself of this opportunity to once again thank the members of the executive for the diligence and effectiveness with which each discharged his or her respective mandate. The meeting scheduled for May will doubtlessly be as fruitful as past meetings, a fact attributable in no small measure to the fine organisation and hard work of the members of the executive.

In the upcoming year, the redefinition of the role and responsibilities of the SSHRC represents one of the great challenges faced by the CSSR and societies similar to ours. We need to sit up and take notice whenever one of the main funding bodies for research in Canada redefines its policies and goals.

The document circulated to academics across the country warns rather tersely that a new orientation for the council for human sciences is needed given that changes in the societal context in which it operates. Consequently, the SSHRC has decided to transform itself from a granting into a 'knowledge' council. Up to now, the SSHRC has been committed to a number of core principles: (1) research excellence, (2) competitive funding, (3) being a home for all fields and types of research (from foundational through to applied scholarship), (4) innovative continuity, and (5) accountability. In order to encourage a move from isolated research to "shared knowledge", the SSHRC has decided to expand its field of operation and to include two new principles, viz., (6) interactive engagement and (7) maximum knowledge impact.

What does shift in emphasis entail? A first project will aim at setting up networks, sharing material infrastructure, and a widespread shared use of knowledge-delivery systems. Assurances have been given that: "There will always be a role for individual scholars. But "individual" does not mean 'isolated' " (*From Granting Council to Knowledge Council*, Ottawa, Social Sciences and Humanities Research Council of Canada, 2004, p. 11). The SSHRC wants to quash the impression that the human sciences are "present everywhere but, for all intents and purposes, visible almost nowhere" (*ibid.*, 12). In order to change the public image of the humanities, the SSHRC would like to assist in knowledge up-take and result-sharing. "This situation calls for the creation of better, more systematic relationships or interfaces among producers and users of research knowledge" (*ibid.*, 13). In the document referred to, the SSHRC already puts forward a number of propositions which it hopes to validate through contacts with as many stakeholders as possible. If Religious Studies does not wish to be left behind and thus to take full advantage of these changes, we must have our voice heard in this forum, defending both the importance and the specificity of the research that our members are involved in. If you have not as yet answered the invitation to participate in the ongoing consultation, you still have time to express your thoughts on these issues by directly forwarding your comments to the SSHRC at : president@sshrc.ca.

André Couture

Word from the Editor / Mot du rédacteur

Most of this issue of the *Bulletin* is taken up by our 2004 annual conference. If you have not already booked your ticket to Winnipeg I encourage you to take a look at the abstracts. They promise to make this a fascinating meeting. I encourage you to attend the CSSR/SCÉR Annual General Meeting on May 30th at 7 p.m. The more members that are actively involved in the business of the CSSR/SCÉR the better the CSSR/SCÉR can serve its members. For an opportunity to interact with your colleagues in a more informal setting I recommend the CSSR/SCÉR dinner on May 29th. I also want to draw your attention to the travel funds available for paper presenters. Travel is expensive and the CSSR/SCÉR provides a small amount of funding for those who have limited incomes. Please use the form at the end of this *Bulletin* to request travel funds.

In addition to the 2004 conference information, this issue also notes a couple of contract positions and several conferences that may be of interest to members. You will note that there is more information about CSSR/SCÉR members in this issues. I would like to expand that section even further in the future, but that expansion is dependent on members sending me news about their activities and publication. Please use the form at the end of the *Bulletin* or send me an email with the information or publication(s) you would like included in future editions of the *Bulletin*. Alternatively, you can write a quick note and hand it to any member of the executive during the congress. Our new website will be coming online shortly and I think you will be pleasantly surprised by its new look. As always I welcome your comments on how this publication can be of more use to you.

Mark Chapman

Congrès 2004 / Congress 2004

Word from the Program Chair / Mot de la responsable du programme

Dear colleagues:

We have a fantastic line up of papers for our annual meeting this year. Papers will be given by junior and senior scholars from universities all over the country, and several from overseas. Our topics are varied, but many seem to fit perfectly with the Congress themes of Confluence: Ideas, Identities and Place, in different kinds of ways. So we urge you to look over the preliminary program, and start making your plans to attend what we expect will be a superb annual meeting. See you in Winnipeg!

Faydra Shapiro

Programme préliminaire / Preliminary Program

All sessions will be held in St. John's College (rooms 125, 128, 129) unless otherwise indicated

| | | |
|----------------------|--|---|
| <u>May 28</u> | 0900 – 1600 - St. John's College 112 | CSSR/SCÉR Executive Meeting |
| | 1900 – 2130 - TBA | Early Arrivals Reception |
| <u>May 29</u> | 0900 – 1030 - St. John's College 125 Christopher Cutting (Wilfrid Laurier) | Sacred Space I The Orbiting Sacred Centre: Sacred Space in Saint George Serbian Centre A Sunni Mosque and a Shia Mosque TBA |
| | Sheila McDonough (Concordia) Vernon Fabien | |
| <u>May 29</u> | 0900 – 1030 - St. John's College 128 Janet Gunn (Ottawa) | Hinduism Household <i>Puja</i> and the Construction of a Relational Identity Birds, <i>Yogins</i> and Herders in the <i>Harivamsa</i> ? Take Your Pick: A Critique of Western Appropriation of Hinduism |
| | André Couture (Laval) Ryan Weston (Wilfrid Laurier) | |
| <u>May 29</u> | 1030 - 1045 | Break |
| <u>May 29</u> | 1045 – 1215 - St. John's College 125 David Feltmate (Wilfrid Laurier) | Sacred Space II Narrative and Modern Issues Surrounding Sacred Space: The Case of the Fantoft Stave Church Burning Urban Paganism: Envisioning the City as Sacred Space Domesticity and the Religious Self in the <i>Narrative</i> of Mary Bradley |
| | Mandy Furney (Memorial) Kerry Fast (Toronto) | |
| <u>May 29</u> | 1045 – 1215 - St. John's College 128 Jennifer Sanders (McMaster) | Early Judaism/Christianity The Unnamed Concubine: Reclaiming the Violence of Judges 19 Welcome! The Religious Ethic of Hospitality in Early Judaism Sacred Space Among the Dead |
| | Eleanor Akins (Regina) Nathaniel Morehouse (Manitoba) | |
| <u>May 29</u> | 1045 – 1215 - St. John's College 129 Brenda Cantelo (Manitoba) | Religion and the Arts Drawing on Faith: The Jain Paintings of Manju Lodha |

Timothy LeBeau (Ottawa)

Religion, Music and Cultural
Renewal: Reconstructing Diasporic
North American Francophone
Identity

Karlie King (Memorial)

The Quasi-Abstraction of Islamic
Calligraphy

May 29

1215 - 1400

Lunch

May 29

1400 – 1530 - St. John's College 125

Literature & Language

Barbara Pell (Trinity Western)

Contemporary Canadian Religious
Novels: Postmodern Faith and
Fiction

Margaret Stoddard (Queen's)

Inspirational Juvenile Fiction and
Eating Disorders - What's God Got
to do with my Diet?

Andrew Gemmell (Wilfrid Laurier)

Word, Sound, Pawaa: Rastafarian
Identity and Jamaican Creole

May 29

1400 – 1530 - St. John's College 128

Religion in Canadian Census Data

Laurence Nixon (Dawson College)

The Changing Face of Religion in
Canada

Peter Beyer (Ottawa)

Patterns of Religious Identification
Among Recent Immigrants to
Canada

Stuart MacDonald (Toronto)

Vanishing Christians? A Look at
Canada's 2001 Census

May 29

1400 – 1530 - St. John's College 129

Religion and Violence

Katharine Bitney (Manitoba)

Ecofeminism, Shaktism and the
Ethics of Violence

Tracy Trothen (Queen's)

Embodiment, Pleasure and Violence
in Hockey: A Feminist Theological
Ethics

Tamar Reich

TBA

May 29

1530 - 1545

Break

May 29

1545 – 1715 - St. John's College 125

Ritual

Laurie Lamoureux Scholes (Concordia)

Traditional Religion and
Contemporary Death Rituals in
Canada

Thomas Parkhill (St. Thomas)

By the Cut of his Clothes: Reading
Circumcision Clothing in North
Cyprus

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| | Jason Shim (Wilfrid Laurier) | Marrying and Burying Online: Marriage and Funeral Rituals in Metaverses |
| <u>May 29</u> | 1545 – 1715 - St. John’s College 128 Roxanne Marcotte (Queensland) | Islam Kadivar et la liberté religieuse en Islam |
| | Leah Stacey (Memorial) | Criminal Punishment in the Qur’an and Hadith |
| | Mike Barrow (Memorial) | Women in the Qur’an and Hadith |
| <u>May 29</u> | 1545 – 1715 - St. John’s College 129 Donald Boisvert (Concordia) | Religion and Sexuality “I Want to Take (My) Pleasure in You”: The Sexual Discourses of Eugene Prévost, Religious Founder |
| | Dana Sawchuk (Wilfrid Laurier) | Power and Gender in the EL CIC’s <i>Crossing the Boundaries</i> Workshop |
| <u>May 29</u> | 1900 - TBA | CSSR Dinner |
| <u>May 30</u> | 0930 – 1130 - St. John’s College 125 Kyuhoon Cho (Ottawa) | Christianity in Canada The Transformation of Korean Ethnic Churches in Global Society |
| | Lee Wing Hin (Queen’s) | Puritanism on Campus: Campus Crusade for Christ in Canada |
| | JoAnn England (Queen’s) | Jehovah’s Witnesses in Canada: A Case Study |
| <u>May 30</u> | 0930 – 1130 - St. John’s College 128 | Roundtable: The practice of Democracy and the Discourses of Religion |
| | Christopher Brittain (Atlantic School of Theology) | |
| | P. Travis Kroeker (McMaster) | |
| | Kathleen Skerrett (Grinnell College) | |
| | Philip G. Ziegler (Atlantic School of Theology) | |
| <u>May 30</u> | 0930 – 1130 - St. John’s College 129 | Panel: Religion and Ecology in Canada-Canadian Forum of Religion and Ecology (CFORE) |
| | Heather Eaton (St. Paul) | The Intersection of Religion and Ecology: Past and Present |
| | Anne Marie Dalton (Saint Mary’s) | Sacred Space in the Canadian Conversation between Religion and Ecology |

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| | James Miller (Queen's) | The Symbolic and Environmental Value of Water in Daoist Religious Traditions |
| | Chair: Paul Bowlby (St. Mary's) | |
| <u>May 30</u> | 1130 - 1300 | Lunch |
| <u>May 30</u> | 1130 – 1300 - TBA | CCSR Annual General Meeting (lunch provided) |
| <u>May 30</u> | 1300 – 1430 - St. John's College 125 Lieve Orye (Ghent) | Religion and Identity Politics Religion and Identity Politics: Issues Arising from Cantwell Smith's work The "ostensible" status of the secular in France: Examining "religion" within the 11 December 2003 Stasi Commission Recommendations Between Nationalism and Exile: Edward Said on the Religiosity and the Secularity of Identity Politics |
| | Jennifer Selby (McMaster) | |
| | Mathieu Courville (Ottawa) | |
| <u>May 30</u> | 1300 – 1430 - St. John's College 128 Yuan Ren (Regina) | Panel: Chinese Religion Manjusri Worship and its Syncretism in Chinese Culture Experiencing the Sacred in a Taiwanese Lingji Virtual Temple |
| | Allison Marshall (Brandon) | |
| <u>May 30</u> | 1300 – 1430 - St. John's College 129 Allyson Jule (British Columbia) | Psychology of Religion Jacques Lacan: The Mirrored Phase and Understanding Christian Sexuality Finding and Facilitating Resiliency for Christian Sexual Abuse Survivors |
| | Joanne Ginter | |
| <u>May 30</u> | 1500 – 1800 - St. John's College 118 | CCSR Annual General Meeting |
| <u>May 30</u> | TBA | President's Reception |
| <u>May 31</u> | 0900 – 1200 - St. Paul's College 325 Michel Desjardins (Wilfrid Laurier) | CCSR/CSBS/CTS Joint Panel: Religion and Violence How does one teach the Bible as a promoter of violence (too)? 'Myth' America On Teaching Theology and Violence |
| | Randi Warne (Mount Saint Vincent) | |
| | Alyda Faber (Atlantic School of Theology) | |
| | Chair: Aaron Hughes (Calgary) | |

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| <u>May 31</u> | 0900 – 1030 - St. John’s College 125 | Panel: Religion and Sacred Space in Canada |
| | Mark Ruml (Winnipeg) | Birds Hill Park, the Dakota Eagle Sundance and the Sweatlodge: Establishing a Sacred Site in a Provincial Park |
| | Myer Siemiatycki (Ryerson) | Demarcating Sacred Urban Space: The Case of the Eruv |
| | Bill James (Queen’s) | Siting the Sacred: Religious Architecture in Kingston |
| | Chair: Paul Bramadat (Winnipeg) | |
| <u>May 31</u> | 0900 – 1030 - St. John’s College 129 | Panel: Religion and Popular Culture |
| | Jennifer Porter (Memorial) | Midichlorians are the Force, and the Force is God’: Star Wars Fandom and Religious Belief |
| | Michael Gilmour (Providence College) | Brainwashed with George Harrison and The Bhagavad Gita |
| | Harold Penner (McGill) | The Nature of His Game: A Textual Analysis of Sympathy for the Devil |
| | Chair: Mary Ann Beavis (St. Thomas More College) | |
| <u>May 31</u> | 1030 - 1045 | Break |
| <u>May 31</u> | 1045-1215 - St. John’s College 125 | Islam in Canada |
| | Ahmad Yousif (Brunei Darussalam) | The Psycho-Social and Religious Impact of 9/11 on Muslim Identity in the Canadian National Capital Region |
| | Earl Waugh (Alberta) | Changing Elements of Muslim Family Life in Alberta |
| | Jasmin Zine (OISE) | Safe Havens or Religious “Ghettos”? Narratives of Islamic Schooling in Canada |
| <u>May 31</u> | 1045-1215 - St. John’s College 128 | Buddhism in India/East Asia |
| | Usha Khosla (Toronto) | The Nature of the Madhyamika Absolute |
| | John Harding (Lethbridge) | Meiji Buddhist Rhetoric of Mahayana Identity |
| | Lei Kuan Lai (Queen’s) | A New Buddhism to Save the World: Taixu and His Humanistic Buddhism |

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|----------------------|---|---|
| <u>May 31</u> | 1045-1215 - St. John's College 129 Chris Klassen (York) Brenda Anderson (Regina) Andrea Gondos (Concordia) | Religion and Feminism Mother Goddess Imagery in Feminist Witchcraft: Essentialist and/or Strategic Approaches Re-Locating Interreligious Dialogue: Feminist, Postcolonialist Reflections Mysticism Revisited in the Context of Feminist Jewish Thought and the Polemic of Franz Rosenzweig and Martin Buber |
| <u>May 31</u> | 1215-1400 | Lunch |
| <u>May 31</u> | 1400 – 1530 - St. John's College 125 Janet McLellan (Wilfrid Laurier) Marybeth White (Wilfrid Laurier) Ryann Miller (Queen's) | Buddhism in Canada Identity Politics among Buddhists in Toronto Multiculturalism as Conversation: A Case Study of Wat Lao Veluwanaram Lotuses and Maple Leaves: A Study of Buddhism in Canada as distinctively Canadian |
| <u>May 31</u> | 1400 – 1530 - St. John's College 128 Scott Stephens (Winnipeg) Dennis Morrison (Winnipeg) Chair: Mark Ruml (Winnipeg) | Panel: Approaches to the Study of Aboriginal Spirituality Wiindigookaan: Cannibals Are No Laughing Matter...Or Are They? Kaagige Inaakonige (The Natural Law): The Spiritual Foundation of Leadership from an Anishinaabe Perspective |
| <u>May 31</u> | 1400 – 1530 - St. John's College 129 Nathan Loewen (McGill) Sol Tanenzapf (York) | Philosophy of Religion Beyond the Problem of Evil- Radically-is the Banality of Violence Maimonides on Idolatry |
| <u>May 31</u> | 1530 - 1545 | Break |
| <u>May 31</u> | 1545 – 1715 - St. John's College 125 Ira Robinson (Concordia) | Judaism Orthodox Judaism and the Challenges of Science in the Twentieth Century |

Steven Lapidus (Concordia)

Montreal's Hasidic Community over the Past Thirty Years: A Microcosm of International Hasidic Centres
Conversion within Judaism: From the Secular to the Steadfast

Jackson Sherratt (Wilfrid Laurier)

May 31

1545 – 1715 - St. John's College 128

Panel: Mothering, Renunciation and Purity

T. Nicole Goulet (Manitoba)

Mothering, Renouncer, Renouncing Motherhood: Sarada Devi as the Mother of India

Kenneth MacKendrick (Manitoba)

Purity and Danger: An Analysis of Sati

Chair: Nigel Dixon (Winnipeg/Manitoba)

May 31

1545 – 1715 - St. John's College 129

Traditions in Encounter

Annete Ahern (Francis Xavier)

Buddhist Impermanence (Anicca) and Ruether's notion of "the transience of selves"

Braj Sinha (Saskatchewan)

Adam Kadmon and Purusa : Cosmic Man in Hindu and Jewish Mysticism

Nancy Senior (Saskatchewan)

"Sathans Inventions and Worships"
Two seventeenth-century clergymen on native religions

May 31

1900 –2100 - St. Paul's College 100

Joint CSSR/CSBS/CTS Lecture (organized by CTS)

Ada María Isasi-Díaz, Professor of Ethics and Theology, Drew University Theological School.

Reconceptualizing Differences: A Challenge and A Promise

June 1

0900 – 1200 - St. John's College 125

Roundtable: Religion and Public Policy in Canada

Paul Bowlby (St. Mary's)

Any Room in the Inn? Religions in Multicultural Public Policy Debates

David Seljak (St. Jerome's)

Religious Pluralism and Education about Religion in Canada

Conrad Brunk (Victoria)

Religion, Public Policy, and the Centre for Studies in Religion and Society

Harold Coward (Victoria)

Religion and Public Policy in the Canadian West Coast Fishery

Paul Bramadat (Winnipeg)

Religious Diversity and Citizenship in Canada: Toward an Inclusive Society

Bill James (Queen's)

Religious Diversity in Kingston.

Chairs: Paul Bramadat (Winnipeg) and
John Biles (Citizenship and Immigration Canada, Metropolis Project)

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|----------------------|---|---|
| <u>June 1</u> | 0900 – 1030 - St. John’s College 128 | Panel: Translation and Textual Analysis in Indo-Sino Buddhism |
| | Sheila Mann (Calgary) | The Dharmatrâta Dhyâna Sûtra: A Study in Two Parts |
| | Yumiko Onozawa (Calgary) | An Examination of the Double-aspects of Supernormal Powers (abhijñâ) in Bodhisattva Practice |
| | Nathan Gibbard (Calgary) | An Historical Examination of the Split Between Northern and Southern Chan Buddhism |
| | Chair: Leslie Kawamura (Calgary) | |
| <u>June 1</u> | 0900 – 1030 - St. John’s College 129 | Religion and Society |
| | Mark Chapman (Toronto) | Does Evangelicalness Affect how Protestant Churches Interact with Local Social Services? |
| | Peter Bisson (Regina) | Construals of “Engaged” Religious Identities: Catholic Liberation and Conservative Theologies |
| <u>June 1</u> | 1045 - 1215 - St. John’s College 128 | Panel: Translation and Textual Analysis in Indo-Tibetan Buddhism |
| | Sarah Haynes (Calgary) | Sarasvatî in Tibetan Buddhist Ritual |
| | Chrissy Lakusta (Calgary) | The Cakra System in the Hevajratantra |
| | Lara Braitstein (McGill) | Diamond Songs and the Nature of Mind: Saraha and the Great Seal |
| | Chair: Leslie Kawamura (Calgary) | |

Abstracts / Résumés

Communications individuelles / Individual Papers

Buddhist Impermanence (Anicca) and Ruether’s notion of “the transience of selves” Annette Ahern, St. Francis Xavier University

This paper sets out to unpack Ruether’s notion of “the transience of selves” (Gaia and God, 1992: 251) in light of the Buddhist doctrine of the transient/impermanent nature of all things. As one of three premises for “an ecological spirituality” coming out of Ruether’s

interpretation of the Christian sacramental tradition (Ibid, Ch. 9), the notion of the “transience of selves” is highly suggestive of the core concept of impermanence within the Buddhist meaning system. By examining the writings of Rosemary Ruether on ecofeminist theology (Gaia and God, 1992; Christianity and Ecology: Seeking the Well-Being of Earth and Humans, 2000; and especially her co-authored book with Rita Gross, 2001, Religious Feminism and the Future of the Planet: A Buddhist-Christian Conversation), as well as other relevant primary and secondary literature, I hope to determine the extent to which Ruether’s notion of the “transience of selves” coheres with, or diverges from, Buddhist teachings concerning impermanence.

Welcome! The Religious Ethic of Hospitality in Early Judaism

Eleanor Akins, University of Regina.

This philosophical investigation of the religious ethic of hospitality during the biblical and formative periods of Judaism notes some of the ways in which it was conceptualized and practiced. In retrieving a genealogy of hospitality during that period, the paper will draw attention to discontinuities between moral and religious principles which seem to support hospitality and other possible meanings and motivations for its valorization and enactment. I argue that a significant element in the conceptualization and practice of hospitality was its connection to pragmatic social and political concerns. Notable among these is the creation and maintenance of boundaries that delineate ownership and connection to place, thereby determining roles of ‘host’ and ‘guest.’ I argue that the creation of group identity in formative Judaism reveals complex interrelations between religious, cultural and political influences and that issues of identity are a determining factor in the permeability of communal boundaries to strangers.

Re-Locating Interreligious Dialogue: Feminist, Postcolonialist Reflections

Brenda Anderson, University of Regina

This paper problematizes the field of interreligious dialogue as it is currently practised. In particular, its lack of feminist engagement and its tendency towards a Christian-oriented framing of categories will be addressed. What is suggested as useful locations for dialogue, in particular for women from different faith traditions, are the categories of alterity, marginalization and diversity (an engendered combination of hybridity theory and strategic essentialism). Integrated into this argument are the issues of converging, shared identities within movements addressing global sisterhood, and the usefulness of the praxis-based category of justice. It will also be suggested that social narrative, specifically in the formation of our identities is a necessary component of any dialogical encounter. Underlying this conversation is the uneasy recognition of the question of theological engagement versus poststructuralist identity politics.

Women in the Qur'an and Hadith
Mike Barrow, Memorial University of Newfoundland

During the establishment of Islam, there was a crucial need to understand the position of women in relation to their spiritual roles and their function within society. A textual study of the Qur'an reveals that there was an elevation in the position of women with the establishment of Islam, but through later interpretations in the Hadith, the position of women would decrease. Through this textual study, issues such as human nature, gender, spirituality, equality, justice, marriage, divorce, and inheritance provide examples of the changing social status of women. The positioning of the textual study within a socio-historical context will provide us with the proper understanding of how to examine and measure the change in the position of women.

Patterns of Religious Identification among Recent Immigrants to Canada
Peter Beyer, University of Ottawa

Using custom tabulated data from the 1971-2001 Canadian censuses, the paper examines the changing patterns of religious identity among the immigrant population of Canada since the late 1960s. These patterns are examined with respect to place of residence, ethnic identity, place of birth, gender, level of education, age, and period of immigration. Particular attention is paid to changing patterns of religious identity among specific age cohorts and immigration cohorts. These are traced through the 20 years from the 1981 – where possible, the 1971 – census to the 2001 census. The analyses show that length of stay in Canada correlates positively with a gradual adaptation to overall Canadian religious identity patterns, namely an increase in Christian and “no religion” identification. There are, however, a number of important exceptions, including that Buddhist identification, alone of all the non-Christian religious identities, tends to increase over time among immigrants and their second generation from those areas of the world where this religion is dominant.

Construals of “Engaged” Religious Identities: Catholic Liberation and Conservative Theologies
Peter Bisson, University of Regina

In order better to understand the construal of identity in engaged religion, I would like to compare two forms of contemporary Catholicism that seek to influence the wider world: liberation theologies in Latin America, which fits more readily in the category of engaged religion, and the more conservative Communion and Liberation movement in Italy. The two movements construe their Catholic identities in quite different ways. The latter seeks to re-establish Christianity in the public space of Europe and construes its identity in a reactive mode, while the former seeks to promote social justice for all and construes its identity in a proactive mode, not relying at all on a distinction between secular and religious. I will explore Harvey Cox's speculation that the tensions between these two kinds of religious commitment will become as important as the tensions between religion and science once were.

Ecofeminism, Shaktism and the Ethics of Violence
Katharine Bitney, University of Manitoba

In Western Ecofeminist literature, the term “violence” is deployed in an ethically negative sense: it’s bad. Therefore Ecofeminism fails to construct an ethical location for violence in nature, thereby generating the very nature/culture dualisms and hierarchies it seeks to erase. The goodness of creation, and the necessity of survival are my ethical “starting points” in this discussion, and I will argue that since violence is essential to the creation and flourishing of all life, its ethical role is also positive. Hindu Shakta Tantric literature and iconography often depict the Goddess as violent. Since the entire world is the Goddess herself, violence can be accounted for ethically without “othering” either nature or humans. Does an ethics of natural violence require a theology? Can Shaktism offer tools for ethically accommodating natural violence which would help Ecofeminism overcome the dilemmas of perpetuating dualisms and hierarchies in the production of an ethics of nature?

“I Want to Take (My) Pleasure in You”: The Sexual Discourses of Eugène Prévost,
Religious Founder
Dr. Donald L. Boisvert, Concordia University

Father Eugène Prévost (1860-1946) is the founder of two Roman Catholic religious orders dedicated to the physical and spiritual care of priests: for men, the Fraternité Sacerdotale, and for women, the Oblates of Bethany. Born in rural Québec, his life and religious training were fairly typical of the French Canadian ultramontanist ideology of that time. A difficult and authoritarian personality, he began his ordained ministry as a member of the Congregation of the Blessed Sacrament, an order dedicated to the cult of the Eucharist, before leaving to found his own groups. His spirituality centres on the motif of Jesus as Priest and Victim. Father Prévost’s extensive writings, often rather sentimental in the extreme, are remarkable for their sexual overtones, particularly in their use of homoerotic language and imagery. The paper will examine key aspects of this “eroticized” discourse and attempt to discern its uniquely spiritual dimensions.

“Drawing on Faith: The Jain Paintings of Manju Lodha”
Brenda Cantelo, University of Manitoba

Indo-Canadian artist, Manju Lodha, fills her canvases with memories of India and symbols of life on the Canadian prairies. A resident of Canada for over thirty years, Lodha’s work recalls Indian landscapes, people, stories and religious values, but gives them a new twist. Her collection includes a number of series on such themes as: “King Ashoka and the Kalinga War (1998),” “Queen Maya, the Buddha’s Mother, (1999),” “Holy Ganges (2004),” and “Ganesha (in progress),” as well as the present series of watercolors on Jainism. Slides of this series will accompany the discussion.

Through her images, Lodha refashions traditional narratives into ones that are more meaningful to her. In her Queen Maya series and in the current Jain series, the central characters are female, and the story is told from a woman’s perspective. In this case, the Mother takes

precedent over the male child, whether that is the Buddha or a Jain Tirthankara. Lodha suggests that the positive thoughts and deeds of the mother, even when the child is in the womb, contribute to its spiritual development. The unborn child learns truth, compassion and non-violence through a kind of spiritual symbiosis with the Mother. By visually re-telling the story in such a way, Lodha's work shifts the gaze from masculine to feminine, changes the dominant voice and inverts traditional power structures.

In terms of style, Lodha's work is considered "folk," "naïve," or "innocent art." That is, as a self-taught artist, her concerns are outside the elites of art schools and the academic approaches and analysis of art. Like other "innocent" artists, her work comes from an inner compulsion to create and express. In some respects, her painting shares some of the other features of other women's folk art from India, such as Madhubani painting. Like the painters in villages in northern Bihar, her work takes on a mythic quality. Similarly, she favors colors such as bright pinks, yellows and reds. Issues such as "academic reproduction," perspective and shading are irrelevant to Lodha and the Madhubani women artists. In both cases, their work has its own internal standards of beauty. They show an exaggeration of key detail and an innocent appreciation of line and color. Lodha also takes the unusual step of integrating Canadian images such as Canada Geese and the Winnipeg River. As an artist, Lodha enriches the Canadian cultural scene and offers a fresh new perspective.

**Does evangelicalness affect how Protestant churches interact with local social services?
Mark Chapman, University of Toronto**

The popular stereotype of Protestant churches' interaction with social services is that less evangelical churches are more likely to interact with social services than more evangelical churches. I examined the validity of this stereotype in one geographical location. I first conducted interviews with local community leaders to establish that this stereotype exists. Following these interviews I administered a network survey to 88 local Protestant churches. This survey asked each church to list all the local organizations they interacted with in the previous year. The data collected using this survey demonstrates that, while less evangelical Protestant churches do interact with the community differently than more evangelical churches, those differences do not show up in how they interact with social services.

**The Transformation of Korean Ethnic Churches in Global Society
Kyuhoon Cho, University of Ottawa**

Since the early years when Koreans encountered the West i.e., since the late 19th century, immigration to the Western developed societies has been seen by a significant number of Koreans as one of the best strategies to become a modern human who enjoys freedom, prosperity, and security. From the beginning of the Korean immigration to North America, Korean ethnic churches have been the centre of general Korean immigrant communities. Since the last decade that the process of globalization rapidly advanced, however, Korean churches have been changing more and more from comprehensive religion to differentiated groups that communicate distinctly for the sake of religious cultural matters. In this paper, the reasons of this religious change in these diasporic Christian churches are examined in light of the characteristics

of recent Korean immigrants, modern Korean society, the religious propensity of the second generations in the ethnic churches, and the impact of the ultra-rapid development of communication, information, and transportation technologies. Data for this paper were gathered through 20 in-depth interviews with Korean-Canadian living in Ottawa, Ontario.

Vanishing Christians? A Look at Canada's 2001 Census
Brian Clarke, Stuart Macdonald, University of Toronto

The data in the 2001 census on religion in Canada is crucially important to an understanding of religion in Canada. This paper will look at aspects of the census, including the growth of the "No Religion" category as well as the growth in undifferentiated Christians and unspecified Protestants, and will argue that the picture affirms the insights found in Callum G. Brown, *The Death of Christian Britain: Understanding Secularisation 1800-2000*. Using the 2001 census and previous censuses, past Canadian literature on religious trends in Canada, as well as other statistical data, the authors will argue that Brown's thesis of a sharp and unanticipated loss of religiosity and religious identification best explains the data in the 2001 census.

Between Nationalism and Exile: Edward Said on the Religiosity and the Secularity of Identity Politics
Mathieu Élie Courville. University of Ottawa

In his essay "Reflection on Exile," Said makes clear that if he was forced to choose between what he sees as the two evils of nationalism and exile, he would take the lesser evil of the two, namely exile (2000). This is also why he quotes from Theodor Adorno's *Minima Moralia*, where Adorno writes that it is ethically correct to not be at home in one's home (1951/1974). However, like Adorno's thinking in this context, Said's thinking is complex. Said came to think of nationalism and exile quite philosophically. Said thought that "the interplay between nationalism and exile is like Hegel's dialectic of servant and master, opposites informing and constituting each other" (2000, 176). In this paper I will attempt to elucidate Said's views in regards to Nationalism and Exile in tandem with his views concerning religion and secular humanism. I will argue that understanding the inter-connection between these two sets of views mutually illuminate one another.

Adorno, T. (1951/1974). *Minima Moralia*. London: New Left Books.

Said, E. (2000). *Reflections on Exile and Other Essays*. Cambridge, Mass.: Harvard University Press.

Birds, yogins and herders in the *Harivamsa* ?
André Couture, Université Laval

A well-known verse from the *Harivamsa* runs as follows: « Cowherds and their herds are truly famous in the world, not confined by fences or gates, having neither houses nor land, just like the cakracârin » (HV 52.18). While translators were initially content to identify these cakracârin with the nomadic Âbhîras, the 17th-century commentator Nîlakantha shows no

hesitation in stipulating that this word applies to birds like geese and cranes, which move in flocks and have no stable dwelling (ad 2,8.29). Having no fixed abode, not being shut up within walls, moving freely from pastureland to pastureland, the cowherds mentioned in Kṛṣṇa's childhood are easily compared to birds. *Yogins*, who are said to have no property (*nispārigraha*), to be indifferent to alternatives (*nirvāṇva*), and to always travel from *tīrtha* to *tīrtha* (HV App. I, n° 41, 895-96), are likewise comparable to birds. This paper intends to investigate the relationships which may exist between birds, *yogins* and herders. At the same time, I will attempt to suggest a source of the text's cohesiveness, which up until now has too often been regarded as a collage of various themes.

**The Orbiting Sacred Centre: Sacred Space in Saint George Serbian Centre
Christopher Cutting, Wilfrid Laurier University**

Serbian immigrants have consistently built Serbian Orthodox Churches as soon as was feasible upon arrival in Canada. However, very little study has been done into the way Serbian Orthodox immigrant communities organize and move through their sacred spaces. I will perform an ethnographic investigation into how the congregation of Saint George Serbian Orthodox Church in Waterloo, Ontario organizes their sacred space, inhabits and moves through it. Moreover, I will investigate whether the Saint George community hall, which is completely separate from the church, achieves the status of sacred space. Durkheim has argued that ultimately society creates religion. However, taking a reverse reading of Durkheim I will argue that religion also creates society, in the context of Saint George, by maintaining the ethno-cultural identity of Serbian immigrants in the Canadian context. Therefore, I will argue that at numerous times the Saint George community hall is indeed sacralized through its repeated function of reinforcing the ethno-religious identity of the Serbian community.

**Jehovah's Witnesses in Canada: A Case Study
Jo Ann England, Queen's University**

New Religious Movements often provide powerful insights into the changing cultural formations of society itself. A very small percentage of the population actually identifies themselves with a NRM; however, small numbers are often an advantage for the researcher. Recent census data identifies more than 150 000 Jehovah's Witnesses in Canada. I propose that the beliefs and practices of the Jehovah's Witness organization can help to understand the ways in which the face of religion in Canada is changing. As a participant/observer within the Jehovah's Witness tradition, I suggest their practices and beliefs are in stark contrast to both 'mainstream' religious institutions and to the modern, secular world. Furthermore, it is possible to make some suggestions about the future of religion in Canada by charting the growth and changes within this one religious organization.

Domesticity and the Religious Self in the Narrative of Mary Bradley
Kerry L. Fast, University of Toronto

Scholars of nineteenth century evangelical religion have emphasized the importance of the home as a sacred site, and the critical role women as mothers and wives played in the formation of domestic piety. Through an examination of the memoirs of Mary Bradley, a 19th century New Brunswick woman, my paper will re-examine the importance of the domestic environment as a site where women shaped their religious identity, in order to rethink the parameters of women's domestic piety. Bradley was a Methodist visionary. She remained childless and married a man opposed to her religious activities and aspirations. For Bradley, the home was not the site in which to foster children's religious lives, nor a created haven for her husband, as Victorian middle class ideals would have it. Rather, for Bradley, the home was a site of struggle in which she defined her religious self.

Narrative and Modern Issues Surrounding Sacred Space: The Case of the Fantoft Stave Church Burning
David Feltmate, Wilfrid Laurier University

On June 6, 1992, Fantoft stave church in Bergen, Norway was burned to the ground. The event was determined to be an act of arson and it was later discovered that the perpetrators were heavy metal musicians and fans who have since become known as the "black metal mafia". At first glance the arson appeared to be an act motivated by Satanism, but if we look deeper into the minds of the members of Norway's black metal community, we see that they were casting their understanding of events in a manner that not only reflected a form of anti-Christian Satanism but also contained strong Teutonic sentiments. This presentation will demonstrate how a religious studies scholar, using theories of sacred narrative and its role in the creation of sacred space to interpret the lyrics of these musicians, can bring some understanding to the deeper religious motivations behind this issue that shocked Norway's Christian community.

Urban Paganism: Envisioning the City as Sacred Space
Mandy Furney, M.A. Candidate, Memorial University

Pagans, contemporary practitioners of nature-based religions, are most likely to live near an urban centre - contrary to what one might expect of a group that idealizes rural life and the wild places of nature. The modern trappings of the city and suburb have led Pagans to develop a worldview that sacralizes their urban living environment. A primary belief among Pagans is that everything is sacred; accordingly, sacred (ritual) space can be created anywhere. Through research conducted by reviewing Pagan publications and interviewing urban Pagans, I propose that Pagans are creatively envisioning and transforming mundane city space into sacred, nature-imbued, space.

Word, Sound, Pawaa: Rastafarian Identity and Jamaican Creole
Andrew Gemmell, Wilfrid Laurier University

This paper centers on a semantic analysis of the expressions of Rastafarian identity in Jamaican Creole. Jamaican Creole and Rastafari are noteworthy expressions of the African Diasporic plantation identity, a community formed by the atrocities of the slave trade of the 17th and 18th centuries. The displaced persons who brought strong African roots to Jamaica's soil found their voice within a particular historic and geographic context which gave rise to powerful socio-political re-interpretations embodied in language and religion.

Identity in and through language is unambiguously present within the Rastafari tradition. The concept "word, sound, pawaa", an empowering, almost mystical, reconceptualization of language is one pertinent example. The essential Rastafarian identity expression "InI", a personal pronoun of grammatical, social and religious significance is another. These concepts are central to the Rastafari worldview, and are articulated in the social, economic, and political circumstances of Rastafarian society.

Finding and Facilitating Resiliency for Christian Sexual Abuse Survivors
Joanne Ginter

In the mid 1990's, resiliency became the key concept used to describe the process of self healing in many childhood trauma survivors. Primary characteristics of resiliency include the ability to find hope and creatively make new meanings for one's life. The development of resiliency research is beginning to play an important part in the therapeutic intervention of survivors of various traumatic experiences.

This paper focuses on the way in which particular symbols of the Christian church develop within the lives of children and affect the emergence of resiliency. By exploring two important aspects of classical theology, the God image and the meaning of suffering, this paper reviews ways in which these symbols can suppress resiliency or foster resilient healing. The discussion concludes by suggesting the relevance of these finding for therapists addressing religious issues in therapy.

**Mysticism revisited in the context of Feminist Jewish thought and the polemic of Franz
 Rosenzweig and Martin Buber**
Andrea Gondos, Concordia University

The relationship of modern Jewish philosophy with mysticism in general and with Jewish mysticism, the Kabbalah, in particular, is characterized by ambivalence. On the one hand, feminist Jewish philosophers welcome the language and symbolism of Kabbalah, which they regard as liberating and inclusive of the feminine perspective on various aspects of Jewish religious, communal, family or personal life. In addition, the erotic symbolism and language that permeate Kabbalistic writing facilitate the feminist call for the equal recognition of the woman's sexual desire and the celebration of the female body in Judaism. On the other hand, seminal representatives of modern Jewish thought, in particular Franz Rosenzweig and Martin Buber, have repeatedly expressed their concern with important tenets of mysticism and, more

specifically, with Kabbalah. Both Rosenzweig and Buber contend that mysticism, and more particularly, mystic states of “ecstasy” or “absorption”, ensconce the person within a limited and isolated reality that resembles the state of sleep (Buber 1958:88). Rosenzweig emphatically states that “the mystic is not a human being, barely half of one” (Rosenzweig 1972:208). This paper seeks to explore some of the reasons that have compelled feminist Judaism to embrace aspects of Jewish mysticism while provoking the exact opposite reaction from Rosenzweig and Buber.

Buber, Martin. 1958. *I and Thou*. New York: Charles Scribner’s Sons.

Rosenzweig, Franz. 1972. *The Star of Redemption*. Boston: Beacon Press.

Household Puja and the Construction of a Relational Identity **Janet Gunn**

The paper explores the relationships between daily worship conducted by Tamil Hindus at the household shrine and various processes of identity construction within the context of the household. Taking religion to be a cultural resource, accessed by individuals in the construction of meaning and ways of understanding the world, household *puja* in Tamilnadu is approached as a ritual through which participants both draw from and actively construct a worldview and a sense of self. Proceeding on the basis of this assumption, the paper explores the cultural meanings embedded in household puja and the values expressed by these meanings. The Tamil ‘self’ is presented as a being interconnected with various other selves, engaged in an active process of sustaining relationships which play an important role in the construction of identity. Relationships with household deities are suggested to be an important part of this process.

Meiji Buddhist Rhetoric of Mahayana Identity **John Harding, University of Lethbridge**

Influential Japanese Buddhists in the Meiji Era, including the religious representatives who attended the 1893 World’s Parliament of Religions, asserted Mahayana’s essential identity with Japanese civilization and its universal religious potential. A survey of Japanese Buddhist journals reveals polemical distinctions between Mahayana and “Hinayana” Buddhism during the months surrounding this 1893 event. Political strategies and nationalistic sentiments influenced rhetoric that alternately associated and disassociated Japan with the rest of Asia and with Europe and America. While a few papers emphasized the comparative antiquity of Buddhism and pan-Asian unity by making no reference to later developments in Japan, most presentations championed the tradition in Japan and Mahayana generally as a universal and socially active Buddhism fit for the role of modern world religion. Their strategy served to reform their Mahayana identity by introducing, differentiating, and promoting Japanese Mahayana Buddhism on the world stage.

Puritanism on Campus: Campus Crusade for Christ in Canada
Lee Wing Hin, Queen's University

Fundamental evangelical Protestant campus groups emerged as an influential force on many Canadian campuses in the mid-20th century. With strong monetary funding and tight administrative ties with its American partner, Campus Crusade for Christ is one of the most dominant student organizations in Canadian universities. Grounded on puritanical beliefs, the group offers communal space and support for its student members conditional on their obedience to strict moral codes. These internal rules are accompanied by aggressive missionary propaganda that target both the non-religious and non-Christian religious student population. This population is both emotionally vulnerable and highly idealistic. By appealing to both classic and contemporary frameworks of exclusionary and puritanical communities, this paper demonstrates that fundamental evangelical Protestant campus groups, such as Campus Crusade for Christ, may be detrimental – even potentially destructive and abusive – for some students on present Canadian campuses.

Jacques Lacan: The Mirrored Phase and Understanding Christian Sexuality
Allyson Jule, PhD, Regent College, UBC – Scholar in Residence

Jacques Lacan (1932) was initially interested in paranoia and was revolutionary in understanding it as something imposed on from the outside or, perhaps better expressed, as impositions beyond the control of the subject and something mainly experienced by those born female. He is perhaps best known for his “Mirror Phase”. The Mirror Phase is based on a stage in infancy when the infant recognizes her own image in a mirror. This process of recognition is the process of selfhood and the process of intimacy and sexuality, homosexual or heterosexual. Feminists (and Christian Feminists) can use Lacan to understand the ‘self’ in its interaction with others. That is, there needs to be an ‘other’ for there to be an identity or sense of self; the ‘other’ is critical in creating the identity of the self central in one’s sexuality.

The Nature of the Madhyamika Absolute
Usha Khosla, University of Toronto

In the midst of the Madhyamika’s negative discourse subtly lies a non-reified absolute in the form of an uncreated, unconditioned, undifferentiated and non- dependent reality of all phenomena in the world. It is a unique, self- existent, immutable and eternal reality that is the base upon which the gradual becoming of phenomena occurs. In this discourse, this ‘suchness’ of phenomena can be apprehended only when the paradigm of ‘being’ and ‘non-being’ (which characterizes our mundane way of thinking) is renounced and replaced by the Middle Way. Composed of the concepts of emptiness, own nature and the dependent origination of phenomena, the middle way purports to evacuate the mind of all its conceptual constructs to enable it to intuit the absolute reality. Hence, the apprehension of emptiness is not the intuition of the absolute but a step prior to it.

The Quasi-Abstraction of Islamic Calligraphy
Karlie M. King, Memorial University

Calligraphy is often considered the most important, pervasive and noble of all Islamic art, for the reason that it is so closely connected to the Qur'an. For Muslims, Muhammad's message is taken to be a living presence, "an atmosphere as pervasive as the air they breathe". Calligraphy embodies that presence. Thus, it is the most archetypal expression of the Islamic spirit. There are many aspects of the Islamic spirit, which could be explored via an analysis of calligraphy. However, only a few will be discussed here. First, and foremost is the expression of unity and oneness of God. Which when manifested can be spoken of in terms of Islamic concerns of idolatry, abstraction as well as aesthetics and beauty.

Mother Goddess Imagery in Feminist Witchcraft: Essentialist and/or Strategic Approaches
Chris Klassen, York University

In this paper I explore how feminist Witches work out their understandings of femininity and femaleness. Feminist Witches often utilize essentialism to account for the female-focus of their religion. This usually takes the form of the construction of the Goddess based in terms of fertility and mothering. Even when other imagery is available, an archetypal image of the Mother is most commonly invoked. Furthermore, because the Goddess is Mother, and the Goddess is every human woman, all women are naturally motherly. Unfortunately few feminist Witches conceptualize motherhood outside of the definitions already prominent in Western society. The romanticisation of women takes the form of women being nurturing, good and pure. However, in this paper I also explore the occurrences of gender disruption. Some feminist Witches utilize technologies of speculation which attempt to rethink gender as non-essential, though sometimes strategic. Though not always successful at this attempt, these feminist Witches show a potential which may be realized in the future.

A New Buddhism to Save the World: Taixu and His Humanistic Buddhism
Lei Kuan Lai, Queen's University

One cannot study Chinese Buddhism in the twentieth century without encountering the name Taixu (1890-1947). Lived during the chaotic time in a war-torn China, Taixu deliberately argue that the modern world, in which sentient beings had grown ever more powerful without growing more wise, stood at the edge of self-destruction and was in desperate need of salvation. The resolution lies in what he called "Buddhism of human life" – the dharma common to the five vehicles that will lead to the idealized state of a "Pure Land on Earth."

Taixu's life-long effort to reform and revitalize Chinese Buddhism failed due to the Japanese invasion, civil wars, and inner struggle among Buddhist themselves. However, numerous elements of his reformist thoughts are the dominant trends in Chinese Buddhism today. This essay aims to re-examine the biographical sketch of Taixu's career alongside the historical context in which he emerged as a controversial leader and his systematic proposal for a "Humanistic Buddhism."

Traditional Religion and Contemporary Death Rituals in Canada **Laurie Lamoureux Scholes, Concordia University**

The social authority of traditional organized Christian religion has changed dramatically over the twentieth century. In 2002, less than 25% of Canadians were members of a traditional faith community or regularly participated in formal or informal organized religious practices. Nonetheless, Reginald Bibby has claimed Christianity is making a comeback in Canada (Bibby, 2002). Bibby has argued that the continued reliance on religious rites of passage by nominal and non-affiliates represents the continued influence of traditional Christian religion on the lives of Canadians. My proposed paper tests Bibby's claim through an examination of the social authority of traditional organized religion over contemporary death rituals practiced in Canada.

Although Bibby may be encouraged by the continued presence of traditional Christian religious leadership in many contemporary death rituals, the inclusion of religion is often a precarious one that is more often the result of a situational religious response to fulfill cultural expectations than the desire to perform a sacred ritual to reinforces one's relationship with a traditional faith community or the transcendent being it worships.

Montreal's Hasidic Community over the Past Thirty Years: A Microcosm of International Hasidic Centres **Steven Lapidus, Concordia University**

The Montreal Hasidic community can be seen as a microcosm of other international Hasidic centres, such as New York, Jerusalem and B'nei Brak in Israel. Many of the inter-group differences, conflicts and social organization seen in larger Hasidic centres are reflected in the Montreal Hasidic community. This study will expound upon and clarify these characteristics and distinctions within the Montreal community, while examining the changes and growth of the community over the past thirty years. In the early 1970s, Jacques Gutwirth published data on the community in general and on the sub-groups within the community based on empirical and participant-observer methodology. In the early 1970s, Jacques Gutwirth published data on the community in general and on the sub-groups within the community based on empirical and participant-observer methodology. In the 1980s and 1990s, William Shaffir published similar types of studies as well. Most recently, two surveys, unpublished demographic information was gathered by COHO (Coalition of Outremont Hassidic Organizations) through a community-wide survey and key-informant interviews as well as a recently published work on the Lubavitch community in Montreal. This document will allow for comparative analyses to be performed on the data that was gathered in the earlier publications and thus provide a longitudinal image of this community.

Religion, Music, and Cultural Renewal: Reconstructing Diasporic North American Francophone Identity
Timothy LeBeau, University of Ottawa

This paper is an attempt to understand and situate music arising from the contemporary diasporic Francophone communities of North America firmly within the context of French Canadian Catholicism, industrialization, French Canadian folk songs, globalization, and their shared genesis in the Western colonial enterprise. Religion here is understood as a mode of orientation that locates an individual or group meaningfully in the world in relation to ultimate reality. Religion can arise from situations of cultural contact and, therefore, is fundamentally important to issues of community and identity.

As such, these songs articulate a mode of negotiating modernity that recognizes the homogenizing and silencing character of its discourse while simultaneously suggesting an understanding of human communities based on the recognition of the exchange of matter that served as the locus of the identity of the Francais d’Amerique.

Beyond the Problem of Evil-Radically-is the Banality of Violence
Nathan R.B. Loewen, McGill University

Although reality exists materially and brutally, it is definitely not exhausted by any realism; yet the positivity of evil is something that persistently disrupts any philosophical response. Jacques Derrida finds that philosophy historically addresses the problem of evil by means of systematic accounting which abstracts from contingent particularities in order to arrive at the final particularity of a certain answer. Although after this is said and done evil remains actual, and the answer-save the name and except the name-seems nothing but a dogmatic programme rather than an ethic. In response, Derrida is indicted of being paralyzed by a dogmatic of incalculability. This paper argues alternatively that Derrida radically disrupts philosophy’s ignorant attentiveness to ‘radical evil,’ which renders banal instances of violence that matter actually in quotidian living, but are uprooted for their lack of exemplarity. Philosophy ought to go beyond the problem of evil through the incalculable plenitude of such instances who call for responses, so that in their religious persistence both remain.

Lotuses and Maple Leaves: A Study of Buddhism in Canada as distinctively Canadian
Ryann Miller, Queen’s University

This paper outlines a six-fold typology of contemporary Buddhism in Canada. It briefly surveys the panorama of ethnic Buddhist communities, the philosophical traditions popularly practiced by Euro- and Anglo-Canadians, the fusion of Shambhala International, ‘pop-culture’ Buddhism, new Buddhist movements and socially engaged Buddhism. Given the disparity of history, geography, cultural context, values and aims of each of the six groups, in addition to their insularity and independence from each other, it is more accurate to label each of them a distinct Buddhism altogether. Furthermore, while this independence underscores a Buddhist identity, it also exemplifies their Canadian character. I argue that Canada’s policy of multiculturalism, whereby groups integrate but do not assimilate into Canadian society, means

that the six Buddhisms are distinctively Canadian in their insularity. I conclude that when the six groups assert their individuality and particularism, they show both their unique character vis a vis the other groups, and also that they are declaring their Canadianness.

“Kadivar et la liberté religieuse en Islam”

Roxanne D. Marcotte, The University of Queensland, Australia

Muhsin Kadivar, un clerc et professeur de philosophie iranien maintient que la liberté est non seulement possible, mais nécessaire avec un gouvernement religieux, car « l'essence de la religion ne peut s'épanouir qu'avec la liberté ». Kadivar aborde la question de la liberté dans un certain nombre de ses écrits politiques persans (1997, 1998, 2000), mais l'un de ses plus importants écrits est sans conteste son article « Liberté de croyant et d'affiliation confessionnelle en Islam et les documents des droits de l'homme » (1990). Kadivar met de l'avant une conception de la liberté religieuse qui se veut en accord avec les conceptions modernes de la liberté religieuse et essaie de démontrer qu'elle est compatible avec l'islam et la tradition chiite. Mais comment Kadivar conçoit-il cette liberté religieuse qui, inévitablement, se voit limitée dans un état qui se définit lui-même comme religieux ?

A Sunni Mosque and a Shia Mosque Sheila McDonough, Concordia University

This is a comparative study of two Canadian mosque communities, the Sunni ICQ [Islamic Centre of Quebec], and the Ja'fari Shi'i Centre of Toronto. In both cases, small mosques were built by a few immigrants, mainly from South Asia and East Africa, in the 1960s. In each case, rebuilding has been going on over many years so that now each is a large mosque, with smaller mosques in other parts of the cities associated with them. Facilities for funerals are available in each place. The differences in the structures, and uses made of the buildings, reflect differences in religious practice. The authority structures also differ. Both Mosque communities have web sites, which indicate the variety of activities taking place in the respective communities.

Identity Politics among Buddhists in Toronto Janet McLellan, Wilfrid Laurier University

Buddhist communities in Toronto reflect a variety of religious and ethnic identities. Each community has varying degrees of social and economic capital which impacts not only on their ability to re-create and re-define traditional religious beliefs, practices and institutions, but also on their level of social representation. The paper compares religion and identity politics among Cambodians, Tibetan and Chinese Buddhists, detailing the impact of pre-migration experiences and transnational networks and linkages.

Sacred Space Among the Dead
Nathaniel Morehouse, University of Manitoba

Early Christianity had no Temple. They had no house where their god resided, no sacred statue. Paul's theology and practical advice on worship included no specific geographic location for worship. The primarily gentile community of the Pauline churches certainly would not have looked to the Jewish temple in Jerusalem. Consequently this early church had to find other places encounter the sacred.

Traditionally early (Pauline) churches met in the houses of their more affluent members. However meetings were also held in the cemetery, communing with their fallen members in a manor not unlike that of the Roman memorial meals for the dead, which they would have been well aware of. And in this environment the Christian societies without a "sacred space" in which to commune with their god, turned and embraced what they already knew. Through archeological and textual evidence we can see that they embraced the dead.

The Changing Face of Religion in Canada
Laurence Nixon, Dawson College

In this presentation, using data from Statistics Canada, I will describe the changes in the Canadian religious landscape in the second half of the twentieth century. Specifically I will examine the changes in affiliation for a number of Christian denominations and non-Christian religions. I will contrast the increasing religious diversity within Canada's larger cities with the relative absence of diversity in smaller urban centres and rural regions. I will also examine the growing trend toward secularization within the country as a whole, and note regional variations in this trend. The data do not allow us to make meaningful generalizations about Canada as such (e.g., that Canada is a religiously pluralistic society, or that Canada remains fundamentally a Christian country). Instead what emerges from the data is a very diverse set of situations, depending on geographical location.

Religion and identity politics: issues arising from Cantwell Smith's work
Lieve Orye, Ghent University

The work of Cantwell Smith would not be the first choice to look for literature on the topic 'religion and identity politics. However, the term 'identity' can be seen as entangled in an enlarged history of the term 'religion'. It is impossible to outline this history in this paper; however, I will argue that Smith's allergy for 'religion' would easily extend to the term 'identity'. Though Smith's deconstruction work on the term 'religion' is widely acknowledged in the field, many of the implications he draws, are not. The strong religious language in which Smith casts his views are at least in part responsible. I will argue, however, that some of these implications and alternative notions are worth reconsidering in thinking about 'religion', 'identity' and identity politics, though in non-religious terms. Borrowing some ideas on learning and identity from the anthropologist Tim Ingold, I will attempt a translation.

By the Cut of his Clothes: Reading Circumcision Clothing in North Cyprus
Thomas Parkhill, St. Thomas University

Traditionally in North Cyprus, a boy's circumcision — sunnet — is done when he is between the ages of three and eleven. One characteristic of sunnet toreni (the circumcision rite) is the special clothing that the boy wears in the rite's early stages. Posed photographs of the boy in his sunnet garb has, in North Cyprus, been another feature of the rite since at least the 1930s. Looking at the changes in sunnet clothing over time, I suggest that this aspect of sunnet ritual can be read as making distinctions and making affinities between Turkish Cypriots on one hand and those groups in their midst whom they perceive as different from themselves on the other. Paradoxically, this pattern of ritual-based identity building continues into the present even as Turkish Cypriots change from boyhood to infant circumcision and thus move away from the ritual celebration of sunnet.

Contemporary Canadian Religious Novels: Postmodern Faith and Fiction
Barbara Pell, Trinity Western University

Despite an apparently increasing secularity in Canadian society, there is strong evidence of a growing interest in religion in contemporary Canadian fiction. Marie Vautier in *Is Canada Postcolonial?* concludes that, despite “the postcolonial challenge to the colonial imposition of the discourse of Christianity in settler-invader colonies,” in this self-proclaimed post-religious country “many contemporary novels explore the trope of religiosity.” Furthermore (as I have elsewhere affirmed), Christianity itself can be a site of contestation of the master-narrative. I will analyse five important recent Canadian novels that interrogate and demythologise traditional Christianity by invoking a postmodern metafictional concept of “story” to transcend a postmodern “incredulity toward metanarratives” and portray a faith that lives in the interstices between fact and fiction: Rudy Wiebe's *Sweeter Than All the World*; Sandra Birdsell's *The Russländer*; Diane Schoemperlen's *Our Lady of the Lost and Found*; Nino Ricci's *Testament*; and Yann Martel's *Life of Pi*.

Orthodox Judaism and the Challenges of Science in the Twentieth Century
Ira Robinson, Concordia University

Orthodox Judaism, which claims to represent a direct continuation of pre-modern rabbinic Judaism, is nonetheless very much a phenomenon of modernity. As such, its adherents feel a need to respond to the challenges posed to all religions in the modern era by the claims of science.

This paper will examine various strategies of twentieth century Orthodox Jews with respect to issues in which science is perceived to be in conflict with the claims of the Torah (including the Hebrew Bible and rabbinic literature). The issues include the age of the universe and the theory of evolution. The strategies include suppression, reinterpretation of Judaic sources, denial of the validity of scientific claims, and the transcendence of science through the utilization of kabbalistic ideas.

The Unnamed Concubine: Reclaiming the Violence of Judges 19
Jennifer P. Sanders, McMaster University

The narrative of Judges 19, detailing the rape, murder, and dismemberment of an unnamed concubine, is perhaps one of the most disturbing in the Hebrew Bible. In trying to decipher the purpose of the passage scholars often find that the violence against the concubine is normative to the worldview of neither the biblical narrative nor his audience. Thus, so at odds with the norms of society, the violence is merely a literary tool used to highlight the chaotic nature of life in the time of Judges when “everyone did what was right in their own eyes” (Judges 21:25). This study counters such opinions by analyzing both this Judges text and the portrayal of concubines throughout the Hebrew Bible to show that there is no incongruence present in the depiction of violence in the Judges 19 narrative. As such, the violence of Judges 19 does not exemplify the chaotic nature of life in the time of Judges. A second aspect of this study will consider the violence in Judges 19 in comparison with the ongoing act of “honour killings.”

Power and Gender in the ELCIC’s “Crossing the Boundaries” Workshop
Dana Sawchuk (Wilfrid Laurier University)
Co-authors: Tom O’Connor, Richard Walsh-Bowers, Christopher Ross, and Maria Hatzipantelis

In the Eastern Synod of the Evangelical Lutheran Church in Canada (ELCIC), seminarians must attend a one-day workshop entitled “Crossing the Boundaries.” This workshop is intended to sensitize future clergy to issues surrounding sexual ethics and the maintenance of appropriate boundaries in clergy-congregant relationships. Drawing primarily on Synod-sanctioned workshop materials and interviews with ten ministers who have attended the workshop, this paper discusses the differing conceptions of power and gender held by the Synod officials and workshop participants. The hierarchical notion of power relations advanced in the workshop is compared to the relatively democratic conception of power discussed by several of the ministers. In addition, the relative absence of gender analysis in the workshop’s treatment of power and boundary violations is critiqued in light of several of the ministers’ comments on (and experiences of) patriarchy in the church.

“The “ostensible” status of the secular in France: Examining “religion” within the 11 December 2003 Stasi Commission Recommendations.”
Jennifer Selby, McMaster University

Despite France’s official secular status as a legally laïc nation, “religious” issues continue to cause notable controversy. In this paper, I examine how “private religion” - Islam in particular - has been relationally defined with respect to the “public secular nation” in the country’s most recent legal recommendations dealing with secularism. “Religion” in France has become increasingly varied and disputed as its “Muslim” population, totalling about 5 million, continues to grow. These Muslims in France are typically highly visible in the largely assimilate French setting. In a close reading of the recent 68 page Stasi commission recommendations, I ask: What

is French secularism? Is it neutral? Can it be neutral? How is “religion” defined? What are “ostensible religious signs”? I explore these questions within the theoretical framework provided by Talal Asad’s *Formations of the Secular* (2003), specifically his assertion that it is essential for the secular state to continuously define “genuine” religion.

Sathans Inventions and Worships: Two seventeenth-century clergymen on native religions
Nancy Senior, University of Saskatchewan

Roger Williams and Louis Nicolas discuss native people and religion in different ways. Both lived with native people and wrote a book about an indigenous language; both describe native customs and religious practices. Despite similar observations, their terms differ. Williams says natives helped him through the woods; Nicolas describes them as finding their way like animals or spirits. For both men any non-Christian was lost, but their references to indigenous religions are different in tone. Nicolas has often seen the détestable cérémonie of sacrifice to gods performed by ces pauvres aveugles at ces abominables autels. After one experience, Williams was unwilling to attend other religious ceremonies “least I should have been partaker of Sathans Inventions and Worships”, but in general he writes in a more neutral manner. In an apparent paradox based on theological grounds, the man who found the Puritans not pure enough speaks more tolerantly of non-Christian religions.

Adam Kadmon and Purusa : Cosmic Man in Hindu and Jewish Mysticism
Braj Sinha, University of Saskatchewan

Scholarship in the area of mysticism has been utterly deficient in its treatment of the Hindu and Jewish mysticism in a comparative perspective. The current paper is an extension of the present author’s recent attempts to rectify this state of affairs.

Methodologically the paper continues with the author’s phenomenological concern with identifying the common eidetic structures and conceptual affinities in Hindu and Jewish mysticism. Specifically, the paper will give special attention to mystical usages of the imagery of Adam Kadmon and Purusa in the two traditions’ respective employment of visualization techniques in their quest of transcendence. The notion of Cosmic Man as the ultimate source and destiny of human anthropos as figured in the imagery of Adam Kadmon and Purusa constitute the ontological framework of human mystical quest. In both cases, the immanence of the transcendent is an ontological datum that renders mystical journey feasible, nay a necessity. The mystical significance of the relationship of Adam Kadmon to ’Ein-Sof and Ze’ir Anpin on the one hand, and of Purusa to Brahman and Narayana on the other, will be examined to develop a more comparative mystical paradigm for our understanding of Hindu and Jewish mysticism.

Marrying and Burying Online: Marriage and Funeral Rituals in Metaverses
Jason Shim, Wilfrid Laurier University

SecondLife.Com is an online world that was released by Linden Labs in June 2003. For the most part, it resembles most traditional online worlds, but it differs significantly in one

respect—while most online worlds typically have a specific goal for the user, such as the attainment of experience points, SecondLife.Com has none. SecondLife.Com is an online representation of reality known as a “metaverse,” a term first coined by Neal Stephenson in the novel *Snow Crash*.

This paper brings to view recent developments in metaverses, an area that is experiencing a certain amount of upheaval at the present time. Using ethnographic interviews and textual analyses of forums, this paper shall investigate practices on SecondLife.Com and other metaverses to examine marriage and funeral rituals that are enacted online.

Conversion within Judaism: From the Secular to the Steadfast
Jackson Sherratt, Wilfrid Laurier University

This paper will explore patterns of conversion, as the intensification of religious belief, among modern, secular Jews, and will include a theoretical discussion as to the nature and meaning of conversion, as well as the significance of conversion within the context of Judaism. Specific attention will be paid to the intensification of Jewish belief through the adoption of more orthodox forms of Jewish religious practice, as demonstrated by the Ba ‘alei Teshuvah, as compared with the intensification of Jewish belief via exposure to and adoption of alternative religious traditions, as demonstrated by the JuBu’s. This analysis will be followed by an explication of the various socio-political, economic and cultural factors influencing these divergent trajectories.

Criminal Punishment in the Qur’an and Hadith.
Leah Stacey, Memorial University

In many societies the criminal code is kept separate from the realm of religion even though many of the laws are indeed derived from religious texts. This, however, is not the case within Islam. The idea of separating law and religion is impossible within the Islamic faith since the religion revolves around the uninspired literal word of God, the Qur’an. Since the Qur’an is specifically deemed as the divine source of God’s word it dictates the laws that control every aspect of a Muslim’s life including repercussions for misdeeds. This paper is a literary study that explores the depth and breadth of the criminal code in both the Qur’an and the Hadith.

Inspirational Juvenile Fiction and Eating Disorders – What’s God got to do with my diet?
Margaret C. Stoddard, Queen’s University

Within the realm of Christian inspirational literature, authors of juvenile fiction often address moral and ethical issues affecting their readers through the use of a narrative model of spiritual healing and/or growth. This paper investigates the inspirational novels geared towards young women that address eating disorders as their central theme. What is the message being communicated to young Christian women about the proper role of their faith in their body image and emotional well-being? This paper analyzes the psychological character and appropriateness of the religious aspects of these narrative works through employment of the widely accepted

scholarly directives concerning the integration of religious faith and psychotherapy, as articulated by the American Psychological Association's Spiritual Strategy for Counseling and Psychotherapy (1997), and the work of religion and psychology scholars such as Nicole M. Taylor and Terry B. Northcut.

Maimonides on Idolatry
Sol Tanenzapf, York University

This paper will argue that while the prohibition of idolatry (*avodah zara*, *avodat kokhavim*) is central to Maimonides' philosophy of Judaism, it is not entirely clear just what idolatry is, for Maimonides. The object of this paper is to achieve conceptual clarity by an analysis of the term in its various uses and within the context of Maimonides' world view.

In his rationale for Jewish religious practice, Maimonides writes that "the first intention of the Law as a whole is to put an end to idolatry, to wipe out its traces and all that is bound up with it, even its memory as well as all that leads to any of its works" (*The Guide of the Perplexed*, III, 29; Pines' translation). Here and in the *Mishneh Torah* what is prohibited is belief in gods other than the One God and the religious practices associated with the worship of those gods. However, Maimonides also insists that a person who holds erroneous beliefs about the nature of the divine is "indubitably more blameworthy than a worshipper of idols who regards the latter as intermediaries or as having power to do good or ill" (*The Guide of the Perplexed*, I, 36). "Idolatry" here is less a matter of alien forms of worship and more a matter of false conceptions of the divine, such as belief that God is corporeal or that God is subject to affections or that some deficiency can be ascribed to God.

This paper will conclude with an attempt to formulate in positive terms what Maimonides thinks can be said without error about the nature of the divine.

Embodiment, Pleasure and Violence in Hockey – A Feminist Theological Ethic
Tracy J. Trothen, Queen's University

Hockey is part of the Canadian identity. At a time when the number of Canadians affiliated with faith traditions is declining, as indicated by 2001 Census data, hockey continues to attract large numbers of followers. I argue, from a feminist perspective, that hockey functions as a form of religion in Canada and, accordingly, we must ask what this claim means in relation to the violence of hockey.

An adequate understanding of violence must include an analysis of on-ice bodily harms, the instrumentalization of the game, the disenfranchisement of systemically marginalized people, and the abuse of power. I consider hockey in relation to a Christian tradition that has tended to split and elevate transcendence over immanence, soul over body, heaven over earth, the individual over community, and us over them. However, I also argue that hockey, when played as a non-instrumentalized, pleasure affirming, and bodily celebrative team sport, can mitigate against violence, and be more congruent with a prophetic-liberating biblical tradition, through its emphasis on community and bodily pleasure.

Changing Elements of Muslim Family Life in Alberta
Earle H. Waugh & Jenny Wannas, University of Alberta

Over the last decade, my colleague Jenny Wannas and I have been researching the Muslim community in Alberta. Included in that study has been a major study of the attitudes and social situation of Muslim women, particularly Muslim immigrant women, based largely on extensive questionnaires and interviews. Part of the data pertains to family and the means used to construct and modify family life...arranged marriages, divorce, nurturing children and household types. This paper will examine our data on these issues against a background of earlier studies and the more general trends seen in other published material. Earlier published data from this research highlighted the growth of a womanist movement among Muslim immigrant women, and this paper will extrapolate from that development to probe how Muslim society is changing and the potential ramifications of that modification, especially for the areas identified above. At the same time, we will incorporate data reflecting recent trends among the youth within the community, especially as they try to negotiate an identity within Canada and Alberta in the light of 9/11, for this material also indicates a shift within community expectations of Muslim identity. We hope to conclude with some indications of the trajectories available to the community as it confronts these new challenges.

Take Your Pick: A Critique of Western Appropriation of Hinduism
Ryan Weston, Wilfrid Laurier University

This paper explores the intersections of power and representation in the cultural appropriation of Hindu symbols and rituals in the West. By exploring the historical interactions between Hindu traditions and Western cultures, as well as post-colonial and anti-racist critiques of representation and identity politics, the paper highlights the problematic nature of such interactions. Specific examples of the types of interactions which are interpreted as cultural appropriation are also offered. Finally, the paper explores the negative consequences of such appropriation as experienced by Hindu and other South Asian communities in India and abroad.

Multiculturalism as Conversation: A Case Study of Wat Lao Veluwanaram
Marybeth White, Wilfrid Laurier University

Pluralism and multiculturalism are two edged swords. These concepts can be viewed as divisive, unifying or both simultaneously. Pluralism, in theory, is not equated with diversity; it is, as Eck has said, a relationships with “difference”(Eck: 2001, 70-72). Similarly the ideal of multiculturalism is aimed at the harmonious interactions of differing cultures. Reality, however, sometimes clashes with ideals. I am particularly interested in how this occurs with Asian diaspora communities. Why, in countries which embrace pluralism and multiculturalism, such as Canada, the United States and Australia, have Asian communities met with such hostility when attempting to re-create their religious traditions? This paper is grounded in the notions of multiculturalism, the politics of recognition and racism as they affect the re-creation of identity and religious traditions of immigrants and refugees. Specifically, the paper offers a case study of the Lao-Buddhist community of the Greater Toronto Area. I will provide examples of a refugee

group who are recreating their religious tradition, and the difficulties they have encountered with area residents during a five year period while attempting to establish a temple.

The Psycho-Social and Religious Impact of 9/11 on Muslim Identity in the Canadian National Capital Region

Ahmad F. Yousif, University of Brunei Darussalam

According to the 2001 Canadian Census, there are almost 600,000 Muslims living in Canada, more than double the previous 1991 Census. During the same period, the number of Muslims living in the Canadian National Capital Region (CNCR) tripled, while Islamic socio-religious institutions and organizations also multiplied. As a result, Islamic values and culture have become increasingly visible in all aspects of society.

In the post Sept 11, 2001 period, Muslim identity has undergone various challenges at both the individual and community level. This paper intends to examine the degree of adaptation and acculturation of Muslims in the CNCR into Canadian social life and norms, particularly in the post-September 11th period. More specifically, the paper will attempt to assess the psychological impact of this event on Muslim identity. Secondly, it will evaluate the extent to which increased hate crimes and discrimination against Muslims affected their participation in the larger society. Thirdly, the paper will examine the role played by both Muslim and non-Muslim institutions in assisting Muslims to adjust to the crises. Finally, recommendations will be made on how Muslims can enhance their acculturation into Canadian society in the aftermath of 9/11, as well as on what Canadian Muslim and non-Muslim organizations can do to ensure Muslims remain a vibrant part of the Canadian multi-cultural and religious mosaic.

This investigation will be based on a sociological observation of the Muslim Community in the CNCR, a literature review of the field, unstructured field interviews with prominent Muslim leaders and intellectuals, as well as government and non-government social service providers.

Safe Havens or Religious “Ghettos”? : Narratives of Islamic Schooling in Canada **Jasmin Zine, Ontario Institute for Studies in Education/University of Toronto**

Independent Islamic schools take on multiple sociological roles in the Canadian context. For example, these schools attempt to create a “safe” environment that protects students from the “de-Islamizing” forces in public schools and society at large, such as alcohol and drug use, dating and pre-marital relations. These schools operate as sites for the social reproduction of Islamic identity provide a more seamless transition between the values, beliefs, and practices of the home and school environment. They also provide a space free from racism and religious discrimination that many students encounter within public schools.

Yet Islamic schools, like other independent religious schools, are also accused of “ghettoizing” students and not providing socialization within society at large, and are considered inadequate arenas for civic engagement in a racially and religiously plural society due to their “particularist” orientation. This paper provides a critical examination of these claims and how they are both challenged and affirmed through the narratives of Islamic school stakeholders.

Panels and Roundtables / Ateliers et tables rondes

Panel: Chinese Religion

In this panel we examine two manifestations of Chinese religious culture. In the first paper, “Manjusri Worship and its Syncretism in Chinese Culture,” Yuan Ren explores 'elite' and 'popular' worship of the Mahayana Buddhist Majusri, derived from text-based analysis of the Lotus Sutra. Alison Marshall’s “Experiencing the sacred in a Taiwanese lingji virtual temple” examines the possibility that one can experience ling or magical efficacy in a digital environment. In both papers we see a desire to understand how syncretism informs spirituality and sacrality in Chinese thought and culture.

Manjusri Worship and its Syncretism in Chinese Culture Yuan Ren, Department of Religious Studies, University of Regina

Manjusri is one of the most prominent Bodhisattvas in Mahayana Buddhist texts. Because of the popularity and the importance of Manjusri belief, this paper will take the Lotus Sutra and some popular beliefs as examples to analyze and compare the elite and popular traditions. This contradictory and yet unified relationship reflects the phenomena and the nature of syncretism between Indian Buddhism and Chinese native religion and culture.

Experiencing the sacred in a Taiwanese lingji virtual temple Alison Marshall, Department of Religion, Brandon University

In this paper I discuss the manner in which the lingji (diviners of the spirit) virtual ritual theatre project is working toward transforming an ordinary space into a sacred one. The lingji virtual ritual theatre project uses Buddhist, Daoist and Confucian religious images (which create the shell of the temple), as well as video and audio clips from the author’s fieldwork on Taiwan. The aim is to create an interactive environment in which the user can experience ling or magical efficacy, a common religious concept in Taiwanese religion. The interactive experience comes into being when the clips are generated based on a list of key words, with random sequences of moving images that appear on screens throughout the temple. Users experience ‘sacrality’ by responding (clicking) on images that appeal to him/her. Each response is intended to mimic the flow of ling that animates real performance, drawing the user into the temple and creating a fresh performance each time a user is present.

Roundtable: The Practice of Democracy and the Discourses of Religion

Following upon the groundbreaking *Ethics after Babel: The Languages of Morals and their Discontents*, Jeffrey Stout’s new book *Democracy and Tradition* (Princeton, January 2004) is receiving significant attention in the academic community and was the subject of a large session at the 2003 AAR Annual Meeting. Stout’s proposal is intriguing for a number of reasons. Chief is the way in which he defends the propriety of religious reasoning in public and political argument against preeminent liberal theorists (Rorty, Rawls), while distancing himself from the

“new traditionalism” currently advocated by MacIntyre, Milbank, and Hauerwas. At issue in this overarching debate are pressing questions concerning ethical pluralism, the very possibility of a “democratic culture,” and the capacity of religious discourses to cultivate or compromise it.

Engaging Stout’s proposal from a variety of perspectives, this panel will scrutinize its problems and prospects, with an eye to advancing the debate over the role of religious communities and religious discourse in contemporary democratic politics.

The four panelists are:

Christopher Brittain, The Atlantic School of Theology

P. Travis Kroeker, McMaster University

Kathleen Skerrett, Grinnell College, Iowa

Philip G. Ziegler, The Atlantic School of Theology

Panel: Translation and Textual Analysis in Indo-Tibetan and Indo-Sino Buddhism

The theme for the panel is Translation and Textual Analysis in Indo-Tibetan and Indo-Sino Buddhism. The papers to be presented focus on an aspect of Indian, Tibetan, and Chinese Buddhism using translations and texts as a basis. The papers in the Indo-Tibetan section deal with issues that occur while translating texts that are ritually oriented, poetic, and esoteric. The presentations in the Indo-Sino section are historical and practice oriented in their examinations of Indian and Chan Buddhism.

Indo-Tibetan Section

**Sarasvatî in Tibetan Buddhist Ritual
Sarah Haynes, University of Calgary**

This paper will examine the Hindu goddess Sarasvatî as she is depicted in several types of Tibetan Buddhist ritual texts, in particular *homa*, *sâdhana* and *stotra*. Sarasvatî is most often recognized as the Hindu goddess of music and knowledge, yet she is found throughout Asia. In Tibetan Buddhism she held a position of great significance that continues today. I will detail the various forms and roles of Sarasvatî as found in several canonical and extra-canonical ritual texts that I have been translating. From these texts it can be concluded that the Tibetan representations of Sarasvatî range from the peaceful goddess of wisdom to the wrathful queen of weapons. I will also show how the *homa*, *sâdhana* and *stotra* of Sarasvatî reflect what Ronald Davidson refers to as “mature esoteric synthesis.” The ritual texts that I have been translating have both the characteristics of individual and institutional ritual practices.

**The Cakra System in the *Hevajratantra*
Chrissy Lakusta, University of Calgary**

In this paper the role of the cakra system as found in the *Hevajratantra* will be examined because without an internal experience of the cakra system it becomes difficult to understand the significance of the external ritual practice. The cakra system forms an elaborate paradigm within the physical body that corresponds to and reflects different realities of the external environment.

In the Tantric tradition one of the means by which the practitioner comes to identify oneself with a higher level of reality and achieve a non-dual state of consciousness is by visualizing and experiencing the internal mandala, or cakra system. This paper will demonstrate how the cakra system is foundational for an inner spiritual experience and the development of a practitioner's spiritual growth. The first chapter of the *Hevajratantra* and the corresponding first chapter of the *Hevajratantra-pañjikâ-padma*, a commentary on the *Hevajratantra* will provide the foundation for this analysis.

Diamond Songs and the Nature of Mind: Saraha and the Great Seal
Lara Braitstein, McGill University

Saraha is credited with starting the Great Seal transmission lineage of Karma bKa' brGyud. His transmission consists of both his songs and a "flame" of realization, the initiation. With the songs, if they are presented authentically and correctly (of course to an appropriate student), comes the realization.

This paper is centred around the issues I have been forced to confront during the translation of one cycle (three poems) of his Great Seal songs from Tibetan into English. Is it, for instance, possible to properly translate work that has as its intention the transformation of the listener/reader? Translating poetry in any circumstance is difficult, but any approach to this kind of text entails particular challenges that go beyond purely literary considerations. This paper consists of an articulation of those questions, and an examination of possible methodologies to navigate those questions by past and contemporary translation theorists.

Indo-Sino Section

The Dharmatrâta Dhyâna Sûtra: A Study in Two Parts
Sheila Mann, University of Calgary

The purpose of this paper will be to provide an introduction to the *Damoduoluochanjing*. This work will show that the sûtra (known as the *Dharmatrâtadhyânasûtra*, and also as the *Yogâcârabhûmisûtra*), is a Hînayâna prayoga-sûtra, meant to be used by the reader as preparatory exercises (prior to entering on the path of Bodhisattvahood). The paper is intended to investigate the practical nature of this text and to illuminate the significance of the text for early Chan development.

In the first section I will address the *status questionis* of the text and will serve to fill in some gaps in current research. The second section will examine my translation and commentary of Chapter Nine of the sûtra. This chapter consists of meditations on impurity (i.e., the decaying corpse) or *bujingguan* (doing away with impurity), chosen because it is one of the more important yogic methods outlined in the text.

An Examination of the Double-aspects of Supernormal Powers (*abhijñâ*) in Bodhisattva Practice
Yumiko Onozawa, University of Calgary

Since the early stages of Indian history, supernormal powers (*abhijñâ*) are acknowledged as one of the distinctive qualities of those who engage in zealous religious practice. Buddhist

stories are full of magnificent events praising the supernormal powers of Buddhas and Bodhisattvas including: mind reading and the ability to save hell dwelling beings. Their powers are utilized to help others.

Abhijñā is only generated during deep meditation. Such meditation is part of bodhisattva practice in order to seek perfect knowledge. One text, the *Mahâyânasûtrâlamkāra*, even considers *abhijñā* as important as the practice of the six *pâramitās*, revered as the essence of the bodhisattva practice.

Abhijñā, therefore, endowed with a double aspect: beneficiary for others and for practitioners. This paper will examine this double aspect of *abhijñā* by studying the *Mahâyânasûtrâlamkāra* and further disclose how *abhijñā* is understood in Yogâcâra philosophy.

An Historical Examination of the Split Between Northern and Southern Chan Buddhism Nathan Gibbard, University of Calgary

This paper explores some of the developments surrounding the split between the Northern and Southern schools of Chan Buddhism during the Tang Dynasty (618-907) from a historical point of view. An account of the historical development of the two schools, and the interaction between the two, provides a helpful corrective to more simplistic accounts that takes the orthodoxy of the Southern line of Chan for granted. Through the lens of history, both the Northern and Southern approaches were initially equally viable options, and it is only through their internal development and interaction with their environment that we can fully account for their rise and/or fall.

Panel: Religion and Ecology in Canada: Canadian Forum of Religion and Ecology (CFORE)

The overall focus of this panel will be religion and ecology conversation: Where has it been historically? Where is it going? Topics addressed will include: (1) the case for a distinctively Canadian “sacred space” for promoting an ecological praxis (2) models of reconstruction within specific religions, for example Taoism, in relation to ecology sensitivity, and (3) proposals for where the conversation in Canada might go and what it might effectively do in the future. The three panelists are members of the steering committee of the newly formed Canadian Forum on Religion and Ecology.

The Intersection of Religion and Ecology: Past and Present Heather Eaton, St. Paul University, Ottawa

The first panelist will focus on the development of the intersection of religion and ecology. This involves an overall sketch of its progression and a discussion of some of the internal challenges facing each religion as it encounters the resources and liabilities in facing the ecological crisis. The alliance of religion and ecology is also calling forth a new form of inter-religious collaboration which will be explored and critiqued. The presentation will conclude with some comments on the relevance of the recent initiative of the Canadian Forum of Religion and Ecology.

Sacred Space in the Canadian Conversation between Religion and Ecology
Anne Marie Dalton, Saint Mary's University, Halifax

The paper will examine the notion of sacred space and some of its contemporary meanings and usages for its relevance to the religion and ecology conversation. It will then argue that the concept of sacred space, especially as it includes notions of concrete physicality, provides a special grounding for a Canadian contribution to this conversation. Illustrations will be drawn from the works of Canadian artists, such as Sharon Butala and Peter van Thiesenhausen.

The Symbolic and Environmental Value of Water in Daoist Religious Traditions
James Miller, Queens University, Kingston

This paper analyses the symbolism and value of water, porosity and fluidity in Daoist religion. The argument will be that these elements of the Daoist symbol system are helpful in constructing an environmental ethic that values our integration within a dynamic natural evolution rather than the objectification and instrumental control of nature.

Panel: Religion and Popular Culture

'Midichlorians are the Force, and the Force is God': Star Wars Fandom and Religious Belief

Jennifer E. Porter, Memorial University

According to Statistics Canada, 20,000 Canadians listed "Jedi" as their religion in the 2001 census. They were joined by over 390,000 people in the United Kingdom, and over 123,000 people in Australia and New Zealand. Fans and skeptics alike agree that almost all of these half-million people were joking – but some of them were not. This paper presents the results of a preliminary exploration of the religious beliefs of Star Wars fans. In what way has Star Wars influenced the religious beliefs of fans? What religious dimensions do fans see in the Star Wars Saga? How many fans might be said to be religious about Star Wars? Drawing upon participant observation fieldwork and online survey results, this paper suggests that Star Wars has informed fan responses to questions of morality, theology, philosophy, science and culture. The Star Wars Saga has been extremely influential in shaping the religious beliefs of fans, both those with traditional religious affiliations, and those who self-identify as "Jedi." Exploring the religious beliefs of Star Wars fans serves to highlight the impact of popular culture on religion in the modern world.

The Nature of His Game: A Textual Analysis of Sympathy for the Devil
Harold Penner, McGill University

This paper will examine several topics in the Rolling Stones' song Sympathy for the Devil. In so doing, it will look at the background of the song, at the literature which influenced Jagger, and the process the song took from conception to its completion. The body of the paper focuses on several ideas in the text: the unknown or un-guessed name; the nature of the devil's

game; the restraint of the devil and possible biblical parallels; and the issue of the blame being on us. What does this mean – is it for not guessing the devil’s name correctly, or are we principally the ones doing evil? Sympathy is a song laden with theological themes that, once extracted, reveal the work of a thoughtful songwriter. Jagger offers us a glimpse of the devil not as a poor lost soul, but as one who lays the soul to waste.

“Brainwashed with George Harrison and *The Bhagavad Gita*”

Michael Gilmour, Providence College

George Harrison’s posthumous album *Brainwashed* (2002) was his final gift to the world of music. His Hindu spirituality is explicit in this album, which includes his thanks to “The Yogis of the Himalayas” and a quotation from the *Bhagavad Gita* in the liner notes. There are also numerous allusions to the *Gita* in the songs themselves, particularly “Any Road” and “Brainwashed” which open and close the album. This article will explore the influence of *The Bhagavad Gita* on Harrison’s writing, organizing comments around five key themes that are developed in the lyrics.

Roundtable: Religion and Public Policy in Canada

In this session, presenters will discuss the complex relationship between religion and public policy in the Canadian context. Panelists will examine a variety of specific contexts in which we can observe the dialectical relationship between contemporary Canadian religious traditions and the society in which these are expressed. The panel will also feature discussions of recent studies of this phenomenon. As well, participants will consider both the contribution of religious studies to public policy debates in Canada, and the ways in which this relatively new field of interest might influence religious studies.

“Any Room in the Inn? Religions in Multicultural Public Policy Debates”

Paul Bowlby, St. Mary’s University

The commonplace assumption that only secularism makes public spaces open to everyone is a pervasive assumption in public discourses. This paper proposes to examine this view in relation to two aspects of Canadian society. First, there are two historical issues: the role of Christian churches in the development of Canadian society and its public institutions and secondly the religious prejudice emanating from religious and public institutions toward aboriginal, Jewish, Sikh, Chinese, Japanese and other peoples. Secondly, there is the Charter’s provision for the “freedom of conscience and religion” and the reassertion of that freedom within the first clause of the Preamble of the Canadian Multiculturalism Act (1988). On what ground does secularism claim to exclude religions and religious observances from public institutions and more generally the public realm? More positively, what kind of multicultural public space can Canadians imagine which can be inclusive, even of religions? What might public policies look like assuming such inclusiveness?

“Religious Pluralism and Education about Religion in Canada”**David Seljak, St. Jerome’s University**

In the 1970s, British sociologist David Martin showed how the religious composition of a society as it entered modernity affected its political structure and culture. Societies with a high degree of religious pluralism became democratic, pluralist states (e.g. the United States) whereas societies with one dominant, established religion found themselves faced with a cultural schism between secular modernizers and religious conservatives (e.g. France and Spain). I wish to take Martin’s argument one step further to argue that the manner in which societies today respond to ethnic pluralism is rooted in earlier responses to religious pluralism. I will examine Canada’s official government policy of multiculturalism to demonstrate that it contains echoes of the “plural establishment” model worked out by the Christian Churches and the Canadian state in the second half of the 19th century and the Quebec experience of the Quiet Revolution. I compare British, American and Canadian approaches to the teaching of religion in public schools to demonstrate the effect of the history of religious pluralism on attitudes to diversity today.

“Religion, Public Policy, and the Centre for Studies in Religion and Society”**Conrad Brunk, CSRS, University of Victoria**

This presentation will summarize and discuss several innovative research projects in the area of religion and public policy carried out by the University of Victoria Centre for Studies in Religion and Society. These projects have developed interdisciplinarity in research by bringing together in strongly collaborative modes, researchers from various disciplines to study issues that demand scrutiny and insight from these disciplines. In doing so, religious perspectives are brought into conversation with secular views and approaches, in ways that the voices of various religious communities are heard. The presentation will describe a current project of a Canadian Network of Centres of Excellence in which CSRS is leading a team of ethicists, legal scholars, social scientists and religious scholars to reflect on the ethical, environmental, economic, legal, and social issues raised by scientific teams developing new engineered foods and biomaterials (nutraceuticals, pharmaceuticals and industrial plants). One of these projects investigates the role of religious-based prohibitions on food (e.g., kosher, halal, vegetarian, etc.) in public perceptions and acceptance of new products containing transgenes from prohibited sources.

“Religion and Public Policy in the Canadian West Coast Fishery”**Harold Coward, CSRS, University of Victoria**

This paper will explore how Haida and Christian spiritual traditions can provide ecosystem principles useful in developing co-management approaches in the salmon and herring fisheries on Canada’s West Coast.

Two examples of recent CSSR member research related to religion and public policy:**Paul Bramadat, Religious Studies, University of Winnipeg**

In this brief presentation, I will introduce colleagues to Religious Diversity and Citizenship in Canada: Toward an Inclusive Society, a national study of religious discrimination.

I am the principal investigator in this study; other team members include: James Walker (University of Waterloo), Micheline Milot (UQAM), Paul Bowlby (St. Mary's University), and Minelle Mahtani (New School, NYC).

Bill James, Religious Studies, Queen's University at Kingston

In this brief presentation, I will introduce colleagues to a SSHRC-funded project entitled Religious Diversity in Kingston. I am the principal investigator in this study.

Panel: Religion and Sacred Space in Canada

In this session, participants will explore the insights gleaned from their work on the relationship between religious sites and the broader Canadian society in which they are situated. The three presenters' research on aboriginal spirituality, religious architecture, and the negotiation of Jewish Sabbath restrictions highlight some of the complex relationships between contemporary society, ancient and emerging sacred sites, and the changing place of religion in Canada.

“Birds Hill Park, the Dakota Eagle Sundance and the Sweatlodge: Establishing a Sacred Site in a Provincial Park”

Mark Ruml, University of Winnipeg

After several meetings with various officials from the Manitoba Department of Conservation (Parks and Natural Areas), the White Buffalo Spiritual Society was given permission to hold a sundance ceremony at Birds Hill Provincial Park; located approximately twenty kilometers north of the City of Winnipeg. Since nineteen ninety-nine, an annual sundance and regular sweatlodge ceremonies have been held at a site in the Park selected by members of the spiritual society in consultation with Parks and Natural Areas officials. This presentation will outline significant events in the process of establishing and maintaining a sacred space. The religious or spiritual nature of the process itself is illustrated through an interpretive framework referred to as “the four r’s” (relationship, respect, reciprocity and réve) and an understanding of what constitutes sacred space is examined.

“Demarcating Sacred Urban Space: The Case of the Eruv”

Myer Siemiatycki, Ryerson University

For Orthodox Jews, observing the Sabbath has both Talmudic and territorial imperatives. The prohibition against work carries particular spatial considerations. Some forms of physical exertion and work are permitted in the private realm of the home, but not in public space. Since definitions of work in the context of the Sabbath are particularly elastic, the demarcation of public and private space becomes central to the practice of religion among Orthodox Jewish communities. An Eruv Shabbat is the Jewish community's physical demarcation of accepted definitions of private space for purposes of making the Sabbath sacred. As Orthodox Judaism grows in adherents, Eruvs have been demarcated in cities across North America. This paper explores the interplay and tensions within religious community, and between sacred and secular

institutions, as urban space is demarcated for purposes of religious observance.

“Siting the Sacred: Religious Architecture in Kingston”
Bill James, Queen’s University

Kingston, Ontario provides a manageably coherent example of many of the trends in the progress of religious architecture in a Canadian city. Downtown limestone churches from the nineteenth century with all of their historic and denominational significance persist, many of them underutilized as bases of attendance and support have shifted. Suburban religious sites, optimistically overbuilt in the 1960s, may likewise find themselves half-empty in neighbourhoods of retired folk and empty-nest couples. Meanwhile, recent developments further from the city centre have occasioned the building of new structures-Protestant, Catholic, Muslim, and Buddhist-for new populations with differing liturgical needs. This paper explores, through illustrations with accompanying analysis, such trends and developments in Kingston, in comparison with similar shifts elsewhere.

Panel: Approaches to the Study of Aboriginal Spirituality

This session is designed to showcase the work of two pre-masters students each of who provide a unique contribution to our understanding of Aboriginal spirituality. Through their presentations the participants represent two distinct approaches to the study of Aboriginal spirituality. Dennis Morrison’s presentation is grounded in traditional oral knowledge, while Scott Stephens blends oral and written sources and personal experience. Both presenters add their voice to an emerging area of study and discourse in the academy.

“Wiindigookaan: Cannibals Are No Laughing Matter... Or Are They?”
Scott Stephens, University of Winnipeg

Utilizing sources from neighbouring cultural groups such as the Plains Cree, the Assiniboine, the Dakota and the Woodland Ojibway, this presentation examines an important spiritual society among the Plains Anishinaabe which has been relatively unexplored in published sources: the *Wiindigookaan* clowning or contrary society. Through an examination of historical accounts, ethnographic monographs, contemporary primary oral sources, and personal experience, this presentation explores the origin and function of the Wendigookaan Society in Plains Anishinaabe culture. Special attention will be paid to the connection that most authors have drawn to the *wiindigoo*, the cannibal “monster”, a well-documented cultural phenomenon. This presentation explores the *wiindigoo* connection primarily from a psychological perspective.

“Kaagige Inaakonige (The Natural Law): The Spiritual Foundation of Leadership from an Anishinaabe Perspective.”
Dennis Morrison, University of Winnipeg

This presentation focuses on the traditional governance system and how the spiritual laws are incorporated into the traditional process of leadership development. These spiritual laws

work in conjunction with physical and emotional/mental elements as the basis for grooming a leader. The spiritual realm creates Kaagige Inaakonige, Kaagige Inaakonige creates Pimaatziwin and Pimaatziwin creates the seven sacred laws. This presentation will communicate, from the perspective of the oral teachings, an understanding of the interaction between the spiritual, physical, and emotional/mental elements in the traditional process of leadership development.

Panel: Mothering, Renunciation, and Purity

**“Mothering, Renouncer, Renouncing Motherhood: Sarada Devi as the Mother of India”
T. Nicole Goulet, University of Manitoba:**

This paper is entitled, “Mothering Renouncer, Renouncing Motherhood: Sarada Devi as the Mother of India.” It is about Sarada Devi (1853-1920), who was the wife of Ramakrishna, a famous nineteenth-century Indian renouncer. She was his child bride who grew up to be his devotee. Their marriage was never consummated—Ramakrishna instead worshiped Sarada as a goddess, a woman to be revered but never touched. As a result, Sarada led the life of an Indian renouncer. At the same time, Ramakrishna also called her the “Mother of India.” She led a renunciatory life, yet was a symbolic caregiver to India. This paper draws from Seyla Benhabib’s philosophical treatise about the public/private dichotomy as outlined in her work entitled, *Situating the Self*. In her work, Benhabib distinguishes between the public (politics, law, patriarchal, for example) and the private (home life and motherhood). For Benhabib, the split between public and private can be problematic to the rights of women. I argue, using Benhabib’s model of the public and private, that Sarada *had* to become the symbolic mother of India in order to be accepted as a renouncer who was a woman.

**“Purity and Danger: An Analysis of Sati”
Kenneth MacKendrick**

Drawing on ethnographic reports regarding Sati, my paper will outline the ideological collusion of notions of purity, motherhood, and renunciation within the pro-Sati movement. Relying on feminist and post-colonial responses to the political and religious justifications of Sati offered by its supporters, it will be argued that many of the justifications given supplant the historical and moral complexities of motherhood and renunciation in India by simplistic appeals to purity and impurity. In doing so, questions of tradition and historical authority are not so much utilised in defence of the practice as they are inventing or re-inventing the practice itself. My paper will outline the political dangers of such confusion, and the means through which they support specific political, economic and masculinist interests, as well as pressing for theoretical clarification concerning the casting of ‘sati as a tradition.’

Panel: Religion and Violence: Pedagogical Issues (A Panel Sponsored jointly by CSSR, CSBS, and CTS)

CHAIR: Aaron Hughes, Department of Religious Studies, University of Calgary

As part of our on-going collaborative efforts to discuss the intersection of religion and violence, this year the steering committee is planning a jointly sponsored panel on “Religion and Violence: Pedagogical Issues.” This is a key issue that many of us face, irrespective of whether we teach a specific religion or more thematic courses. Questions that this panel will address include: What are the sources, both primary and secondary, that one should use in teaching about the intersection of religion and violence? What are the methodological perspectives that we employ to communicate this to students? Should we assume that violence is somehow an inauthentic expression of the religious imagination? How does religion ride on the back of other concepts such as history (whether real or imagined), politics, economics, and other social forces, when it comes to violence? Such questions, in turn, lead into a set of issues about how one teaches these materials. What strategies, for example, does one employ when teaching students who do not know a tradition versus teaching students within the tradition? This is related to pedagogical concerns that arise when the teacher is a part of the tradition and students are not (or vice versa). Often, in large urban areas, we are confronted with teaching students who have experienced violence and/or religious violence. What are the repercussions of this on the dynamics of the classroom? Even though many of us employ visual material in communicating the topic to students, we need to be aware of the ethical dilemmas associated with using such material regarding violence (e.g., the potential voyeurism or pornography of violence).

I have asked one person from each of the co-sponsoring societies to be a part of this panel.

How does one teach the Bible as a promoter of violence (too)?

Michel Desjardins, Wilfrid Laurier University

When the leading modern theorist on violence and religion (Girard) argues for the sublimely liberating message of Jesus, and when most students of the Bible desperately want to see the Bible as a book that promotes peace, how does one teach against the current -- yea, against the crashing waves -- and still garner the respect of students and other colleagues? This paper will show how it is important that we, as pedagogues, be aware of the difficulties in our own religious heritage. How do we communicate to students the often problematical passages, many of them dealing with potential violence, to our students?

‘Myth’ America

Randi Warne, Mount Saint Vincent University

An exploration of America's self-creation as a sacred entity, both internally and as it deploys itself within the larger global community. The sacralization of America in popular culture, the "myth of redemptive violence," and "the burden of the American Hero" will be analyzed in relation to music, television, film, food, and political action, with special attention given to the impact of September 11. Part of this presentation will examine the role of religious “maximalism” and “minimalism” as a convenient way to talk about religion in general, and religion and violence in particular.

On Teaching Theology and Violence
Alyda Faber, Atlantic School of Theology

Often courses on religion and violence function as if we know what violence is. I argue that defining (questioning) violence is a crucial and ongoing part of a course that proposes to think about violence. In order to put violence into question as a theme for theological discourse, I juxtapose readings that offer largely abstract and speculative approaches to violence (for example, John Milbank and Rene Girard) with theories of violence that consider the "radical particularity" (Surin) of any violence as damage to particular bodies, psyches, and loves (for example, Simone Weil, Georges Bataille, Franz Fanon). I also assign novels (for example, *Beloved* [Morrison] or *Disgrace* [Coetzee]) as a way of prolonging an extremely difficult, patient attention to violence as a phenomenology of the body threatened.

Attractions touristiques à Winnipeg / Points of Interest in Winnipeg

The Forks (National Historic Site of Canada): A green oasis in the heart of Winnipeg and the location of the intersection of the Assinboine River and the Red River. This 13.6 acre park encompasses open green spaces, a tree-lined river walkway and spectacular views and vistas of the metropolis of Winnipeg and historic St. Boniface. The nearby Forks Market offers fresh and specialty foods plus more than 50 shops. If the weather is good, it's a nice place for a drink. Forks National Historic Site Office: (204) 983-6757.

Winnipeg Art Gallery. Home to the world's largest public collection of contemporary Inuit art, some of which is always on view. For information call (204) 786-6641.

Manitoba Legislative Building. Within walking distance from the Forks and the WAG. You shouldn't miss a gilded "Golden Boy" perched on top. For information call (204) 945-5813.

Downtown Winnipeg. Home of the infamous Portage Avenue and Main Street. The downtown core boasts the city's largest shopping centre. www.downtownwinnipegbiz.com

The Exchange District is the historic centre of Winnipeg. Home to office towers, warehouses, banks, hotels, and theatres. The district boasts an exception collection of terra cotta and cut-stone architecture and is populated by a variety of boutiques, vintage shops, and antique dealers. Nestled in amongst the buildings are some down-to-earth eateries and coffee shops. www.exchangebiz.winnipeg.mb.ca

Oseredok - Ukrainian Cultural and Educational Centre. View the largest collection of Ukrainian historical and cultural artifacts in North America. Includes a museum, library, art gallery, archives and boutique. For more information call (204) 942-0218.

Dynasty Building / Chinese Cultural and Community Centre / Mandarin Building.

Discover the heart of the Chinese community. Housing Chinese publications, the Dynasty Building is an excellent example of architecture in the Chinese tradition. The multi-roof design is a symbol of good luck and the beautiful Chinese gardens form a tranquil retreat in the heart of the city. For information call (204) 943-2627 or (204) 943-1197.

Aboriginal Centre. Located in the historic CP Rail Station, the building is a gathering place and resource centre for Winnipeg's Aboriginal community. Visitors will enjoy the restored historic rotunda. Visit the Aboriginal Restaurant featuring traditional cuisine and The Canadian Plains Gallery showcasing Aboriginal art from around the country. For information call (204) 989-6383.

St. John's Cathedral and Cemetery. Visit the 1926 cathedral that marks the birthplace of the Anglican Church in western Canada. The surrounding cemetery dates back to 1812, when the first of Lord Selkirk's settlers arrived at the Red River Settlement. For information call (204) 586-8385.

St. Boniface Cathedral-Basilica. The original cathedral, built in 1908, was destroyed by fire in 1968. The remaining walls were incorporated into the design of the new church, creating a dramatic facade facing west across the Red River towards downtown Winnipeg. For information call (204) 233-7304.

Jewish Heritage Centre of Western Canada. Discover the history, experiences and culture of the Jewish people of western Canada through the Museum, Holocaust Education Centre and Archives. For information call (204) 477-7466.

Corydon, "Living the vita bella." Corydon hosts a mix of leading fashion boutiques, restaurants, cafes, curio and antique shops, jewellery and art shops, books and plant stores, and beauty salons. Good location for desert and a drink. www.corydonbiz.com

Assiniboine Park. 378 acres along the Assiniboine River. The Zoo, Conservatory, English Garden, Leo Mol Sculpture Garden, Tudor-style pavilion, and a fine example of a French formal garden are a few of the features found in the park. Picnic areas and cycling and walking trails are popular. Located at 2355 Corydon Avenue.

St. Norbert Art Centre: a remarkable and vibrant place for ideas and art. The Centre is located on the historical site of the former Trappist Monastery in St. Norbert, Manitoba. 20 minutes from downtown Winnipeg. The Centre is surrounded by fields, forest, gardens, and river - a lovely setting. (204) 269-0564.

Polo Park Shopping Centre. 200 stores. www.polopark.ca

St. Vital Centre. 160 stores. Features a 550-seat food hall with two magnificent 50-foot-high fireplaces. www.stvitalcentre.com

News and Notes from Members / Information en provenance des membres

In Memoriam

Rev. Dr. Terence Day

On December 20, 2003, Rev. Dr. Terry Day passed away at the age of 73. A well-known former member of the Department of Religion at the University of Manitoba, Prof. Day was an active member of our society for many years. As noted in his obituary in the Winnipeg Free Press, "His calm nature, British humour and timeless wisdom will be remembered by all who knew him."

Dr. Gordon Harland

Gordon Harland, the first head of the Department of Religion at the University of Manitoba, passed away suddenly in mid-December, 2003. He was 83. Dr. Harland was a United Church preacher as well as an academic whose particular speciality was the theology of neo-Orthodox theologian Reinhold Niebuhr. His passionate conviction about, and powerful articulation of, the social responsibilities of Christian commitment combined with his utter dedication as a teacher to make him one of the most colourful and influential figures of his generation in Canada.

Information des membres / Member Notes

Douglas H. Shantz (Department of Religious Studies, University of Calgary)

March 5, 2004: Presented the paper: "Homeless Minds: the Migration of Radical Pietists, their Writings and Ideas in Early Modern Europe," at the "Pietism in Two Worlds Conference," Emory University, 4-6, March 2004.

November 1, 2003: Presented the paper, "David Joris, Pietist Saint: The Appeal to Joris in the Writings of Christian Hoburg and Gottfried Arnold" at the *Sixteenth Century Studies Conference*, Pittsburgh, PA.

Organized for the Chair of Christian Thought Lecture Series, University of Calgary:
 Tuesday, February 3, 2004: novelist Rudy Wiebe on: "The Archeology of a Novel: The Blue Mountains of China as Site" and Tuesday, Mar. 9, 2004: Douglas John Hall, Emeritus Professor Christian Theology, McGill University on: "Rediscovering Dietrich Bonhoeffer: Bonhoeffer's Ethic of the Cross"

Randi Warne (Department of Philosophy/Religious Studies, Mount St. Vincent University)

Religion and Cultural Studies: Randi R. Warne has added Coordinator of Cultural Studies to her duties. Dr. Warne was one of the founders of the program, which was formally

inaugurated in 2001. She currently teaches the introductory core course, Introduction to Cultural Studies, and has developed a Religion and Culture focus for the core second year course, Critical Debates. That course, entitled “Myth America” focusses on America’s self-creation as a sacred entity, both within its borders and in its deployment on the global stage. Religious Studies’ place in the Mount’s Cultural Studies program is distinctive and thoroughgoing, and enriches both.

Publication Notes / Notes concernant les publications

Antes, Peter; Armin W. Geertz; and Randi R. Warne (eds.)

2004. *New Approaches to the Study of Religion*, Religion and Reason series, Berlin and New York: Verlag de Gruyter.

Marcotte, Roxanne D.

2003. “How Far Have Reforms Gone in Islam,” *Women’s Studies International Forum*, 26:2, 153-66

Shantz, Douglas H.

Forthcoming: “Millennialism and Apocalypticism in Recent Historical Scholarship,” chapter two in Crawford Gribben, ed. *Prisoners of Hope? Aspects of Evangelical Millennialism in Britain and Ireland, 1800-1880*, Paternoster.

Forthcoming: “Discovering the Key to Reformed Pietist Chiliasm: the Influence of Johannes Coccejus upon Horch, Reitz and Bröske,” *Covenant Quarterly*.

Forthcoming: Ten Dictionary articles, including articles on “Philipp Jakob Spener,” “Pietism,” “Comenius,” and “Philadelphianism,” for *The New Westminster Dictionary of Church History*, Westminster John Knox.

2002: ““Back to the Sources’: Gottfried Arnold, Johann Henrich Reitz, and the Distinctive Program and Practice of Pietist Historical Writing,” in C. Arnold Snyder, ed., *Commoners and Community: Essays in Honour of Werner O. Packull*, Kitchener: Pandora Press, 75-99.

Offres d'emploi / Jobs

Term Position, Philosophy/Religious Studies

Mount Saint Vincent University (Halifax, NS)

Recognized as a leader in innovative education, MSVU is a dynamic, challenging and welcoming environment. MSVU is primarily an undergraduate university with strong programs in arts and science, and several professional areas.

Philosophy/Religious Studies - a 9-month term position at the rank of Lecturer or Assistant Professor starting August 2004. Area of expertise is flexible. Ability to teach Introduction to the Study of Religion, and World Religions (Eastern and Western) is required. The successful candidate will also be expected to teach courses cross-listed between the Philosophy and Religious Studies programs. Duties will include teaching, research and/or professional activity, and collegial service. All positions are subject to final budgetary approval.

Applicants should hold, or be near completion of, a doctorate in an appropriate field. Evidence of research competency is expected. Teaching experience at the university level would be an asset.

Applications should include statement of teaching and research interests, CV, and contact information for three references. Please mail or email applications to: Dr. Randi R. Warne, Chair, Department of Philosophy/Religious Studies, Halifax, NS B3M 2J6 (randi.warne@msvu.ca)

The Department will begin considering applications April 2, 2004, but will accept applications until the position is filled. MSVU is committed to the principles of employment equity. All qualified candidates are encouraged to apply; however, priority will be given to Canadians and permanent residents.

Poste De Professeur Ou Professeure En Sciences Des Religions

(Université Laval, Québec)

La Faculté de théologie et de sciences religieuses de l'Université Laval souhaite combler un poste de professeure ou de professeur régulier à plein temps en sciences des religions.

Description du poste

La ou le titulaire du poste assumera les fonctions suivantes : enseignements aux trois cycles d'études dans les programmes de la Faculté de théologie et de sciences religieuses et d'autres programmes d'études de l'Université auxquels contribue la Faculté; recherche dans le domaine de l'analyse du fait religieux et spirituel, et de la formation à la connaissance du phénomène religieux; participation aux autres activités universitaires et administratives de la Faculté.

Qualifications requises

Doctorat en sciences des religions ou l'équivalent

Calendrier de recrutement

Date de clôture du concours : 31 mai 2004 à 17h

Date prévue de l'entrée en fonction : 1^{er} septembre 2004

On retrouve la description complète de ce poste sur le site de la Faculté : www.ftsr.ulaval.ca

L'Université Laval applique un programme d'accès à l'égalité à l'emploi qui, à compétences égales, consacre la moitié des postes vacants à l'engagement de femmes

Conformément aux exigences du Ministère de l'Immigration du Canada, cette offre est destinée en priorité aux citoyennes et citoyens canadiens et immigrantes et immigrants reçus

Faire parvenir votre candidature, incluant un curriculum vitae et une liste des publications avec une copie de l'une de celles-ci, une photocopie du diplôme et des attestations d'études, et deux lettres de recommandation à :

Marc Pelchat, doyen

Faculté de théologie et de sciences religieuses

Pavillon Félix-Antoine-Savard

Université Laval, Québec, P. Québec, G1K 7P4, Canada

Proposed Institute For Cognition And Culture

The proposed Institute for Cognition and Culture (ICC) will bring together a range of cutting-edge cognitive scientists, initially via a series of up to five visiting fellowships and five fully-funded doctoral studentships starting in September 2004. In the longer run, we hope to make the ICC financially self-sustaining, based on revenue from postgraduate recruitment, research grants, and a major programme of collaboration with appropriate private and public sector bodies. The Cognitive Science of Culture is a new and rapidly growing field, the general aim of which is to understand how culture (construed as distributions of public and mental representations) is constrained and shaped by neurological and cognitive mechanisms. Research in this area draws heavily on the findings of experimental psychology. But it is also increasingly pursuing new empirical investigations that combine experimental, statistical, and ethnographic/historiographical methods of enquiry.

We are seeking to recruit high quality postgraduate students to our research programme. For further details, please contact Professor Harvey Whitehouse at: h.whitehouse@qub.ac.uk

Conferences - Call for Papers / Conférences - Invitation à proposer une communication

The Challenge Of Pluralism – *The Power of Interpretation*

**12th Conference of The International Society
for Religion, Literature and Culture
Uppsala University, Sweden, 22-24 October, 2004**

First Announcement and Call for Papers

The growing impact of pluralism on modern societies raises issues of stability and adaptability, freedom and discipline, conviction and tolerance, relativism and standards of judgement and scholarship. The absence of dominant monolithic systems of thought highlights the role of social institutions and processes of interpretation in defining acceptable practices and useful modes of perception.

The conference invites papers on the theory and methodology of interpretation (hermeneutics in a wide sense); comparisons between religions, literatures, and philosophies of life; the significance of class, ethnicity, and gender; and the institutions of interpretation. It welcomes papers from all scholars with relevant interests, regardless of whether they are members of the society.

Main Speakers

Anders Jeffner (The Royal Academy of Letters, History and Antiquities, Stockholm):

“Interpretations of Religions and Religious Interpretations”

Torsten Pettersson (Uppsala): “Pullulation and Pruning: Scholarship Confronts Multiple Interpretability”

Mona Siddiqui (Glasgow): “An Inquiry into Contemporary Ethical Discourse in Islam”

Call for Papers

Proposals for 20-minute papers should consist of a title and a 200-word abstract to be submitted by 15 January, 2004. Proposals on relevant topics may be submitted to (only) one of the following panels:

P-M Beauce (Metz) – Pluralism in French Culture and Theology

pierre-marie.beauce@wanadoo.fr

Erik Borgman (Nijmegen) – Literature: Religious Performance in the Plural

E.Borgman@hey.kun.nl

Ria van den Brandt (Nijmegen) – “Bricolages” against Evil: The Challenge of Cross-Cultural Patchwork

r.vandenbrandt@hey.kun.nl

Alison E Jasper (Stirling) and Elisabeth Jay (Brookes University, Oxford) – Gender: Addressing the Challenge of Pluralism and the Power of Interpretation
a.e.jasper@stir.ac.uk

Jeff Keuss (Glasgow) – East/West Dialogue in Religion and the Arts
J.Keuss@arts.gla.ac.uk

David E Klemm (Iowa) – Theological Humanism Confronts Radical Religious Pluralism
david-klemm@uiowa.edu

Kirsten Nielsen (Aarhus) – Pluralism in Biblical Exegesis
kirsten@teologi.au.dk

Brent Plate (Texas Christian University) and John Harvey (University of Wales) – Religious Visual Cultures: Cross-Cultural and Interreligious Perspectives
b.plate@tcu.edu

Hugh S Pyper (Leeds) – Teaching Literature and Religion in a Plural Culture: Establishing the Ground for Dialogue between Literatures and Religions
trs6hp@ARTS-01.NOVELL.LEEDS.AC.UK

Jamie Scott (York University, Toronto) – Pluralism and Interpretation in Postcolonial Cultures
jscott@yorku.ca

Bernard Zelechow (York University, Toronto) – Religious Pluralism and Interpretation from Biblical and Secular Perspectives
bzelechow@hotmail.com

Eric Ziolkowski (Lafayette College) – East/West Traditions and Cross-Cultural Appropriations
ziolkowe@lafayette.edu

Papers on other topics consonant with the main theme of the conference may be submitted to the organizing committee:

Carl Reinhold Bråkenhielm (Uppsala) – theology and life views
Carl-Reinhold.Brakenhielm@teol.uu.se

Gunilla Gren-Eklund (Uppsala) – (dialogue with) nonWestern cultures
Gunilla.Gren-Eklund@afro.uu.se

Torsten Pettersson (Uppsala) – literature and literary theory
Torsten.Pettersson@littvet.uu.se

Registration

Please note that *all* participants must register, in March/April 2004, on the conference web site or by mail according to instructions to be published on the web site www.akademikonferens.uu.se/litrel Submission/acceptance of papers does not count as registration.

Cost

The cost of the conference will be determined before the registration date. The provisional estimate is 1500 SEK (800 SEK for students), including a non-refundable deposit of 500 SEK. The cost includes all lectures and seminars, conference material, and meals. It does not include

accommodation, which may be booked separately at 600-900 SEK per night on the conference web site.

Applications for Grants

Participants in exigent economic circumstances may apply for conference and travel grants to the organizing committee, submitting their application by 1 April, 2004 to Professor Carl Reinhold Bråkenhielm at the above e-mail address or by ordinary mail: Department of Theology, Box 1604, S-751 46 Uppsala, Sweden. The applicant should specify his/her financial circumstances and possibilities of obtaining grants from other sources.

Important Dates:

| | |
|-----------------|--|
| 15 January 2004 | Deadline for Abstracts |
| March 2004 | Notification of Acceptance of Papers |
| March 2004 | Final Announcement and Registration Form published on the web site |
| 1 April 2004 | Deadline for Grant Applications |
| 1 May 2004 | Deadline for Registration (1500/800 SEK) |
| 20 August 2004 | Deadline for Late Registration (2000/1000 SEK) |

Welcome to the Conference!

Carl Reinhold Bråkenhielm
Dept. of Theology
Uppsala University

Gunilla Gren-Eklund
Dept. of Asian and African Lgs.
Uppsala University

Torsten Pettersson
Dept. of Literature
Uppsala University

The Photograph conference

The Photograph conference, an international interdisciplinary event organized by *Mosaic*, a journal for the interdisciplinary study of literature, will be held from March 11-13, 2004 at the University of Manitoba, Winnipeg, Canada.

Keynote speakers: Mieke Bal, Eduardo Cadava, David Farrell Krell, Fred Wah

The conference includes two panels and 78 presenters from South Africa, Australia, Europe and North America. Topics to be addressed during this major three-day gathering include war photography, photo-theory, photography and fiction, memory and the archive, photography and race, crime, gender and architecture.

Web Site: www.umanitoba.ca/photograph

Selected papers from the conference will be published in a special issue of *Mosaic*.

Contact:

Lisa Muirhead, Conference Assistant
mosaicjournal_conference@umanitoba.ca

(204) 474-7151

Dr Dawne McCance,
Editor of *Mosaic*, a journal for the interdisciplinary study of literature
Head of the Religion Department at the University of Manitoba:

Du bureau des affaires étudiantes / From the Student Desk

I hope everyone is beginning to thaw from the winter freeze! I understand my old friends, family, and undergraduate professors are still shoveling out from a meter of snow that was recently dumped on them down in Halifax. Take heart! Spring is on its way, and that means of course the 2004 Congress for the Social Sciences and Humanities is just around the corner.

I want to sincerely thank all the students who submitted proposals to present at this year's congress, and all the professors who encouraged their students to submit. I hear a very healthy number of student submissions were made this year. I'm looking forward to attending as many sessions as I can.

I would like to personally invite all students able to attend the Congress to a student CSSR panel session that will entail a number of new and experienced university teachers providing a lively discussion on designing and teaching a first year course, including some tips for sessional employees. I hope very much that our professors and sessionals will attend as well to show support for our student members and add their experience and wisdom during the open discussion after the panel presentations. Spread the word! And keep your eyes open for details in the Congress program.

The CCSR umbrella organization is also holding another combined student lunch this year that will complement our session nicely. They will be sponsoring a session for graduate students on preparing for the job search, including developing a teaching portfolio and a strong research base. The exact date is to be announced, but it will be over lunch (11:30-1:00) and will include food. So keep an eye out in the Religious Studies Combined Program for the Congress for the details.

Finally, I just want to remind all again of the upcoming student essay contest for both graduate and undergraduate students. The deadline for the graduate contest is March 25, and the deadline for the undergraduate contest is April 18. I know not everyone can make it to Winnipeg, but anyone and everyone can submit an essay! Apparently we didn't receive very many submissions last year, so why not try your skill and luck! There are cash prizes, and a winning essay and presentation looks great on a CV if you're applying for graduate school or employment. Professors, encourage your students to submit. Students, tell your friends, and get your papers in. Check out our very groovy new and improved web site for details on how to submit.

We look forward to seeing everyone who can make it to the Congress, and reading all those submissions to the student contest.

Thanks to all who are helping to raise student profile in the CSSR!
Together, we will raise the profile, quality, and diversity of our field.
We shall be obscure no more! ☺

Christopher Cutting
CSSR Ad-Hoc Graduate Student Member-at-Large

Claim For Travel Subsidy To The 2004 Annual Meeting / Formulaire de réclamation pour frais de déplacement

To qualify for consideration for a subsidy from our very limited travel funds, applicants (all categories of membership) must meet the following criteria:

- i. be a paid-up member as of 1 June 2004 and be a Canadian resident;
- ii. not be receiving funds for attending the meeting from any other source;
- iii. travel more than 500 kilometres in each direction;
- iv. participate in the programme as a presenter/discussant/respondent/panelist;
- v. forward this application, with receipts attached, to the treasurer by the required date.

The subsidy will be based on a maximum of the lowest available direct excursion air fare (automobile: gasoline only; inter-city bus and train tickets also qualify), apportioned from the amount available according to actual expenses among those eligible. Applications must be made on this form with original receipts appended (copies should be kept for security) and be postmarked by 29 June. Sufficient explanation should be provided for any anomalies; no request for supplementary subsidies will be considered. No cheques will be issued for amounts of less than \$25.00.

Name: _____

Address: _____

Telephone: _____ E-mail: _____

Expenses claimed (attach original receipts — **keep a copy for your records**)

- Airplane (excursion rate only), bus, or train fare: \$ _____
 OR Automobile expenses (receipts for gasoline only): \$ _____

Please check **ALL** applicable statements:

- I participated in the CSSR/SCÉR program on _____ at _____ am/pm
 as a presenter / discussant / respondent / panelist (circle one): _____
- I am a paid-up member of the CSSR (as of 1 June 2004): _____
- I am not receiving funds (in any amount) from any other source towards expenses related to attending this year's meeting: _____
- I reside more than 500 kilometres from the site of the meeting: _____

Signature: _____ Date: _____

Forward application and required attachments postmarked by June 29 to:

Kenneth MacKendrick, Treasurer, CSSR/SCÉR
 331 Fletcher Argue Bldg.
 Winnipeg, MB R3T 2N2
 mackendr@ms.umanitoba.ca

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

Prière d'utiliser ce formulaire pour vous acquitter de votre cotisation même s'il s'agit d'un renouvellement. Votre cotisation couvre votre adhésion à la SCÉR, l'adhésion à la FCÉH, et (à moins que vous ne soyez membre associé) un abonnement à la revue *Sciences religieuses*. En plus, ceci vous permet de recevoir le *Bulletin* bisannuel de la Société et de soumettre des textes au Comité de programme pour une présentation lors de la réunion annuelle. Cependant, ceci n'inclut pas les frais d'inscription au congrès annuel.

Please use this form in forwarding your membership fees, whether a new membership or a renewal. Your membership pays your 2003 CSSR dues, CFH dues, and (unless you are an associate member) a subscription to *Studies in Religion*. In addition, your membership entitles you to receive the bi-annual *Bulletin* of the Society and to submit papers to the Programme Committee for consideration for presentation at the Annual Meeting. It does not cover your registration fee for the Annual Meeting.

Name / Nom

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- \$50.00 Students / étudiants et étudiantes
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