

# Bulletin

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

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Volume XXVIII, No. 2

Spring 2005

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## Mot du président / President's Update

It has been a pleasure working with the executive this year on matters pertinent to our society. Research and teaching in Religious Studies is expanding in so many new and exciting directions. More and more we are working with our colleagues in many other disciplines and I am impressed with the academic background we bring to the analysis of the world around us.

I trust that as the semester nears a close many of you are turning your attention to our upcoming annual meeting at the University of Western Ontario. I would like to take this opportunity to draw your attention to the program printed in this edition of the Bulletin. The program committee has once again put a tremendous amount of effort into making the CSSR/SCÉR annual meeting an exciting and memorable one. This year, in addition to our usual high-quality regular papers and panels, we have organized a special symposium on ritual. Sessions include: ritual and power, ritual and fundamentalism and ritual and politics. Dr. Susan Starr-Sered will be delivering a keynote address on this topic entitled "Up Against the Wall: Ritual, Performance, and the Sacralization of Space" on May 29, 2005, so please mark your calendars. We are also pleased to include a CIDA-CFHSS Collaborative session featuring Professor Mark Juergensmeyer who will be delivering a lecture, "Religion, Terror and Globalization." This latter lecture is scheduled for May 30.

Graduate students are important to us and every year, the CSSR/SCÉR makes a special effort to bring our students together. We have good representation of papers by graduate students this year in our program and we have set aside May 29th for a graduate student lunch session entitled: "Netting a Job with a Degree in Religious Studies."

My thanks to the efforts of everyone who have contributed their time and energy to making this meeting one that is replete with interesting and informative papers and people. In particular, I would like to thank Dr. Darlene Juschka for working tirelessly as this year's programme chair.

I look forward to seeing you in London, Ontario-perhaps at our annual dinner and/or at the AGM. Please try to attend.

Though the annual meeting takes up a good portion of the executive's time and energy, we have also been busy with other society matters. For example, we continue to monitor the changes at SSHRC and we look forward to your opinions in this regard.

This year, the IAHR met in Tokyo and Darlene Juschka attended as our representative. We look forward to her report on the activities of this body and the possibility that their next meeting could be hosted in Canada. I am also pleased to inform you that one of our past presidents, Morny Joy has been elected to the executive of the IAHR.

This year, as every year, there are vacancies on the executive. Two member-at-large positions as well as the Graduate Student member-at-large need to be filled. If you are interested

in serving the society in this way, please let us know! Mark Chapman is the chair of the Nominations Committee, so please feel free to contact him if you would like your name to be considered, and/or if you would like further information about the executive and its various positions.

My special thanks to all the members of the executive for their efforts throughout the year: André Couture for his wise advice, Terry Woo for keeping me on track with her e-mails, Kenneth MacKendrick for managing our finances, Faydra Shapiro for her work on the website and various other matters, Aaron Hughes for his advice and efforts in diverse capacities throughout the year, Chris Cutting for keeping us attuned to the needs of our graduate students, David Seljak for updating us on the Canadian Federation for the Humanities and Social Sciences and Mark Chapman for all his efforts with the bulletin. This latter is a particularly daunting task and Mark never ceases to amaze.

I look forward to seeing you in London. In the meantime, please feel free to contact any of us to voice your concerns regarding society matters.

Leona Anderson

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## **Word from the Editor / Mot du rédacteur**

Most of this issue of the *Bulletin* is taken up by our 2005 annual conference. If you have not already made plans to come to London I encourage you to take a look at the abstracts. We have the opportunity to hear several widely respected scholars.

I encourage you to attend the CSSR/SCÉR Annual General Meeting on May 30<sup>th</sup> at 9 a.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 28<sup>th</sup>. You might also want to get together at one of the restaurants listed in the Points of Interest in London section of the programme guide. 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 2005 conference information, this issue also notes some interesting departmental news and the current activities and publications of some of our members. If you would like to see your activities and publications included in a subsequent volume of the *Bulletin*, you can use the form at the end of the *Bulletin* or send me an email with the information. Alternatively, you can write a quick note and hand it to any member of the executive during the congress. As always I welcome your comments on how this publication can be of more use to you.

Mark Chapman

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**Congrès 2005 / Congress 2005**  
**Canadian Society For The Study Of Religion**  
**2005 Annual Meeting May 28-May 31 (London, Ontario)**  
**Guide du programme de l'assemblée annuelle / Annual Meeting**  
**Programme Guide**

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

Folks: We have a great mix of papers, special panels, and gifted speakers this year at the CSSR. The general focus of the Congress for 2005 is

**Paradoxes of Citizenship: Environments, Exclusions and Equities**  
**Les paradoxes de la citoyenneté: environnement, exclusion, équité**

We have organized a special symposium on ritual, and to complete the symposium is the keynote address of Dr. Susan Starr Sered, author of numerous texts including *Women as Ritual Experts* (1996) and *Priestess, Mother, Sacred Sister: Religions Dominated by Women* (1996). It should be a stimulating conference so best to make plans to attend. Looking forward to seeing you there.

Darlene Juschka

*Vue d'ensemble du programme / Program Overview*

<b>MAY 28<sup>TH</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>	<b>1:45-3:15</b>	<b>3:30-5:00</b>
Place: SSC 3103	<b>CSSR EXECUTIVE MEETING</b>	<b>CSSR EXECUTIVE MEETING</b>		
Place: MEDSCI 270			<b>SEXUALITY AND GENDER</b>	<b>COMPARATIVE STUDY OF RELIGION (1)</b>
Place: MEDSCI 341		<b>PHILOSOPHICAL CONSIDERATIONS OF THE APOSTLE PAUL</b>	<b>MULTICULTURALISM AND RELIGION</b>	<b>RELIGION AND GLOBALIZATION (1)</b>
Place: DENTAL 2016 (Smart classroom)		<b>RELIGION AND THE STATE</b>	<b>RELIGION AND ASTHETIC FORM</b>	<b>RELIGION AND HEALING</b>

**CSSR DINNER 7 PM - PLACE ELGIN HALL**

<b>MAY 29<sup>TH</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>	<b>1:45-3:15</b>	<b>3:30-5:00</b>
Place: MEDSCI 270	<b>RELIGION AND HUMAN RIGHTS</b>	<b>RELIGION AND NATION STATE</b>	<b>EXPLORING ABORIGINAL CONVERSION IN 17<sup>TH</sup> CENTURY CANADA (roundtable)</b>	<b>TRANSITIONS: RELIGION AND IMMIGRATION (1)</b>
Place: MEDSCI 341	<b>RELIGION AND TEXT</b>	<b>AAR MEDIA WORKSHOP</b>	<b>PHILOSOPHY OF RELIGION (1)</b>	<b>2004 WINNER GRADUATE STUDENT ESSAY CONTEST</b> Sara Parks Ricker
Place: DENTAL 2016 (Smart classroom)	<b>COMPARATIVE STUDY OF RELIGION (2)</b>	<b>SHIFTING HINDUISMS: TRANSITION NARRATIVES IN EARLY HINDUISM</b>	<b>RELIGION AND SOCIAL CHANGE</b>	<b>POSTCOLONIALISM AND RELIGION</b>
Place: SSC 2050 (Smart classroom)	<b>RITUAL SYMPOSIUM: RITUAL AND POWER</b>	<b>RITUAL SYMPOSIUM: RITUAL AND FUNDAMENTALISM</b>	<b>RITUAL SYMPOSIUM: RITUAL AND POLITICS</b>	

**Place: UCC 373 GRADUATE STUDENT LUNCH "NETTING A JOB WITH A DEGREE IN RELIGIOUS STUDIES" (12:15)**

**CSSR Ritual Symposium Keynote Speaker**

**Dr. Susan Starr-Sered**

**"UP AGAINST THE WALL: RITUAL, PERFORMANCE, AND THE SACRALIZATION OF SPACE"**

**Date: May 29, 2005**

**Time: 7:00-9:00**

**Place: SSC2050**

<b>MAY 30<sup>TH</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>	<b>1:45-3:15</b>	<b>3:30-5:00</b>
Place: SSC2050 Place: McKellar Rm in University Centre	<b>CSSR AGM</b>		<b>WOMEN IN ACADEMIA: RESOURCES FOR SURVIVING AND THRIVING</b> CSSR/CSBS Joint session Roundtable Time: 1:30-3:00 Location: SSC 2032	<b>RELIGION, TERROR AND GLOBALIZATION: CANADIAN PERSPECTIVES</b>

Place: MEDSCI 270	<b>HUMAN RIGHTS IN HINDUISM, BUDDHISM AND CHRISTIANITY</b>	<b>TECHNOLOGY, RELIGION AND THE ENVIRONMENT Roundtable</b>	<b>PHILOSOPHY OF RELIGION (2)</b>	
Place: MEDSCI 341	<b>RELIGION AND GLOBALIZATION (2)</b>	<b>RELIGION AND DISCURSIVE STRATEGIES</b>	<b>EXPLORATIONS IN HINDU AND BUDDHIST TANTRIC TRADITIONS</b>	<b>EXPLORATIONS IN HINDU AND BUDDHIST TANTRIC TRADITIONS</b>
Place: DENTAL 2016 (Smart classroom)	<b>RELIGION AND IDENTITY IN SOUTH ASIAN, CARIBBEAN FILM FOOTAGE</b>	<b>TEXT AS REVELATION</b>	<b>TRANSITIONS: RELIGION AND IMMIGRATION (2)</b>	<b>RELIGION, SCIENCE AND TECHNOLOGY</b>

<p><b>CIDA-CFHSS Collaborative Programme</b>  <b>Professor Mark Juergensmeyer</b>  <b>“RELIGION, TERROR AND GLOBALIZATION</b>  <b>Date: May 30, 2005</b>  <b>Time: 12:00-1:00</b>  <b>Place: McKellar Room in the University Centre</b></p>
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<b>MAY 31<sup>ST</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>	<b>1:45-3:15</b>	<b>3:30-5:00</b>
Place: TALBOT COLLEGE RM 348	<b>RELIGION AND THEATRE IN CANADA CSSR/ACTR Joint Session</b>			
Place: MEDSCI 270	<b>RITUAL STUDIES</b>	<b>RELIGION AND NARRATIVE</b>		
Place: MEDSCI 341	<b>RELIGIOUS DIVERSITY IN CANADA Roundtable (1)</b>	<b>RELIGIOUS DIVERSITY IN CANADA Roundtable (2)</b>		
Place: DENTAL 2016 (Smart classroom)	<b>RELIGION AND THE ENVIRONMENT: GLOBAL CHALLENGES &amp; CONTEXTUAL SITUATIONS CSSR and ESAC Joint session</b>	<b>ECOLOGY IN CONTEMPORARY PAGANISM</b>		

*Guide détaillé de la session / Detailed Session Guide*

**All Regular Sessions will be held in rooms DENTAL 2016; MEDSCI 270; MEDSCI 341 unless otherwise indicated**

<b>MAY 28<sup>th</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>
SSC3103	<b>CSSR EXECUTIVE MEETING</b>	<b>CSSR EXECUTIVE MEETING</b>
MEDSCI 270		
MEDSCI 341		<p><b>PHILOSOPHICAL CONSIDERATIONS OF THE APOSTLE PAUL</b>            Organizer: David Penner (Toronto)            Moderator/Discussant: Travis Kroeker (McMaster)            1. Justin Klassen (McMaster) “Pauline ‘Universalism’ in Badiou and Breton”            2. Graeme Nicholson (Professor Emeritus, Toronto) “Justification in <i>Romans</i>: A Philosophical Interpretation”            3. David Penner (University of Toronto) “Unorthodox: The <i>Parousia</i> and the Poetic”</p>
DENTAL 2016		<p><b>RELIGION AND THE STATE</b>            Chair: David Seljak (St. Jeromes, Waterloo)            1. F.V. Greifenhagen (Regina) “‘Sharia’ and ‘Multiculturalism’ Discourses: Exclusion and Equities in the Controversy over the Use of Muslim Personal Law in Ontario”            2. Jasmin Zine (Toronto) “Negotiating Religion and the Secular State: Muslim Women and Shariah Law Tribunals in Canada”            3. Ali Galestan (Toronto) “From Secularism to Alternative Secularities: Islamic Formulations of the Secular in the Thought of Abdolkarim Soroush and Seyyed Hossein Nasr”</p>

**LUNCH 12:15-1:45**

<b>MAY 28<sup>th</sup></b>	<b>1:45-3:15</b>	<b>3:30-5:00</b>
MEDSCI 270	<p><b>SEXUALITY AND GENDER</b>            Chair: Jyoti Daniels (Regina)            1. Lee Wing Hin (Queens) “When Bisexuals Meet an Evangelical Protestant Wife”            2. Carmen Webb (Regina) “Mizuko Kuyo Comes To America”            3. Pamela Dickey Young (Queens) “Same Sex Marriage, Sexual Complementarity and the Study of Religion”</p>	<p><b>COMPARATIVE STUDY OF RELIGION (1)</b>            Chair: David Penner (Toronto)            1. Braj M Sinha (Saskatchewan) “From Ganges to Zion - Quest for a home for Hindu-Jewish Studies”            2. Nathan R.B. Loewen (McGill) “Hannah Arendt and Mohandas K. Gandhi on Violence”</p>
MEDSCI 341	<p><b>MULTICULTURALISM AND RELIGION</b>            Chair: Terry Woo (Dalhousie)            1. Sheldon Richmond (Independent) “The Religious Basis of a Multi-Cultural World Civilization: A Reconstruction of Mordecai Kaplan's Theory of Reconstructionist Judaism and Karl Popper's Open Society”            2. Carolyn Shaffer (Concordia) “Can</p>	<p><b>RELIGION AND GLOBALIZATION (1)</b>            Chair: David Seljak (St. Jeromes, Waterloo)            1. Robyn Agoston (Queens) “Globalizing God: The Changing Face of Canadian Missionaries”            2. Peter Beyer, Rubina Ramji, and Shandip Saha (Ottawa) “Religion among Second Generation Immigrant Youth in Canada: Preliminary Results from an Investigation in Progress”            3. Robin Lathangue (Wilfrid Laurier) “World Citizenship:</p>



	Religion be a Tool of Peace?: Contemporary Muslim-Jewish Dialogue in Montreal”	Through or Around the Religions?”
DENTAL 2016 (Smart classroom)	<b>RELIGION AND ASTHETIC FORM</b> Chair: David Perley (Toronto) 1. Barbara Weiser (Concordia) “The Book of Ruth, a Different Dimension” 2. Mark Chapman (Toronto) “A Vision of God: Changing attitudes towards the visual arts in Canadian conservative Christianity” 3. Gabriela Petrisor (Montreal) “Hippodamos de Milet et l’urbanisme ionien classique: changement et innovation des structures spatiales religieuses”	<b>RELIGION AND HEALING</b> Chair: Leona Anderson (Regina) 1. Tracy J. Trothen (Queens) “Genetic Modification, Athletes, and Religion: an Ethical Exploration of ‘Gene-Doping’” 2. Karlie King (Memorial) “Learn the Lesson - Heal the Illness” 3. Anne Dyer-Witheyford (Independent) “Teresa Brennan’s Political Economy of Religious Feeling”

### CSSR DINNER 7 PM – PLACE: ELGIN HALL

MAY 29 <sup>th</sup>	9:00-10:30	10:45-12:15
MEDSCI 270	<b>RELIGION AND HUMAN RIGHTS</b> Chair: Carmen Webb (Regina) 1. Andrew Muncaster (McMaster) “George Grant and the Paradox of Modernity” 2. Eleanor Pontoriero (Toronto) “Wangar Maathai and the Green Belt Movement: The Confluence of Human Rights, Peace Building and Sustainable Development within a pan-African Indigenous Context” 3. Morny Joy (Calgary) “Women, Violence and Religions”	<b>RELIGION AND NATION STATE</b> Chair: David Seljak (St. Jerome’s, Waterloo) 1. H. Chad Hillier (Wycliffe College) “American Evangelical Theologians on Islam” 2. Glen J. Kanigan-Fairen (Regina) “The Situational Incongruity of <i>The Passion of the Christ</i> and the American Nation-State” 3. Eva Mroczek (Toronto) “A Jew on Martin Luther Day: Hermann Cohen and ‘Kulturjudentum’?”
MEDSCI 341	<b>RELIGION AND TEXT</b> Chair: Mark Chapman (Toronto) 1. André Couture (Laval) “Ksemendra’s Reception of the <i>Harivamsa</i> in the <i>Bharatamanjari</i> ” 2. Peter John C. Hordern (Brandon) “Interpreting the <i>Epic of Gilgamesh</i> ” 3. Geraldine Fogarty (Toronto) “The Thwarted Metamorphosis of Mad Sweeney: A Psychoanalytic Reflection on the Abject Maternal and Aborted Desire in a Famous 12th Century Early Irish Text”	<b>AAR MEDIA WORKSHOP</b> Chair: Steve Herrick, Director of Religionsource, American Academy of Religion “Dealing with Journalists: How to Be a Good News Source.” Panelists: Sharon Boase, Faith and Ethics Reporter, <i>The Hamilton Spectator</i> Ron Csillag, Canadian correspondent for Religion News Service and freelance journalist Adele Reinhartz, Dean of Graduate Studies and Research, (WLU)
DENTAL 2016 (Smart classroom)	<b>COMPARATIVE STUDY OF RELIGION (2)</b> Chair: Terry Woo (Dalhousie) 1. Khadijeh Zolghadr (Concordia) “Women in Jewish Thought” 2. Mohammad Motahari-Farimani (Regis) “‘Religion and ...’: An Unnoticed Assumption” 3. Gregory Mack (University of Toronto) “Is There an Islamic Civil Society?”	<b>SHIFTING HINDUISMS: TRANSITION NARRATIVES IN EARLY HINUDISM</b> Chair: Kay Koppedrayer (Wilfrid Laurier) Organizer: Richard Mann (College of William and Mary) 1. Richard Mann (College of William and Mary) “Many Kumaras: Tracing the History of Skanda Through an Epithet” 2. Lavanya Vemsani (McMaster) “Birth of Balarāma: Transformation and Transfer of Identity of an Indian Deity” 3. Benjamin Fleming (McMaster University) “Siva as an Avatara in Anthropomorphic Form: the Story of

		Bhimasankara”
SSC 2050 (Smart classroom)	<b>RITUAL SYMPOSIUM: RITUAL AND POWER</b> Chair: Darlene Juschka (Regina) Organizer (Thom Parkhill (St. Thomas) 1. Hillary Rodrigues (The University of Lethbridge) “Tales of Power in the <i>Durgā Pūjā</i> ” 2. Thomas Parkhill (St. Thomas University) “‘To Clean the Stones from the Rice’: Inviting a First Step to ‘Manhood’” 3. Lorne L. Dawson (University of Waterloo) “Being Religious in Cyberspace: The Paradox of Reflexivity and Authenticity”	<b>RITUAL SYMPOSIUM: FUNDAMENTALISM AND RITUAL</b> Chair: David Perley (Toronto) Organizer: Kenneth G. MacKendrick (Manitoba) 1. Laurie Lamoureux Scholes (Concordia) “Ritual Practices and the Social Authority of the Religious Identity” 2. David Scully (Toronto / WLU) “When is a Crusade not a Crusade? Missions Language and Its Audiences” 3. Kenneth G. MacKendrick (Manitoba) “Ritual Doers or Fundamentalist Believers?”

<b>LUNCH</b> 12:15-1:45	<b>GRADUATE STUDENT’S BROWN BAG LUNCH</b> Place: UCC 373	<b>“NETTING A JOB WITH A DEGREE IN RELIGIOUS STUDIES”</b>
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<b>MAY 29<sup>th</sup></b>	<b>1:45-3:15</b>	<b>3:30-5:00</b>
MEDSCI 270	<b>EXPLORING ABORIGINAL CONVERSION IN 17<sup>TH</sup> CENTURY CANADA (Roundtable)</b> Chair: Allan Greer (Toronto) Organizer: Emma Anderson (Harvard)  Discussants: Jean-Guy Goulet (Saint Paul University) Paula Holmes-Rodman (McMaster) Lisa Poirier (University of Miami at Ohio)	<b>TRANSITIONS: RELIGION AND IMMIGRATION (1)</b> Chair: Faydra Shapiro (Wilfrid Laurier) 1. Christopher Cutting (Wilfrid Laurier) “Muslim Social Capital: Canadian Community and Identity among Muslim Student Immigrants of Waterloo” 2. Alexander Soucy (St. Mary’s) “The Re-invention of Vietnamese Zen”
MEDSCI 341	<b>PHILOSOPHY OF RELIGION (1)</b> Chair: H. Chad Hillier (Wycliffe College) 1. James Gerrie (Wilfrid Laurier, Brantford Campus) “A Response to Clark Pinnock’s <i>The Openness of God</i> : Eschatology from a Naturalist And Inclusive Perspective” 2. Marcel Parent (Concordia) “Jain Perspectivalism and its Relevance for Contemporary Philosophy” 3. Jeffrey A. McPherson (McMaster) “Intersecting Beauty and Ethics: Edwards and Whitehead”	<b>2004 WINNER GRADUATE STUDENT ESSAY CONTEST</b> Chair: Mark Chapman (Toronto)  Sara Parks Ricker (Concordia) “The Roles of Women in First and Second Maccabees”
DENTAL 2016 (Smart classroom)	<b>RELIGION AND SOCIAL CHANGE</b> Chair: Faydra Shapiro (Wilfrid Laurier) 1. Rebecca King (Queen’s) “Progressive Christianity in Canada” 2. Patricia Q. Campbell (Wilfrid Laurier) “Karmic Rebirth: Dharma or “Dogma” 3. Bill James (Queens) “Faith, Lives, and Videotape: Broadcasting the Spiritual Journey”	<b>POSTCOLONIALISM AND RELIGION</b> Chair: Marcel Parent (Concordia) 1. Mathieu E. Courville (Ottawa) “Otherwise Comparable: Edward Said’s vision of ‘The Other Arab Muslims’ and ‘The Other America’” 2. Santiago E. Slabodsky (University of Toronto) “‘Hybridizing the Barbaric Hebrew:’ A Postcolonial Analysis of the Construction of Jewish Conceptions of <i>The Racial Other</i> in Subaltern America(s) Toward a Paradoxical Returning to Jewish Radical European Exteriority” 3. Mike DeGagne, (Aboriginal Healing Foundation);

		Emma Anderson (Harvard University) “The Religious Effects of Residential Schools on Aboriginal Canadians, 1620-Present”
SSC 2050 (Smart classroom)	<b>RITUAL SYMPOSIUM: RITUAL AND POLITICS</b> Chair: Randi Warne (Mt. St. Vincent) Organizer: Donna L. Seamone (McMaster) 1. P. Travis Kroeker (McMaster) “Liturgies of Litigation: Rituals of Justice in Dostoevsky's <i>The Brothers Karamazov</i> ” 2. Kay Koppedraye (WLU) “Flags, Vietnam Veterans and Lakota Sundance” 3. Norma Joseph (Concordia) “Jewish Women’s Prayer Groups and Rabbinical Politics” Respondent: Donna L. Seamone (McMaster)	

<b>Time: 7:00-9:00</b> <b>Place: SSC2050</b>	<b>CSSR Ritual Symposium Keynote Speaker</b> <b>Dr. Susan Starr-Sered</b>	<b>“UP AGAINST THE WALL: RITUAL, PERFORMANCE, AND THE SACRALIZATION OF SPACE”</b>
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<b>MAY 30<sup>th</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>
SSC 2050	<b>CSSR ANNUAL GENERAL MEETING</b>	
MEDSCI 270	<b>HUMAN RIGHTS IN HINDUISM, BUDDHISM AND CHRISTIANITY</b> Chair: Paul Bramadat (Winnipeg) 1. William Brackney (Baylor University) “Human Rights and Christianity” 2. Harold Coward (Centre for Studies in Religion and Society, University of Victoria) “Human Rights and Hinduism” 3. Robert Florida (Centre for Studies in Religion and Society, University of Victoria) “Human Rights and Buddhism”	<b>TECHNOLOGY, RELIGION AND THE ENVIRONMENT (Roundtable)</b> Organizer and Chair: Janna Rosales (Toronto) Discussants: Andre Maintenay (Toronto) Andrew Muncaster (McMaster University) Craig Perfect (McMaster)
MEDSCI 341	<b>RELIGION AND GLOBALIZATION (2)</b> Chair: Paul Owens (Regina) 1. Kevin B. Shelton (Université du Québec à Montréal) “Fragments of Religion or a Global Community?” 2. Edward Chung (PEI) “Religion and Ethical Globalization: A Contemporary Confucian Perspective” 3. Peter Bisson (Regina) “Engaged Religion and Cosmopolitan Identities: A Christian Example”	<b>RELIGION AND DISCURSIVE STRATEGIES</b> Chair: Glen J. Kanigan-Fairen (Regina) 1. Warren Kappeler (McGill) “Modernizing the Christian Classic: Examining David Tracy’s Innovation of Christian Discourse” 2. Jonathan Crane (Toronto) “On Obedience in Spinoza’s <i>Theological-Political Treatise</i> ”
DENTAL 2016 (Smart classroom)	<b>RELIGION AND IDENTITY IN SOUTH ASIAN, CARIBBEAN FILM FOOTAGE</b> Chair: Anne Dyer-Witthford (University of Western Ontario) Organizer Kay Koppedraye (Wilfrid Laurier) 1. Shahnaz Khan (Wilfrid Laurier) “Dream Space Sexuality and the Muslim Woman in	<b>TEXT AS REVELATION</b> Chair: Leona Anderson (Regina) 1. Francis Landey (Alberta) “Text as Revelation: Jewish Perspectives” 2. Harold Remus (Wilfrid Laurier) “Revelation as Text as Revelation” 3. Gordon Nickel (ACTS Seminaries) “Text as Revelation in Islam”

	<p>Film”</p> <p>2. Kay Koppedraye (Wilfrid Laurier) “Diasporic consciousness, Hindu avatars and statements of the self: Srinivas Krishnan’s <i>Masala</i>”</p> <p>3. Donna Seamone (McMaster) “Footage from the Field: Film and Representation of Afro-Caribbean Canadian Pentecostal Ritual Experience”</p>	<p>4. Adela Sandness (St. Francis Xavier University) “Revelation as Text: Revelation as Offering in Ancient Indian Tradition”</p>
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<p><b>LUNCH</b> <b>12:15-1:45</b></p>	<p><b>CIDA-CFHSS Collaborative Programme</b> <b>Professor Mark Juergensmeyer</b> <b>Time: 12:00-1:00</b> <b>Place: McKellar Room in the University Centre</b></p>	<p><b>“RELIGION, TERROR AND GLOBALIZATION”</b></p>
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<b>MAY 30<sup>th</sup></b>	<b>1:45-3:15</b>	<b>3:30-5:00</b>
SSC 2032	<p><b>WOMEN IN ACADEMIA: RESOURCES FOR SURVIVING AND THRIVING CSBS/CSSR (Roundtable)</b> <b>1:30 – 3:00</b> Chair and Organizer: Dana Sawchuk (Wilfrid Laurier) “Women in Academia: Resources for Surviving and Thriving” Discussants: Michele Murray (Bishop’s) Terry Tak-ling Woo (Dalhousie) Lorraine Vander Hoef (Toronto)</p>	<p><b>RELIGION TERROR AND GLOBALIZATION: CANADIAN PERSPECTIVES (3:30-5:30)</b> MCKELLAR ROOM IN THE UNIVERSITY CENTRE Chair: William Morrow “Religion, Terror, and Globalization: Canadian Perspectives.” Mark Juergensmeyer 1. Ali Dizboni: (University of Sherbrooke and Royal Military College) 2. Marsha Hewitt: (University of Toronto) 3. Ara Norenzayan: (University of British Columbia)</p>
MEDSCI 270	<p><b>PHILOSOPHY OF RELIGION (2)</b> Chair: H. Chad Hillier (Wycliffe) 1. Christopher Anderson-Irwin (Humber College) “‘Entreating the Kingdom’: Rosenzweig and Hegel on Religion and Social Practice” 2. Andrea Gondos (Concordia) “Kabbalah in the Historical Study of Judaism: Gershom Scholem and the <i>Wissenschaft des Judentums</i>” 3. Rob Aitken (Concordia) “Fighting the Counter-Current of Secularization: Martin Buber and Franz Rosenzweig on the Authority of Jewish Law”</p>	
MEDSCI 341	<p><b>EXPLORATIONS IN HINDU AND BUDDHIST TANTRIC TRADITIONS</b> Chair: Ron Neufeldt (Calgary) Organizers: Michael Stoeber and Patricia Dold 1. Michael Stoeber (Regis) “Tantra in Sri Aurobindo’s Spirituality” 2. Patricia Dold (Memorial) “Tantrika, Pauranika and Vaidika: An examination of Religious Categories in the Mahabagavata Purana” Respondent: Willi Braun (Alberta)</p>	<p><b>EXPLORATIONS IN HINDU AND BUDDHIST TANTRIC TRADITIONS</b> Chair: Ron Neufeldt (Calgary) Organizers: Michael Stoeber and Patricia Dold 1. Danielle Lefebvre (Toronto) “The Challenge of Defining a Women’s Tantric Buddhist History” 2. Leona Anderson (Regina) “Tantra and Healing: the North American Workshop” Respondent: Harold Coward (Victoria)</p>

<p>DENTAL 2016 (Smart classroom)</p>	<p><b>TRANSITIONS: RELIGION AND IMMIGRATION (2)</b> Chair: Paul Bramadat (Winnipeg) 1. Steven Lapidus (Concordia) “A Tale of Three Synagogues” 2. Tony Lovink (Ottawa) “When Worlds Collide: Immigration, Culture and Religion”</p>	<p><b>RELIGION, SCIENCE AND TECHNOLOGY</b> Chair: William Arnal (Regina) 1. Craig Perfect (McMaster) “Martin Heidegger and Hans Jonas: Estimations of <i>Praxis</i> as a Response to Global Technology” 2. Jason Shim (Wilfrid Laurier) “Playing Dead: Memorials in Second Life” 3. Richard R. Walker (McGill) “Religion and the Science of Spirituality”</p>
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MAY 31 <sup>st</sup>	9:00-10:30	10:45-12:15
<p>TALBOT COLLEGE RM 348</p>	<p><b>RELIGION AND THEATRE IN CANADA</b> <b>CSSR and ACTR JOINT PANEL</b> Organizers: Moira Day ACTR and Mary Ann Beavis 1. Dr. Paul Corey (McMaster) “Canadian Theatre and the Tragic Experience of Evil” 2. Barbara Pell (Trinity Western University) “George Ryga’s ‘Hail Mary’ and Tomson Highway’s Nanabush: Two Paradigms of Religion and Theatre in Canada” 3. Janet Tulloch (Carleton) and Tanit Mendes (Ryerson) “Set Design as Cosmic Metaphor: Drawing the line between Drama and Religious Spectacle.”</p>	
<p>MEDSCI 270</p>	<p><b>RITUAL STUDIES</b> Chair: Darlene Juschka (University of Regina) 1. M. Darrol Bryant (Renison College, U of W) “Holi at Vrindaban/Qwaali at Nizamuddin: A Comparative Analysis of Ritual &amp; Music” 2. Catherine Rolfsen (Queens). “Ritualised Resistance: Political Possibilities of the Indian Buffalo Sacrifice”</p>	<p><b>RELIGION AND NARRATIVE</b> Chair: Kate Lyseiko (University of Regina) 1. Geneviève Pigeon (Université du Québec à Montréal) «L’utilisation du roman par Henri II Plantagenêt : un outil de légitimation religieux? » 2. Eleanor Akins (Regina) “Religion Imitates Art: Tracing lines of Greek tragedy in the Christian Myth.”</p>
<p>MEDSCI 341</p>	<p><b>RELIGIOUS DIVERSITY IN CANADA 1 (Roundtable)</b> Responses to <i>Religion and Ethnicity in Canada</i> Chair: Dr. Harold Coward Discussants: Paul Bowlby (Saint Mary’s), Terry Woo (Dalhousie), Alexander Soucy (Saint Mary’s) Bill James (Queen’s)</p>	<p><b>RELIGIOUS DIVERSITY IN CANADA 2 (Roundtable)</b> Issues in Religion and Public Policy in Canada Chair: Dr. Harold Coward 1. Paul Bramadat (Winnipeg) “Challenges and Opportunities: Reconsidering the relationship between Religions, the Multiculturalism Program and the Government of Canada” 2. David Seljak (St. Jeromes, U of W) “The Privatization of Religion and Ethnicity in Canada” Respondent: John Biles (Heritage/Multiculturalism)</p>
<p>DENTAL 2016 (Smart classroom)</p>	<p><b>RELIGION AND THE ENVIRONMENT: GLOBAL CHALLENGES AND CONTEXTUAL SITUATIONS</b> <b>CSSR and ESAC JOINT PANEL</b> Organizers: Barbara Jane Davy (ESAC President) and Anne Marie Dalton (Saint</p>	<p><b>ECOLOGY IN CONTEMPORARY PAGANISM</b> Chair: Heather Eaton, St. Paul’s University Organizer: Barbara Jane Davy (ESAC President) 1. Chris Klassen (York) “The Goddess and/as the Cyborg: Nature and Technology in Feminist Witchcraft” 2. Barbara Jane Davy (ESAC) “Being At Home in</p>

	Mary's, CFORE) Chair: Barbara Jane Davy (ESAC President) 1. Nancie Erhard (Saint Mary's) "Beyond Consultation: Method in Global Ecological Ethics" 2. Randolph Haluza-DeLay (King's University College) "Doing Environmental Education in the Church: Obstacles and Opportunities" 3. Tim Leduc (York) "The Climate of Unknowing: A Hermetic Approach to Climate Change Uncertainty" Respondent: Heather Eaton (St. Paul's University, CFORE)	Nature: A Levinasian Approach to Pagan Environmental Ethics" 3. Adrian Ivakhiv (University of Vermont) "Nature, Ethnicity, and the 'Ecology of Culture' in East European Paganism" Respondent: Anne Marie Dalton (Saint Mary's)
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### *Abstracts / Résumés*

(ORGANIZED BY DATE and ACCORDING TO PANELS)

**May 28, 2005**

**PHILOSOPHICAL CONSIDERATIONS OF THE APOSTLE PAUL (MEDSCI 341)**

Organizer: David Penner (Toronto)

Moderator/Discussant: Travis Kroeker, Professor of Religious Studies, McMaster

Paul the apostle has intrigued philosophers from the very beginning. His address to the Athenian philosophers on the unknown god undermined the representational aspirations of their human theologies and scandalized the Greeks with his reference to the resurrection. This panel will explore various philosophical engagements of Paul in the past century—from Heidegger's important readings of Paul's letters to the Thessalonians; to recent French interpretations of Pauline "universalism" by Alain Badiou and Stanislaus Breton; to philosophical engagement with the Pauline account of justification. These papers, while drawing upon contemporary philosophical treatments, are also interested in developing constructive philosophical interpretations of Paul of their own, on topics such as the cross and resurrection, justification, and the poetic dwelling of the *parousia*.

1. Justin Klassen (McMaster)

"Pauline 'Universalism' in Badiou and Breton"

In this paper I consider two recent interpretations of Paul that focus on his radical challenge to all philosophically-conceived subjectivities. Both Alain Badiou and Stanislaus Breton suggest that Pauline subjectivity demands a paradoxical, "antiphilosophical" fidelity to the Christ event, which in turn opens the possibility of a new human belonging-for Badiou, "universalism," and for Breton, "the most profound unity." However, while Badiou claims the Christ event is exclusively the Resurrection," which makes subjectivity dependent upon faithfulness to excessive, superabundant life, Breton suggests that Paul enjoins us to be faithful to the cross, which implies that we must *die* to any desire for "superabundance. This paper seeks in large part to clarify what is at stake in these divergent readings of the Christ event in Paul; and ultimately I attempt to show that Breton's "staurological" account challenges the ostensibly radical or interruptive nature of Badiou's universalism, ironically exposing Badiou's affinity with the mistakes of orthodox onto-theology.

2. Graeme Nicholson (Professor Emeritus)

"Justification in *Romans*: A Philosophical Interpretation"

The theme of justification is not only at the heart of Paul's theology, but at the heart of Christian theology in almost all of its forms, certainly Augustine's, Luther's and Calvin's, where it is intertwined intimately with such themes as sin, faith, grace, law and gospel, Old and New Covenants. One might think then that human "justification," as Paul understands it, is something that is inaccessible to philosophical thought. This paper will argue otherwise.

3. David Penner (University of Toronto)  
 “Unorthodox: The *Parousia* and the Poetic”

My paper explores the symmetry between Martin Heidegger’s exploration of the *parousia* in Paul’s letters to the Thessalonians with his own writing on poetic dwelling. Traditional readings of Heidegger have argued that he takes a turn away from the theology of his earlier career in his middle and later works. It is my view that the religious element of authentic existence in Heidegger’s reading of Paul is also present in his reading of Holderlin and in his own accounts of man’s poetic dwelling. I am interested in how the urgency of ‘poetic dwelling’ relates to Paul’s call for the renewed presence of Christ. It is this movement of urgency which I think shows that Heidegger’s turn still relies on a fundamental understanding of the divine as outside of the useful and observable and that the self who participates in the divine is a verb that is restful urgency itself.

### **RELIGION AND THE STATE (DENTAL 2016)**

Chair: David Seljak (St. Jeromes at the University of Waterloo)

1. F.V. Greifenhagen (Luther College at the University of Regina)

“‘Sharia’ and ‘Multiculturalism’ Discourses: Exclusions and Equities in the Controversy over the Use of Muslim Personal Law in Ontario”

In 2003 the Islamic Institute of Civil Justice was formed in Ontario as a way to allow Muslims to resolve disputes within the Muslim community according to Islamic personal law via Ontario’s Arbitration Act. A storm of controversy ensued, in which various interest groups as well as the media weighed in with opinions pro and con, and a review was mandated by the Ontario government. In this paper the various religiously (and anti-religiously) framed discourses around the terms “Sharia” and “multiculturalism” in this controversy are explored and mapped, and situated within the effects of modernity on understandings of Muslim law or Sharia.

2. Ali Galestan (Toronto)

“From Secularism to Alternative Secularities: Islamic Formulations of the Secular in the Thought of Abdolkarim Soroush and Seyyed Hossein Nasr”

This paper seeks to explore the contemporary responses of Muslim intellectuals to the relationships between Islam and secularism by focusing on the formulations offered by Abdolkarim Soroush and Seyyed Hossein Nasr. Through a comparative hermeneutical approach, the following question is addressed: How do Soroush and Nasr conceptualize secularism and what might each thinker’s formulation entail for contemporary Islamic spirituality, thought, ethics and politics? In order to respond to this question, Soroush’s and Nasr’s respective projects are first broadly sketched. Within this framework, a closer comparative analysis is then undertaken to demonstrate how each thinker’s interpretation of the sacred and the profane, revelation and reason, traditional wisdom and scientific knowledge, and Westernization and modernity shapes his distinctive formulation of the relationship(s) between Islam and secularism. Finally, the alternative visions of Soroush and Nasr are examined alongside the ongoing discourses about secularism in the Western academy by asking whether we need not move from merely alternative interpretations of secularism to discourses about alternative secularities.

3. Jasmin Zine (University of Toronto, Mississauga)

“Negotiating Religion and the Secular State: Muslim Women and Shariah Law Tribunals in Canada”

Changes to the Ontario Arbitration Act in 1991 opened the door for Alternative Dispute Resolution (ADR) to be applied in civil family matters using any laws agreed to by the involved parties. Advocates in the Muslim community have recently lobbied for civil disputes such as divorce, child custody and inheritance to be settled invoking *fiqh* or an Islamic system of jurisprudence. For proponents, this proposal was an affirmation of what they believed to be their right and obligation to live according to Islamic law and settle their own civil affairs as did the Jewish and Aboriginal communities. Those against the shariah-based tribunals were concerned for women’s rights and the introduction of a system that has failed in practice to achieve the ideals of justice upon which it was predicated. This paper will explore the various political and epistemological debates regarding the shariah tribunals from a critical faith based Muslim feminist perspective.

**SEXUALITY AND GENDER (MEDSCI 270)**

Chair: Jyoti Daniels (University of Regina)

## 1. Lee Wing Hin (Queens)

“When Bisexuals Meet an Evangelical Protestant Wife”

While the study of Christianity and the discipline of Religious Studies have welcomed research projects by Queer Studies scholars in the past decade, the unique potential of queer epistemology in explaining Protestant identity is unexplored. Core to present day evangelical Protestantism are rules-based communities that advocate gender and sexual identities which preserve moral order and conservative family values. The category of “wife” in an evangelical Protestant marriage implies total submission, unquestioned obedience, and inherent complementarity with its male counterpart. Using bisexual epistemological approaches that problematize rigid, mutually exclusive geographical and metaphoric spatial boundaries, my paper uncovers what is said to be the essence of an ideal evangelical Protestant wife. It furthers deconstructs the gender and sexual conceptions that underlie “wife” and more importantly, evangelical Protestant femininity. Appropriating various bisexual epistemologies, the paper also explores the inherent flexibility, ambivalence, and ambiguity in this moral, sexual and gendered identity’s seemingly exclusionary boundaries.

## 2. Carmen Webb (University of Regina)

“Mizuko Kuyo Comes To America”

Mizuko kuyo, rituals developed in Japan to mourn aborted, miscarried, stillbirths, and early post-partum natal deaths, became both popular and controversial in Japanese society in the past thirty years. These rituals are now appearing in some American Buddhist centres. This paper will focus on how these rituals have been adapted to the North American context by the ritual specialists who offer them and how the rituals correspond to the North American Buddhist paradigm. The issue of women’s access to venues in which they can ritually mourn or acknowledge their experiences of pregnancy termination or child death will be considered particularly as it relates to social discourses that seek to silence women in relation to such experiences.

## 3. Pamela Dickey Young (Queen’s University)

“Same Sex Marriage, Sexual Complementarity and the Study of Religion”

The central argument offered by those churches opposed to same-sex marriage is that permitting members of the same sex to marry violates notions (both religious and “natural”) of the complementarity of the sexes. This presentation will use recent discussions over same-sex marriage as a starting point to look at how central the whole question of the complementarity of the sexes has been to most understandings of religion, both from within and from without. Using both theoretical and historical methods, this presentation will raise the question of how changes in our understandings of sexual identity affect our understandings of religion.

**MULTICULTURALISM AND RELIGION (MEDSCI 341)**

Chair: Terry Woo (Dalhousie University)

## 1. Sheldon Richmond

“The Religious Basis of a Multi-Cultural World Civilization: A Reconstruction of Mordecai Kaplan's Theory of Reconstructionist Judaism and Karl Popper's Open Society”

In this paper I discuss how the ideas of Mordecai Kaplan and Karl Popper, as developed out of similar critiques of the concept of the chosen people in Judaism, provides the framework for a multi-cultural World Civilization. My argument goes as follows: A feasible World Civilization requires multi-culturalism. However, a genuine multi-culturalism cannot be fully implemented until we free ourselves from the myths of tribal thinking including the myth of the Chosen People. When we reconstruct Popper’s theory of the Open Society along the lines of how a reconstructed Mordecai Kaplan advocated the reconstruction of Judaism; and when we reconstruct Kaplan’s notion of Civilization along the lines of how a reconstructed Popper advocated the rethinking of the liberal society, we are able to develop a new framework for implementing genuine multi-culturalism across all civilizations. This new framework for the development of a world multi-culturalism will automatically form the framework for a super-civilization or World Civilization.



2. Carolyn Shaffer (Concordia University)

“Can Religion be a Tool of Peace?: Contemporary Muslim-Jewish Dialogue in Montreal”

Religion is often linked in the popular media to global violence and tension. Especially between Muslims and Jews, religion is commonly portrayed as a source of friction and not of friendship. However, in Montreal there are currently several groups intent on using religion as a peacemaking tool. In this paper, I examine the growing phenomenon of Muslim-Jewish dialogue in Montreal. I look at the ways in which dialogue groups address and/or make use of religion in their efforts towards mutual understanding, recognition and reconciliation, and discuss the viability and effectiveness of using religion as a point of exchange.

### **RELIGION AND ASTHETIC FORM (DENTAL 2016)**

Chair: David Perley (University of Toronto)

1. Mark Chapman (University of Toronto)

“A vision of God: Changing attitudes towards the visual arts in Canadian conservative Christianity”

Conservative Christianity has not been known as a supporter of the visual arts. Church buildings are often plain and interior decorations generally consist primarily of literal images from the stories of the faith or biblical texts. If church members appreciated the visual arts they rarely brought that appreciation into the church. However, recently some communities of conservative Christians in Canada have begun to explore the role of the visual arts in the practice of their faith. My paper provides an introduction to this social change through interviews with visual artists working in conservative Christian churches and through discussions with the executive director of a national Christian arts organization. It concludes with a discussion of some of the reasons behind this change.

2. Barbara Weiser (Concordia)

“The Book of Ruth, a Different Dimension”

The “Ruth” windows at Temple Sinai and Temple Holy Blossom in Toronto interpret a complex drama which starts as a tragedy and ends in happiness. The events which date back 3000 years are compelling, inspiring all who see them to think, enjoy, remember and respond. The story of Ruth is not part of the liturgy in the synagogue service nor is it mentioned in any ceremony, yet two Canadian stained glass artists recount the story through their chosen medium. Two different modern artistic styles will be explored noting the use of media, space, colour and form. The works offer great insight and spiritual truth through the innovative handling of the media. The panels are a triumph of colour, form, and symbolism, offering viewers a new universal vision through creative insight. The patented Wesselow system of layering glass to achieve multiple colours brings the craft to a new level while Yvonne Williams’s delicate pastels capture a gentler side of feminine religious spirituality.

3. Gabriela Petrisor

“Hippodamos de Milet et l’urbanisme ionien classique: changement et innovation des structures spatiales religieuses”

Division tripartite du corps civique de la *polis*, division fonctionnelle du territoire de la ville en trois lots (sacré, public et privé), division tripartite des lois en espèces juridiques liées aux trois genres de délits: telles sont les célèbres innovations opérées par le controversé Hippodamos à Milet, au Pirée, à Thurioi et à Rhodes au cours du V<sup>e</sup> siècle grec. Savoir-faire, art ou technique, la formule d’urbanisme raisonné inventée par le milésien révèle en quelle mesure l’architecture grecque ancienne est associée aux structures et au programme idéologique de la cité. L’analyse des sources historiographiques, des données archéologiques fournies par ces sites, des documents épigraphiques et des plans urbains nous permettent de définir quelle est la place allouée à l’espace religieux par le nouvel agencement du terroir de la ville. Le *zoning* hippodaméen nous propose une autre grammaire spatiale qui rend compte d’un monde où la conception du territoire est pétrie de politique et de religieux à la fois. Notre communication veut essayer à éclairer (par l’analyse des sources historiographiques, des données archéologiques, des documents épigraphiques et des plans urbains) certains aspects de la relation assez complexe entre la topographie religieuse ionienne classique et les structures sociales qu’elle suit

**COMPARATIVE STUDY OF RELIGION (1) (MEDSCI 270)**

Chair: David Penner (University of Toronto)

1. Braj M Sinha, Ph.D.; D.Litt. (University of Saskatchewan)

“From Ganges to Zion - Quest for a home for Hindu-Jewish Studies”

The field of religious studies is marred with paucity of comparative treatment of the two foundational religious traditions of the East and West, namely Hinduism and Judaism. As most departments of religious studies in Europe and the Americas evolved out of Christian seminaries or theological institutions, the agenda of comparative studies has predominantly been set by this context of the emergence of the field. It is only during the last ten years that a small group of determined scholars have started giving their focused attention to Hindu-Jewish studies in a significant manner with the specific purpose of critiquing the Eurocentric and Christian dominated paradigms that have formed and informed the framework for academic study of religion during the most part of its foundational and formative periods of the late 19<sup>th</sup> century and most of 20<sup>th</sup> century. These efforts have also succeeded in bringing to the scholarly arena alternative paradigms that may elucidate and crystallize the scholarly debates and challenge practitioners of the field to critically examine theories, models, and categories which have hitherto dominated the academic discourse. The paper seeks to examine broader parameters of this enterprise with the specific purpose of crystallizing its promises and perils and their impact on the field of religious studies.

2. Nathan R.B. Loewen (McGill University)

“Hannah Arendt and Mohandas K. Gandhi on Violence”

Arendt and Gandhi offer important analyses of violence. This paper will review Fred Dallmayr’s comparison of Arendt and Gandhi in *Gandhi, Freedom and Self-Rule* (ed. A.J. Patel, 2002), and extend this comparison through the concepts of action, power, and religion. They converge with a fundamental emphasis on action, but lose concord on power and religion. Arendt’s conception of power offers a ‘group’ emphasis that is more amenable to nonviolence amid religions, where Gandhi’s understandings of *satyagraha* (truth-force) and *sannyasa* (renunciation) emphasize the individual, and possibly justify violence. Where Arendt rejects dialectical negation as dangerously opening onto violence, “power and violence are opposites... it is not correct to think of the opposite of violence as nonviolence” (Arendt 1969, 56), Gandhi’s description of *satyagraha* equates *ahimsa* (nonviolence) with negation in relation to *Sat* (transcendent truth) (Gandhi 1950, 153). The conclusion will consider the paper’s assumption that there is a collective aspect of religion in general that really does find Arendt more helpful than Gandhi on violence.

**RELIGION AND GLOBALIZATION (1) (MEDSCI 341)**

Chair: David Seljak (St. Jerome’s College, University of Waterloo)

1. Robyn Agoston (Queen’s University)

“Globalizing God: The Changing Face of Canadian Missionaries”

The age of Globalization has witnessed a proliferation of writing and research on international development and subsequently new ways of providing and implementing various types of aid. With the rise of detailed development literature and procedure has come increased scrutiny from those in First World countries operating in the underdeveloped areas of the globe. This paper examines what the onset of the Globalization era means for Canadian missionaries, of both Christian and Non-Christian affiliations, currently working within Third World nations. How over the later half of the 20<sup>th</sup> Century have Canadian international missionary groups shifted and adapted their operations and policy to suit the growing demands of the secular development sphere, as well as public perception? The argument is based mainly on primary source research, triangulated with historical data, development theory, and secondary sources.

2. Peter Beyer, Rubina Ramji, and Shandip Saha (University of Ottawa)

“Religion among Second Generation Immigrant Youth in Canada: Preliminary Results from an Investigation in Progress”

Research on Canada’s more recent immigrants is already substantial, but it contains a number of glaring gaps, one of which the research project reported in this paper seeks to address. Most research on immigrants still ignores religion almost entirely, and that which does not focuses primarily on immigrant religious institutions and on the religious expression of the first, adult generation. Almost all extant research on immigrant youth not only ignores religion, but concentrates on the first generation, especially those who arrived as immigrants when they were already over 10 years old. The current project examines the religious expression and involvement of second generation immigrant youth, aged 18-26, those born in Canada of immigrant parents or who were less than 10 years old on arrival. It

restricts its view to such youth from Buddhist, Hindu, and Muslim families and who currently reside in the urban regions of Toronto, Montreal, and Ottawa-Gatineau. The paper reports the results of in-depth interviews and focus groups conducted during 2004-5, which include participants that are both the religiously involved and uninvolved, men and women, francophones and anglophones, as well as those who have maintained their parental religious identity and those who have converted to another faith. Since data gathering for the project will not be completed before the end of 2005, the results reported are of necessity preliminary, but those patterns and tendencies that have revealed themselves thus far will be discussed within a framework of analysis that looks for continuities and discontinuities in religious orientation and understanding in comparison with the first generation and with trends in other parts of the world.

### 3. Robin Lathangue (Wilfrid Laurier University)

“World Citizenship: Through or Around the Religions?”

In her controversial essay, “Patriotism and Cosmopolitanism”, Martha Nussbaum’s prescription for fostering international cooperation and peace involves a pedagogy predicated on opposing patriotism to cosmopolitanism. While Nussbaum understands the necessity of allegiance, she argues that our loyalties are often misplaced. In her view, the ties of nation, community, and religion are morally irrelevant to the task of building a generation of world citizens. In responding to Nussbaum, this paper argues that there is no such thing as a citizen (or a self) that exists in isolation, apart from the faith communities, political spheres and forms and institutions of government into which one has been born. Such local and historically determined attachments are constitutive of the self, and the responsible self is, like the constitutional state to which it is sometimes opposed, the product of political and spiritual traditions peculiar to the Western world.

## **RELIGION AND HEALING (DENTAL 2016)**

Chair: Leona Anderson (University of Regina)

### 1. Karlie King (Memorial University)

“Learn the Lesson - Heal the Illness”

Prevalent in both alternative pop culture literature as well as alternative medical practice is the belief that there is a reason for illness. That reason is either to receive a metaphysical message and/or learn a spiritual lesson. What is more, common to both is the belief that in receiving the message or learning the lesson one is healed. This paper will examine how this conviction allows people to work out an understanding of the immanence and transcendence of God. Excerpts from alternative literature as well as in-depth interviews with alternative medical practitioners will show how the powers of healing (i.e., God) are interpreted as an inherent wisdom and yet at the same time beyond anything one can know.

### 2. Tracy J. Trothen (Queen’s University)

“Genetic Modification, Athletes, and Religion: an Ethical Exploration of ‘Gene-Doping’”

Controversial biotechnologies that will change healthcare and, some argue, alter our humanity, are emerging. Many areas of life will be affected including sport. Religious ethicists have yet to consider in depth the use of genetic modification by athletes. I begin with a consideration of the definition of the issue and its significance. I argue that uncritical appeals to religious claims have informed much of the relevant moral discourse. Ethical issues considered in this paper include: potential health risks and benefits, natural-ness, playing God, the sacredness of life, internal goods of sport, and justice. I conclude that the use of genetic modification by athletes is not an affront to our humanity but is morally inappropriate because of existing patterns of unequal global power distribution. Apart from health issues, which may be resolved, and these significant justice concerns, there is no valid religious reason to oppose this use of gene transfer technologies.

### 3. Anne Dyer-Witthford (Wilfrid Laurier University)

“Teresa Brennan’s political economy of religious feeling “

The late Teresa Brennan’s political economy of religious feeling puts a precise reading on the ‘religion and globalization’ debate. Via a partial marriage and adaptations of Kleinian psychology and Marxian theory, her last three books show that the modern ‘contained’ self, denying origin and indebtedness, stands to proliferate globally as more of the natural world is reduced to the commodity form. This is because this self is reinforced by consumerism. It is also a refuge in a world where ‘the transmission of affect’ is impeded. ‘Affect’ is the feeling-tone of the universe, rooted in the rhythms of nature. It invigorates people and makes them feel connected. However, the speed

of late capitalist circulation of goods contrasts increasingly sharply with the in-any-case slowing rate of overall reproduction of nature, reducing affect relatively and absolutely.

Deprived of earth's rhythm—obscured by 'dead matter'—and with mental energy devoted to repressing the basis of the self-containment fantasy—'dead mind'—would-be citizens retreat into consumerism.

## MAY 29, 2005

### SPECIAL RITUAL SYMPOSIUM

#### PANEL 1: RITUAL AND POWER (SSC 2050 9:00-10:30)

Organizer Thomas Parkhill (St. Thomas University)

Chair: Darlene Juschka (University of Regina)

Relationships of ritual and power have long intrigued not only those of us engaged in the academic study of religion, but also many of our colleagues in other disciplines, as well as keen observers not in the academy. For all of that interest, however, there is not a consensus on what we mean when we use either "ritual" or "power." Without such a consensus, we avoid critiques from all sides only by careful studies of contextualized events that seem to call up and shed some light on these abstractions. Here are three such studies from very different cultural and religious contexts and thus apparently addressing different notions of "ritual" and "power."

#### 1. Hillary Rodrigues (The University of Lethbridge)

"Tales of Power in the *Durgā Pūjā*"

The *Durgā Pūjā* is an elaborate annual worship ritual (*pūjā*) in honour of the Hindu Great Goddess or *Mahādevī*, *Durgā*. The Great Goddess is consistently conceived of as *śakti*, the power that animates the cosmos, and thus the *Durgā Pūjā* is a ritual intrinsically concerned with an engagement with power. In this paper I will examine salient interpretive and functional features of the ritual that are associated with power and empowerment, first demonstrating how these multiple discursive strands, these "tales of power," coexist and interact with each other. Not only do these discourses offer patrons an array of compelling rationales for the rite's performance, cadences in these motivations can reveal shifts in personal or social values.

#### 2. Thomas Parkhill (St. Thomas University)

"'To Clean the Stones from the Rice': Inviting a First Step to 'Manhood'"

The process of choosing, printing, and distributing invitation cards (*davetiye*) is one part of the larger *sünnet töreni* or circumcision ritual in Northern Cyprus. Each card has both a graphic and a text, the latter both directing the recipient to the gathering that follows the cutting, and commenting—in the voice of the boy—on his hopes, fears and expectations. While aspects of gender construction salt the whole rite, it is this invitation text that most clearly remarks on what happens when a boy takes his first step to 'manhood.' This study will present examples of *sünnet* invitation cards with an eye to understanding the relationship of the circumcision rite to the play of gender-based power among Turkish Cypriots in Northern Cyprus.

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

"Being Religious in Cyberspace: The Paradox of Reflexivity and Authenticity"

Religion, in every configuration imaginable, is present in cyberspace. But can we really be religious online? If religion involves a nexus of knowledge, experience, ritual, and community, then the potential exists for the meaningful and disembodied practice of religion in cyberspace. In making this claim, however, the empirical study of the Internet has unearthed some intriguing questions about the very nature of contemporary religious life as mirrored in developments online. Moving from rhetoric to reality, the sociological study of the Internet has heightened our understanding of the problematic character of "community" with clear implications for cyber-religiosity (Dawson 2004). Here I will further explore the implications of the institutionalized reflexivity of life online for the emergence of "authentic" religious experiences as induced computer-mediated rituals (Dawson 2005). Counter-intuitively, the intensified reflexivity of cyberspace may be transforming the socio-cultural conception of the sacred in ways that render disembodied ritual experiences efficacious and offer a challenge to the traditional bases of religious authority.

**PANEL 2: RITUAL AND FUNDAMENTALISM** (SSC 2050 10:45-12:15)

Organizer: Kenneth G. MacKendrick (University of Manitoba)

Chair: David Perley (University of Toronto)

The three papers here are presented under the title “fundamentalism and ritual,” although it might equally be appropriate to collect these essays under the title “ritual, rhetoric, and religious identity.” All three papers share an interest in the way in which identity is constituted through rhetorical means, and the way in which behaviour and ritual practice encodes and performs identity. The relation of these essays to fundamentalism could mildly be expressed as cautious. While the category has been used productively and pejoratively in different settings, it remains unclear whether or not it can be consistently developed as a means of understanding or explaining human behaviour.

## 1. Laurie Lamoureux Scholes (Concordia University)

“Ritual Practices and the Social Authority of the Religious Identity”

Religious Studies scholarship has often looked to ritual activities for insight about the development and maintenance of religious identities. Many scholars agree that a key element in determining the social authority of the religious identity is the level of commitment to participation in and practice of ritualized activities, particularly group activities that uphold the religious doctrine which informs the religious identity. My paper examines various factors that contribute to the development of one’s religious identity and the significant contribution active participation in formal and informal ritual practices of a faith community has in determining the social authority of the religious identity.

## 2. David Scully (University of Toronto / Wilfrid Laurier University)

“When is a Crusade not a Crusade? Missions Language and Its Audiences”

Language carries meanings beyond those rationalised for intended, community-specific audiences, a fact that makes the rhetoric of missions especially sensitive. The internet, among other electronic media, has provided opportunities like never before for the exacerbation of religious tensions; witness the ease with which Christian missions rhetoric could inflame Hindutva passions in India, for instance, in the late 1990s. In recognition of this problem, leaders from evangelical missions organisations resolved in 2000 to attenuate the use of language with military connotations. This paper presents a review of missions language in literature and at conferences, to discern the extent to which the tenor of the language has indeed changed in mainstream evangelical missions in the past five years; it looks as well beyond the language to observe how certain practices are encoded, perhaps better to see what it is that so antagonises those on the receiving end of missionary efforts.

## 3. Kenneth G. MacKendrick (University of Manitoba)

“Ritual Doers or Fundamentalist Believers?”

Fundamentalism has often been defined as a political, social and/or religious movement in opposition to modernism. Given that fundamentalism is often seen to be an expression of ‘believing,’ and usually extended as a concept that can readily be applied cross-culturally, my paper will provide a critique of this popular definition and its widespread application, offering an alternative theoretical conception of ‘doing’ drawing on the communicative theoretic of Jürgen Habermas and the ritual theory of Catherine Bell.

**PANEL 3: RITUAL ACTS / POLITICAL ACTS: FLAGS, WOMEN'S *TEFILAH* GROUPS AND LITURGIES OF LITIGATION** (SSC 2050 1:45-3:30)

Organizer: Donna Seamore (McMaster University)

Chair: Randi Warne (Mount St. Vincent University)

In social acts participants project and enact complex layers of economic, political, religious and mythic symbols. Members of this panel explore the intersections of ritual and politics in the study of religion and culture. Presenters take us to a wide range of dramatic stages: from fictional settings in a Russian monastic cell and courtroom, to South Dakota and flags flying over the Lakota sundance, to the religious-cultural-political-ground of Orthodox Women's *Tefilah* groups in both North America and Israel. How does an analytical focus on ritual settings and symbols relate to understandings of the shape and force of acts that transpire in culture and history? What is the relationship between forms of ritualizing and narratives that ensue? What is the relationship of ritual acts to the shaping of ethics and history? How does ritual allow social actors, unconsciously or deliberately, to affirm, reinforce or negotiate religious praxis, identity and ethnicity?

1. P. Travis Kroeker, (McMaster University)

“Liturgies of Litigation: Rituals of Justice in Dostoevsky's *The Brothers Karamazov*”

This paper compares the ritualized scenes of justice in relation to the conflicts between the Karamazovs in Dostoevsky's novel. In particular I will contrast the “scandal scene” in the monastic cell (and its attendant Russian Orthodox liturgical setting) of the elder Zosima, who is called upon to mediate the dispute, and the liturgies of the courtroom in which Dmitri Karamazov is tried for murder. I will show how these different ritualized settings evoke different kinds of speech and behaviour related to different conceptions of social justice and religion.

2. Kay Koppedraye (Wilfrid Laurier University)

“Flags, Vietnam Veterans and Lakota Sundance”

This presentation will draw on the events that took place one year in South Dakota when four American flags were hoisted over a Lakota sundance. Encoding many images and evoking disparate responses, the flags represented the way many different histories were entangled in the lives of the people who were at that sundance. The presentation describes the events involving the flags that year and will consider not only the different narratives—the meta and personal narratives; the Lakota and non-Lakota narratives—but also the different ways the flags function in these narratives. I will suggest that in paying close attention to the ways the flags serve the different narratives, we can begin to discern different kinds of narrative: those that operate through the use of symbolic and metaphoric thought, those that involve metonymy, those that pretend to tell history as it is, and others.

3. Norma Joseph (Concordia University)

“Jewish Women's Prayer Groups and Rabbinical Politics”

In the 1970's Jewish women experimented with new forms of ritualized prayer. The resulting women's *tefilah* groups (WTG) have grown in numbers while engaging Orthodox rabbinic disdain. Some groups were welcomed in synagogues but most were refused any ritual sacred location. The political environment was such that most Orthodox rabbis saw these women as heretics and were afraid of this nascent movement. The women themselves expected to be accepted as they adhered to rabbinic law. They were shocked by their treatment and ritual dislocation. The resulting dispute in North America spilled over into Israel when a group of women went to pray at the Western Wall in Jerusalem in 1988. Women are allowed to pray there, but not with the artifacts of prayer such as wearing prayer shawls and reading from the scroll of the Torah. The government responded by banning their activity. The women responded with a legal brief in the Supreme Court. That case lasted until 2002 when the courts finding nothing legally or halakhically (Jewish law) wrong asked the government to settle the issue politically. The story of these groups in both North America and Israel compels a political and feminist analysis of contentious ritual praxis and political decision making.

4. Respondent: Donna L. Seamone (McMaster University)

## **RELIGION AND HUMAN RIGHTS (MEDSCI 270)**

Chair: Carmen Webb (University of Regina)

1. Andrew Muncaster (McMaster University)

“George Grant and the Paradox of Modernity”

This essay will examine the tension between technological progress and modern liberalism in the thought of George Grant. It is my contention that Grant's thought implies that the concept of human rights, upon which much of modern liberal political theory is based, cannot exist in an age when the limitless progressivism in technological society has undermined a substantive concept of justice itself. I will be examining this idea specifically in discussing the issues of abortion and euthanasia, as these are discussed in Grant's later work. According to Grant, abortion is the most glaring symptom of the failure of modern liberalism. It is an example of the clash of two freedoms: the freedom of the unborn child against the freedom of the living. I want to make clear that this is not going to be a partisan paper about abortion. The point of the paper is to elucidate some important things that Grant has to say about tensions between two of the most fundamental concepts underlying how we understand ourselves in the modern West: freedom and justice.

2. Eleanor Pontoriero (University of Toronto)

“Wangar Maathai and the Green Belt Movement: The Confluence of Human Rights, Peace Building and Sustainable Development within a pan-African Indigenous Context”

I propose to discuss the significance of 2004 Nobel Peace Prize Recipient Wangar Maathai’s work in human rights, peace building and sustainable development within a pan-African Indigenous context. I will begin my discussion with the religious and symbolic significance of the tree and tree planting in pan-African Indigenous tradition upon which Maathai bases her work and the Green Belt Movement. I will address, specifically, the significance of her work and the Green Belt movement which she established—the focus of which is tree planting—to the rural women of Kenya in implementing viable solutions to, and the economic, cultural and socio-political aspects of sustainable development. I will explore how Maathai’s work has been, and continues to be, a catalyst for the self-determination of African Indigenous Women in addressing a colonialist legacy of poverty, environmental degradation, human rights abuses and a crisis of identity which has threatened to undermine their quality of life during the de-colonization process.

3. Morny Joy (University of Calgary)

“Women, Violence and Religions”

Many religions are aware today that there is a problem with endemic violence against women. Web pages of advice and therapeutic resources abound sponsored by different religious traditions. Yet there has been very little study and assessment, from an academic perspective, of the etiology of this violence against women in religions. This paper will offer some insights, gleaned from an examination of contemporary literature on the topic in Christianity, Hinduism and Buddhism. The basic question is whether religions enjoin a particular orientation for women that renders them passive and submissive to men—a situation that fosters violence, and for which women are then held responsible. Whether or not religions are deliberately culpable on this score, another issue that will also be examined is what constructive remedies religions could supply from their symbolic repertoires that could be of assistance in ameliorating violence against women.

**RELIGION AND TEXT (MEDSCI 341)**

Chair: Mark Chapman (University of Toronto)

1. André Couture (Université Laval, Québec)

“Ksemendra’s Reception of the *Harivamsa* in the *Bharatamanjari*”

P.L. Vaidya, the critical editor of the *Harivamsa*, considers Ksemendra’s *Bharatamanjari* to be “the most important contribution to the text-constitution” (p. XIV). This text summarizes the *Mahabharata*, including the *Harivamsa*, in 1522 stanzas. Already in existence by the middle of the 11th century, the *Bharatamanjari* allowed Vaidya to determine which passages of the *Harivamsa* are most likely later additions and which appear to form part of the *Urtext*. Despite its considerable scholarly value, this piece of *kavya* has never, to my knowledge, been translated or studied in its own right. Using my as yet unpublished translation of the passage dealing with Kṛṣṇa’s childhood (lines 292-946), this paper intends to explore Ksemendra’s reception of the *Harivamsa* and the use of the *Bharatamanjari* as a reliable reference for establishing the oldest possible form of the *Harivamsa*.

2. Dr. Peter John C. Hordern (Brandon University)

“Interpreting the *Epic of Gilgamesh*”

As John Maier has pointed out, academics from a variety of disciplines have been interested in the *Epic*. The purpose of this paper is to trace and explore the seemingly set fashions of interpretation within a selected number of academic and non-academic groups. It would appear that these fashions of interpretation are often driven more by historical, cultural, and other factors than by what the text actually says.

3. Geraldine Fogarty (University of Toronto)

“The Thwarted Metamorphosis of Mad Sweeney: A Psychoanalytic Reflection on the Abject Maternal and Aborted Desire in a Famous 12th Century Early Irish Text”

Early Irish literature has a well-documented interest in the paradox of madness, highlighted in the motif of the wild madman. Typical of the genre is the 12th Century tale, *The Madness of Sweeney*, which situates the outcast lunatic, Sweeney (Suibhne), in a ritual context for the purpose of a transformative endeavor. Throughout the text an unrestrained feminine presence functions as a pivotal provocateur on the threshold of madness, and ultimately, undermines the precarious possibility for creative renewal and transformation. Both ferocious and provocative, this

paradoxical feminine configuration resonates with Julia Kristeva's psychoanalytic notion of an "abject maternal" figure.

This paper explores the psychoanalytic problematics pertaining to an unstable, liminal subjectivity in relation to the alien aspects of "otherness and desire": problematics that are characteristic of the self's engagement with the outer bounds of poetic ecstasy and prophetic vision.

### **COMPARATIVE STUDY OF RELIGION (2) (DENTAL 2016)**

Chair: Terry Woo (Dalhousie)

#### 1. Khadijeh Zolghadr (Concordia University)

"Women in Jewish Thought"

Judaism, among today's other traditions and religions, faces a crucial and essential question about women's position in the tradition coming from scholars within Judaism and from without alike. To clarify the position of women in Judaism the intended paper will examine the theological grounds and justifications for women's position in Judaism. In other words, we will examine the primary and secondary Jewish sources to determine the theological "foundational beliefs" based on which Jewish women's personal, ritual and social identities are defined. This task is particularly important because of the impact of Jewish theology on Jewish law. Therefore, in order to study women's position in Judaism an essential and primary step is to identify the sources of the religion's approach towards women in its theology. Exploring how women are viewed in central Jewish themes and concerns—the Torah, Israel, and God—is extremely important for determining the position of women in this tradition.

Examining the theological implications of woman's creation and her spiritual and intellectual capabilities as compared to that of man with regard to the teachings of the Torah, the proposed paper will study the issue from orthodox and non-orthodox feminist perspectives and will study the implications of such theological concerns for contemporary Jewish women in their personal, ritual and social lives.

#### 2. Mohammad Motahari-Farimani (University of Toronto)

"Religion and ...": An Unnoticed Assumption"

Discussing a specific religion in relation to some phenomenon—e.g., "Christianity and Globalization"—is reasonably straightforward. More problematic is the discussion of religion in general in relation to that phenomenon—"Religion and Globalization," for example. My paper will examine this problem both in theory and by way of example. I shall briefly outline some methodologies offered by insiders and outsiders for addressing this issue before offering a critique of the most common approach applied by insiders. This approach first pinpoints elements common to all religions and then relates these commonalities to the phenomenon under discussion. However, this approach assumes the conclusions drawn will apply to all religions, whereas a particular religion, despite sharing these commonalities, might possess an important element, not common to other religions, which invalidates the conclusions. As a Muslim, I will provide an example of this problematic methodology in relation to the topic, "Religion and the World Wide Web."

#### 3. Gregory Mack (University of Toronto)

"Is There an Islamic Civil Society?"

The problems of understanding, comparison and translation arise acutely in Religious Studies, especially in scholarship about Islam, as clearly evinced in the "Orientalist" debate. Detractors of so-called Orientalism, have shown that many analyses of Muslim societies have imposed concepts and categories rooted in the cultural program of modernity that developed in the West. The critical appraisal of the concept of "civil society" as it developed in contemporary scholarship is closely related to the Orientalist debate. Some scholars deny the possibility of the existence of an Islamic civil society, while critics charge that this claim fails to come to terms with the implications of the diverse historical realities of the Muslim world. This paper will examine the civil society debate as it relates to medieval Islam, classifying and analyzing recent discourse. Special attention will be paid to research developing from the critique of Orientalism, which increasingly seeks to understand the internal dynamics of Muslim societies on their own terms.



**RELIGION AND NATION STATE (MEDSCI 270)**

Chair: David Seljak (St. Jeromes at the University of Waterloo)

1. H. Chad Hillier (Wycliffe College, University of Toronto)

“American Evangelical Theologians on Islam”

After the events of 11 September 2001, the evangelical publishing world saw a significant increase in the number of writings on Islam. This paper examines twenty recent books on Islam published by key evangelical theologians since September 2001. It identifies the six or seven significant issues that evangelical theologians focus upon in their representation about Islam, and highlight both the exclusive and inclusive sides to evangelical representations of Islam and interfaith encounters; which stem from those who call for extreme political-military action against Muslims to those who advocate a peaceful and tolerant co-existence between the religions. In conclusion, the paper presents a critical assessment of evangelical theological representations on Islam and their historical methodology.

2. Glen J. Kanigan-Fairen (University of Regina)

“The Situational Incongruity of *The Passion of the Christ* and the American Nation State”

Using the theories of Jonathan Z. Smith and Bruce Lincoln this paper will show how *The Passion of the Christ*, by exclusively focusing on the suffering of Jesus, discursively and ritualistically reconstructs American religiosity in light of a situational incongruity. Unlike the authors of the New Testament who were on the fringes of power within the Greco-Roman world, American Christianity—under G.W.Bush—does not need to be “saved” from the “Rulers of the World”: they are the rulers. Therefore, the Jesus of *The Passion* does not offer salvation from the powerful, but via his suffering, but must discursively embrace and re-affirm their position of power. As ritual, therefore, *The Passion* is not only a means of drawing affinity within the “religious” American Nation-State, but also discursively offers mythic legitimisation through its “historical account” to Bush-era America, for as Jesus suffered, so to has America during the attacks of 9/11.

3. Eva Mroczek (University of Toronto)

“A Jew on Martin Luther Day: Hermann Cohen and *Kulturjudentum*?”

The Jewish neo-Kantian philosopher Hermann Cohen (1842-1918) made a case for full cultural participation by Jews in the German state by constituting Judaism as a “religion of reason.” Cohen’s struggle to find a balance between, on the one hand, being part of liberal Protestant culture and, on the other hand, preserving a really Jewish Judaism is presented in this paper against the cultural-religious landscape of his time—*Kulturprotestantismus*, the sidelining of German Catholics, and the distinction between Western and Eastern Jews. Cohen’s engagement of “Christianity,” I argue, is really an engagement of high German culture, motivated by a desire to have Jews become German citizens in every sense—it does not necessarily reflect Cohen’s own religious sensibilities. His attempts to marry a commitment to Judaism with a commitment to ethical idealism and his German homeland raise questions about the proper balance between religion and national culture—the middle ground between the ghetto and an unrecognizably diluted tradition.

**AAR MEDIA WORKSHOP (MEDSCI 341)**

Organizer and Chair: Steve Herrick, Director of Religionsource, American Academy of Religion

“Dealing with Journalists: How to Be a Good News Source”

Religion is often in the news these days, and journalists are increasingly contacting religion scholars to add context and expertise to the articles journalists write. Learn from two journalists and a religion scholar how to respond more effectively to journalists. Ample time will be provided to answer your questions.

Panellists:

1. Sharon Boase, Faith and Ethics Reporter, *The Hamilton Spectator*
2. Ron Csillag, Canadian correspondent for Religion News Service and freelance journalist
3. Adele Reinhartz, Dean of Graduate Studies and Research, Wilfred Laurier University

**SHIFTING HINDUISMS: TRANSITION NARRATIVES IN EARLY HINDUISM (DENTAL 2016)**

Organizer: Richard Mann

Chair: Dr. Kay Koppedrayar

This panel explores differing aspects of early Hinduism as a dynamic and shifting group of cults. Each paper examines narratives of select early cults, and how those narratives and cults transform as Hinduism matures. The papers suggest that early Hinduism is typified by a process of dynamic change and exchange between various groups over time.

## 1. Dr. Richard Mann (College of William and Mary)

“Many Kumaras: Tracing the History of Skanda Through an Epithet”

This paper studies the various usages of the word ‘kumara’ (‘youth,’ ‘boy,’ ‘prince,’ ‘demon of childhood disease,’ ‘an epithet of Skanda,’ ‘an epithet of Agni’) in the Hindu tradition to understand the development of the deity Skanda. Kumara is a common epithet of the Hindu deity Skanda which by the medieval era in India has auspicious connotations. These auspicious associations for the name Kumara come from various sources: the development of an image of Skanda as a delightful child for Shiva and Parvati, a link between Skanda’s cult and royal cults, and a connection with another Kumara, Agni. I will argue, however, that the initial understanding of Skanda-Kumara held strong inauspicious connotations and was connected with Graha (‘Grasper’) cults. Grahas are demons of childhood disease who afflict the young through possession. Through early textual and iconographic sources I will suggest that Skanda’s cult begins with Kumaragrahas.

## 2. Dr. Lavanya Vemsani (McMaster University)

“Birth of Balarāma: Transformation and Transfer of Identity of an Indian Deity”

In the paper I will examine the birth stories of Balarāma. The changes taking place in the identity of Balarāma in the birth stories provide evidence to understand the major theological changes taking place in Vaiṣṇavism, a popular sect of the Hinduism. I undertake cross comparison of themes among the birth stories of Balarāma from four selected Hindu purāṇas: the Harivamśa, the Viṣṇupurāṇa, the Brahma-purāṇa and the Bhāgavatapurāṇa. Through a study of the transformation of the personality of Balarāma and the transfer and dilution of his authority as seen in these stories, it can be understood that the assimilation of local deities was not sudden but a gradual process involving many changes within a religion. This study thus leads to the understanding of the changes taking place in a local deity and also in evolving Vaiṣṇavism during the early medieval period in India.

## 3. Benjamin Fleming (McMaster University)

“Siva as an Avatara in Anthropomorphic Form: the Story of Bhimasankara”

The story of Bhimasankara belongs to myths of the *Siva Purana* dedicated to the twelve Jyotirlingas (lingas of light) of Siva. This story is of particular interest because it embodies themes that we do not often associate with the god. The avatara as demon killer usually associated with Visnu is one. The text openly calls Siva an avatara and has the god spring from a clay image of himself in order to defeat Bhima, a demon who threatens the righteous order of the world (dharma). A second theme concerns the object of worship from which Siva emerges. Though considered by the later tradition to be a linga, the textual evidence points to the possibility of its being an anthropomorphic form. This investigation will shed light on both the integration of the avatara theme and the consolidation of disparate strands of Saivism (anthropomorphic and non-anthropomorphic representations) into the later tradition.

The Bhimasankara story from the *Siva Purana* is of particular interest because it embodies themes not often associate with Siva. The avatara usually associated with Visnu is one. Openly called an avatara the god spring from a clay image of himself to defeat Bhima, a demon threatening dharma. The object from which Siva emerges is considered by the later tradition to be a linga, but the textual evidence points to the possibility of its being an anthropomorphic form. This investigation will shed light on both the integration of the avatara and linga themes into the later Saivite tradition.

**LUNCH: GRADUATE STUDENT’S BROWN BAG LUNCH “NETTING A JOB WITH A DEGREE IN RELIGIOUS STUDIES” UCC 373**

**EXPLORING ABORIGINAL CONVERSION IN 17<sup>TH</sup> CENTURY CANADA (roundtable) (MEDSCI 270)**

Organizer: Emma Anderson, Harvard University

Chair: Allan Greer, University of Toronto

“Exploring Aboriginal Conversion in Seventeenth-Century Canada: Allan Greer’s ‘Mohawk Saint: Catherine Tekakwitha and the Jesuits’”

The prominent Canadian historian Allan Greer’s provocative new biography of seventeenth-century Mohawk convert Catherine Tekakwitha, entitled *Mohawk Saint: Catherine Tekakwitha and the Jesuits*, is an invaluable and incisive contribution to religionists struggling to adequately discern and articulate the subtle complexities of post-contact aboriginal religiosity. Greer sensitively contextualizes Tekakwitha’s religious behavior, exploring its resonances in Iroquoian as well as Christian terms, and insisting on her creativity and agency in the modeling of a distinctively female, communitarian aboriginal religious response to Catholic incursions in 1670s Canada. Greer challenges his reader to explore their own implicit assumptions regarding religious conversion, and to re-examine their criteria and methods for evaluating and analyzing religious behavior. A panel of religionists, historians, and social scientists will discuss the implications of Greer’s groundbreaking contribution to their own study of aboriginal religiosity in the past and present, as well as inviting audience response to the work.

Panellists: Jean-Guy Goulet, Saint Paul University  
 Paula Holmes-Rodman, McMaster University  
 Lisa Poirier, University of Miami at Ohio

**PHILOSOPHY OF RELIGION (1) (MEDSCI 341)**

Chair: H. Chad Hillier (Wycliffe College, University of Toronto)

1. James Gerrie (Wilfrid Laurier University, Brantford Campus)

“A Response to Clark Pinnock’s *The Openness of God: Eschatology from a Naturalist And Inclusive Perspective*”

In his book *The Openness of God*, published in 1994, Clark Pinnock leads a group of theologians in a sustained attack on the doctrine of predestination. A belief in predestination lies at the core of what he and his colleagues call “the traditional understanding of God.” A central claim that he uses to support his position is that only an understanding of God that allows for free-will can satisfy the concerns of modern culture. In my paper I contest this claim. I present a naturalized and inclusive understanding of predestination that takes account of the concerns of modern culture identified by Pinnock.

2. Marcel Parent (Concordia University)

“Jain Perspectivalism and its Relevance for Contemporary Philosophy”

In the field of Comparative Philosophy, Jainism has been often under-represented. This paper will attempt to provide some background to the previous attempts to bring Jainism into comparative studies. Instead of analyzing Jainism in terms of environmental ethics, I will show how some of the concerns of Jain thinkers are relevant for contemporary issues in European (i.e., French and German) thought. In particular, I will examine how the systematic perspectivalism of Jainism can contribute to the discussion of an anti-essentialist ethics, or a *praxis* beyond metaphysical (onto-theological) thinking. Here, Friedrich Nietzsche’s perspectivalism will serve as a touch-stone to gauge how Jain perspectivalism will be relevant to the contemporary scene—and the question of going beyond the so-called postmodern.

3. Jeffrey A. McPherson (McMaster University)

“Intersecting Beauty and Ethics: Edwards and Whitehead”

The category of beauty functions as a central philosophical concept for both Jonathan Edwards (1703-1758) and Alfred North Whitehead (1861-1948). The similarities of their ideas concerning beauty have, from time to time, been noted. Particular issues of perception and relation inform their philosophical systems as a whole because of their emphasis on beauty. This paper proposes, through a close reading of key texts and subsequent analysis, to examine and compare their ideas of beauty and beauty’s relationship to ethics in order to discover any connections in their thought and reflect on the manner in which a religiously oriented aesthetics introduces and emphasizes transcendence in ethical thought.

**RELIGION AND SOCIAL CHANGE (DENTAL 2016)**

Chair: Faydra Shapiro (Wilfrid Laurier University)

## 1. Patricia Q. Campbell (Wilfrid Laurier University)

“Karmic Rebirth: Dharma or ‘Dogma’”

The Buddhist principle of karmic rebirth has come under considerable scrutiny among contemporary commentators, especially in the West. A wide range of views regarding this doctrine are expressed, and the debate concerning its relevance for modern times has become, at times, quite heated. With reference to philosophical analyses of early Buddhist texts, arguments presented by contemporary critics, and interview material gathered from some Canadian practitioners, this presentation examines several different perspectives on karmic rebirth. The discussion demonstrates that 1) commentators and practitioners have interpreted this doctrine in various ways since the early days of the tradition, and 2) contemporary Buddhists continue to explore new interpretations. Despite the heated debates about what contemporary Buddhists “should” believe, this presentation argues instead for maintaining a plurality of beliefs within the Buddhist tradition, even concerning key doctrines such as karmic rebirth.

## 2. Rebecca King (Queen’s University)

“Progressive Christianity in Canada”

The Canadian Center for Progressive Christianity opened its doors in Toronto this year. It is linked to a similar American Organization which was founded in 1996 and views itself as a “church within a church” representing established liberal groups from a variety of congregations, affiliated organizations and individuals. Progressive Christianity is characterized by its link to the world of academia; drawing heavily upon the scholarship of the Jesus Seminar and others, it affirms a need to commit to pluralism, reciprocity and community. This paper explores the phenomena of doubt and the role of agnosticism within traditional churches and discusses Progressive Christianity as a liberal venue with which to reconfirm religious beliefs in the modern world.

## 3. Bill James (Queen’s University)

“Faith, Lives, and Videotape: Broadcasting the Spiritual Journey”

An invitation from Kingston’s cable channel to host a weekly series of half-hour interviews entitled “Profiles: People of Faith” opened up several avenues. First, by way of community service, taking some of what we do in the academy to a wider public. Second, in teaching, to provide data, as well as a model, for Religious Studies majors doing interviews and other ethnographic work among congregants; and, third, in research, to enhance other material being gathered on faith communities and sacred sites through the addition of personal narratives. The paper is illustrated with excerpts from the interviews themselves, covering the range from lifelong believers to recent converts, from clergy and to seekers, from adherents of mainstream traditions to those pursuing newer forms of spirituality.

**TRANSITIONS: RELIGION AND IMMIGRATION (1) (MEDSCI 270)**

Chair: Faydra Shapiro (Wilfrid Laurier University)

## 1. Christopher Cutting (Wilfrid Laurier University)

“Muslim Social Capital: Canadian community and identity among Muslim student immigrants of Waterloo”

Existing scholarship and organizations that study immigration such as Metropolis Canada are only beginning to acknowledge the role of religious cultures and communities in the settlement and integration of immigrants to Canada. I will endeavour here to add to the growing scholarship that explores the role of religious communities as partners in achieving the aims of Canadian multiculturalism. Using social capital theory I will explore and explain the role and importance of religious identity, culture, and community in the lives of immigrant students belonging to the Muslim Student Association of the University of Waterloo. Drawing from participant observation, formal individual interviews, and focus group interviews with Muslim students I will argue that religious communities generate social capital that greatly aids integration into Canadian society while simultaneously sustaining identity, culture, and community among immigrant Muslim students in Waterloo.

## 2. Dr. Alexander Soucy (St. Mary’s University)

“The Re-invention of Vietnamese Zen”

Since the late 1980s the rate of interaction with overseas Vietnamese has accelerated, affecting not only economic and social, but also religious dimensions in the lives of Vietnamese in the north. At the same time, it has fed into existing discourses regarding religious orthodoxy vs. “superstition” (with the later usually corresponding to

women's religious practice). The Truc Lam Zen school of Buddhism stands at the centre of these processes, as the school that has been proclaimed as the one uniquely Vietnamese school of Zen, having been founded in northern Vietnam rather than transferred from China. This paper will examine some of the discourses involved in the Truc Lam School's recent re-transplant in northern Vietnam, stressing the sociological rather than the historical implications.

#### **2004 WINNER GRADUATE STUDENT ESSAY CONTEST (MEDSCI 341)**

Chair: Mark Chapman (University of Toronto)

Sara Parks Ricker (Concordia University)

“The Roles of Women in First and Second Maccabees”

The last century's manuscript finds and paradigm shifts have drawn fresh attention to the era previously known as “Intertestamental,” and its value as a piece in Judaism's puzzle has come to be appreciated. With greater openness to potential diversity, scholars have made great strides toward elucidating the organic and complex textual evidence for the second and first centuries BCE. At the same time, interesting work remains. One such task is the examination of women's roles in these extra-canonical works. In this paper, Sara Parks Ricker discusses the depiction of women in the Second-Temple writings, 1 and 2 Maccabees. After examining each reference to women and femininity within the texts themselves, Parks Ricker divides these portrayals into seven distinct categories. The findings are then located within a larger intertextual context. Although the two books are contemporaneous and purport to cover the same historical events, their intense differences attest to the polemicism of their time, and serve to illuminate early Jewish and Christian origins.

#### **POSTCOLONIALISM AND RELIGION (DENTAL 2016)**

Chair: Marcel Plarent (Concordia University)

1. Mathieu E. Courville (University of Ottawa)

“Otherwise Comparable: Edward Said's Vision of ‘The Other Arab Muslims’ and ‘The Other America’”

Throughout his work generally, but more specifically within two essays, one entitled “The Other Arab Muslims,” the other entitled “The Other America,” Edward Said sets forth what he deemed the flipsides of the dominant images of these respective peoples and places. In both of these essays, his main task was the undoing of what he deemed a set of far too prevalent misrepresentations. The stereotyped representation of the Arab Muslims, which Said criticizes, is one which represents the Arab Muslims as a monolithic civilization bent against secularization. The stereotyped representation of America which Said aims to undermine is of America as a monolithic land without its ‘own’ critical voices speaking out against Empire. In this paper, I shall examine the critical issues surrounding these stereotyped images, as well as the alternative images Said enables one to begin seeing more clearly. I will also attempt to bring Said's critical reflections somewhat further. By working with and through some of Said's own work, among other key sources, I will draw attention to some of the particularities of ‘American secularization.’ I will also highlight the fact that the so-called anti-American Islamic resurgence may be understood as an aspect of not only a longer Islamic history of seeking to implement an ideal social blueprint, but also as part of a long history of resistance against imperialism, which today regrettably takes the shape, in the mind of some, of an ongoing struggle against a country deemed to be the heartland of our times' Empire.

2. Santiago E. Slabodsky (University of Toronto)

“‘Hybridizing the Barbaric Hebrew:’ A Postcolonial Analysis of the Construction of Jewish Conceptions of *The Racial Other* in Subaltern America(s) Toward a Paradoxical Returning to Jewish Radical European Exteriority”

The historical application of Emmanuel Levinas' philosophical reduction of the conception of “otherness” to the “Hebrew” has been highly problematic for postcolonial thinkers who reject its ethnocentrism that closes the door to the suffering of colonial subjects and collaborates with their racialization. Since then, the dialogue between Jewish tradition and post-colonial epistemology has been jeopardized. This paper attempts to recover the possibility of a conversation through an anthropological/literary analysis of the contribution in thinking about otherness made by Argentine Jewish intellectuals during the last military dictatorship (1976-1983). So far studies have tried to explain why Jews were 13% of the “disappeared” people when they represented no more than 0.8% of the population. However, for the first time this fact will be linked with their original conception of the Other that was particularly subversive as a product of a hybrid thought that combines 1970s Liberation Theologies, de-colonization readings, and early 20<sup>th</sup> century European Jewish radicalism. In conclusion, the subaltern Jew will open the door to not only a new dialogue in the Americas, but also a re-reading of European thought.

3. Mike DeGagne (Aboriginal Healing Foundation) and Emma Anderson (Harvard University)  
 “The Religious Effects of Residential Schools on Aboriginal Canadians, 1620-Present”

This presentation seeks to explore striking continuities in the religious effects upon aboriginal peoples of their experiences in residential schools from the early seventeenth-century to the present. The extraction, isolation, and re-education of aboriginal children initiated by seventeenth-century Catholic missionaries informed the similar efforts of successive governmental and religious bodies for almost four hundred years. Over the centuries, the religious re-education of aboriginal peoples has resulted in a violent cultural and religious fracture within both individuals and their communities, causing irreparable damage to personal and collective aboriginal identity. As well as tracing the historical roots of aboriginal religious re-education, the presentation will investigate its legacy in contemporary First Nations communities, exploring current attempts to ameliorate the traumatic after-effects of incarceration in such institutions, and to address aboriginal estrangement from their own religious, cultural, and linguistic traditions.

**Time: 7:00-9:00 (SSC2050)**

**CSSR Ritual Symposium Keynote Speaker**

**“UP AGAINST THE WALL: RITUAL, PERFORMANCE, AND THE SACRALIZATION OF SPACE”**

**Dr. Susan Starr-Sered**

In April 2003, the Israeli Supreme Court, in a 5-4 decision, voted against the right of a group of Jewish women to pray out loud with a Torah scroll at the Western Wall in Jerusalem. The format of the women’s prayer service followed the ritual sequence that in Israeli society, and in Jewish orthodox congregations world-wide, typically is enacted only by men. Over the course of the fifteen years in which this case played out, the Women of the Wall continued to claim that their ritual actions were in line with Jewish law. Those who opposed their ritual presence at the Wall argued that the Women’s actions “turn upside down the words of the living God” and that “a woman carrying a Torah is like a pig at the Wailing Wall.” In their decision, the judges ruled that allowing the women to pray at the Wall would be a danger to public safety, a harsh reflection on the actions of a rather mild mannered and wholly non-violent group of modestly dressed women. Drawing upon Clifford Geertz’s ideas of how ritual performance has the power to construct realities that seem uniquely “true,” Jonathan Z. Smith’s ideas about ritual performance serving to sacralize space, and Judith Butler’s ideas regarding gender as performance, the paper explores what all sides to the conflict understood to be at stake when a group of women made claims to a ritual venue and ritual object traditionally understood in highly gendered terms.

**MAY 30<sup>th</sup>**

**HUMAN RIGHTS IN HINDUISM, BUDDHISM AND CHRISTIANITY (MEDSCI 270)**

Organizer: Harold Coward (Centre for Studies in Religion and Society, University of Victoria)

Chair: Paul Bramadat (University of Winnipeg)

Starting from the 1948 UN Declaration of Human Rights, these papers will examine the extent to which the UN Declaration challenges or is acceptable to the teachings and practice of particular religious traditions. The presenters have each prepared a volume in the five-volume series, *Human Rights and World's Major Religions* to be published in 2005 by Praeger Press in the USA.

1. William Brackney (Baylor University), author of *Human Rights and World's Major Religions The Christian Tradition* and Series editor. Brackney teaches in the historical studies area of the Department of Religion at Baylor University since 2000. Previously he held the chair in historical theology in the Faculty of Theology at McMaster University and was principal of the Divinity College. The author or editor of 20 volumes, his specialty is Post-Reformation Christian thought and he has several human rights-related projects underway. In his paper Brackney contends that there is a long, though uneven record of Christian engagement with human rights issues that culminates in the UN Declaration. In fact, the Declaration was far ahead of either Protestant or Catholic thinking and thus provided an incentive for four decades of human rights “theological” development. Major Christian theologians—Kung and Moltmann to mention two examples—now base their work in the Declaration and later interfaith statements. Evangelical Christians continue to be wary of human rights discourse that brings variation to any “Christian” understanding of human rights.

2. Harold Coward (Centre for Studies in Religion and Society, University of Victoria), author of *Human Rights and World's Major Religions: The Hindu Tradition*. Coward taught for 20 years at the University of Calgary before moving to the University of Victoria in 1992 to become founding director of the Centre for Studies in Religion and Society. Since retiring as director in 2002, Coward has continued as a research fellow at the Centre. In his paper, Coward finds that “human rights” as defined in the UN Declaration do not exist in the Hindu tradition with its assumptions of *karma-samsara* (rebirth) but that conceptions such as *dharma* (duty) have been functional in the *Veda*, the *Laws of Manu*, the *Arthashastra* (re slavery), Renaissance Thinkers (e.g., Roy and the rights of women), Gandhi (caste and untouchables), Ambedkar (and the Constitution of India), and The Hindu Nationalists.

3. Robert Florida (Centre for Studies in Religion and Society, University of Victoria), author of: *Human Rights and World's Major Religions: The Buddhist Tradition*. Florida taught at Brandon University, and was Dean of Arts there for six years. Since retiring to Victoria in 2000, he has been a fellow at the Centre for Studies in Religion and Society, where he has continued to research and write in contemporary Buddhist ethics. In his paper Florida concludes that “human rights” as found in Western discourse are incompatible with the Buddhist doctrines of “no-soul” and *karma* as well as virtue-based Buddhist ethics. However, Buddhist teachings on reciprocal duties, skilful means, and non-harm provide a basis for healthy and cooperative societies that share many of the same qualities sought by human rights theorists.

## RELIGION AND GLOBALIZATION (2) (MEDSCI 341)

Chair: Paul Owens (University of Regina)

1. Kevin B. Shelton (Université du Québec à Montréal)

“Fragments of Religion or a Global Community?”

We generally accept the idea that religion is a separate sphere of human activity. Fragmented and privatized, it has progressively little place in the public sphere where community is built. Business, economics, politics and individual freedoms are the key discourses for building community. The story is radically different when perceived with the theoretical apparatus of literary theory and semiotics. From this perspective religion is one ensemble of texts, one ensemble of symbolic systems, intricately tied in with the wider panoply of symbolic systems. These symbolic systems, as Foucault has rightly pointed out, not only constitute the power network of a culture, they actively vie for greater power. What constitutes religion now is being eroded for the development of new symbolic systems, expressed in languages no longer marked as “religious”. This is not a war of religion vs. non-religion (the sociological paradigm), but a competition of symbolic systems, with their antecedent concerns, and their ability to have power within a global network, itself in the process of begin globalized. This is more a war of world religions as a global community implies a global world vision, a global view of the nature of being human, etc.

2. Edward Chung, Ph.D.(University of P.E.I.)

“Religion and Ethical Globalization: A Contemporary Confucian Perspective”

The study of Confucianism has an impressive list of research and publication records. But we need to pay new attention to its potential role in the creative discussion of religion and globalization. This paper presents such a topic and reflects on my inter-religious knowledge and cross-cultural experience.

After giving a brief textual interpretation of the Confucian teaching of humanity and community, the paper presents its implications for developing a global system of shared values. The quest for a harmonious world order seems more desirable than ever. My basic thesis is: the Confucian vision of humanity and its deep commitment to “the Great Community” provide a worthwhile model for discussing the world of nations and religions as one family. This can make the Confucian way more significant in the expanding reality of religious diversity and cultural integration, enriching its potential contribution to the further discussion of inter-religious dialogue and ethical globalization.

3. Peter Bisson (Campion College at the University of Regina)

“Engaged Religion and Cosmopolitan Identities: A Christian Example”

Religious engagement in social change for the benefit of all—“engaged religion”—seems to generate a cosmopolitan kind of religious identity in the agents who are so engaged. They have an open world view, partner readily with agents of other traditions and ideologies provided they have similar commitments to social justice, and have a religious identity that does not reactively depend on difference from other religious or secular traditions. Such transformations of religious identity have been happening in many religions in recent decades. I would like to

examine such a transformation in a Christian case that is particularly well documented, the Catholic religious order known as the Jesuits, and in a Jesuit-sponsored international NGO, the Jesuit Refugee Service, which tends to operate in an ecumenical and interfaith manner. I hope to move toward a typology of engaged religious identity, and speculate on how this might be a form of the resurgence of religion in the public sphere.

### **RELIGION AND IDENTITY IN SOUTH ASIAN, CARIBBEAN FILM FOOTAGE (DENTAL 2016)**

Organizer: Kay Koppedraye (Wilfrid Laurier University)

Chair: Anne Dyer-Witthof (University of Western Ontario)

The three papers in this panel will explore the use of film as a medium in which religious, ethnic and gendered identities are simultaneously constructed and challenged. Each paper considers specific examples of cinematic space and what happens within that space when sight, sound, movement, spatial relations and cinematic effect are employed to evoke reactions and convey certain images. Shahnaz Khan (Wilfrid Laurier) will discuss dream space sexuality and the muslim woman in Bollywood and Lollywood productions; Kay Koppedraye (Wilfrid Laurier) will consider the provocations of Srinivas Krishnan's 1993 film *Masala*; and Donna Seamone, in her discussion of footage of Afro-Caribbean Canadian Pentecostal Ritual Experience (McMaster) will consider the power as well as the hazards of representation. All three presenters will reflect what it takes to "read" a film.

#### 1. Shahnaz Khan (Wilfrid Laurier University)

"Dream space sexuality and the muslim woman in film"

Using film clips from the Bollywood film "Fizza" and the Lollywood film "Choorian," this discussion examines song and dance sequences which are an integral part of the films. I argue that the song and dance sequences create a fantasy dream space of empowerment as well as disempowerment for the muslim female protagonists. On the one hand it is a space where women are sexualized as objects for the male gaze, a promise of what is awaiting the believer in paradise. At the same time, these articulations of female desire reinforce the view that women are dangerous, the alien within, and need to be brought into line through use of violent masculinity if need be. On the other hand, the Dream Space allows the good woman a forum to articulate sexual agency. It promises to be a space of possibility that can be harnessed to reinforce female agency in other forms as well.

#### 2. Kay Koppedraye (Wilfrid Laurier University)

"Diasporic consciousness, Hindu avatars and statements of the self: Srinivas Krishnan's *Masala*"

This paper will attempt to engage with the playfulness of the independent film-maker, Srinivas Krishnan, in his 1993 production *Masala*. A dark comedy filmed in Toronto against a backdrop of South Asian immigrant groups, multiculturalism and the Air India bombing and drawing upon the magico-realism of Bollywood productions and Indian devotionals, the film offers commentaries on questions of religion, identity, life in Canada, Canadian social policy and diasporic consciousness. The paper will consider the ways the film-maker plays upon the different locations and sensitivities of his possible audiences; how he locates his story in a particular time and place, but then collapses both time and space; and how he tells a diasporic version of a traditional avatars story, simultaneously affirms and challenges the beliefs that inform that story.

#### 3. Donna Seamone (McMaster University)

"Footage from the Field: Film and Representation of Afro-Caribbean Canadian Pentecostal Ritual Experience"

What issues arise in generating innovative multimedia materials for presenting the study of lived religion?

Reflecting on ethnographic film clips of an Afro-Caribbean-Canadian Pentecostal woman's ritual performance this paper will explore how going public with film footage radically extends the vitality of ethnographic presentation making the sounds and sights of Pentecostal ritual come to life in ways impossible to convey in text. While film facilitates visibility and audibility of the religious actor(s) it simultaneously redoubles the hazards of representation of an "other" and increases the power of the author/film editor. I argue that multimedia presentation that includes film but refrains from crossing over to the documentary genre enables the mediation of ritual experiences as embodied and performed and simultaneously engraves the partial nature of knowledge of the subject. The respectful distance of the camera and framing of footage emerge as key acts constituting a visible and audible form of reflexivity



**TECHNOLOGY, RELIGION AND THE ENVIRONMENT Roundtable (MEDSCI 270)**

Organizer and Chair: Janna Rosales (Department of Religion, University of Toronto)

Building on established scholarship which examines the relationship between technology and religion, between religion and the environment, and between technology and the environment, this roundtable proposes a triangulation of these fields. While some modern technological developments neglect environmental implications, more recent developments are specifically engineered with environmental interests in mind. Examples include technologies involved in waste reduction, environmental clean-up, sustainability, and biomimicry. Yet some of these endeavours, such as biotechnology and nanotechnology, represent qualitatively different ways of thinking about and engineering the world. Contentious issues arise: what are the ethics of intervening in, manipulating, and possibly even transforming “natural” processes? Is there something intrinsically valuable about the integrity of wilderness? Is it justifiable to transform nature if one’s technological means adhere to natural models, or if it is done in a spirit of stewardship? With a background of thought including Ellul, Grant, Heidegger, Jonas, and Schumacher, this roundtable will discuss the paradoxes of 21st Century environmental and technological citizenship, and will be guided by four doctoral students engaged in religious studies research on environmental and technological ethics.

Participants: Andre Maintenay (University of Toronto)  
Andrew Muncaster (McMaster University)  
Craig Perfect (McMaster University)

**RELIGION AND DISCURSIVE STRATEGIES (MEDSCI 341)**

Chair: Glen J. Kanigan-Fairen (University Regina)

1. Jonathan Crane (University of Toronto)

“On Obedience in Spinoza’s *Theological-Political Treatise*”

How a society controls its subjects by engendering obedience is central to Spinoza’s project in his *Theological-Political Treatise*. Spinoza identifies two general social control mechanisms: dogma and governance structures, and aligns them against a particular-universal axis. We follow his treatment of obedience in these four arenas: particular dogma (Judaism) and universal dogma (catholic faith); particular governance (Jewish theocracy) and universal governance (democracy). Attention is paid to dimensions, sources, motives, limits, agents, and results of obedience according to Spinoza’s rendering. Three challenges internal to Spinoza’s thought (audience, God as Nature, and free will) enrich our discussion. Although modern scholarship suggests otherwise, Spinoza unveils a sophisticated understanding of obedience in these arenas of social life. Such nuances may prove constructive for contemporary thinking on the complex intersection of faith and governance in creating pliant and free communities.

2. Warren Kappeler (McGill University)

“Modernizing the Christian Classic: Examining David Tracy’s Innovation of Christian Discourse”

David Tracy has made many important contributions to the disciplines of rhetorical studies, fundamental theology, and the philosophy of religion. Tracy’s work is dedicated to highlighting Christianity’s relevance to the modern social setting. In this presentation, I want to summarize the main points of his rhetorical model for public theology. Attention will be given to Tracy’s analysis of classical forms of religious expression in Christianity. I will summarize Tracy’s approach to public theology as it relates to the Church, the university, and society. Finally, I want to evaluate Tracy’s experimentation with the notion of dialogue. How does it measure up to problems arising in contemporary human language? Here, I am referring to what the critical linguist Norman Fairclough has identified as linguistic ‘technologization’, ‘commodification’, and ‘apparent democratization’. In closing, I wish to suggest that Tracy’s work needs to be supplemented with developments in sociolinguistics and critical discourse analysis.

**TEXT AS REVELATION (DENTAL 2016)**

Organizer: Adela Sandness, (St. Francis Xavier University)

Chair: Leona Anderson (University of Regina)

Papers presented in the panel “Text as Revelation” will examine perceptions of the inter-action or inter-relation of the human and divine as it is perceived as having occurred in the formulation of literature deemed sacred. Presentations will reflect on this theme from the perspectives of Jewish, Christian, Islamic and ancient Indian traditions.

## 1. Francis Landey (University of Alberta)

## “Text as Revelation: Jewish Perspectives”

What God revealed on Mt. Sinai was not a text, not even a speech, certainly a mode of concealment, but also an unfolding vitality, or as the Bible puts it, a “life”. Yet Jewish tradition has persisted in translating this life into a text, so that the ideal traditional male Jew becomes an embodied text, spends his life among the sages and the commentaries. According to the Midrash, the world was created from Torah, from the divine combination and permutation of letters. No sooner does creation start, than it begins to fragment; the letters compete for the initial position, anticipating the disputes and rivalries of the sages, and the proliferation of interpretation. With Kabbalah, finally, the text becomes again a mode of concealment, but what it conceals ultimately, behind the four or seven veils of interpretation, is itself: the text as un-text, devoid of signification.

## 2. Harold Remus (Wilfrid Laurier University)

## “Revelation as Text as Revelation”

In early Christian writings the Risen Jesus was a present reality appearing to these early followers of Jesus in visions and dreams or speaking to them through the Spirit and Spirit-inspired prophets and through tradition. Some of these revelations were recorded in texts, which functioned as revelation. Those survived the “discerning of the spirits” functioned as revelation, with different groups making differing discernments.

Early Christian experience of “spirit” stands in a long tradition of “spirit” promise or presence in their Jewish heritage but also in a common ancient Mediterranean context of revelations recorded as texts at oracle sites, at healing centres (Asclepius), and in occult (“magical”) texts that brought practitioners and clients into contact with the spirit world.

The world behind, in, and in front of these texts all figure into examining revelation as text as revelation in these settings.

## 3. Gordon Nickel (ACTS Seminaries)

## “‘Text as Revelation’ in Islam”

“Text as Revelation” is a fascinating theme in the history of Islamic scholarship. Early debates about the created or uncreated nature of the Qur’an led not only to political conflict between caliph and *‘ulama’*, but to inquisition as well. But the assertion of the eternity of the Qur’an prevailed, buttressed by the concept of a pre-existent divine tablet protected in heaven. Scholars subsequently developed the doctrine of the inimitability (*i’jaz*) of the text in response to criticism of its language and organization. As Harry Wolfson and others have shown, these Muslim doctrines emerged in the midst of claims about the Torah and Jesus made by other scriptural communities in the Middle East. The notion of the untranslatability of the Qur’an from the Arabic persists among Muslims to the present day. Scholarly discussion of the meaning of the non-contingency of the text by some modern Muslim writers remains a controversial issue.

## 4. Adela Sandness (St. Francis Xavier University)

## “Revelation as Text: Revelation as Offering in ancient Indian tradition”

The Veda is collection of text, a container of sacred knowledge which is held in Hindu tradition as revelation. The text is “heard” inasmuch as it was passed on through generations by oral tradition. Yet it originates with the “seers”, the *rsis* or visionaries who were given vision of the divine which it is their task to communicate through language. Theirs is a mystical union with the goddess Speech. The *rsis* are considered semi-divine as their perception transcends the limitations of normal human experience. They receive and transmit their vision through a kind of liquid Light contained in the language of their song that is not only the source of sacred knowledge but which is also offered in turn as food for the gods.

**Time: 12:00-1:00 (McKellar Room in the University Centre)**

**CIDA-CFHSS Collaborative Programme**

**“RELIGION, TERROR AND GLOBALIZATION**

**Professor Mark Juergensmeyer**

**WOMEN IN ACADEMIA: RESOURCES FOR SURVIVING AND THRIVING****CSSR/CSBS Joint Session Roundtable (SSC 2032)**

Chair and Organizer: Dana Sawchuk (Wilfrid Laurier University)

This roundtable will provide a forum to explore some of the many issues women in academia face in their professional and personal lives. As a growing number of women pursue graduate degrees, teaching positions, and tenure in the academy, a growing number of books are being written to chronicle and respond to the challenges and inequities they face. The four presenters represent a range of institutions, social locations, and career stages, and each one will review one of these books in light of her experiences in academia. The reviews can then serve as a springboard to discuss, with the audience, strategies for surviving and thriving in what can be a chilly academic climate.

Discussants: Michele Murray (Bishop's University)  
 Terry Tak-ling Woo (Dalhousie University)  
 Lorraine Vander Hoef (University of Toronto)

**PHILOSOPHY OF RELIGION (2) (MEDSCI 270)**

Chair: H. Chad Hillier (Wycliffe College, University of Toronto)

1. Christopher Anderson-Irwin (Humber College, Toronto)

“‘Entreating the Kingdom’: Rosenzweig and Hegel on Religion and Social Practice”

Even though the “new thinking” of Rosenzweig is explicitly anti-Hegelian, his philosophical approach to Judaism and Christianity parallels that of Hegel in certain respects. However, whereas Rosenzweig thinks that liturgy is essential to the truths revealed by both Christianity and Judaism, Hegel maintains that religious practice is limited by its attachment to “representations” (e.g., mythical narratives, ceremonial objects) and that this limitation can only be overcome by translating religious ideas into a discourse appropriate to modern, secular contexts. In this paper, I will argue that Rosenzweig develops a more viable understanding of the relationship between religious and social practice than Hegel. He accomplishes this by conceiving of a dialectic through which “the eternal” is realized in the realm of the social via liturgical practices. However, I will also argue that Rosenzweig’s account of the realization of eternity in time is problematic, as his interpretation of the relationship between religion (Judaism in particular) and secular political history is dangerously ambivalent.

2. Rob Aitken (Concordia University)

“Fighting the Counter-Current of Secularization: Martin Buber and Franz Rosenzweig on the Authority of Jewish Law”

Many modern Jews may be said to experience a desire for group cohesion, identity, and a sense of continuity with tradition. For some, the realities of the Holocaust, have served to strengthen or renew these longings. For others, however, this same historical catastrophe has led to shock and disillusionment. Those disoriented by the complexity of religious life in modernity, are not without direction. Judaism has a rich history of philosophy and theology. The works of Martin Buber and Franz Rosenzweig, in particular, illuminate the paths they chose, and serve as a guide for those who follow. It is the purpose of this paper, to contrast the works of Buber and Rosenzweig, on the issue of the authority of Jewish law. In order to facilitate this purpose, I will examine their closely related concerns for Jewish teachings. An effort will be made, in this essay, to consider the implications of both theories for the modern Jewish community.

3. Andrea Gondos (Concordia University)

“Kabbalah in the Historical Study of Judaism: Gershom Scholem and the *Wissenschaft des Judentums*”

The systematic examination of Jewish mysticism is synonymous with Gershom Scholem’s scholarship (Rapoport-Albert 545). Scholem’s approach constituted a radical break from the conventional treatment of the subject according to the rationalist framework of the *Wissenschaft des Judentums* of the 19<sup>th</sup> century. Offering a dialectical response to this dominant attitude, Scholem set out to bring the study of Kabbalah back into the mainstream of the historical study of Judaism. However, as I will demonstrate in this paper, Scholem’s approach to provide a “counter-history” of Judaism (Biale 1979:10), one that placed mysticism at the very heart of understanding the historical development of the Jews, remained ultimately tied to the methodological perspectives of the *Wissenschaft*. Thus, while he succeeded both in breaking new ground in the content of the historical study of Judaism and establishing the “school of historical criticism”, ultimately he could not do so in terms of the method of his analysis.

**EXPLORATIONS IN HINDU AND BUDDHIST TANTRIC TRADITIONS (MEDSCI 341)**

Organizers: Michael Stoeber (Regis College, Toronto School of Theology, University of Toronto)  
 Patricia Dold (Memorial University of Newfoundland)

Does Tantra function as a definable category within specific Indian religious contexts? How does the gendered discourse of many Tantras relate to the religious lives of real women? How have scholars' constructions of Tantra distorted aspects of Tantric belief and practice? Have such constructions created blinders to prominent emphases within Tantric belief and practice? How have Tantric elements been drawn into certain Hindu and Buddhist religious contexts? This panel explores Hindu and Buddhist perspectives on Tantric belief and practice in light of these and related questions. The two papers presented in session one examine specific Hindu understandings of the nature of Tantric belief and practice and its place within the religious path. The two papers presented in session two focus on the relationship between Tantric ideology and practice

**Session One: Explorations in Tantric Traditions 1**

Chair: Ron Neufeldt (University of Calgary)

1. Michael Stoeber (Regis College, Toronto School of Theology, University of Toronto)

“Tantra in Sri Aurobindo's Spirituality”

How does Sri Aurobindo Ghose understand Tantra? Is the category of Tantra helpful or necessary in understanding Aurobindo's spirituality? How Tantric is his Yoga? What is the level or degree of “Tantricity” in Aurobindo's religious view? In responding to these questions, this paper will explore various Tantric threads in Aurobindo's spirituality: his stress on Shakti in his conception of the polarization of the Ishvara-Shakti Godhead; his view of the manifestation of the divine Mother in general, even in his early revolutionary politics; his reading of the cakra system; and the embodied nature of his spiritual ideal and his views of sexuality. Although Aurobindo's perspective is clearly toned down and marked off from more antinomian and transgressive forms of Tantra, the paper will argue that his spirituality remains significantly Tantric in its tenor and vision. In its development, the paper will draw on recent attempts to define or categorize Tantra.

2. Patricia Dold (Memorial University of Newfoundland)

“Tantrika, Pauranika and Vaidika: An examination of Religious Categories in the Mahabhadgavata Purana”

This paper explores categories within the religious outlook of the Mahabhadgavata Purana, a Shakta text with clear connections to Kamarupa. This exploration will show that the Mahabhadgavata understands the Tantric as a theological, ritual, and scriptural category. Theologically, the Tantrika form of the Goddess is her highest form and also the most abstract. Further, the text's Shakta theology is acknowledged by the Vedas themselves as the basis for their own authority. Ritually and scripturally, the text claims the equivalence of Vedic and Tantric expressions. However, in its own ritual descriptions, it limits its use of typically Tantric terminology to rituals that promise power and deification to the adept. These and other examples show that Tantra is an identifiable but complex category for the Mahbhadgavata.

Respondent: Willi Braun, University of Alberta

**Session Two: Explorations in Tantric Traditions 2**

Chair: Ron Neufeldt, University of Calgary

1. Danielle Lefebvre (University of Toronto)

“The Challenge of Defining a Women's Tantric Buddhist History”

This paper examines the relationship between the gendered discourse and women's historical experiences of Buddhist Tantra. Certain scholarly efforts to define a women's Tantric history, such as the work of Miranda Shaw, do so under the presupposition that the presence of the feminine in textual sources can serve as evidence for the full participation of female practitioners. Such an approach fails to adequately address whether Tantric discourse depicts the actual experiences of women or an ideologically driven construction of “woman.” This paper explores the issues involved in reading Tantric texts for women's religious history.

2. Leona Anderson (University of Regina)

“Tantra and Healing: the North American Workshop”

This paper examines the manner in which ‘Tantric’ theory and practice has been utilized and transformed in a plethora of healing workshops that are currently offered throughout Canada and the USA. Specifically, it addresses the ways in which Tantra, healing, and sexuality are juxtaposed in these contexts and attempts to establish a typology in which Tantric spirituality serves as a locus for validating a variety of claims of healing. Key themes include sexual healing, awakening the goddess, interfaith Tantra and the glossing of Tantra with kama and the goddess. Attention will be given to the manner in which these workshops and healing seminars target women. Respondent: Harold Coward, University of Victoria

### **TRANSITIONS: RELIGION AND IMMIGRATION (2) (DENTAL 2016)**

Chair: Paul Bramadat (University of Winnipeg)

1. Steven Lapidus (Concordia University)

“A Tale of Three Synagogues”

As large numbers of Jewish immigrants began to arrive in North America in 1881, in the wake of the assassination of Czar Alexander II, many predicted the complete disappearance of Orthodox Judaism. Demands to conform to the new environment emanated from within the Jewish community, and from without, where the financial and social lures of the larger society encouraged the shedding of traditional identity and practice. Despite pressure to conform, Orthodoxy took root in North America, and in the process, created new structures and organizations in a uniquely North American form. It is my intention to examine the evolution of the Orthodox synagogue on the shores of North America in three specific forms. I will begin with an analysis of the earliest forms of small, one-room “Old World” synagogues, through the youth-oriented Young Israel movement and finally conclude with the synagogue-center movement which incorporated worship, education, recreation and athletics under one roof.

2. Tony Lovink (University of Ottawa)

“When Worlds Collide: Immigration, Culture and Religion”

Many Sudanese Christians have arrived in Canada over the past few years, primarily as refugees fleeing the Civil War between the ‘Christian’ Southern Sudan and the Islamic-ruled North. These Sudanese families are arriving in Canada with an understanding of family, of married relationships, of the rights of women and children, all of which may be different from Canadian currently dominant understandings.

The paper will explore these topics based on anthropological research in East Africa, and interviews with leaders of Sudanese communities in Ottawa. Some references will be made to Sudanese immigrant attitudes as Christians to gays and lesbians.

### **RELIGION TERROR AND GLOBALIZATION: CANADIAN PERSPECTIVES (SSC2050)**

Chair: William Morrow

Mark Juergensmeyer

“Religion, Terror, and Globalization: Canadian Perspectives.”

1. Ali Dizboni: (University of Sherbrook and Royal Military College)

2. Marsha Hewitt: (University of Toronto)

3. Ara Norenzayan: (University of British Columbia)

### **RELIGION, SCIENCE AND TECHNOLOGY (DENTAL 2016)**

Chair: William Arnal (University of Regina)

1. Craig Perfect (McMaster University)

“Martin Heidegger and Hans Jonas: Estimations of *Praxis* as a Response to Global Technology”

The spiritual and ethical consequences of global technology are poorly understood. Martin Heidegger is the most influential thinker in the field of the philosophy of technology; he held that technology is a mode of revealing that eclipses other, more primal, revealings. His erstwhile graduate student, Hans Jonas, quickly became an original religious and ethical thinker in his own right. In my presentation, I will compare their accounts of global technology, and contrast their estimations of *praxis* (ethical and religious practice, political and environmental activism) as a response to it. It is my contention that, while Heidegger’s *gelassenheit* or releasement has its merits, ultimately Jonas’s *praxis*-oriented response is more cogent, more effective, and more engaged with the crises of our time. I will

conclude by suggesting that Heidegger's denigration of *praxis* stems in part from his idiosyncratic history of Being, and possibly his own notorious political failure, rather than an inherent futility of the modes of *praxis*.

2. Jason Shim (Wilfrid Laurier University)  
"Playing Dead: Memorials in Second Life"

SecondLife.Com is an online world that was released by Linden Labs in June 2003. While it resembles most traditional online games, it differs in that goals are not defined for the users. SecondLife.Com is an online representation of reality known as a "metaverse."

Recent technological developments in graphics engines and broadband internet have allowed services such as SecondLife.Com to closely mirror and extend real-life interaction. Using ethnographic interviews and textual analyses of forums, I shall investigate practices on SecondLife.Com to examine memorial rituals that are enacted online and the problems that arise when a death cannot be confirmed by the participants. The paper shall also explore notions of sacred space in the SecondLife.Com environment by examining the development of monuments that were erected as a memorial to September 11<sup>th</sup> as well as user-constructed churches. This analysis will provide an important baseline for further consideration of memorials in online worlds.

3. Richard R. Walker (McGill University)  
"Religion and the Science of Spirituality"

The common, if conceptually confused, phrase "I am a spiritual person not a religious one" has recently become elevated to the status of scientific principle by a large number of scientists probing the biology of religious belief. Taking the subjective reality of religious experiences as an undisputed, if sometimes misinterpreted, fact these theories suggest understanding human 'spirituality' as a biological manifestation of human physiology and a natural part of human evolution. While these theories may appear to offer reconciliation in the so-called "war" between religion and science, they in fact continue to participate in this constructed narrative by adopting the popular conceptual distinction between spirituality and religion. This paper will examine the effect of these theories on our understandings of the relationship between religion and science in their attempt to construct an alternative "science of spirituality."

## MAY 31<sup>ST</sup>

### RELIGION AND THEATRE IN CANADA CSSR/ACTR Joint Session TALBOT COLLEGE RM 348

Organizers: Moira Day (ACTR) and Mary Ann Beavis (University of Saskatchewan)

Exploring the dynamic intersection of religion (that relating to human spirituality and concerned with the divine, sacred or holy) and theatre (the creation of dramatic material and its realisation in production and performance) as shaped within or by Canada, past and present, as a geographical, human and conceptual reality.

1. Dr Paul Corey (McMaster University)  
"Canadian Theatre and the Tragic Experience of Evil"

It is well known that the question of evil is one of the central concerns of religious thought and symbolism. What is not so well understood is the relation between the experience of evil and the history of theatrical expression. If we define "evil" broadly as the harms humans cause and the sufferings they endure, then we can say that these experiences contributed to the birth of Western theatre in ancient Athens. The annual presentation of tragedies at the City Dionysia was both a religious festival in honour of the god Dionysus and a civic occasion in which citizens were required to watch depictions of malice and suffering. There are two important elements to the vision of evil (*kakon*) found in Greek tragedy: first, no human or divine force is understood to be either completely good or absolutely evil; second, the threat of evil can sometimes be contained but it can never be permanently defeated, and any attempt to do so brings disaster.

My paper will consider the role that the tragic vision of evil can play in contemporary Canadian theatre. In particular, I want to consider Canadian theatre in relation to the post-9/11 discourse of good and evil in the United States. The Bush Administration has characterized the current "war on terror" as a dualistic struggle between absolute evil and good, and it has expressed the desire to achieve military omnipotence in order to defeat the forces of terror permanently. Since Canada is geographically and culturally close to the U.S., but nevertheless distinct, it provides a space conducive to the creation of a morally reflective theatre that can respond to the current religious

and political ethos of America. I will argue that Canadian theatre should draw on the Greek tragic account of good and evil in order to best critique melodramatic dualism and the hubristic desire for omnipotence.

2. Barbara Pell (Trinity Western University)

“George Ryga’s ‘Hail Mary’ and Tomson Highway’s *Nanabush*: Two Paradigms of Religion and Theatre in Canada”

In 1967 the Vancouver Playhouse commissioned George Ryga, a Ukrainian-Canadian socialist playwright, to write *The Ecstasy of Rita Joe*, ironically celebrating Canada's centennial with the first Canadian play to portray the tragedy of our aboriginal peoples; it became a canonical staple of Canadian theatre in subsequent decades. Depicting the martyrdom of a Native girl on the streets of Vancouver, but performed by non-natives (except for Chief Dan George), it was a powerful consciousness-raising experience for its white, middle-class audiences. Nevertheless, the play simplistically sentimentalised the aboriginal plight as the victimisation of passive children by irresponsible white parents, a Eurocentric, patriarchal paradigm that reflected the Department of Indian Affairs' assimilationist policies.

Almost twenty years later, Tomson Highway's *The Rez Sisters* dramatised the paradigm of Native writers telling their own stories. Highway, a Manitoba Cree, premièred this play on the reserves, and then successfully produced it in Toronto with his Native Earth performing Arts company. A comedic revisioning of Native tragedy, it portrays seven Manitoulin Island “rez sisters” who raise money to attend THE BIGGEST BINGO IN THE WORLD; it foregrounds matriarchal empowerment and valorises Native spirituality through the omnipresence of *Nanabush*, the Ojibway Trickster. Although both plays end with a death, the hopeless inadequacy of the priest's requiem for Rita Joe, “Hail Mary, Mother of God . . . pray for us sinners now and at the hour of our death” (130), has been replaced by *Nanabush*'s final dance, “merrily and triumphantly” (118) celebrating a vibrant Native culture.

3. Janet Tulloch (Carleton University) and Tanit Mendes (Ryerson University)

“Set Design as Cosmic Metaphor: Drawing the line between Drama and Religious Spectacle.”

In *Scenographic Imagination* (1993), Darwin Reid Payne suggests that for Shakespearean productions on the Elizabethan stage “space is cosmic and human: 'where we are' is determined by theological architecture and portable accessories” (p. 240). The stage becomes a place of cosmic metaphor signifying location through visual means. Working with Payne's ideas, this presentation will examine the use of theological architecture to define the physical space of gods and humans in Michael Levine's set designs for the Canadian Opera Company's *Die Walküre* and *Siegfried* on Toronto's Hummingbird stage. In particular the presentation discusses how the set theatrically positions characters and spectators to perceive the alternating image of human or divine space through the judicious use of light. This feat is especially striking in a proscenium style theatre with a large auditorium, often referred to as a “barn”, seating over 3000 patrons.

4. Anton Wagner (York University)

“The Powers of Darkness-The Powers of Light: Evil, the Divine, Love and Reincarnation in Patricia Joudry's Dramas.”

Born in Spirit River, Alberta, in 1921, Patricia Joudry emerged as one of the most important Canadian dramatists for her radio, television and stage writing in the 1940 and 1950s. She was the only Canadian playwright in the 1950s and early 1960s to have been produced on radio, television and the stage in Canada, the U.S. and England. Because of the lack of professional production opportunities for playwrights in Canada, Joudry moved to London in 1957. In England, she began a spiritual journey she would pursue until her death in Powell River, B.C. in 2000. According to the Canadian Who's Who 1961-'63, Joudry “since 1961, discovered that she had psychic powers and that she was transmitting plays directly from the Spirit World.” Joudry described the beginnings of this spiritual exploration in her 1977 autobiography *Spirit River to Angel's Roost: Religions I Have Loved and Left* and, in greater detail, in *My Life as Patricia Joudry*, completed a year before her death. In 1996 Joudry dramatised her magnum opus, the unpublished novel *The Continuing City as The Continuing City: A Drama in Three Acts and Five Incarnations*. This presentation will draw on these and other unpublished writings in the Patricia Joudry Papers, University of Calgary Archives, to summarize Joudry's spiritual beliefs about evil, divinity, love and reincarnation and how these beliefs are verbally and physically dramatised on stage in *The Continuing City* and other dramas such as *The Conjuror* (1982) and *O Listen* (1983).

**RITUAL STUDIES (MEDSCI 270)**

Chair: Darlene Juschka (University of Regina)

1. Prof. M. Darrol Bryant (Renison College, U of Waterloo)

“Holi at Vrindaban/Qwaali at Nizamuddin: A Comparative Analysis of Ritual & Music”

During Jan-April 2004, I led a Study Term Abroad in India. While there we celebrated the Spring Festival of Holi in Vrindaban in the Vaishnavite community at Jai Singh Ghera, and we visited the Shrine of Nizamudin and the Sufi Centre in New Delhi. Both events were marked by singing and performance. My video presentation will offer a comparative analysis of the ritual and musical dimensions each event.

2. Catherine Rolfsen (Queen’s University)

“Ritualised Resistance: Political Possibilities of the Indian Buffalo Sacrifice”

The buffalo sacrifice to the Indian village goddess is the perfect testing ground for the salience of a theory of ritual, since its ambiguities consistently foil scholarly interpretation. Many contemporary ritual theories fail to recognise the dynamic nature of ritual, which continually reformulates itself with reference to larger social concerns. In search of a more holistic method with which to examine the fluid nature of the buffalo sacrifice, I draw upon the theoretical work of Catherine Bell. Bell’s proposal to examine ritual from the perspective of human agency in relation to socio-political context allows the author to ask a set of new questions regarding the sacrifice. The answers to these questions lead me to propose that the buffalo sacrifices in Indian villages can be seen, in both ritual form and socio-political context, as embodiments of ritualised resistance of the local against the threat of universal globalising forces.

**RELIGIOUS DIVERSITY IN CANADA Roundtable (MEDSCI 341)**

Organizer Paul Bowlby (Saint Mary's University)

“Religious Diversity in Canada”

**Session 1 Responses to *Religion and Ethnicity in Canada***

Chair: Dr. Harold Coward

For the past six years, the CSSR/SCER has hosted a roundtable on religious diversity in Canada and related public policy issues. With the initiative of Paul Bramadat (University of Winnipeg) and David Seljak (St. Jerome’s College, University of Waterloo) (Eds.) we now have the first of three volumes on issues related to the roundtable discussions, *Religion and Ethnicity in Canada*, (Pearson, 2004). This year the discussion will begin with several short responses/reviews of the book by Paul Bowlby (Saint Mary's University), Terry Woo (Dalhousie University), Alexander Soucy (Saint Mary's University) and Bill James (Queen’s University). Following the responses the two editors and some of the authors of chapters on specific religious traditions will have a chance to respond. There will follow an open discussion of the book and the future directions required for the study of religious diversity in Canada.

**Session 2 Issues in Religion and Public Policy in Canada**

Chair: Dr. Harold Coward

*Religion and Ethnicity in Canada* contains three public policy chapters on immigration, education and health care. The purpose of this roundtable session will be to build upon the arguments presented in the book on public policy and religion. Dr. Paul Bramadat (University of Winnipeg) will lead off with a brief presentation of the recommendations in his commissioned “policy discussion paper” entitled “Challenges and Opportunities: Reconsidering the relationship between Religions, the Multiculturalism Program and the Government of Canada”. David Seljak will make a brief presentation on “The privatization of religion and ethnicity in Canada”. John Biles (Heritage/Multiculturalism) will respond to the papers followed by an open discussion of future directions for scholarship dealing with the relationship of religious diversity to public policy and multiculturalism in Canada.



**RELIGION AND THE ENVIRONMENT: GLOBAL CHALLENGES & CONTEXTUAL SITUATIONS****CSSR and ESAC Joint session (DENTAL 2016)**

Organizers: Barbara Jane Davy, (ESAC President)  
 Anne Marie Dalton (Saint Mary's University, CFORE)

Chair: Barbara Jane Davy (ESAC President)

This panel on religion and ecology is a joint session between the Canadian Society for the Study of Religion (CSSR) and the Environmental Studies Association of Canada (ESAC), and sponsored by the Canadian Forum on Religion and Ecology (CFORE).

1. Nancie Erhard (Saint Mary's University)

“Beyond Consultation: Method in Global Ecological Ethics”

Global ecological ethics is inherently inter-religious and cross-cultural, or in a post-colonial world, it should be. While there is much good work being done in the efforts to build a global conversation (such as the Earth Charter movement, Berry's “New Story”), Eurocentric assumptions and methods are nevertheless implicitly built into the framework of the discussion. This presentation calls attention to this situation and suggests ways in which the methods of doing ecological ethics can be enhanced. These include attention to ethical categories and the consideration of narrative as ethical deliberation.

2. Randolph Haluza-DeLay (King's University College)

“Doing Environmental Education in the Church: Obstacles and Opportunities”

Millennia of historical tradition along with new ways of conceptualizing and enacting the human place in creation can offer intriguing guides for cultural critique and shifts of consciousness of individuals and congregations. On the other hand, those involved in the churches may be concerned about errant belief systems, or focused on the traditional human-centred social action. Like other citizens, those who are involved in churches may also be strongly influenced by the dominant social and cultural contexts of western civilization to the extent that environmental concerns and social transformation are difficult concepts to grasp. This presentation will address these obstacles and opportunities through an auto-ethnographic exploration of actual environmental education experience in Catholic, Mennonite, and Protestant church-based contexts.

3. Tim Leduc (York University)

“The Climate of Unknowing: A Hermetic Approach to Climate Change Uncertainty”

Hermetic practices based in the Western spiritual tradition can provide a meaningful response to the uncertainties of climate change in the physical and social sciences. Hermeticism is a synthesizing method that can interlink the individual and the environment (i.e. microcosm and macrocosm), using scientific knowledge as the starting point for a contemplative practice that can inform action. I engage this hermetic practice of contemplating climate change by following the teachings of the 13th century anonymous book called the 'Cloud of Unknowing.' The 'Cloud of Unknowing and the broader Christian tradition known as apophatic theology, embraces the inability of the intellect to pierce creation's divinity by calling upon the active engagement of our uncertainty through a passionate love for mystery. By affirming the unknowable while embracing scientific knowledge, the hermetic method can compliment scientific 'understandings of' and 'responses to' the uncertainty of climate change.

Respondent: Heather Eaton (St. Paul's University, CFORE)

**RELIGION AND NARRATIVE (MEDSCI 270)**

Chair: Kate Lyseiko (University of Regina)

1. Geneviève Pigeon (Université du Québec à Montréal)

«L'utilisation du roman par Henri II Plantagenêt : un outil de légitimation religieux? »

Le passage d'une société dite « orale » à un univers du livre s'opère en fonction de multiples facteurs, et les conséquences de cette révolution de la conception du savoir sont nombreuses. En opérant les formules d'opposition *savant vs populaire, écrit vs oralité, scolaire vs vulgaire*, le haut Moyen Âge ne considérait pas les récits populaires dignes d'être écrits ; pourtant, c'est en roman qu'Henri II Plantagenêt choisit de faire rédiger l'*Historia Regum Brittanica*. En quoi cette décision est-elle significative quant aux origines de la lignée royale d'Angleterre? Cette création d'une origine mythique s'oppose-t-elle à l'idéologie religieuse dominante? Les théories de Pierre Bourdieu, notamment la question de la concurrence des biens de salut, ainsi que les travaux de Paul Zumthor éclairent cette

décision et démontrent, grâce à des exemples comparatifs, comment la création d'un genre littéraire a pu soutenir les prétentions religieuses et politiques du monarque.

2. Eleanor Akins (University of Regina)

“Religion Imitates Art: Tracing lines of Greek tragedy in the Christian Myth.” This philosophical comparison between Aristotle’s account of Greek tragedy and the myth of Jesus’ life, death and resurrection reveals parallels and differences. Similar elements are found: of magnitude, pathos, agonistic conflict, death and sacrifice as well as arousal of emotion and spiritual movement. Yet, questions are posed as to whether the cognitive aspects of Aristotelian tragedy are exemplified in the Christian narrative. Are universal mysteries of human nature, weakness and vulnerability addressed, or reduced to a personal concern? Are emotional responses, elicited by the tragic elements of the narrative, likely to create an enlarged field of ethical action, or are they directed toward focus on self? Does the theological doctrine of Jesus’ dual nature affect the functional role of the myth as tragedy, threatening identification with the protagonist, so necessary to the cognitive account? If human weakness and suffering are raised to heroic proportions, what ethical motivation exists for their elimination?

**ECOLOGY IN CONTEMPORARY PAGANISM (DENTAL 2016)**

Organizer: Barbara Jane Davy (Environmental Studies Association of Canada)

Chair: Heather Eaton, St. Paul’s University

The papers in this panel discuss the significance of nature in contemporary Paganism. The panellists investigate meanings of “nature” in the contemporary Pagan traditions of Feminist Witchcraft, Wicca, and Eastern European Paganism, addressing the implications of the immanence of divinity in nature, self and other, and ideas about “following nature” or coming into “harmony with nature” for these traditions.

1. Chris Klassen (York University)

“The Goddess and/as the Cyborg: Nature and Technology in Feminist Witchcraft”

This paper is an engagement with feminist Witches on their uses of nature within their construction of religious identity. In particular, I focus on Barbara Walker's and Starhawk's formulations of nature and Goddess found in their fictional works. These texts are works of speculative fiction. As such, they ask the question, what if things were different? This question is tied to Walker's and Starhawk's formulations of feminist Witchcraft and its positioning as a nature religion. I am interested in how Goddess, nature and technology are constructed in these formulations.

2. Barbara Jane Davy (ESAC)

“Being At Home in Nature: A Levinasian Approach to Pagan Environmental Ethics”

Pagans have accused Judaism of a transcendental disregard for nature, while Jewish thinkers have suggested that paganism exhibits a natural, if primitive, disregard for ethics. For the most part, the “paganism” of which Jewish philosophers have spoken is understood as religion that has not yet developed any awareness of, or respect for God, rather than contemporary Paganism. Pagans have cited some biblical texts in accusing Judaism of a disregard for nature, but generally ignored current environmental work done by Jewish philosophers and activists. It seems obvious that individual Pagans and Jews have more or less appreciation of nature based on their personal inclinations; there are certainly many examples of good work being done on both sides. What I aim to address here is the basic difference in worldview or cosmology which underlies the accusations, and suggest a supplementation of Jewish and Pagan ideas, drawing on the work of the (post)modern Jewish philosopher Emmanuel Levinas (1906-1995). If Levinas’ understanding of transcendence is interpreted in terms of a lateral transcendence of one’s own ego, and one’s limited view of the world, rather than the vertical transcendence of nature, his ethical theory can contribute to the development of interpersonal environmental ethics in a contemporary Pagan worldview.

3. Adrian Ivakhiv (University of Vermont)

“Nature, Ethnicity, and the ‘Ecology of Culture’ in East European Paganism”

Comparing modern Western notions of nature with those of Eastern European (Slavic) Pagan and Pagan-inspired religions, I assess the relevance of recent academic debates on the social or cultural ‘construction of nature’ to popular and alternative thinking about the relationship between humans and the natural world. The kind of human-nature continuum suggested by contemporary East European Pagans – an idea that is sometimes referred to in terms of an ‘ecology of culture’ – may appear a laudable attempt at an ecological ‘reincorporation’ of humans into the natural world, but it raises issues of ethnic exclusiveness. Presumptions about Paganism bringing its practitioners into closer ‘harmony with nature’ need to be examined with this in mind: What kind of harmony would Pagans like

to seek? Whose 'harmony' with what 'nature'? And what of those (immigrants, refugees, and perennial 'others') who do not appear to fit the criteria of such ethnically, culturally, or racially defined 'harmony'? Until these questions are addressed directly by Anglo-American Pagans, their ideas about nature will remain severed from the thinking of Pagans and other 'nature religionists' in other parts of the world. A 'dialogue' between different views of nature, on the other hand, would serve to strengthen the ability of academics as well as practitioners to negotiate the minefield of cultural claims to nature.

Respondent: Anne Marie Dalton, Saint Mary's University

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### *Attractions touristiques à London, ON / Points of Interest in London, ON*

(See also [www.londontourism.ca](http://www.londontourism.ca))

**General:** In 1793, Lieutenant Governor John Graves Simcoe surveyed the Forks of the Thames and proposed to build "New London" here as the capital of Upper Canada. Today London, the "Forest City," is the largest city in Southwestern Ontario (population 432,451).

**Historical Interest:** The residential area to the south of the University (Old North London) has many beautiful homes whose architectural details and well-kept gardens are best appreciated on foot. Among the buildings accessible to the public are the churches in the vicinity of Victoria Park (St. Paul's Anglican Cathedral with its stained-glass windows by Tiffany, lovely St. Aidan's Chapel, St. Peter's Roman Catholic Basilica and Metropolitan United Church). There are many walking and bike paths in the city, some of which run through the University grounds. One of these (with an access point next to the bridge across from Talbot College) leads downtown via the Blackfriars Bridge to Harris Park which adjoins Museum London.) Banting House is located here, at Adelaide St. and Queen's Ave ([www.diabetes.ca](http://www.diabetes.ca)). About 40 minutes West along Fanshaw Park Rd. (Highway 22), next to the conservation area in Coldstream, is a Quaker Meeting House which dates from 1859. An hour and a quarter to the East brings one to the St. Jacob's/Elmira area where the presence of Old Order Mennonites is still quite visible.

**Services:** The University Community Centre, centrally located at UWO, houses a convenience store, pharmacy, post office, print shop, dry cleaner, book and computer store, hair salon, photo shop, travel agent, eating places, etc. There is also a convenience store near the UWO gates at Richmond and near Perth Hall on Western Road. For medical emergencies, the Urgent Care Department of the London Health Sciences Centre operates daily from 8 a.m. to 10 p.m. at the St. Joseph's Hospital site (Richmond and Grosvenor, with the entrance at Grosvenor and Wellington). It treats non-life-threatening emergencies. For more serious problems, there is an Emergency Department at University Hospital. More information is available at: [www.londonhospitals.ca](http://www.londonhospitals.ca), 1-866-313-5528 or [www.emergencylondon.ca](http://www.emergencylondon.ca).

**Shopping:** Masonville Mall (Sears, Zellers, the Bay, Shopper's Drug Mart, etc) is north of UWO (5 minutes by car) at Richmond and Fanshaw Pk. Rd. Staples, Loblaws, Chapters, Canadian Tire, the LCBO, the Beer Store, etc. are also nearby. South of Oxford on Richmond are a variety of small boutiques. More shops are located downtown in the vicinity of Richmond and Dundas. On the north side of Dundas, west of Richmond, is the historic Kingsmills Department Store ([www.kingsmills.com](http://www.kingsmills.com)). It still has an elevator attendant. Between Talbot and Richmond in the

block south of Dundas is the refurbished Covent Garden Market where a variety of goods (including fresh produce, cheese flowers and handcrafts) are available.

**Restaurants:** In addition to the UCC facilities, on Campus places to eat include the Grad Club in Middlesex College and Michael's Dining Room in Sommerville House. There is a Pizza Hut and a Subway close to the Perth Hall Residence and there are three small restaurants (Eastown Pizza, Christina's Pub and Sebastian's) near the Richmond Street gates. There are several mid-range restaurants south of Oxford on Richmond ( about 20 minutes' walk from the Richmond gates), in the Richmond/Fanshaw Park Rd. area and in the Dundas/Richmond area.

**Entertainment:** A movie theatre (Silver City) is located at Masonville Mall. The Stratford Festival will be just starting its season and eight plays are running during the last week of May and first week of June (see [www.stratford-festival.on.ca](http://www.stratford-festival.on.ca)). Museum London's offerings include ceramics exhibits, student art work depicting the history of London and a presentation entitled "Nobody's Child, Canada's Home Children." Orchestra London ([www.orchestralondon.ca](http://www.orchestralondon.ca)) is presenting two Pops concerts on May 28 and 29 and runs Tosca the following week. For hockey fans, the Memorial Cup finals run from May 21-29. The Gus Macker 3-on-3 Basketball tournament is also running on the May 28-30 weekend. Information on Labatt Brewery tours is available at [www.labatt.com](http://www.labatt.com).

**Of Interest to Children:** The London Children's Museum (Wharncliffe Road), Storybook Gardens, and Fanshaw Park Pioneer Village are popular attractions.

## **News and Notes from Members / Information en provenance des membres**

### *Information des membres / Member Notes*

Bruce Alton, Centre for Studies in Religion and Society, University of Victoria

Academic Position: 2004-2005 Emeritus Fellow at the Centre for Studies in Religion and Society, University of Victoria, Victoria BC, fall and spring terms. For more information about the Centre, see <http://web.uvic.ca/csrs/>. Personal contact: [balton8664@rogers.com](mailto:balton8664@rogers.com).

Research areas: (1) Philosophical, moral and religious dynamics of self-deception; (2) Philosophical theology: the state of Christian thought as it re-encounters other faith traditions and its own history.

Darrol Bryant, Renison College, University of Waterloo

"The Mind of Jonathan Edwards: Beyond America," *Tercentenary Edwards' Celebration*, Northampton, Massachusetts, USA, October 3-5, 2003.

"The Lotus Sutra & Rissho Kosei-kai: A Christian Reading" at the *International Conference on Religious Practices: Buddhism & Christianity in Tokyo*, Japan, June 28-July 3, 2004

Harold Coward, Centre for Studies in Religion and Society, University of Victoria

The University of Victoria presented its highest research award, *The Craigdarroch Gold Medal for Career Achievement*, to Harold Coward on February 23, 2004 at a special ceremony held at the Empress Hotel in Victoria.

Gave the 2004 Peter Kaye Lectures on the topic, "Religion and Peacebuilding" at the University of British Columbia Vancouver School of Theology. The series of three lectures were given at VST on March 7 & 8, 2004.

Elected President of Academy II of the Royal Society of Canada, for a two-year term beginning in November of 2004.

On October 27, 2004, a Festschrift volume was presented to Harold Coward to honor his career contributions to Religious Studies. The Volume, *The Twenty-First Century Confronts Its Gods: Globalization, Technology and War*, was edited by David Hawkin (Memorial University), and published by the State University of New York Press. The presentation took place at the Centre for Studies in Religion and Society at the University of Victoria.

Abraham H. Khan, Trinity College, University of Toronto

Presented paper "Interdependence of Religion and Mainstream International Diplomacy," at the International Association for the History of Religions Congress, Tokyo, March 28, 2005

Member of the IAHR Congress Academic Program Committee, Tokyo, 2005.

Organized panels for IAHR Congress program on:

Religion and Foreign/Public Policy and Civilizational Conflicts

Revisiting the Insider and Outsider Approaches to the Study of Religion

Elected to IAHR Executive Committee as Membership Secretary (2005-2010)

### ***Publication Notes / Notes concernant les publications***

Peter Antes, Armin W. Geertz, and Randi R. Warne.

*New Approaches To The Study Of Religion*. Berlin ; New York: Walter de Gruyter, 2005.

Volume 1: Regional, Critical and Historical Approaches

Volume 2: Textual, Comparative, Sociological, and Cognitive Approaches.

From the Walter de Gruyter website:

Internationally recognized scholars from many parts of the world provide a critical survey of recent developments and achievements in the global field of religious studies. The work follows in the footsteps of two former publications: *Classical Approaches to the Study of Religion*, edited by Jacques Waardenburg (1973), and *Contemporary Approaches to the Study of Religion*, edited by Frank Whaling (1984/85). *New Approaches to the Study of Religion* completes the survey of the comparative study of religion in the twentieth century by focusing on the past two decades. Many of the chapters, however, are also pathbreaking and point the way to future approaches.

William Arnal

*The Symbolic Jesus: Historical Scholarship, Judaism and the Construction of Contemporary Identity*, Equinox, 2005.

Darrol Bryant

*Religion in a New Key*, Kitchener: Pandora Press, 2002.

This is an expanded and revised 2nd edition.

“The Tragedy of Bamiyan: Necessity and Limits of the Dialogue of Religions and Cultures,” in *Bamiyan: Challenge to World Heritage*, K. Warikoo (ed.), New Delhi: Bhavana Books, 2002, pp. 184-195.

“Ashrams” and “Confucianism” in *Encyclopedia of Community: From the Village to the Virtual World*, 4 Volumes, Karen Christensen & David Levinson (eds.), Thousand Oaks, CA: Sage Publications, 2003, 1, pp. 58-60, 329.

“Sikhs in the Diaspora: Other Faiths & the Environment,” *The Journal of Religious Studies*, 34(1 & 2), 2003: 35-42.

James Gollnick,

“Religion, Spirituality, and Implicit Religion in Psychotherapy,” *Implicit Religion* 7/2: 120—141, 2004.

*Religion and Spirituality in the Life Cycle*. New York, NY: Peter Lang Publishing, 2005.

Darlene M. Juschka

“Cladistics, Morphologies, Taxonomies and the Comparative Study of Religion.” *Method and Theory in the Study of Religion* 16 (1), 2004: 12-23.

“Gender,” in John Hinnells (ed.), *The Routledge Companion to the Study of Religion*. London and New York: Routledge, 2005.

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## *Notes concernant les départements / Departmental News*

### Concordia University

Concordia University's Department of Religion is a thriving and inspiring place to learn. We recently hired Dr. Marc des Jardins who fills a new tenure-track position in East Asian Religions. Dr. des Jardins holds a PhD from McGill University and is presently completing a post-doctoral fellowship at the University of British Columbia. We look forward to working with Marc. We are delighted that Steven Lindquist will be teaching with us again next year as a limited term appointment in Hindu Studies. Steven has taught with us for the last two years and is a wonderful colleague who has been well received by our students and faculty alike. The Department is currently finalizing the hiring of two more limited term appointments: one in Islam and one in Christianity.

### Recent Faculty Book Publications:

Dr. Donald Boisvert has a new book that came out in October 2004: *Sanctity And Male Desire: A Gay Reading Of Saints* (Pilgrim Press). It's been selected as a finalist in the religion/spirituality category for this year's Lambda Literary Awards.

A second book, co-edited, should be out soon from Haworth Press: *Gay Catholic Priests And Clerical Sexual Misconduct: Breaking The Silence*.

In February 2005 a new translation by Dr. Barbara Galli of Franz Rosenzweig's *The Star Of Redemption* was published, with a short Forward by Dr. Michael Oppenheim.

### Conferences:

From October 24-25, 2004 a conference entitled: *A Skilled Tongue: Sermon & Society In The Canadian Jewish Experience* was sponsored by the Institute for Canadian Jewish Studies (Concordia University) with support from the Spanish and Portuguese Synagogue, Montreal.

Our graduate students organized the 10th annual Graduate Students' Interdisciplinary Conference "Embodied Religion: Manifestations in the Mundane. The conference was a huge success and well attended.

### University of Lethbridge

Religious Studies at the University of Lethbridge is very pleased to announce that in the Fall Semester of 2004 its status as a formal department within the Faculty of Arts and Sciences was re-established with four tenured and tenure-track faculty members. Undergraduate students can major in Religious Studies or work towards a combined degree with other departments. We also offer an Undergraduate Thesis.

Hillary Rodrigues, the Chair of our department, is currently working on a monograph on Durga worship in Banaras and has begun work on an introductory text on Hinduism. He is also an associate member of the Department of Anthropology.

Thomas Robinson has been at the University of Lethbridge for almost 20 years. He has recently co-edited (with Steve Mason) *Early Christian Reader* (Hendrickson, 2004) and is currently finishing a monograph on Ignatius. A Greek language text (with software), entitled *Mastering Greek: First Aid for the First Year*, is forthcoming in 2005 (Hendrickson).

James Linville joined the University of Lethbridge in 2002 and teaches Hebrew Bible and Judaism and expects to complete the manuscript of a commentary on the prophet Amos later this year (*Amos and the Cosmic Imagination*: Ashgate).

John Harding came to Lethbridge from the University of Pennsylvania in 2003 where he completed his Ph.D. dissertation, "Mahayana Phoenix: Japan's Buddhists at the 1893 World's Parliament of Religions." He is currently engaged in further research in Japanese religion and modern Buddhism.

Bruce MacKay, coordinator of Liberal Education, is an associate member of the department, and teaches an introductory course on Islam.

Hendrickson Publishers is due to publish *World Religions: A Guide to the Essentials* by Robinson and Rodrigues (with contributions by Harding and Linville) in late summer 2005. The project includes a text and software package featuring photos, sound files of technical terms and a database of questions.

The department enjoys a large and growing student enrollment in its courses, an active Students' Society for Religious Studies, and also has one MA student in the area of early Christian studies.

Our third annual Religious Studies Student Conference is scheduled for May 7 and 8, 2005, and for the first time we are actively seeking papers from BA and MA students across Alberta.

For more information on the department and our conference, go to our website: <http://www.uleth.ca/fas/relg/>.

University of Ottawa, Department of Classics & Religious Studies  
Retirees (as of July 2004)

Robert Choquette (Religion in Canada)

Reinhard Pummer (Religion of late Antiquity)

New Hires:

Anne Valley (July 2004, Anthropology of Religion)

Theodore de Bruyn (July 2004, Religion of late Antiquity)

Emma Anderson (July 2005, Religion in Canada)

University of Regina

March 10th - "Not In Polite Company: Religious and Political



Discursive Formations on Same-sex Marriage"

Chair: Dr. Carol Schick (Education)

Presenters: Dr. Joyce Green (Political Science)

Dr. Darlene M. Juschka (Women's Studies/Religious Studies)

Dr. William Arnal (Religious Studies)

The Very Reverend James Merritt (St. Paul's Cathedral)

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## Nominees / Candidats

The nominations committee has finished its work for this year. We were fortunate to have several qualified candidates. The nominees for this year are:

Alain Bouchard, Cégep Ste-Foy - Member-at-large (Programme Chair)

Francis Landy, University of Alberta - Member-at-large (Student Essay Contest)

Additional nominations can be made at the annual meeting in London, ON. All additional nominations must be seconded and be agreeable to the nominee.

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## Du bureau des affaires étudiantes / From the Student Desk

I hope the school year is winding down pleasantly for everyone! The summer is almost here, and so is the Congress to be held at the University of Western Ontario at the end of May. I would like to announce here that we will be holding an informal student lunch on Sunday May 29th between 12:15-1:45 in UCC 373. I have organized a panel of presenters to discuss the issue of "Netting a job with a degree in Religious Studies". Three main issues will be addressed: 1. essential job search, application, and interview skills; 2. 'the American scene' (given that most Canadian graduate get their first job in the US; 3. alternative careers with a degree in religious studies. Pizza and cold drinks will be provided free. I hope all students attending the conference will be able to make it. And I would encourage all professors who are able to come to the lunch to attend and share their valuable experience and insights.

A big thank you to all students who submitted papers to be presented at the Congress this year. Graduate students always make up a significant portion of the presenters at the Congress, and your contribution and participation in the ongoing conversations in religious studies in Canada is extremely valuable to the vitality and future of the field. The opportunity to present at a professional conference is also a highly valuable professional development experience for the presenter, and gives him or her a valuable opportunity for feedback, which is often invaluable for pushing one's work to the next level of development. Furthermore, for all students presenting a paper at the Congress the CSSR does have some money to help reimburse your traveling costs. I would encourage all students, especially those traveling from out of province, to apply for

reimbursement of their traveling costs after the Congress. The claim forms can be found in this *Bulletin*.

I thank all those students who submitted essays to our graduate student essay contest. The results should be announced at the Congress in May. Good luck to everyone, and thanks so much again for your participation.

I very much encourage all students who can make it to the Congress to attend, even if you are not presenting a paper. The Congress presents an incredible opportunity to find out what is happening on the cutting edge of the field. It is an excellent opportunity to meet scholars and students from across Canada. And the Congress will stimulate your thinking and make you intellectually alive! ☺ Please come out and be a part of the community. Professors: please encourage your students to attend as well. They are the future of the field.

Take care all, and I look forward to seeing you at the Congress!

Christopher Cutting,  
CSSR Graduate Student Representative  
cdcutting@hotmail.com

## Claim For Travel Subsidy To The 2005 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, 2005 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, 2005. 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: \_\_\_\_\_

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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, 2005): \_\_\_\_\_
- 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

## Membership Form

### Canadian Society for the Study of Religion

Please use this form in forwarding your membership fees, whether a new membership or a renewal. Your membership pays your 2005 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. **Please make cheque or money order payable to: “Wilfrid Laurier University Press.”**

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## Information concernant la façon de s'acquitter de la cotisation Société canadienne pour l'étude de la religion

Prière d'utiliser ce formulaire pour vous acquitter de votre cotisation même s'il s'agit d'un renouvellement. Votre cotisation couvre vos droits d'adhésion à la SCÉR, à la FCÉH, et (à moins que vous ne soyez membre associé) un abonnement à la revue *Sciences religieuses*. En plus, cette cotisation 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. Il faut toutefois noter que cela n'inclut pas les frais d'inscription au congrès annuel. **Veillez libeller votre chèque ou mandat à l'ordre de : "Wilfrid Laurier University Press."**

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