

Bulletin

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

Volume XXIX, No. 2

Spring 2006

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Mot du président / President's Update

Dear colleagues:

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 York University. 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 entitled *Modalities of Text*. Special sessions are: "Telling Images in Sacred Narrative" and "Hermeneutics and Narrative: Issues in Indo-Tibetan Exegesis." Dr. Donald Sewell Lopez, Jr., Arthur E. Link Distinguished University Professor of Buddhist and Tibetan Studies, University of Michigan will be delivering a keynote address entitled "From Kathmandu to Paris" on the evening of May 30th, so please mark your calendars. A very special thanks is owed to Dr. Darlene Juschka for her work organizing this symposium.

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 are planning a special panel for graduate students as well as a lunch on May 30th.

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. Alain Bouchard [with the assistance of Dr. Darlene Juschka] for working tirelessly as this year's programme chair. Tony Michael, our local arrangements representative at York University has also been a valuable member of our committee.

I look forward to seeing you in York University-perhaps at our annual dinner and/or at the AGM. This year, as per your suggestions, we have scheduled the AGM in a special time slot at the outset of our meetings on the afternoon of May 28th. Please try to attend.

The executive has been occupied with matters relating to our website for some time now and I am pleased to report that our new site is now up and running. Mark Chapman has been in close consultation with our Webmaster, Don Eldershaw, to make our site more user-friendly and to better reflect our mandate. My thanks to Mark and Don in this regard. Please visit it at <http://www.ccsr.ca/cssr/> and give us your comments.

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, this year the CSSR/SCÉR, together with North American Association for the Study of Religion (NAASR); the Société

québécoise de la religion (SQER); the Department and Centre for the Study of Religion (CSR), University of Toronto, and the Institute for the Advanced Study of Religion, University of Toronto submitted a proposal to host the XXth Quinquennial World Congress of the International Association for the History of Religions (IAHR) in Toronto. We have just received word from Tim Jensen, General Secretary of the IAHR that the proposal has been accepted. Special thanks is due to Dr. Donald Wiebe and Dr. James DiCenso for their hard work on this proposal and we look forward to working with all involved towards making this Congress an important academic event in Canada in 2010. There will be a meeting on the IAHR Congress on May 29th at the upcoming meetings of the CSSR.

This year, as every year, there are vacancies on the executive. The position of President, Membership Secretary and 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.

It's been nearly two years since I began my term as president of the CSSR. It has been an enjoyable period of time and I would once again like to offer my special thanks to all the members of the executive for their efforts throughout the year: Alain Bouchard, Chris Brittain, Mark Chapman, Chris Cutting, André Couture, Darlene Juschka, Kenneth MacKendrick, Rubina Ramji and David Seljak. All of them have been diligent in discharging their duties and it has been a pleasure to work with them.

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

Leona Anderson

Word from the Editor / Mot du rédacteur

Most of this issue of the *Bulletin* is taken up by our 2006 annual conference. If you have not already made plans to come to Toronto I encourage you to take a look at the abstracts. We have the opportunity to hear several widely respected scholars in addition to many up and coming scholars. In addition, the annual conference is an opportunity to renew old friendships and learn about the wonderful diversity in the study of religion.

I encourage you to attend the CSSR/SCÉR Annual General Meeting on May 28th at 2 p.m. in Room R S205. 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 28th in the evening. You might also want to get together in the CSSR lounge (Room R S125). This meeting room is available for association members from May 28th to 31st from 9 am to 5 pm.

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 2006 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.

Our website has finally received a much needed overhaul. We continue to think about ways that this resource can serve you better. If you have any ideas about what you would like to see on the website or some resources you would like to highlight on our website please let me know. For the first time we are providing alternative ways of receiving the Bulletin. You can now have the Bulletin mailed to you as a PDF file or you can be sent a notification when the Bulletin is put up on our website. If you would like the Bulletin to be delivered to you by one of these methods please send me an email.

As always I welcome your comments on how this publication can be of more use to you.

Mark Chapman

Congrès 2006 / Congress 2006
Société canadienne pour l'étude de la religion / Canadian Society For The
Study Of Religion
28 Mai au 31 Mai 2006 (Université York, Toronto, Ontario) /
May 28-May 31 2006 (York University, Toronto, Ontario)
Guide du programme de la conférence annuelle / Annual Meeting
Programme Guide

Mot du responsable du programme / Word from the Program Chair

Je suis très heureux de vous présenter le programme de notre congrès 2006 qui se tiendra à l'Université York de Toronto. Encore une fois nous avons une riche programmation grâce à la qualité de vos propositions. Comme vous le constaterez, nous touchons à un vaste éventail de sujets des plus intéressants, dont plusieurs sessions inédites qui s'annoncent des plus captivantes.

J'attire particulièrement votre attention sur les deux conférences spéciales des 29 et 30 mai. La conférence conjointe des quatre associations sœurs sera donnée par le Dr Bart Ehrman et portera sur l'évangile gnostique de Judas. Cette conférence s'annonce pour être d'être des plus intéressante, compte-tenu de l'actualité du sujet. Le lendemain, nous aurons l'immense honneur d'écouter le Dr Donald Sewell Lopez Jr, auteur de plusieurs volumes qui ont retenu l'attention ces dernières années (*The Story of Buddhism, Prisoners of Shangri-La...*), qui nous entretiendra de ses recherches autour de l'œuvre d'Eugène Burnouf. À ne pas manquer!

Comme à l'habitude nous aurons des moments pour socialiser : réceptions suivant les grandes conférences, banquet annuel de la Société... Mais cette année nous aurons en plus, un local qui nous a été attribué pour pouvoir fraterniser pendant les heures des présentations régulières. En effet, le local R S125 nous est réservé pour toute la durée de nos rencontres pour pouvoir échanger.

En résumé, des conférenciers intéressants, des rencontres stimulantes, c'est donc avec plaisir que j'espère vous rencontrer à l'Université York du 28 au 31 mai prochain.

I am very happy to present to you the program of our 2006 congress which will be held at York University, Toronto. Once again we have a great meeting, thanks to the quality of your proposals. As you will note, we touch on a vast range of subjects—it should be a stimulating conference.

I want to particularly draw your attention to the two special sessions on May 29th and 30th. The Craigie Lecture will be given by Dr. Bart Ehrman and will relate to the gnostic Gospel of Judas. This session is sure to be interesting. The following day, we will have the honor of listening to Dr. Donald Sewell Lopez, Jr., (author of *The Story of Buddhism and Prisoners of Shangri-La*). He will speak to us about this research that is centred on the work of Eugène Burnouf.

We will also have moments to socialize at receptions following the major sessions and at the CSSR annual banquet. This year, we also have a room set aside for informal interaction during the day. The room R S125 is reserved for us during the day to meet one another and to exchange ideas for the duration of our meetings.

To summarize, we have a great mix of papers, special panels, and gifted speakers this year at the CSSR—make plans to attend. I am looking forward to seeing you there.

Alain Bouchard

Program Overview / Vue d'ensemble du programme

MAY 28 TH	9:00-10:30	10:45-12:15	13:00-14:00	14:00-17:00
Room: R S125	MEETING ROOM FOR CSSR MEMBERS			
Room: R S101	CSSR EXECUTIVE MEETING	CSSR EXECUTIVE MEETING		CSSR ANNUAL GENERAL MEETING Room R S205
Room : R S130	RELIGION, MIRACLES AND HISTORY	EVIL, SACREMENT AND LIBERATION	CHINESE ETHIC	
Room: R S129	INNER SPACE, VOID AND THE CITY	CULTURAL PRAGMATISM AND CULTURAL THEORY	THE NATURAL CITY: RELIGIOUS PERSPECTIVES	

CSSR DINNER 19:00
Chancellors room in the Underground restaurant on the York Campus at the Student Centre

MAY 29 TH	9:00-10:30	10:45-12:15	13:45-15:15	15:30-17:00
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Room: R S125	MEETING ROOM FOR CSSR MEMBERS			
Room: R S537	ISLAM AND HISTORY	ISLAM, POLITIC AND IDENTITY	CONTEMPORARY ISSUES FOR MUSLIMS IN URBAN CANADA	ISLAM, CHRISTIANITY AND THE ARTS
Room: R S133	BUDDHISM AND IDENTITY	BUDDHISM, ART AND THE SELF	BUDDHISM AND MODERNITY	SPECIAL PAPER: Morny Joy
Room: R S201	RELIGION AND POPULAR CULTURE 1	RELIGION AND POPULAR CULTURE 2	RELIGION AND POPULAR CULTURE 3	RELIGION AND POPULAR CULTURE 4

IAHR meeting (12:15-13:30) R S839

GRADUATE STUDENT LUNCH (12:15-13:30) R S167 HY DR

Joint Lecture CPCS, CSBS, CSSR and CTS

Dr. Bart Ehrman

“THE ALTERNATIVE VISION OF THE GOSPEL OF JUDAS”

Date: May 29, 2006

Time: 19:00-21:00

Room: Vanier College (VC) Room 135

Reception to follow: The Renaissance, Vanier College

MAY 30 TH	9:00-10:30	10:45-12:15	13:45-15:15	15:30-17:00
Room: R S125	MEETING ROOM FOR CSSR MEMBERS			
Room: R S201	HINDU NARRATIVES	HINDUISM AND SOCIAL STRATEGIES	WRITING, COMMUNICATION AND NEO-LITERALISM ...	RELIGIOUS DIVERSITY IN THE CITY
Room: R S203	PAGANISM IN CANADA	DEFINING PAGAN STUDIES	SPIRITUALISM AND NEO-PAGAN PARADIGMS	THE LIMITS OF HUMAN NATURE IN CHRISTIANITY, HINDUISM AND ...
Room: R S136	10:00-12:00 MODALITIES OF TEXT SYMPOSIUM 1		13:30-15:30 MODALITIES OF TEXT SYMPOSIUM 2	
Room: R N203	8:30-11:30 MULTICULTURALISM, PEACE AND DEVELOPMENT: INDEPENDENT OR CO-DEPENDENT?		13:00-16:00 MEETING OF THE CIDA PANEL PARTICIPANTS Room: R S101A	

CSSR Modalities of Text Symposium Keynote Speaker

Dr. Donald Sewell Lopez, Jr.

“FROM KATHMANDU TO PARIS”

Date: May 30, 2006

Time: 19:00-21:00

Room: R N203

Reception to follow Keynote

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MAY 31 ST	9:00-10:30	10:45-12:15	13:45-15:15	15:30-17:00
Room: R S125	MEETING ROOM FOR CSSR MEMBERS			
Room: R S133	JUDAISM AND THE CONSTRUCTION OF MEMORY	JUDAISM, ETHICS AND SOCIAL DIVISION	DOMESTICATION GLOBALISATION AND TECHNIQUE	INTER RELIGIOUS ENCOUNTER
Room: R S136	AMERINDIAN RITUAL, MYTH AND COSMOLOGY	SCIENCE, POST-MODERNISM AND BELIEF	ROUNDTABLE PANEL: CHRISTIANITY AND ETHNICITY IN CANADA	
Room: R S201	RELIGION AMNG SECOND GENE-RATION YOUTH IN CANADA 1	RELIGION AMNG SECOND GENE-RATION YOUTH IN CANADA 2	REPRESENTATION OF THE DIVINE: EXPERIENCE AND CHARISMA	THE CHALLENGE OF SECULARISATION

Guide détaillé de la session / Detailed Session Guide

Room R S125 meeting room is available for association members from May 28th to May 31st 9:00-17:00 (R S refers to the building Ross South).

MAY 28 th	9:00-10:30	10:45-12:15
Room: R S101	CSSR EXECUTIVE MEETING	
Room : R S130	RELIGION, MIRACLES AND HISTORY Chair: Rose M. Tekel (Cape Breton University) 1. Chad Hillier (Wycliffe College, University of Toronto) "Spinoza and Pannenberg on Miracles" 2. Dana Hollander (McMaster University) "Pulled to the Limit of Judaism? Franz Rosenzweig on Apologetics, Judaism, and Christianity"	EVIL, SACREMENT AND LIBERATION Chair: Randi R. Warne (Mount St. Vincent University) 1. Christopher J Irwin (Humber College) "Radical Evil and Radical Responsibility: Theorizing the Problem of Evil through Kant and Levinas" 2. Donna Kerfoot (Toronto School of Theology, Wycliffe College) "Caroline Fry: A practical theology of the sacraments in the nineteenth-century Anglican church" 3. Sarah Lynn Kleeb (University of Toronto) "Envisioning Emancipation: Karl Marx, Gustavo Gutiérrez, and the Project of Liberation"

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Room: R S129	INNER SPACE, VOID AND THE CITY Chair: Oscar Carvajal (University of Toronto) 1. Suzanne Ernst-Zathureczky (University of Toronto) and Kornél Zathureczky (John Wesley College, Budapest) “Urban Voids: Ciphers of Redemption” 2. Michelle Rebidoux (McGill University) “The City that is God: The Revelation of Infinite Flesh in the Phenomenology of Michel Henry” 3. Robert A. Martel (University of Waterloo) “Fleeing to and from the City: The influence of urban life on the early work of Henry David Thoreau and Søren Aabye Kierkegaard.”	CULTURAL PRAGMATISM AND CULTURAL THEORY Chair: Stephen Scharper (University of Toronto) 1. David R. Perley (University of Toronto/Wilfrid Laurier University) “Cultural Pragmatist or Defender of the Unseen: Sorting through Contrasting Appropriations of William James in the Study of Religion” 2. Marc P. Lalonde (Concordia University) “Why A Critical Theory of Religious Thought?” 3. Siphwe I. Dube (Centre for the Study of Religion at the University of Toronto). “Intimations of a Dialectical Rationality: Religious Studies as Critical Theory”	Formatted: Font: Formatted: Font: Italic Formatted: Keep with next, Keep lines together
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LUNCH 12:15-13:00

MAY 28th	13:00-14:00 CHINESE ETHIC Chair: Edward Chung (University of Prince Edward Island) “Confucianism as an Ethical Vehicle of Interreligious Dialogue: A Comparative Perspective” 2. Gillian McCann (University of Manitoba) “The Tao of Toronto”	14:00-17:00 CSSR ANNUAL GENERAL MEETING Room: R S205	Formatted Table Formatted: Font: Italic
Room: R S129	THE NATURAL CITY: RELIGIOUS PERSPECTIVES Chair: Anne Marie Dalton (St. Mary's University, Halifax) 1. Peter Timmerman (York University) “The Deer Park, The Forest, and the City: Buddhist Places and the Natural City” 2. Stephen Scharper (University of Toronto) “From Metropolis to Cosmopolis: Cosmological Considerations of the Natural City”		

CSSR DINNER 19:00 Chancellors room in the Underground restaurant on the York Campus at the Student Centre	Formatted Table Formatted: English (Canada)
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MAY 29th	9:00-10:30 ISLAM AND HISTORY Chair: Ahmad F. Yousif 1. Asyraf Hj Ab Rahman (Kolej Universiti Sains dan Teknologi Malaysia) “The City of Madinah: Its Historical Development and Characteristics”	10:45-12:15 ISLAM, POLITIC AND IDENTITY Chair: Brenda Anderson (University of Regina) 1. Dr. Ahmad F. Yousif (Independent Scholar) “Participation of Muslims in the Canadian Political Process: Analytical Observations of the	Formatted Table Formatted: Font: Formatted: Font: Italic
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	2. Maryam Razavy (University of Alberta) “Hawala Systems and Islam”	Muslim Community in the Greater Toronto Area” 2. Jasmin Zine (Wilfrid Laurier University) “Honour and Identity: An Ethnographic Account of Muslim Girls in a Canadian Islamic School” 3. Tahmineh Mousavi (Concordia University) “Religion and State: In Rawlsian Political Liberalism and Some Contemporary Iranian Religious Reformists”
Room: R S133	BUDDHISM AND IDENTITY Chair: John Harding (University of Lethbridge) 1. François Thibeault (Université du Québec à Montréal) “Constructing Ethnoreligious Identities: Inheritance and Choice in Two Theravada Buddhist Organizations around Montréal” 2. Alexander Soucy (Saint Mary's University) “American Buddhists in Canada: An Exploration of Buddhism as Cultural Baggage” 3. Marybeth White (Wilfrid Laurier University) “Nang Thorany and Nagas: Re-creating Sacred Space in a Foreign Space”	BUDDHISM, ART AND THE SELF Chair: Mathieu Boisvert (Université du Québec à Montréal) 1. Braj M Sinha (University of Saskatchewan) “Avalokiteswara Bronzes of Kurkihar” 2. Kimberly A. D. Beek (University of Regina) “A Blossoming of Buddhist Fiction: Reviewing <i>Buddha Da</i> and <i>Hungry Ghost</i> from a Buddhist Perspective” 3. Usha Khosla (University of Toronto) “Self and Non-self in early Buddhism.”
Room: R S201	RELIGION AND POPULAR CULTURE 1 Chair: David Perley (University of Toronto / Wilfrid Laurier University) 1. Melissa Curley (McGill University) “Confucian Gothic: uses of Chinese religions in <i>Ghost in the Shell</i> ” 2. Mervyn Nicholson “Much Odder Than People Realise: The Theology of C. S. Lewis” 3. Rose M. Tekel (Cape Breton University) “Locating the Sacred in Recent Short Stories of Alice Munro.”	RELIGION AND POPULAR CULTURE 2 Roundtable Chair: Dr. Randi Warne Participants: Dr. Randi Warne (Mount St. Vincent University) Dr. Kenneth MacKendrick (University of Manitoba) Dr. Rubina Ramji (University of Ottawa) David Feltmate (St. Mary's University)

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LUNCH 12:15-13:45	IAHR meeting Place: R S839
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LUNCH 12:15-13:45	GRADUATE STUDENT'S BROWN BAG LUNCH Place: R S167 HY DR
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MAY 29th	13:45-15:15	15:30-17:00
Room: R S537	LIVING (MUSLIM) FOR THE CITY: CONTEMPORARY ISSUES FOR MUSLIMS IN URBAN CANADA Roundtable Organized by: Amir Hussain (Loyola Marymount University) Chair: Amila Buturovic (York University) Panellists:	ISLAM, CHRISTIANITY AND THE ARTS Chair: André Couture (Université Laval) 1. Mahdi Tourage (University of Toronto) “The Subject of Gaze in Medieval Persian Miniature Paintings of Mystical Texts” 2. Brenda Anderson (Luther College University of Regina) “The Mythic Biography of

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	Amir Hussain (Loyola Marymount University) Itrath Syed (University of British Columbia) Munir Jiwa (University of Toronto)	Muhammad in "The Message:" A Tribute to Moustapha Akkad" 3. Mark Chapman (Canadian Theological Seminary Toronto) "Using the arts? What role do the visual arts play in conservative Christian congregations?"	Formatted: English Formatted: Widow/Orphan control Formatted: English (U.S.) Formatted: Font: Italic
Room: R S133	BUDDHISM AND MODERNITY Chair: François Thibeault (Université du Québec à Montréal) 1. Deba Mitra Bhikkhu (Wilfrid Laurier University) "Protestant Buddhism: Protestant Christian hegemony in the study Buddhism" 2. John Harding (University of Lethbridge) "Physical Illness and Religious Implication: Significance of Kiyozawa Manshi's Sickness" 3. Lisa Kuly (Cornell University) "City Temples, Provincial Pilgrims: Buddhist Rituals of Safe Childbirth of Obitoke-dera and Nakayama-dera"	SPECIAL PAPER: Chair: David Seljak (St. Jerome's University at the University of Waterloo) Morny Joy (University of Calgary) "Narrative, Memory, Recognition and Rights: Reflections the Work of Paul Ricoeur in the Light of Contemporary Indigenous Women's Narratives"	
Room: R S201	RELIGION AND POPULAR CULTURE 3 Organizer: Dr. Jennifer Porter (Memorial University) Chair: Dr. Jennifer Porter (Memorial University) 1. Matt Sheedy (Memorial University) "Beyond the Culture Wars" 2. Arlene Stevens (University of Saskatchewan) "The Gospel According to Ricky: Biblical Values in The Trailer Park Boys" 3. Robert Hartman (Roberts Wesleyan College) "Picking at the Scab: The Theological Significance of the Music of Nine Inch Nails"	RELIGION AND POPULAR CULTURE 4 Organizer: Dr. Jennifer E. Porter Chair: TBA 1. Chris MacDougall (Memorial University) "Medium and Message in Lord of The Rings" 2. Geoff Seymour (Memorial University) "Religious Symbolism in Neil Gaiman's The Sandman" 3. Jennifer Porter (Memorial University) "The Midichlorian Menace: Religion, Science, and the Secularization of Spirituality in the Star Wars Saga"	
Joint Lecture CSPS, CSBS, CSSR and CTS Dr. Bart Ehrman "THE ALTERNATIVE VISION OF THE GOSPEL OF JUDAS" Date: May 29, 2006 Time: 19:00-21:00 Room: Vanier College (VC) Room 135 Reception to follow: The Renaissance, Vanier College			Formatted Table Formatted: English (U.S.)
MAY 30th	9:00-10:30	10:45-12:15	Formatted Table
Room: R N203	08:30-11:30 MULTICULTURALISM, PEACE AND DEVELOPMENT: INDEPENDENT OR CO-DEPENDENT? Chair: Helmut Burkhardt (<i>Physicist</i>) Science for Peace; Ryerson University Proposer: Suwanda H. J. Sugunasiri (<i>Interdisciplinary: Development; Buddhism, Linguistics, Education</i>) Nalanda College of Buddhist Studies; Trinity College, University of Toronto Presenters / Vandra Masemann (<i>sociologist/anthropologist</i>) Respondents: Ontario Institute for Studies in Education, University of Toronto William F Ryan sj (<i>Jesuit Priest & Economist</i>) Jesuit Centre, Ottawa Melissa Williams (<i>Political Scientist</i>) Director, Centre for Ethics, University of Toronto Two others yet to be confirmed representing: University of Peace (Costa Rica, with outreach in		Formatted: English (Canada)

	Toronto) CIDA (Canada)	
Room: R S201	<p>HINDU NARRATIVES Chair: Lisa Kuly (Cornell University)</p> <p>1. André Couture (Université Laval) “When Hindu Gods and Other Cosmic Powers Yawn and Cause their Enemies to Yawn in the Epic and Purānic Mythology”</p> <p>2. Lavanya Vemsan (St. Thomas University, Fredericton) “Fetal Narratives in Hinduism”</p> <p>3. Richard Mann (College of William and Mary) “Shedding your skin: Shaivite narratives of inclusion and distancing”</p>	<p>HINDUISM AND SOCIAL STRATEGIES Chair: Lisa Kuly (Cornell University)</p> <p>1. Kristen A. Hardy (University of Manitoba) “The Essence of Realisation: Vivekananda, Religion, and Colonial Discourse”</p> <p>2. Orianne AYMARD (UQAM, Montreal) “Guru-bhakti, caste and gender in the bhakti movement”</p>
Room: R S203	<p>PAGANISM IN CANADA Chair: Chris Klassen</p> <p>1. Mandy Furney (Laurier-Waterloo) “The faces of NRMs: Paganism, A New Religious Movement in Canada.”</p> <p>2. Laurel Zwissler (University of Toronto) “Change Yourself or Change the World? Activist Ritual in a Toronto Pagan Collective.”</p> <p>3. Sian Reid (Carleton University) “Paganism by Numbers: Preliminary Results from the Canadian Pagan</p>	<p>DEFINING PAGAN STUDIES Roundtable Chair: Mandy Furney</p> <p>Doug Cowan (University of Waterloo) Barb Davy Brian Walsh (University of Toronto)</p>
Room: R S136	<p>10:00-12:00 MODALITIES OF TEXT SYMPOSIUM 1 Panel One “Telling Images in Sacred Narrative” Panel Chair: Dr. Leona Anderson, University of Regina Panel Respondent: Dr. Jack Lightstone, Concordia University</p> <p>1. Dr. Franzvolker Greifenhagen, Luther College, University of Regina “Revelation and the Vestimentary Code in the Qur’anic Story of Yusuf”</p> <p>2. Dr. Robert Kennedy, St. Francis Xavier University “A Text with Teeth: Augustine’s Exegesis of Song of Songs 4:2 as Paradigm of His Hermeneutics”</p> <p>3. Dr. Adéla Sandness, St. Francis Xavier University “In the footprint of Ila”</p>	

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LUNCH 12:15-13:45

MAY 30th	13:45-15:15	15:30-17:00
Room: R S101A	13:00-16:00 MEETING OF THE CIDA PANEL PARTICIPANTS	
Room: R S136	<p>13:30-15:30 MODALITIES OF TEXT SYMPOSIUM 2 Panel Two: “Hermeneutics and Narrative: Issues in Indo-Tibetan Exegesis” Panel Chair: Leslie Kawamura (University of Calgary) Panel Respondent: Dr. Martin Adams (University of Victoria).</p> <p>1. Sarah Haynes, Ph.D. Candidate, Department of Religious Studies, University of Calgary “Wrathful Transformations: Tibetan Buddhist Ritual Manuals as Historical Narratives?”</p> <p>2. Dr. Lara Braitstein, Department of Religious Studies, McGill University</p>	

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	<p>“From Periphery to Centre: Narratives and Assimilations of the Great Adepts in Indo-Tibetan Buddhism”</p> <p>3. David Higgins, University of Victoria “The Meaning of Path in Tibetan Lam-rim Literature: Reconciling the Laksanayana and Mantrayana”</p> <p>4. Yumiko Onozawa, Ph.D. Candidate, Department of Religious Studies, University of Calgary “Is the <i>Mahayanasutralamkara</i> A Text for Ornamenting the Mahayana or is it Presenting that the Mahayana is the Ornamentation of the Sutras?”</p>	<p>Formatted: Don't keep lines together</p> <p>Formatted: Font: Italic</p> <p>Formatted: HTML Preformatted, Space After: 0 pt, with columns</p> <p>Formatted: Font: Italic</p>	
<p>Room: R S201</p>	<p>WRITING, COMMUNICATION AND NEO-LITERALISM IN CHRISTIANITY Chair: Bryan Hillis (University of Regina)</p> <p>1. Geneviève Pigeon (UQAM) “The ideological propaganda of Henri II Plantagenet: reflexions on the transmission of one’s Truth.”</p> <p>2. Warren Kappeler (McGill University) “Pragmatics of Christian Modernity: Re-assessing Hugel’s Hypothesis for Church History”</p> <p>3. Rebekka King (University of Toronto – Centre for the Study of Religion) “Neoliteralism and the drive for “intellectual integrity” in contemporary liberal Christianity”</p>	<p>RELIGIOUS DIVERSITY IN THE CITY Panel Chair: Paul Bramadat, co-editor (with David Seljak) of <i>Christianity and Ethnicity in Canada</i>.</p> <p>1. Paul Bowlby (Saint Mary's University) “Religious Pluralism in Halifax: A Research Project in Progress”</p> <p>2. Laurie Gashinski (Queens University) “Religious Diversity in Kingston”</p> <p>3. David E. Armstrong (MacroEthics) “Religious Diversity in Ottawa –Project design and goals”</p>	<p>Formatted: Font: Italic</p> <p>Formatted: Font: Italic</p>
<p>Room: R S203</p>	<p>SPIRITUALISM AND NEO-PAGAN PARADIGMS Chair: Randi Warne (Mount St. Vincent University)</p> <p>1. Nicholas Dion (McGill University) “Worshipping the Dark: Expressions of the Jungian Archetype of the Shadow in Wiccan Ideals of Spiritual Development”</p> <p>2. Adam Paterno (Concordia University) “Deadman’s Mouthpiece; A look at the Allure of Nineteenth Century Spiritualism”</p> <p>3. Christopher M. Moreman (St. Francis Xavier University Antigonish, Nova Scotia) “The Prophecy of Muhammad in the Context of Pre-Islamic Soothsaying”</p>	<p>THE LIMITS OF HUMAN NATURE IN CHRISTIANITY, HINDUISM AND BUDDHISM Organizer: Harold Coward Chair: Ronald Neufeldt</p> <p>1. Tinu Ruparell (University of Calgary) “Knowledge and Perfection in Early Modern Christian Thought”</p> <p>2. Harold Coward (University of Victoria) “Perfection and Human Nature in Hinduism”</p> <p>3. Barbra Clayton (Mount Allison University) “A Buddha for the West: A Buddha for the Worst?”</p>	<p>Formatted: Font: Italic</p>

<p>CSSR Modalities of Text Symposium Keynote Speaker Dr. Donald Sewell Lopez, Jr. “FROM KATHMANDU TO PARIS” Date: May 30, 2006 Time: 19:00-21:00 Room: R N203 Reception to follow Keynote</p>	<p>Formatted Table</p>
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<p>MAY 31st</p>	<p>9:00-10:30</p>	<p>10:45-12:15</p>	<p>Formatted Table</p>
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<p>Room: R S133</p>	<p>JUDAISM AND THE CONSTRUCTION OF MEMORY Chair: Rose M. Tekel (Cape Breton University)</p> <ol style="list-style-type: none"> Barbara Weiser (Concordia University) "Memory Foundations, Honouring Canadian Jewish War Veterans" Donna Goodman (Concordia University) "Speaking Out: Contemporary Jewish Women's Autobiographies" Ira Robinson (Concordia University) "'Intelligent Design' and the American Jewish Community" 	<p>JUDAISM, ETHICS AND SOCIAL DIVISION Chair: Jackie Kuiman (University of Regina)</p> <ol style="list-style-type: none"> Justin Jaron Lewis (Queen's University) "Verbal Exuberance and Social Engineering in a Classic of Jewish Ethics" Shari Lash (Wilfrid Laurier University) "Struggling with Tradition: Making Room for Same Sex Marriage in a Liberal Jewish Context" Steven Lapidus (Concordia University) "Communal Isolationism: A Study in Contemporary Ultra-Orthodox Judaism"
<p>Room: R S136</p>	<p>AMERINDIAN RITUAL, MYTH AND COSMOLOGY Chair: Bruce Matthews (Acadia University)</p> <ol style="list-style-type: none"> Jason Redden (University of Manitoba) "Ritual as 'Witnessed': The Example of the Rock-Cree 'Eat-All' Feast." Robert Charles Aitken (Concordia University) "Undo the Myth Maker: A Comparison of Ritual Torture and Religious Transaction in Popular Religious Rioting during the French Wars of Religion, and the Huron Prisoner of War Execution Ceremony in North America during the end of the 16th C." Tim Leduc (York University) "An Inuit Cosmological Interpretation of Climate Change's Northern Animal Movements" 	<p>SCIENCE, POST-MODERNISM AND BELIEF Chair: Dana Sawchuk (Wilfrid Laurier University)</p> <ol style="list-style-type: none"> B Greenberg (Concordia University) "Cultural Apology and Reparation: Making amends with Melanie Klein and tikkun" Christopher Craig Brittain (Atlantic School of Theology) "Slavoj Žižek's Concept of Belief" Cameron M. Thomson (University of St. Michael's College) "From Blaming to Explaining: Religion, Science, Theology"
<p>Room: R S201</p>	<p>RELIGION AMONG SECOND GENERATION YOUTH IN CANADA 1 Chair: John H. Simpson (University of Toronto)</p> <ol style="list-style-type: none"> Peter Beyer (University of Ottawa) "Religion among Second Generation Youth in Canada: An Overview of the Project" Rubina Ramji (University of Ottawa) "Second Generation Muslims in Canada: From Salafists to Non-Believers" Marie-Paul Martel-Reny (Concordia University) "Second Generation Buddhists in Canada: A Fading Memory?" 	<p>RELIGION AMONG SECOND GENERATION YOUTH IN CANADA 2 Chair: Leslie Laczko (University of Ottawa)</p> <ol style="list-style-type: none"> Shandip Saha (University of Ottawa) "Second Generation Hindus in Canada: Religion and Cultural Identity." Arlene Macdonald & Carolyn Reimer (University of Toronto) "Second Generation Religion in Toronto" Nancy Nason-Clark (University of New Brunswick) & Lori Beaman (Concordia University) "Women and Religion among Second Generation Immigrants in Canada: An Exploratory View"

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LUNCH 12:15-13:45

<p>MAY 31th</p>	<p>13:45-15:15</p>	<p>15:30-17:00</p>
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<p>Room: R S133</p>	<p>DOMESTICATION, GLOBALISATION AND TECHNIQUE Chair: Robert Charles Aitken (Concordia University)</p> <p>1. Richard C. Foltz (Concordia University) "The Religion of the Market: the hegemonic faith system underpinning the global economy"</p> <p>2. Oscar Carvajal (University of Toronto) "<i>Homo domesticus</i>: a methodology for religion and theology: a study on human domestication in light of Thomas Berry's new cosmology"</p> <p>3. Sheldon Richmond "The Impossibility of Religious Knowledge in the Technopoly."</p>	<p>INTER RELIGIOUS ENCOUNTER Chair: Alison R. Marshall, (Brandon University)</p> <p>1. Scott Halse (McGill University) "Interpreting Religious Diversity: James K. A. Smith's 'Creational Hermeneutic' and the Challenge of Inter-Religious Encounter"</p> <p>2. Chelsea Horton (University of British Columbia) "Rhetoric and Practice: Insights from the Aboriginal-Bahá'í Encounter in British Columbia"</p> <p>3. Bruce Matthews (Acadia University) "<i>La conversion évangélique et la politique au Sri Lanka</i>"</p>	<p>Formatted: Font: Italic</p> <p>Formatted: Font: Not Italic</p>
<p>Room: R S136</p>	<p>ROUNDTABLE PANEL: CHRISTIANITY AND ETHNICITY IN CANADA Co-chairs: Paul Bramadat (University of Winnipeg) and David Seljak (St. Jerome's University at the University of Waterloo)</p> <p>Presenters: Paul Bramadat and David Seljak: Introduction to the study of Christianity and Ethnicity in Canada Mark McGowan (University of Toronto): English-speaking Roman Catholics Solange Lefebvre (Université de Montréal): French-speaking Roman Catholics Stuart McDonald (Knox College): Presbyterians Brian Hillis (University of Regina): Lutherans Bruce L. Guenther (Mennonite Brethren Biblical Seminary): Evangelicals Wendy Fletcher (Vancouver School of Theology): Anglicans Wehn-In Ng (University of Toronto): United Church Christians Myroslaw Tataryn (St. Jerome's University at the University of Waterloo): Eastern Christians Roy Loewen (University of Winnipeg): Mennonites John Biles (Citizenship and Immigration Canada): Public policy</p>		
<p>Room: R S201</p>	<p>REPRESENTATION OF THE DIVINE: EXPERIENCE AND CHARISMA Chair: Peter Bisson (University of Regina)</p> <p>1. Martha Crealock (Trent University) "The Work of Religious Art in the Age of Digital Reproduction"</p> <p>2. Paul Joosse (University of Alberta) "Silence, Charisma and Power: The Case of John de Ruiter"</p> <p>3. Nathaniel Morehouse (University of Manitoba) "Sin and the Divine: Immanent Distance in Paul and Gnosticism"</p>	<p>THE CHALLENGE OF SECULARISATION Chair: Martha Crealock (Trent University)</p> <p>1. Joanne Benham Rennick (University of Waterloo) "The Changing Role of the Chaplaincy in the Canadian Military"</p> <p>2. Leah M. Sarat (Wilfrid Laurier University) "Prophecy, Predators and Prayer: Ritual Dimensions of US-Mexico Border Crossing"</p> <p>3. Matthew Unger (University of Alberta) "The Trauma of Mennonite Scholarly Representation"</p>	<p>Formatted: Font: Italic</p> <p>Formatted: Font: Italic</p> <p>Formatted: English (Canada)</p>

Abstracts / Résumés
(ORGANIZED by DATE and ACCORDING to PANELS)

May 28th, 2006

9:00-12:00 Room: R S101

CSSR EXECUTIVE MEETING

05/28 9:00-10:30 Room: R S130

RELIGION, MIRACLES AND HISTORY

Chair: Rose M. Tekel (Cape Breton University)

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

“Spinoza and Pannenberg on Miracles”

The traditionally dominant interpretation of Spinoza maintains that he rejected the possibility of miracles. Recent research, however, has argued that Spinoza did not reject the existence of miracles wholeheartedly, but reconceived it in order to incorporate miracles into his metaphysical notions about God. This paper examines this new interpretation in comparison with leading Lutheran theologian, Wolfhart Pannenberg’s own theory on miracles. Pannenberg, who understands Spinoza’s theory on miracles in the traditional sense, misunderstands Spinoza but actually shares much in common with philosopher.

2. Dana Hollander (McMaster University)

“Pulled to the Limit of Judaism? Franz Rosenzweig on Apologetics, Judaism, and Christianity”

Jacob Taubes, in his 1953 essay “The Issue between Judaism and Christianity,” criticizes Franz Rosenzweig’s project in the *Star of Redemption* for proposing a dualistic schema, in which the Christian peoples arrive at redemption through history, while the Jews are eternally at the end of, and outside of history. For Taubes, this schema, in “posit[ing] an event that has Messianic significance for the Gentiles yet does not touch Israel,” “is absurd and ‘arranges’ a rapprochement between Judaism and Christianity somewhat too neatly.” My paper takes Taubes’s suggestion as an occasion to look at Rosenzweig’s 1923 essay “Apologetic Thinking,” in order to examine Rosenzweig’s ambivalent assessment of apologetics. I shall argue that this essay, rather than suggesting a simple rapprochement between Judaism and Christianity or affirming a Jewish essence that stands on its own, advances a complex argument about why Judaism needs apologetics.

05/28 09:00-10:30 Room: R S129

INNER SPACE, VOID AND THE CITY

Chair: Oscar Carvajal (University of Toronto)

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1. Suzanne Ernst-Zathureczky (University of Toronto) and Kornél Zathureczky (John Wesley College, Budapest)

“Urban Voids: Ciphers of Redemption”

This paper is an interdisciplinary collaboration between a landscape architect and a professor of religious studies focusing on the redemptive significance of marginalized spaces, so-called urban voids, a pervasive phenomenon predominantly in North American cities. Urban voids, empty and abandoned lots in the city are universally viewed as signs of urban decay and breeding grounds for urban violence. For the inhabitants living in the vicinity of these spaces they represent a source of fear and alienation. These voids imitate the lack of cohesion that exists between the largely marginalized population of inner cities. These are spaces without communities. There is a reciprocal mimetic connection between voids and social relations. City dwellers relate to their neighbours in the same way in which they relate to these spaces. With all of these negative associations comes a paradox in that voids also have a creative capacity to bring people together and to form communities. This project, drawing on the mimetic theory of Rene Girard and on the works of Jane Jacobs, looks at these voids as meaningful spaces, signs of latent possibilities dormant with hope.

2. Michelle Rebidoux (McGill University)

“The City that is God: The Revelation of Infinite Flesh in the Phenomenology of Michel Henry”

The paper looks at the very late writings of the French phenomenologist Michel Henry as he “discovers” in Christianity—or, more specifically, in the theology of the Book of John—the fulfillment of his unique understanding of the essence of phenomenality as he had articulated it in his earlier work. Life, Henry says, as a radically interior self-begetting immanence, is the essence, or the possibility, of all phenomenality, and is defined by Henry as originary flesh, the revelation of which to itself *is* its phenomenal manifestation. This interior

manifestation, however, "falls" into exteriority—and, for Henry, must be called back into its originary interiority by Life's auto-affective character. Christ, for Henry, is the site (the City of the "all-in-all") in which all flesh is called home. What Henry has difficulty developing, however, is the precise phenomenological articulation of the distinction of one flesh from another within that site. Just how does the infinite flesh that is Christ's reveal itself as "all-in-all", and not merely dissolve into the light of a Neo-Platonic "One"? The paper will explore this aporia in Henry's thought.

3. Robert A. Martel (University of Waterloo)

"Fleeing to and from the City: The influence of urban life on the early work of Henry David Thoreau and Søren Aabye Kierkegaard."

This paper will examine the influence of the "city" on the early thought of two intellectual contemporaries-- American writer and naturalist Henry David Thoreau (1817-1862), and Danish religious philosopher Søren Aabye Kierkegaard (1813-1855). Throughout their intellectual careers, both men held contentious relationships with the town they chose to live their lives in (for Kierkegaard the golden metropolis of Copenhagen, for Thoreau the literary and cultural center of Concord). While Kierkegaard drew inspiration from the rich intellectual resources of the city, Thoreau sought to replenish his own intellectual energy by retreating to the natural authenticity found in rural isolation. In each case, the "city" had a decisive effect on each thinker's philosophical engagement with individualism and ethical commitment. This paper will focus on two specific works that dealt with themes of individualism and ethics: Kierkegaard's *Either/Or* (1843), and Thoreau's *Walden* (1854). How both men were motivated and influenced by the 19th century urban life when writing, as well as where specifically this influence can be discerned in the sociological, philosophical, and religious insights of these two works, will be addressed.

05/28 10:45-12:15 Room: R S130

EVIL, SACREMENT AND LIBERATION

Chair: Randi R. Warne (Mount St. Vincent University)

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1. Christopher J Irwin (Humber College)

"Radical Evil and Radical Responsibility: Theorizing the Problem of Evil through Kant and Levinas"

Several contemporary intellectuals are using the language of "evil" to describe injustice, social oppression, and crimes against humanity. At the same time, this use of the term evil raises difficult questions. For example, as Susan Neiman's work suggests, the concept of evil as it has been construed traditionally in western religious and philosophical discourse may lack sufficient explanatory power to be applied to complex actions, forms of agency, and modes of responsibility, especially in cases involving large systematic operations (e.g., genocide). In response to this concern and drawing on the work of Kant and Levinas, I will argue in favour of a theoretical understanding of evil which is firmly rooted in concepts of agency and responsibility to the other that are distinctly "biblical" in character (in this context, Christian and Jewish). In particular, I will bring together Kant's understanding of radical evil as located in the irreducibility of autonomy and Levinas's vision of an infinite obligation to the other that exceeds ideological, strategic or institutional considerations and influences.

2. Donna Kerfoot (Toronto School of Theology, Wycliffe College)

"Caroline Fry: A practical theology of the sacraments in the nineteenth-century Anglican church"

Caroline Fry (a.k.a. Caroline Wilson) (1787-1846) was an evangelical Anglican who engaged in contemporary theological disputations during the tumultuous years of transition known as the Oxford Movement. Fry was only one of many women writers during the nineteenth century of England who made a theological contribution to the Church and society. This paper will focus particularly on Fry's Reformed views of the Sacraments as they are found in her book, *The Table of the Lord* (1837).

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3. Sarah Lynn Kleeb (University of Toronto)

"Envisioning Emancipation: Karl Marx, Gustavo Gutiérrez, and the Project of Liberation"

In Gutiérrez's classic work, *A Theology of Liberation*, the reader is presented with a comprehensive account of the social conditions of Latin America and the role of corrupt authorities therein. Gutiérrez utilizes class analyses provided by the social sciences, and most specifically by Marx, in his assessment of the socio-political climate of this region. In terms of their understanding of the necessity of a just and righteous world, and the nearly inevitable obstructions along such a path, the two have much in common. In the first edition of Gutiérrez's book, the use of Marxian theory is quite evident. Yet, there is a peculiar shift in the second edition of this book, and, while my objective is not one of condemning Gutiérrez for his omissions and reevaluations, I feel that investigating this

discrepancy will lead to a fruitful critique of the legitimacy of framing the project of liberation within theological constructs.

05/28 10:45-12:15 Room: R S129

CULTURAL PRAGMATISM AND CULTURAL THEORY

Chair: Stephen Scharper (University of Toronto)

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1. David R. Perley (University of Toronto/Wilfrid Laurier University)

“Cultural Pragmatist or Defender of the Unseen: Sorting through Contrasting Appropriations of William James in the Study of Religion”

Richard Rorty’s recent work demonstrates James’s influence on the pragmatic shift from academic discussions of the existence of objects of religious belief to that of language about such objects, while, for Wayne Proudfoot, James’s presentation of the varieties of perspectives on an ‘unseen reality’ reflects a tradition of thinkers engaged in a protective strategy to avoid a naturalistic explanation of religion. By focussing on *William James and a Science of Religions* (2004), the paper suggests that Proudfoot’s emphasis on historical context augments Rorty’s narrow, philosophical appropriation of James, while Rorty’s pragmatic, proactive view of religious language supplements the shortcomings of Proudfoot’s limited image of James as defender of an absolute, unseen world. These caricatures of William James serve as excellent examples of the complexities and challenges facing the broader study of religion, most notably because James functions as a nexus between both theory and subject-matter for the study of religion.

2. Marc P. Lalonde (Concordia University)

“Why A Critical Theory of Religious Thought?”

The purpose of this presentation is to explain the current need for, what I am calling, “a critical theory of religious thought.” By this I mean the construction of a unique type of critical theory informed by religious ideas, terms, themes, and interests etc., which anticipate the creation of a more just society. However, if it is true, as Terry Eagleton notes, that “Theory is just a [human] practice forced into a new form of self-reflectiveness on account of certain grievous problems it has encountered,” then what are the particular “grievous problems” that inspire the emergence of a critical theory of religious thought? In response to this question, I explore the socio-cultural pressures that seem to both shape and demand a critical theory of religious thought today: namely, the post-Christian and post-secular historical-intellectual context.

3. Siphwe I. Dube (Centre for the Study of Religion at the University of Toronto).

“Intimations of a Dialectical Rationality: Religious Studies as Critical Theory ”

This paper revisits the Religious Studies vs. Theology debate, with a marked emphasis on critical thinking as the necessary bridge that brings these two fields of study closer together. I will attempt to demonstrate how these seemingly conflicting positions actually have a lot in common, even as they articulate different vocational interests. Using some thinkers of the Frankfurt School of Critical Theory (including but not limited to Theodor Adorno, Max Horkheimer, Herbert Marcuse, and John Baptist Metz), I will argue that the relationship between Theology and Religious Studies needs to be cast in more symbiotic terms, however, these terms have to be governed foremost by a methodical atheism that does not privilege any particular religion, but looks at Religion as a second-order cultural phenomena *a la* Russell McCutcheon, Jonathan Z. Smith, and Ivan Strenski.

05/28 13:00-14:00 Room: R S130

CHINESE ETHIC

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1. Edward Chung (University of Prince Edward Island)

“Confucianism as an Ethical Vehicle of Interreligious Dialogue: A Comparative Perspective”

This paper presents the Confucian teaching of self-transcendence and its implications for interreligious dialogue. Its approach is textual and comparative, reflecting on my interfaith knowledge and crosscultural experience. Some attention is given to the issues of “exclusivism,” “relativism,” and “syncretism” as mentioned in the current scholarship on interreligious dialogue (e.g., Hick, Knitter, Cobb, Smith, Küng, Ching, Panikkar, Berthrong, etc.). My basic thesis is: the Confucian way can help us in developing a global ethical norm which is increasingly necessary in the creative study of religious pluralism and its promotion of universal peace. After giving a brief textual discussion, I present why its broader meaning contributes to the creation of a shared ethic of humanity and world religions. For example, Confucian-Christian assimilation and its international patterns are relevant here. The

paper concludes by considering some further questions and reflections on the future of Confucianism and interreligious dialogue.

2. Gillian McCann (University of Manitoba)
 “The Tao of Toronto”

The city of Toronto is notorious for its “Thank God its Monday” attitude. Increasingly, however, many are beginning to question this approach to life. The slow movement has been gaining adherents as many of us begin to wonder if in the search for efficiency we have lost meaning. This paper asks the question: Does the Taoist tradition have anything to offer those who live in a large metropolis like Toronto? Can Taoist principles be applied to contemporary problems? Where have all the Dharma Bums gone and Do we dare to go with the flow? (Those attending are asked to bring three coins as the focus of the paper will be chosen by using the I-Ching).

05/28 13:00-14:00 Room: R S129

THE NATURAL CITY: RELIGIOUS PERSPECTIVES

Chair: Anne Marie Dalton (St. Mary's University, Halifax)

Often "nature" is seen primarily and benevolently as salvific wilderness, while cities are viewed as baleful, concrete dens of ecological iniquity. This panel will explore the notion of the "natural city," a term coined by phenomenologist Ingrid Stefanovic, which suggests that cities are natural moments in the unfolding of the human narrative, and are therefore potentially positive, ecologically sustainable developments. Much natural city scholarship, however, fails to situate any vision of urban sustainability within the larger religious questions of the role and place of the human, not only in cities, but within the universe itself, in addition to issues of race, class, gender, and ethnicity. This panel will explore some of these concerns from a Buddhist, Christian, and, it is hoped, Jain perspective.

1. Peter Timmerman (York University)

“The Deer Park, The Forest, and the City: Buddhist Places and the Natural City”

The Buddhist tradition has an uneasy relationship with cities, symbolized by the fact that the Buddha himself usually located himself in parks on the margins of cities, or drew upon his experiences of the forest. While symbolism of cities abounds (particularly in later Mahayana texts, such as the Lotus Sutra), engagement with urban life is a muted theme in most of the Buddhist tradition. In addition, there have been doctrinal and practical struggles between forest monks and city monks in many Buddhist countries. Yet many of the temples and practices are urban, and the ways Buddhist life are deeply ingrained in cities throughout Asia, and increasingly in the West. The paper examines the themes of sacred spaces in the urban environment, the focused nature garden tradition, the arrival of environmentalism in contemporary Buddhist tradition, and the lived embodiment of an alternative presence to urban life in urban life.

2. Stephen Scharper (University of Toronto)

“From Metropolis to Cosmopolis: Cosmological Considerations of the Natural City”

While ecologists, urban planners, and environmental ethicists have reflected on the importance of urban sustainability in recent years, few studies have focused on the cosmological aspects of both urban planning and urban sustainability. Through the work of "geologist" Thomas Berry, and the liberation perspectives of Leonardo Boff and Ivone Gebara, this paper will attempt to explore the larger ontological questions surrounding urban sustainability, especially the role of the human envisioned in urban designs, and the need for a special consideration of poverty and the poor in Natural City planning.

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05/28 14:00-17:00 Room: R S205

CSSR ANNUAL GENERAL MEETING

05/28 19:00-21:00

RECEPTION:

Chancellors room in the Underground restaurant on York Campus at the Student Centre

MAY 29th, 2006

05/29 9:00-10:30 Room: R S537

ISLAM AND HISTORY

Chair: Ahmad F. Yousif

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1. Asyraf Hj Ab Rahman (Kolej Universiti Sains dan Teknologi Malaysia)

“The City of Madinah: Its Historical Development and Characteristics”

Al-Madinah Al-Munawarah is the second holy city to Muslims after Makkah Al-Mukarramah. It has also got many other names such as Taibah, Yathrib, the City of the Messenger, and Dar Al-Hijri (i.e. Home of Immigration). It is the city whose people supported Prophet Mohammad (peace be upon him) when he immigrated to it from Makkah. It comprises the Mosque of the Prophet, his grave, the Islamic University, King Fahd Complex for the Printing of the Holy Quran and many archaeological Islamic features. The first mosque of Islam is also located in Madinah and is known as Masjid Al Quba. Madinah, meaning the light city is the city of the Prophet Muhammad (saw) and also his burial place. It was the first Islamic City to support the Prophet Muhammad, and witnessed the Prophet's companions administering the affairs of the Muslim community, compiling the Holy Quran, and dispatching armies to Persia, Syria and Egypt. This paper therefore, tends to shed some lights on the historical development of the city of Madinah and to discuss how the city came into existence instead of Makkah as the Prophet's administration office even after the victory of Muslim over Quraysh people of Makkah. Other factors including its distinctive characteristics and features are also covered to see how important the city was for Muslim Ummah and the nation as a whole.

2. Maryam Razavy (University of Alberta)

“Hawala Systems and Islam”

This presentation provides an overview of hawala banking, together with the historical and cultural milieu that gave rise to, and continues, to foster it. Drawing upon references within the Qur'an, various hadiths, and bodies of Shari'a law, the presentation suggests that while Islam addresses the issue of debt transfer through the Islamic concept of hawala, the system is widely practiced through many parts of the world by both Muslim and non-Muslims alike. Therefore, to refer to the practice as wholly “Islamic” is erroneous. Moreover, the initiatives taken towards the regulation and/or elimination of hawala are ill suited to deal with its operation, in part because of authorities' and policy makers' lack of appreciation for the broader social, cultural, and religious context in which hawala operates. Thus, a more insightful understanding of hawala regulation requires greater cultural and religious sensitivity.

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05/29 9:00-10:30 Room: R S133

BUDDHISM AND IDENTITY

Chair: John Harding (University of Lethbridge)

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1. François Thibeault (Université du Québec à Montréal)

“Constructing Ethnoreligious Identities: Inheritance and Choice in Two Theravada Buddhist Organizations around Montréal”

The conceptual opposition between “immigrant-ethnic” and “Western-convert” forms of Buddhism has long been a central concern in the study of Buddhism in the West. Thereby, the relevance of analysing the ways in which “converts” practice religion with the help of the concept of ethnicity seems to have been overlooked. Reciprocally, the pertinence of taking into account the processes of “conversion” among “immigrants” might be of great interest. Rather than pursuing the discussion in terms of the opposition noted above, this essay — which is based on fieldwork in a Cambodian pagoda and a vipassana center around Montréal — aims at pointing to the fruitfulness of adopting anthropological and sociological perspectives that regard the manners in which people and organizations construct their personal and collective ethnoreligious identities. With reference to Wendy Cadge's thesis, our main argument is that these manners can be rightly understood using the typology of “ascribed” and “achieved” identities.

2. Alexander Soucy (Saint Mary's University)

“American Buddhists in Canada: An Exploration of Buddhism as Cultural Baggage”

One might expect that an investigation of Buddhism in Halifax would reveal a small minority of ethnic Asians who have come to Canada and brought their religion with them as “baggage”, to use Jan Nattier's term (1998: 189). However, while immigration to Halifax played a major role in shaping the Buddhist landscape of Halifax, it was American Buddhists rather than Asians who were the largest group of immigrants when Shambhala International moved its headquarters to Halifax in 1986. The unique circumstance provides an opportunity to explore the categories that have been used to deal with Buddhism in the West. These categories mostly presume a dichotomy between Buddhism as “cultural baggage” versus elite Buddhism, or Buddhism as it has been adopted and reconstructed in the West. However, this is a model that breaks down in Halifax.

3. Marybeth White (Wilfrid Laurier University)

“Nang Thorany and Nagas: Re-creating Sacred Space in a Foreign Space”

Lao Buddhists prior to 1975 thought themselves to be spiritually protected and guarded through their relationship with both the monarch and numerous spirit guardians associated within the geography of Laos. The usurpation of power by the Lao Peoples’ Democratic Republic (LPDR) undermined the traditional protectorship of the monarch, who was seen by Lao Buddhists as a *buddharaja*, or deemed to be ruling in accordance with Buddhist teachings. Certain celebrations such as the New Year and That Luang festivities renewed the roles of protectorate and subject. The loss of the guardianship of the monarchy was exacerbated for Buddhist refugees who also left behind intimate relationships with numerous spirit guardians associated within the geography of Laos. Over ten thousand Lao refugees settled in Canada in the late 1970s and early 1980s. How are the Lao refugees re-locating their religious traditions spatially, when they had been intimately tied to the natal soil? Which aspects of traditional Lao Buddhist sacred space offer continuity between the geography of Laos and that of Canada, and which aspects have been modified in response to a new political and physical reality? This paper explores these continuities and changes through the findings of field research at Wat Lao Veluwanaram in Caledon, Ontario.

05/29 9:00-10:30 Room: R S201

RELIGION AND POPULAR CULTURE 1

Chair: David Perley (University of Toronto / Wilfrid Laurier University)

1. Melissa Curley (McGill University)

“Confucian Gothic: uses of Chinese religions in *Ghost in the Shell*”

Director Oshii Mamoru’s *Ghost in the Shell* series is set in “an unspecified Asian city” but Oshii based the landscape of this city on New York’s Chinatown, and its “Chinese Gothic” architecture. This paper examines Oshii’s use of texts and images drawn from Chinese religious traditions in the second part of the series, *Ghost in the Shell: Innocence*; it looks particularly at how Oshii accesses Chinese ideas about how the body, the city, and the heavens map onto each other in order to use his Chinese city as a representation of the structure of human feeling. Ultimately, it argues, Oshii’s images of Chinese religions are best understood as mirroring his images of the Chinese city—built out of fragments found far from home.

2. Mervyn Nicholson

“Much Odder Than People Realise: The Theology of C. S. Lewis”

C. S. Lewis is a much stranger thinker than people realize. He is both despised and venerated, but the hostility and veneration obscure his thought, especially features that do not fit the conservative mould, features that, by the standards of orthodoxy, are probably heretical. After all, the primary influences on Lewis were not Christians (or not orthodox Christians), but radicals like Percy Shelley and William Morris, and the major Christian influence, George Macdonald, was anything but conservative in his theology. Lewis’s actual originality as a religious thinker lies precisely in the areas where he is least conservative, especially his theory of evil. The traditional understanding of evil as disobedience, while endorsed in Lewis’s consciously religious writings, is quite different from the theory worked out in his fiction. Drawing on his fiction, what my paper shows is that, in this theory, evil is *the attempt to control time*.

3. Rose M. Tekel (Cape Breton University)

“Locating the Sacred in Recent Short Stories of Alice Munro.”

The recent collection of short stories by Alice Munro entitled *Runaway* involve several of the characters embarking on a quest for a deeper dimension of their life. In several cases, a part of the quest involves moving from city to small town and then returning to the city. In this paper, I shall examine the manner in which Munro connects her characters’ location in terms of urban/rural and their quest for the search for meaning of life. In the first part of the paper, I argue that this search be understood in terms of the sacred. In the second part of the paper, I turn to the question: how does Munro’s work illuminate for us how the sacred is located in terms of urban/rural in contemporary Canadian thought?

05/29 10:45-12:15 Room: R S537

ISLAM, POLITIC AND IDENTITY

Chair: Brenda Anderson (University of Regina)

1. Dr. Ahmad F. Yousif (Independent Scholar)

“Participation of Muslims in the Canadian Political Process: Analytical Observations of the Muslim Community in

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the Greater Toronto Area”

According to the Canadian 2001 Census, Muslims constitute the second largest faith-based community in Canada (nearly 600,000). More than half of this number reside in Ontario, of which the absolute majority live in the Greater Toronto Area (GTA). Members of the Muslim community in the GTA differ in their ethnic, linguistic, color, race, sectarian, national origin, level of income, length of residency, religiosity, educational and political backgrounds. In recent years, some Muslims in the GTA have taken the initiative to make their voices heard in the Canadian political arena. Their participation raises a number of questions. For example, to what extent has Islam been used as an instrument by Muslims to achieve political gains? What are some of the factors that motivate as well as prevent Muslims from being involved in the Canadian political process? What role do Islamic institutions play in assisting Muslim participation? In order to answer these questions, this paper will examine the participation of Muslims in the Canadian political process, particularly the 2006 federal election. By means of statistical data, field work (including interviews and non-participant observations) and a literature review, this paper will survey a sample of Canadian Muslims in the GTA who are involved in Canadian domestic politics, both as candidates for political parties or as supporters of a candidate. More specifically, the paper will explore the factors that motivate Muslims to become involved in Canadian politics as well as barriers to their participations. It will also examine the role played by Islamic institutions in Canada to facilitate Muslim participation in Canadian politics.

2. Jasmin Zine (Wilfrid Laurier University)

“Honour and Identity: An Ethnographic Account of Muslim Girls in a Canadian Islamic School”

Muslim women’s identities have become highly contested sites within feminist discourses, yet little research has been done on how Muslim women and girls themselves articulate their sense of identity. This paper provides an ethnographic analysis of Islamic schools as sites for the construction of gendered Islamic identities and sensibilities and explores how Muslim girls construct notions of gender and religious identity, within and against the dominant patriarchal discourses promoted in these schools. This research is part of a larger critical ethnographic study of Islamic schooling in Ontario. Based on a qualitative narrative analysis of the experiences of 18 Muslim girls attending a gender-segregated high school in Toronto and the paper focuses on Islamic schools as sites for the construction of gendered Islamic identities and sensibilities. In particular, how Muslim girls construct notions of feminism and gendered identities from an Islamic purview will be examined. The narrative analysis reveals how Muslim girls take up gender roles in multiple and contradictory ways, simultaneously accommodating and resisting them.

3. Tahmineh Mousavi (Concordia University)

“Religion and State: In Rawlsian Political Liberalism and Some Contemporary Iranian Religious Reformists”

In the United States, there is a lively debate on the relationship between religion and politics. The separation of Church and State is the assumption of most liberal thinkers. From their perspective, such separation not only protects the State from religion, but also protects religion from the State. The first part of the present research will examine the contemporary liberal debate on religion and politics, which is based on Rawls’ version of political liberalism and its critics. The second part will explore three religious discourses: the traditional, ideological and democratic discourses in contemporary Islam (in the case of Iran) with particular emphasis on the democratic discourse. This paper will also demonstrate important similarities that exist between the essential claims and arguments of some contemporary Iranian religious reformists and some liberal thinkers. It comes to the conclusion that that Rawlsian political liberalism has no conflict with religious ideas, but provides an ideal environment to flourish religious values in a pluralistic society. Also, it will show that Iranian Islamic reformists, in contrast to their portrayal by some researchers as opposing Western liberal democracy, endorse Rawlsian political liberalism and support it with an Islamic interpretation of life.

05/29 10:45-12:15 Room: R S133

BUDDHISM, ART AND THE SELF

Chair: Mathieu Boisvert (Université du Québec à Montréal)

1. Braj M Sinha (University of Saskatchewan)

“Avalokiteswara Bronzes of Kurkihar”

The Kurkihar findings of Buddhist bronze images have opened up a new chapter in the study of iconographic representations of Buddhas and Bodhisattvas. The Avalokiteswara bronzes belonging to this collection are highly evolved in their technical production quality. This is one of the most significant findings that brings to our attention the rich array of symbolic and mythological contexts within which these images need to be located and studied. The

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paper seeks to explore the textual, symbolic and mythological contexts that have impinged on the frames of reference of the craftsmen/artists commissioned to undertake such a significant task. Special attention will be given to the significance of *Saddharmapundarika* and *Karandavyuha* as the textual resources for the artists' renderings of these images. The paper will also address the question of significant adaptations and evolutionary changes that the Avalokiteswara imagery may have undergone by the late eighth to eleventh centuries.

2. Kimberly A. D. Beek (University of Regina)

“A Blossoming of Buddhist Fiction: Reviewing *Buddha Da* and *Hungry Ghost* from a Buddhist Perspective”

We are witnessing a blossoming of Buddhist fiction. Two such novels, Anne Donovan's *Buddha Da* and Keith Kachtick's *Hungry Ghost*, offer stories of nascent Buddhist practitioners and their attempts to follow the Buddhist path in twenty-first century Western society. Identifying these texts within the 'genre' of Buddhist fiction comes easier to the Buddhist than to the literary reviewer. The spiritual journeys portrayed in these novels are simultaneously familiar and exotic to contemporary readers with only an ephemeral knowledge of Buddhism. Rather than delineating the protagonists' quest for enlightenment, the conflicts in these stories reveal the clash of Western society's idea of romantic love and Buddhism's teachings of compassion and loving kindness. In both form and content, these novels by Donovan and Kachtick fortify the Buddhism in Buddhist fiction. Despite some off-target reviews of these novels, the stories provide an important footing for Buddhist fiction in the widening universalism of the twenty-first century novel.

3. Usha Khosla (University of Toronto)

“Self and Non-self in early Buddhism.”

In Buddhist studies it is generally assumed that the Buddha denied the existence of a self (*atta*) in living beings. However, the Pali *suttas* clearly evidence that he upheld its existence and strongly opposed the notion of its non-existence. Indeed what he refuted were certain concepts of self that prevailed in India during his time which did not coincide with his view of the self. The sixty four different views of the self that he denied in the Brahmajala Sutta do not include the denial of the self. Nevertheless, although the Pali *suttas* outline what he considered as non-self, they do not state what constituted the self. It seems that the reason for this is that he chose a different methodology, i.e., to focus on the process of suffering and liberation rather than on the self, its bondage and liberation.

05/29 10:45-12:15 Room: R S201

RELIGION AND POPULAR CULTURE 2

Roundtable

Chair: Dr. Randi Warne

Participants:

Dr. Randi Warne (Mount St. Vincent University)

Dr. Kenneth MacKendrick (University of Manitoba)

Dr. Rubina Ramji (University of Ottawa)

David Feltmate (St. Mary's University)

Recent years have seen an explosion of publication and discussion in the area of religion and popular culture. The contributors to this roundtable are all active in the area as teachers and/or scholars. We wish to open out the conversation by engaging well-known scholar David Chidester's new book, *Authentic Fakes: Religion and American Popular Culture* (Berkeley: University of California Press, 2005).

05/29 13:45-15:15 Room: R S537

LIVING (MUSLIM) FOR THE CITY: CONTEMPORARY ISSUES FOR MUSLIMS IN URBAN CANADA

Roundtable

Organized by: Amir Hussain (Loyola Marymount University)

Chair: Amila Buturovic (York University)

Panellists:

Amir Hussain (Loyola Marymount University)

Itrath Syed (University of British Columbia)

Munir Jiwa (University of Toronto)

Islam is the second-largest religious tradition in Canada. Like the majority of Canadians, the majority of Canada's Muslims live in cities. The largest population of Canadian Muslims is in Toronto. This panel will examine the issues of urban Islam in Canada. Among the issues to be discussed are the challenges and opportunities that urban settings

present for Canadian Muslims (using Toronto as a case study); the ways in which Muslim cultural producers (working in multi-media, including a wide range of visual and expressive culture) deal with critical questions of identity, representation and pluralism within Muslim communities; and the media discourse surrounding the Shariah arbitration proposal in Ontario and its impacts on immigrant women of colour in Canada.

05/29 13:45-15:15 Room: R S133

BUDDHISM AND MODERNITY

Chair: François Thibeault (Université du Québec à Montréal)

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1. Deba Mitra Bhikkhu (Wilfrid Laurier University)

“Protestant Buddhism: Protestant Christian hegemony in the study Buddhism”

In 1970, Gananath Obeyesekere, an anthropologist, coined the term “Protestant Buddhism” to refer to the Buddhist revival in Sri Lanka during the late 19th and 20th centuries. He felt that the Buddhist leaders of the revival, whom he called “Protestant Buddhists,” had borrowed the norms and organizational forms from Protestant Christianity to protest against the British and Christianity in Sri Lanka. One can hardly ignore Obeyesekere’s reasons but may ask whether the term is fair enough to label Buddhist revival. I find that the term “Protestant Buddhism” does not refer to the Buddhist revival as Obeyesekere expects; instead, it rather reflects the Protestant Christian hegemony in the study of Buddhism. Focusing on two anthropological works, I will argue that Obeyesekere’s term reflects his own evaluation of Buddhism from a Protestant Christian perspective which made a Protestant Buddhism. In such context, Obeyesekere, not the Buddhist leaders, seems to be accountable of the construction of Protestant Buddhism.

2. John Harding (University of Lethbridge)

“Physical Illness and Religious Implication: Significance of Kiyozawa Manshi’s Sickness”

Kiyozawa Manshi (1863-1903) is well-known as a Japanese reformer of modern *Jodo Shinshu*, the True Sect of Pure Land Buddhism. Kiyozawa’s articles and diaries express an evolving religious conviction that emerged both within the context of Meiji Japan and as a result of an experience more fundamental than historical context—the crisis of life-threatening illness. Before becoming bedridden with tuberculosis, Kiyozawa’s religious orientation exemplified reliance on self-power, *jiriki*, and the preeminence of reason. Severe physical illness with its attendant limitations led Kiyozawa to repudiate his belief in both the viability and efficacy of *jiriki*, resulting in a reorientation of his religious conviction to a pronounced emphasis on faith as expressed by absolute trust in other-power, *tariki*. This case study of crisis and conversion in the life of Kiyozawa Manshi aspires to suggest wider implications for interdependent and transformational connections between bodily illness and religious conviction.

3. Lisa Kuly (Cornell University)

“City Temples, Provincial Pilgrims: Buddhist Rituals of Safe Childbirth of Obitoke-dera and Nakayama-dera”

In this presentation, I explore the narratives constructed by two Buddhist temples to illuminate their strategies of marketing ritual. Obitoke-dera and Nakayama-dera are known throughout Japan for the efficacy of their rituals of safe childbirth. Obitoke-dera, a temple located in the former capital city Nara whose main image of worship is the Bodhisattva Jizō, sells haraobi, girdles pregnant women don in the fifth month of pregnancy. Nakayama-dera, a temple located in the bustling metropolis of Osaka enshrines Kannon as its main image of worship. Both temples have crafted narratives emphasizing connections to Japan’s royal families, past and present, and have created miraculous birth stories, cementing their reputations as the pre-eminent safe childbirth temples in the country. I incorporate centre/periphery concerns into my discussion to show how both temples attract pilgrims from around the country, drawing them away from local temples that provide similar services for safe childbirth. This paper is based on fieldwork research conducted in June 2004. I participated in the rituals performed by these temples, as I was five months pregnant at the time.

05/29 13:45-15:15 Room: R S201

RELIGION AND POPULAR CULTURE 3

Organizer: Dr. Jennifer Porter (Memorial University)

Chair: Dr. Jennifer Porter (Memorial University)

1. Matt Sheedy (Memorial University)

“Beyond the Culture Wars”

My paper explores divisions between secular and Christian culture in the contemporary United States, and the proliferation of this phenomenon through popular culture. Specifically, I examine critiques from Christian sources, in an attempt to find similarities between various groups. Though some traditions are more inclined toward literal or reactionary behavior than others, we find that nuance, tolerance, and legitimate social concerns span across

denominational lines. While drawing on certain economic and cultural shifts within the last half century, I aim to highlight commonalities across the cultural divide, such as the general discontent with commercialization, and the promotion of violence, greed, and gratuitous sexuality. My contention is that more effective forms of communication and co-operation within and between these groups would enable energies to be devoted to more legitimate sources of social discontent. Such a reorientation would also open up space for media literacy, and a constructive examination of the limits and potentials of popular culture within the entertainment industry.

2. Arlene Stevens (University of Saskatchewan)

“The Gospel According to Ricky: Biblical Values in The Trailer Park Boys”

Trailer Park Boys seems like the last program on earth to have any type of religious or theological significance. At first glance it is merely a crude satire of life in a trailer park, with foul-mouthed and socially undesirable characters. Having lived five years in a trailer park myself, I was mildly offended when I first saw it. But there is deeper meaning in the program. One of the main characters, Ricky (Robb Wells), is a man whose goal in life is to love his family, be good to his friends and to love his life, even though superficially he is vulgar, uneducated and a criminal. The goal of this article is to portray Ricky as reflecting the Suffering Servant in Isaiah 53, one who has been abused and rejected by society, but who is held up by the prophet as the real image of faith, loyalty, and devotion to YHWH. This article seeks the similarities between Ricky and the Servant, examine why Canadian Sunday viewers need Ricky, of all people, to remind them of the real meaning of life.

3. Robert Hartman (Roberts Wesleyan College)

“Picking at the Scab: The Theological Significance of the Music of Nine Inch Nails”

The band Nine Inch Nails is not well known for its theology. Instead, the band is widely known for its abrasive lyrics, its anti-Christian message, and its distinctive musical sound, often called industrial rock. Nevertheless, the lyrics of Nine Inch Nails (written by Trent Reznor, the band’s founder) articulate a profound spiritual search that resonates with many themes in biblical lament psalms. This paper will take the listener on a tour of the music of Nine Inch Nails, from their first album *Pretty Hate Machine* (1989) to their most recent album *With Teeth* (2005), exploring the spiritual quest embedded in the music. The paper will address the theological significance of discerning truth in popular music.

05/29 15:30-17:00 Room: R S537
ISLAM, CHRISTIANITY AND THE ARTS

Chair: André Couture (Université Laval)

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1. Mahdi Tourage (University of Toronto)

“The Subject of Gaze in Medieval Persian Miniature Paintings of Mystical Texts”

This paper is an examination of the structuring effects of “gaze” in a few medieval Persian miniature paintings that take familiar sexually explicit tales as their subjects. These miniatures belong to the art of manuscript illumination that was brought to sophisticated perfection in the Perso-Islamic world in the fifteenth century. They primarily function as visual commentaries of these tales that are from well-known didactic-mystical texts. Using Lacanian psychoanalysis I will discuss the dialogical association between the original stories and their pictorial representations. Whereas the primary function of the tales is the communication of esoteric symbols or imparting didactic messages, their pictorial programs both exceed and limit the didactic-mystical leitmotif of the texts that inspired them. I will argue that the textual representations of the subjects of the original tales are as unstable and tenuous as their pictorial representations.

2. Brenda Anderson (Luther College University of Regina)

“The Mythic Biography of Muhammad in “The Message.” A Tribute to Moustapha Akkad”

“The Message,” a 1977 film produced by Moustapha Akkad, is the story of Muhammad that continues to be acclaimed by Muslims worldwide, yet is an accessible medium for non-Muslims to learn the basic tenets of Islam. I argue that “The Message” as a mythic biography becomes a lens through which we can understand the communal aspirations of Muslims. Mythic biographies - or the development of stories about significant persons - may lose much historical accuracy and instead become symbolic tropes acceptable to believers. Thus, the story is not so much about an individual as it is about the highest ideals and values of a religious community. “The Message” is an excellent pedagogical tool which can teach not only the early history of Islam as understood by most Muslims, but also the usefulness of the theory of mythic biography to understand the human construction of belief systems. The death of Akkad in the hotel bombing in Jordan last summer makes this an appropriate time to pay tribute to this filmmaker and to “The Message.”

3. Mark Chapman (Canadian Theological Seminary Toronto)

“Using the arts? What role do the visual arts play in conservative Christian congregations?”

There is evidence of an increasing interest in the visual arts among conservative Christians. However, it is not clear if that interest follows existing patterns of conservative Christian functional involvement in the arts or represents the development of a relationship with the larger community of visual artists. Is the use of the visual arts solely an internal development designed to direct attention to the “more important” work of communicating using the word or is there a shift in thinking to an acceptance of the idea that spiritual truth can be obtained through the contemplation of the visual arts without verbal or written explanation? This paper explores these questions through interviews with individuals working with the visual arts in conservative Christian churches.

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05/29 15:30-17:00 Room: R S133

SPECIAL PAPER:

Chair: David Seljak (St. Jerome’s University at the University of Waterloo)

Morny Joy (University of Calgary)

“Narrative, Memory, Recognition and Rights: Reflections the Work of Paul Ricoeur in the Light of Contemporary Indigenous Women’s Narratives”

My paper is an expansion and application of key ideas in the later work of the French philosopher, Paul Ricoeur (1913- 2005) — especially of his work on narrative, history, memory and recognition.

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In *Time and Narrative*, Vol. 1, Ricoeur proposed that: “We tell stories because in the last analysis human lives need and merit being narrated. This remark takes on its full force when we refer to the necessity to save the history of the defeated and the lost. The whole history of suffering cries out for vindication and calls for narrative” (1984:75). In his next works: *Oneself as Another* (1992); *The Just* (2002); *Memory, History and Forgetting* (2004), and *Recognition* (2005), Ricoeur has both expanded and refined his understanding of such ideas. These reflections are permeated with his own sense of a reflexive selfhood which does not allow narratives — be they historical, auto/biographical, fictive, or other forms of life-writing — to be a site for narcissistic self-promotion. Instead, he views narrative as a complex space that negotiates relationships with the past, present and future. An integral element of these proceedings is the notion of recognition. In Study Seven of *Oneself as Another*, which is set within an Aristotelian teleological framework of the ethical, Ricoeur introduces the terms of “self-esteem” [self-estimation] and “solicitude” as important components of a form of self-reflection that he believes constitutes recognition. He states: “Recognition is a structure of the self reflecting on the movement that carries self-esteem towards solicitude [of others] and solicitude towards justice” (1992:296). Thus, treating the other as a peer or equal, whether in mutual personal recognition, or in recognition of the other as subject of rights, is at the core of Ricoeur’s investigations.

In *The Just*, Ricoeur further qualifies this remark, introducing the notion of capability or capacity: “I would like first of all to underscore my emphasis, since *Oneself as Another*, on the importance of the idea of *homo capax* as integrating a wide conceptual field. With this theme I have tried to bring together those diverse capacities and incapacities that make human beings acting and suffering beings.” (2002: xxxix). Ricoeur continues his reflections on incapacity by admitting that, in his work on narrative and in *Oneself as Another*, he may not have sufficiently examined the incapability of people to act — whether it be due to their personal inability or to external restraints. Ricoeur also registers the fact that self-identity cannot be readily available to those who have been thus dispossessed of the resources that aid the affirmation of integrity that is central to a concept of human rights. It is, nevertheless, vital to both Ricoeur’s theory and his personal conviction that due recognition and justice should take place, despite inevitable struggles. While from a theoretical perspective it appears that Ricoeur has presumed an ideal case scenario, he does concede that there have been, and continue to be occasions where this ideal is not achieved. He qualifies this admission with the exhortation that there is a responsibility for those who have the capability to bring these situations to the public domain for discussion and remedial action. This is linked to his work of testimony.

Such a move can help to open the way for the wrongs of past and present to be redressed in both the judicial and political systems. Thus, those who have been denied agency will receive the recognition that may have been previously denied them. Invoking Walter Benjamin’s indictment of the “victor’s history”, Ricoeur seeks to establish the way by which a form of retrospective recognition and retroactive justice may be sought and implemented. It is in this way that the dispossessed persons may come to be regarded both as capable subjects and citizens of a just community. “Without institutional mediation, individuals are only the initial drafts of human persons...[C]itizens who issue from this institutional mediation can only wish that every human being should, like them, enjoy such political [and juridical] mediation.” (2002: 10).

This paper, based in Ricoeur's ideas, will involve an exploration of the work of narrative as it both witnesses to the past and attempts to effect a recognition in the present. Ricoeur's work has provided me with a theoretical backdrop for a narrative project that acknowledges his injunction of a moral debt to the past, especially to tell the stories — of the lost, forgotten or abused.

This paper will also investigate a possible practical application of Ricoeur's ideas insofar as it will endeavour to appreciate the narrative accounts of indigenous women in Canada, as they seek both recognition and justice for past wrongs and present neglect. Their work brings into sharp focus a certain practical lacuna in Ricoeur's magisterial overview as he envisages the duty of memory to "never forget". I aim to remedy this omission by a study that takes into account women's narratives that witness to a past that has been extremely punitive in its exclusions, and the legacy of which still continues today.

The narratives of the indigenous women of Canada testify not just to injustices enacted because of a gender difference, but to instances of prejudice resulting from perceived differences of pigmentation or genetic inheritance. This is evident in the failure to recognize their rights to land, and to respect their authority as keepers of the tradition. It is also manifested in their unequal treatment in disproportionate rates of judicial procedures and of incarceration. These are forms of discrimination that contemporary justice has failed to rectify, and their continuation indicates a mode of enduring injustice that Ricoeur's work, which has concentrated on past events, such as the Holocaust, does not fully take into account. My paper is thus an attempt to amplify Ricoeur's ideas by a study of indigenous women's narratives, as well as of their own reflections on the justice system. Specific auto/biographical narratives of indigenous women from Canada will be studied, as will the work of contemporary indigenous women who have become lawyers or social theorists and who are advocates for the recognition of the rights of their peoples.

05/29 15:30-17:00 Room: R S201
RELIGION AND POPULAR CULTURE 4

Organizer: Dr. Jennifer E. Porter

Chair: TBA

1. Chris MacDougall (Memorial University)
 "Medium and Message in Lord of The Rings"

It has been suggested that literature and film have different strengths when it comes to presenting fantasy/fiction to its audience. Literature provides an in-depth look at the inner self of a character, mixing thoughts and emotions to the point that a reader's imagination is able to understand the reasoning behind every choice and resulting action, no matter the implications. Film/Television depicts the exterior self of a character, and all that surrounds him/her, making the context in which the character finds him/her self and the actions that they undertake seem realistic and plausible to the viewer. The literary version of J.R.R. Tolkien's masterpiece that is the Lord of the Rings trilogy breaks from this schematic by focusing more upon Frodo Baggins' actions during his epic journey from the Shire to Mount Doom, while he attempts to destroy the One Ring. Peter Jackson's cinematic adaptation also strays from the path by placing importance upon the thoughts and feelings of Frodo, the inner struggle with the One Ring that would inevitably consume the Hobbit in the end. The intent of this paper is to show that although their approaches may differ, the results that Tolkien and Jackson were able to achieve are remarkably similar in scope. Through portrayal of Frodo as a hero, and by development of his character through weaknesses in their chosen mediums, Tolkien and Jackson provided a depth to their depictions that audiences were able to understand as similar to their own. By bridging the gap between fantasy and reality they respectively illustrated that not only can a connection between character and audience be established, but also that 'heroes' are more everyman than superman.

2. Geoff Seymour (Memorial University)
 "Religious Symbolism in Neil Gaiman's The Sandman"

Religious symbolism and imagery permeate Neil Gaiman's *The Sandman*, and the author weaves the fiction of his own creation with existing traditions, folklore and mythology with great skill. Gaiman takes his creation of "the Endless" and masterfully incorporates it with Greek and Roman, Christian, Islamic, Judaic, Pagan, Egyptian, Japanese and New Age beliefs and mythologies. The world of *The Sandman* is one that transcends creed and culture and seemingly tries to incorporate as many of the world's religious traditions as possible within its boundaries. What then is the ultimate message of *The Sandman* regarding religious issues? Can the comic book format of *The Sandman* possibly do justice to the complexity of these religious traditions? How does the fictional creation of "the Endless" help unify these religious traditions in a meaningful synthesis? This paper examines the many of the mythological and religious figures and themes that Gaiman portrays in *The Sandman* series and explores the

potential value and shortcomings the comic book format for communicating religious themes.

3. Jennifer Porter (Memorial University)

“The Midichlorian Menace: Religion, Science, and the Secularization of Spirituality in the Star Wars Saga”

When Star Wars debuted in 1977, the film-going audience was introduced to the concept of The Force, a metaphysical power generated and sustained by life, that could be drawn upon by certain individuals to transcend linear time, effect the material world telepathically, and defeat death. George Lucas himself has claimed that the Force was introduced to the Star Wars Saga to add a spiritual dimension to the narrative that would appeal to the younger audience he hoped to attract. When the Star Wars: The Phantom Menace debuted in 1999, the largely spiritual conception of the Force was tempered by the introduction of “midichlorians,” microscopic organisms that determine “Force sensitivity” in individuals, adding a materialistic dimension to canonical representations of the Force. This secularizing trend became even more evident in the final Star Wars film, The Revenge of the Sith, (and the novelization of the film), when the “virgin birth” of Anakin was revealed as an evil Sith plot to subvert Jedi prophesy. This paper will explore the changing representations of the Force throughout the Star Wars Saga, and situate it within the debates on this topic in the online Star Wars fan community. It will be argued that George Lucas has deliberately distanced his Star Wars Saga from any kind of religious significance, and that in doing so has undercut that part of the Star Wars fan community that drew spiritual inspiration from the Star Wars Saga.

MAY 30th, 2006

05/30 08:30-11:30 Room: R N203

MULTICULTURALISM, PEACE AND DEVELOPMENT: INDEPENDENT OR CO-DEPENDENT?

Multiculturalism, Peace and Development can each be said to contribute to human happiness in its own way. The literature on how each of them makes this contribution is undoubtedly vast. But what are the *linkages* between and among them? What can each discipline learn from the other(s), and instruct them in turn? What praxic advantages might there be in building bridges among the three disciplines, and will any theoretical advances result from our attempt to explore the linkages?

These are some of the fundamental issues the proposed colloquium / focus group will seek to explore. The topic would be of relevance to our officially multicultural Canada, which continues to serve as a source of inspiration and a resource for countries around the world struggling with the social issues arising from the movement of people across cultural, religious, linguistic and ethnic boundaries.

The colloquium would be in the form of an initial short position paper, by the proposer, to be followed by responses from and/or independent presentations by experts and/or field workers in each of the fields. The three hour format will allow full audience participation.

Chair: Helmut Burkhardt (*Physicist*) Science for Peace; Ryerson University

Proposer: Suwanda H. J. Sugunasiri (*Interdisciplinary: Development; Buddhism, Linguistics, Education*) Nalanda College of Buddhist Studies; Trinity College, University of Toronto

Presenters / Vandra Masemann (*sociologist/anthropologist*)

Respondents: Ontario Institute for Studies in Education, University of Toronto

William F Ryan sj (*Jesuit Priest & Economist*) Jesuit Centre, Ottawa

Melissa Williams (*Political Scientist*) Director, Centre for Ethics, University of Toronto

Two others yet to be confirmed representing: University of Peace (Costa Rica, with outreach in Toronto) CIDA (Canada)

05/30 09:00-10:30 Room: R S201

HINDU NARRATIVES

Chair: Lisa Kuly (Cornell University)

1. André Couture (Université Laval)

“When Hindu Gods and Other Cosmic Powers Yawn and Cause their Enemies to Yawn in the Epic and Purānic Mythology”

According to Lingayasūrin (commentary on the *Amarakośa*), « *jimbha* and *jimbhana* are the names of a specific opening of the mouth at the end or in the beginning of sleep ». Sleep (*nidrā*), at times identified as Viśvādeva's spouse (Nidrā or Yoganidrā), is widely commented upon as a terrible power which appears in the human world to prepare the destruction of adharmic forces. Yawn, on the other hand, which is closely associated with sleep, has never been studied in its own right, and this, despite the fact that a gaping mouth appears regularly in the Epic and Purānic texts

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as a sign of approaching death. Yawn is even employed as a specific weapon by the highest gods and *asuras* to destroy their adversaries. I begin this paper with a general survey of the use of yawn in the Hindu mythology before moving on to a presentation of three different origins ascribed to yawn in the *Mahābhārata* and the *Harivamśa*. In the first text examined in the last part of the paper, yawn appears as a creation of the gods used to destroy Vritra; in the second it is linked to the presence of Fever (*jvara*), an aspect of Maheśvara's power; and in the final text it is explicitly related to the action of the great goddess Yoganidrā.

2. Lavanya Vemsan (St. Thomas University, Fredericton)
"Fetal Narratives in Hinduism"

In this paper I will discuss the birth stories from Hindu texts in order to understand the views of motherhood, conception and fetal imagery. The paper is divided into three parts for the convenience of study. In the first part, I will examine theme of conception: the role of mother and the agency of others in bringing about the conception. In the second part, I will discuss the gestation, types of womb and womb like descriptions and substitutions, mother's role and powers during gestation. Part three deals with the descriptions and thoughts concerning the fetus, fashioning the fetus and development of fetus etc. For this study I will use the birth stories from Mahabharata, Visnupurana and Brahma-purana. I will attempt a comparative analysis of the birth stories from these texts for a comprehensive understanding of the Hindu views on child and mother.

3. Richard Mann (College of William and Mary)
"Shedding your skin: Shaivite narratives of inclusion and distancing"

This paper examines a number of Shaivite stories involving descriptions of a physical splitting of a deity. These narratives often depict negative or suspect elements of a deity's character physically falling off to form a separate character or another form of the deity. I will argue that these episodes suggest a progression within elements of Shaivism itself. These narratives are both tools to draw related figures into the Shaivite pantheon, and a means for existing members of that pantheon to distance themselves from elements of their more circumspect pasts. The element shed off is often a dangerous element of the main deity such as disease causation, and the dispatched piece of the deity often takes the form of a new deity, who is usually placed in a hierarchical relationship beneath the main deity. The net result is a progressive purification of Shaivite deities as they move further and further away from their more threatening personas.

05/30 09:00-10:30 Room: R S203

PAGANISM IN CANADA

Chair: Chris Klassen

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1. Mandy Furney (Laurier-Waterloo)

"The faces of NRMs: Paganism, A New Religious Movement in Canada."

This paper will examine how contemporary Paganism in Canada is constructed in relation to other New Religious movements. Particular attention will be given to media presentations and subsequent popular understandings of Paganism.

2. Laurel Zwissler (University of Toronto)

"Change Yourself or Change the World? Activist Ritual in a Toronto Pagan Collective."

This paper investigates the different understandings of how ritual can address political problems. Using ethnographic fieldwork, I explore ways in which an activist, Pagan collective in Toronto ritualizes around political and social concerns. Specifically focusing on the seeming dichotomy of using ritual for self-improvement or therapeutic purposes and using ritual for effecting political or social change, I argue that, in the work of this Pagan group, these approaches are dialectic, rather than contradictory.

3. Sian Reid (Carleton University)

"Paganism by Numbers: Preliminary Results from the Canadian Pagan"

This research update will revisit the findings of Sian Reid's 1995/6 survey of Canadian Pagans and data from the 2001 Canadian census in light of the results of her current Canadian Pagan Survey project.

05/30 10:00-12:00 Room: R S136

MODALITIES OF TEXT SYMPOSIUM 1

Panel One "Telling Images in Sacred Narrative"

Sacred narrative often reveals aspects of the human experience and perception of the Divine by means of striking

and colourful images that excite our imagination and inspire us to see a world beyond ordinary vision. This panel will explore telling images in sacred literature.”

Panel Chair: Dr. Leona Anderson, University of Regina

Panel Respondent: Dr. Jack Lightstone, Concordia University

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1. Dr. Franzvolker Greifenhagen, Luther College, University of Regina

“Revelation and the Vestimentary Code in the Qur’anic Story of Yusuf”

Garments function in various ways in sacred narratives. They may stand in for their wearers; changes in garments might signal changes in status or narrative shifts. Garments both reveal and cover. It is this latter function that will be explored in the Qur’anic story of Yusuf (Joseph). The deceptive and disclosing functions of Yusuf’s shirt will be analyzed, both in comparison with the similar story in Jewish and Christian sacred narrative, and in terms of its articulation with the dynamics of canonization and ongoing interpretation.

2. Dr. Robert Kennedy, St. Francis Xavier University

“A Text with Teeth: Augustine’s Exegesis of Song of Songs 4:2 as Paradigm of His Hermeneutics”

In the second book of his treatise on scriptural interpretation, *On Christian Doctrine*, Augustine introduces the theme of the obscurity of some biblical texts with a quotation from the notoriously difficult Song of Songs: “Your teeth are like a flock of shorn ewes coming up from the washing, which all give birth to twins, and there is not one among them that is barren” (4:2). Unsurprisingly, he finds references to baptism and the double commandment of love of God and neighbour. What strikes a modern reader is Augustine’s unembarrassed use of violent imagery to describe how the saints cut off errors and then chew the newly converted until they are soft for digestion by the Church. In later texts, Augustine will advert to the violence of biblical imagery to emphasize the necessity of transformation into the likeness of God and to reinforce the eschatological hope of the Church. This paper will examine the role of difficulty and obscurity in Augustine’s understanding of the process by which Scripture forms and orients its readers to prepare them for the vision of heaven.

3. Dr. Adéla Sandness, St. Francis Xavier University

“In the footprint of Ila”

The poets of the *Rg-Veda* speak of the “navel of the earth” which is the “footprint of Ila”. It is among the oldest expressions available which describe the place of ritual offering to the gods. In this case, it is an impression in the ground thought to have been the footprint of a cow into which was poured milk and butter. The word *pada* names the footprint in the Indo-Iranian expression “in the footprint of Ila”. Yet *pada* also means “word” and “stanza” of the sacred poetry sung by the ancient visionary poets as they sang their world into being. The footprints are thus also those of the cow Speech whose “supreme place” is parallel to the place of offering which is the footprint of Ila. This paper will track the footprints of Ila and those of the cow Speech in the *Rg-Veda*.

05/30 10:45-12:15 Room: R S201

HINDUISM AND SOCIAL STRATEGIES

Chair: Lisa Kuly (Cornell University)

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1. Kristen A. Hardy (University of Manitoba)

“The Essence of Realisation: Vivekananda, Religion, and Colonial Discourse”

Swami Vivekananda’s engaging talks and writings brought the seemingly exotic ‘Hindoo religion’ to widespread public attention in the United States and Britain during the late nineteenth and early twentieth centuries, and prompted many Hindus to embrace him as an articulate spokesperson for the *sanatana dharma* in the modern age. His perspective, however, was profoundly shaped by the mindsets, ideas, and values transmitted through the apparatus of the colonial establishment. This influence penetrated beyond Vivekananda’s freely acknowledged admiration of Western science and material progress, and affected the swami’s thought at more-fundamental levels as well. Nevertheless, Vivekananda was much more than simply a passive recipient of imperial ideologies. This paper considers some of the ways in which Vivekananda engaged the category of ‘religion’ as a site for the negotiation of colonial/Orientalist assumptions and themes in thoughtful and creative ways, seeking to destabilise the prevailing West-East hierarchies and grant Hindus a more-privileged position.

2. Oriane AYMARD (UQAM, Montreal)

“Guru-bhakti, caste and gender in the bhakti movement”

This communication aims at studying the roles that caste and gender played within the devotional relationship to the guru, in the Hindu *bhakti* movement. To which extent were caste status and sex important within the guru *bhakti*, in

this movement? In order to answer to this question, we will consider here the lives of three women *bhakta* saints, Janabai (13th Century), Mirabai (16th) and Bahinabai (17th), in relation to their guru. These three *bhakta* poet saints all have in common the fact that they were all women and that they were devoted to a male guru belonging to a different caste than theirs. Thus, their lives are of a great interest in revealing to which extent caste and gender played a role within the devotion for the guru, in the context of a theoretically egalitarian *bhakti* movement.

05/30 10:45-12:15 Room: R S203:

DEFINING PAGAN STUDIES

Roundtable

Chair: Mandy Furney

Doug Cowan (University of Waterloo)

Barb Davy

Brian Walsh (University of Toronto)

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05/30 13:00-16:00 Room: R S101A

MEETING OF THE CIDA PANEL PARTICIPANTS

05/30 13:30-15:30 Room: R S136

MODALITIES OF TEXT SYMPOSIUM 2

Panel Two: "Hermeneutics and Narrative: Issues in Indo-Tibetan Exegesis"

This panel focuses on issues of exegesis in Indo-Tibetan Buddhism and the hermeneutical problems that plague the translator of Buddhist texts. The papers examine the function of texts in the Indo-Tibetan Buddhist landscape in relation to issues of narrative assimilation and reconciliation and interpretation and authenticity.

Panel Chair: Dr. Leslie Kawamura (University of Calgary)

Panel Respondent: Dr. Martin T. Adam (University of Victoria)

1. Sarah Haynes, Ph.D. Candidate, Department of Religious Studies, University of Calgary

"Wrathful Transformations: Tibetan Buddhist Ritual Manuals as Historical Narratives?"

Sarasvati is portrayed most often as a peaceful and beautiful goddess of knowledge. As a Tibetan Buddhist deity she appears in several forms with a variety of functions. This paper examines Tibetan Buddhist ritual manuals devoted to *Sarasvati* as sources of historical narrative. An exploration of these texts provides the translator with information on more than just the ritual practices devoted to the deity. These texts reveal that *Sarasvati's* development in Tibetan Buddhism was not only influenced by the political and religious events during the first and second period of dissemination in Tibet, but that a transformation occurred where her wrathful manifestation, *dmag-zor rgyal-mo* received much attention. As a result, there was a proliferation in practices devoted to this form of the goddess.

Therefore, the following question will be addressed: Are Tibetan Buddhist ritual manuals reliable sources for historical study?

2. Dr. Lara Braitstein, Department of Religious Studies, McGill University

"From Periphery to Centre: Narratives and Assimilations of the Great Adepts in Indo-Tibetan Buddhism"

The wild and unconventional Buddhist masters of the Pala period (c. 8th-12th century CE), known as the Great Adepts (Mahasiddhas; grub thob chen po), had many functions in their South Asian context and proliferated even more functions as their narratives and songs were absorbed into Tibetan Buddhist traditions. The refinement of the traditions associated with the Great Adepts, including the establishment of accepted hagiographies, iconographies and practice lineages, marked an assimilation of the Great Adepts into the structured core of the Buddhisms of Tibet. This forced migration from the periphery of the Buddhist orthodoxy to the centre of new, thriving Buddhist institutions of Tibet curiously both domesticated the Great Adepts by crystallizing them into a fixed form and simultaneously celebrated their antinomianism as a supreme model for religious practice and accomplishment. This paper examines the process and paradoxes of that assimilation and some of the ways that the Great Adepts themselves have managed to resist it across the boundaries of time and geography.

3. David Higgins, University of Victoria

"The Meaning of Path in Tibetan Lam-rim Literature: Reconciling the Laksanayana and Mantrayana"

This paper explores how conceptions of the path developed in the Lam-rim or "Stages of the Path" genre of Tibetan Buddhist literature. The texts under consideration, drawn from three of the four major traditions of Tibetan Buddhism, all played a crucial role in the institutionalization and self-definition of these traditions during what is

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known as the second diffusion (phyi-dar) of Buddhism in Tibet (11th to 14th centuries CE). A major exegetical and hermeneutical problem confronting the early Lam-rim authors (who were all either founders or principal organizers of their respective traditions) lay in the reconciliation of the so-called cause-determined Mahayana (or Laksanayana) and goal-sustained Mantrayana (or Vajrayana). While the former prescribed a linear path toward a temporally and existentially distant telos, the latter emphasized an ever-present goal, variously known as Buddhahood, Mind-as-such, primordial awareness or the ground of Being, that the path progressively discloses. The exegetical problem was imposing enough: how to combine in a single narrative these two obviously distinct, and at times seemingly contradictory, idioms of learning and how to show the continuity, if any, between them? More daunting, however, was the hermeneutical dimension of the reconciliation problem, both on the level of self-understanding and appropriation. How was an individual to understand the way in its multiple aspects through his or her own concrete endeavor and experience? Since the texts were concerned as much with praxis (thabs) as knowledge (shes-rab), prescribing as they did a series of practical guidelines for alleviating the misery of samsara and realizing Buddhahood, the way in which they were to be appropriated by the individual (nyams-su len-pa) was of decisive importance. The onus was thus on the Lam-rim authors to articulate a comprehensive and viable model of learning. A comparison of the most important and influential early Lam-rim texts and their commentaries enables us to see how the authors' varying efforts to reconcile the historically and doctrinally divergent paths to which they were heir influenced their overall conceptions and delineations of the Buddhist path.

4. Yumiko Onozawa, Ph.D. Candidate, Department of Religious Studies, University of Calgary

“Is the *Mahayanasutralamkara* A Text for Ornamenting the Mahayana or is it Presenting that the Mahayana is the Ornamentation of the Sutras?”

To answer the above question, this paper will examine the first few chapters of *Mahayanasutralamkara* (MSA), which demonstrate the refutations on the denials about the authenticity of the Mahayana teachings as the Buddha's words. For instance, the text says, “if someone alleges that the Mahayana teachings are not the Buddha's words, this statement must not be taken literally.” This refutation implies that the Mahayana reveals the meaning behind his words, i.e., the secret meanings. How do Yogacarins acquire the secret meanings to establish their unique Mahayana teachings against the other groups? How do they defend the nature of the Mahayana whole in such way? This examination of the MSA will ask the aid of its Tibetan commentary of the 14th century that presents a concise exposition of Yogacara doctrines.

05/30 13:45-15:15 Room: R S201

WRITING, COMMUNICATION AND NEO-LITERALISM IN CHRISTIANITY

Chair: Bryan Hillis (University of Regina)

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1. Geneviève Pigeon (UQAM)

“The ideological propaganda of Henri II Plantagenet: reflections on the transmission of one's Truth.”

Henri II Plantagenet was crowned king of England in 1154 after king Stephen had made him his successor. First ruler of the Angevin, Henri II had to convince his subjects, barons and enemies that he had the necessary authority to govern the kingdom. This goal was achieved by demonstrating the divine nature of Henri: he was, it appeared, born in the lineage of King Arthur, himself linked to Jesus and Aeneas. The object of interest is that the king's counsellor chose written language as a tool. How did this choice affect the reception of the information? How was it perceived, and why was it so successful? Could it be that writing was, at that moment in history, perceived as a guaranty of truth? Aspects of these ideas will be explored through semiotic, literary and religious theories.

2. Warren Kappeler (McGill University)

“Pragmatics of Christian Modernity: Re-assessing Hugel's Hypothesis for Church History ”

Hugel founded the London Society for the Study of Religion in 1905 and during his lifetime, outlined the pragmatics of a Christian modernity, in relation to the three dimensions of religion: the mystical, the institutional, and the intellectual (corresponding in secular terms to the Church's priestly, kingly, and prophetic offices respectively). According to Hugel, only when all three dimensions are flourishing can the religion itself flourish. My paper will reflect upon Hugel's hypothesis for understanding religion, in particular, Church history in modern times. I will argue that both the institutional and the intellectual elements need further development. I cite examples from my dissertation about the Vatican's ongoing involvement in study commissions on communications. Also, I will refer to ongoing efforts to study the sociology of the Church emerging from Vatican II in terms of cybernetics and organizational systems models. Like Hugel, the present Church strives to engage modern science for direction in managing its own internal governance and engagement in the public sphere, in a way that balances the priestly, kingly, and prophetic offices.

3. Rebekka King (University of Toronto – Centre for the Study of Religion)

“Neo-literalism and the drive for “intellectual integrity” in contemporary liberal Christianity”

Inspired by academic biblical criticisms, many liberal clergy and religious scholars have called for liturgical and doctrinal changes relevant to a modern worldview. In other words, they have suggested that Christian beliefs mirror empirical and scientific knowledge so as to eliminate any conflict between the religious practitioners’ beliefs and their temporal, secular experiences. This enables the believer to experience complete “intellectual integrity” between Sunday morning worship and secular routines the rest of the week. This paper examines what I term “neo-literalism” which interprets scripture literally through the lens of liberal beliefs. More specifically, it explores the works of popular theologians and progressive Christians, who like fundamentalists apply a literalist reading to scripture, but reject those passages that have no place in their liberal worldview. This paper investigates changing notions regarding Biblical authority and discusses whether they serve as a means for liberal Christians to reconfirm religious beliefs in the modern world.

05/30 13:45-15:15 Room: R S203

SPIRITUALISM AND NEO-PAGAN PARADIGMS

Chair: Randi Warne (Mount St. Vincent University)

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1. Nicholas Dion (McGill University)

“Worshipping the Dark: Expressions of the Jungian Archetype of the Shadow in Wiccan Ideals of Spiritual Development”

As a movement that is constantly gaining prominence on the North American scene, the neopagan religion known as Wicca deserves a greater level of consideration from academics than it has received in its short history. The goal of this paper will be to demonstrate that Wiccans, through their rituals and belief systems, strive to achieve an ideal of psychological and spiritual wholeness akin to the Jungian concept of individuation. This will be done by examining the archetype of the shadow, one that Jung judges to be the *élément déclencheur* of the individuation process, and demonstrating that the way in which Wiccans encounter the shadow (predominantly in ritual and mythology) closely parallels the encounters one is likely to make on the road to individuation. Jungian views on the specific role of the shadow in the individuation process will also be presented.

2. Adam Paterno (Concordia University)

“Deadman’s Mouthpiece; A look at the Allure of Nineteenth Century Spiritualism”

During the mid-nineteenth century in Eastern United States in particular New York, a vast amount of social experimentation transpired as alternative religions and self-proclaimed prophets abounded. While Darwinism made its way into the mainstream countering and disproving creationism and the existence of God with its theory on random variation, natural selection and competition of survival, Spiritualism expanded on this urge for social experimentation and innovative religiosity while also attempting to bridge the widening gap between science and religion. My research and paper seek to illustrate how Spiritualism in its early phases, was appealing to all those caught in the middle of this battle as it sought to scientifically proof via the evidence provided by its various forms of phenomena and the emerging study of parapsychology, that there is life after death averring the belief in miracles and ghosts and thus scientifically authenticating religious texts like the gospel stories. Moreover, when considering that in practically all other forms of religion contact with a higher being is maintained by a select priesthood that is usually male, Spiritualism, with its focus on one’s capacity to contact the dead regardless of sex, stood in stark contrast to tradition and wooed the masses in its democratic approach which, allowed anybody and everybody access to the realm that proceeds the corporeal world. This permitted men and women unaffiliated with any form of institutionalized religion, to actively engage in leadership roles during mediumistic activity and made for lucrative, high profile and controversial careers in communicating with the dead as was the case with the movement’s founders, pioneers and supernovas, Maggie and Kate Fox and their eldest sister Leah Fish and the enigmatic Daniel Douglas Home, also known as “Mr. Sludge.”

3. Christopher M. Moreman (St. Francis Xavier University Antigonish, Nova Scotia)

“The Prophecy of Muhammad in the Context of Pre-Islamic Soothsaying”

The pre-Islamic Arabs were nomadic people, loosely affiliated by tribe. Religiously, they relied on gifted individuals, referred to as soothsayers, who communicated with a wide range of spirits. These individuals continued what can be compared to the shamanic tradition of ancient peoples world-wide. Among the myriad spirit-voices speaking through these special individuals, Muhammad entered upon the scene. He spoke with an authority stemming from his claim that the spirit from whom he received his messages was the one God, Allah, even when this God spoke through the intermediary of an angel. The Koran strongly denies a relationship between the soothsayers and the Prophet, but historically this connection is apparent. My paper will endeavour to outline not

only the practical connections, but also how Muhammad's message was so quickly accepted. Finally, incorporating elements of Ellwood's "magus theory," I will explore the nature of Muhammad as founder of a New Religious Movement.

05/30 15:30-17:00 Room: R S201

RELIGIOUS DIVERSITY IN THE CITY

"Religious Diversity" or "pluralism" projects, focusing on relatively small and dense populations such as a single city, offer a new direction in religious studies. While generating a thick description of a religious landscape, such projects also serve civic goals by offering the general public a comprehensive picture of the religious landscape of a city and helping policy-makers develop better programmes and services for the full range of citizens they serve. This panel brings together representatives of three Diversity Projects: Kingston, Ontario, Halifax, Nova Scotia, and Ottawa, Ontario. All of the projects presented by panelists are all intended to generate base-line data on religious communities, yet each offers its own perspective, methodology, and emphasis. These differences reflect the communities being studied, theoretical interests of the researchers, and constraints imposed by institutional policies and funding. In addition to summarizing the state of work in their projects, discussants will address research methods, compilation and dissemination of results (public and academic), and public policy applications of their work.

Participants:

Panel Chair: Paul Bramadat, co-editor (with David Seljak) of *Christianity and Ethnicity in Canada*.

Presenters:

Paul Bowlby (Halifax)

Laurie Gashinski (Kingston)

David E. Armstrong (Ottawa)

1. Paul Bowlby (Saint Mary's University)

"Religious Pluralism in Halifax: A Research Project in Progress"

Heritage Canada (Multiculturalism) awarded Drs. Paul Bowlby and Nancie Erhard funding to study "The New Religious Pluralism in Halifax Regional Municipality". The project is designed to provide base-line data on religious communities which emerged in post-1960s period. The project is surveying and interviewing Hindus, Buddhists, Muslims, Sikhs, Greek and Lebanese Orthodox, Chinese and Koreans. The presentation will provide an overview of the issues examined in the interviews and surveys as well as identify tentatively some of the emerging themes. It will also discuss the spin-off research in the areas of Nova Scotia Education policy and the Immigration Strategy of the Nova Scotia Government.

2. Laurie Gashinski (Queens University)

"Religious Diversity in Kingston"

The ongoing Religious Diversity in Kingston Project examines continuities and discontinuities within historic religious traditions, and the creation of alternate traditions – all focused within the context of a small city in central Canada. What religious practices are taking place in Kingston's university, hospitals and prisons, and how do these institutions generally affect religion in the city? Has increased ethnic and religious diversity of the past generation altered the traditions of religious sites and groups within this predominantly unilingual city? Has religion departed from the public sphere for that of the inner self as is often supposed? This paper will examine the methodologies and challenges as we work to answer these questions and map over one hundred religious sites in Kingston. Some early findings will be shared.

3. David E. Armstrong (MacroEthics)

"Religious Diversity in Ottawa –Project design and goals"

This presentation outlines the six design principles of RDO: breadth, thickness of description, public accessibility to results, comparability with other Religious Diversity and "pluralism" projects, empowerment of educators, public service and support of public policy making, and long-term usefulness to students and scholars of religion. RDO research methodology will include surveys (user and field-types), interviews with religious and lay-figures, and some participant-observation as required. Research products to be offered include a comprehensive interactive website with a religious calendar, general descriptions of major religious traditions, specific descriptions of religious traditions and communities in Ottawa, an overall data base of all religious communities in the area, educational, and public policy resources. The broad range of products is intended to serve academic, professional, and public alike.

05/30 15:30-17:00 Room: R S203**THE LIMITS OF HUMAN NATURE IN CHRISTIANITY, HINDUISM AND BUDDHISM**

Organizer: Harold Coward

Chair: Ronald Neufeldt

Views of human nature, its limitations and potentialities vary greatly across traditions and especially between European and South Asian thought. Whereas Christians generally see human nature as limited, sinful, finite and not perfectible, for Hindus and Buddhists human nature is perfectible and indeed one is reborn until that goal is realized. This panel examines these views in more detail and offers comparative opportunities.

1. Tinu Ruparell (University of Calgary)

“Knowledge and Perfection in Early Modern Christian Thought”

While it is generally admitted that Christian theology holds to the pre-mortem imperfectability of human nature where a necessary gulf exists between creator and creature, in the thought of the 17th century Christian polymath and philosopher Leibniz we see an interesting consolation of human perfection in creation's ontological structure. As Leibniz's monads must exist in preordained harmony and pure actuality and necessity is understood as perfection, the human ideal is attainable through greater understanding of the necessary ontological interrelationship between monads. We become perfect, according to Leibniz, as we gain the correct view of the world and our place in it - particularly with respect to God. It is in this way that Leibniz could claim this to be the best of all possible worlds and ourselves the best of all possible creatures. My paper will consider this claim within the context of contemporary comparative theology.

2. Harold Coward (University of Victoria)

“Perfection and Human Nature in Hinduism”

In Hindu thought, the view of human nature developed in Patanjali's Yoga Sutras is broadly accepted. From Patanjali's perspective, each person is beginningless, is composed of a combination of purusa (pure consciousness, self) and prakriti (matter, body-mind-sense organs) and is reborn until a state of perfection or release is realized. Implications for knowledge, ethics and spiritual development are examined.

3. Barbra Clayton (Mount Allison University)

“A Buddha for the West: A Buddha for the Worst?”

The limit of human nature in Buddhism is the state of perfection known as Arhatship or Buddhahood. According to the Mahayana tradition of Buddhism in particular, spiritual practice comprises the bodhisattva path, the culmination of which is to become a fully awakened Buddha. During the innumerable eons and many lifetimes required for Mahayana practice, one's nature as an ordinary being is gradually but profoundly changed such that, among other things, one is no longer reborn according to one's karma and one becomes a celestial being with supernatural powers and characteristics. Such a view reflects the Indo-Tibetan scriptural understanding of Buddhist practice, but since the advent of Buddhism in the West, a humanistic or naturalized form of Buddhism has emerged which attempts to eliminate what is taken to be ungrounded metaphysical doctrines, such as belief in karma and rebirth. Using Shantideva as exemplary of the Indian Mahayana tradition, this paper will ask: What are the implications of this naturalized Buddhism for the Mahayana goals of bodhisattva and Buddhahood? Is a demythologized Buddha a worthy Buddhist goal?

05/30 19:00-21:30 Room: R N203**EVENING KEYNOTE ADDRESS**

“From Kathmandu to Paris”

Dr. Donald Sewell Lopez, Jr. Arthur E. Link Distinguished University Professor of Buddhist and Tibetan Studies University of Michigan, Director, Institute for the Study of Buddhist Traditions University of Michigan, Professor, University of Michigan

In 1837, eighty-eight Sanskrit manuscripts arrived in Paris from Kathmandu. They had been sent by the British Resident at the Court of Nepal. They would be received by a young philologist at the Collège de France. His reading of these texts, and the narrative he discerned in them, would mark a turning point in the knowledge of Buddhism, a knowledge that would eventually return to Kathmandu.

RECEPTION TO FOLLOW KEYNOTE

MAY 31st, 2006

05/31 09:00-10:30 Room: R S133

JUDAISM AND THE CONSTRUCTION OF MEMORY

Chair: Rose M. Tekel (Cape Breton University)

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1. Barbara Weiser (Concordia University)

“Memory Foundations, Honoring Canadian Jewish War Veterans”

The grandeur of stained glass windows as a memoir to perpetuate the memories of Canada’s Jewish War Veterans will be explored with a view to gain a perspective on the Jewish practice and beliefs which have influenced the aesthetic decisions of those who have produced the works. A comparative analysis of two vitreous images which honor those who gave their lives while serving the Canadian and Allied armed forces will be considered in relation to the variety of themes which compromise the visual narratives and the effective use of iconography in relation to some key philosophical concepts within Judaism concerning remembrance. A view to comprehend the physical reality within both sacred and secular space as well as the historical and material circumstances in which the works were produced will be explored noting the use of media, space, color, form and patronage.

2. Donna Goodman (Concordia University)

“Speaking Out: Contemporary Jewish Women’s Autobiographies”

An autobiography is the “presentation of oneself”. Self-writings allow a window into the lives of and perceptions of both ordinary and famous people and the society around them. However, scholarship in the past did not consider autobiographies worthy of critical investigation or reliable as a historical source and those that were taken seriously were those of great men. In the case of women’s history, autobiographies play a vital role serving as a corrective to the assumption that the male experience is the universal one. They provide insights and revisions of our concepts of women’s lives and issues such as, growing up female, affiliations, lifecycle, sexuality and textuality, and coming to voice. A proliferation of women’s autobiographies has been written by women in the last decades of the twentieth century. American and Canadian Jewish women have been contributors to this genre bringing their distinctive voice to be heard. Although a multiplicity of identities exists within the Jewish women’s community, common themes thread through their autobiographical writings. In this presentation I will explore two topics: why there has been an increase in women’s memoirs and several thematic issues found in the autobiographical texts of North American Jewish women.

3. Ira Robinson (Concordia University)

““Intelligent Design” and the American Jewish Community”

This paper begins with a short exposition of Judaic perspectives on the conflict of Torah and scientific teaching in the premodern era. It will discuss modern Jewish appreciations of science, and the varied Jewish reactions to evolution. It will then characterize the ways in which the American Jewish community deals with the contemporary issue of the teaching of “Intelligent Design”. This will include an examination of the ways in which evolution is taught, or not taught, in Jewish schools. Questions that will be asked include whether there has, indeed, been a “Jewish response” to the issue, and whether there is an appreciable difference in the response of the various denominations of American Judaism. This paper will examine legal, political and constitutional aspects of “Intelligent Design”, including the principle of “Separation of Church and State”, the nature of public schooling in the United States, and the issue of the relations between American Jews and fundamentalist Christians.

05/31 09:00-10:30 Room: R S136

AMERINDIAN RITUAL, MYTH AND COSMOLOGY

Chair: Bruce Matthews (Acadia University)

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1. Jason Redden (University of Manitoba)

“Ritual as ‘Witnessed’: The Example of the Rock-Cree “Eat-All” Feast.”

This paper analyzes the eat-all ritual practiced by the Rock-Cree of Northern Manitoba. My analysis suggests that the ritual provides an example of the high degree of consciousness that a people possess of their own sociality. In contrast to symbolic anthropologists such as Victor Turner and Clifford Geertz, who have interpreted ritual practice as a symbolic, largely unconscious representation of society, recent anthropological works by scholars such as Stephen Hugh-Jones (1995) and Alan Mason (2002), have suggested that participants in ritual practice are often engaged in the conscious contemplation of their own societal concerns. Drawing largely on Robert Brightman’s

(2002) ethnographic work, I illustrate that the eat-all feast exemplifies the sophisticated level of consciousness that they have of their own sociality. My analysis proceeds by first situating the ritual in the context of social concerns evident in more generalized forms of Rock-Cree thought and practice, and then articulates how it is that the ritual demonstrates both a recognition and conscious contemplation of those concerns.

2. Robert Charles Aitken (Concordia University)

“Undo the Myth Maker: A Comparison of Ritual Torture and Religious Transaction in Popular Religious Rioting during the French Wars of Religion, and the Huron Prisoner of War Execution Ceremony in North America during the end of the 16th C.”

The late 16th and early 17th C. played host to two separate series of events, wherein large groups of commoners willfully participated in ghastly scenes of torture and execution. On the European continent, the French Wars of Religion (1562-1629) afforded groups of average French citizens the opportunity to dismember their religious rivals and neighbors. Across the Atlantic, French explorers were just beginning to learn of well-established Iroquoian traditions concerning the execution of prisoners of war. I propose that a comparison of these separate, yet in some ways similar, outbreaks of mass violence may prove rewarding for the way that it explores the religious dimension of torture. The extent to which the violence, in both contexts, may be said to reflect a process of *undoing* the victim is a point of particular interest. This study will bring us to consider the role of memory in scenes of ritualized torture and killing.

3. Tim Leduc (York University)

“An Inuit Cosmological Interpretation of Climate Change’s Northern Animal Movements”

During a 2004 workshop I held with Inuit elders and hunters in Chesterfield Inlet, Nunavut, concern was expressed about warming temperatures and its impact on the changing behavior of terrestrial and marine wildlife over the past decade. The workshop participants were most concerned about the effects of declining water levels in rivers and lakes that resulted in the bruising of arctic char as they attempted to reach their spawning areas. Other observations included a warming of weather over the past ten years; northern migration of insects, birds, and animals from the tree-line; unpredictable weather making hunting dangerous; increased frequency of snow storms; and, warming temperatures affecting sea ice which results in increased frequency of polar bears around community. While these observations confirm scientific model predictions for northern climate changes, the primary purpose of this paper is to understand the meaning of these changes from the animistic view of Inuit cosmology as described in the myth of *Sanna* – Mother of all the Animals. Through a combination of these Chesterfield Inlet workshop observations, email dialogues with Jaypeetee Arnakak – an Inuit philosopher from Iqaluit, Nunavut – and Inuit oral stories and anthropological literature on *Sanna*, this paper provides an Inuit cosmological interpretation of the effects of climate change on the beings in this northern ecology.

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05/31 09:00-10:30 Room: R S201

RELIGION AMONG SECOND GENERATION YOUTH IN CANADA 1

Chair: John H. Simpson (University of Toronto)

1. Peter Beyer (University of Ottawa)

“Religion among Second Generation Youth in Canada: An Overview of the Project”

This paper outlines the theoretical and methodological structure of the project, details practical issues in research design, data gathering, and interpretation, and offers a general overview of the findings to date.

2. Rubina Ramji (University of Ottawa)

“Second Generation Muslims in Canada: From Salafists to Non-Believers”

Adopting a basic four-fold classification, the paper presents the complex ways that second generation Muslims in Canada reconstruct their Islam. Salient features include a high level of involvement among the second generation, a highly individualistic as opposed to communitarian orientation to Islam, and a sharp distinction between religion and culture in deciding what is authentic Islam.

3. Marie-Paul Martel-Reny (Concordia University)

“Second Generation Buddhists in Canada: A Fading Memory?”

This paper outlines the very different way that Buddhism functions as a religion among the second generation, serving more as a cultural tradition and a memory than as an active religion with clear levels of involvement. Findings include very limited knowledge of, but often combined with a generally positive attitude towards Buddhist traditions.

05/31 10:45-12:15 Room: R S133**JUDAISM, ETHICS AND SOCIAL DIVISION**

Chair: Jackie Kuiman (University of Regina)

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1. Justin Jaron Lewis (Queen's University)

"Verbal Exuberance and Social Engineering in a Classic of Jewish Ethics"

Hafetz Hayim ("desiring life", Psalm 34:13) is an influential work of Jewish ethics, first published in Poland in 1873 by Rabbi Israel Meir Kagan and reprinted many times. The author synthesized Jewish teachings on the prohibition of derogatory gossip and other forms of "evil speech" (*leshon hara*). This paper will analyze *Hafetz Hayim* as an act of social engineering, setting it in its social and historical context. Polish Jewry was a verbally exuberant culture. Derogatory nicknames and extravagant curses characterized the Yiddish vernacular. Gossip was everywhere. A careful reading of *Hafetz Hayim* shows that its aim was not to stop this flow of "evil speech", but to direct it against deviants. The book emphasizes that derogatory gossip about flagrant sinners is permitted. Regarding "heretics", it is actually commanded. At a time of secularization and growing diversity among Eastern European Jews, *Hafetz Hayim* is thus an attempt to maintain Orthodox hegemony by harnessing the vital energies of the culture against those who were calling that hegemony into question.

2. Shari Lash (Wilfrid Laurier University)

"Struggling with Tradition: Making Room for Same Sex Marriage in a Liberal Jewish Context"

Despite the growing acceptance of homosexuality into mainstream popular culture, debates about legalizing same sex unions continue largely because they conflict with embedded religious notions of heterosexual marriage and family. By looking at marriage as a changing institution, I demonstrate how it has become a symbol of social status rather than a functional paradigm, making public weddings a sought after goal for marginalized groups as a way to gain full acceptance into society. Arguing that individual religions have always been in conversation with their larger environments, I discuss how liberal Judaism in particular has responded to changing cultural circumstances and adapted tradition to meet the individual needs of worshippers within a growing spiritual marketplace. I examine how this tradition is contending with problematic textual and ritual elements that have obstructed the full acceptance of gay and lesbian Jews into the larger community, arguing that alternative understandings of Leviticus 18:22 and the Talmudic concept of *kiddushin* are making room for same sex weddings to occur in a Jewish context. Because same sex weddings are, by definition, challenging dominant attitudes about what constitutes committed love and family, I suggest that their performance in religious settings can potentially transform communities who witness them, especially within Canada where same sex marriage is now legal.

3. Steven Lapidus (Concordia University)

"Communal Isolationism: A Study in Contemporary Ultra-Orthodox Judaism"

Orthodox Judaism was born out of the onslaught of the Enlightenment, Emancipation, and religious reform on traditional Jewish society. In order to maintain communal authority and religious distinctiveness, Orthodox organizations segregated from the non-Orthodox community, which marked the first such communal schism in Jewish society. This division, however, remained formal and institutional. In everyday life, although they would attend different synagogues, most Jews continued to interact socially and communally. However, after the Holocaust and the postwar emigration out of Europe, the nominal unity of the differing religious elements within the Jewish community broke down and the conservative Orthodox have come to rely heavily on sectarianism as a socio-religious strategy. By the 1970s, social divisions, even within Orthodox communities, and especially between Orthodox and non-Orthodox Jews, have increased substantively. Examining both academic literature as well as policy statements from within the Orthodox community, I will examine the roots of this phenomenon and offer explanations for its continuing development.

05/31 10:45-12:15 Room: R S136**SCIENCE, POST-MODERNISM AND BELIEF**

Chair: Dana Sawchuk (Wilfrid Laurier University)

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1. B Greenberg (Concordia University)

"Cultural Apology and Reparation: Making amends with Melanie Klein and tikkun"

There are many similarities between Kleinian theory, tikkun and feminist post modernism. More specifically: the need to move away from binary oppositions and towards a creation of wholeness. (Wholeness is the goal of tikkun and is important part of Klein's theories for a healthy mental state). I would like to point to some key similarities between psychoanalysis and post-modern feminist theory which I believe are helpful for critiquing the hierarchical binary oppositions which are created between concept of self and Other. I will present the parallels I see between

Klein, tikkun and feminist post modernism by citing a range of feminist scholars who I believe are “Kleinian” in their use of feminist theory. I also intend to examine the idea of feminism as reparation and tikkun “in action”. I will theorize the possible connection to feminist postmodernism as a concrete attempt by feminists to repair the self and the world

2. Christopher Craig Brittain (Atlantic School of Theology)

“Slavoj Žižek’s Concept of Belief”

With philosophers like Richard Rorty, Jürgen Habermas, and the late Jacques Derrida turning to the subject of religion in their recent work, one is tempted to suggest that it is becoming fashionable to hail a “return to religion” in contemporary theory. The popular cultural theorist Slavoj Žižek has joined this trend in his latest writing. He develops a theory of “belief,” which appreciates the “thrilling romance of orthodoxy.” This paper analyzes Žižek’s reduction of religion to “belief,” as well as his interpretation of Christianity. It demonstrates that his presentation of the “fragile absolute” also encourages a problematic celebration of a fragile and vulnerable subjectivity.

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3. Cameron M. Thomson (University of St. Michael’s College)

“From Blaming to Explaining: Religion, Science, Theology”

My paper is a response to Donald Wiebe’s work on the relationship between “religious thought,” objective science and rational theology. Drawing on Eric Gans’ generative anthropology and Michael Tomasello’s cultural-psychological work on joint attention I argue that the dichotomy between objective science and religious thought is not a structural one but concerns the radically differing value for social order accruing from otherwise commensurate modes of intersubjective attention. I argue that the class of procedures aiming at objective, non-agentic explanation is genetically related to the class of interested, affect-laden acts of blaming that includes *ex post facto* (mythological) rationalizations of those proto-human reactions that engendered archaic ritual practices and systems of interdictions in the first place. The transition from religious thought to science, I conclude, is not a dichotomy in thinking but arises with the emergence, in antiquity, of a novel kind of empathy and a concomitant erosion of the individual’s susceptibility, in the context of collective crises, to persuasion framed in terms of blame.

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05/31 10:45-12:15 Room: R S201

RELIGION AMONG SECOND GENERATION YOUTH IN CANADA 2

Chair: Leslie Laczko (University of Ottawa)

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1. Shandip Saha (University of Ottawa)

“Second Generation Hindus in Canada: Religion and Cultural Identity.”

Quite different patterns of relation and involvement in Hindu tradition characterize this subgroup. Among the notable findings are that second generation Hindus often favour Indian culture over religion, and the almost complete absence of Hindu nationalist influence.

2. Arlene Macdonald & Carolyn Reimer (University of Toronto)

“Second Generation Religion in Toronto”

Since Toronto is the region in which the target populations are best represented, this paper explores the extent to which living in the Greater Toronto Area influences the relation of participants to their religious heritages. Among the notable hypothesis explored is that participants recruited on suburban campuses show noticeably different patterns of involvement and relation to religion than do those from downtown campuses.

Nancy Nason-Clark (University of New Brunswick) & Lori Beaman (Concordia University)

“Women and Religion among Second Generation Immigrants in Canada: An Exploratory View”

Well over half of the interviewees were women. This paper looks closely at the profiles of a selection of female participants from all three backgrounds.

05/31 13:45-15:15 Room: R S133

DOMESTICATION, GLOBALISATION AND TECHNIQUE

Chair: Robert Charles Aitken (Concordia University)

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1. Richard C. Foltz (Concordia University)

“The Religion of the Market: the hegemonic faith system underpinning the global economy”

The past several decades have witnessed the emergence of a system of world governance in which national governments are subordinating their powers and their resources, for the most part willingly, to the demands of the global market and the organizations which represent it. The ideology of so-called “free-trade” capitalism and the

consequent behavior of the dominant culture today are founded upon a manner of thinking that is essentially religious, though in a way that deliberately obfuscates its true nature. Across the globe many now sense at least intuitively that they are facing the negation and elimination of their own voices and agency. Countless movements around the world resist the globalization of marketplace ideology because they see in it the eventual disappearance of their way of life, their values, and even their very survival, in the face of faith-based worldview which serves mainly the interests of the rich and powerful.

2. Oscar Carvajal (University of Toronto)

“Homo domesticus: a methodology for religion and theology: a study on human domestication in light of Thomas Berry’s new cosmology”

Domestication frequently refers to human relations mainly regarding animals and plants. I apply domestication to relations among humans. The historian of culture Thomas Berry claims the human in the larger ecological evolutionary context. He describes animal and plant domestication and cautions about the domestication of the planet. “We misconceive our role if we consider that our historical mission is to ‘civilize’ or to ‘domesticate’ the planet, as though wildness is something destructive rather than the ultimate creative modality of any form of early being.” Berry implicitly refers to human domestication, but explicitly, he conceptually jumps from animal and plant to planetary domestication. Human domestication slips Berry’s analysis, typical in most analyses. This “jump” profoundly affects any social and ecological analysis. Humans have certainly been domesticated.

3. Sheldon Richmond

“The Impossibility of Religious Knowledge in the Technopoly.”

When electronic technology becomes ubiquitous, what does that do to religious knowledge? The short answer is that religious knowledge becomes impossible. The view of religious knowledge I adopt is that of Maimonides and Spinoza: the highest ethical goal for humanity is the Love of God, and the Love of God means the pursuit of all knowledge (even though complete knowledge of both the universe and God is impossible). Neil Postman, the unrelenting media critic, argued in “Technopoly” that the ubiquity of electronic technology has resulted in the dearth, if not death, of literacy or culture and the its consequent dependencies, such as independent and critical thinking. One further and crucial unintended consequence of the pervasiveness of informatics and information technology in specific is the death of dialectics and the unacknowledged replacement of objective knowledge with nominal knowledge. Objective knowledge attempts to represent an independent reality including our socio-technical society as it really is through the dialectical process of contradicting our fundamental assumptions. Contradicting our fundamental assumptions, presuppositions and axioms reveals error and results in the closer approximation of truthful descriptions of objective reality. However, objective knowledge in the so-called information economy has been transformed and self-subverted into a nominal knowledge where we only attempt to represent use of symbols—at most a meta-linguistic description of the syntax or grammar of symbolic systems. This type of knowledge or nominal knowledge is also only nominally knowledge when treated as the whole of knowledge. Nominal knowledge involves the transposition and representation of symbols for the purpose of transposing and representing symbols. So what? What can be wrong with the replacement of naïve objective knowledge with super-sophisticated nominal knowledge? The transformation of objective knowledge into nominal knowledge contradicts the main function of knowledge as a representation of the truth, of saying of what is, that it is and what is not, that it is not. But nominal knowledge only represents the means of representation—subjectivity only representing subjectivity. Nominal knowledge as indifferent to the truth, contradicts objective knowledge where the means of representation is not indifferent to the truth and more importantly is deferential to the truth or what we naively but correctly call reality. Ironically, Herbert Simon who proposed that we view society as artificial systems and humans as symbolic systems, explicitly advocated what Postman only implicitly diagnosed: In the knowledge economy or information society people become automata in a network of automata, and knowledge becomes exclusively a system for transmitting signals and transposing symbols among the automata. Contradictions are reduced to bugs or problems in the system that are eliminated, reduced, or solved, in order to preserve the hegemony of the system. Attempts to transform the fundamental axioms of the system by contra-dicting or speaking and acting against those axioms are treated as syntactical errors and system violations. Technopoly monopolizes. However, even though this state of affairs looks bad for religious knowledge, there is still hope for religious or spirituality in the terms of Martin Buber and A.J. Heschel as a personal relationship with the Unknowable.

05/31 13:45-17:00 Room: R S136

ROUNDTABLE PANEL: CHRISTIANITY AND ETHNICITY IN CANADA

Co-organizers and co-chairs: Paul Bramadat (University of Winnipeg) and David Seljak (St. Jerome’s University at the University of Waterloo)

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Presenters:

Paul Bramadat and David Seljak: Introduction to the study of Christianity and Ethnicity in Canada
 Mark McGowan (University of Toronto): English-speaking Roman Catholics
 Solange Lefebvre (Université de Montréal): French-speaking Roman Catholics
 Stuart McDonald (Knox College): Presbyterians
 Brian Hillis (University of Regina): Lutherans
 Bruce L. Guenther (Mennonite Brethren Biblical Seminary): Evangelicals
 Wendy Fletcher (Vancouver School of Theology): Anglicans
 Wehn-In Ng (University of Toronto): United Church Christians
 Myroslaw Tataryn (St. Jerome's University at the University of Waterloo): Eastern Christians
 Roy Loewen (University of Winnipeg): Mennonites
 John Biles (Citizenship and Immigration Canada): Public policy

Traditional scholarship on Christianity in Canada has, apart from the obvious French/English and Catholic/Protestant solitudes, ignored the importance of ethnic identity in Christian churches. Little mention is made of Chinese Baptists, Croatian Roman Catholics, Korean Presbyterians, Seventh Day Adventists from the Caribbean, Mennonites from Vietnam, or Anglicans from Africa. Today, these religio-ethnic communities are often the most dynamic (and sometimes the only growing) groups in the Christian churches. The second volume of the Religion and Ethnicity project (organized under the auspices of the Centre for Studies in Religion and Society) will be entitled *Christianity and Ethnicity in Canada*. Work on this book is nearly complete. This roundtable will feature brief presentations by several of the authors involved in the second volume. Each author will focus on the role of ethnicity within a particular contemporary Canadian Christian denomination or tradition.

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05/31 13:45-15:15 Room: R S201

REPRESENTATION OF THE DIVINE: EXPERIENCE AND CHARISMA

Chair: Peter Bisson (University of Regina)

1. Martha Crealock (Trent University)

"The Work of Religious Art in the Age of Digital Reproduction"

In the current age, cultural shifts in thinking about both religion and reproduction (aesthetics, cultural creation, representation, simulacra, and semiotics) have radically changed the field within which religious art is created. Various (post)modern notions of the death of God, negative theology, and challenges to even the being of the God of the philosophers significantly complicate the project of making a visual image of the divine. If *The Passion of the Christ* attempts to be a visual image that represents and mediates the divine to viewers according to archaic modes of aesthetics and revelation, then that goal can have one of two ends. Either it would have to be inherently unsuccessful, or if the film did successfully represent the divine, one could ask with Baudrillard, what becomes of the divinity when it is incarnated in images, multiplied in simulacra, and reproduced in digital film. Attempts to make a visual image of God dissimulate the instability and issues surrounding the object and work of representation.

2. Paul Joosse (University of Alberta)

"Silence, Charisma and Power: The Case of John de Ruiter"

Charismatic authority is predicated on followers' perceptions that their leader possesses superhuman or extraordinary powers. This presentation points to a novel link between silence and charismatic authority by examining the new religious movement (NRM) led by John de Ruiter and showing the important role that interpersonal silence plays in the social construction of his superhuman status. Specifically, de Ruiter's management of three distinct aspects/qualities of interpersonal silence allows him to perform seemingly miraculous feats for his devotees. First, the projection-eliciting aspect of interpersonal silence fosters the belief within devotees that de Ruiter has the ability to speak to the particular personal needs of people whom he has never met. Second, silence's punitive aspect enables de Ruiter to perform superhuman displays of power over others at meetings. Third, de Ruiter's use of silence fosters the belief that he has a miraculous ability to form intimate bonds with complete strangers, simply by gazing at them.

3. Nathaniel Morehouse (University of Manitoba)

"Sin and the Divine: Immanent Distance in Paul and Gnosticism"

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The debate over the interaction between Paul and Gnosticism has, to date, been primarily centered around the notion of a genetic dependence of one on the other, with less than satisfactory results. This paper seeks to explore another means of discussing these similarities: both Gnosticism and Paul developed during a period where power was systematically being moved farther and farther from the polis which resulted in feelings of profound alienation, resulting in stoicism and, ultimately, Gnosticism. Gnosticism and Paul, due to these social pressures, created analogous theological feelings of removal, while simultaneously having the subject of that removal inherent in our personal beings. For Gnosticism this immanent distance was found in the relationship of the individual and the divine, while for Paul it was found in his conception of sin.

05/31 15:30-17:00 Room: R S133

INTER RELIGIOUS ENCOUNTER

Chair: Alison R. Marshall, (Brandon University)

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1. Scott Halse (McGill University)

“Interpreting Religious Diversity: James K. A. Smith’s ‘Creational Hermeneutic’ and the Challenge of Inter-Religious Encounter”

Jacques Derrida’s understanding of hermeneutics as a violent mediation has had a significant impact on philosophical approaches to the problem of religious diversity. In a recent book, *The Fall of Interpretation*, James K. A. Smith demonstrates how Derrida’s essentially negative understanding of interpretation accepts the category of the “fall” as the state of affairs within which hermeneutics proceeds. Smith attempts to build the foundations for a “creational hermeneutic” which understands interpretation, not as a violent mediation, but rather as an aspect of the goodness of creation and human life. This paper appropriates Smith’s philosophical framework in order to offer an account of inter-religious encounter in which the reality of difference and disagreement is upheld and the interpretive task is understood as both necessary and “good.” Such an account allows for an ethically proper affirmation of one’s own religious tradition as ultimate, while accepting the finiteness of any interpretation of other traditions.

2. Chelsea Horton (University of British Columbia)

“Rhetoric and Practice: Insights from the Aboriginal-Bahá’í Encounter in British Columbia”

The history of religious encounter within the field of Aboriginal history in North America has long been cast in overwhelmingly Christian terms. During the latter half of the twentieth century, however, the Bahá’í community of Canada set about realizing a specific racial prophecy within their scripture regarding the Aboriginal inhabitants of North America. While stereotypic and essentialized imagery of Aboriginal people figured within official Bahá’í discourse, including the 1916 prophecy of ‘Abdu’l-Bahá, interviews with Aboriginal and non-Aboriginal Bahá’ís in British Columbia suggest that such images did not translate on the ground into forceful methods of proselytization nor rigid expectations for Aboriginal people in the province. The intense subtlety and discretion with which Bahá’ís engaged in teaching the Faith to Aboriginal people approached this task challenges static conceptions of religious teaching and underscores the vital importance of exploring potential gaps between rhetoric and practice within all contexts of religious encounter.

3. Bruce Matthews (Acadia University)

“*La conversion évangélique et la politique au Sri Lanka*”

Le sujet touchant aux conversions religieuses a toujours constitué un point sensible dans de nombreux pays de l’Asie du Sud. Prenons-en pour exemple la problématique née de l’application de l’article 25 de la Constitution dont s’est dotée l’Inde après son indépendance et qui protège le droit d’enseigner et de propager librement la religion, tout particulièrement quand il s’agit de la conversion des Indous au christianisme. Des problèmes collatéraux, se rattachant aux ‘missionnaires étrangers’ et aux ‘fonds étrangers’, ont remis en cause l’application de l’Article 25, tant au niveau de la Cour nationale qu’à celui de la Cour suprême, l’accent étant fortement mis sur ce qui pouvait constituer des ‘incitations’ à la conversion. Traditionnellement, les activités évangéliques n’ont pas posé de problèmes particuliers au Sri Lanka mais, à la suite du tsunami du 26 décembre 2004 et de l’aide massive qui s’en suivit de la part des missions évangélistes chrétiennes occidentales et coréennes, le sujet a soudainement pris un tour extrêmement controversé, au centre du débat parlementaire et des propositions gouvernementales. En juin 2005, la direction du parti bouddhiste *Sasana* présenta son ‘Acte pour la Liberté Religieuse’ qui énonce des mesures restrictives particulièrement astreignantes touchant les conversions au christianisme. Cette communication explore les implications de cette législation pour le Sri Lanka et la Région.

05/31 15:30-17:00 Room: R S201
THE CHALLENGE OF SECULARISATION

Chair: Martha Crealock (Trent University)

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1. Joanne Benham Rennick (University of Waterloo)

“The Changing Role of the Chaplaincy in the Canadian Military”

Given that the Canadian military is (as one chaplain put it) “the most secular institution in Canada”, military scholars have overlooked the role of religion in the Armed Forces and in the lives of Canadian soldiers. Only recently have scholars and the Department of National Defence begun to examine the question. The trauma suffered by Canadian peacekeepers in the wake of the human rights disasters in Rwanda and Bosnia (and especially Lt. Gen. Romeo Dallaire’s book, *Shake Hands with the Devil*) has awakened interest in this topic in both academic and military circles. At the same time that chaplains are expected to handle the increasingly difficult issues of stress, trauma, and ethical dilemmas, they have had to deal with the fact that the Canadian military has become ethnically and religiously more diverse. How can chaplains deal with stress and ethical crises soldiers experience during their peacekeeping tours and other duties? Are Christian chaplains prepared to take on these more difficult issues if the soldiers in their units are increasingly secular and non-Christian?

2. Leah M. Sarat (Wilfrid Laurier University)

“Prophecy, Predators and Prayer: Ritual Dimensions of US-Mexico Border Crossing”

The risk of undocumented U.S.-Mexico border crossing has escalated during the past decade as a result of altered enforcement policy. In light of these changes, I address border crossing as a life-crisis event that is marked by extreme physical vulnerability and charged with the possibility of death. I trace the repercussions of this life-crisis event within the religious activities of a Pentecostal Maya community of the Western Guatemalan highlands. I argue that border crossing and ritual are tightly knit through a multilayered interplay between the risk of death and community responses of prayer and prophecy. By responding to the challenge of border crossing through a series of survival-oriented rites, the population transforms an alienating passage between nations into an affirmation of religious community.

3. Matthew Unger (University of Alberta)

“The Trauma of Mennonite Scholarly Representation”

If there is something to Stuart Hall’s contention that identity is constituted partially by its own representation, then it is important to examine the assumptions that pervade the discourse from which identity arises. In this presentation, I will examine how the traumatic past of a group, namely Mennonites, can determine subsequent identity formations. This article deals specifically with the representation of these identity formations in Mennonite historical/sociological scholarship. I will examine how the constructed narrative history of contemporary Mennonites perpetuates and even creates the sense of a perpetual crisis thereby occluding a large diversity of Mennonite identities. Since Mennonite scholarship not only serves the Academy, but also contributes to the broader Mennonite community for purposes of identity affirmation and inspiration, it is important to examine the conditions of possibilities for identity formation in this scholarship.▲

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***Canadian Jacques Maritain Association / l'association canadienne Jacques
Maritain***

**Symposium on: Migrating texts and traditions in philosophy / Textes et traditions
philosophiques: parcours migratoires**

Tuesday, May 30 - Wednesday, May 31st 2006 / Mardi le 30 mai - mercredi le 31 mai, 2006
York University, Toronto / Université York, Toronto, Canada
Room / Locale TBA

Tuesday, May 30

Session I: Migrating Texts I

Commentator and Rapporteur: Irene Switankowsky (Wales)

9.00-10.00	Bharathi Sriraman (Ottawa)	Approaches to Philosophical Traditions: Platonic Dialogue, and Systematic versus Transformative Philosophy
10.15-11.15	Vincent Shen (Toronto)	The Migration of Aristotelian Philosophy to China in the 17th Century
11.30 -12.30	Chantal Beauvais (St-Paul)	La migration de la pensée orientale au sein des Lumières: L'optimisme et le pessimisme

Session II: Migrating Texts II

Commentator and Rapporteur: Iain McKenna (Ottawa)

14.00-15.00	Leslie Armour (Dominican Coll.)	M. M. Sharif, Neoplatonism, Leibniz, and Islam
15.15-16.15	Jonardon Ganeri (Liverpool)	Locke in Sanskrit
16.30-17.30	Hagi Kenaan (Tel Aviv)	Heidegger in Jerusalem

Session III: Migrations and Engagements

Commentator and Rapporteur: Rajesh Shukla (Ottawa)

Round Table: 19.30-22.00	Sheila Mason (Concordia)	The Ethics of Care, Virtue Ethics and Recent Buddhist Writings: A Comparison
	Linda Patrik (Union College, NY)	A Buddhist Good life, theory: Santideva's Bodhicaryavatara
	David Lea (American University of Sharjah)	Andalusian Philosophy and Perceived Influences on the European Philosophical Tradition

Wednesday, May 31

Session IV: Migration across Traditions

Commentator and Rapporteur: David Savard (Laval)

9.00-10.00	Veronique Tomaszewski Ramses (York)	Dialogue entre la philosophie bouddhiste et la théorie critique de l'École de Frankfort.
10.15-11.15	Pieter Duvenage (Nelson Mandela Metropolitan University)	The migration of ideas in South Africa. A case study
11.30 -12.30	Louis Perron (St.-	Quel statut aujourd'hui pour la transcendance ?

	Paul)	
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Session V: Methodologies

Commentator and Rapporteur: William Sweet (St Francis Xavier)

14.00-15.00	Bruce Janz (Central Florida)	What does it mean to do philosophy-in-place?
15.15-16.15	Eliot Deutsch (Hawaii)	Understandings of What Is a "Philosophical Text"-- East and West
16.30-17.30	Mark Bevir (UC, Berkeley)	Reflections on Traditions, Comparative Inquiry, and Transnationalism

Pour plus de renseignements, veuillez communiquer à / For more information, please contact:
 Professor William Sweet,
 Department of Philosophy, St Francis Xavier University,
 Antigonish, NS B2G 2W5;
 fax 902-867-3243; tel 902-867-2341; Internet: wsweet@stfx.ca

Attractions touristiques à Toronto, ON / Points of Interest in Toronto, ON

Toronto has a large number of tourist attractions that can best be reviewed by exploring the various websites set up for tourists. Examples include:

<http://www.torontotourism.com/visitor> and <http://www.toronto.com/>.

York University itself is relatively set apart from the city that surrounds it. As a result, most local attractions and restaurants are best reached by car, taxi or public transportation. However, York university does have its own mall on campus which includes restaurants and stores which can meet the basic shopping needs you might need at a conference. The closest full-sized indoor mall is Yorkdale Mall <http://www.yorkdale.com/>.

News and Notes from Members / Information en provenance des membres

Information des membres / Member Notes

Mark D. Chapman (Canadian Theological Seminary)

Mark Chapman began a new position as Associate Director and Assistant Professor of Christianity & Culture at Canadian Theological Seminary's Toronto Campus in October 2005.

Donald Grayston

Donald Grayston retired in September 2004 from teaching Religious Studies in the Humanities Department at Simon Fraser University. For the previous 15 years, the only Religious Studies teacher in the department, he was followed in the position by Dr Christine Jones, previously at the University of British Columbia. At the same time, Dr Eleanor Stebner, previously at the University of Winnipeg, was appointed to the J. S. Woodsworth Chair in the Humanities, thus doubling the faculty strength of the Religious Studies component in the department. He remains actively involved in the Thomas Merton Society of Canada, which in 2006 and 2007 will be sponsoring/co-sponsoring a series of weekend conferences on Merton's political legacy in eight cities across the country entitled "Climate of Fear, Commitment to Peace." The first of these took place in Vancouver on March 3-4, 2006, with Mel Hurtig as keynote speaker, and himself and Prof. Ron Dart (University College of the Fraser Valley) as additional plenary speakers.

Amir Hussain (Department of Theological Studies, Loyola Marymount University)

Amir Hussain has moved to the Department of Theological Studies at Loyola Marymount University in Los Angeles. His new contact information is given below.

NEW EMAIL AND PHONE NUMBER:

Department of Theological Studies
Loyola Marymount University
1 LMU Drive, Suite 3700
Los Angeles, CA 90045-2659
USA
Phone: (310) 338-5987
Fax: (310) 338-1947
Email: amir.hussain@lmu.edu

Morny Joy (Department of Religious Studies, University of Calgary)

Dr. Morny Joy, past president of CSSR, has been appointed University Professor at the University of Calgary. She holds one of twenty-four such Professorships at the University of Calgary, which are awarded to recognize distinguished research accomplishment. Dr. Joy has published extensively on a wide range of topics, including continental philosophy, philosophy and religion, and women and religion. In 2005, she also was elected to the Executive Committee of the International Association for the History of Religions.

Dr. James Linville (Department of Religious Studies, University of Lethbridge)

James Linville has taken up the post of book review editor for the journal *Religious Studies and Theology*.

Bruce Matthews (Lumsden Professor of Comparative Religion at Acadia University)

Bruce Matthews is retiring in July 2006 as Dean of Arts and C.B. Lumsden Professor of Comparative Religion at Acadia University, Nova Scotia. He has taught at Acadia since 1979. Prior to that, he held appointments at the University of Toronto (Erindale) and Laurentian University, Sudbury (Thorneloe College). An Anglican priest, he has as well

served in the Dioceses of Toronto, Kurunegala (Ceylon), Algoma, Niagara and Nova Scotia/Prince Edward Island. He plans on staying in Nova Scotia, doing some part-time teaching and studying mathematics, music and art, as well as continuing his life-long interest in Buddhism.

Rubina Ramji (University of Ottawa)

Rubina Ramji has taken up a position on the Editorial Board of a new Journal entitled *Golem: Journal of Religion and Monsters*. It is a web-based peer-reviewed forum which seeks to provide a space for thinking critically about monsters in the context of religion as culture. The first issue, Spring 2006, will be available by the end of April so watch for it. Check out the online journal at <http://www.golemjournal.org/> and send in a submission. Rubina has also just been invited to sit on the Editorial Board of the *Journal of Religion and Film*, a peer-reviewed electronic journal in Religion which examines the description, critique and embodiment of religion in film. Check out the journal at <http://avalon.unomaha.edu/jrf/index.html> for information about submitting manuscripts and film reviews.

Jamie S. Scott (Division of Humanities, York University)

As of 1 July 2004, Jamie Scott now enjoys the rank of Full Professor. He would also like to take the opportunity of this news appearing in the *CSSR Bulletin* to thank colleagues who may have written references in support of his promotion.

He has presented papers at the following scholarly conferences:

“You Are not Only Drunk but Mad”: The Ironies of Islam in Tayeb Salih’s *Season of Migration to the North*. *Triennial Conference of the European Association for Commonwealth Literature and Language Studies: Sharing Places: Searching for Common Ground in a World of Continuing Exclusion*. Malta, March, 2005.

“Narrative Identity and Sacred Geography: Anita Desai’s *Fire on the Mountain*.” Pluralism and Interpretation in Postcolonial Cultures. *Twelfth Conference of the International Society for Religion, Literature and Culture: The Challenge of Pluralism~The Power of Interpretation*. Uppsala, Sweden, October, 2004.

“Christian Missions and Colonial Education.” *The Australian Association for the Study of Religions 2004 Conference*. Sydney, Australia. July, 2004.

“Postcolonial Cultures and the Jewish Imaginary.” *Association for the Study of the New Literatures in English 2004 Conference*. Frankfurt, Germany. May, 2004.

“Postcolonial Cultures and the Jewish Imaginary.” Invited Lecture. Institut für Anglistik, RWTH Aachen, Germany. May, 2004.

“Identity, Immigration and the Writing of Religious Studies Textbooks.” *The Australian Association for the Study of Religions 2003 Conference*. Brisbane, Queensland, Australia. July, 2003.

“Domesticating the Divine: On Globalization, Localization and Religious Studies Textbooks.” *European Association for the Study of Religion 3rd Congress: The Globalization and Localization of Religion*. Bergen, Norway. May, 2003.

Ahmad F. Yousif

Ahmad Yousif is just returning from seven years of service at the University Of Brunei Darussalam. He is currently working now on research related to the Muslim community in the Greater Toronto Area. His research areas include Demography of the Muslim Community in Canada; Islam in Southeast Asia; Islam and Science; Non-Muslim Communities in Malaysia; Religious Freedom and Minorities; New Religious Movements; World Religions. Islam Online.

Publication Notes / Notes concernant les publications

Lorne L. Dawson (Religious Studies, University of Waterloo)

“The Mediation of Religious Experience in Cyberspace.” In *Religion in Cyberspace*, eds. Morten Hojsgaard and Margit Warburg, London: Routledge, 2005.

“New Religious Movements.” In *Blackwell Companion to Religious Studies*, ed. Robert Segal, Oxford: Blackwell, 2005.

“Privatization, Globalization and Religious Innovation: Giddens, Theory of Modernity and the Refutation of Secularization.” In *Theorising Religion: Classical and Contemporary Debates*, eds. James A. Beckford and John Walliss, London: Ashgate, 2006

“Psychopathologies and the Attribution of Charisma: A Critical Introduction to the Psychology of Charisma and the Explanation of Violence in New Religious Movements.” *Nova Religio* (forthcoming, 2006).

(with Marcela Cristi) “Civil Religion in American and Global Context,” In *Handbook of the Sociology of Religion*, eds. N.J. Demerath III and James Beckford, Thousand Oaks, CA: Sage, forthcoming, 2006.

Lorne L. Dawson has also published four other book chapters and articles in 2005.

Comprehending Cults: The Sociology of New Religious Movements, Oxford University Press, 2006.

This is a second revised and expanded edition. It was published in Italian this year as well.

Lorne L. Dawson currently working on a SSHRC funded investigation of charismatic authority and religious violence and welcomes inquiries from other scholars with an interest in this subject.

Arthur McCalla (Philosophy/Religious Studies, Mount Saint Vincent University)

The Creationist Debate: The Encounter between the Bible and the Historical Mind, T & T Clark / Continuum, Forthcoming 2006.

Rubina Ramji (University of Ottawa)

“From ‘Navy Seals’ to ‘The Seige’: Getting to Know the Muslim Terrorist, Hollywood Style,” *The Journal of Religion and Film*, Ed. Paul Williams, (2005, vol. 9, No. 2).

Online peer-reviewed journal at

<http://www.unomaha.edu/jrf/Vol9No2/RamjiIslam.htm>

Tom Robinson and Hillary Rodrigues (Department of Religious Studies, University of Lethbridge)

World Religions: A Guide to the Essentials (with contributions by J. Harding and J. Linville), Hendrickson, 2006.

SCM press in Great Britain will be soon publishing an edition for that market.

The project includes a text and software package featuring photos, sound files of technical terms and a database of questions and a growing website of resources for instructors: see <http://people.uleth.ca/~robinson/Religion/General/Home.html>

Hillary Rodrigues (Department of Religious Studies, University of Lethbridge)

Hinduism - the eBook, Journal of Buddhist Ethics Online Books

A new introductory textbook on the Hindu Tradition. It will be available in mid-April. Inquiries should be directed to: charles.prebish@jbeonlinebooks.org

John Schellenberg (Philosophy/Religious Studies, Mount Saint Vincent University)

Prolegomena to a Philosophy of Religion, Cornell, 2005.

Jamie Scott (Division of Humanities, York University)

“Cultivating Christians in Colonial Canadian Missions.” In *Canadian Missionaries, Indigenous Peoples: Representing Religion at Home and Abroad*, eds. Alwyn Austin and Jamie Scott, 21-45. Toronto: University of Toronto Press, 2005.

“Penitential and Penitentiary: Native Canadians and Mission Education.” In *Mixed Messages: Materiality, Textuality, Missions*, eds. Jamie Scott and Gareth Griffiths, 111-33. New York: Palgrave/Macmillan, 2005.

“Writing Suffering: Trauma, Testimony and Transcendence in Canadian Literature.” *Literature and Religion* 10.2 (2005), 97-131.

“Residential Schools and Native Canadian Writers.” In *Towards a Transcultural Future: Literature and Society in a Post,-Colonial World*, eds. Geoffrey Davis et al., 237-46. Amsterdam and New York: Rodopi, 2004.

Jamie Scott also edited a special Canadian issue of the Oxford University Press journal, *Literature and Theology*, to which he contributed the introductory essay, "Religion, Literature and Canadian Cultural Identities," *Literature and Theology* 16.2 (2002): 1-14. This issue contains five further essays by Canadian colleagues on different aspects of the interplay between religion and literature in Canadian cultures-- English, French, Aboriginal and New Canadian.

Ahmad F. Yousif

"Contemporary Islamic Movements in Southeast Asia: Challenges and Opportunity" In *The Blackwell Companion to Contemporary Islamic Thought*, ed. Ibrahim Abu-Rabi. Oxford: Blackwell Publishing, 2006.

"The Impact of 9/11 on Muslim Identity in the Canadian National Capital Region: Institutional Response and Future Prospects". *Studies in Religion/Sciences Religieuses*. (2005. Vol. 34, No. 1), 49-68.

"Malaysia". In the *Worldmark Encyclopedia of Religious Practices*, Belmont, CA: Thomson Gale, 2005.

"Islamic Revivalism in Malaysia: An Islamic Response to Non-Muslim Concerns". *American Journal of Islamic Social Sciences*. (2004, Vol. 21, No. 4), 30-56.

"Use of IT for Islamic Studies in Southeast Asia". (in Arabic). *Journal of Sharia and Islamic Studies*. (Kuwait University, 2004, Vol. 19, No. 57), 301-336.

"Al-Biruni's Methodology and Epistemology". (in Arabic). *Afaq al-Thaqafah wal Turath Journal*. (Dubai, UAE, 2004, Vol. 12, No. 45), 138-151.

Islam and Science: A Southeast Asian Perspective. Kuala Lumpur: Research Center, IIUM, 2004.

Notes concernant les départements / Departmental News

University of Lethbridge

The 4th annual Research in Religious Studies Conference, which showcases graduate and undergraduate work, is scheduled for April 29 - 30 at the University of Lethbridge. This year, over 40 papers from ten different institutions across Canada (and 1 from the U.S.) will be featured. Please see our dept. website and follow the links for more details: <http://www.uleth.ca/fas/relg/>. In 2007, the University will be hosting the Pacific Northwest regional meeting of the AAR/SBL and the 5th student's conference.

Spring 2006 also saw the return of the Interfaith Lecture series, with James M. Robinson (Claremont Graduate University) addressing "Whose Gospel? Matthew? Mark? Luke?"

John? Thomas? JESUS” on March 21 and William R. LaFleur (University of Pennsylvania) investigating the question: “Should Buddhas be Cloned? Japanese Concerns about Our Biotech Future” scheduled for April 11.

University of Waterloo

The Department of Religious Studies at the University of Waterloo is pleased to announce the appointment of two new faculty members: Dr. Douglas Cowan and W. Derek Suderman.

Dr. Cowan earned his PhD at the University of Calgary and comes to us from the University of Missouri at Kansas City. In addition to numerous scholarly articles and chapters, Dr. Cowan is the author of *Cyberhenge: Modern Pagans on the Internet* (Routledge, 2005); *The Remnant Spirit: Conservative Reform in Mainline Protestantism* (Praeger, 2003); *Bearing False Witness? An Introduction to the Christian Countercult* (Praeger, 2003). He has also edited two books on religion and the Internet: *Religion Online: Finding Faith on the Internet* (with Lorne L. Dawson, Routledge, 2004) and *Religion on the Internet: Research Prospects and Promises* (with Jeffrey K. Hadden, JAI/Elsevier, 2000). Dr. Cowan will add to the strengths of the Laurier-Waterloo PhD program with its focus on “religious diversity in North America.”

W. Derek Suderman is an Old Testament scholar completing his Th.D. at Emmanuel College at the University of Toronto. His areas of expertise are Psalms and Hebrew Poetry, Wisdom literature, and Pre-exilic Prophecy. He will strengthen the Biblical Studies area of the undergraduate program and the Masters of Theological Studies at Conrad Grebel College, federated with the University of Waterloo.

These hirings bring the faculty complement of the new joint PhD program to 23 regular positions.

Eleven students are currently enrolled in the Laurier-Waterloo PhD program and seven more will begin in the fall of 2006.

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:

President: Peter Beyer (University of Ottawa)
 Membership Secretary: Mark D. Chapman (Canadian Theological Seminary)
 Member-at-large: Francis Landy (University of Alberta)

Additional nominations can be made at the annual general meeting in London, ON. All additional nominations must be seconded and be agreeable to the nominee. For further information please contact Mark Chapman, the chair of the nominating committee.

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 York University at the end of May. Please watch out in the conference program for the student lunch event during which a panel of experts will treat the issue of getting published in the field. 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 often 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. 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 should be available at the Congress, but if you cannot find one otherwise just send me an email and I will email or fax you the form after the Congress (email below).

I thank all those students who submitted essays to our graduate and undergraduate student essay contests. 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 2006 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, 2006 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, 2006. Sufficient explanation should be provided for any anomalies; no request for supplementary subsidies will be considered. No cheques will be issued for amounts of less than \$25.00.

Name: _____

Address: _____

Telephone: _____ E-mail: _____

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

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

Please check **ALL** applicable statements:

- I participated in the CSSR/SCÉR program on _____ at _____ am/pm
 as a presenter / discussant / respondent / panelist (circle one): _____
- I am a paid-up member of the CSSR (as of 1 June, 2006): _____
- 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, 2006 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

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CSSR Bulletin / Bulletin de la SCÉR: Request for Participation / On sollicite votre participation

Inform us of your recent academic activities, your latest publications, the organization of seminars, colloquia, and conferences. Tell us about appointments, retirements, and new developments in the teaching of religious studies. Send materials before July 1, 2005, for the Fall 2006 edition of the *Bulletin*.

Le Bulletin de la SCÉR sera d'autant plus intéressant que vous y apporterez votre participation. Faites-nous connaître vos activités académiques, vos publications récentes, la tenue de séminaires, de colloques, de congrès que vous organisez. Informez-nous des nouveaux développements dans votre institution, des suppressions de postes aussi bien que des nouveaux postes. Si vous voulez qu'elles paraissent dans le *Bulletin* d'automne 2005, faites-nous parvenir ces informations avant le 1^{er} juillet 2006.

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