

Bulletin

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

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Mot du président / President's Update

Vu que c'est ici le numéro du Bulletin qui précède la conférence annuelle, il me semble pertinent de mettre en relief encore une fois la grande qualité et la diversité de ce qui nous attend à Saskatoon à la fin du mois de mai. Nous encourageons tous les membres de la SCÉR/CSSR à participer à cet événement le plus important du calendrier annuel de notre société! Parmi les faits saillants, il y aura la conférence Craigie, donnée cette année par le professeur Mark S. Smith de l'Université New York, et dont le sujet sera « God in Translation: Cross-cultural Recognition of Deities in the Biblical World ». De plus, et non pas pour la première fois, le programme comprendra plusieurs séances et communications sur la diversité religieuse ainsi que sur les diverses religions au Canada, de sorte que notre société fasse peut-être son propre « accommodement raisonnable » à une des questions les plus controversées de nos jours. Des séances variées s'adresseront aux relations de la religion aux problèmes clés en éthique contemporaine, surtout en ce qui concerne les questions environnementales et technologiques. Plusieurs sessions traiteront des religiosités autochtones et des nouveaux mouvements religieux. D'autres viseront les aspects historiques et contemporains des religions les plus reconnues, y compris le bouddhisme, l'hindouisme, le judaïsme, le christianisme et l'islam. Il y aura également des séances et des communications qui discuteront des questions un peu différentes, entre autres la question du rôle de l'humour dans les traditions religieuses.

In addition to these content features, the meetings are also our annual opportunity for us to network and even socialize with fellow scholars from around the country, this naturally not just within the confines of the CSSR, but also with members of most of the other Canadian societies concerned with the study of religion. I would further encourage all those who attend to participate in the annual general meeting on the first day of the conference, and at the CSSR/SCÉR dinner on the evening of the 27th. A reminder in this regard, that the society is subsidizing all graduate students who wish to join in. Graduate students are further encouraged to attend the annual Graduate Student lunch (free pizza) and its ever-pertinent theme of how to land a job with a degree in religion (this time both inside and outside the academy). This event will be held on the 28th.

Nor is the participation of our graduate students limited to the consumption of comestibles, important as that may be in all our lives. The CSSR/SCÉR annual meetings present an excellent opportunity for graduate students to present their research to colleagues in the field and above all in an environment of encouragement and without the high stress associated with some mega-academic events. Accordingly, the program features quite a few graduate student papers reporting on a variety of truly fascinating and worthwhile research projects. For both graduate

students and those of us who are no longer in that category, I think it is vital that we come and listen to these papers and offer appropriate feedback and encouragement. Graduate students do, after all, represent a good part of the future of our discipline. It is often quite an economic challenge for them to attend. The least that we can all do is to help make certain the experience is rewarding and the sacrifices worthwhile.

The meetings, and indeed the society as a whole, would not happen without the dedicated and competent hard work of quite a number of people, all of whom do so on a volunteer basis as a service to the discipline and to the profession. In this regard, I would like to extend special thanks to Alain Bouchard and Rubina Ramji, who were responsible for putting the excellent program together and for many of the practical arrangements at the University of Saskatchewan site. Special thanks also to Mary Ann Beavis, our local representative in Saskatoon, and to Mark Chapman whose work as membership secretary goes a long way to keeping this society together and communicating smoothly in the long off-season between conferences.

And since I am on the topic, and as a final matter, the people who are doing such an excellent job in the various executive and volunteer positions in the society cannot, of course, continue to do so forever. And so, as usual, we are seeking new blood – or for that matter old blood that would be willing to stand again – to occupy several executive positions, notably at the present time, the positions of Treasurer and Member-at-Large (if approved by the membership). While they are not the only important positions, they are vital for the continued health of the CSSR/SCÉR. Therefore, we would encourage you to nominate anyone that you feel would be both willing and able to serve, including, of course, yourself if that is appropriate.

Peter Beyer

Word from the Editor / Mot du rédacteur

Most of this issue of the *Bulletin* is taken up by our 2007 annual conference. If you have not already made plans to come to Saskatoon 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 27th at 2 p.m. in PHYSIC 103. 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 27th in the evening. You might also want to get together in the CSSR lounge (PAC 363). This meeting room is available for association members from May 27th to 30th 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 2007 conference information, this issue also notes some interesting departmental news and current activities of some of our members. I encourage you to make use of this section for your own information and to keep track of other Canadian scholars and religious studies departments. If you would like to see your activities and publications included in a subsequent volume of the *Bulletin*, you can use the form at the end of the *Bulletin* or send me an email with the information. Alternatively, you can write a quick note and hand it to any member of the executive during the congress.

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

Mark Chapman

Congrès 2007 / Congress 2007

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

**27 Mai au 30 Mai 2007 (Université de la Saskatchewan, Saskatoon) /
May 27-May 30 2007 (University of Saskatchewan, Saskatoon)**

Guide du programme de la conférence annuelle / Annual Meeting Programme Guide

Mot des responsables du programme / Word from the Program Chairs

Nous sommes très heureux de vous présenter le programme de notre congrès 2007 qui se tiendra à l'Université de la Saskatchewan de Saskatoon. Encore une fois nous avons une riche programmation grâce à la qualité de vos propositions. Comme vous le constaterez, nous touchons à un vaste éventail de sujets des plus intéressants, dont plusieurs sessions inédites qui s'annoncent des plus captivantes.

Nous attirons particulièrement votre attention sur la Conférence Craigie 2007, le 28 mai à 19h30, où la Société canadienne des études bibliques (SCEB), avec le soutien de la Société canadienne pour l'étude de la religion (SCER), de la Société théologique canadienne (STC) et de l'Association canadienne des études patristiques (ACEP) accueillera Mark S. Smith, professeur Skirball d'études bibliques et du Proche-Orient à la New York University, qui donnera une conférence intitulée « Dieu dans la traduction : Reconnaissance interculturelle de la divinité dans le monde biblique ». 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 PAC 363 nous est réservé pour toute la durée de nos rencontres pour pouvoir échanger.

En résumé, des conférenciers intéressants, des rencontres stimulantes, c'est donc avec plaisir que nous espérons vous rencontrer à l'Université de la Saskatchewan du 27 au 30 mai prochain.

We are very happy to present you with the program of our 2007 Congress meeting which will be held at the University of Saskatchewan, Saskatoon. Once again we have a great meeting planned, thanks to the quality of your proposals. As you will note, we touch on a vast range of subjects—therefore it should be a stimulating conference.

We want to particularly draw your attention to the 2007 Craigie Lecture, scheduled on May 28th at 19:30. The Canadian Society of Biblical Studies (CSBS), with the support of the Canadian Society for the Study of Religion (CSSR), the Canadian Theological Society (CTS), and the Canadian Society of Patristic Studies (CSPS) presents Mark S. Smith, Skirball Professor of Bible and Near Eastern Studies at New York University, who will be giving the keynote address entitled, “God in Translation: Cross-cultural Recognition of Deities in the Biblical World.”

We will also have many opportunities 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 get-togethers during the day. For this purpose, room PAC 363 has been reserved for us during the day so that we can meet one another and exchange ideas for the duration of our meetings.

To summarize, we have a great mix of scholarly papers, special panels, and gifted speakers this year at the CSSR—make plans to attend. We look forward to seeing you at the University of Saskatchewan from May 27th to 30th.

Alain Bouchard and Rubina Ramji

Program Overview / Vue d'ensemble du programme**DAY ONE :**

MAY 27TH	9:00-10:30	10:45-12:15		14:00-17:00
Room: PAC 231	CSSR EXECUTIVE MEETING	CSSR EXECUTIVE MEETING		CSSR ANNUAL GENERAL MEETING PHYSIC 103
Room: PAC 246	PANEL: CLARIFYING THE PATH: REFLECTIONS ON HERBERT V. GUENTHER'S CONTRIBUTIONS TO TIBETAN BUDDHIST STUDIES	ISLAMIC SCIENCE		

CSSR DINNER**19:00****Location:** Flatlanders Restaurant and Lounge, 1625 8th St. E. (Tel. 930 8096)**DAY TWO:**

MAY 28TH	9:00-10:30	10:45-12:15	13:45-15:15	15:30-17:00
Room: PAC 363	MEETING ROOM FOR CSSR MEMBERS			
Room: PAC 232	PANEL: ETHICAL RESPONSES FROM HINDUISM, BUDDHISM AND CHRISTIANITY TO THE CHALLENGE OF GENETICALLY MODIFIED ANIMALS	PORTRAYING THE CONTEMPORARY JEWISH IDENTITY (jointly presented by CTS)	EARLY JUDAISM – SECOND TEMPLE JUDAISM	CONTEMPORARY ISSUES IN JUDAISM: WHAT IS JEWISH?
Room: PAC 234	PANEL: TWIN, DOUBLE AND SPLIT: MULTIPLICATION AND DIVISION OF THE DIVINE IN HINDU NARRATIVES	INDIGENOUS ORAL TRADITIONS AND THE ACADEMY	ETHICS AND RELIGION	TECHNOLOGY AND RELIGION
Room: PAC 246	RELIGIOUS IDENTITY THROUGH FOOD AND THE BODY	IMMIGRANT RELIGIOUS COMMUNITIES IN CANADA	RELIGIOUS DIVERSITY IN CANADA	RELIGIOUS PLURALISM IN CANADA

Monday May 28

11:30 – 14:30

GRADUATE STUDENT LUNCH

Room: PAC 231

“Landing a Job with a Degree in Religion Inside and Outside the Academy”

(Free Pizza Lunch Included)

Monday May 28

11:30 – 13:30

CCSR AGM

Room: AGRIC 1E80

Monday May 28

19:30

2007 CRAIGIE LECTURE

Canadian Society of Biblical Studies (CSBS), with the support of the Canadian Society for the Study of Religion (CSSR), the Canadian Theological Society (CTS), and the Canadian Society of Patristic Studies (CSPS)

Mark S. Smith, Skirball Professor of Bible and Near Eastern Studies at New York University, will be giving a keynote address entitled, "God in Translation: Cross-cultural Recognition of Deities in the Biblical World."

DAY THREE:

MAY 29TH	9:00-10:30	10:45-12:15	13:45-15:15	15:30-17:00
Room: PAC 363	MEETING ROOM FOR CSSR MEMBERS			
Room: PAC 232	WHAT IS EVIL?	FEMINIST INTERPRETATIONS OF RELIGION	CONTEMPORARY ISLAM: MUSLIM IDENTITIES	CONTEMPORARY CHRISTIANITY
Room: PAC 234	PANEL: TEACHING PURITY: CATHOLIC SAINTS AS SEXUAL PEDAGOGUES	RELIGION AND TOLERANCE IN DIVERSE SOCIETIES	PANEL: SATIRE, PEDAGOGY, SOCIAL COMMENTARY, ECSTASY - VARIOUS ROLES OF HUMOUR IN RELIGION	
Room: PAC 246	ROUNDTABLE PANEL: NEW RELIGIOUS MOVEMENTS	NEW RELIGIOUS MOVEMENTS	BUDDHISM – AGENCY, SPECTACLE AND TERMINOLOGY	CREATION MYTHS

Tuesday May 29

University President's Reception

Look into your Congress Kit

DAY FOUR:

MAY 30TH	9:00-10:30	10:45-12:15	13:45-15:15	15:30-17:00
Room: PAC 363	MEETING ROOM FOR CSSR MEMBERS			
Room: PAC 232	THE CREATION OF BELIEF SYSTEMS IN DIFFERENT INDIGENOUS TRADITIONS	COMMUNICATING CULTURE THROUGH FORMS OF POPULAR MEDIA	FINDING COMMON GROUND IN THE VISION QUEST	
Room: PAC 234	HOW ENVIRONMENT AND RELIGION INFORM EACH OTHER	PHILOSOPHY AND RELIGION	MODES OF RELIGIOSITY IN CULTURAL PSYCHOLOGY	
Room: PAC 246	THE RELATIONSHIP BETWEEN ABORIGINAL AND NON-ABORIGINAL CHRISTIANS	POWER RELATIONS AND THE ROLE OF THEOLOGY	RELIGION AND HISTORY	

Guide détaillé des sessions / Detailed Session Guide

MAY 27th	9:00-10:30	10:45-12:15
Room: PAC 231	CSSR EXECUTIVE MEETING	
Room: PAC 246	<p>PANEL: CLARIFYING THE PATH: REFLECTIONS ON HERBERT V. GUENTHER'S CONTRIBUTIONS TO TIBETAN BUDDHIST STUDIES</p> <p>Chair:</p> <p>1. Dr. Sarah F. Haynes, (Colby College) “Imagined Reality: The Mind and its Implications for Tibetan Buddhist Ritual”</p> <p>2. Dr. Lara Braitstein, (McGill University) “Saraha in Translation: Lost or Found?”</p> <p>3. Dr. Steven D. Goodman, (California Institute of Integral Studies) “Herbert Guenther: Reflections on his life as a scholar”</p> <p>4. Dr. Leslie Kawamura, (University of Calgary) “On Reading Guenther”</p>	<p>ISLAMIC SCIENCE</p> <p>Chair:</p> <p>1. Ahmad F. Yousif (University of Winnipeg) “Islamic Science: Controversies, Possibilities and Implications for Scientific Education in Southeast Asia”</p>

LUNCH 12:15-14:00

MAY 27th	13:00-14:00	14:00-17:00
Room: PHYSIC 103		CSSR ANNUAL GENERAL MEETING

CSSR DINNER 19:00 Flatlanders Restaurant and Lounge, 1625 8th St. E. (Tel. 930 8096)

MAY 28th	9:00-10:30	10:45-12:15
Room: PAC 232	<p>PANEL: ETHICAL RESPONSES TO THE CHALLENGE OF GENETICALLY MODIFIED ANIMALS</p> <p>Chair: Ronald Neufeldt (University of Calgary)</p> <p>1. Harold Coward (University of Victoria) “Some Ethical Responses from Hinduism and Buddhism”</p> <p>2. Heather Eaton (Saint Paul University) “A Christian Response: Food Fusion and Faith”</p>	<p>PORTRAYING THE CONTEMPORARY JEWISH IDENTITY (jointly presented by CTS)</p> <p>Chair: Justin Jaron Lewis (Queen’s University)</p> <p>1. Hannah Dick (Queen’s University) and Bill James (Queen’s University) “Bridging Communities? The Instance of Borat”</p> <p>2. Holly A. Pearse (Wilfrid Laurier University) “Master of No Domain: American Jewish Males, the TV Sitcom, and the Shnook as Gendered Ethnic Trope”</p>

	3. Conrad Brunk (University of Victoria) “Taking Religious Moral Concerns about Animal Biotechnology Seriously in Public Policy”	
Room: PAC 234	<p>PANEL: TWIN, DOUBLE AND SPLIT: MULTIPLICATION AND DIVISION OF THE DIVINE IN HINDU NARRATIVES</p> <p>Chair: Leona Anderson (University of Regina)</p> <p>1. Adéla Sandness (St. Francis Xavier University) “Truth and Falsehood, Splitting and Doubling: On the Vedic Myth of the Demon Namuci”</p> <p>2. Richard Mann (Carleton University) “The Trimurti and the Splitting of Siva: Rudra in Saivite Epic and Puranic sources”</p> <p>3. Patricia Dold (Memorial University of Newfoundland) “Divine Illusion: Sita’s Double According to Sakta and Vaisnava Narrative Interpretations”</p>	<p>INDIGENOUS ORAL TRADITIONS AND THE ACADEMY</p> <p>Chair: Mark F. Ruml (University of Winnipeg)</p> <p>1. Theresa Hannah-Munns (University of Regina) “Bundled and/or Branded: The Encounter of Indigenous Oral Traditions with the Textual Academy”</p>
Room: PAC 246	<p>RELIGIOUS IDENTITY THROUGH FOOD AND THE BODY</p> <p>Chair: Mandy Furney (Laurier-Waterloo)</p> <p>1. Michel Desjardins (Wilfrid Laurier University) “The Sikh Langar in Theory and Practice”</p> <p>2. Alison R. Marshall (Brandon University) “Event Hosting on the Canadian Prairies: Secular Chinese Popular Religion”</p> <p>3. Justin Jaron Lewis (Queen’s University) “Transfigurations of the Body in Hasidic Storytelling”</p>	<p>IMMIGRANT RELIGIOUS COMMUNITIES IN CANADA</p> <p>Chair: Mark D. Chapman (Canadian Theological Seminary – Toronto)</p> <p>1. David Seljak (St. Jerome’s University) “Religion and Multiculturalism in Canada: The Challenge of Religious Intolerance”</p> <p>2. Paul Bramadat (University of Winnipeg) “After Empire: Postcolonialism and the Study of Canadian Religions”</p> <p>3. Rubina Ramji (Cape Breton University) Peter Beyer (University of Ottawa) “Brought up in Canada but Different in Religion: Classifying Styles of Religious Involvement among Buddhist, Hindu, and Muslim Youth”</p>

11:30 – 14:30	<p style="text-align: center;">Monday May 28</p> <p style="text-align: center;">GRADUATE STUDENT LUNCH</p> <p style="text-align: center;">“Landing a Job with a Degree in Religion Inside and Outside the Academy”</p> <p style="text-align: center;">(Free Pizza Lunch Included)</p>	Room: PAC 231
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11:30 – 13:30	<p style="text-align: center;">Monday May 28</p> <p style="text-align: center;">CCSR AGM</p> <p style="text-align: center;">LUNCH 12:15-13:45</p>	Room: AGRIC 1E80
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MAY 28th	13:45-15:15	15:30-17:00
<p>Room: PAC 232</p>	<p>EARLY JUDAISM – SECOND TEMPLE JUDAISM</p> <p>Chair: Justin Jaron Lewis (Queen’s University)</p> <p>1. Glen Jody Kanigan-Fairen, (University of Toronto) “The ‘Historical’ Jesus, ‘Normative’ Second Temple Judaism and the Construction of Christian Pedigree”</p> <p>2. Daniel Timmer (Faculté de théologie réformée, Montréal) “Should Condemnations of the Public Be Made Public Knowledge? Salvation and Election in the Dead Sea Scrolls with Special Reference to Other Forms of Early Judaism”</p>	<p>CONTEMPORARY ISSUES IN JUDAISM: WHAT IS <i>JEWISH</i>?</p> <p>Chair: Justin Jaron Lewis (Queen’s University)</p> <p>1. Ira Robinson (Concordia University) “The Controversy Over Mezizah and What It Tells Us About Contemporary Orthodox Jews”</p> <p>2. Jacoba Kuikman (University of Regina) “Indian Jews and Halacha”</p> <p>3. Laliv Clenman (University of Toronto) “‘Is she forbidden or permitted?’ (BT Sanhedrin 82a): Halakhic Positions on Inter-marriage from the Mishna through the Talmudim”</p>
<p>Room: PAC 234</p>	<p>ETHICS AND RELIGION</p> <p>Chair:</p> <p>1. Eleanor Akins, (University of Regina) “Neighbors and Other Things: Žižek on a Complicated Issue”</p> <p>2. Michelle Bakker (Concordia University) “Tillich and Niebuhr on Consumer Responsibility”</p>	<p>TECHNOLOGY AND RELIGION</p> <p>Chair: Theresa Hannah-Munns (University of Regina)</p> <p>1. Richard R. Walker (McGill University) “Religion and Global Techno-Culture: The role of technology and religion in modern globalization”</p> <p>2. Janna Rosales (University of Toronto) “Discussing the Ethics of Nanotechnology in a Technological Society”</p>
<p>Room: PAC 246</p>	<p>RELIGIOUS DIVERSITY IN CANADA</p> <p>Chair: Peter Beyer (University of Ottawa)</p> <p>1. Joseph D. Green (Queen’s University) “Mosaic Madness? Or Multiculturalism Reconsidered?”</p> <p>2. Christopher Cutting (University of Waterloo) “Muslim Communities in Nova Scotia: A Portrait”</p> <p>3. Paul Crowe (Simon Fraser University) “Daoism in Vancouver”</p>	<p>RELIGIOUS PLURALISM IN CANADA</p> <p>Chair: Mark D. Chapman (Canadian Theological Seminary – Toronto)</p> <p>1. Hannah Dick (Queen’s University) “Between Secularism and Pluralism: Religious Clubs on the Queen’s University Campus”</p> <p>2. Laurie Lamoureux Scholes (Concordia University) “Bridging Religious Communities: Academics and Interfaith Initiatives in Canada”</p> <p>3. Ryan Weston (Wilfrid Laurier University) “Conflicting Visions: The Problem of Confessional Programming on Vision TV”</p>

Monday May 28 19:30
2007 CRAIGIE LECTURE

Mark S. Smith, Skirball Professor of Bible and Near Eastern Studies at New York University, will be giving a keynote address entitled, "God in Translation: Cross-cultural Recognition of Deities in the Biblical World."

MAY 29th	9:00-10:30	10:45-12:15
Room: PAC 232	WHAT IS EVIL? Chair: 1. Mervyn Nicholson (Thompson Rivers University) "Deconstructing Evil"	FEMINIST INTERPRETATIONS OF RELIGION Chair: 1. Lorraine Vander Hoef (University of Toronto) "Durkheim Goes Mainstream: Durkheimian Shadows within Popular Feminism and Media Representations of Sisterhood" 2. Iavoschi, Roxanne (Université de Montréal) "Feminism and Islam: Approaching the Status of Women in Muslim Societies Through the Writings of Contemporary Muslim Authors"
Room: PAC 234	PANEL: TEACHING PURITY: CATHOLIC SAINTS AS SEXUAL PEDAGOGUES Chair: Panelists: Donald L. Boisvert (Concordia University) Paul Gareau (Concordia University) Shaun Turriff (Concordia University)	RELIGION AND TOLERANCE IN DIVERSE SOCIETIES Chair: 1. Chris Klassen (Wilfrid Laurier University) "Monotheistic Monsters and the Power of Polytheism in Battlestar Galactia"
Room: PAC 246	ROUNDTABLE PANEL: NEW RELIGIOUS MOVEMENTS Chair: Mandy Furney (University of Waterloo) Panelists: Chris Klassen (Wilfrid Laurier University) Janet Klippenstein (University of Alberta) Catherine McGovern (University of Regina)	NEW RELIGIOUS MOVEMENTS Chair: Karljürgen G. Feuerherm (Wilfrid Laurier University) 1. Mark D. Chapman (Canadian Theological Seminary – Toronto) "Connecting the Emerging Church" 2. Mandy Furney (Laurier-Waterloo) "The Voice of the Child" 3. Catherine McGovern (University of Regina) "The Canon from the Caldron: The Emerging Bible of Witchcraft"

LUNCH 12:15-13:45

MAY 29th	13:45-15:15	15:30-17:00
Room: PAC 232	CONTEMPORARY ISLAM: MUSLIM IDENTITIES Chair: 1. Linda Darwish (Concordia University) “‘For the Sake of Islam’: Fatwas and Shi’ite Identity in the West” 2. Kornél Zathureczky (Université de Montréal) “The Ramadan-Sarkozy Debate: Laïcité and French Muslim identities”	CONTEMPORARY CHRISTIANITY Chair: Jodie Boyer (University of Toronto) 1. Rebekka King (University of Toronto) “Heresy in the Secular: Andrew Furlong and the Significance of Religious Disbelief in the Contemporary Church” 2. Jack Waschenfelder (University of Alberta) “Reflections on the polarization of Christianity”
Room: PAC 234	PANEL: SATIRE, PEDAGOGY, SOCIAL COMMENTARY, ECSTASY – VARIOUS ROLES OF HUMOUR IN RELIGION Co-Chairs: Scott Dunbar and Christopher Jensen (University of Saskatchewan) 1. Scott Dunbar and Christopher Jensen (University of Saskatchewan) “Introduction – Humour and Religion: Antagonisms, Truces and Unexpected Resonances” 2. . Richard R. Walker (McGill University) “Springfield vs. South Park: Pedagogical Reflections on Religious Satire in Pop Culture” 3 Blayne Banting (Briercrest College and Seminary) “Sit Down Comedy: An Appraisal of Jesus’ Use of Humour” 4. Alison R. Marshall (Brandon University) “Clowning Around with the Dao: Humour and Ecstatic Experience in Chinese Religion” 5. Laliv Clenman (University of Toronto) “Humour and Halakhah in Three Sugyot in the Babylonian Talmud”	
Room: PAC 246	BUDDHISM – AGENCY, SPECTACLE AND TERMINOLOGY Chair: 1. Melissa Anne-Marie Curley (McGill University) “Binding Commitments: Women’s Hair Donation in Japanese Pure Land Buddhism” 2. Patricia Q. Campbell (Wilfrid Laurier University) “Exploring Terminology in Buddhism in North America” 3. Martin T. Adam (University of Victoria) “The Bodhisattva, considered in light of the Sekha”	CREATION MYTHS Chair: 1. Karljürgen G. Feuerherm (Wilfrid Laurier University) “Enuma Elish: Creation in the Context of Destruction”

MAY 30th	9:00-10:30	10:45-12:15
Room: PAC 232	THE CREATION OF BELIEF SYSTEMS IN DIFFERENT INDIGENOUS TRADITIONS Chair: Theresa Hannah-Munns (University of Regina) 1. Mark F. Ruml (University of Winnipeg) “Mitakuye Owasin - ‘All my Relatives’: An Expression of Dakota Religiousness” 2. Karlie King (Memorial University) “Inuit Legends of Labrador”	COMMUNICATING CULTURE THROUGH FORMS OF POPULAR MEDIA Chair: Theresa Hannah-Munns (University of Regina) 1. David Feltmate (University of Waterloo) “Who’s Laughing: How Comedy Can Facilitate Religious Discrimination” 2. Warren Kappeler (McGill University) “Re-examining the Religious Roots of Media Studies: Remembering James W. Carey”
Room: PAC 234	HOW ENVIRONMENT AND RELIGION INFORM EACH OTHER Chair: 1. Jason Redden (University of Manitoba) “The Culture Area Concept and the Study of Religious Change on the Northwest Coast” 2. Noel A. Salmond (Carleton University) “The Procession of the Earth Charter: Divinizing Nature, Damning Environmentalism as Religion”	PHILOSOPHY AND RELIGION Chair: 1. Cameron M. Thomson (University of Edinburgh) “Kant’s Imputable Abyss: Freedom and the Intelligible Ground of Accusation” 2. Justin Klassen (McMaster University) “Ethics and ‘The Infinity of Time’”
Room: PAC 246	THE RELATIONSHIP BETWEEN ABORIGINAL AND NON-ABORIGINAL CHRISTIANS Chair: Peter Beyer (University of Ottawa) 1. Cheryl Gaver (University of Ottawa) “Local Attitudes on the Relationship between Aboriginal and non-Aboriginal Christians in the Northwest Territories within the Anglican and United Churches in the Post-Residential School Period”	POWER RELATIONS AND THE ROLE OF THEOLOGY Chair: 1. Jodie Boyer (University of Toronto) “ <i>Voice of Unreason</i> ”

LUNCH 12:15-13:45

MAY 30th	13:45-15:15	15:30-17:00
Room: PAC 232	FINDING COMMON GROUND IN THE VISION QUEST Chair: Theresa Hannah-Munns (University of Regina) 1. Dr. Brian Aitken (Laurentian University) “Paddle and Sail: Pursuing the Vision Quest in the Anishnabe and Irish Celtic Traditions”	
Room: PAC 234	MODES OF RELIGIOSITY IN CULTURAL PSYCHOLOGY Chair: 1. Janet Klippenstein (University of Alberta) “Modes of Religiosity and Difference: Is it Possible to Prioritise Content in Cognitive Theories?”	
Room: PAC 246	RELIGION AND HISTORY Chair: Jodie Boyer (University of Toronto) 1. Jade Weimer (University of Manitoba) “Twentieth Century Guatemala: Religion, Revolution and Politics”	

Abstracts / Résumés

(ORGANIZED by DATE and ACCORDING to PANELS)

May 27th, 2007

9:00-12:15 Room: PAC 231
CSSR EXECUTIVE MEETING

05/27 9:00-10:30 Room: PAC 246

PANEL: CLARIFYING THE PATH: REFLECTIONS ON HERBERT V. GUENTHER'S CONTRIBUTIONS TO TIBETAN BUDDHIST STUDIES

1. Dr. Sarah F. Haynes, (Colby College)

“Imagined Reality: The Mind and its Implications for Tibetan Buddhist Ritual”

Many Tibetan Buddhist rituals are performed mentally as visualizations or cognitive creations that do not take external or physical form. This paper will investigate the Yogacara tenets that it is mind that counts in cognition (vijñapti-matra) and that the cognitive process is tainted. This means that if it is the “mind” and one’s experiences that are foundational to the occurrence of a meaningful world and that if the cognitive process is tainted, then it would follow that the problems regarding one’s experiences and one’s existence are mentally produced. Given those tenets, the questions that need to be addressed are: What would be the outcome of ritual practices produced from a tainted mind? Will a mentally enacted ritual performance based on a tainted mind be doomed to failure in advancing one in one’s spiritual progress?

Will the inseparability of the conventional and the ultimate guarantee success in ritual that eventually leads one to enlightenment?

2. Dr. Lara Braitstein, (McGill University)

“Saraha in Translation: Lost or Found?”

The translation of esoteric poetry is a particularly demanding task, especially when one considers the combined responsibility of making words, meaning—including coded language and intentional ambiguity—and poetics speak to a new linguistic and cultural context. This difficulty is perhaps nowhere better highlighted in the Indo-Tibetan Buddhist context than in the many translations of the Dohakosa of Saraha (circa 7th century CE). From the 11th to the 21st centuries, translators have struggled to transmit something of the elusive Great Brahmin to an assortment of audiences with greater and lesser degrees of success. How that success can be measured itself is difficult to determine, but an examination of the strategies and vocabularies employed over the past millennium yields both answers and more questions pertaining to the task of the translator and the nature of authenticity. This paper will examine the many issues entailed in the translation of esoteric poetry through the lens of one thousand years of translations of Saraha.

3. Dr. Steven D. Goodman, (California Institute of Integral Studies)

“Herbert Guenther: Reflections on his life as a scholar”

We will explore and reflect on the academic career of Herbert Guenther, with special attention to his scholarship and translation philosophy. We will discuss his use of Western modes of thought—particularly systems philosophy, and existential/phenomenological philosophy—in his translations of Buddhist Tantra, and the Tibetan Buddhist esoteric traditions of Mahamudra and Dzogchen. From early in his career, Professor Guenther emphasized the importance of hermeneutical (verses so-called “literal” translations) of philosophical texts in the Indo Tibetan traditions of Buddhism. He had the good fortune to be a pioneer in working and living closely with the spiritual heirs of these traditions. He was in a special position to evaluate and appreciate the role of oral commentary [khrid (Tibetan)], and special advice [man ngag (Tibetan)], upadesha (Sanskrit)] in the interpretation of texts within the living traditions of Kagyud and Nyingma Buddhists in the Himalayan regions of India. After the Tibetan diaspora (1959), he was also able to work with some of the most gifted Tibetan refuge scholars who settled in India. The fruit of these contacts is amply shown in his work on Naropa, Saraha, and, lated, Longchenpa. It is these works which will be our main focus. In conclusion, we will reflect on the legacy of his scholarship on the current scene of Indo-Tibetan studies.

4. Dr. Leslie Kawamura, (University of Calgary)

“On Reading Guenther”

The academic contribution by Dr. H. V. Guenther, Professor Emeritus of the University of Saskatchewan (d. 2006), has been understood variously by different scholars. That is, when his book, *Philosophy and Psychology in the Abhidharma*, first appeared, it was received with great zeal by scholars throughout the world. However, even at that time, some of the English equivalents that he used to translate certain abhidharma terms were questioned by scholars. Gradually, as he became more and more aware that Buddhism was not an exercise in “intellectual gymnastics” but rather a “lived experience,” his writings moved from analytical discourse to explications of “lived experience” as a “system.” But even “systemic thinking” was not satisfactory, and thus he, in some sense returned to his deep-rooted appreciation of aesthetics. I believe that in his “participation” in art and music he found a way to express his understanding of his great teachers found in the Tibetan texts.

05/27 10:45-12:15 Room: PAC 246

ISLAMIC SCIENCE

Chair:

1. Ahmad F. Yousif (University of Winnipeg)

“Islamic Science: Controversies, Possibilities and Implications for Scientific Education in Southeast Asia”

Ever since the Scientific Revolution in the 17th century, Western civilization has held the view that science and religion are two separate entities. In the Islamic world however, such a distinction between science and religion was non-existent traditionally. Accordingly it was not uncommon to find very pious and knowledgeable individuals, such as Ibn Sina, al-Razi, al-Khawarazmi, Ibn Yunus, al-Hazen and al-Biruni, who also excelled in mathematics, geography, astronomy, physics, chemistry and medicine. From the 15th century C.E onwards, scientific activity in the Islamic world gradually diminished. During the last two centuries however, there has been a renewed interest in science in the Muslim world, largely due to the impression that Western scientific achievements have had on the Muslim mind. In more recent years, some Muslim scholars have begun to speak of a distinct “Islamic science” as opposed to modern “secular science”. Others have spoken about the need to “Islamize” modern sciences, while still other Muslim scholars have argued that there is no such thing as “Islamic science”, since science by its very nature is a “secular pursuit”. This paper seeks to re-examine the controversy behind “Islamic science”. Does such a notion actually exist or is it merely a theoretical construct? What are some of the problems involved in defining the term? Who are some of the major advocates of Islamic science and on what grounds do they justify their claim? Conversely, what are the arguments held by those which oppose the concept? Finally, to what extent has the debate on “Islamic science” influenced and shaped scientific and technical education in Southeast Asia?

05/27 14:00-17:00 Room: PHYSIC 103

CSSR ANNUAL GENERAL MEETING

05/27 19:00

CSSR DINNER

Location: Flatlanders Restaurant and Lounge, 1625 8th St. E. (Tel. 930 8096)

May 28th, 2007

9:00-10:30 Room: PAC 232

PANEL: ETHICAL RESPONSES FROM HINDUISM, BUDDHISM AND CHRISTIANITY TO THE CHALLENGE OF GENETICALLY MODIFIED ANIMALS

Chair: Ronald Neufeldt, (University of Calgary)

1. Harold Coward (University of Victoria)

“Some Ethical Responses from Hinduism and Buddhism”

After defining animal cloning and transgenics, the paper will separately present Hindu and Buddhist ethical responses to date. Viewing animals within the context of karma, samsara (rebirth) and ahimsa (non-violence) some Hindus say that cloning and transgenic modifications of animals may be acceptable for food. Others completely reject such suggestions. All agree that genetic modifications make the animal or plant impure and thus not to be eaten on holy days or used in religious rituals. Buddhists also see animals within the karma, samsara, ahimsa context, but for Buddhists the primary concern is the human motivation involved. Genetic modifications of animals is not in and of itself a problem. Rather, it is the motivation behind such modifications and our use of them that is the ethical issue. If the intentions are good, the consequences needed and beneficial (e.g. in terms of lives saved), then maybe it is justifiable--

however, not all Buddhist thinkers agree.

2. Heather Eaton (Saint Paul University)

“A Christian Response: Food Fusion and Faith”

The Christian tradition is ethically ambivalent about the treatment of other than human animals. While concerns such as cloning have received some attention, little has been paid to cloning and transgenics as used in agricultural biotechnology directed toward food. Yet transgenics are already used in food production in North America. This presentation examines the relations among these issues, initially using the customary Christian ethical approaches of intrinsic integrity, scientific uncertainty, unknown consequences, and the role of the precautionary principle. Further exploration will address the collapse of boundaries between species, the meaning of food, and the reduction of living entities into genetic segments.

3. Conrad Brunk (University of Victoria)

“Taking Religious Moral Concerns about Animal Biotechnology Seriously in Public Policy”

Religious concerns about the genetic modification of animals cover a wide range of issues, from animal health and welfare, to human and environmental health, and more abstract metaphysical questions. This presentation will discuss the challenges of incorporating these concerns into commercial strategies and regulatory policy governing research and marketing of new products derived from GM animals. For example, labelling may be required on food to enable devotees the freedom to practice their religious beliefs.

05/28 9:00-10:30 Room: PAC 234

PANEL: TWIN, DOUBLE AND SPLIT: MULTIPLICATION AND DIVISION OF THE DIVINE IN HINDU NARRATIVES

Chair: Leona Anderson (University of Regina)

1. Adéla Sandness (St. Francis Xavier University)

“Truth and Falsehood, Splitting and Doubling: On the Vedic Myth of the Demon Namuci”

“You are united; unite me with happiness. You are separate; separate me from evil.” The priest thus addresses the beverages soma and sura in Satapatha-Brahmana 5.1.2.17. These beverages, soma and sura, are coupled as united and as opposites in the Vedic story of the demon Namuci where they are identified with truth and falsehood respectively. In the story, Namuci uses the liquor sura to make himself powerful; he becomes powerful enough to trick the Vedic god Indra and steal Indra’s soma, his vital essence. The Asvins, twin gods, and the goddess Sarasvati serve as healers. They fashion a weapon, a vajra, out of foam as it is neither wet nor dry, and, at a time that is neither night nor day, Namuci is killed and a way is found to separate the soma and sura again. This paper will examine the many themes of splitting, doubling and healing in the Vedic story of Namuci.

2. Richard Mann (Carleton University)

“The Trimurti and the Splitting of Siva: Rudra in Saivite Epic and Puranic Sources”

This paper examines narratives involving Rudra in puranic sources. Such narratives suggest a simultaneous unity between Siva and Rudra and a separation between the two figures. The narratives of Rudra in the Linga Purana suggest that Rudra and Siva are the same because all things are ultimately pervaded by Siva. Here, ‘Rudra’ simply functions as an epithet of Siva. Certain narratives in the Linga Purana tend to question this unity, however. An example appears in stories related to the trimurti. Here, Rudra is distanced from Siva as an entity created by Siva to perform a specific task, much in the same way the text depicts Visnu and Brahma as creations of Siva for specific ends. I will suggest this simultaneous pattern of assimilation and distancing is a common Saivite narrative device designed to

assimilate deities into Saivism, while also attempting to create a unique status for Siva himself.

3. Patricia Dold (Memorial University of Newfoundland)

“Divine Illusion: Sita’s Double according to Sakta and Vaisnava Narrative Interpretations”

According to the Mahabharata Purana, the god Siva is overwhelmed with rage and grief when Visnu secretly steals from him the corpse of a double (chaya) of his beloved wife, Sati. Siva curses Visnu to suffer the same fate when a double (chaya) of his beloved wife Sita is stolen from him: “just as that Visnu, like a cruel Raksasa, separated me from a double of my wife, just so a cruel bull among Raksasas will separate him from a double of his wife [and] his heart will burn with grief just as mine does!” (MbhP 11.110-111). Siva’s curse points to several issues that are explored in Sakta and Vaisnava narratives about the Chaya Sita: the nature of illusion, reality, and divinity. This paper explores these themes and the sectarian arguments conveyed through Sakta treatments of Sita’s double.

05/28 9:00-10:30 Room: PAC 246

RELIGIOUS IDENTITY THROUGH FOOD AND THE BODY

Chair: Mandy Furney (Laurier-Waterloo)

1. Michel Desjardins (Wilfrid Laurier University)

“The Sikh Langar in Theory and Practice”

A prime example of the role that food plays in religion is the Sikh langar, or community kitchen, which stems from the earliest days of the religion. The langar, where vegetarian food is prepared, served and eaten together within the temple, manifests the Sikh ideals of egalitarianism, inclusivity, hospitality and charity. Especially for expatriates of India who continue the tradition abroad, the langar evokes the tastes and traditions of home for members of all ages, including university students who sometimes find themselves far from their families. This presentation will explore the current role of the langar among Sikhs in India and Canada, noting both commonalities and differences between the countries. Data will come from published studies, and from interviews conducted with Sikhs in Mumbai, Bangalore, Amritsar, and Kitchener-Waterloo in the Spring and Fall of 2006.

2. Alison R. Marshall (Brandon University)

“Event Hosting on the Canadian Prairies: Secular Chinese Popular Religion”

The practice of Chinese religion on the rural Canadian prairies appears to exhibit the dyad that Elizabeth Castelli refers to as “the affective and the everyday” (2006: 190). In this sense the affective refers to the ordinary, secular and often overlooked practices of Chinese people living on the Canadian prairies. The aim of this paper is to examine Chinese identity construction and religion on the rural Canadian prairies through the lens of foodways (ideas and customs relating to food). I am not suggesting that we can understand Chinese identity and the practice of Chinese religion on the prairies through an easy analysis of the decorations, place mats or altars and their gods (if any are present). The strength and character of Chinese religion on the prairies can be measured by the number of people who come together (sometimes by traveling hundreds of miles) during the Chinese traditional festivals to donate money, volunteer and participate in events. In this way, secular acts such as event production are more important than deity veneration, offerings of incense and other more traditional religious practices.

3. Justin Jaron Lewis (Queen’s University)

“Transfigurations of the Body in Hasidic Storytelling”

Several Hasidic tales relate that a holy man was seen physically transformed into a giant being, a pillar of fire, etc.. In an article in progress, I am approaching these stories from several perspectives: The parallel with the transfiguration of Jesus, in the context of other reworkings of New Testament material by Hasidic storytellers. Cross-cultural parallels, including the transfiguration of Krishna in the Bhagavad-Gita, which illuminate an esoteric Jewish theme of the holy man as an incarnation of the divine. A Freudian reading, consistent with the mystical Jewish theology of incarnation, in which the holy man

embodies the phallic potency of the divine. A reading in light of the central Hasidic spiritual teaching that every individual is called to a spiritual transformation of the physical being. This paper will present some stories and readings from this work in progress.

05/28 10:45-12:15 Room: PAC 232

PORTRAYING THE CONTEMPORARY JEWISH IDENTITY

(JOINT PRESENTATION WITH CTS)

Chair: Justin Jaron Lewis (Queen's University)

1. Hannah Dick and Bill James (Queen's University)

"Bridging Communities? The Instance of Borat"

Few would propose that Sacha Baron Cohen's *Borat: Cultural Learnings of America for Make Benefit Glorious Nation of Kazakhstan* (2006) effectively bridges communities, or that it publicizes worthwhile knowledge. Borat, analyzed methodologically from film studies and religious studies, is shown to shatter links, to be deliberately transgressive, and to destroy the boundaries of multicultural (and every other kind of) correctness. The film satirically inverts the American Dream, uncovering illusions of "truth" and the "real" while aggressively resisting any and all forms of Western hegemony. Borat the character destabilizes Western normativities, while embodying and unconcealing particular displacements of contemporary diasporic Jewish identity. Employing Hebrew language and Jewish jokes and folklore, and drawing on tropes disturbingly reminiscent of the Holocaust (pervasive excrement, shorn human hair, toilet as washbasin, mass behaviour), Borat as displaced "other" displays the instability of contemporary Jewish and other identities.

2. Holly A. Pearse (Wilfrid Laurier University)

"Master of No Domain: American Jewish Males, the TV Sitcom, and the Shnook as Gendered Ethnic Trope"

The standard definition of the shnook (from the Yiddish shnuk, or snout) is "a sad sack, a patsy, an ineffectual type." The shnook is usually a male dupe who cannot win and who is consistently oppressed by a world against him, but in popular entertainment of the twentieth century, he could also exude a bratty and vain innocence, perhaps emanating from Fanny Brice's Baby Snooks character beginning in the 1930s. The shnook as a trope has been used against the Jews through negative portrayals by non-Jewish filmmakers of the emasculated Jewish male, but has largely been re-appropriated by Jewish authors as a means by which they comment upon, and critique, the power structures of American society. The shnook, as a symbol, is an illustration of the Jewish stance as alienated from the culture which he or she attempts to help create. From the early days of TV via Jack Benny, through to Jerry Seinfeld, and, most significantly, Larry David of *Curb Your Enthusiasm*, the Jewish male shnook has been instrumental in the construction of stereotypical Jewish maleness in American popular culture. My paper explores the trope from its origins in Yiddish literature, through its negative uses, to its role as social critique in the works of Jewish creators of television.

05/28 10:45-12:15 Room: PAC 234

INDIGENOUS ORAL TRADITIONS AND THE ACADEMY

Chair: Mark F. Ruml (University of Winnipeg)

1. Theresa Hannah-Munns (University of Regina)

"Bundled and/or Branded: The Encounter of Indigenous Oral Traditions with the Textual Academy"

This socio-political examination explores some of the consequences of viewing Indigenous oral narratives and traditions within the textual-based Academy. More specifically, I will look at the relationship between mainstream academics and Indigenous communities. Some considerations from oral traditions forwarded within Indigenous scholarship are shared that may improve the crosscultural relationships

between students of religion and Indigenous communities. I investigate how crosscultural scholarship forwards misinformation by viewing “oral texts” through Christian filters and argue that pedagogical and methodological analyses are needed that will allow mainstream academics to familiarize themselves with Indigenous scholarship while also utilizing relationships with Indigenous academics to defamiliarize Christian exempla. This can open up dialogue between theoretical knowledge as found within university settings and the practice of community wisdom in oral traditions that will promote alternative crosscultural perspectives and research processes that truly are intracultural and representative of a globalized society.

05/28 10:45-12:15 Room: PAC 246

IMMIGRANT RELIGIOUS COMMUNITIES IN CANADA

Chair: Mark D. Chapman (Canadian Theological Seminary – Toronto)

1. David Seljak (St. Jerome’s University)

“Religion and Multiculturalism in Canada: The Challenge of Religious Intolerance”

This research project focuses on the significance of religious intolerance and discrimination as barriers to the goals of creating a multicultural, open and participatory Canada. While academics, policy-makers, and other Canadians have downplayed the significance of religious intolerance and discrimination, events since the turn of the century have shown that religion remains an important marker of personal and group identity for a majority of Canadians as well as the ground for hostility and intolerance towards others. We will examine three sources of religious intolerance in Canadian society: 1. the history of Christian privilege, and ensuing chauvinism among members of the religion of the majority; 2. the negative side of secularism that assumes that all religions are essentially, unenlightened, tribal, chauvinistic, and potentially violent; 3. transnational conflicts that are played out on Canadian soil. Finally, we will offer specific proposals for addressing the issues of religious discrimination and intolerance in Canada as well as proposing further avenues of research.

2. Paul Bramadat (University of Winnipeg)

“After Empire: Postcolonialism and the Study of Canadian Religions”

Is it the case that religion in Canada can be understood meaningfully to be postcolonial, or to be moving toward postcolonialism? If religion has (or if specific religions have) indeed entered this phase, then religious studies scholars will need to ask ourselves if current methods, theories, and traditional bodies of evidence are still appropriate to the task of understanding the religious phenomena we study. In this presentation, I address the relevance and implications of postcolonialism – qua process, narrative, critique, ideology, or even “counter-hegemonic discourse” – in Canadian religion and in the broader society. Special attention will be paid to ethnographic life history research I have conducted among Canadian West Indian Christians.

3. Rubina Ramji (Cape Breton University) and

Peter Beyer (University of Ottawa)

“Brought up in Canada but Different in Religion: Classifying Styles of Religious Involvement among Buddhist, Hindu, and Muslim Youth”

Basing itself on results from qualitative research among a sample of 200 Canadian youth of Hindu, Buddhist, and Muslim background, this paper examines the difficulties faced when trying to discern patterns and styles of involvement within an individually very diverse population. The theoretical purpose is to examine how we come to generalized conclusions about social and religious characteristics on the basis of data already pre-constructed by the exigencies of research design and method and by the dominance of prevailing social categories like the religions in question. Empirically, the purpose is to report aspects of the findings concerning the way that sectors of Canada’s non-Christian youth are reconstructing their religious belief and practice. The conclusions drawn are that useful knowledge can

indeed be produced by such research, but that results are best seen as suggestive rather than definitive, as ways of conditioning and correcting whatever dominant discourse may depict, irrespective of which political direction they indicate.

05/28 11:30-14:30 Room: PAC 231

GRADUATE STUDENT LUNCH

Session: “Landing a Job with a Degree in Religion Inside and Outside the Academy”

(Free Pizza Lunch included)

05/28 11:30-13:30 Room: AGRIC 1E80

CCSR ANNUAL GENERAL MEETING

05/28 13:45-15:15 Room: PAC 232

EARLY JUDAISM – SECOND TEMPLE JUDAISM

Chair: Justin Jaron Lewis (Queen’s University)

1. Glen Jody Kanigan-Fairen (University of Toronto)

“The ‘Historical’ Jesus, ‘Normative’ Second Temple Judaism and the Construction of Christian Pedigree”

While it is axiomatic in modern reconstructions that the “historical” Jesus was Jewish, what kind of Jew he was, is still a contentions issue. In particular, some scholars involved in the “Cynic” vs. “Jewish Jesus” debate, have insisted on rooting Jesus in a Judaism that not only had little or no contact with the greater Greco-Roman world, but was essentially “normative” for his social context. While this need to “normalize” Jesus within Second Century Judaism may represent the proper rectification of past historical models that rendered Jesus as either anti-Jewish, or antithetical to Judaism, this paper will explore how the creation of a “normative” Judaism, out of the multivalent cultural Judaisms of first century Palestine, is less about the exploration of the various Judaic configurations of the Second Temple Period, and more about constructing a “unique” and “pure” Jewish pedigree for Jesus (and nascent Christianity) which not only is free from Hellenistic influences, but also is deployed as a static and stereotypical caricature of Jewish religiosity in which Jesus (and nascent Christianity) can ultimately supersede.

2. Daniel Timmer (Faculté de théologie réformée, Montréal)

“Should Condemnations of the Public Be Made Public Knowledge? Salvation and Election in the Dead Sea Scrolls with Special Reference to Other Forms of Early Judaism”

The question of how the various religious groups in early Judaism related to one another continues to exercise scholars. While good arguments can be made for a “common Judaism,” there were also numerous points at which the groups’ commonalities ended and significant differences began. Taking the Dead Sea Sect as a test case, and building on the significant comparative work already done on that community and its corpus (especially in the area of halakhah, e.g., purity, calendar), this paper examines the group’s language of self-definition via literary exegesis and redaction criticism in order to move beyond recognition of external evidences of group identity toward analysis of the various warrants that legitimized the group’s existence. Particular attention is paid to the ramifications of the group’s identity (to what degree was its soteriology exclusivist?) and the consequent significance of its posture toward other groups (missionary or not). The paper closes with reflections on current inter-religious dialogue in light of its conclusions.

05/28 13:45-15:15 Room: PAC 234**ETHICS AND RELIGION**

Chair:

1. Eleanor Akins, (University of Regina)

“Neighbors and Other Things: Žižek on a Complicated Issue”

The concept of neighbor-love in Jewish and Christian ethics is discussed in light of the essay “Neighbors and Other Monsters: A Plea for Ethical Violence,” by Slavoj Žižek. Addressing challenges to ideas of the neighbor as “mirror image” of self, as means to “self-realization,” Žižek notes ways in which ethical systems may “gentrify” the neighbor, taming uncanny differences and frightening associations. In response to Žižek’s lively and complex views, several questions are posed. Do concepts such as universalism and tolerance promote a retreat into sameness? Which strangers remain outside the quiet borders of neighbor-love? In what sense might the moral burden of responsibility for the Other indicate self-privileging in terms of agency and judgment? How do Jewish and Christian ethical calls for love of neighbor relate to concepts of justice in a diverse ‘global’ community? I conclude that Žižek rightly complicates what often seems too insipid a relation.

2. Michelle Bakker (Concordia University)

“Tillich and Niebuhr on Consumer Responsibility”

Chains of production and corporate public relations strategies are but two of the ways that the intentions of the ethical consumer may be confounded. The knowledge required to make proper ethical choices is often hidden, and the information that one does find is can be misleading. In this paper, derived from my recently completed M.A. thesis, I discuss what responses to this dilemma are suggested by the work of Protestant theologians Paul Tillich and Reinhold Niebuhr. I focus mainly on Tillich’s Love, Power and Justice and Niebuhr’s An Interpretation of Christian Ethics, and demonstrate the complementarity of Tillich’s Faith-Anxiety ontological ethic to Niebuhr’s “Impossible Ethic.” While it is possible to subvert the resultant ethical paradigm into a justification for complacency, I argue that, if viewed constructively, it demands an overturning of a complacent view of one’s role in society and rejects the idea that a lack of knowledge signifies ethical helplessness.

05/28 13:45-15:15 Room: PAC 246**RELIGIOUS DIVERSITY IN CANADA**

Chair: Peter Beyer (University of Ottawa)

1. Joseph D. Green (Queen’s University)

“Mosaic Madness? Or Multiculturalism Reconsidered?”

For a number of years the mosaic metaphor has been used to describe Canadian culture and society. While initially this metaphor was a way to make sense of the Canadian experience, today it has little to no relevance for the Canadian context. This does not suggest that the metaphor is still not used. What it means is that with several decades of reflection, data and experience the metaphor is inadequate in describing the facts on the ground. This paper will suggest that the time has come to shift our conception of Canada from this metaphor. This will be done through three distinct analyses. First, it will be important to present the facts on the ground. This will be done in two ways. By first shaking the metaphor by showing the lack of diversity in Canada this will show that the majority groups in Canada still wield considerable power. However, the facts on the ground will also show that while the majority groups still dominate, this does not detract from the gains made by religious communities that are outside of this majority group. The second analysis will follow from this understanding. By presenting that minority communities have had success in the Canadian context a look at the ways in which these communities have negotiated their place in society. This will also shake the mosaic metaphor because it will suggest that this process of negotiation has in fact changed the minority communities and consequently has

effected change on the majority as well. The third analysis will investigate how in light of both of these facts on the ground the metaphor can move forward. In order to move forward attempts to define what it means to be “Canadian” in finite terms will only further the separation between communities. In order to move forward concepts like integration, equality, and what it means to be “Canadian” need to be discussed and re-evaluated as the country changes and negotiates its future.

2. Christopher Cutting (University of Waterloo)

“Muslim Communities in Nova Scotia: A Portrait”

Although ethnographic study of living religious communities in Canada continues to grow, study of immigrant religious communities in the Canadian Maritimes remains particularly understudied. This presentation of fieldwork concerning Muslim communities in the Halifax area is part of a larger project studying the new immigrant religious diversity in the Halifax area that is attempting to fill this scholarly lacuna. A unique aspect of this project has been the explicit aims to build bridges by facilitating communicative networks between the various immigrant communities as well as with the larger society through inter community meetings, public policy recommendations, and developing educational materials with a local focus. This paper aims to document the immigrant history of Muslim communities in Halifax outlining a number of successes, challenges, and future prospects. Furthermore, this paper will situate this regional community in the larger Canadian and North American context.

3. Paul Crowe (Simon Fraser University)

“Daoism in Vancouver”

Over the past two to three decades a handful of lay Daoist organizations have taken root in Vancouver. Relative to Chinese Buddhist organizations the Daoist presence is small and has received very little scholarly attention. This paper provides descriptions of the history, organization and activities of five Daoist groups based on personal interviews and participant observation during the past year. These accounts shed light on how the groups understand themselves vis-à-vis broader Canadian society and the vision they have for their future.

05/28 15:30-17:00 Room: PAC 232

CONTEMPORARY ISSUES IN JUDAISM: WHAT IS *JEWISH*?

Chair: Justin Jaron Lewis (Queen’s University)

1. Ira Robinson (Concordia University)

“The Controversy Over Mezizah and What It Tells Us About Contemporary Orthodox Jews”

Throughout the history of Judaism, circumcision has been an important rite which served to mark male Jews as members of the Jewish people. Though circumcision has been attacked, both in ancient and modern times, as a “barbarous custom”, it remains a widespread practice even among those Jews who observe little of the Judaic tradition. However, one particular aspect of circumcision has become a matter of great controversy among many contemporary Orthodox Jews. The controversy has to do with how the blood, which is a byproduct of the operation, is removed. In premodern times, the circumcisor would use his mouth to suck the blood away. This procedure was called “mezizah” [lit. “suction”]. In the nineteenth century, many Jews, reflecting increased consciousness of hygiene and contemporary medical procedure, as well as some governments, moved to abolish the mezizah through the mouth and to substitute other means of removing the blood of circumcision. This change in the manner of removing the blood remains today a matter of controversy among Orthodox Jews. Some Orthodox Jews are prepared to abolish mezizah for a combination of hygienic and public relations reasons, while others persist in their strong support for the practice, which they proclaim as a sacred Judaic custom which may not be altered in any way. This paper will examine the contemporary controversy over the practice of mezizah among Orthodox Jews. It will demonstrate that this debate adumbrates a number of important issues which are of great importance in identifying areas of tension and conflict within Orthodox Jewish communities. These

include the status of science and education in non-Torah disciplines, the degree of literalness of interpretation of traditional texts, as well as attitudes toward governmental regulations and agencies among Orthodox Jews.

2. Jacoba Kuikman (University of Regina)

“Indian Jews and Halacha”

In his ground-breaking and extensive work on Jews in India, the renowned scholar Nathan Katz has concluded that Jews of Cochin “breached” halacha or Jewish law in embracing Indian caste values, that is, by evolving into a hierarchically ordered social system. In this paper I argue that the notion that Cochini Jews contravened halacha is premised on the notion that Judaism is identified with its elite, mainstream, rabbinic expression. When competing forms of Judaism, modern and ancient, e.g., the Karaites, are not accounted for, the status quo, halachic Judaism with its built-in inequities especially regarding women, is preserved. Furthermore, differentiated Diaspora Jewish life has found overt expression in the modern State of Israel where class and ethnic divisions are hierarchically ordered but without condemnation with respect to the observance and spirit of halacha. I argue that the Judaism of the Cochini Jews reflects both exceptions from the past and a modern reality which is widely recognized as oppressive but not considered un-Jewish.

3. Laliv Clenman (University of Toronto)

“‘Is she forbidden or permitted?’ (BT Sanhedrin 82a): Halakhic Positions on Inter-marriage from the Mishna through the Talmudim”

This paper will review and examine the various halakhic (legal) positions on intermarriage in rabbinic literature, from the Mishna through the Talmudim. I will argue that rather than building a homogeneous unified prohibition of intermarriage based on a similar supposed Biblical prohibition, the rabbinic literature is characterized by a multiplicity and diversity of positions on different kinds of marital and sexual relationships between Jews and non-Jews. This diversity, I will suggest, results in part from rabbinic engagement with the Biblical record, and in part from a multiplicity inherent in the rabbinic halakhic system.

05/28 15:30-17:00 Room: PAC 234

TECHNOLOGY AND RELIGION

Chair:

1. Richard R. Walker (McGill University)

“Religion and Global Techno-Culture: The role of technology and religion in modern globalization”

In studies of the process of globalization the importance and influence of religion usually takes a back seat to a concentration on the more secular aspects of modernization. Such an approach is based on the idea that modernization and its obvious manifestations as science and technology are Western products and hence will carry the antagonistic Western relationship to religion with them as they travel around the globe. However, in his work, Israeli sociologist Smuel N. Eisenstadt has put forth another perspective which suggests a more accurate account of the globalization process would acknowledge the existence of multiple modernities. Eisenstadt’s thesis is that it is religion which should be understood to supply the foundation upon which any culture’s approach to modernity will be built. However, on its own, such a theory is not enough to fully understand the importance of religion in relation to modernity and global culture. Taking a cue from studies of technology and globalization and my own dissertation research, my paper will attempt to articulate how philosopher of technology Andrew Feenberg’s similar theory of alternative modernities can help to articulate how it is modern technology, and its unique relation to modern religion, which supplies the clue to understanding how global modernity becomes actualized cross-culturally.

2. Janna Rosales (University of Toronto)

“Discussing the Ethics of Nanotechnology in a Technological Society”

Interdisciplinary work by its very nature is an attempt to bridge communities. One area where this is evident is in nanotechnology, an interdisciplinary field of research focusing on the control and manipulation of matter at the atomic scale. Nanotechnology research spans engineering, chemistry, biology, physics, medical, environmental and military purviews, and the rhetoric of nanotechnology research touts its discoveries and applications as revolutionary. To add to its interdisciplinary nature, there is growing recognition in nanotechnology research of the need to generate more public discussion of the social and ethical implications of nanotechnology, which invites participation from the humanities and social sciences. This paper is a survey of technological ethics from three viewpoints: from general, mainstream nanotechnology research, from Canadian philosopher George Grant, and from a techno-progressivist movement known as transhumanism. The triangulation of these views will serve to frame essential questions to guide public discussion of the social and ethical implications of nanotechnology.

05/28 15:30-17:00 Room: PAC 246

RELIGIOUS PLURALISM IN CANADA

Chair: Mark D. Chapman (Canadian Theological Seminary – Toronto)

1. Hannah Dick (Queen’s University)

“Between Secularism and Pluralism: Religious Clubs on the Queen’s University Campus”

Religious clubs serve to mediate religion for many students on secular university campuses. This examination of the major religious clubs on the Queen’s University campus uses ethnographic data derived from interviews with club leaders and participants. Situated between the university’s mandates of pluralism and secularism, these clubs embody a unique form of religiosity informed by these principles. Following from Paul Bramadat’s investigation of one religious club at McMaster University (*The Church on the World’s Turf*, 2000) and Conrad Cherry, Betty A. DeBerg and Amanda Porterfield’s study of four post-secondary campuses in the United States (*Religion on Campus*, 2001), this is the first exhaustive assessment of the major religious clubs at a Canadian university. Results are compared with these previous studies in order to determine whether the findings are particular to Queen’s or may extend to other post-secondary contexts.

2. Laurie Lamoureux Scholes (Concordia University)

“Bridging Religious Communities: Academics and Interfaith Initiatives in Canada”

We live in a world where we encounter different religions and spiritual paths in our workplaces, our neighbourhoods and leisure activities. We are confronted with different worldviews, ethics and value systems when we watch the daily news, or engage in political debates in our city and country. Increasingly, there have been many interfaith initiatives that have formed to demonstrate an alternative approach to difference, one grounded in the desire to make religious pluralism work for the various religious traditions themselves and for our societies at large. Within the academy there are also scholars from many disciplines whose research examines relations in and amongst religious communities and offers insight into a range of issues related to interfaith encounters. This paper will examine various contributions academics have made to interfaith initiatives within Canadian urban centres (including Montreal, Halifax and Vancouver), and discuss strategies for greater involvement and exchange.

3. Ryan Weston (Wilfrid Laurier University)

“Conflicting Visions: The Problem of Confessional Programming on Vision TV”

Over the course of eighteen years Vision TV has offered Canadian cable television subscribers “multifaith” programming centred on both paid religious broadcasts and in-house produced information shows. These twin foci, however, are at times in conflict with each other with respect to religious, social, or moral issues. This paper argues that, despite the potential conflict with Vision TV’s inclusive social agenda based on “multicultural” and “multifaith” broadcasting, the broadcasting of more exclusive

programming from religious communities actually comprises a central component of this agenda. Using print media discussions of Vision TV over the last eighteen years this paper demonstrates that Vision's commitment to allowing religious communities to speak for themselves has tested aspects of the networks' multifaith agenda and forced Vision TV to commit to allowing the channel to be an electronic meeting place for religious communities, even when the network itself is in direct disagreement over the messages conveyed.

05/28 19:30 Room:

2007 CRAIGIE LECTURE

Mark S. Smith, Skirball Professor of Bible and Near Eastern Studies at New York University, "God in Translation: Cross-cultural Recognition of Deities in the Biblical Record"

May 29th, 2007

9:00-10:30 Room: PAC 232

WHAT IS EVIL?

Chair:

1. Mervyn Nicholson (Thompson Rivers University)

"Deconstructing Evil"

Evil" is a very popular term at present, along with its cognates "evildoers" and "evildoing" (not to forget, in my students' term, "evilness"). What I want to explore in this paper is the mystification of evil, in a variety of settings. The mystification of evil has many levels and aspects, of course, the most obvious being the substitution of a high-sounding motive for a venal one. Venal motives are sometimes concealed by what might be termed a "greater immorality," which somehow inflates or validates crime. To take a classic example, in Hawthorne's *The Scarlet Letter*, Dimmesdale is presented as overcoming his adultery and his shame, when in fact he is exacting victory over his rival and enemy, the dastardly Roger Chillingworth. Winning over an enemy is disguised as achieving a moral triumph. Evil must not be hypostasized, but is better understood, in the modern era, in terms of Hannah Arendt's theory of the "banality of evil."

05/29 9:00-10:30 Room: PAC 234

PANEL: TEACHING PURITY: CATHOLIC SAINTS AS SEXUAL PEDAGOGUES

Chair:

Panelists:

Donald L. Boisvert (Concordia University)

Paul Gareau (Concordia University)

Shaun Turriff (Concordia University)

This panel presents some of the preliminary findings of a SSHRC-funded research project which examines the ways in which Catholic exemplars of adolescent sainthood, in the early decades of the 20th century, were used by religious teaching orders to fashion and inculcate a type of sexual pedagogy for Catholic teenagers based on the values of abstinence and purity. A general overview of the theoretical and methodological groundings of the project will be given, focusing on the four areas of analysis of the research: hagiography, iconography, narrative and pedagogy. Graduate research assistants will present papers on two specific saintly models: St. Charles Lwanga and Companions (the Martyrs of Uganda) and Blessed Kateri Tekakwitha. Some preliminary work on the cases of St. Maria Goretti and the uncanonized seminarian Gérard Raymond will be touched upon.

05/29 9:00-10:30 Room: PAC 246**ROUNDTABLE PANEL: NEW RELIGIOUS MOVEMENTS**

Chair: Mandy Furney (University of Waterloo)

Panelists:

Chris Klassen (Wilfrid Laurier University)

Janet Klippenstein (University of Alberta)

Catherine McGovern (University of Regina)

This roundtable will explore what the study of new religious movements can contribute to the field of religious studies. Issues of theory, methodology, and the application of case studies to broader fields of study will be discussed.

05/29 10:45-12:15 Room: PAC 232**FEMINIST INTERPRETATIONS OF RELIGION**

Chair:

1. Lorraine Vander Hoef (University of Toronto)

“Durkheim Goes Mainstream: Durkheimian Shadows within Popular Feminism and Media Representations of Sisterhood”

Contemporary feminism, taking its cue from feminist film criticism with its heavy diet of reader response theory, has focused on patterns of female pleasure in, and consumption of, popular media. In a feminist discourse analysis that moves beyond the recruitist agenda implicit in an audience critique, this paper examines the feminist interpretation of religion expressed in various pop cultural forms that owes much to Durkheim. Thus, I argue that the individualized, magical powers of the witches and genies of the second-wave, T.V. era have recently been displaced by an interpretation of the female community as sacred. In *The Sisterhood of the Traveling Pants*, *Buffy*, the *Vampire Slayer*, and the movie, *Bewitched*, for example, a “girly” clan totem binds the sisterhood together, and not only restrains the political power of the patriarchal society, but offers a critique of second-wave feminism by limiting the individualized, magical power of the female witch.

2. Iavoschi, Roxanne (Université de Montréal)

“Feminism and Islam: Approaching the Status of Women in Muslim Societies Through the Writings of Contemporary Muslim Authors”

In today’s Western society, we like to think that women are on an equal ground with men. When we are exposed to women from other cultures/religions, we often have the need to impose our feminist views on them. This is especially true when we are in contact with Muslim women, specifically the visible veiled population. Yet in order to truly change the situation of Muslim women, we as the ‘Other’ have to step down and not impose ‘our ways’. There have always been Islamic feminists that have participated in changes brought to Muslim societies. By analyzing the writings of such authors as Fatima Mernissi, Leila Ahmed, and others, we will be able to get a better understanding of how Islamic feminists are better suited at bringing about the ‘liberation’ of the Muslim woman.

05/29 10:45-12:15 Room: PAC 234**RELIGION AND TOLERANCE IN DIVERSE SOCIETIES**

Chair:

1. Chris Klassen (Wilfrid Laurier University)

“Monotheistic Monsters and the Power of Polytheism in Battlestar Galactica”

My paper will explore the religious ideologies embedded in the revised television series of *Battlestar*

Galactica. In this series humans engage in polytheistic religious practices and their archenemies, the Cylon, are extreme monotheists. In an interview on BeliefNet, producer Ron Moore claims his portrayal of the humans as polytheistic in contrast to the monotheistic Cylons was a deliberate statement about tolerance and the lack of tolerance in modern monotheistic (particularly fundamentalist) religions (Leventry). My essay explores, and questions, this idea of polytheism representing tolerance and diversity in a post 9/11, 21st century North American world.

05/29 10:45-12:15 Room: PAC 246

NEW RELIGIOUS MOVEMENTS

Chair: Karljürgen G. Feuerherm (Wilfrid Laurier University)

1. Mark D. Chapman (Canadian Theological Seminary – Toronto)

“Connecting the Emerging Church”

New Religious Groups are often more innovative than established religious groups. However, this innovation can also make them less stable. For example, innovative groups can experience opposition both from the groups they are similar to and from the general culture from which they differ. One strategy for increasing stability is for similar groups to interact with each other for mutual support. With the widespread use of the Internet some of this interaction has moved online. One category of innovative religious group that interacts using the Internet is known as the “emerging” church. This paper explores how Canadian Protestant churches, that can be loosely categorized as “emergent,” interact using the Internet and what type of support they offer each other using this medium. Using the sociological literature on social support within networks this paper then evaluates the likelihood of the success of this strategy for increasing group stability.

2. Mandy Furney (Laurier-Waterloo)

“The Voice of the Child”

What are the experiences of children in a new religious movement? In any religion? What can we learn from children and why are their experiences important to a study of religion? How do we, as scholars of religion, create space for children to give voice to their experience and knowledge of a religion within the adult-centric institutions of religion and academia? Once we have spoken with children and listened to their stories, their knowledge, and their experiences, how do we share what we have learned with our peers? What methods do we use to analyze the stories that are shared with us? Whose voice will ultimately speak for the children? This paper explores the questions above in light of current theories and research in the fields of the sociology, psychology, and anthropology of childhood, particularly as they pertain to my research with second-generation children in a new religious movement.

3. Catherine McGovern (University of Regina)

“The Canon from the Caldron: The Emerging Bible of Witchcraft”

Does Wicca have a Bible? In an attempt to answer this question, this paper examines some of the early material printed on the practice of Witchcraft by Charles Leland, Margaret Murray, and Gerald Gardner as well as a selection of commercially available Books of Shadows and analyzes the content. Within these texts the analysis looks for common patterns in construction, practices, and similar passages to see if there are elements of commonality between all of these different works as evidence of a canon. For example, similarities in ritual structures, or the prevalence of texts like “the Charge of the Goddess” and “the Wiccan Rede”, may indicate that there is an emerging or existing Bible within the cauldron of Wicca.

05/29 13:45-15:15 Room: PAC 232
CONTEMPORARY ISLAM: MUSLIM IDENTITIES

Chair:

1. Linda Darwish (Concordia University)

“For the sake of Islam’: Fatwas and Shi’ite Identity in the West”

Fatwas (replies from qualified scholars to religious and ethical questions submitted to them) providing ethical guidance for Muslims in the West have become prolific in recent years. The practice of following learned guidance is especially characteristic of the Shi’ite legal system, where every believer is religiously obliged to follow a marja’, a living expert qualified to practice legal interpretation. How do contemporary Shi’ite scholars trained in traditional methodologies apply their knowledge in the effort to negotiate tensions between tradition and modernity? What does the underlying discourse embedded in fatawa (plural of fatwa) suggest about the formation of Muslim minority identity in the West? This paper examines the form and content of several fatawa issued by leading Shi’ite ‘ulama’ and looks at how the central theme of “for the sake of Islam” suggests an ethical approach tied closely to the idea of public piety as an instrument of community identity and propagation.

2. Kornél Zathureczky (Université de Montréal)

“The Ramadan-Sarkozy debate: laïcité and French Muslim identities”

Nicolas Sarkozy and Tariq Ramadan, two of the most controversial media personalities in France, clashed on prime time French television in 2003. Their debate over the prohibition of the veil in French public schools exposed two drastically different visions for the context of construing Muslim identities in France. Through reconstructing the anatomy of this memorable debate we attempt to expose the logic of the secular (laïque) and its implications for French Muslim identities. We also examine Ramadan’s strategy for construing European Islam, a strategy which, by relying on the achievements of Western liberal democracy, tries to overcome the perceived restrictions of the logic of laïcité. We propose, by drawing on Charles Taylor’s ‘politics of recognition’ and Jürgen Habermas’ recent work on the logic of communication in the public sphere, that the French model of laïcité, as propagated by Sarkozy, is to incorporate a more generous understanding of the principle of mutuality.

05/29 13:45-17:00 Room: PAC 234
SATIRE, PEDAGOGY, SOCIAL COMMENTARY, ECSTASY: THE VARIOUS ROLES OF HUMOUR IN RELIGION

Co-Chairs: Scott Dunbar and Christopher Jensen (University of Saskatchewan)

What is the relationship between humour and the sacred? Can one speak of God, Allah, Jesus, or the Dao in comedic terms, or is such banter always sacrilege? Are there sufficient congruencies between the uses of humour in world religions to enable the construction of a typology of “sacred humour”? Our proposed roundtable will explore these and other questions by examining the various roles of humour in different religious contexts, highlighting its multifarious (and sometimes transgressive) uses as an instrument of instruction, reproach, enlightenment and political/theological commentary. Specific presentations will look at humour in provoking dissent in rabbinic literature, in cultivating ecstasy in Chinese religion, as pedagogical tool in Jesus’ sermons, as satirical reflection in the contemporary pop-culture of South Park and the Simpsons, and will assess the psychological and sociological similarities between comedy and religion. Audience participation and insights in the roundtable are welcomed and encouraged.

1. Scott Dunbar and Christopher Jensen (University of Saskatchewan)

“Introduction – Humour and Religion: Antagonisms, Truces and Unexpected Resonances”

In this paper, we aim to briefly elucidate the various roles of humour in religion as an overall introduction to the ideas expanded upon in the roundtable. Additionally, we will explore the common ground shared

between the humorous and the religious by examining recent psychological, neuro-scientific and sociological research. Using this data, it can be seen that the two occupy a similar experiential place, as evidenced by the numinous and extra-linguistic nature of both jokes and religious beliefs (i.e., neither can be imposed upon another person through argument or explanation). Further, both are profoundly porous (in the post-modern sense), in that comprehension of and communion with the religious/funny requires the internalization of entire complexes of cultural values, concepts and tropes.

2. Richard R. Walker (McGill University)

“Springfield vs. South Park: Pedagogical Reflections on Religious Satire in Pop Culture”

Scholars and teachers of religion can be criticized for presenting their object of study as one which is distant and out of touch with the day-to-day lives of our students. One possible way to redress this is to turn to the study of satirical representations of religion in pop culture. The intensity with which students respond to the humorous, and oftentimes offensive, ways in which religion is portrayed in pop culture can offer a powerful tool for re-evaluating central issues in the study of religion and culture. Reflecting on my own experiences teaching religion and pop culture, this paper will discuss two popular television programs, *The Simpson’s* and *South Park*. These animated programs will be read through the prototypical, and highly problematic, cultural studies lens of Adorno’s and Horkheimer’s critique of the culture industry from *The Dialectic of Enlightenment*. Through this reading, the creative and destructive tensions inherent in satirical representations of religion in popular culture can be brought to light. As I will show, this can then be used as a starting point to raise methodological and thematic issues in religious studies ranging from the meanings of religion and the secular, the significance of cultural and religious violence, and even how humour and satire themselves may represent unique forms of religiosity. With this pedagogical approach it is possible to show students how religion remains a central, influential and vital theme in contemporary life.

3. Blayne Banting, (Briercrest College and Seminary)

“Sit Down Comedy: An Appraisal of Jesus’ Use of Humour”

After centuries staying ‘underground,’ theories that shed light on how Jesus may have used humour are starting to surface. While many still cannot countenance a ‘comical Christ,’ there is mounting evidence that not only establishes his use of humour but allows us to categorize and analyze it. This presentation will be divided into three main sections, the first of which seeks to understand Jesus’ use of humour in light of the historical and cultural contexts of Second Temple Judaism. When seen within the context of his forebears and contemporaries, Jesus’ use of humour corroborates his identity as one who lived in a particular place and time. Further, understanding the formative influences as well as the various models proposed for his identity allows us to determine what unique characteristics or contributions Jesus might have brought to the use of humour. The traditions of the Hebrew prophets, sages, and rabbis are cited as possible precursors. The models of harlequin (clown), trickster, Cynic as well as Gnostic views of Christ are examined critically for their contribution to this field of study. The next part of the discussion will examine Jesus’ use of humour by looking at the textual evidence in the four canonical gospels. Evidence of Jesus’ use of satire, irony, ridicule, sarcasm, and burlesque will be analyzed. Jesus also employed literary devices in a humorous fashion (e.g. hyperbole, meiosis, riddle, paradox, proverb, metaphor, simile, a fortiori, rhetorical and counter questions) and other comedic themes (e.g. the reversal of fortunes). These will be examined as well. The final part of this discussion will attempt an appraisal of Jesus’ use of humour through the lenses of contemporary humour theories.

4. Alison R. Marshall (Brandon University)

“Clowning Around with the Dao: Humour and Ecstatic Experience in Chinese Religion”

Chinese religion is full of examples in which humour is used to cause the reader of a text or the experiencer of a performance to laugh. This moment of laughter can be described as an ecstatic

experience. In this paper, I examine the role of humour in early Chinese texts, such as the Zhuangzi and Mozi. In one of the Mozi's more playful passages, a possessed shaman hits the official ritual invocator over the head with a club berating him for his improper performance of the ritual. Many passages in the Zhuangzi, present Confucius in the improbable role of a follower and teacher of the Zhuangzi's own form of Daoism. Here, both the Zhuangzi and Mozi flout convention and venerate the importance of spontaneity and the irrational. I also explore the function of humour in contemporary Chinese popular procession performances (for example, transvestite dances) based on fieldwork in Taiwan. The paper draws on theories related to the irrational nature of humour (Henri Bergson), language related to boundaries and the ineffable (John Morreall), and performance (Richard Schechner and Paul Boussiac).

5. Laliv Clenman (University of Toronto)

"Humour and Halakhah in Three Sugyot in the Babylonian Talmud"

This paper will examine the role of humour in three sugyot in the Babylonian Talmud (BT Ketubot 10a-b, BT Kiddushin 70a, BT Kiddushin 82b). I will argue that the use of humour in each of these texts poses a challenge to the halakhic tradition established in each sugya. The humorous discourse attempts to mitigate, disrupt and reframe the legal tradition, revealing an underlying tension between conflicting approaches to the topics of concern to each sugya. Despite the fact that these humorous aggadic (literary) or pseudo-legal discourses do not have any real legal force, I would suggest that they have the potential to send a message to the reader that contradicts articulated legal positions.

05/29 13:45-15:15 Room: PAC 246

BUDDHISM – AGENCY, SPECTACLE AND TERMINOLOGY

Chair:

1. Melissa Anne-Marie Curley (McGill University)

"Binding Commitments: Women's Hair Donation in Japanese Pure Land Buddhism"

Enshrined in a glass case in the head temple of the Higashi Honganji branch of Japanese True Pure Land Buddhism is a rope of human hair more than one hundred metres long. In his 1894 *Glimpses of an Unfamiliar Japan*, Lafcadio Hearn writes "What faith can do... he best knows who has seen the great cables, woven of women's hair, that hang in the vast Honganji temple at Kyoto." This paper presents some of the ways we might read the act of hair donation in the context of Pure Land Buddhism, and examines the positioning of the human hair rope as an object of spectacle (and a spectacular object) inside the temple structure.

2. Patricia Q. Campbell (Wilfrid Laurier University)

"Exploring Terminology in Buddhism in North America"

Since the earliest publications on Buddhism in North America, scholars have been aware of two broad yet distinct communities of practitioners. Since that time, finding the appropriate terminology to identify these communities has been a struggle, often a contentious one. The terminology we use as academics needs to be sensitive to the perspectives of the practitioners and communities that they identify. It needs to be descriptive and inclusive and it needs to avoid value judgments. As Buddhism grows and develops in North America, it becomes less and less accurate to distinguish its two communities by ethnicity or even by their members' preferred practices. This paper proposes a criteria that is present though not explicit in most earlier terminological pairings: cultural background. The paper explores several of the terms used in the literature on Buddhism and North America and proposes to explore a range of perspectives on identifying and understanding North America's "two Buddhisms."

3. Martin T. Adam (University of Victoria)

"The Bodhisattva, considered in light of the Sekha"

The paper explores parallels between two classes of moral agent prevalent in two different Buddhist

traditions: the sekha (Theravada) and the bodhisattva (Mahayana). The latter fills a critical role in Mahayana Buddhist soteriological theory. As an individual who has entered the supramundane path, the bodhisattva is assured of full awakening. Her motivation has been transformed from self-centred craving to the other-oriented wish to liberate all sentient beings from suffering. What has not been observed is that this figure has a clear predecessor in the sekha, who occupies a similar place within the overall framework of Theravadin soteriology. While the bodhisattva is often contrasted with the figure of the arahat, this paper demonstrates that a more accurate and historically intriguing comparison would be with the figure of the sekha.

05/29 15:30-17:00 Room: PAC 232

CONTEMPORARY CHRISTIANITY

Chair: Jodie Boyer (University of Toronto)

1. Rebekka King (University of Toronto)

“Heresy in the Secular: Andrew Furlong and the Significance of Religious Disbelief in the Contemporary Church”

In April 2002, the Reverend Andrew Furlong (the Anglican Dean of Clonmacnoise and Rector of the Trim and Athboy Group of Parishes in the Church of Ireland) came before a Church heresy trial for denying the divinity of Jesus and arguing that a Trinitarian theology is no longer plausible to the twenty-first century mind. Furlong is representative of a growing number of clergy and laity who have internalised the ‘secularisation theory’ and advocate that all contemporary Christians must do likewise in order to avoid the dissolution of the Christian church. This paper will examine Furlong’s situation in light of debates surrounding the relationship between popular theology and public discourse. Theoretically I explore contemporary questions pertaining to secularisation and determinates for religiosity. While, most sociologists of religion appeal to either belief or belonging (religious attendance) as means to measure an individual’s religious affiliation, I argue that the significance which an individual places on religiosity serves as a more appropriate measure. In doing so, I explore Furlong’s role as both a product of, and advocate for, the secularisation thesis.

2. Jack Waschenfelder (University of Alberta)

“Reflections on the polarization of Christianity”

This paper questions whether or not there is a growing North America divide between two forms of Christianity: the progressives with their focus on the historical Jesus and God as a divine essence, and the conservatives with their emphasis on Jesus as a savior and God as a supernatural being. While progressives affirm the metaphorical, non-literal nature of Christian tenets, conservatives take the Bible literally and adhere to divinely inspired traditions. My argument will be that such a divide does exist and is widening as progressives seek to expand their influence through new associations and web presences, while conservatives remain entrenched in the assumptions of biblical literalism, nurturing an ever-growing collective of seven-day creationists and rapture left-behinders. I conclude by questioning whether a similar Christian divide is happening globally, given what Norris and Inglehart point out (in *Sacred and Secular: Religion and Politics Worldwide*, 2004) is a worldwide growth of traditional religious views.

05/29 15:30-17:00 Room: PAC 246

CREATION MYTHS

Chair:

1. Karljürgen G. Feuerherm (Wilfrid Laurier University)

“Enuma Elish: Creation in the Context of Destruction”

In the modern culture and mindset, ‘creation’ and ‘destruction’ are often seen as antithetical; ‘creation’

tends to evoke various positive associations, whereas ‘destruction’ generally evokes negative ones. Enuma Elish, as an ancient mythological tale, presents a rather different picture, in that the creation of the present world order (which includes humanity) is seen as taking place through the overthrow of an earlier one: destruction is inherent in the act of creating a new and superior order. This has often been described as ‘Chaoskampf.’ This epithet will be assessed for validity in light of the internal structure and thematic viewpoint of the composition.

05/29 Time: **Location:** Look into your Congress Kit
University President’s Reception

May30th, 2007

9:00-10:30 Room: PAC 232

THE CREATION OF BELIEF SYSTEMS IN DIFFERENT INDIGENOUS TRADITIONS

Chair: Theresa Hannah-Munns (University of Regina)

1. Mark F. Ruml (University of Winnipeg)

“Mitakuye Owasin - ‘All my Relatives’: An Expression of Dakota Religiousness”

Based on a study of the written sources and participant observation in Dakota cultural life, the following presentation will argue that “Mitakuye owasin” is a profound religious expression representing the Dakota understanding of what it means to be religious, to be fully human. It reflects a fundamental cosmological orientation that forms the basis of how human beings should think, act, and interact with the cosmos. All aspects of religious life reflect the relational perspective. The basic social unit in Dakota society—the tiyospaye—is grounded in this orientation and economic relations are guided by it. Evidence will be provided exemplifying how this cosmological orientation is expressed in the Dakota religious tradition.

2. Karlie King (Memorial University)

“Inuit Legends of Labrador”

Legends are stories that are situated in the real world-in the not so distant past. They are believed to be true. Yet, at the same time, they often challenge beliefs regarding reality. What is more, legends evolve out of a folk belief system of a given community. Thus, they are part of the collective knowledge of a community. This paper explores some of the Inuit legends of Labrador so as to illuminate this culture’s belief system and knowledge.

05/30 9:00-10:30 Room: PAC 234

HOW ENVIRONMENT AND RELIGION INFORM EACH OTHER

Chair:

1. Jason Redden (University of Manitoba)

“The Culture Area Concept and the Study of Religious Change on the Northwest Coast”

The concept of the culture area, as an environmentally and culturally distinct region, has been a hallmark of North American anthropology’s comparative and ethnographic record. Arguably one of the most studied culture areas reflected in anthropological literature is that of the Northwest Coast, as delineated by Wissler (1917) and further elaborated by Kroeber (1923), Drucker (1955) and Suttles (1990). In this paper I discuss the theoretical issues that informed the charting or forming of the Northwest Coast as a distinct cultural region. I also consider the degree to which some of these issues, namely diffusionism and cultural ecology, have influenced the study of nineteenth century religious change among northern coastal societies and the implications this has for future research.

2. Noel A. Salmond (Carleton University)

“The Procession of the Earth Charter: Divinizing Nature, Damning Environmentalism as Religion”

In light of mammoth environmental problems, a variety of public voices have called for a fundamental re-visioning of our attitude to nature. This has included calls from environmental thinkers to regard nature as sacred or to invoke the notion of a sacred balance. At the same time, this call for a re-enchantment of nature has prompted some secular opponents of environmentalism to disparage the movement under the derisive label “religion.” Other opponents, coming from the religious right, attack this invocation of the ‘sacred’ in environmentalism not simply as religion but as false religion. In 2001 the text of the Earth Charter, a document attempting to provide an internationally recognized manifesto of environmental responsibility, was ceremonially processed to New York city in a beautifully ornamented wooden chest recalling the biblical ark of the covenant. Controversy over this ritual provides the focus for an analysis of the battle over the intersection of environmentalism and religion.

05/30 9:00-10:30 Room: PAC 246

THE RELATIONSHIP BETWEEN ABORIGINAL AND NON-ABORIGINAL CHRISTIANS

Chair: Peter Beyer (University of Ottawa)

1. Cheryl Gaver (University of Ottawa)

“Local Attitudes on the Relationship between Aboriginal and non-Aboriginal Christians in the Northwest Territories within the Anglican and United Churches in the Post-Residential School Period”

What is the relationship between Aboriginal and non-Aboriginal Christians in the Northwest Territories (NT) within the Anglican (ACC) and United (UCC) churches in the post-residential school era? A research project conducted in September 2006 studied ACC and UCC congregations in Yellowknife and Hay River (NT). Twenty-six people were interviewed about their views on the residential schools, church apologies and the current relationship between Aboriginal and non-Aboriginal peoples in the denomination. Few had any significant knowledge about the residential school issue. Most considered the relationship between Aboriginal and non-Aboriginal peoples to be positive, despite the small number of Aboriginal peoples in their congregations. Reasons accounting for this absence were offered as well as thoughts and suggestions about the church’s role in the region. This report summarizes the research findings and participant views about the issue and the relationship between Aboriginal and non-Aboriginal peoples, as well as suggesting avenues for future research.

05/30 10:45-12:15 Room: PAC 232

COMMUNICATING CULTURE THROUGH FORMS OF POPULAR MEDIA

Chair:

1. David Feltmate (University of Waterloo)

“Who’s Laughing: How Comedy Can Facilitate Religious Discrimination”

In February 2006 controversy spread across the Middle Eastern and Western worlds as caricatures of the Prophet Muhammad, printed in September 2005 by a Danish newspaper, caused rioting in some Islamic countries. At the controversy’s peak Peter March, a philosophy professor at Saint Mary’s University, posted the caricatures on his office door in an effort to spark debate about freedom of speech. He defended his actions by saying that the cartoons made him laugh and that not all humour is based on hatred. Through a sociology of comedy based on Henri Bergson’s comedy of manners theory and what John Morreall calls the superiority theory of laughter, this paper will evaluate March’s claim that the caricatures are funny and not based on hatred. This paper demonstrates how comedy can be used to reinforce preexisting social prejudices against religious groups and argues that March misread the original context of the caricatures.

2. Warren Kappeler (McGill University)

“Re-examining the Religious Roots of Media Studies: Remembering James W. Carey”

Communication is an old idea with a spiritual and religious legacy. This paper examines the theoretical models of James W Carey, who used Christianity as a model to study society. He contended that there are two types of human communication as ritual and communication as transmission. He argues that the transmission model originated with the Puritans and the Dutch Reformed Church. The ritual approach, he argues, can be found in Anglicanism, Catholicism, and Orthodox traditions where liturgy is stressed. For Carey, both models emphasize the continuity that dialogue and communication brings to society, especially Western traditions coming from Christianity. In this paper, I will argue that Carey’s societal model needs to be modified to include a religious viewpoint that is evolutionary. The Canadian Marshall McLuhan had a more expansive notion of mediation, which emerges from his Catholic background. McLuhan understood that religious expression has a futuristic orientation. Supplementing Carey’s work with McLuhan would help shift focus in media studies as closed to an open model that integrates traditional religious and spiritual communication within a changing social context. It would also further underscore the influence of the Christian religion on contemporary sociological theories of communication and mass media that address the social context of globalization.

05/30 10:45-12:15 Room: PAC 234

PHILOSOPHY AND RELIGION

Chair:

1. Cameron M. Thomson (University of Edinburgh)

“Kant’s Imputable Abyss: Freedom and the Intelligible Ground of Accusation”

I argue that Kant’s trivialization of the integral role of others at the origin of human experience elides the ontogenetic significance of accusation. Kant is simply blind to the intersubjective entanglement of human beings which, like his noumena, cannot appear as such in any possible experience of the biologically individual human being. I argue that the subject as she is ‘in herself’ is effaced by the ontogenetic representation of the individual to herself and by her accusers as one for whom ‘the causality of [her] own will’ or actions cannot be apprehended, in Kant’s own terms, ‘otherwise than under the idea of freedom.’ My analysis seeks to disclose what Kant’s obscures, namely, the possibility that the individual’s felt sense of here own discrete responsibility and the presupposition of her transcendental freedom supervene on the experience of being assigned discrete and unique blame and credit by others—beginning at birth.

2. Justin Klassen (McMaster University)

“Ethics and ‘The Infinity of Time’”

In his recent book, *The Beauty of the Infinite*, David Bentley Hart advances a charge of gnosticism against all postmodern philosophies that exhibit what he calls a ‘narrative of the sublime,’ and in particular against Emmanuel Levinas’s ethics. This paper proposes to defend Levinas against this charge, principally by offering a reading of *Totality and Infinity* according to which Levinas does not oppose ethics to being or reality as such, but rather delineates and justifies a certain subjective disposition that is uniquely able to live reality as moral, a disposition that renounces not human life per se, but only that life in its violent mode of ‘same-making.’ More specifically, I shall read *Totality and Infinity*—appropriately and yet somewhat uniquely, I think—as a successful exercise in fidelity to the concern expressed in its first sentence: ‘Everyone will agree that it is of the highest importance to know whether we are not duped by morality.’ Levinas finally eludes the danger of being duped, or so I shall argue, not by retreating blindly to a gnostic fantasy, but by suggesting that the reality we presume to know according to our philosophical vision, a reality ostensibly full of necessary compromises more befitting a political than a moral disposition, is not what it seems. Reality itself is ‘otherwise than being’ precisely because time itself, and so our very temporal and apparently compromised existence, is ‘infiniteizing’ rather than

deadening, thus justifying an unconditionally moral—i.e., obedient rather than calculating—human posture.

05/30 10:45-12:15 Room: PAC 246

POWER RELATIONS AND THE ROLE OF THEOLOGY

Chair:

1. Boyer, Jodie (University of Toronto)

“Voice of Unreason”

The Opal was a literary digest written and edited by the inmates of the New York Insane Asylum at Utica from 1850-1860. It was published during a time of extraordinarily lively debate in the psychiatric guild over the relationship between criminality and insanity. Much of this debate can be found in the pages of the *American Journal of Insanity* (AJI), also originally published at the Utica Asylum. I hope to contend that the editor of *The Opal*, through his writings and editorial stance, attempted to insert himself within this debate, and that this insertion is partly illuminated by Juergen Habermas’ understanding of the provenance of the public sphere and Michel Foucault’s understanding of power relations. This analysis would give a concrete example of resistance from below to a totalizing power. Moreover, through my analysis I hope to reveal the theological underpinnings of debates within the psychiatric guild over the relationship between insanity and criminality and, conversely, the importance for 19th century theology of juridically applicable notions of sin.

05/30 13:45-15:15 Room: PAC 232

FINDING COMMON GROUND IN THE VISION QUEST

Chair: Theresa Hannah-Munns (University of Regina)

1. Dr. Brian Aitken (Laurentian University)

“Paddle and Sail: Pursuing the Vision Quest in the Anishnabe and Irish Celtic Traditions”

This paper will attempt to compare and contrast the notion of peregrination as found in pre-Christian Irish Celtic paganism with the notion of the vision quest as found among the Anishnabe people of northeastern Ontario. The “imram” or sea stories in particular are the vehicle in the Irish tradition which convey the notion of the endless journey which led to altered states of consciousness, inner healing and reconciliation between enemies. Stories in the Anishnabe tradition tell of the vision quest undertaken during rites of passage which leads similarly to altered states of mind, personal transformation and group healing. The role of water, vessels (currachs and canoes) and the struggle with natural forces all play a central role in both traditions as part of the quest for insight from the gods. The paper will argue that there is a common ground between people of Irish and Scottish Celtic heritage and First Nations people like the Anishnabe who are seeking to reclaim their ancient spiritual heritage.

05/30 13:45-15:15 Room: PAC 234

MODES OF RELIGIOSITY IN CULTURAL PSYCHOLOGY

Chair:

1. Janet Klippenstein (University of Alberta)

“Modes of Religiosity and Difference: Is it Possible to Prioritise Content in Cognitive Theories?”

Harvey Whitehouse’s work on modes of religiosity has received a great deal of attention in recent years. While his field work involves a considerable amount of contextual consideration, the modes that derive from it are primarily independent of context because of his focus on memory and the presumed psychic unity underlying memory processes. Memory is an integral consideration and can provide great insight

into the transmission of rituals and religious concepts, but this focus on universal forms and processes means that considerations of content and context are, at best, secondary. Through an examination of Whitehouse's modes as well as various works on memory in cultural psychology - a discipline that is more cognisant of cultural difference than most psychological pursuits - I will explore whether it is possible to adapt the modes of religiosity for analyses more concerned with content and context.

05/30 13:45-15:15 Room: PAC 246

RELIGION AND HISTORY

Chair: Jodie Boyer (University of Toronto)

1. Jade Weimer (University of Manitoba)

"Twentieth Century Guatemala: Religion, Revolution and Politics"

The twentieth century has been a tumultuous and unstable period in Guatemala. There have been more than twenty different political regimes from all ends of the spectrum, countless coup attempts by various military factions and disputes over land ownership. The revolution in 1944 would have lasting effects in Guatemala, which continue to the present. Post-revolutionary scholarship has focused on several areas that have played an important role in either initiating and sustaining the revolution for an entire decade or causing its ultimate failure. Such areas include foreign intervention, class consciousness, land reforms and economic changes. Only recently, however, have scholars begun to examine the role of religion in Guatemala's twentieth century history. Not only is this examination fruitful in terms of gaining a better understanding of the past but it has much more far-reaching implications. This area of study is challenging widely-accepted assumptions and causing the academic institution to re-evaluate previously unchallenged historical claims.

Attractions touristiques à Saskatoon, SK / Points of Interest in Saskatoon, SK

(See also <http://www.tourismsaskatoon.ca>)

General: Founded as a temperance colony in the late 19th century, the three settlements of Saskatoon, Nutana and Riversdale amalgamated in 1906 to become the City of Saskatoon. Today, the Bridge City—named after its seven bridges—is the largest city in Saskatchewan (207,500), and enjoys more hours of sunshine than any other Canadian city.

Sites of Interest: The U. of S. campus is one of the most beautiful in Canada, providing a park-like setting at a walking distance from downtown. The Meewasin Valley Trail, a riverbank park system on both sides of the South Saskatchewan River, runs along the western border of the campus (<http://www.meewasin.com/>). Other attractions on campus include the Diefenbaker Canada Centre (<http://www.usask.ca/diefenbaker/>); the Museum of Antiquities (<http://www.usask.ca/antiquities/>); the Little Stone Schoolhouse (http://scaa.usask.ca/gallery/uofs_buildings/text_victoria.htm); the Rugby Chapel (http://scaa.usask.ca/gallery/uofs_buildings/home_emmanuel.htm); and the U. of S. Observatory (<http://physics.usask.ca/observatory/>). The chapel at St. Thomas More College (1437 College Drive) features a mural by acclaimed Prairie artist William Kurelek (http://scaa.usask.ca/gallery/uofs_buildings/webpage_graphics_sites/a-5050.htm). Also located on the U. of S. campus are the three colleges in the Saskatoon Theological Union: St. Andrew's

(United Church of Canada); Emmanuel and St. Chad (Anglican) and the Lutheran Theological Seminary (<http://www.usask.ca/stu/>).

Off-campus attractions: At a walking distance from the campus are the Mendel Art Gallery (<http://www.mendel.ca/>), the Broadway District (<http://www.onbroadway.ca/index.php>), The Refinery Arts and Spirit Centre (<http://www.refineryonline.org/RefineryArtsSpiritCenter-Aplacetogrow.htm>), and the Ukrainian Museum of Canada (<http://www.city.saskatoon.sk.ca/org/leisure/facilities/heritage/umc.htm>). A little further afield are the Western Development Museum (<http://www.wdm.ca/stoon.html>), The Saskatoon Forestry Farm Park & Zoo (<http://www.saskatoon.ca/org/leisure/facilities/zoo.asp>), Wanuskewin Heritage Park (<http://www.wanuskewin.com/Main.aspx>), and The Berry Barn (<http://www.theberrybarn.com/>). The Saskatoon Farmer's Market is a popular attraction for local shoppers (<http://www.saskatoonfarmersmarket.com/sschedul.htm>). Doors Open Saskatoon takes place on Sunday, June 3 (<http://www.doorsopensaskatoon.ca/welcome/>).

Services: Place Riel, the campus student union centre, contains the University Book Store and the Centre Shop, featuring U. of S. clothing and non-book merchandise. A pharmacy, food services and a post office are also available. Browsers used bookstore and coffee shop are operated by the U. of S. Students' Union (<http://ussu.usask.ca/browsers/aboutus.shtml>), as is Louis' Pub (<http://www.ussu.ca/>). The U. of S. School of Dentistry is centrally located on campus, as is the Royal University Hospital.

Food services: Located adjacent to the campus include Alexander's Restaurant (414 Cumberland Ave.), Subway (418 Cumberland), and Starbucks and Dairy Queen on College Drive. There is a convenience store on the corner of Cumberland and College, and a pharmacy located on the corner of Temperance and Wiggins. The Midtown Mall, The Centre at Circle and Eighth, and the Market Mall are all 5-10 minutes from campus by car.

Entertainment: Movie theatres are located downtown (Galaxy, Capitol) and at the Centre at Circle & Eighth Mall. For discount movies (featuring daily matinees), try the Rainbow Cinema (at the Centre) and the Roxy Theatre (320 20th St. W.). The Broadway Theatre is Canada's only community-owned, non-profit repertory cinema (<http://www.broadwaytheatre.ca/default.asp>).

News and Notes from Members / Information en provenance des membres

Information des membres / Member Notes

Errors in the Fall 2006 CSSR Bulletin:

Regrettably, two very serious errors were made in the Fall 2006 CSSR Bulletin.

1. **Dr. Roxanne D. Marcotte** was listed as working at Brandon University. Dr. Marcotte is actually at the University of Queensland in Brisbane, Australia.

2. **Dr. Alison R. Marshall** is the principle investigator of the Lingji virtual temple project <http://lingji.brandonu.ca>. Dr. Marcotte was incorrectly listed as being an investigator in this project

Legge, Marilyn (Emmanuel College)

Marilyn Legge, associate professor of Christian Ethics, Emmanuel College, has been cross-appointed at Victoria University for a 3 year term as the June Callwood Professor in Social Justice, Victoria College.

Tulloch, Janet H. (Carleton)

Janet H. Tulloch has just returned from leading a Rome-Ostia tour of late antique religious sites, including those important to women in the early Church, for a group of American pilgrims. As “Educational Director” she accompanied the group, gave lectures and worked in conjunction with the director of Capuchin Tours who secured all site permissions, tickets, accommodations, buses, etc. The tour was designed to fit the needs of both interested adults and students.

Departmental News / Notes concernant les départements

Carleton University, Department of Religion/College of Humanities

New Centre for Jewish Studies

The Max and Tessie Zelikovitz Centre for Jewish Studies promotes scholarly inquiry into all aspects of the Jewish experience from ancient times to the present and serves as a meeting point for scholars and the wider community, both Jewish and non-Jewish. The Centre coordinates course offerings which deal with historical, religious, social, cultural, and political aspects of Jewish life from a variety of disciplinary perspectives. Situated in the nation’s capital, the Centre will expand Carleton’s presence in Jewish Studies both nationally and internationally by fostering research collaboration and by sponsoring visiting scholars and researchers in the field. The Centre will reach out to the broader community through public lectures and educational programs which encourage intercultural and interfaith dialogue. By promoting academic inquiry into the diversity of the Jewish experience, one that has been enriched by encounters with different societies and cultures around the world, the Zelikovitz Centre will also play an important role in Carleton’s comprehensive vision of “Global Engagement for the 21st Century.”

Carleton University has more than twenty-five faculty members conducting innovative research in the field of Jewish Studies. Their research projects cover a wide range of topics, including Jewish history (ancient to modern), literature, and

philosophy, Jewish identity, gender and Judaism, antisemitism, diasporic experiences, and classical Jewish texts.

General Inquires:

Tel: (613) 520-2600, ext. 1320

Email: jewish_studies@carleton.ca

Mailing Address:

Max and Tessie Zelikovitz Centre for Jewish Studies

Department of Religion/College of Humanities

Paterson Hall, 2A39

Carleton University

1125 Colonel By Drive

Ottawa, ON K1S 5B6

New BA programme in Religion and new Jewish Studies Minor

<http://www.carleton.ca/religion/>

For more information, please call: (613) 520-2100.

New appointments 2006/2007

Deidre Butler, Assistant Professor, Jewish Studies, Ph.D Concordia University

Richard Mann, Assistant Professor, Hinduism, Ph.D, McMaster

Laurier-Waterloo PhD in Religious Studies

With our fourth cohort of students set to begin in the Fall of 2007 (7 new students), we are pleased to let you know that 7 of our 15 current students have won external scholarships (2 SSHRC Canada Graduate Scholarships, 4 SSHRC, 1 Ontario Graduate Scholarship), and our full time regular faculty complement has expanded to 26, with numerous additional adjunct faculty from related departments (e.g., anthropology, philosophy). Dr. Douglas Cowan (New Religious Movements, Religion and Popular Culture), Dr. Derek Suderman (Biblical), Dr. James Pankratz (Hinduism, Interreligious Dialogue), Dr. Myroslaw Tataryn (Eastern Christianity, Religion and Culture), have recently joined the faculty at the University of Waterloo. In July we will be joined by Dr. Meena Sharify-Funk (Islam) at Wilfrid Laurier University, and a new hire in East Asian Religions at the University of Waterloo. The program is off to a great start and we welcome you to think of the options we offer when speaking to your students about graduate studies. Check us out at: <http://info.wlu.ca/randc/phd/indexnew.html>.

Mount Saint Vincent University, Department of Philosophy/Religious Studies

From the MSVU Press Release

Media Advisory: MSVU Celebrates Publication of Books on Religion and Reason

November 3, 2006, Halifax – Members of the Mount Saint Vincent University (MSVU) community gathered in the MSVU Art Gallery on November 1 for a Triple Happiness Event, celebrating the launch of recent books on the topics of Religion and Reason by the three members of the MSVU Department of Philosophy/Religious Studies.

“It is unusual and maybe unique in my experience that all members of a department have published books,” says Dr. Christine Overall, Nancy’s Chair in Women’s Studies. “I think it’s a wonderful accomplishment and speaks to the strength of academic research at MSVU.” Professor Overall has come to MSVU for the year-long Nancy’s Chair position from Queen’s University in Kingston, Ontario, where she is a Professor of Philosophy and University Research Chair.

The Creationist Debate: The Encounter between the Bible and the Historical Mind was written by the newest member of the department, Assistant Professor **Dr. Arthur McCalla**, who started at MSVU in July 2005. His text asks “Who owns history?” and discusses the struggle to free the historical sciences (not just geology and biology, but also civil history, anthropology, and biblical criticism) from the sacred history of the Bible.

Dr. John Schellenberg wrote *Prolegomena to a Philosophy of Religion*, which questions how philosophical inquiry into religion should be conducted. Professor Schellenberg’s earlier text, *Divine Hiddenness and Human Reason*, first printed in 1993, has just been released in paperback. It is a treatise on whether the existence of honest agnosticism proves atheism.

Department Chair **Dr. Randi Warne** co-edited *New Approaches to the Study of Religion*, 2 vols. with Peter Antes and Armin Geertz. This book is a compilation of new approaches to the study of religion (regional, critical, historical, textual, comparative, sociological and cognitive) across the globe from 1980 to 2004.

Conférences et cours / Conferences and Courses

Course: Hebrew Language Intensive Summer Course at Carleton University Summer 2007

Introductory level, July 3 - August 13

<http://www.carleton.ca/religion/>

For more information, please call (613) 520-2100

Conference: A Celebration of Jewish Studies in Ottawa. October 24-25

Organized by The Canadian Society for Jewish Studies (CSJS), the Vered Jewish Canadian Studies Program, University of Ottawa, the Zelikovitz Centre for Jewish Studies at Carleton University and the Jacob M. Lowy Collection of Library and Archives Canada

The conference is intended to celebrate the recent establishment of two new Jewish Studies programs in Ottawa, the Vered Jewish Canadian Studies Program at the University of Ottawa and the Max and Tessie Zelikovitz Centre for Jewish Studies at Carleton University, as well as the thirtieth anniversary of the Jacob M. Lowy Collection of rare Hebraica and Judaica at Library and Archives Canada.

The conference will provide an opportunity for scholars of Jewish studies in Ottawa and elsewhere to convene and share their original research. The organizers invite presentations in all aspects of Jewish studies from a variety of academic disciplines.

For more information contact Cheryl Jaffee: cheryl.jaffee@lac-bac.gc.ca

Nominees / Candidats

The nominations committee this year was composed of Peter Beyer, Kenneth MacKendrick and Mark Chapman. We were fortunate to find several qualified candidates. Dr. Donna Seamone kindly stepped into the secretary position mid-year. However, several positions still remain without nominees. If you are interested in one of these positions or know someone who would be a good fit with the CSSR please contact a member of the nominating committee.

The nominees for this year are:

Treasurer:

Secretary: Donna Seamone (Acadia University)

Student Member-at-large: Janet Gunn (University of Ottawa)

If the membership approves the expansion of the executive to include two additional Members-at-large we will also nominate:

Member-at-large: Chris Klassen (Wilfrid Laurier University)

Member-at-large:

Additional nominations can be made at the annual general meeting in Saskatoon, SK. All additional nominations must be seconded and be agreeable to the nominee. For further information please contact Mark Chapman (mchapman@alumni.uwaterloo.ca), the chair of the nominating committee.

Du bureau des affaires étudiantes / From the Student Desk

I hope the year is winding down nicely for everyone. It's almost over folks! That means it is almost time for the annual **CSSR conference**, in Saskatoon this year. Thank-you so much to all students who submitted papers for presentation. It looks like this will be another great year: there are a number of student submissions that have been accepted for presentation. Congratulations!

As you have already likely seen in this year's program, I have put together a **free pizza student lunch** panel session on "**Landing a Job with a Degree in Religion: Inside and Outside the Academy**". This was a popular panel two years ago, and I have had requests since then so I decided to do it again, though it will be slightly different this time.

I also want to thank all students who submitted essays to our **student essay contests** (both graduate and undergraduate). The results are usually in by the time of the conference so we will be contacting you regarding the winners in May. We have been receiving an increasing number of submissions in the past few years, and I just want to encourage everyone to keep up the good work!

This will be my **last year as the CSSR graduate student representative**. A new student rep will be elected in May at the Annual General Meeting of the CSSR held at the Congress. I encourage anyone who is interested, or knows someone who might be interested, to submit their nominations to our Membership Committee person: Mark Chapman who can be reached at: mchapman@chass.utoronto.ca. Taking on this position has been an incredible opportunity and learning experience, and I look forward to passing on the reins to the next student leader!

I would encourage all students to become members of the CSSR and enjoy member benefits: present at the CSSR conference, receive a year subscription to *Studies in Religion* the premier journal of the study of religion published in Canada, and be an active member of a lively body of scholars deeply involved in the study of religion in Canada and abroad.

I hope to see many of you at the Congress this year. I'm looking forward to checking out Saskatchewan. I've never been there. And to everyone I wish an amazing summer before we all get back into it again in September. All the best.

Christopher Cutting
CSSR Graduate Student Representative
ccutting@artsmail.uwaterloo.ca

Claim For Travel Subsidy To The 2007 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, 2007 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, 2007. 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, 2007): _____
- 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, 2007 to:

Kenneth MacKendrick, Treasurer, CSSR/SCÉR

331 Fletcher Argue Bldg.

Winnipeg, MB R3T 2N2

mackendr@ms.umanitoba.ca

Membership Form

Canadian Society for the Study of Religion

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

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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, 2007, for the Fall 2007 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 2007, faites-nous parvenir ces informations avant le 1^{er} juillet 2007.

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