

# Bulletin

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

Volume XXXI, No. 2

Spring 2008

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## Mot du président / President's Update

Le numéro du Bulletin qui précède la conférence annuelle donne toujours l'occasion de mettre en relief la grande qualité et la diversité du programme qui nous attend à Vancouver au début du mois de juin. Comme d'habitude, 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 internationale du Dr. Daniel Boyarin, le Professeur Hermann P. et Sophia Taubman d'études talmudiques au Département de Near Eastern Studies and Rhetoric, à l'Université de Californie à Berkeley. Le sujet de M. Boyarin sera « Apartheid Comparative Religion: The Ideological Construction of Religious Difference in Antiquity ». De plus, j'attire votre attention sur une série de séances parrainées par l'Institut Shastri sur l'expérience des programmes « études en Inde » au Canada. Qui plus est, il y aura des séances diverses qui s'adresseront à la situation religieuse au Canada, aux religions en Asie, aux rapports entre la religion et la santé, la philosophie, et la culture populaire, aux fondamentalismes et à la religion implicite. Plusieurs sessions traiteront des 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 les relations de nourriture, festivals et religion.

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 (2 pm), and at the CSSR/SCÉR dinner on the evening of the 1<sup>st</sup>. A reminder, in this regard, that the society is paying for the meals of all graduate students who wish to join in. Graduate students are further encouraged to attend the annual Graduate Student lunch (free pizza) with its theme, "Strategic Planning Lunch for Students - A Roadmap to Success in Grad School." This event will be held on Monday, June 2.

Nor is the participation of our graduate students limited to food and academic survival. 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 Rubina Ramji and Chris Klassen, who were responsible for putting the excellent program together and for many of the practical arrangements at the UBC site. Special thanks also to Rob Cousland, our local representative in Vancouver, to Mark Chapman whose work as membership secretary goes a long way to keeping this society together, and to Donna Seamone, our secretary, who always passes on valuable information to our members and thus keeps communication smooth in the long off-season between conferences.

Finally, the meetings in Vancouver will also serve as the occasion for renewing a few positions in our executive. This year, two member-at-large positions are open. We are also open for candidates for the position of President. These are not the only important positions, but like the others, 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

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

Most of this issue of the *Bulletin* is taken up by our 2008 annual conference. If you have not already made plans to come to Vancouver I encourage you to take a look at the abstracts. We have the opportunity to hear several widely respected scholars who have made significant contributions to the field and many up and coming scholars. In addition, the annual conference is an opportunity to renew old friendships and learn more about the wonderful diversity in the study of religion.

I encourage you to attend the CSSR/SCÉR Annual General Meeting on June 1<sup>st</sup> at 2 p.m. in MacMillan 260. 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 June 1<sup>st</sup> in the evening. If you plan to attend please let Dr. Rubina Ramji ([ruby\\_ramji@cbu.ca](mailto:ruby_ramji@cbu.ca)) know as soon as possible as space is limited. You might also want to get together in the CSSR lounge

(MacMillan 260). This meeting room is available for association members from June 1<sup>st</sup> to 4<sup>th</sup> 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 2008 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

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## Congrès 2008 / Congress 2008

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

1<sup>er</sup> Juin - 4 Juin 2008 (Université de la Colombie-Britannique, Vancouver) /  
June 1 – June 4, 2008 (University of British Columbia, Vancouver)

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

### *Word from the Program Chairs / Mot des responsables du programme*

Nous sommes très heureux de vous présenter le programme de notre congrès 2008 qui se tiendra à l'Université de la Colombie-Britannique. 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 internationale du 2 juin à 19h30. La Société canadienne pour l'étude de la religion (SCER), avec le soutien de la Société canadienne des études bibliques (SCEB), de la Société canadienne de théologie (STC) et de l'Association canadienne des études patristiques (ACEP) accueillera le Dr. Daniel Boyarin. Le Dr Boyarin, qui est le titulaire de la chaire Herman P. et Sophia Taubman du département de rhétorique et des études du Proche-Orient de l'Université de Californie, Berkeley, donnera une conférence intitulée « Étude comparée des religions et apartheid: La construction idéologique de la différence religieuse dans l'Antiquité ». À ne pas manquer!

À 21h00 une réception suivra.

Nous soulignerons également le 40<sup>e</sup> anniversaire de l'Institut indo-canadien Shastri. À cet effet, nous avons planifié une journée entière de communications et d'ateliers afin de mettre en relief la qualité des activités universitaires de cet institut et d'encourager leurs projets futurs. Finalement, veuillez prendre note que cette année, il y aura trois conférences qui méritent le déplacement.

Comme à l'habitude, nous aurons des moments pour socialiser : réceptions suivant les grandes conférences, banquet annuel de la Société... Nous aurons en plus, un local qui nous a été attribué pour pouvoir fraterniser pendant les heures des présentations régulières. En effet, le local MacMillan 260 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 Colombie-Britannique du 1<sup>er</sup> au 4 juin prochain.

We are very happy to present you with the program of our 2008 Congress meeting which will be held at the University of British Columbia, Vancouver. 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 international keynote speaker, scheduled on June 2<sup>nd</sup> at 19:30. The Canadian Society for the Study of Religion (CSSR), with the support of the Canadian Society of Biblical Studies (CSBS), the Canadian Theological Society (CTS), and the Canadian Society of Patristic Studies (CSPS) presents Dr. Daniel Boyarin, Herman P. and Sophia Taubman Chair, Departments of Near Eastern Studies and Rhetoric at the University of California at Berkeley, who will be giving the keynote address entitled, "Apartheid Comparative Religion: The Ideological Construction of Religious Difference in Antiquity." A reception will follow the presentation at 21:00.

We would also like to congratulate the Shastri Indo-Canadian Institute on their 40<sup>th</sup> Anniversary. To commemorate this anniversary, the CSSR has scheduled a full day of panel sessions dedicated to celebrate the achievements in Indian-Canadian academic exchange and to acknowledge the challenges and work being done towards enhanced exchange for the future. And finally, we would like you to take note that there are three special paper presentations this year, all excellent topics and worth checking out.

We will also have many opportunities to socialize at receptions following the major sessions and at the CSSR annual banquet. We also have a room set aside for informal get-togethers during the day. For this purpose, room MacMillan 260 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 British Columbia from June 1-4, 2008.

Rubina Ramji and Chris Klassen

### *Vue d'ensemble du programme / Program Overview*

#### DAY ONE :

<b>JUNE 1<sup>ST</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>		<b>14:00-17:00</b>
Room: Macmillan 260	<b>MEETING ROOM FOR CSSR MEMBERS</b>			
Room: MacMillan 256	<b>CSSR EXECUTIVE MEETING</b>	<b>CSSR EXECUTIVE MEETING</b>	Room: MacMillan 166	<b>CSSR ANNUAL GENERAL MEETING</b>

**Sunday June 1<sup>st</sup>: CSSR DINNER 19:00**

Location: Westward Ho! Public House and Grill Room, University Golf Club (University Blvd)

**DAY TWO:**

<b>JUNE 2<sup>ND</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>	<b>13:45-15:15</b>	<b>15:30-17:00</b>
Room: MacMillan 260	<b>MEETING ROOM FOR CSSR MEMBERS</b>			
Room: MacMillan 154	<b>Panel: Asian Religious Beliefs and Practices in Canada</b>	<b>Panel: History and Material Culture in Asian Religious Traditions</b>	<b>Ritual and Identity</b>	<b>Religion in Canada: Spotlight on Montreal</b>
Room: MacMillan 158	<b>Panel: Implicit Religion</b>	<b>Panel: “There’s No Place Like Home?”</b>	<b>Roundtable: Lived Religion in Canada</b>	<b>Panel: Feminist Spirituality: The Next Generation</b>
Room: MacMillan 160	<b>Judaism: Pregnancy and Childbirth</b>	<b>Religion and Health</b>	<b>Fundamentalisms</b>	<b>Atheism</b>
Room: MacMillan 256			<b>Food, Festival and Religion</b>	
Room: VST 300	<b>Panel: Thinking “Beyond Borders”: Teaching Religious Studies and Theology (joint panel with CTS)</b>			

**Monday June 2<sup>nd</sup>: CCSR AGM**  
12:00 – 13:30 Room: Irving K. Barber Learning Centre 157

**Monday June 2<sup>nd</sup>: CCSR GRADUATE STUDENT LUNCH**  
“Strategic Planning Lunch for Students - A Roadmap to Success in Grad School”  
(Free Pizza Lunch Included)  
12:30 – 13:30 Room: MacMillan 256

**Monday June 2<sup>nd</sup>: INTERNATIONAL KEYNOTE SPEAKER**

**Dr. Daniel Boyarin,**  
Herman P. and Sophia Taubman Chair, Departments of Near Eastern Studies and Rhetoric at the University of California at Berkeley, will be giving a keynote address entitled,  
**“Apartheid Comparative Religion: The Ideological Construction of Religious Difference in Antiquity.”**

Jointly sponsored by CSBS, CSPS and CTS, with funding support from the Federation  
19:30 Room: Woodward/IRC 2  
21:00 Reception to follow in Woodward/IRC Lobby

**DAY THREE:**

<b>JUNE 3<sup>RD</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>	<b>13:45-15:15</b>	<b>15:30-17:00</b>
Room: MacMillan 260	<b>MEETING ROOM FOR CSSR MEMBERS</b>			

<b>JUNE 3<sup>rd</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>	<b>13:45-15:15</b>	<b>15:30-17:00</b>
Room: MacMillan 166	Shastri Indo-Canadian Institute 40 <sup>th</sup> Anniversary Celebration  <b>Shastri Institute – Studies in India in Canada: Fusions of Experience and Learning, of Encounter and Exchange</b>			
	<b>Panel 1: Textual Scholars; (Non) Textual Matters</b>	<b>Panel 2: Study in India Programs from the Perspectives of Administrator, Professor, and Student</b>	<b>Panel 3: Reflections from the Field</b>	<b>Panel 4: From the Past to the Future of Studies in India in Canada: Final Roundtable Discussion and Reception</b>
Room: Irving Barber Learning Centre 261	<b>Panel: Christianity and Ethnicity in Canada (co-sponsored with CETA, CSCH, CTS, CCHA, ACS and Metropolis Project)</b>			
Room: MacMillan 154			<b>Christian Churches in Canada</b>	<b>Values in a Multi-Religious Canada</b>
Room: MacMillan 158	<b>Buddhist Philosophy</b>	<b>The Study of Religion: Definitions and Theories</b>	<b>Religious Myths and Symbols</b>	<b>Religion in Popular Culture</b>
Room: MacMillan 160	<b>Medieval Mysticism in Islam and Judaism</b>	<b>Muslim Women and the Internet</b>	<b>Islam in Multiple Contexts</b>	<b>Panel: Religion and Development in the Middle East and North Africa Region</b>

5:00 – 6:00 pm **President's Reception Tuesday June 3<sup>rd</sup>**

**DAY FOUR:**

<b>JUNE 4<sup>TH</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>	<b>13:45-15:15</b>	<b>15:30-17:00</b>
Room: MacMillan 260	<b>MEETING ROOM FOR CSSR MEMBERS</b>			
Room: MacMillan 154	<b>Judaism as Global Religion</b>	<b>Religion and Education</b>		
Room: MacMillan 158	<b>Religion in Popular Literature</b>	<b>Narratives in Hinduism</b>		
Room: MacMillan 160	<b>Philosophy and Religion I</b>	<b>Philosophy and Religion II</b>		



<b>JUNE 4<sup>TH</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>	<b>13:45-15:15</b>	<b>15:30-17:00</b>
10:55-12:25  Room: VST 300		<b>Panel: 'A Common Word': Reflections on Muslim, Christian and Jewish approaches to an understanding and practice of the 'double commandment' (joint with CTS)</b>		

*Detailed Session Guide / Guide détaillé des sessions*

<b>JUNE 1<sup>ST</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>
Room: MacMillan 260	<b>MEETING ROOM FOR CSSR MEMBERS</b>	
Room: MacMillan 256	<b>CSSR EXECUTIVE MEETING</b>	
Room: MacMillan 154		

**LUNCH 12:15-14:00**

<b>JUNE 1<sup>ST</sup></b>	<b>13:00-14:00</b>	<b>14:00-17:00</b>
Room: MacMillan 260	<b>MEETING ROOM FOR CSSR MEMBERS</b>	
Room: MacMillan 166		<b>CSSR ANNUAL GENERAL MEETING</b>

<p>Sunday June 1<sup>st</sup>  <b>CSSR DINNER 19:00</b>            Location: Westward Ho! Public House and Grill Room,            University Golf Club (University Blvd)</p>
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<b>JUNE 2<sup>ND</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>
Room: MacMillan 260	<b>MEETING ROOM FOR CSSR MEMBERS</b>	

<b>JUNE 2<sup>nd</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>
<p>Room: MacMillan 154</p>	<p><b>PANEL: ASIAN RELIGIOUS BELIEFS AND PRACTICES IN CANADA</b></p> <p>Chair: Alison R. Marshall (Brandon University)</p> <ol style="list-style-type: none"> <li>1. Dan Overmyer (UBC) “Asian Religions in British Columbia”</li> <li>2. Michel Desjardins (Wilfrid Laurier University) “Rice Goddesses and Sea Goddesses: Religious Food Traditions in Hindu Bali and Muslim Java Communities”</li> <li>3. Cary S. Takagaki (University of Toronto) “Religion and Ethnicity in Canada: Japanese Canadians”</li> <li>4. Alison R. Marshall (Brandon University) “Remembering the laundrymen: religion shot through the lens of ambivalence”</li> </ol> <p>Discussant: Paul Bramadat (University of Winnipeg)</p>	<p><b>PANEL: HISTORY AND MATERIAL CULTURE IN ASIAN RELIGIOUS TRADITIONS</b></p> <p>Chair: Barbra Clayton (Mount Allison University)</p> <ol style="list-style-type: none"> <li>1. Shaman Hatley (Concordia University) “Goddesses in Text and Stone: Temples of the Yoginis in light of tantric Siava scripture”</li> <li>2. Benjamin Fleming (University of Pennsylvania) “Buddhist and Brahmins Under the Reign of Sricandra”</li> <li>3. Kevin Bond (University of Regina) “Marketing Miracles in Early Modern Japan”</li> </ol> <p>Respondent: Richard Mann (Carleton University)</p>
<p>Room: MacMillan 158</p>	<p><b>PANEL: IMPLICIT RELIGION</b></p> <p><b>Chair:</b> Edward Bailey (C.S.I.R.C.S.)</p> <ol style="list-style-type: none"> <li>1. Reginald W. Bibby (University of Lethbridge) “Canada’s Data-less Debate about Religion: The Precarious Role of Research in Identifying Implicit and Explicit Religion”</li> <li>2. Andrew M. Wender (University of Victoria) “Implicit Religion: Helping Teachers and Students Reveal Religion in Society”</li> <li>3. Jennifer E. Porter (Memorial University of Newfoundland) “Implicit Religion in Popular Culture: The Religious Dimensions of Fan Communities”</li> </ol>	<p><b>PANEL: “THERE’S NO PLACE LIKE HOME?”: REMEMBERING THE HOMELAND THROUGH RITUALS, MUSEUMS, AND LITERATURE</b></p> <p><b>Chair:</b> Janet Gunn (University of Ottawa)</p> <ol style="list-style-type: none"> <li>1. Kathryn Da Silva (University of Ottawa) “Home is Where Our Faith Is: Renegotiating “Home” within Canada’s Goan Catholic Community”</li> <li>2. Shelly Nixon (University of Ottawa) “The Variety of Representations of Home in Canadian museums”</li> <li>3. Stephanie Tara Schwartz (University of Ottawa) “Seeking Home in Arab Jewish Literature”</li> </ol>

<b>JUNE 2<sup>nd</sup></b>		<b>9:00-10:30</b>	<b>10:45-12:15</b>
Room: MacMillan 160	<b>Judaism: Pregnancy and Childbirth</b> Chair: Tirzah Meacham (University of Toronto)	1. Harry Fox (University of Toronto) “Food Allowances in the Renaissance Ashkenazi Household for Pregnant and Nursing Women”  2. Laliv Clenman (University of Toronto) “Unholy Fetus: The Case of the Child Conceived Before but Born After its Mother's Conversion to Judaism”  3. Tirzah Meacham (University of Toronto) “Rabbinic Spirituality: Asceticism, <i>Kavanah</i> or Blame?”	<b>RELIGION AND HEALTH</b>  <b>Chair:</b> Donna Seamone (Acadia University)  1. Katherine Young “Is a Shared Ethic Possible?”  2. Jordan Prokopy (McGill University) “Negotiating Health Ideas and Values in a Global Context: A Case Study of Whole Person Care at McGill”  3. Erin Reid (McGill University) “Needling the Spirit: An investigation of the Perceptions and Uses of the term <i>Qi</i> by Acupuncturists Trained in Québec”
Room: VST 300	<b>PANEL: THINKING ‘BEYOND BORDERS’: TEACHING RELIGIOUS STUDIES AND THEOLOGY (joint panel with CTS)</b>  <b>Chair:</b> Jane Barter Moulaison (University of Winnipeg)  <b>Panelists:</b> 1. Peter Slater (Trinity College) 2. Erin Phillips (University of Lethbridge) 3. Stan Porter (McMaster Divinity College) 4. Robert Kennedy (St. Francis Xavier)		

Monday June 2 <sup>nd</sup> <b>CCSR AGM</b> 12:00 – 13:30 Room: Irving K. Barber Learning Centre 157
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Monday June 2 <sup>nd</sup> <b>CSSR GRADUATE STUDENT LUNCH</b> “Strategic Planning Lunch for Students - A Roadmap to Success in Grad School” (Free Pizza Lunch Included) 12:30 – 13:30 Room: MacMillan 256
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***LUNCH 12:15-13:45***

<b>JUNE 2<sup>nd</sup></b>		<b>13:45-15:15</b>	<b>15:30-17:00</b>
Room: MacMillan 260	<b>MEETING ROOM FOR CSSR MEMBERS</b>		

<b>JUNE 2<sup>nd</sup></b>	<b>13:45-15:15</b>	<b>15:30-17:00</b>
<p>Room: MacMillan 154</p>	<p><b>RITUAL AND IDENTITY</b></p> <p><b>Chair:</b> Karljürgen G. Feuerherm (Wilfrid Laurier University)</p> <p>1. Mark F. Ruml (University of Winnipeg) “Coping with Death: Aboriginal Mourning/Healing Ceremonies and the Grieving Process”</p> <p>2. Noel A. Salmond (Carleton University) “Grey Owl at Lake Ajawaan: A Site of Pilgrimage”</p>	<p><b>RELIGION IN CANADA: SPOTLIGHT ON MONTREAL</b></p> <p><b>Chair:</b> Rubina Ramji (Cape Breton University)</p> <p>1. Roxanne Iavoschi “An Immigrant Comes to Town: Being a Part of Montreal’s Multi-Religious and Multi-Cultural Society”</p> <p>2. Richard Foltz (Concordia University) “Muslims of Montreal: A Distinctive Context within a Global Reality”</p> <p>3. Manya Saadi-nejad (Concordia University) “Iranian Zoroastrians in Montreal: A minority within a minority”</p>
<p>Room: MacMillan 158</p>	<p><b>ROUNDTABLE: LIVED RELIGION IN CANADA</b></p> <p><b>Chair:</b> Peter Beyer (University of Ottawa)</p> <p>1. Shelly Collette (University of Ottawa) Human/Nature: The Construction of Nature as Woman in Print Advertising”</p> <p>2. Kathryn Da Silva (University of Ottawa) “Vernacular Values, Indian Faith: The Lived Religious Experiences of Goan Catholics, Jains, and Ismaili Migrants in Canada”</p> <p>3. Janet Gunn (University of Ottawa) “Paying Attention to the Mundane: Household Ritual as the Ground of Lived Hinduism in a Canadian City”</p> <p>4. Rebekka King (University of Toronto) “But is it Christian?: Labels and Lived Religion in Post-Christian Communities”</p> <p>5. Esther Kobel (University of Basel; University of Ottawa) “The Differences Lies in the Detail: Cross-Cultural and Cross-Denominational Observations on Christian Service Practice in Canada”</p> <p>6. Nicole Libin (University of Calgary) “Constructing Jewish Buddhist Identity in Canada”</p> <p>7. Stephanie Tara Schwartz (University of Ottawa) “Judaism from a Cultural Studies Perspective: Canadian Examples”</p>	<p><b>PANEL: FEMINIST SPIRITUALITY: THE NEXT GENERATION</b></p> <p><b>Chair:</b> Chris Klassen (Wilfrid Laurier University)</p> <p>1. Sarah Marie Gallant (University of Calgary) “Imagination, Empowerment and Imaginary Figures”</p> <p>2. Glenda Lynna Anne Tibe Bonifacio (University of Lethbridge) “Feminist Teaching of the Goddess in Southern Alberta: Students’ Responses and Challenges”</p> <p>3. Dawn Llewellyn (Lancaster University, UK) “Across Generations: Literary Texts and Women’s Spiritualities in the Third Wave”</p>

<b>JUNE 2<sup>nd</sup></b>	<b>13:45-15:15</b>	<b>15:30-17:00</b>
Room: MacMillan 160	<b>FUNDAMENTALISMS</b> <b>Chair:</b> Mark Chapman (Ambrose Seminary)  1. K. Arthur Sandgren (Queen's University) "Fundamentalism(s) Used: The Utility of the Fundamentalism in Neoconservative American Politics"  2. Morny Joy (University of Calgary) "Women's Rights and Religious Studies: The Challenges of Fundamentalism, Neo-Colonialism and Postmodernism" (special paper presentation – 60 minutes)	<b>ATHEISM</b> <b>Chair:</b> Richard R. Walker (Mount Allison University)  1. Richard R. Walker (Mount Allison University) "Breaking the Spell of the 'New Atheism': The New Science/Religion War in Light of Meera Nanda's Critique of Sam Harris"  2. Norman Madarasz (Universidade Gama Filho, Brazil) "Philosophy on Religion: Autonomy, Atheism and the 'Exit from Religion'" (special paper presentation – 60 minutes)
Room: MacMillan 256	<b>FOOD, FESTIVAL AND RELIGION</b> <b>Chair:</b> Chris Klassen (Wilfrid Laurier University)  1. Michel Desjardins (Wilfrid Laurier University) "Eid ul-Adha: An Entry Point to Understanding Food and Religion"  2. Donna Seamone (Acadia University) "Farm Religion: Festivals of Fecundity, Labour and Locality"	

Monday June 2<sup>nd</sup> 19:30  
**INTERNATIONAL KEYNOTE SPEAKER**  
 Room: Woodward/IRC 2

**Dr. Daniel Boyarin**  
 Herman P. and Sophia Taubman Chair,  
 Departments of Near Eastern Studies and Rhetoric at the University of California at Berkeley,  
 will be giving a keynote address entitled:  
**"Apartheid Comparative Religion: The Ideological Construction of Religious Difference in Antiquity."**

21:00  
 Reception to follow in Woodward/IRC Lobby

Jointly sponsored by the Canadian Society for Biblical Studies (CSBS), the Canadian Society of Patristic Studies (CSPS), and the Canadian Theological Society (CTS), with funding support from the Federation.

<b>JUNE 3<sup>rd</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>
Room: MacMillan 260	<b>MEETING ROOM FOR CSSR MEMBERS</b>	

<b>JUNE 3<sup>rd</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>
<p>Room: MacMillan 166</p>	<p><b>STUDIES IN INDIA IN CANADA - ONE DAY PANEL SESSION</b></p> <p>Shastri Indo-Canadian Institute 40<sup>th</sup> Anniversary Celebration</p> <p><b>PANEL #1: TEXTUAL SCHOLARS; (NON) TEXTUAL MATTERS</b></p> <p><b>Chair:</b> Patricia Dold (Memorial University of Newfoundland)</p> <p>1. Harold Coward (University of Victoria) “Scholarly Enrichment from Encounters between Traditional Sanskrit Scholarship and Modern Scholarship—<i>The Yoga Sutras</i> and other examples”</p> <p>2. Richard Mann (Carleton University) “Middle Class Values and Absences in the Contemporary Study of Hinduism”</p> <p>3. Gillian McCann (Nipissing University) “The Collapse of Optimal Distance: Notes from the Field”</p>	<p><b>STUDIES IN INDIA IN CANADA - ONE DAY PANEL SESSION</b></p> <p><b>PANEL #2: STUDY IN INDIA PROGRAMS FROM THE PERSPECTIVES OF ADMINISTRATOR, PROFESSOR AND STUDENT</b></p> <p><b>Chair:</b> Adéla Sandness (St. Francis Xavier University)</p> <p>1. Douglas R. Hudson (University College of the Fraser Valley) “Northwest India Imagined/Encountered/ Experienced—A Visual Path to Self and Culture: A Visual Presentation and Discussion of India as Encountered and Experienced by University College of the Fraser Valley (UCFV) Students”</p> <p>2. Mathieu E. Courville (Emory University; Concordia University) “The Paradoxical ‘Identity’ of a ‘White/Métis’ born a ‘Hindu Canadian’: A Memoir-esque Essay in Self-Reflection”</p> <p>3. Dorothy Lane and Bryan Hillis (Luther College, University of Regina) “Getting Our Hand(s) Dirty: The “<i>Thali</i> Approach” to Studying India’s Cultures and Religions”</p> <p>Respondent: Reeta Tremblay (Memorial University of Newfoundland)</p>
<p>Room: Irving K. Barber Learning Centre 261</p>	<p><b>PANEL: CHRISTIANITY AND ETHNICITY IN CANADA (co-sponsored with the Canadian Evangelical Theological Association, Canadian Society for Church History, Canadian Theological Society, Canadian Catholic Historical Association, Association for Canadian Studies and The Metropolis Project)</b></p> <p><b>Chair:</b> Peter Beyer (University of Ottawa)</p> <p><b>Participants:</b> David Seljak, Co-Editor, Introduction and Conclusion Paul Bramadat, Co-Editor, Introduction and Conclusion Wendy Fletcher, Anglicans Bruce Guenther, Evangelical Christians Bryan Hillis, Lutherans Royden Loewen, Mennonites Stuart Macdonald, Presbyterians and Reformed Christians Mark McGowan, Roman Catholics (Anglophone) Myroslaw Tataryn, Eastern Christians</p> <p>Coffee and muffins will be served (thanks to the Association for Canadian Studies)</p>	

<b>JUNE 3<sup>rd</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>
Room: MacMillan 158	<p><b>BUDDHIST PHILOSOPHY</b></p> <p><b>Chair:</b> Lei Kuan Lai (McGill University)</p> <p>1. Lei Kuan Lai (McGill University) “Pure Land Demythologized or Just Another Myth?: A Critique of Yinshun’s Pure Land Thoughts”</p>	<p><b>THE STUDY OF RELIGION: DEFINITIONS AND THEORIES</b></p> <p><b>Chair:</b> Andrew M. Wender (University of Victoria)</p> <p>1. Christopher Cutting (University of Waterloo) “The Subnatural: Towards a Descriptive and Historicized Definition of Religion”</p> <p>2. Michael Friesen (University of Toronto) “Assessing Secularization Theory in the Study of Religion”</p> <p>3. Kornel Zathureczky (Université de Montréal) “A Critique of the Notion of Time in the Thought of Mircea Eliade Through Recent Re-Readings of the Writings of Paul, the Jew”</p>

Room: MacMillan 160	<p><b>MEDIEVAL MYSTICISM IN ISLAM AND JUDAISM</b></p> <p><b>Chair:</b> Francis Landy (University of Alberta)</p> <p>1. Elizabeth Alexandrin (University of Manitoba) “Teachings on Sainthood in Medieval Islam”</p> <p>2. Dina Ripsman Eylon (University of Toronto) “Jewish and Gnostic Influences on the Zoharic Teachings on the Resurrection”</p>	<p><b>MUSLIM WOMEN AND THE INTERNET</b></p> <p><b>Chair:</b> Maryam Razavy (University of Alberta)</p> <p>1. Rubina Ramji (Cape Breton University) “What is Authentic? How Second Generation Muslim Women Define Islam for Themselves”</p>
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**LUNCH 12:15-13:45**

<b>JUNE 3<sup>rd</sup></b>	<b>13:45-15:15</b>	<b>15:30-17:00</b>
Room: MacMillan 260	<b>MEETING ROOM FOR CSSR MEMBERS</b>	

<b>JUNE 3<sup>rd</sup></b>	<b>13:45-15:15</b>	<b>15:30-17:00</b>
<p>Room: MacMillan 166</p>	<p><b>STUDIES IN INDIA IN CANADA - ONE DAY PANEL SESSION</b></p> <p><b>PANEL #3: REFLECTIONS FROM THE FIELD</b></p> <p><b>Chair:</b> Douglas Hudson (University College of the Fraser Valley)</p> <p>1. Nicola Mooney (University College of the Fraser Valley) “Fieldwork and Lifework: Reflections on Encounter, Experience and Exchange in Doing Ethnography among Sikhs”</p> <p>2. Adéla Sandness (St. Francis Xavier University) “Story-telling: Windows of Experience”</p> <p>3. James G. Mullens (University of Saskatchewan) “20/20 Hind-Sight: Are we trading Old Lamps for New?”</p> <p>Respondent: Amarjit Singh Narang (Shastri Indo-Canadian Institute; Indira Gandhi National Open University)</p>	<p><b>STUDIES IN INDIA IN CANADA - ONE DAY PANEL SESSION</b></p> <p><b>PANEL #4: FROM THE PAST TO THE FUTURE OF STUDIES IN INDIA IN CANADA: FINAL FOUNDTABLE DISCUSSION AND RECEPTION</b></p> <p><b>Chair:</b> Harold Coward (University of Victoria)</p> <p>Opening Speaker: Stephen Inglis (Canadian Museum of Civilization)</p> <p>Discussants: Presenters and Respondents from the day’s panels</p>
<p>Room: MacMillan 154</p>	<p><b>CHRISTIAN CHURCHES IN CANADA</b></p> <p><b>Chair:</b> Mark D. Chapman (Ambrose Seminary)</p> <p>1. Margie L. Patrick (University of Waterloo) “The Nature of Canada’s ‘Christian Right’: The Case of the Evangelical Fellowship of Canada”</p> <p>2. Mark D. Chapman (Ambrose Seminary) “Imaginative Futures: Exploring Models Used for Planting Canadian Churches”</p>	<p><b>VALUES IN A MULTI-RELIGIOUS CANADA</b></p> <p><b>Chair:</b> Ahmad Yousif (University of Winnipeg)</p> <p>1. Tony Lovink (University of Ottawa) “Religious Community and Values Among the African Diaspora in Ottawa”</p> <p>2. Joanne Benham Rennick (University of Waterloo) “Canadian Values and Military Operations in the 21<sup>st</sup> Century”</p>
<p>Room: MacMillan 158</p>	<p><b>RELIGIOUS MYTHS AND SYMBOLS</b></p> <p><b>Chair:</b> Alain Bouchard, Collège de Sainte-Foy</p> <p>1. André Couture (Université Laval) “Flying Mountains and Clouds in the Epics of India”</p> <p>2. Karljürgen G. Feuerherm (Wilfrid Laurier University) “The Original New Age”</p> <p>3. Justin Jaron Lewis (Queen’s University) “Foundation Stone: The Divine Phallus in Hinduism and Hasidism”</p>	<p><b>RELIGION IN POPULAR CULTURE</b></p> <p><b>Chair:</b> Rose Tekel</p> <p>1. Hannah Dick (Queen’s University) “The ‘Religion’ of Cyberspace: Deconstructing the Discursive Realm”</p> <p>2. David S. Feltmate (University of Waterloo) “You Wince in Agony as the Hot Metal Brands You: Religious Behaviour in an Online Role-Playing Game”</p> <p>3. Christopher M. Moreman (St. Francis Xavier University) “Dharma of the Living Dead: Identifying Buddhist Teachings in Romero’s <i>Night of the Living Dead</i>”</p>



<b>JUNE 3<sup>rd</sup></b>	<b>13:45-15:15</b>	<b>15:30-17:00</b>
Room: MacMillan 160	<b>ISLAM IN MULTIPLE CONTEXTS</b>  <b>Chair:</b> Peter Beyer (University of Ottawa)  1. Maryam Razavy (University of Alberta) “Sharia in Canada: The dynamics of the Global in the Local”  2. Ahmad Yousif (University of Winnipeg) “Contemporary Islamic Movements in Southeast Asia: Advocates of Peaceful Change or Radical Transformation?”	<b>PANEL: RELIGION AND DEVELOPMENT IN THE MIDDLE EAST AND NORTH AFRICAN REGION</b>  <b>Chair:</b> Roksana Bahramitash (Université de Montréal)  1. Kornel Zathureczky and Roksana Bahramitash (Université de Montréal) “Islam, Development and Gender”  2. Noomane Raboudi (Université de Montréal) “Islam and Democracy in the Middle East”  3. Forough Jahanbakhsh (Queens University) “Post-Fundamentalist Islam and Political Development”  Discussant: Patrice Brodeur (Université de Montréal)

**5:00 – 6:00 pm, President’s Reception, Tuesday June 3<sup>rd</sup>**

<b>JUNE 4<sup>th</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>
Room: MacMillan 260	<b>MEETING ROOM FOR CSSR MEMBERS</b>	
Room: MacMillan 154	<b>JUDAISM AS GLOBAL RELIGION</b>  <b>Chair:</b> Tony Lovink (University of Ottawa)  <b>Special Paper Presentation (full session)</b>  Jordan Paper (York University; University of Victoria)  “Judaism as a Global Religion and its Denial by Contemporary Western Jews”	<b>RELIGION AND EDUCATION</b>  <b>Chair:</b> Margie L. Patrick (University of Waterloo)  1. Tanja Juric (York University) “Generating Values: Moral Education for a Secular, Multicultural Context”  2. Veronique Tomaszewski Ramses (York University) “Global Buddhism, Global Mind, Global Education”  3. Afroza M. Nanji (IDEA Youth Initiative) “Engaging Young Canadians in Interfaith Dialogue”

<b>JUNE 4<sup>th</sup></b>	<b>9:00-10:30</b>	<b>10:45-12:15</b>
Room: MacMillan 158	<p><b>RELIGION IN POPULAR LITERATURE</b></p> <p><b>Chair:</b> David Feltmate (University of Waterloo)</p> <p>1. Rose Tekel “Manil Suri’s Search for Global Values”</p> <p>2. Marilyn MacDonald (Simon Fraser University) “Conceiving Creativity: Using Women’s Science Fiction to Explore Feminist Studies of Science and Religion”</p> <p>3. Alexandra Pleshoyano (University of Sherbrooke) “Leonard Cohen: a Jewish Poet, Novelist and Singer-songwriter - Spiritual Literature beyond Religious Borders”</p>	<p><b>NARRATIVES IN HINDUISM</b></p> <p><b>Chair:</b> Patricia Dold (Memorial University of Newfoundland)</p> <p>1. Patricia Dold (Memorial University of Newfoundland) “The Shakta Sectarian Stance of the <i>Mahabhagavata Purana</i> and its Historical Contexts”</p>
Room: MacMillan 160	<p><b>PHILOSOPHY AND RELIGION I</b></p> <p><b>Chair:</b> Marcel Parent (Concordia University)</p> <p>1. Sheldon Richmond “Where is Man in the God/Man Relationship?”</p>	<p><b>PHILOSOPHY AND RELIGION II</b></p> <p><b>Chair:</b> Karljürgen G. Feuerherm (Wilfrid Laurier University)</p> <p>1. Carlos D. Colorado (McMaster University) “Kenosis and Transcendence in Charles Taylor’s Moral Ontology”</p> <p>2. Matt Sheedy (University of Manitoba) “Habermas, Tolerance, and the Discourse of World Religions”</p> <p>3. Marcel Parent (Concordia University) “A Method to Madness: The Hermeneutics of Comparison with an Eye to Bataille, Deleuze and Foucault”</p>
10:55-12:25  Room: VST 300		<p><b>PANEL: ‘A COMMON WORD’: REFLECTIONS ON MUSLIM, CHRISTIAN AND JEWISH APPROACHES TO AN UNDERSTANDING AND PRACTICE OF THE ‘DOUBLE COMMANDMENT’ (joint panel with CTS: 10:55 am -12:25 pm)</b></p> <p><b>Chair:</b> Kornel Zathureczky (Université de Montréal)</p> <p><b>Panelists:</b></p> <p>1. Patrice Brodeur (Université de Montréal) 2. Thomas Reynolds (University of Toronto) 3. Karim ben Driss (Université de Montréal) 4. Timothy Gianotti (York University)</p>

**LUNCH 12:15-13:45**

<b>JUNE 4<sup>th</sup></b>	<b>13:45-15:15</b>	<b>15:50-17:00</b>
Room: MacMillan 260	<b>MEETING ROOM FOR CSSR MEMBERS</b>	

**Résumés / Abstracts****(ORGANIZED by DATE and ACCORDING to PANELS)****June 1 - 4, 2008****8:30 am – 5:00 pm Room: MacMillan 260**

Meeting Room for CSSR Members

**June 1<sup>st</sup>, 2008****9:00-12:15 Room: MacMillan 256**

CSSR EXECUTIVE MEETING

**06/01 14:00-17:00 Room: MacMillan 166**

CSSR ANNUAL GENERAL MEETING

**06/01 19:00**

CSSR DINNER

Location: Westward Ho! Public House and Grill Room, University Golf Club

Reservations are required. Please contact Ruby Ramji at [ruby\\_ramji@cbu.ca](mailto:ruby_ramji@cbu.ca) if you wish to attend.

Reservations are limited so accommodation is on a first-come, first-served basis.

**Directions:** At “The Gates” of the University of British Columbia, West 10th Avenue becomes University Boulevard as it intersects with Blanca Street. Follow the boulevard westward for approximately one kilometer. The entrance is marked on the right.

**June 2<sup>nd</sup>, 2008****9:00-10:30 Room: MacMillan 154**

PANEL: ASIAN RELIGIOUS BELIEFS AND PRACTICES IN CANADA

Chair: Alison R. Marshall (Brandon University)

Asian immigrants have been coming to North America for over 125 years and we are only now starting to understand the relationship between religion and migration. This panel explores the beliefs and practices of both new and more established groups of Asian immigrants in Canada. In our approach we examine the adaptation of traditional religious groups to Canadian culture and their engagement with the rubric of religion manifested often in a publicly articulated ambivalence (Warner 2004). We are also interested in the social dynamics as well as the food customs, identity, and event hosting and participation of these groups.

1. Dan Overmyer (UBC)

*“Asian Religions in British Columbia”*

This presentation is an introduction to a forthcoming book by this title, to be published by the U.B.C. Press in 2008, edited by Don Baker, Dan Overmyer, UBC, and Larry DeVries, Langara College. It contains an Introduction, Suggested Readings and Concluding Comments by the editors, and twelve chapters by scholars in British Columbia universities and colleges on Hinduism, the Sikh tradition, Islam and Zoroastrianism from South Asia, Thai and Lao Buddhism, Sri Lankan and Myanmar Buddhism and Vietnamese Buddhism from Southeast Asia, and Korean, Tibetan and Japanese religions, Chinese religious traditions and “Christianity as a Chinese Belief” from East Asia. The emphases throughout are on the history of the ethnic groups involved and their religious institutions, the beliefs and practices of their traditions here, social dynamics within the groups and among related groups, and their relationships to Canadian society and its multicultural policies. All the chapters are based on interviews with the leaders and members of these groups, as well as relevant written sources.

As the first book devoted solely to its topic, this volume complements earlier studies of Asian religious traditions in North America, and makes important contributions to discussions of ethnicity, immigrant life and adaptation, and comparative religious change.

2. Michel Desjardins (Wilfrid Laurier University)

*“Rice Goddesses and Sea Goddesses: Religious Food Traditions in Hindu Bali and Muslim Java Communities”*

This presentation explores some of the distinctive ways in which food marks the religious lives of Indonesian Hindus and Muslims who have emigrated to Canada, and some of the theoretical frameworks with which to understand the data. The test cases are the offerings made to the rice goddess in Hindu Bali and those made to the sea goddess in Muslim Java interpreted through the lens of A. Giddens' structuration theory.

3. Cary S. Takagaki (University of Toronto)

*“Religion and Ethnicity in Canada: Japanese Canadians”*

Although religious identity did not loom strongly in the minds of most Japanese in the late nineteenth century, for those who emigrated abroad it often became a major connection to their cultural identity, language, and the social norms of their homeland. At the same time, living in a new environment meant adapting to new customs, and the desire for acceptance often resulted in the transformation of their religious traditions. Thus, in the pre-Second World War years, Japanese Canadians adapted their Buddhist practices, or converted to Christianity, as concessions to a society in which Eastern religious traditions were often seen as not only foreign, but, perhaps, also dangerous. The internment experience during the war and government policies that prohibited most Japanese Canadians from returning to their pre-war residences also had an effect on the religious practices of second and third generation descendents of Japanese ancestry. This paper will discuss these issues in examining how ethnicity has had an influence on the Japanese Canadian religious experience.

4. Alison R. Marshall (Brandon University)

*“Remembering the Laundrymen: Religion Shot Through the Lens of Ambivalence”*

This paper is about the history, religion and importance of the Zhongguo Guomindang (KMT) to a tiny community of prairie laundrymen who represent a widespread phenomenon of Chinese immigration to North America between 1885 and 1912. Having left their families, culture, language and religion behind, these men built a life for themselves and continued to organize and host events with food. To understand the manner in which religion is practiced on the Canadian prairies, I draw on the ideas of “everyday religion” (Ammerman 2006) to explain how events such as the laundrymen grave custom reaffirm a Southern prairie Chineseness that has been constructed in the sparsely populated rural Canadian midwest by local, national, and transnational influences.

**06/02 9:00-10:30 Room: MacMillan 158****PANEL: IMPLICIT RELIGION**

Chair: Edward Bailey (C.S.I.R.C.S.)

1. Reginald W. Bibby (University of Lethbridge)

*“Canada’s Data-less Debate about Religion: The Precarious Role of Research in Identifying Implicit and Explicit Religion”*

Scholars interested in the study of implicit religion often appear to work from the assumption that traditional forms of organized religion have become less pervasive, but that less visible and important religious expressions nonetheless persist. The argument has been particularly pertinent when observers have tried to understand what happens to religion in settings where secularization seems apparent. A somewhat different pattern also warrants examination – where fairly overt or explicit expressions of religion are minimized by individuals and institutions, and defined as “implicit” even though the facts suggest otherwise. In this paper, the author shows how organized religion in Canada has known relative health since at the least the mid-1980s, complete with significant public participation. However, despite the data at hand, the media and most academics have held unwaveringly to a secularization framework, depicting participation in organized religion as being in an ongoing free-fall, with the prevalent message one of decline and insignificance. A considerable gap has consequently come to exist between public perception and reality. The result is that objectively explicit religion has been relegated by meaning-makers to implicit religion – where it is depicted as embraced by diminishing numbers and largely irrelevant to public life and discourse. The author concludes with a discussion of the implications of this “Canadian case study” of perception and deception for an understanding of religious developments elsewhere.

2. Andrew M. Wender (University of Victoria)

*“Implicit Religion: Helping Teachers and Students Reveal Religion in Society”*

Often, when teaching in fields focused on the exploration of human society, an instructor who is concerned with the pervasive importance of religion faces the challenge of students informed by a contrary, cultural assumption about religion’s significance. The notion that religion is fundamentally severable from other spheres of life is (irony intended!) an article of faith in modern, liberal, secular society, but a highly problematic idea that hides the profound extent to which multiple forms of religious experience are manifested throughout that same society.

While teaching humanistic topics such as politics and religion, political theory, and modern world history, I have discovered that introducing students to implicit religion, and parallel phenomena such as civil religion, offers them revealing tools with which to better grasp how, even within a secular milieu, humankind’s religious life intertwines with all domains of society. In this presentation, I will advocate for the pedagogical value and theoretical validity of engaging students with such embodiments of implicit religion as: political and economic ideologies and practices like liberal capitalism and communism; nationalism; cultural mores; impassioned social movements like environmentalism; popular music; and sports. Not only does this approach inspire students to critically evaluate the narrow concept of religion that is peculiar to modern society, it makes concrete, intimate, and compelling such phenomena as transcendence, the sacred, and ultimate commitments, thereby enriching students’ understanding of how religious experience imbues the whole of human life.

3. Jennifer E. Porter (Memorial University of Newfoundland)

*“Implicit Religion in Popular Culture: The Religious Dimensions of Fan Communities”*

Edward Bailey has argued that individuals within seemingly secular contexts can be and frequently are participants in what he terms “implicit religion,” a symbolic system of meaning that informs and contextualizes both individually and collectively how one defines what it means to be an individual

person, a member of a community of like-minded individuals, and a member of the human species. According to Bailey, implicit religion can be identified in what he terms “commitment,” “integrating foci” and “intensive concerns with extensive effects.” Drawing upon these three concepts, this paper will explore the religious dimensions of fan communities. Does popular culture influence the ways that fans define themselves, their relationships, and their world? How is commitment made manifest in fan communities? What integrating foci unite fan communities, and unite conceptual dichotomies within the minds of individual fans? Does pop culture fandom have extensive effects on the lives, worldviews, and religious beliefs of fans? This paper will apply Bailey’s model to two very different fan communities – Star Trek fandom, and Disney fandom - and seek to illustrate the implicitly religious dimensions of pop culture fandom.

**06/02 9:00-10:30 Room: MacMillan 160**  
**JUDAISM: PREGNANCY AND CHILDBIRTH**  
 Chair: Tirzah Meacham (University of Toronto)

1. Harry Fox (University of Toronto)

*“Food Allowances in the Renaissance Ashkenazi Household for Pregnant and Nursing Women”*

Scripture is silent on the food rations and allowances prescribed to women. Whereas lists of the poor include the widow regularly, they do not include pregnant and nursing women, possibly because we are dealing generally with agrarian populations with sufficient food. Talmudic sages posit minimum provisions to expectant and nursing mothers, but say little else. Yet in rhymes written in a 1504 Yiddish manuscript the amount of food rations serve as a major theme, a cause for conflict and tension and an area requiring good advice. It does not seem that customary practices prevailed and the distribution and consumption patterns seem ad hoc—a far cry from what one would expect in an orderly society. In the paper at hand these texts will be analyzed in reference to economic power in the household, and gender issues.

2. Laliv Clenman (University of Toronto)

*“Unholy Fetus: The Case of the Child Conceived Before but Born After its Mother's Conversion to Judaism”*

This paper will explore the status of the fetus (and child) that was conceived by a woman before she converted to Judaism but born afterwards. The woman's pregnancy, and hence the growth of the fetus, occurs during a transformative and liminal period in the mother's identity. In rabbinic literature, such a fetus is sometimes described as one whose conception was not in holiness. We will explore some of the fascinating questions raised by this concept: What does it mean to be conceived in (or out) of holiness? What are the origins of this idea and how did it develop? What are the practical consequences of this status for the child, its family and any offspring it may have? This case is crucial for consideration of issues related to the construction of Jewish identities, the nature of conversion, the status of the fetus in utero, the status of the Gentile woman, and the transmission of Jewish (and Gentile) identity from parent to child.

3. Tirzah Meacham (University of Toronto)

*“Rabbinic Spirituality: Asceticism, Kavanah or Blame?”*

The rabbinic claim in Mishnah Shabbat 2:6: “For three transgressions women die while birthing: for not being careful about *niddah* and *hallah* and candle lighting,” makes a direct connection between women's nonconformity to *mitzvot* and the likelihood that they will survive childbirth. This statement and its underlying belief system have prompted the creation of many prayers concerning the health and safety of the mother (and fetus) during pregnancy and birth as well as meditations prior to candle lighting and separation of *hallah*. The recitation of Psalms, Yiddish *techinot*, Hebrew *tehinot* and a variety of prayers and blessings may be indicative of increased spirituality. This paper will attempt to investigate whether

the motives of the rabbis were to stimulate greater *kavanah* during the performance of these *mitzvot* or increase asceticism as a spiritual mode or simply a theological statement of blame for women implicating sin as the cause for their own death in childbirth.

**06/02 9:00-10:30 Room: VST 300**

**PANEL: THINKING ‘BEYOND BORDERS’: TEACHING RELIGIOUS STUDIES AND THEOLOGY (joint panel with CTS)**

Chair: Jane Barter Moulaison (University of Winnipeg)

Since the advent of Religious Studies, the border that exists between it and theology has often been a hostile one. This panel considers this vexed relationship from the perspective of those engaged “on the front” as educators in both disciplines. The scholars, teachers and chaplains assembled on this panel will speak of the particular challenges and potentialities of working in both worlds, and will consider possibilities for rapprochements of various kinds in the post-foundational and global-oriented intellectual climate of contemporary Canadian universities.

Panelists:

1. Peter Slater (Trinity College)
2. Erin Phillips (University of Lethbridge)
3. Stan Porter (McMaster Divinity College)
4. Robert Kennedy (St. Francis Xavier University)

**06/02 10:45-12:15 Room: MacMillan 154**

**PANEL: HISTORY AND MATERIAL CULTURE IN ASIAN RELIGIOUS TRADITIONS**

Chair: Barbra Clayton (Mount Allison University)

This panel explores methodological issues related to the use of material evidence for the interpretation and reconstruction of the history of Asian religious traditions. By examining specific test-cases from pre-modern South Asian and East Asian religious traditions, panelists will address the importance—and the challenges—of our inscriptional and manuscript evidence: what stories do these sources tell, and how do they push us to reconsider and reevaluate the history of Asian religions and cultures as traditionally told from literary sources? Panelists will use specific examples as an opportunity to explore these broader issues and to reflect on current scholarly trends across Hindu and Buddhist traditions.

1. Shaman Hatley (Concordia University)

*“Goddesses in Text and Stone: Temples of the Yoginīs in Light of Tantric Śaiva Scripture”*

Manuscripts comprise the most important source of knowledge for the Śaiva tradition in early medieval India. However, the epigraphic and art-historical records provide substantial evidence as well, and correlating these presents significant historiographic challenges. In this presentation, I take the case of post ninth-century temples dedicated to yoginīs--flying, theriomorphic goddesses prominent in Śaiva and Buddhist tantric literatures of the period.

In light of this literature, I will highlight the limitations of previous attempts to reconstruct the temples’ ritual life, which have been based primarily on architectural and iconographic evidence. In addition, I will point out that the near silence of early tantric scripture on temple construction and liturgy illustrates the need to assess the literature in light of material and epigraphic evidence. Comparing textual and iconographic depictions of yoginīs, I will also argue against the view that assimilation of local or regional goddesses was a process central to the yoginī temples.

2. Benjamin Fleming (University of Pennsylvania)

*“Buddhist and Brahmins Under the Reign of Śrīcandra”*

This paper focuses on an unpublished 10th century copperplate inscription: a land grant issued during the reign of Śrīcandra, a Buddhist king who ruled over parts of modern Assam, Bangladesh, and Burma. According to the inscription, the king was a patron of Brahmin communities, to whom he donated lands. There are only a small handful of these inscriptions that have been discovered and published to date. This plate, which is part of a private collection, adds to our knowledge of late Buddhist kingdoms in medieval India. By the 10th century, Buddhism no longer had a significant presence in India; this and other inscriptions thus give us a window into one of the few remaining strongholds of Buddhism at this time. The inscription also tells us about the growth and spread of Brahminical clans in this region and, more generally, sheds light on Buddhist-Hindu interactions in the medieval period.

3. Kevin Bond (University of Regina)

*“Marketing Miracles in Early Modern Japan”*

This paper examines the material culture of a cult devoted to the popular Buddhist deity Fudo Myoo at Shinshoji Temple in early modern (1603-1868) Japan. I explore how Shinshoji developed a distinctive corpus of miracle tales centered around its sacred statue of Fudo, and how these tales interwove doctrinal and sectarian traditions with local geography and history to produce a regionally-specific brand of the deity. This process of individuation via miracle tales became central not only to the creation of the temple’s identity and promises of spiritual and material rewards, but also to the spread of likewise distinctive body of material objects used to attract patronage and income. I pay particular attention to the way in which these sacred treasures became central to commercial and recreational enterprises (exhibitions, pilgrimage, kabuki theater) and the construction of institutional networks.

**06/02 10:45-12:15 Room: MacMillan 158**

**PANEL: “THERE’S NO PLACE LIKE HOME?”: REMEMBERING THE HOMELAND THROUGH RITUALS, MUSEUMS, AND LITERATURE**

Chair: Janet Gunn (University of Ottawa)

This panel seeks to explore various expressions of homeland in Canadian religious and ethnic communities. Our first presenter will examine the Goan Catholic migrants and how they use religion to reaffirm and negotiate their concept of “home” through ritualistic observance and praxis. Our second presenter will explore why certain Canadian immigrant communities make use of museums to maintain a link to their homeland as opposed to other methods of memory used by other groups. Our final panellist will examine how Arab Jewish writers complicate the relationship between homeland and hostland. Thematically focusing on transnationalism, identity, and material culture, these papers will illustrate the multifaceted understandings of homeland within Canadian migrant communities.

1. Kathryn Da Silva (University of Ottawa)

*“Home is where Our Faith Is: Renegotiating “Home” within Canada’s Goan Catholic Community”*

This paper explores how Goan Catholics have utilized religion to renegotiate their ideas of home and belonging through various ethno-specific ritualistic observance and folk traditions. Identifying the massive role religion plays within this Canadian community, this paper demonstrates both the tensions and reprieves associated with maintaining their distinct spiritual and cultural identity in light of mainstream Canadian Catholicism. Extending upon David Hall and Robert Orsi’s work on “Lived Religion,” this presentation will invite audiences to think of religion dynamically, in terms of practices linked to the specific sociocultural context of Goan Catholics. Encompassing the ongoing struggles of remembering and belonging that are constituted within their daily existence, this paper suggests that ritualistic praxis and religious observance, within the Goan Catholic Canadian community, remain



imperative in reinforcing existing cultural values, beliefs, and perceptions thus allowing them to pay tribute to and promulgate their ideas of “home.”

2. Shelly Nixon (University of Ottawa)

*“The Variety of Representations of Home in Canadian Museums”*

Museums are tools for displaying identities; to both those inside and outside a group. Often integral to minority group identity is an image of the homeland. Among the variety of minority groups currently in Canada, four groups stand out as having made extensive use of museums as a tool for homeland remembrance including: Ukrainian, Jewish, Aboriginal and Mennonite peoples. The purpose of this paper is twofold. First, drawing on Benedict Anderson's theories of imagined communities and Arjun Appadurai's ideas of transculturalism I will compare and contrast the different understandings of homeland presented in museums. Second, I tentatively postulate that historical factors, such as circumstances surrounding migration or immigration, particularly periods of persecution, and length of time in Canada, can help predict which groups will use museums for homeland remembrance.

3. Stephanie Tara Schwartz (University of Ottawa)

*“Seeking Home in Arab Jewish Literature”*

Drawing on Deleuze and Guattari's theory of the concept, this paper examines the complexities of home for the Arab Jewish diaspora. Sami Michael and Naim Kattan, Arab Jewish writers living respectively in Israel and Canada illustrate in their works, *Refuge* and *Farewell Babylon*, the difficulties of identifying with a single homeland. This essay will demonstrate how in lived experiences; the Arab Jewish diaspora must continually cross between religious, national and professional identities in their attempt to seek home.

**06/02 10:45-12:15 Room: MacMillan 160**

RELIGION AND HEALTH

Chair: Donna Seamone (Acadia University)

1. Katherine Young

*“Is a Shared Ethic Possible?”*

Reviewing Margaret Somerville's *The Ethical Canary*, Paul Davies writes that “Few contemporary thinkers have confronted the dilemmas we face with more insight and courage than Margaret Somerville. In this provocative and engaging book she tackles some of the thornier issues facing society, laying out a framework for moral choice that draws inspiration from ancient spiritual ideals, but remains rooted in the secular world of science and technology.” Because the secular world must deal with multiculturalism and world religions in a global context, it is of interest whether Somerville's call for a “shared ethics” and “the ethical imagination,” the subject of her CBC Massey Lectures (2006), can communicate across religious and health/science/technology borders. This paper offers a critique of Somerville's “shared ethics” and concept of the “secular-sacred” from a religious-studies perspective, which focuses on the relation between religion and health.

2. Jordan Prokopy (McGill University)

*“Negotiating Health Ideas and Values in a Global Context: A Case Study of Whole Person Care at McGill”*

As a result of globalization, alternative health ideas and values are challenging biomedicine. Their growing interest and pervasive influence have initiated attempts to integrate them into health care practices. Given their diversity and often incompatibility, medical institutions and health care practitioners must choose those most valuable for incorporation. I will show how the Faculty of Medicine's Program in Whole Person Care (WPC) at McGill is responding in general, and how it is integrating spiritual and existential dimensions of illness in particular. My methodology will involve

semi-structured qualitative interviews with WPC faculty and affiliates, analysis of their proposals and publications, and participation in their seminar series, book club, and film series. For McGill WPC, the most valuable approaches would redress the negligence of holism and spirituality in medicine through medical education, qualitative research, and general academic and public education. This discussion will contribute to negotiating health care values and practices in a global context.

### 3. Erin Reid (McGill University)

*“Needling the Spirit: An investigation of the Perceptions and Uses of the term Qi by Acupuncturists Trained in Québec”*

As practitioners of Asian medical systems such as Chinese medicine carve out a niche for themselves within the dominant Biomedical health-care system, there is a simultaneous desire to present their medical system as scientifically coherent within the Biomedical context and a desire to cater to the New Age Orientalist fascination with “traditional” Asian medicine and what is perceived as its inherent spiritual qualities. This study concludes that although Québécois acupuncturists are well-versed in the historical interpretations of the term *qi*, as well as its medical applications, there is nevertheless a tendency for these practitioners to understand *qi* as a part of the framework of their own personal spirituality and the relation of that spirituality to their work as healers. Moreover, it is shown that this tendency is strongly informed by the interface of New Age notions concerning healing and the CAM (Complementary and Alternative medicine) movement. By situating the study within the cultural milieu of Québec, the specific religio-historical background of this locale and its effects on these practitioners is also taken into consideration.

**06/02 12:00-13:30 Room: Irving K. Barber Learning Centre 157**  
 CCSR ANNUAL GENERAL MEETING

**06/02 12:30-13:30 Room: MacMillan 256**  
 GRADUATE STUDENT LUNCH

Session: “Strategic Planning Lunch for Students - A Roadmap to Success in Grad School”  
 (Free Pizza Lunch included)

All student members of the CSSR are cordially invited to attend this lunch and panel discussion which will address three areas critical to the successful completion of your studies: the work, the network, and the paperwork. Panelists will include both ABD and earlier-stage Ph.D. students, as well as senior professionals working both in and out of the academy. Panelists will touch briefly on issues such as time management, publishing, networking, and career possibilities for Religious Studies graduates before opening the discussion to a Question and Answer session. And of course, lunch will be served! Pre-registration is required. For more details, please contact Janet Gunn, CSSR Graduate Student Member at Large, at [janet.gunn@mac.com](mailto:janet.gunn@mac.com).

#### Panelists:

Dr. Peter Beyer, Professor of Religious Studies, University of Ottawa  
 Dr. Scott Clark, Applied Anthropologist  
 Kathryn Da Silva, Ph.D. Candidate, University of Ottawa  
 Janet Gunn, Ph. D. Candidate, University of Ottawa  
 Shelly Nixon, Ph. D. Candidate, University of Ottawa

**06/02 13:45-15:15 Room: MacMillan 154****RITUAL AND IDENTITY**

Chair: Karljürgen G. Feuerherm (Wilfrid Laurier University)

1. Mark F. Ruml (University of Winnipeg)

*“Coping with Death: Aboriginal Mourning/Healing Ceremonies and the Grieving Process”*

This presentation examines Aboriginal mourning/healing ceremonies and the role that they play in the grieving process. Following a scholarly approach that acknowledges the importance of the subjective experience in the study of religion, this presentation reflects a personal journey through my own healing process coping with death and the role that Aboriginal mourning/healing ceremonies played in that process. Also, through identifying cultural values and positioning my “multiply-situated self” in the ethnography, I will speak to the conference theme “Thinking Beyond Borders--Global Ideas: Global Values.”

2. Noel A. Salmond (Carleton University)

*“Grey Owl at Lake Ajawaan: A Site of Pilgrimage”*

Grey Owl (1888 - 1938) was famous in his day as an aboriginal author and conservationist. Only on his death in 1938 was it revealed that he had been born Archibald Belaney in Hastings, England. This revelation has done little to dampen the reception of Grey Owl’s writings and his books are still in print. Sponsored by the Parks division of the Government of Canada, Grey Owl spent much of the last seven years of his life in a cabin on Lake Ajawaan in Prince Albert National Park, Saskatchewan. He is buried on a hill above the cabin. This cabin on the lake has now become a site of pilgrimage. This paper examines logbook testimonials recorded by visitors who have canoed or trekked to get there and who often write of the place as sacred ground. No one would call Grey Owl a “saint” but aspects of his life and writings have definite resonances with what can be called religious environmentalism. The paper analyses the appeal of Grey Owl and the phenomenon of the metamorphosis of his cabin to secular shrine.

**06/02 13:45-15:15 Room: MacMillan 158****ROUNDTABLE: LIVED RELIGION IN CANADA**

Chair: Peter Beyer (University of Ottawa)

This abstract proposes a roundtable discussion that takes up the question of Lived Religion in Canada from a multi-faith perspective. The contributors are influenced by David Hall's book “Lived Religion in America”, and particularly by Robert Orsi's introduction to that volume, in which he argues that scholars of religion must turn away from the study of texts and institutions, focusing instead on the meaningfulness of religion in the complex, contradictory lives of everyday people. As researchers we take this charge seriously, but feel that it needs to be expanded beyond the United States and beyond entirely Christian experiences of the sacred. The proposed conversation will broaden the scope of Hall and Orsi’s project by applying its methodology to the lived religious experiences of Hindu, Jain, Jewish, Jewish-Buddhist, Muslim, Christian, and Post-Christian Canadians. Each participant will present a brief paper (ten minutes), followed by an open discussion amongst both contributors and audience.

Contributors:

1. Shelly Collette (University of Ottawa)

*“Human/Nature: The Construction of Nature as Woman in Print Advertising”*

2. Kathryn Da Silva (University of Ottawa)

*“Vernacular Values, Indian Faith: The Lived Religious Experiences of Goan Catholics, Jains, and Ismaili Migrants in Canada”*

3. Janet Gunn (University of Ottawa)

*“Paying Attention to the Mundane: Household Ritual as the Ground of Lived Hinduism in a Canadian City”*

4. Rebekka King (University of Toronto)

*“But is it Christian?: Labels and Lived Religion in Post-Christian Communities”*

5. Esther Kobel (University of Basel; University of Ottawa)

*“The difference lies in the detail: Cross-cultural and cross-denominational observations on Christian service practice in Canada”*

6. Nicole Libin (University of Calgary)

*“Constructing Jewish Buddhist Identity in Canada”*

7. Stephanie Tara Schwartz (University of Ottawa)

*“Judaism from a Cultural Studies Perspective: Canadian Examples”*

### **06/02 13:45-15:15 Room: MacMillan 160**

#### **FUNDAMENTALISMS**

Chair: Mark Chapman (Ambrose Seminary)

1. K. Arthur Sandgren (Queen’s University)

*“Fundamentalism(s) Used: the Utility of the Fundamentalism in Neoconservative American Politics”*

Considerable efforts have been made recently by scholars of religion (most notably Marty, Appleby, and Riesebrodt) to develop a universally valid definition of the term fundamentalism. As Peter Antes’ *Fundamentalism: a Western Term with Consequences* suggests, the category is indeed a product of Western scholarship and media, and we can infer as a corollary, politically charged in the service of a dominant power group. Antes’ cautionary essay, however, does little to identify the ways in which the *a priori* based analytic category fundamentalism services this unnamed power group. The intent of this essay is not to defend or contest the value of the term—my ambivalence here derives from the fact that the category now clearly exists and is very much in use—but sidestep this debate in hopes of elucidating how the term fundamentalism is *used* in the political arena of contemporary America and to what end. To do this, I propose examining two disparate, but often colliding, areas of the current American neoconservative landscape: 1) President Bush’s faith-based fundamentalist rhetorical language aimed at appealing to Protestant fundamentalists and 2) the Bush administration’s linking of Islamic fundamentalism to notions of terror and the resultant coloring of foreign and domestic policy in Manichean terms of good and evil. Bruce Lincoln’s article *Bush’s God Talk* (2006) will be used as a springboard to a more in-depth discussion of Bush’s rhetorical appeal to American Protestant groups, and a variety of sources (see bibliography below) will help to locate Bush’s frequent discussion of Islamic fundamentalist terrorists as Straussian ‘noble lies’ used to justify otherwise unjustifiable foreign policy (the war in Iraq being the most prominent example).

2. Morny Joy (University of Calgary)

*“Women’s Rights and Religious Studies: The Challenges of Fundamentalism, Neo-Colonialism and Postmodernism”*

#### **Special Paper Presentation (60 minutes)**

It seems women’s human rights are today under attack both by a fluctuating coalition of fundamentalist religions and certain postcolonial critics because of their Eurocentric or globalizing, US-oriented interests. Yet to characterize the debate in this manner—where liberalism is positioned as the basic problem—is to simplify it. This is because religious fundamentalism has become an integral element in American neo-conservative foreign policy where there is rhetoric but little action on human rights. A further complicating factor can be added to the mixture is the work of contemporary feminist critical theorists, such as Wendy Brown and Judith Butler, who criticize the human rights movement insofar as it assumes certain universals or essentialist claims on behalf of all women of. Against

the background of this volatile mixture, I would first like to survey and evaluate these developments with reference to the situation of women's rights in the context of religion.

**06/02 15:30-17:00 Room: MacMillan 154**

**RELIGION IN CANADA: SPOTLIGHT ON MONTREAL**

Chair: Rubina Ramji (Cape Breton University)

1. Roxanne Javoschi

*"An Immigrant Comes to Town: Being a Part of Montreal's Multi-Religious and Multi-Cultural Society"*

It is never easy to arrive in a new country and 'blend in with the natives'. Montreal is a multi-cultural society where one can see a population that varies in language, clothing, and religion.

What are the factors that influence an immigrant's process of integration, assimilation, and acceptance within a North American society? Other than language, which is an important barrier, religion plays a crucial role. More specifically, I believe that the degree of visibility of the individual's religion is directly related to the difficulties encountered during the integration process.

In this paper, I will analyze how wearing certain religious symbols or articles of clothing might hinder an immigrant's acceptance within a society that identifies itself as secular. As much as Montreal claims to be accepting, there still exists a mentality of 'us against them', especially if the 'them' is visibly different.

2. Richard Foltz (Concordia University)

*"Muslims of Montreal: A Distinctive Context Within a Global Reality"*

Muslims are a significant and highly visible component of Canada's cultural mosaic. Well over 100,000 Muslims live in the city of Montreal, about one-sixth the national total. While Muslim communities exist throughout the country, Montreal's situation is unique in a number of ways. The ethnic composition Muslim communities in Quebec, over 90% of whom live in Montreal, is different from that found in anglophone Canada. Moreover, Quebec has its own distinct immigration policies, political culture, and social dynamic which affect Muslims in ways that differ from the rest of Canada, North America, and the West as a whole.

About half the province's Muslim population is Arab, mostly francophones from North Africa and Lebanon. In contrast to Toronto and other Canadian cities, the overall character of Islamic presence in Montreal is more Middle Eastern than South Asian, though South Asians, Iranians, Turks and others are also present but in lesser numbers. Moreover, while Montreal has become more functionally bilingual over the past thirty years, to the extent that linguistic spheres continue to exist Muslim immigrants tend to live mainly in one or the other—i.e. francophone or anglophone—which can be said to divide them from each other to some extent. Indeed, the "ghettoization" of Muslim immigrant communities which is often said to impede a sense of general religious community may be even more pronounced in Montreal than in cities such as Toronto or New York.

In general the attitudes of non-immigrant Quebecers towards Muslims seem to diverge from those of anglophone Canadians largely in the area of religious symbols, especially in public. Nowhere has the discomfort of many Quebecers with the perceived intrusion of religion into the public sphere become more evident than in the area of so-called "reasonable accommodation," the official policy of making exceptions to Quebec's cultural and sometimes legal norms for purposes of guaranteeing minorities the right to religious and cultural expression. The principle of reasonable accommodation has become contentious enough that in February 2007 the Quebec government established a commission, headed by academics Gérard Bouchard and Charles Taylor, to study the question in depth. To all appearances, this question is unlikely to go away any time soon, and Montreal's Muslims, whether willingly or not, will surely find themselves at the forefront of the debate.

### 3. Manya Saadi-nejad (Concordia University)

#### *“Iranian Zoroastrians in Montreal: A Minority within a Minority”*

Zoroastrianism is an ancient faith which historically had a strong influence on many of the world’s major religions, especially Judaism, Christianity, and Islam. An estimated 5,000 Zoroastrians live in Canada, most in Toronto and Vancouver. The community in Montreal is smaller, some 300 families. Since the migration of many Zoroastrians from their original homeland in Iran to India over a thousand years ago, the majority of Zoroastrians have lived in India. In today’s global diaspora, there is an interesting dynamic between Zoroastrians of Indian origin (Parsees) and the smaller number who come from Iran (Iranis). While Parsees typically outnumber Iranis, the latter are often seen as having the status of being from the religion’s original homeland. The two groups have some differences not just in culture and language, but also some religious practices, which have led to occasional tensions.

In Toronto and Vancouver, Iranian Zoroastrian organizations have arisen separate from those led by Parsees. This has not been the case in Montreal, where Zoroastrians of both origins participate together in religious and community activities. This paper will discuss the role of Iranians in the internal dynamics of the Montreal Zoroastrian community and their relations with Zoroastrian communities elsewhere in Canada and in Iran, focusing on such issues as variations in religious practice, religious authority, and debates over loosening the historical restrictions on Zoroastrian identity through an increased openness to accepting converts and the children of mixed marriages into the community.

### **06/02 15:30-17:00 Room: MacMillan 158**

#### **PANEL: FEMINIST SPIRITUALITY: THE NEXT GENERATION**

Chair: Chris Klassen (Wilfrid Laurier University)

This panel will consist of 3 papers from the forthcoming publication *Feminist Spirituality: The Next Generation* (Lexington Books), edited by Chris Klassen. These papers explore the experiences of young, third-wave feminists in the construction and reformulation of spirituality.

### 1. Sarah Marie Gallant (University of Calgary)

#### *“Imagination, Empowerment and Imaginary Figures”*

Feminist scholars such as Carol P. Christ and Starhawk have insisted upon the importance of reimagining images of female strength and power. Both Christ and Starhawk have undertaken the task of imagining and presenting a goddess figure in order to inspire and empower modern women. This imaginative recuperation of ancient goddess figures and goddess traditions has not gone unchallenged. Various critiques of this endeavor have come from not only archeologists such as Margaret Ehrenberg and classicists like Helene P. Foley but also from within the feminist movement itself as in the case of Cynthia Eller. In light of the strong criticism that has been evoked in response to this Goddess movement, it is important to examine the imaginative endeavor employed when imagining and reimagining such purposefully constructed figures, particularly figures that present images of perceived “feminine” ideals. Such imaginative endeavors need to be examined because it is necessary to ask whether or not goddess imagery is still potent and powerful for young spiritual feminists and, if so, what can young spiritual feminists do differently than Christ and Starhawk when taking up this task of reimagination and innovation? This study will explore the imaginative endeavors of Christ and Starhawk in order to show where critics fault them for presenting utopian constructions of matriarchal societies as well as simply recycling traditional images and roles for women, i.e. as nurturer and child bearer. The comparison will be made between the imaginative process employed in the construction of such goddess figures by these spiritual feminists and that employed in the construction of saintly figures presented by hagiographers in medieval Christian communities. It will be shown that in the construction of such figures an imaginative process is vital. Such imaginative constructions, while potentially inspirational and empowering, are provisional and temporary. As Christ has argued, the imaginative construction of saintly female figures on the part of medieval hagiographers are no longer relevant or empowering images for modern women

and therefore new figures like the Goddess must be imagined. Alternatively, as Christ's critics have pointed out, such inspiring images can run the risk of being unbelievable and therefore uninspiring if they are taken to their extreme. Extremes such as those of "ideology" and "utopia" as they have been identified by Paul Ricoeur will be discussed in order to shed some light on the territory that young spiritual feminists must navigate when attempting to imagine their own images and/or goddess figures or alternative to such figures.

2. Glenda Lynna Anne Tibe Bonifacio (University of Lethbridge)

*"Feminist Teaching of the Goddess in Southern Alberta: Students' Responses and Challenges"*

Teaching feminism and the goddess in one of the "hotbed" of conservatism and established religions in Alberta presents manifold opportunities and challenges. With the establishment of a new Women's Studies Program at the University of Lethbridge about four years ago, the Goddess Across Cultures under the Sex and Spirituality Course Series was offered for the first time in 2006. This course became the most popular course offering of all upper-division courses of the program to date.

This paper will highlight the students' responses to the teaching of the goddess tradition using feminist approaches; the reasons for their enthusiasm to enlist in the course; and the use of the goddess imagery in transforming personal convictions. As the instructor who facilitated two sessions of the Goddess Across Cultures and a course on Women in Religion from 2006-2007, I am using experiential learning as the mode of analyzing the continued significance of the divine feminine in the context of a social milieu known for its orthodoxy.

3. Dawn Llewellyn (Lancaster University, UK)

*"Across Generations: Literary Texts and Women's Spiritualities in the Third Wave"*

This paper explores an expression of third wave women's spiritualities which traverses the generational boundaries that typically characterize discussions of contemporary feminisms. Using women's reflections of reading within the context of their spiritual development, this paper suggests that individual encounters with literary texts emerge as a site where spiritual identities are woven with diversity and commonality, and are thus emblematic of a dialogue with third wave feminism. However, it is a conversation embodied by women from a disparate range of ages and so seems to depart from claims that the third wave belongs to a distinct generation of women. For feminist work on women's experiences of the religious and spiritual to strengthen, it must embrace diversity and continue to look for expressions of contemporary third wave feminism in places other than those set aside for a particular generational cohort.

Women's reading experiences of literature are a vital resource for women to explore spiritualities.

Utilizing purposive and snowball sampling techniques, the research set comprised of women from a range of spiritual and religious positions. Although all (but one) had been born into Christianity, participants identified across a range of Christian denominations and new spiritualities, while some resisted a specific identification and others combined an eclectic mix of religious traditions. Drawing on semi-structured interviews with 40 women, aged between 21-80, this research investigates the processes and practices through which participants experience, read and respond to self selected literary texts that they consider to have been influential for their spiritual journey.

This paper maintains that women's individual understandings of the relationship between their reading and spiritual identity reveals a cross generational aspect to third wave feminism and women's spiritualities that maintains diversity and difference, but embraces shared commonalities.

**06/02 15:30-17:00 Room: MacMillan 160****ATHEISM**

Chair: Richard R. Walker (Mount Allison University)

1. Richard R. Walker (Mount Allison University)

*"Breaking the Spell of the 'New Atheism': The New Science/Religion War in Light of Meera Nanda's Critique of Sam Harris"*

In the last few years a number of books denouncing religion by figures such as Richard Dawkins, Christopher Hitchens, Sam Harris and Daniel Dennett have become run-away best-sellers. In fact, these works are even said to constitute a new anti-religion movement dubbed the 'new atheism.' The title of Dennett's contribution *Breaking the Spell* (2006) is a direct homage to Indian philosopher of science Meera Nanda and her book *Breaking the Spell of Dharma* (2002). In this and other works, Nanda denounces Western post-colonial thinkers for giving philosophical respectability to 'alternate ways of knowing' such as Vedic science which has resulted in Hindutva politicians claiming 'scientific' legitimacy for what is essentially religious propaganda. Nanda is a natural ally of the 'new atheists' and shares their desire for a return to the values of enlightened modernism and scientific rationalism. However, Nanda has also written a scathing critique of the 'spiritualist' pretensions of one of the more vocal of these figures Sam Harris and his works *The End of Faith* (2004) and *Letters to a Christian Nation* (2006). My paper will attempt to re-read this anti-religion movement in light of Nanda's critique of Harris by utilizing her insights as a lens to uncover hidden tensions in this most recent skirmish of the science/religion wars.

2. Norman Madarasz (Universidade Gama Filho, Brazil)

*"Philosophy on Religion: Autonomy, Atheism and the 'Exit from Religion'"*

**Special Paper Presentation (60 minutes)**

Cornelius Castoriadis and Marcel Gauchet present two distinct analyses on autonomy in the context of French philosophy and history of religions. Unlike Castoriadis, for whom religion was a permanent obstacle to full democracy, Gauchet's position is unequivocal: "We have left the era of an autonomy to be conquered against heteronomy." The key notion leading to his conclusion is that of Christianity showing an "exit from religion", i.e. religion's withdrawal from the domain of sovereignty and the State. In this paper, we argue that Gauchet's conception points not so much to the end of religion per se – an assessment refuted by empirical observation –, but to its unexpected, transformed permanence. Beyond Gauchet, we discuss two reactions and applications of his work, namely Charles Taylor and Jean-Luc Nancy's. As such, we seek a critical examination of the philosophical and theological implications of religion's creative transformation that may be reaching citizens more through society than by influence from State and Church policy.

**06/02 19:30 Room: Woodward/IRC 2****INTERNATIONAL KEYNOTE SPEAKER****Dr. Daniel Boyarin, University of California at Berkeley**

*"Apartheid Comparative Religion: The Ideological Construction of Religious Difference in Antiquity"*

Dr. Daniel Boyarin holds the Herman P. and Sophia Taubman Chair, Departments of Near Eastern Studies and Rhetoric at the University of California at Berkeley. Daniel Boyarin is one of the foremost cultural and feminist critics and historians of Judaism and Christianity in late antiquity. His whole life's work has been devoted to questioning and unsettling boundaries, in particular in his latest work, *Border Lines* (2004), in which he argues that the separation between Judaism and Christianity was extremely late - fourth or fifth century - and largely the result of imperial fiat. Moreover, it was never complete and



always negotiated. He is also noteworthy for his works on gender, *Carnal Israel* (1993) and *Unheroic Conduct* (1997), in which he argues that the Judaism throughout most of its history projected a masculine ideal opposed to that of the dominant culture, and contributed to the development of the heterosexual norm. Professor Boyarin combines brilliant literary skills - for instance in his early *Intertextuality and the Reading of Midrash* (1990) - with psychoanalysis, historical acumen, and theoretical sophistication. His intellectual and interdisciplinary range vastly extends beyond the bounds of his particular area of specialization.

In his talk, he will elucidate on the theoretical claim that the distinction of religions (much like the distinction of languages) is always a political act. While using Judaeo-Christianity in antiquity as his primary case study, he will also refer to the politics of the study of religion in southern Africa by western comparativists.

The event is jointly sponsored by the Canadian Society for Biblical Studies, the Canadian Society of Patristic Studies, and the Canadian Theological Society, with funding from the Federation.

Reception to follow at 21:00 in the Woodward/IRC Lobby.

### **June 3<sup>rd</sup>, 2008**

40<sup>th</sup> Anniversary Celebrations of the Shastri Indo-Canadian Institute

### **FULL DAY SET OF PANELS: Studies in India in Canada: Fusions of Experience and Learning, of Encounter and Exchange**

**Organizer: Patricia Dold, Memorial University of Newfoundland**

As part of the fortieth anniversary celebrations of the Shastri Indo-Canadian Institute, these three panels explore the impact of the study of religion and culture in India. Each panel focuses on a specific area within the academic study of Indian religion and culture: textual studies, "student" study abroad programs, and fieldwork-based scholarship and pedagogy. The presentations offered in the three panels show that crossing geographic borders leads to innumerable and often unexpected border-crossings: assumptions are rendered visible, often uncomfortably so; unanticipated issues demand acknowledgement and respect if not resolution; boundaries that once were clear are transgressed; careful research plans are bulldozed by new forms of data that reveal their value for research and teaching. These presentations speak of results beyond "measurable outputs;" they describe or demonstrate those intangible, serendipitous elements of scholars' academic experiences in India wherever these elements' results have become manifest, and they often manifest as unforgettable and indispensable lessons for academic life in Canada. Through critical examination of the various fusions of experience in India and learning, we celebrate India Studies in Canada and future opportunities for Canadian scholarly work in Indian contexts.

To complete the day's event, the fourth session will consist of a roundtable discussion among all panel participants who wish to offer final reflections. Dr. Stephen Inglis, chair of the Shastri Institute Anniversary Canadian Celebration Committee will open the roundtable discussion. A reception, hosted by the Shastri Institute will follow. All panels will be held in MacMillan 166.

**06/03 9:00-10:30 Room: MacMillan 166****STUDIES IN INDIA IN CANADA - PANEL #1: TEXTUAL SCHOLARS; (NON)TEXTUAL MATTERS**

Chair: Patricia Dold (Memorial University of Newfoundland)

## 1. Harold Coward (University of Victoria)

*“Scholarly Enrichment from Encounters between Traditional Sanskrit Scholarship and Modern Scholarship—The Yoga Sutras and other examples”*

In this paper I describe and explore my experiences of a traditional Sanskrit Guru-Student method in the study of Patanjali's *Yoga Sutras* and Bhartrhari's *Vakyapadiya* with Professor T. R. V. Murti at both McMaster University and at Banaras Hindu University. I compare these experiences with the study of Indian commentarial texts with Professor Murti in lecture and seminar style coursework at McMaster University. I discuss the enduring values and challenges of traditional Indian pedagogy as well as the impact of my experiences as a student of Murti on my own writing and teaching.

## 2. Richard Mann (Carleton University)

*“Middle Class Values and Absences in the Contemporary Study of Hinduism”*

Much of the development of this paper arose in the context of teaching a course called “Modern Hinduism” to undergraduates in Canada and the United States. A number of the assigned readings in the course emphasize the role of the rising middle class in Indian social, cultural, political and religious life. However, the impact of the middle class on contemporary Hinduism and its public expression receives little exploration in extant studies. Much of the present paper attempts to clearly define what is “middle class” about certain aspects of contemporary Hinduism. But, the paper also presents the researcher's observations in the field both in India and with teaching Indo-Canadians who could best be described as middle class. These observations illustrate the difficulty of gaining access to lower class groups and their reflections on what Hinduism is and is not. The paper attempts to recognize and illustrate the importance of the middle class in Hinduism, as well as cautioning against the ease with which scholars accept the silence of the 'subaltern.'

## 3. Gillian McCann (Nipissing University)

*“The Collapse of Optimal Distance: Notes from the Field”*

Like many others who are not from a South Asian back ground, I began my studies of South Asia with a remarkable level of naïveté mixed with Orientalism. But, as psychologists understand, projection is what points us ultimately in the direction of self-knowledge. Working in Theosophy has proven invaluable in that my stumbling around in the dark mirrored the Theosophists' explorations over a hundred years ago: they too asked how the sharing of ideas between India and the West could be mutually enriching. But on the ground research in India has had a profound effect upon my approach to this ongoing cultural discussion. The experience of living in India deepened of my questioning around issues of power and wealth, optimal distance, insider versus outsider perspectives, the role of the scholar and anomalies in the space/time continuum.

**06/03 9:00-12:15 Room: Irving K. Barber Learning Centre 261**

**PANEL: CHRISTIANITY AND ETHNICITY IN CANADA (double session)**

(co-sponsored with CETA, CSCH, CTS, CCHS, ACS and The Metropolis Project)

Chair: Peter Beyer (University of Ottawa)

In *Christianity and Ethnicity in Canada*, eleven scholars explore the complex relationships between religious and ethnic identity within the nine major Christian traditions in Canada. The contributors discuss the ways in which changes in the ethnic composition of these traditions influence religious practice and identity, as well as how the nine religious traditions influence communal and individual ethnic identities.

Paul Bramadat and David Seljak provide a thorough discussion of the theoretical, historical, and empirical issues involved in the study of Christianity and ethnicity in Canada. This volume complements *Religion and Ethnicity in Canada* in which the authors address similar issues within the six major non-Christian communities in Canada, and within Canadian health care, education, and politics.

Coffee and muffins will be served (thanks to the ACS).

Participants:

David Seljak, Co-Editor, Introduction and Conclusion  
 Paul Bramadat, Co-Editor, Introduction and Conclusion  
 Wendy Fletcher, Anglicans  
 Bruce Guenther, Evangelical Christians  
 Bryan Hillis, Lutherans  
 Royden Loewen, Mennonites  
 Stuart Macdonald, Presbyterians and Reformed Christians  
 Mark McGowan, Roman Catholics (Anglophone)  
 Myroslaw Tataryn, Eastern Christians

**06/03 9:00-10:30 Room: MacMillan 158**

**BUDDHIST PHILOSOPHY**

Chair: Lei Kuan Lai (McGill University)

1. Lei Kuan Lai (McGill University)

*"Pure Land Demythologized or Just Another Myth?: A critique of Yinshun's Pure Land Thoughts"*  
 Yinshun (1906-2005) is regarded by many as the most influential monk-philosopher of the twentieth century but also often fiercely criticized by those who question his hermeneutics of the *Dharma*. A substantial part of Yinshun's writing is dedicated to Pure Land philosophy. He identified the misapprehension and degradation of Indian Buddhist ideals as the main problem in Chinese Buddhism; and went even further to point out that it was this misapprehension that led to the founding of the Chinese Pure Land School.

This paper is a critique of Yinshun's works on Pure Land, focusing mainly on his *New Treatise on Pure Land*. Given the disparaging tone of his criticism, it is not hard to imagine the reaction from the traditional Pure Land practitioners. However, I argue that the debate was far from a doctrinal one. The dispute between the progressive and conservative factions, which eventually led to Yinshun's retirement from public life, can be traced back to the days of his teacher Taixu.

**06/03 9:00-10:30 Room: MacMillan 160**

**MEDIEVAL MYSTICISM IN ISLAM AND JUDAISM**

Chair: Francis Landy (University of Alberta)

1. Elizabeth Alexandrin (University of Manitoba)

*"Teachings on Sainthood in Medieval Islam"*

In the medieval Sufi tradition, Hakim al-Tirmidhi and Ibn al-'Arabi first gave doctrinal shape to the concept of divine guidance and proximity to God, or *walayah*. Yet the sanctity of *walayah* embodied in the *imams* as the "friends of God" (*awliya'Allah*) also served as the focal point of Fatimid Isma'ili identity on multiple levels of signification. This study of the 11<sup>th</sup>-century Fatimid Isma'ili author, al-Mu'ayyad fi al-Din al-Shirazi, sets forth his teachings on sainthood and the spiritual perfection of the human being, with the main goal of defining the medieval Isma'ili tradition's contributions to the history of Islamic mysticism.

2. Dina Ripsman Eylon (University of Toronto)

*“Jewish and Gnostic Influences on the Zoharic Teachings on the Resurrection”*

The paper explores and compares the development of the concept of the resurrection in early Jewish and Christian sources and their subsequent influences on the *Zohar*, considered the central work of the Kabbalah. Theories on the resurrection are well-known to the modern western scholar through frequent examinations of the Greek classic philosophers, such as Pythagoras, Plato and Aristotle. Nonetheless, biblical and post-biblical writings are replete with references to the resurrection and discussions of this theory. Though unique in their own rights, Rabbinic and Gnostic texts propagate beliefs in the resurrection, the nature of the soul and the afterlife. While the *Zohar* “is emphatically a Jewish, not a Christian work,” Christian (Gnostic) ideas and concepts had a great impact on the Zoharic teachings on the resurrection.

**06/03 10:45-12:15 Room: MacMillan 166**

**STUDIES IN INDIA IN CANADA - PANEL #2: STUDY IN INDIA PROGRAMS FROM THE PERSPECTIVES OF ADMINISTRATOR, PROFESSOR AND STUDENT**

Chair: Adéla Sandness (St. Francis Xavier University)

Respondent: Reeta Tremblay (Memorial University of Newfoundland)

1. Douglas R. Hudson (University College of the Fraser Valley)

*“Northwest India Imagined/Encountered/Experienced – A Visual Path to Self and Culture: A visual presentation and discussion of India as encountered and experienced by University College of the Fraser Valley (UCFV) students”*

As part of an anthropology course conducted in India in February 2008, students documented their experiential encounters with culture and symbolism in northwest India. I will introduce a photo exhibit that will include a number of the students' visual representations of the ways India wrote itself on their minds, bodies, and senses, conveying to the viewer the impact of such experiences. The display will also include my own images and reflections on my experience as an anthropologist with an interest in visual anthropology.

2. Mathieu E. Courville (Emory University; Concordia University)

*“The Paradoxical 'Identity' of a 'White/Métis' born A 'Hindu Canadian': A Memoir-esque Essay in Self-Reflection”*

This paper phenomenologically approaches the academic/author's own experience of living simultaneously, since early self-consciousness, both as a Westerner and as an aspiring Yogi. The paper narrativizes the author's self-avowed sense of belonging to worlds often seen through the dualistic lenses of the epistemologically and ontologically Orientalistic divisions of East and West, Occident and Orient, modern and timeless, exoteric and esoteric, empirical and flaky. Methodologically, I here attempt what Viennese psychoanalyst and concentration camp survivor Victor E. Frankl called paradoxical intention; by exaggerating some stereotypical mannerisms of customary thinking, the essay aims to make plain the absurdity underlying such tired old patterns of thought, thus creating terrain for freethinking and 'identitary' free play. Although rooted in 'personal' history, it aims to emphasize what literary critics like Edward W. Said often call processes of self-creation, 'the *faber* of the *homo faber*, the self constructive capacities that make one human.

3. Dorothy Lane and Bryan Hillis (Luther College, University of Regina)

*“Getting Our Hand(s) Dirty: The “Thali Approach” to Studying India's Cultures and Religions”*

This paper reflects on a study-abroad program in India initiated by Luther College in the year 2000; it takes the form of a dialogic presentation by the then-Dean of the College as administrator, Religious

Studies professor and participant, and the coordinator of the program, a professor specializing in postcolonial literatures and theories. While the experience of coordinating study in India highlighted multiple boundaries—among faith communities, cultures, languages, genders, classes, and roles—it also challenged the very boundary between scholar and subject that academic discourse still privileges. In general, we theorize our reflections using the metaphor of the Indian thali, a term that can be translated as “plate” or “platter,” but which has a variety of articulations throughout the subcontinent. As a metaphor for India, the thali is organic, multi-faceted, and requires that one “get one’s hand(s) dirty”; it therefore becomes a working metaphor for academic pursuit itself, and for our teaching about India’s cultures and religions in Canada.

**06/03 10:45-12:15 Room: MacMillan 158**

**THE STUDY OF RELIGION: DEFINITIONS AND THEORIES**

Chair: Andrew M. Wender (University of Victoria)

1. Christopher Cutting (University of Waterloo)

*“The Subnatural: Towards a Descriptive and Historicized Definition of Religion”*

I will argue in this paper that definitions of religion which rely on some conception of the “supernatural” and its variants are not descriptive but normative positions on what counts as legitimate knowledge. I replace the notion of supernatural with my own term: *the subnatural*, arguing that the way I conceptualize the subnatural is potentially an improvement over the supernatural in so far as it attempts to be descriptive of “religious” phenomena rather than simply deploying a normative epistemological position. Building on Talal Asad, my aim is not to attempt yet another universal definition of religion, but to offer a historically located conceptualization that theorizes how modernity invents and constructs “religion”. My conceptualization of the subnatural is an attempt to describe how modernity constructs and defines religion epistemologically.

2. Michael Friesen (University of Toronto)

*“Assessing Secularization Theory in the Study of Religion”*

Secularization theory once reigned supreme in the study of religion. For example, sociologist of religion Peter Berger was once a proponent of the thesis that as society modernized – that is, as society developed an instrumentalist and “rational” epistemological stance needed to sustain emerging industrial economies – religion inevitably loses both its epistemological credibility and socially cohesive function. However, historical events have proved that secularization is not such a predictable trend as once assumed. Witnessing the apparent resurgence of religion in the public sphere, Berger was forced to reconsider the validity of the secularization thesis. As such, the secularization thesis is under pressure; and as evidence is mounting against it efforts to hold this crumbling paradigm together are being made. In my paper, I will critically explore the current discourse surrounding secularization theory. I will examine the theoretical and methodological dilemmas secularization theory has faced and continues to face. I will conclude with a brief assessment of the viability of secularization theory to the study of religion today.

3. Kornel Zathureczky (Université de Montréal)

*“A Critique of the Notion Time in the Thought of Mircea Eliade Through Recent Re-Readings of the Writings of Paul, the Jew”*

The category of time is an essential dimension of the life of religion. One of the most influential conceptualization of time, one that left a substantial impact on religious studies, has been that of Mircea Eliade. In his works, Eliade perceives the existence of religious communities to be predicated on the special quality of temporality associated with the repeatability of ritual. In this paper, I will demonstrate that Eliade’s notion of time relies on a particular reading of the writings of the apostle Paul. I will further argue that Eliade’s reading represents one of the most notorious misreadings of Paul’s writings. Through relying on the recent re-readings of the writings of Paul as a Jewish writer - provided by Agamben,

Badiou, and Žižek - I will offer a critique of Eliade's understanding of time. This critique will then be utilized to re-examine, on a heuristic level, the significance of time within religious studies.

**06/03 10:45-12:15 Room: MacMillan 160**

**MUSLIM WOMEN AND THE INTERNET**

Chair: Maryam Razavy (University of Alberta)

1. Rubina Ramji (Cape Breton University)

*"What is Authentic? How Second Generation Muslim Women Define Islam For Themselves"*

Based on results from an ongoing project, this paper examines the religious expression and involvement of second generation Muslim immigrant females growing up in the West. These women, aged 18-27, were either born in Canada to immigrant parents or were less than 10 years old on arrival. Fifty interviews were conducted, with religiously involved and uninvolved women, as well as those who have maintained their parental religious identity and those who have converted to another faith. Patterns and tendencies regarding religious attitudes and identity will be discussed within a framework of quantitative analysis that looks for continuities and discontinuities in religious orientation and involvement. Trends that immediately come to the forefront include the role of media in the formation of shaping identity, community and space. Results show that their religiosity is constructed, even enhanced, through technology, especially the internet. In fact, the desire to exhibit an "authentic" or "real" Islam encourages them to venture away from family interpretations to practice their own defined "Islam".

**06/03 13:45-15:15 Room: MacMillan 166**

**STUDIES IN INDIA IN CANADA - PANEL #3: REFLECTIONS FROM THE FIELD**

Chair: Douglas Hudson (University College of the Fraser Valley)

Respondent: Amarjit Singh Narang (Shastri Indo-Canadian Institute; Indira Gandhi National Open University)

1. Nicola Mooney (University College of the Fraser Valley)

*"Fieldwork and Lifework: Reflections on Encounter, Experience and Exchange in Doing Ethnography among Sikhs"*

This paper discusses my experiences of ethnographic fieldwork among Sikhs in India and Canada. I consider the religious and socioeconomic locations—both central and peripheral, marginalized and intrinsic—of my Sikh friends, informants and collaborators, and my own gendered position within the Sikh community as an ethnographer and a daughter-in-law. As well, I explore the potential elision of fieldwork into lifework: in research and learning such as my own, where does 'the field' begin and end? Intangible and serendipitous moments can manifest themselves in response to demonstrations of ongoing involvement in and commitment to a research community comprised of affines whose evaluation and encouragement of my work depends more on my being a member of the community than on my scholarly credentials. I argue that ethnographic lifework demands that research in religion and culture be collaborative, committed, and closely situated within a community context.

2. Adéla Sandness (St. Francis Xavier University)

*"Story-telling: Windows of Experience"*

This presentation will examine the role of story-telling as windows of experience. Drawing on personal stories of experience in India as a Shastri funded scholar, and based on stories told to me while there, this presentation will use both stories and images to illustrate how these windows of experience make connections between Canadian undergraduate students and women of India. While the research data that I gleaned from scholarly time in India has nourished my written scholarly work, it is the stories that provide windows of experience for my students. These stories told of human experience both shared and distinct. The stories overcome barriers of understanding and offer undergraduates in a teaching context

the bridge-building experience of shared insight into the world of others. In celebration of the Shastri Indo-Canadian Institute's 40th anniversary, we come together in story-telling of “goddesses, power and women.”

3. James G. Mullens (University of Saskatchewan)

*“20/20 Hind-Sight; Are we Trading Old Lamps for New?”*

Students and scholars who began their careers in the two decades immediately following the establishment of the Shastri Institute had the privilege of knowing India before the advent of Pepsi and Pop Culture. There was a tangible 'feel' of antiquity, a sense of wisdom and integrity that is quickly disappearing, becoming submerged in a new, different, and at times profoundly disturbing social reality. Is it simply nostalgia and the fading memories of aging romantics that makes the “Old” India seem fundamentally more appealing and valuable than the “New,” or is this perception becoming universal? This presentation raises the question of whether India scholars have a responsibility to refrain from research and scholarship that empowers the forces of aggressive development and if so, whether we ought to become outspoken advocates of “cultural responsibility.” Is it in any way our business to help rescue the Old India for the New?

**06/03 13:45-15:15 Room: MacMillan 154**

**CHRISTIAN CHURCHES IN CANADA**

Chair: Mark D. Chapman (Ambrose Seminary)

1. Margie L. Patrick (University of Waterloo)

*“The Nature of Canada’s “Christian Right”: The Case of the Evangelical Fellowship of Canada”*

The Evangelical Fellowship of Canada (EFC) is an umbrella organization for Canadian evangelicals and their denominations, ministries and academic institutions. It is best known for its support of the traditional family and heterosexual marriage. Although the EFC is generally identified with small “c” conservatism, the manner in which it addresses such issues as refugees, national unity, the environment and poverty differs from current Canadian conservative thought. In dialogue with the work of José Casanova and Mark Jurgensmeyer, who have noted the potential of religious discourse to act as a counterfactual narrative in modern liberalism, this essay examines both the theoretical foundations of and the strategies implemented by the EFC as it interacts with Canadian conservatism. Studying these strategies and interactions reveal how elements of Canada’s Christian right are distinct from the American Christian Right, particularly in their understandings of the nature of the state, political economy and justice.

2. Mark D. Chapman (Ambrose Seminary)

*“Imaginative Futures: Exploring Models Used for Planting Canadian Churches”*

Stark and Bainbridge have long argued that, where established religious groups are weak, innovative religious groups that respond to the needs of the religious market will thrive. Bibby has argued that the Canadian context does not follow this model. More recently he has seen signs of hope for religious groups in Canada. One measure of the sufficiency of existing models of church is whether or not new churches follow old models. The largest interdenominational gathering of church planters in Canada provided an opportunity to survey church planters about which model of church they are using to develop new churches. The data show that no one model predominates. This paper argues that this is a result of neither Stark and Bainbridge’s nor Bibby’s models. Rather it is a function of the cultural and worldview diversity of the contemporary Canadian context.

**06/03 13:45-15:15 Room: MacMillan 158****RELIGIOUS MYTHS AND SYMBOLS**

Chair: Alain Bouchard, Collège de Sainte-Foy

## 1. André Couture (Université Laval)

*“Flying Mountains and Clouds in the Epics of India”*

The Epics of India require the reader to get used to the idea that mountains can come alive, move around and change forms at will (HV 59.24). The key to interpreting these stories is found in a Vedic myth in which Indra clips the wings of the mountain-birds with his bolt, preventing them from striking the earth. As he does this, their wings are transformed into clouds and their bodies into the pillars of the earth. Flying mountains reappear unexpectedly during fights in which great warriors are compared to mountains. Such appearances seem to allude to a chaotic world which existed before the present creation. These stories present Visnu as the only unassailable Mountain. When Mount Govardhana is uplifted by Krsna and makes contact with the clouds, it is said to recover its wings, as if to suggest that a completely new world is about to appear (HV 61.36).

## 2. Karljürgen G. Feuerherm (Wilfrid Laurier University)

*“The Original New Age”*

In today's New Age movement, Astrology is alive and well as modern people seek security in a world of uncertainty and turmoil. Ancient Mesopotamians felt the same way about their world: life was harsh and uncertain, and they could expect nothing better in the next world. This paper will explore how they, too, sought security by consulting astral forces in their day to day life.

## 3. Justin Jaron Lewis (Queen's University)

*“Foundation Stone: The Divine Phallus in Hinduism and Hasidism”*

This paper applies a comparative methodology to emic and etic perceptions of phallic symbolism in Hasidic Judaism and Saivite Hinduism. In academic scholarship on both these traditions, there is no doubt that the divine phallus plays a central role. In Saivism, it is represented by the stone Siva-linga; in Hasidic tradition, by the Divine appellation yesod, literally “foundation”. Outside the academy, popular impressions of Hinduism often take the phallic nature of the linga for granted; few outsiders, however, are aware of phallic symbolism in Hasidism. Conversely, among Hindus, any phallic significance of the Siva-linga is often unknown or denied—while, among Hasidic Jews, the phallic dimension of yesod is well accepted and affects everyday customs. I will demonstrate these differences through textual and other sources, and suggest that they reflect the situations of Hinduism and Hasidism in the post-colonial, post-Holocaust context.

**06/03 13:45-15:15 Room: MacMillan 160****ISLAM IN MULTIPLE CONTEXTS**

Chair: Peter Beyer (University of Ottawa)

## 1. Maryam Razavy (University of Alberta)

*“Sharia in Canada: The Dynamics of the Global in the Local”*

Using scholarly texts and personal interviews, this paper explores the ways in which globalization has raised concerns with respect to the applicability, practice, and implementation of Islamic (*Sharia*) law in Canada. Muslims and scholars of Islam alike argue that one of the intriguing features of Islam, and by extension *Sharia*, is its global nature—a religion and law eternally created for the benefit all of humankind and for all of time. Yet, as this paper will argue, the importation of this type of religious law is a highly contentious issue, particularly in Canada (as recent arbitration court debates in Ontario attest to). Issues such as the multiplicities of bodies of *Sharia* jurisprudence, the existence of parallel (and at times



contradictory) laws (Canadian and Islamic), as well as women's rights in Islam all raise critical questions regarding the universal and timeless nature of Islamic law, and its place within a 'secular' Western society.

2. Ahmad Yousif (University of Winnipeg)

*"Contemporary Islamic Movements in Southeast Asia: Advocates of Peaceful Change or Radical Transformation?"*

Today, there are more than 200 million Muslims living in Southeast Asia (SEA), especially in Indonesia, the largest Muslim country in the world, Malaysia and Brunei, in addition to sizeable minorities living in Singapore, Thailand, Philippines and other countries in the region. While historically Islam has had a relatively peaceful coexistence with other religious communities in SEA, in recent years a number of Islamic movements such *Abu Sayyaf* (Philippines) and *Jemaah Islamiyah* (Malaysia-Indonesia) have utilized violent means to voice their concerns and achieve their objectives. Members of these groups have their own interpretations of Islamic Law and do not hesitate to use force to achieve their goals.

This paper seeks to determine whether Contemporary Islamic Movements (CIMs) in SEA are primarily advocates of peace or more revolutionary oriented. In order to achieve this aim, the historical developments of a number of CIMs in SEA will be reviewed. Secondly, the religio-political and socio-economic factors which motivate the growth of such movements will be examined. Finally, an attempt will be made to classify CIMs in SEA according to their objectives and methodologies.

**06/03 13:45-15:15 Room: MacMillan 256**

**FOOD, FESTIVAL AND RELIGION**

Chair: Chris Klassen (Wilfrid Laurier University)

1. Michel Desjardins (Wilfrid Laurier University)

*"Eid ul-Adha: An Entry Point to Understanding Food and Religion"*

Eid ul-Adha, the "feast of sacrifice," marks the end of hajj and is celebrated in various ways by many Muslims across the world. It contains several of the food characteristics common to a wide range of religious traditions, including food offerings, food charity, dietary restrictions, commensality, and food symbolism. It also contains elements that separate insiders from outsiders, including those who consider the public slaughter of animals barbaric and Muslims themselves who are sensitive to the manner in which animals are slaughtered for this feast. In addition, the diverse ways in which this Eid is celebrated throughout the world, and the changing practices over the last generation, speak to the importance of place and context in understanding the role of food in religion.

This presentation teases out the various ways in which food frames this feast and complicates our understanding of it, using examples drawn primarily from current Canadian, Egyptian and Moroccan practices.

2. Donna Seamone (Acadia University)

*"Farm Religion: Festivals of Fecundity, Labour and Locality"*

While economic realities are causing the disappearance of family farms and threaten the sustainability of traditions of rural life, farmers continue to gather at summer festivals in which they display the food they devote themselves to producing; compete in tests of prowess, and set the fruits of their labor before judges competing with their neighbors. In this paper I will develop and define the concept of farm religion as a tool for research on rural religion through an investigation of agricultural festivals that celebrate fecundity, labour and locality. Approaching these festivals as ritual performance, this paper will map the annual calendar of festivals and farm fairs in the Annapolis Valley of Nova Scotia showing how these

festivals comprise a long-standing ritual and religious system which celebrates the yield and rhythms of the natural world and earth-human relations.

**06/03 15:30-17:00 Room: MacMillan 166**

**STUDIES IN INDIA IN CANADA - PANEL #4: FROM THE PAST TO THE FUTURE OF STUDIES IN INDIA IN CANADA: FINAL ROUNDTABLE DISCUSSION AND RECEPTION**

Chair: Harold Coward (University of Victoria)

Opening speaker: Dr. Stephen Inglis, Director General, Research and Collections, Canadian Museum of Civilization, Chair, Shastri Institute 40th Anniversary Canadian Celebration Committee.

Discussants: Presenters and Respondents from the day's Panels.

**06/03 15:30-17:00 Room: MacMillan 154**

**VALUES IN A MULTI-RELIGIOUS CANADA**

Chair: Ahmad Yousif (University of Winnipeg)

1. Tony Lovink (University of Ottawa)

*“Religious Community and Values Among the African Diaspora in Ottawa”*

Thousands of African migrants have come to Ottawa in the past 20 years, including Somalis, South Sudanese, Kenyans and Ugandans. They have reconstructed religious and ethnic communities to provide social capital and a faith environment to enable adaptation to life in Ottawa. These communities struggle with individual agency, allowing for feminism and gay rights, often in conflict with received religiously sanctioned understandings in cultures of origin.

This paper will report on lengthy participant observation, formal and informal interviewing in three East African religious and ethnic communities, documenting their cultural, religious and values adaptations, my distinguishing between immigrants and refugees. Observed adaptation processes for male African youths, including the actual or non-role of religious and ethnic communities will also be presented in this paper. As well, I will discuss the dynamics of this kind of participant observer and qualitative research being done by an openly gay, older Christian (Anglican), white and male community leader.

2. Joanne Benham Rennick (University of Waterloo)

*“Canadian Values and Military Operations in the 21st Century”*

As recent events have clearly shown, religion has the power to influence and inform people's values. While Western military forces have traditionally relied upon personnel to have shared value systems that allowed for group cohesion and unity of purpose, growing religious diversity in North America are changing the values that personnel bring to the Canadian Forces. As a result, military personnel may now bring with them a variety of religious beliefs and interests that influence their worldview and effect how they conduct their military duties. Differences in values among military personnel are further complicated by the realities of modern military engagements that require a greater need for ethical thinking and moral decision-making for personnel dealing with local civilian populations, allied forces and local government officials. This presentation offers insights into the types of values that Canadian military personnel bring with them to their military roles. It points to the potential for conflict and misunderstanding between groups with different values, and highlights the need for greater education about the role of religion for military personnel.

**06/03 15:30-17:05 Room: MacMillan 158****RELIGION IN POPULAR CULTURE**

Chair: Rose Tekel

## 1. Hannah Dick (Queen's University)

*"The 'Religion' of Cyberspace: Deconstructing the Discursive Realm"*

Despite their diversity, emerging conceptions of 'cyberspace'—that invisible realm located between computer users and networks without any physical situatedness in the 'real' world—share a common reliance on religious language. That is to say that 'cyberspace' has been lauded as a kind of transcendent realm promising salvation, immortality, and omniscience by scientists, computer users, and science fiction writers alike. This paper deconstructs what has become a naturalized and ubiquitous discourse around cyberspace. By employing Foucaultian discourse analysis, this paper questions the connection between participation in a cyber-realm and transcendence to a higher, quasi-religious plane. In so doing the precise nature of the 'religion' being articulated by proponents of the discourse is discussed, followed by an analysis of why these discursive realms have been combined so successfully.

## 2. David S. Feltmate (University of Waterloo)

*"You Win in Agony as the Hot Metal Brands You: Religious Behaviour in an Online Role-playing Game"*

What can an internet based fantasy role-playing game tell us about how online religions develop? To answer this question I will explore the way players of the online role-playing game *Darkmists* have shaped the religious culture of their fantasy world over the last eleven years. Drawing on interviews and primary sources gathered from the game, I will demonstrate that players create a distinct culture in an online environment where religion is an important thread in the social fabric. Focusing on the way people draw from offline experiences of religion and their expectations of how religions should conduct themselves, I will argue for the importance of this case study for the study of how online religions develop.

## 3. Christopher M. Moreman (St. Francis Xavier University)

*"Dharma of the Living Dead: Identifying Buddhist Teachings in Romero's Night of the Living Dead"*

A confluence of increasing interest in popular culture as a source for religious inspiration and the growing interest, both popular and scholarly, in zombie-fiction bring together several possibilities for scholarship in the context of religious studies. As part of a larger project, this paper will follow Christian theologian Kim Paffenroth's *Gospel of the Living Dead*, and Buddhist scholars David Loy and Linda Goodhew's *Dharma of Dragons and Daemons*, in examining the present zombie-craze in the light of Buddhist philosophy. Buddha taught that the illusion of self-ness, and resulting attachments, are the greatest hurdles to achieving nirvana. Through meditating on the decomposing corpse, Buddhists may come to realize the Ten Impurities of the Body, and so come to grips with the impermanence of the self. I will illustrate how George Romero's *Night of the Living Dead*, recognized as the watershed film of the modern zombie sub-genre, unintentionally conveys the Buddhist teachings of *dukkha* (suffering by attachments), *anatta* (no-self), and *anicca* (impermanence).

**06/03 15:30-17:00 Room: MacMillan 160****PANEL: RELIGION AND DEVELOPMENT IN THE MIDDLE EAST AND NORTH AFRICAN REGION**

Chair: Roksana Bahramitash (Université de Montréal)

Discussant: Patrice Brodeur (Université de Montréal)

There is rising support for Islamist movements in the MENA (Middle East and North Africa) region, a region that has experienced two major military interventions recently. The region is facing social,

economic and political problems of great magnitude, all of these being addressed by various development programs financed by Western countries. In a region where religion has become a dominant force that permeates all dimensions of social, political and economic existence it is imperative that development studies take cognizance of the ‘religious fact.’ This panel has as its primary goal to address the above gap between an understanding of religion-based social movements and development theories. In order to achieve this goal the panel examines development initiatives, both on the theoretical and on the practical levels. This panel brings together scholars from development studies, political science as well as religious studies to examine the complexity of ways religion has become part of social, political and economic spheres within the region.

1. Kornel Zathureczky and Roksana Bahramitash (Université de Montréal)  
*“Islam, Development and Gender”*

The presentation examines various strategies through which Islamist groups recruit from low income groups in Lebanon and draw parallels with similar developments in Iran. While established religion in Muslim countries is largely defined by male participation, there is another form of religious activity, largely hidden from the eyes of Western development agencies, one that involves the large-scale participation of low income women. Authors, Lila Ahmed and Miriam Cooke argue that this type of Islam largely contributes to enhancing the role of women within local cultural context. The presentation has as its aim an investigation of the role religious activism plays in the lives of low-income women, outlining development alternatives based on this knowledge.

2. Noomane Raboudi (Université de Montréal)  
*“Islam and Democracy in the Middle East”*

With the end of the Cold War, a new wave of democratisation has swept through the whole world. Only the Arab World remained confined within authoritarian structures where dictators are adamant to keep the borders of the Arab World closed off to democratic values. In an international scene which is increasingly open to democratic culture and human rights, the difficulty of the Arab World to begin its transition towards democracy is a phenomenon which is largely misunderstood. A widespread explanation in the West reduces the understanding of the above phenomenon to a simplistic connection between religion and politics. However, the issue is more complicated as the lack of democratic structures which ultimately paralyze Arab societies is sustained by an aggregate of political, social, economic and cultural factors. Weaving a connection between these factors is but a first step to address the question of development, religion and democracy within the region.

3. Forough Jahanbakhsh (Queen’s University)  
*“Post-Fundamentalist Islam and Political Development”*

The role of religion in deeply religious societies of the Middle East is complex. This complexity has revealed itself best in the intermix of religion and politics where the very same religion—Islam—has surprisingly contributed to the emergence of sociopolitical movements with often contradictory ends, such as theocracy and democracy. In the past thirty years, ideological readings of Islam have been inspiring some of the most popular and influential social and political movements in the region. On the other hand, liberal interpretations of Islam have been seriously involved in the development of a discourse and culture of democratic reforms that effectively undermines principles of Islamist ideology and its theocratic political order. This paper aims to explore the role of a post-fundamentalist reading of Islam in mobilizing reformist sociopolitical movements that may in turn facilitate long term political, social and economic developments.

**06/03 Time: 5:00-6:00      Location: TBA**  
**PRESIDENT’S RECEPTION**

**06/04 9:00-10:30 Room: MacMillan 154**  
**JUDAISM AS GLOBAL RELIGION – Special Paper**  
 Chair: Tony Lovink (University of Ottawa)

Jordan Paper (York University; University of Victoria)  
*“Judaism as a Global Religion and its Denial by Contemporary Western Jews”*

**Special Paper Presentation (entire session)**

Historical and genetic research establishes that Jews spread far from Jerusalem centuries before the destruction of the Second Temple in 70 CE. Jewish merchants traveled by land and sea north and west of Rome in Europe and Southwest Asia. As maritime merchants and master mariners, Jews spread throughout West Africa, South Asia and East Asia. In both cases, it was primarily male Jews who traveled, settling in trading centers by marrying local women who converted and establishing synagogue communities. But for many scholars in Jewish Studies this understanding is anathema.

The contemporary popular Jewish understanding of their history is that only after the Diaspora did Jews spread throughout the Roman world developing in Spain the Ladino (early Castilian) speaking Sephardi tradition and in northwestern Europe, the Yiddish (a Plattdeutsch) speaking Ashkenazi tradition. Most Jews in North America and many in Israel now identify Jews as a pure race and Judaism as an 18<sup>th</sup> century Northeastern European ethnicity. Accordingly, the greatest threat to Judaism is “assimilation” (miscegenation) and acceptance of non-European Jews into Judaism is perceived as endangering the sanctity of the Jewish race. This relatively recent attitude has developed despite examples in the Torah of major figures in the development of Judaism marrying non-Israelite women.

This talk will be divided into two parts: 1) a presentation of Judaism as a global religion, (stemming from several years research on a project entitled “The Theology of the Chinese Jews,” when I unexpectedly found it necessary to also research the question, “Who is a Jew”), and 2) the reaction against this understanding over the last several decades in Canada and the U.S., and in Israel by the legal arbiters of religion and immigration (based on further research stemming from the extremely negative reaction of many in Jewish Studies to the research project).

**06/04 9:00-10:30 Room: MacMillan 158**  
**RELIGION AND POPULAR LITERATURE**  
 Chair: David Feltmate (University of Waterloo)

1. Rose Tekel

*“Manil Suri’s Search for Global Values”*

India and its religious traditions have served as the backdrop of some of the best fiction in the 20<sup>th</sup> century. The works of Hermann Hesse, E.M. Forster, Stephan Zweig and Pierre Loti are the best known examples of French, German and British writers who looked to India in their search for spiritual values, which they believed had disappeared in the commercialized and secularized West. Manil Suri in his highly rated novel *The Death of Vishnu* also searches for spiritual values and uses a language couched in the mythology of India for a meaningful exploration of the issues related to death. Several reviewers of the book have stated that Suri has been able to translate a “foreign experience” to a “universal one.” In this paper we shall critically explore how Suri provides a conduit for Westerners to examine Indian views of death that are both post-colonial and global in scope.

2. Marilyn MacDonald (Simon Fraser University)

*“Conceiving Creativity: Using Women's Science Fiction to Explore Feminist Studies of Science and Religion”*

Florida's contention, in *The rise of the creative class*, that networks of creativity are both dependent on particular demographics and provide most economic growth, is only the latest in over a century and a half of arguments that creativity is a matter of national and international interest, and that it – particularly in the natural and applied sciences – can and should be managed through education, social design, and economic reward. For Western societies, this understanding seems a long way from the early Medieval understanding of creation as something restricted to the divine, or the Renaissance shift towards the divinely-inspired human. For multicultural and secular societies such as Canada, in an international climate of precaution and sustainability, science fiction such as Mary Shelley's *Frankenstein* provides a sometimes double-edged tool with which to explore the gendered history of creativity, and the relationships – from conflict to integration – between science and religion.

3. Alexandra Pleshoyano (University of Sherbrooke)

*“Leonard Cohen: a Jewish Poet, Novelist and Singer-songwriter - Spiritual Literature beyond Religious Borders”*

Born in Montreal in 1934, Leonard Cohen grew up in a family deeply rooted in Judaism. Recurring themes in Leonard's work include love and sex, religion and solitude. Leonard has an ambiguous understanding of spirituality as seen from his books and his many thought-provoking songs. Although Cohen held the greatest respect for the Jewish tradition, he considered that it needed a renewal to survive. Is it legitimate to consider his work of art as spiritual literature beyond religious borders?

To answer this question we shall explore two of Leonard's books of poems: a) *Book of Mercy* (1984) which contains contemporary psalms where the author addresses the Divine in a mystical way with controversial everyday feelings, and b) *Book of Longing* (2004) in which he reveals his deepest longing for love, friendship, enlightenment and union. We shall conclude by questioning Leonard's work as being a relevant mediation for the contemporary spiritual quest.

**06/04 9:00-10:30      Room: MacMillan 160**

**PHILOSOPHY AND RELIGION I**

Chair: Marcel Parent (Concordia University)

1. Sheldon Richmond

*“Where is Man in the God/Man Relationship?”*

Human identity has changed from rational animal to semiotic animal in the information society. One serious unintended consequence of this transformation is the removal of Man or Humanity for the God/Man Relationship.

The pervasiveness of informatics and information technology subliminally replaces human identity defined as rational animals with human identity defined as semiotic animals. Rationality involves seeking for objective knowledge that attempts to represent an independent reality including our socio-technical society as it really is. However, objective knowledge in the so-called information economy has been transformed and self-subverted into a nominal knowledge where we only attempt to represent use of symbols—at most a meta-linguistic description of the syntax or grammar of symbolic systems. To use Manuel Castells's terminology, nominal knowledge has become “real virtuality”. Real virtuality works by replacing knowledge about something outside the symbol system with the automated processing of the symbol system alone.

The consequence for human identity is that people only differ in from other automata in the respect of how human automata are produced: through biological processes as opposed to mechanical processes.

Thus humans as rational animals no longer exist, and God is left with no one can ask questions about God, pray to God, contemplate God, and most importantly seek a God that transcends humanity and its symbol systems. Religious and theological institutions are reduced to social clubs where God is left outside.

**06/04 10:45-12:15 Room: MacMillan 154**

**RELIGION AND EDUCATION**

Chair: Margie L. Patrick (University of Waterloo)

1. Tanja Juric (York University)

*“Generating Values: Moral Education for a Secular, Multicultural Context”*

How can publicly funded schools provide a moral education that adequately serves the divergent needs of a multicultural and secular community? This paper argues that ignoring the affect of religion on identity means failing to accurately represent and inform a diverse population and risks perpetuating ignorance and fear that can all too easily lead to unrest and violence.

The goal of this paper is to contribute to the creation of public policy that takes into consideration the seemingly irreconcilable approaches of social criticism and religion in order to facilitate a comprehensive and critically engaged approach to moral education. What, for example, does moral education for a multicultural community look like? What is its mandate? What norms does it communicate? What happens when cultural norms clash? Research will draw from political philosophy, moral philosophy and philosophy of education, particularly that pertaining to citizenship and moral education in a multicultural context.

2. Veronique Tomaszewski Ramses (York University)

*“Global Buddhism, Global Mind, Global Education”*

While the 1970s saw the feminist attacks on the Cartesian scientific ethos, Foucault’s *Philosophie de l’homme*, post-modernism and post-constructivism, Buddhism has spread to the West. Western scholars who have converted to Buddhism use their Buddhist practice to re-work non-religious academic fields, creating new global values for education. This paper examines the implications of Western Buddhism for education. First we examine how the self-sufficient Cartesian ego and dichotomies and dualities get discarded in favor of a non-dualistic, Buddhist perspective, allowing for a deconstruction of a reified self, the development of a mind freed from delusions and attachment, and an equanimity that transcends mental categories such as ‘other’. Then we will show that eliminating mental processes of designation based on a self-centered view allows defining what a multicultural, truly altruistic education in an inter-faith environment is.

3. Afroza M. Nanji (IDEA Youth Initiative)

*“Engaging Young Canadians in Interfaith Dialogue”*

Within Canada there is increasing diversity, interaction and religiosity. In an effort to promote dialogue and understanding amongst Canadians, interfaith initiatives have taken root across the country. A needs assessment and concept test performed in August, 2006 revealed that in order to involve diverse youth in a profound and sustainable way, interfaith initiatives need to answer three important questions: Who am I? Who are you? What can we do together? The experience of IDEA (Interfaith Dialogue, Education and Action) Youth Initiative, a not-for-profit community project in Calgary, has revealed the benefit of creating curriculum and methodology that contributes to the Interfaith movement in an action-oriented way. IDEA’s Interfaith Youth Council brings religiously diverse young people together twice a month to dialogue on shared values and their diverse expressions. The group then develops service projects in the community based on these shared values. This paper aims to tell the story of IDEA Youth Initiative: its origin, methodology, successes and areas that require further consideration.

**06/04 10:45-12:15 Room: MacMillan 158****NARRATIVES IN HINDUISM**

Chair: Patricia Dold (Memorial University of Newfoundland)

1. Patricia Dold (Memorial University of Newfoundland)

*"The Shakta Sectarian Stance of the 'Mahabhadgavata Purana' and its Historical Contexts"*

The *Mahabhadgavata Purana* is a Shakta Purana from northeast India datable to circa 1400-1600. In general, the text's religious vision is clear: the Goddess is the supreme deity and she is supreme over all other deities including Shiva, Vishnu, and Vishnu's incarnations. However, in its narrative depictions of the Goddess's relationships with the great gods, various configurations emerge. Both Shiva and Vishnu are depicted as Shaktas, devotees and/or worshippers of the Goddess. However, each god is also identified with the Goddess herself and the Goddess sometimes adopts roles that subordinate her to the gods. Based on my own translations of this understudied (and to date untranslated) text, this paper contrasts the *Mahabhadgavata's* Shakta narrative treatments of Shaiva and Vaishnava divinity with a particular focus on the latter. I argue that religious polemic is evident in the Vaishnava narratives and that this polemic likely represents one Shakta response to emergent Neo-Vaishnava movements of late medieval northeast India.

**06/04 10:45-12:15 Room: MacMillan 160****PHILOSOPHY AND RELIGION II**

Chair: Karljürgen G. Feuerherm (Wilfrid Laurier University)

1. Carlos D. Colorado (McMaster University)

*"Kenosis and Transcendence in Charles Taylor's Moral Ontology"*

Though the publication of *A Secular Age* has positioned Charles Taylor at the center of recent important discussions in western religious thought, his significant contribution to the study of religion does not begin with his work on secularization. This paper considers earlier works by Taylor, such as *Sources of the Self*, and examines the role that transcendence plays in his wider moral philosophy. I argue that Taylor's conception of transcendence is radically kenotic and dispossessive, and that such a conception of moral sources has significant implications for Taylor's moral and political programme. I also examine the relationship between kenosis – which as an 'emptying' and dispossession resists the pursuit of power— and the basic shape of Taylor's moral ontology, which Stephen K. White describes as 'weak ontology', an ontology that recognizes its own contestability and limits, and thus stands against the kind of 'possession' that typifies 'strong', foundationalist ontologies.

2. Matt Sheedy (University of Manitoba)

*"Habermas, Tolerance, and the Discourse of World Religions"*

Jürgen Habermas is world renowned for his contributions to contemporary philosophy. His social theories on communication and morality have also had an impact on the study of religion. Since September 11, 2001, Habermas has been particularly interested and engaged with debates on modernity, toleration, and the role of religion in the public sphere. He has adjusted his theories of discourse ethics and communicative action to include the perspectives of religious actors, whose voices he now maintains should carry equal weight in the political public sphere. While there is much to be gained from Habermas's approach, his understanding of the study of religion is limited, as he relies almost exclusively on dialogue with Christian theologians. In my paper, I will show how Habermas's approach to debates on religion in the public sphere can benefit from a more inclusive and critical argumentation that lends equal weight to various theologies, while simultaneously critiquing "religion" as a privileged category.



### 3. Marcel Parent (Concordia University)

*“A Method to Madness: The Hermeneutics of Comparison with an Eye to Bataille, Deleuze and Foucault”*

The Comparative Philosophy of Religion is beginning to challenge its assumptions, drawing on feminist and post-colonial insights for inspiration on how to reinvigorate the tradition and reflect political and ethical insights that include previously marginalized voices and perspectives. The seminal work of Michel Foucault, *Madness and Civilization*, opened up a new understanding of how the construction of our categories, of reason, rationality, madness and the boundaries and limits therein, has productive effects reflecting, fabricating, and constraining the needs of each successive epoch. The category of madness becomes a focal point for the construction of “truth” seen through reason, and elaborated in the discursive practices that order our understanding. Bataille and Deleuze have also attempted to engage with the limits of our categories of reason, in relationship to insanity, in ways that open up space for us to challenge and transform those categories in order to recuperate marginalized perspectives in productive ways. I argue that the work of Foucault, Bataille and Deleuze can give us some key insights regarding how a questioning of our categories of thought might be productively approached. In line with feminist and post-colonial analyses, I argue that the disciplining of rationality is a fundamental concern of Comparative Philosophy of Religion as it attempts to police its boundaries and elaborate a comparative discourse on religion that legitimates certain methods and rules over others. The task of this paper is to provide some possibilities, opened up by this thread of French thought, towards rethinking the comparative process and how we order our comparative practices.

#### **06/04 10:55-12:25 Room: VST 300**

PANEL: ‘A COMMON WORD’: REFLECTIONS ON MUSLIM, CHRISTIAN AND JEWISH APPROACHES TO AN UNDERSTANDING AND PRACTICE OF THE ‘DOUBLE COMMANDMENT’ (joint panel with CTS)

Chair: Kornel Zathureczky (Université de Montréal)

The most significant religious document in recent memory has been 'A Common Word,' signed by an impressively comprehensive group of Islamic clerics and religious leaders, and addressed to an equally comprehensive list of Christian leaders. The document suggested that the twin religious duties of love for God and love for neighbour beckon both Muslim and Christian traditions to take on the responsibility of active peacebuilding vis-à-vis one another. The panel, which brings together Muslim and Christian scholars, proposes to contribute to this challenge by exploring the theological concept of love as elaborated within the two scriptural traditions. The Muslim document is approached, perhaps as intended, as a response to Pope Benedict XVI's encyclical *Deus Caritas Est*. The presentations of the panel will therefore be framed by these two documents while drawing on classical, medieval and modern sources of diverse currents within both these traditions. Moving within the above framework, each presenter will explore particular conceptualizations of love within either of these monotheistic traditions and the particular ethical imperatives elicited. As 'A Common Word' proposes, the monotheistic impulse to pay full devotion to one God and the corresponding duty to treat one's neighbour with justice and equity are inseparable from one another and offer a sufficiently strong link between two traditions that have experienced much discord and enmity. Although the panel does not propose immediate and facile solutions to overcome centuries of hostility, ill-will, and theological calumny between Christianity and Islam, it nevertheless begins the necessary, constructive, and unavoidably theological work to contribute to building the basis of peaceful co-existence, predicated on Christian and Muslim visions and practices of love.

Panelists:

1. Patrice Brodeur (Université de Montréal)
2. Thomas Reynolds (University of Toronto)
3. Karim ben Driss (Université de Montréal)
4. Timothy Gianotti (York University)

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### ***Navette de UBC à l'aéroport international de Vancouver (YVR) / UBC to Vancouver International Airport (YVR) Shuttle***

Vancouver Shuttle and Charter is offering all Congress 2008 delegates a shuttle service from UBC to the Vancouver International airport from June 2 to 9. Departure times would start at 8:00 AM with the last shuttle departing UBC at 4:15 PM. Pickup locations include Walter Gage, Place Vanier and Marine Drive residences only. The fee would be \$12 per person, including GST, driver gratuity and luggage.

Delegates can register in advance (recommended) by contacting Vancouver Shuttle and Charter at <mailto:vancouvershuttle@shaw.ca>. A shuttle registration table will be available adjacent to the Congress registration area in the Student Union Building for on site registration. Individual tickets with date, time and price will be issued to passengers to verify that their fare has been paid. Please note that the shuttle is not wheelchair accessible.

We have been asked to promote the service to delegates along with the recommendation to register well in advance in order to enable Vancouver Shuttle and Charter to best meet the needs of delegates. Vancouver Shuttle and Charter reserves the right to cancel the service if the service is not financially viable due to low demand.

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

### ***Information des membres / Member Notes***

Chapman, Mark D.

“Envisioning the Arts: Changing Attitudes Towards the Visual Arts in Canadian Conservative Protestant Christianity,” *Journal of Religion and Popular Culture*. <http://www.usask.ca/relst/jrpc/>, forthcoming

Marcotte, Roxanne D.

“The Qur’ān in Egypt I: Bint al-Shati’ on Women’s Emancipation,” in *Coming to Terms with the Qur’ān; A Volume in Honor of Professor Issa Boullata*, eds. Khaleel Mohammad and Andrew Rippin. North Haledon (NJ): Islamic Publications International, April 2008.

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*Departmental News / Nouvelles des départements***Saint Mary's University, Department of Religious Studies  
New Masters Program**

This programme brings together two complementary, interdisciplinary programmes, Theology (AST) and Religious Studies (SMU). Graduate students will experience a diverse and rich field of expertise in the study of religion.

Students will have a unique opportunity to explore and articulate the relationship between Theology and Religious Studies, especially as the fields have evolved both within Canada and internationally. The focus of the programme will be research on religious and theological issues and religious communities regionally, nationally and internationally in order to recognize the importance of the multicultural, religiously plural realities of Canada, the Americas and many nations around the world. Students may also choose to study the traditional religious studies and theological areas, such as comparative religions, comparative ethics, biblical studies, systematic theology and pastoral theology.

Please address enquiries to:

Anne-Marie Dalton, Ph.D., Graduate Coordinator  
Department of Religious Studies  
Saint Mary's University  
Halifax, NS., B3H 3C3  
902-420-5864  
adalton@smu.ca  
<http://www.smu.ca/academic/arts/religion/grad.html>

or for applicants through The Atlantic School of Theology contact Dr. Jody Clarke.

**University of Alberta, Religious Studies  
New Doctoral Program**

The interdisciplinary program of Religious Studies has just received approval from the minister for Advanced Education and Technology for the initiation of a Ph.D program, to begin in September 2008.

This is a very exciting development for the Religious Studies program at the University of Alberta, and for Religious Studies in Canada in general, and was made possible by the support of many bodies, including the Canadian Corporation for the Study of Religion, the Canadian Society for the Study of Religion, and the Canadian Society of Biblical

Studies.

Given the interdisciplinary nature of the program, requirements are deliberately flexible. Students are required to take a course in Method and Theory, one other course, and other courses as determined by the supervisory committee (up to a maximum of six). They also will have to attend an ongoing doctoral seminar, at which students will present papers based on their research. (In other words, it approximates the “European” model)

Religious Studies at the University of Alberta is a large and growing interdisciplinary program, with about 35 members. We have recently hired a senior scholar in Islam, are currently hiring in East Asian religions, and will be hiring in the areas of South Asian religions and Islam in the next years. We have strengths in biblical studies, medieval Christianity, world religions, new religions, and the whole range of interdisciplinary approaches.

Applications are welcome from all students with an M.A in Religious Studies, Biblical Studies or the equivalent, and a GPA of 3.1 or above. Applications need to be accompanied by three letters of reference, transcripts, a short (two page) statement of research interests, and a writing sample. Students whose first language is not English must also have successfully completed the TOEFL.

All inquiries should be addressed to:

Francis Landy, the Graduate Coordinator ([Francis.Landy@ualberta.ca](mailto:Francis.Landy@ualberta.ca))  
and / or

Janey Kennedy, the Graduate Secretary ([Janey.Kennedy@ualberta.ca](mailto:Janey.Kennedy@ualberta.ca))

Office of Interdisciplinary Studies  
1-17 Humanities Building, University of Alberta  
Edmonton, Alberta, T6G 2E5

## University of Lethbridge

### Appointments, promotions and publications

Religious Studies is continuing to grow and thrive at the University of Lethbridge. In addition to our annual student conference, in May 2007 we hosted the Pacific Northwest Region annual meeting of the AAR, SBL, and ASOR.

We are especially pleased to announce that Atif Khalil joined us in July 2007 as an Assistant Professor specializing in the study of Islam. He plans to defend his Ph.D. dissertation, “Sufi Approaches to Repentance: From the Quran to Abu Talib al-Makki (d.996),” later this year at the University of Toronto. His research interests include Sufism (*tasawwuf*), Islamic Theology (*kalam*) and Philosophy (*falsafa*).

James Linville became the Chair of our department in July 2007. His book, *Amos and the Cosmic Imagination* (Ashgate Publishing, 2008), should be available in print this April. He continues to organize our annual student conference. The 6<sup>th</sup> annual Research in

Religious Studies Conference will be held May 3-4 at the University of Lethbridge. We have had over 40 papers in each of the past two years with undergraduate and graduate students from various provinces (and a couple of states) presenting. For more information about the conference, please see [http://fusion.uleth.ca/crdc/relg\\_blog/](http://fusion.uleth.ca/crdc/relg_blog/).

Hillary Rodrigues was promoted to professor in 2007. He wrote two types of textbooks on Hinduism: *Introducing Hinduism* (Routledge, 2006) and *Hinduism: The eBook* (JBE Online Books, 2006). He has now also co-authored a textbook with John Harding to introduce students to the discipline of religious studies. *Introduction to the Study of Religion* (Routledge, 2008) should be available in print this August.

John Harding's *Mahayana Phoenix: Japan's Buddhists at the 1893 World's Parliament of Religions* (Peter Lang, 2008) is now in print. The *Introduction to the Study of Religion* co-authored with Hillary Rodrigues will come out later this year as should *Wild Geese: Studies of Buddhism in Canada* (McGill-Queens University Press, forthcoming). This latter volume, co-edited by John, Victor Sogen Hori (McGill University) and Alexander Soucy (St. Mary's University), includes chapters by the editors and eleven other scholars.

Thomas Robinson, who was promoted to professor in 2006, continues to spearhead the department's development of texts for World Religions with Hendrickson Publishers. *World Religions Reader: Essential Texts and Symbols* is currently at Press with Hendrickson for a 2008 release. All members contributed to this text, which will accompany Robinson and Rodrigues, *World Religions: A Guide to the Essentials* (Hendrickson, 2006).

### **University of Victoria, Centre for Studies in Religion and Society Appointment of Dr. Paul Bramadat as Director**

The Centre for Studies in Religion and Society at the University of Victoria is pleased to announce the appointment of Dr. Paul Bramadat (Ph.D. McMaster, 1998) as director of the centre, beginning July 1, 2008. Dr. Bramadat will be joining the CSRS from the University of Winnipeg, where he is currently Associate Professor of Religious Studies. He is the author of *The Church on the World's Turf* (Oxford 2000), and the co-editor with David Seljak of two books, *Religion and Ethnicity in Canada* (Pearson, 2005) and *Christianity and Ethnicity in Canada* (U. of Toronto, 2008). He is an active member of the Metropolis Project, the Canadian Ethnic Studies Association, where he serves as vice-president, and the Canadian Society for the Study of Religion, through which he leads numerous research and publishing initiatives in the area of religion, multiculturalism and public policy in North America and Europe. Bramadat will replace outgoing director Conrad Brunk, a philosopher of ethics and religion, who has served in the role since 2002.

**University of Victoria, Centre for Studies in Religion and Society  
Invitation to apply for Visiting and Emeritus Research Fellowship appointments**

The Centre for Studies in Religion and Society invites applications from scholars in Canada or abroad for Visiting and Emeritus Research Fellowship appointments of up to 12 months' duration commencing September 2008. These non-stipendiary fellowships provide office space and university privileges at the University of Victoria. Successful applicants join other visiting, emeritus, faculty and graduate student fellows in a dynamic interdisciplinary research environment. Applications from all disciplinary backgrounds are welcome that involve the interdisciplinary study of religion in relation to any and all aspects of society and culture, both contemporary and historical. The deadline for applications is May 31, 2008. Inquiries may be addressed to [csrs@uvic.ca](mailto:csrs@uvic.ca). Full information on the fellowships is available at <http://www.csrs.uvic.ca/programs/awards.php>.

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*Annonces / Announcements*

**THE XXth IAHR CONGRESS SECRETARIAT ANNOUNCES THE LAUNCHING OF ITS CONGRESS WEBSITE**

The Congress Website ([www.religion.utoronto.ca/resources/iahr](http://www.religion.utoronto.ca/resources/iahr)) constitutes the "First Circular" for the XXth Congress of the International Association for the History of Religions (IAHR) to be held in Toronto Canada from 15 to 21 August, 2010. This early announcement is essentially an invitation to consider participation in the Congress and provides information regarding the Congress venue, host, and sponsoring institutions, and the structure of the Academic Program. The Website is available in English and French (the official languages of the IAHR and of two Canadian societies sponsoring the Congress) as well as in Spanish, given the Mexican society sponsorship. The Website will be regularly updated as planning progresses and detailed information becomes available. Feedback on the site will be much appreciated.

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*Scholarships / Bourses*

**University of Queensland  
Scholarships**

The University of Queensland has approximately 30 Endeavour International Postgraduate Research Scholarships (IPRS) and University of Queensland International Living Allowance Scholarship (UQILAS) scholarships to offer each year (<http://www.uq.edu.au/study/scholarships/index.html?page=56831>).

Endeavour International Postgraduate Research Scholarships (IPRS)

This scholarship is funded by the Australian Government Department of Education, Science & Training (DEST) and covers tuition fees and health coverage (including health coverage for spouse and dependants) for an initial period of three years for PhD and two years for MPhil study.

Applications must be received by 31 August for consideration for a scholarship in the following year.

#### University of Queensland International Living Allowance Scholarship (UQILAS)

The UQILAS provides a living allowance for a maximum of three years for PhD and two years for MPhil study. As with the IPRS, applications should be completed on the International Student Application for Research Studies - MPhil or PhD. For more information on the current value of this scholarship, as well as allowances, benefits, and other general conditions, visit the UQ Research Scholarship General Conditions (<http://www.uq.edu.au/grad-school/index.html?page=9790>).

Applications must be received by 31 August for consideration for a scholarship in the following year.

#### English Language Scholarships for Postgraduate Research scholarship holders

There are a limited number of English Language Scholarships now available for prospective international scholarship students who are applying to study for a Research Higher Degree at UQ

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### *Invitation à proposer une communication / Call For Papers*

#### **Women In Judaism: A Multidisciplinary Journal**

<http://www.womeninjudaism.org>

The journal is published *exclusively on the Internet* as a forum for scholarly debate on gender-related issues in Judaism. The ultimate aim of the journal is to promote the reconceptualization of the study of Judaism, by acknowledging and incorporating the roles played by women, and by encouraging the development of alternative research paradigms. It is particularly intended to advance critical analysis of gender inequalities within Jewish religion, history, culture and society, both ancient and modern. The journal does not promote a fixed ideology, and welcomes a variety of approaches. The material may be cross-methodological or interdisciplinary.

*Articles, essays, book reviews, and bibliographies from all disciplines in the Humanities and Social Sciences are welcome. We also publish fiction works. Submissions for the spring and summer issues are concurrently accepted and should be made (preferably) by e-mail or by regular mail to:*

Dr. Dina Ripsman Eylon, Editor-in-Chief  
Women in Judaism: A Multidisciplinary Journal  
246-1054 Centre St.  
Thornhill, ON L4J 8E5 Canada  
E-mail: [dina.eylon@utoronto.ca](mailto:dina.eylon@utoronto.ca)

We are also seeking book reviewers. A complete list of books is available in our Review Books Received section, which is updated periodically. For further information and guidelines for contributors, please consult our web site or write to the Editor-in-Chief.

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## Nominees / Candidats

The nominations committee this year was composed of Dr. Leona Anderson, Dr. Peter Beyer, and Dr. Mark Chapman. We were fortunate to find several qualified candidates. Dr. Richard Mann kindly stepped into the treasurer position mid-year. In addition, the nominating committee has nominated individuals for the positions of President and two Member-at-large positions.

The nominees for this year are:

President: Michel Desjardins (Wilfrid Laurier University)

Treasurer: Richard Mann (Carleton University)

Member-at-large: Alain Bouchard (Collège de Sainte-Foy)

Member-at-large: Rubina Ramji (Cape Breton University)

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

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

Dear Friends and Colleagues,

This spring report contains much of interest. First, I'm excited to tell you about the Strategic Planning Session for Graduate Students planned for this year's annual meeting in Vancouver. Many of us will be presenting papers at the Congress, and on June 2<sup>nd</sup> the CSSR will be hosting a lunch panel especially for students—there is, at least on that day, such a thing as a FREE lunch. This session will address three areas crucial to success in graduate school: the work, the network, and the paperwork. The panel - made up of both students and professionals—will approach time management, publishing, negotiating assistantships with one's own workload, the pros and cons of teaching a course while still a student, the range of jobs available to religious studies grads, preparing for the job search, the importance of networking both in one's own



department and at conferences, getting involved in student associations, navigating the mysterious process of writing grant proposals, and more. Ample time will be provided for questions and answers, so please come with your own thoughts. This lunch is a fantastic opportunity to meet other students, as well as to gain some practical advice and to share ideas. Please check the program for location information, and plan to come out for this event!

I'm also happy to announce that the CSSR has ensured that there will be a Canadian Corner established just for graduate students at the upcoming meetings of the American Academy of Religion (AAR) in Chicago, November 1-3, 2008. A section of the student lounge will serve as a dedicated meeting space for Canadian students and will offer free coffee and comfortable relaxation space. Social outings might also be organized from this space. I would ideally like to produce a list of all Canadian students who are presenting at these meetings, so that we are easily able to find one another and to hear about one another's work. To that end: if you are presenting a paper at the AAR in November, please contact me by e-mail so that I can add you to this list.

It has recently been brought to my attention that Canadian students studying in the United States face unique challenges which often go unaddressed. Some of you may be members of the CSSR, and reading this bulletin. If so, or if you know of students in this situation who would like to be put in touch with the broader network of Canadians doing graduate work in Religious Studies, please let me know, so that I can include bring you into a growing discussion forum.

No matter where you are studying, please let me know what you need from the CSSR. Are you craving more student-related programming at the annual meeting? Do you feel that more professional development resources should be made available to you? Something else altogether? Don't forget to explore the resources available on the CSSR website, <http://www.ccsr.ca/cssr>. There you will find announcements, job postings, meeting information, and useful links to other professional associations and religious studies departments across Canada. And of course, please share your thoughts, suggestions and concerns with me by e-mail at any time.

I also want to know what is going on in your departments. Are you organizing conferences? Publishing student journals? Please be sure to send notices and calls for submissions to [janet.gunn@mac.com](mailto:janet.gunn@mac.com) so that I can share them with religious studies grad students across Canada.

I look forward to hearing from you soon, and to seeing you in Vancouver!

yours,  
Janet Gunn  
CSSR Graduate Student Member-at-Large

## Claim For Travel Subsidy To The 2008 Annual Meeting / Formulaire de réclamation pour frais de déplacement pour la conférence annuelle de 2008

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, 2008 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, 2008. 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, 2008): \_\_\_\_\_
- 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, 2008 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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*Receiving SR through another society*

- \$50.00 Associate Members  
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**Send membership requests to:**

CSSR Memberships  
 Wilfrid Laurier University Press  
 75 University Avenue West  
 Waterloo, ON N2L 3C5

**Questions about membership can be addressed to:**

Mark D. Chapman  
 30 Carrier Drive, Suite 100  
 Toronto, ON M9W 5T7  
[mchapman@alumni.uwaterloo.ca](mailto:mchapman@alumni.uwaterloo.ca)

Credit Card information can be sent by fax to (519) 725-1399

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

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

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**Poster à:**  
 CSSR Memberships  
 Wilfrid Laurier University Press  
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**Les questions au sujet de la cotisation peuvent être adressées à:**  
 Mark D. Chapman  
 30 Carrier Drive, Suite 100  
 Toronto, ON M9W 5T7  
[mchapman@alumni.uwaterloo.ca](mailto:mchapman@alumni.uwaterloo.ca)

Les informations concernant la carte de crédit peuvent être faxes au numéro suivant: (519) 725-1399

