

Bulletin

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

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<http://www2.ccsr.ca/cssr/>

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Dr. Peter Beyer
Dr. Richard Mann

Mot du président / President's Update

I hope this note finds you well. The CSSR/SCÉR and its members have been active this year, as usual, partnering with other organizations in fighting the good fight—notably with the Canadian Corporation for Studies in Religion and its efforts to provide venues in which to disseminate our research and keep scholars of religion connected, and with the Canadian Federation for the Humanities and Social Sciences and its efforts to make our research and teaching comprehensible to governments increasingly tone-deaf (at times antagonistic) to the 69 scholarly organizations and more than 50,000 researchers in this country whose work nurtures social and cultural understanding. Paul Bramadat, for example, spoke to MPs and others on the role of religion in contemporary Canadian culture, at a CFHSS-sponsored “Breakfast on the Hill” event on Parliament Hill in March.

This good fight is likely to require more energy over the next few years, as the effects of the world economic downturn cut deeper. In the US, the Religion Department at the University of Florida is threatened with closure with tenured faculty layoffs. Other departments, particularly in states that do not collect income tax, will start to tumble next year unless the economic revival is swift. Less draconian but also troubling: full-time academics are losing their sabbaticals and travel grants, and are being asked to teach more classes. Part-time academics are losing jobs by the hundreds. My concurrent role as Secretary of the American Academy of Religion has brought me face to face with these realities over the last few months. The pain south of the border in religion departments is acute.

The Canadian situation so far has not been as severe, but the lay-of-the-land will become a bit clearer after the Ottawa Congress allows us the opportunity to share experiences, and after the next meeting of the CFHSS brings many of the key players together in Ottawa. What I know from my discussions with colleagues across Ontario is that universities in this province are reeling, and the implications in regards to graduate funding, new jobs, and increased workload are beginning to emerge. In my department, for instance, which has traditionally been healthy and continues to receive decanal support, two replacement positions are now on hold; in addition, funding for graduate students has been cut across the university.

In this context, do consider keeping the CSSR/SCÉR Executive informed about matters on your home turf. We might be able to help. We'll be working with our Canadian and American colleagues on finding ways to cope with these challenges, and hopefully to emerge even stronger out of this economic crisis.

It's not just the arrival of Spring that makes me touch on the positive. Many signs point to an extraordinarily healthy collection of religion departments across Canada (and the US), including a vast array of publications in the field, and a new PhD program (U of Alberta). To speak for the moment about what I know most directly: Wilfrid Laurier's undergraduate enrolment and our MA and PhD applications this year remain as strong as ever, and we're certainly not doing anything different than the rest of you. One of our doctoral students (Patricia Campbell) defended her dissertation this past week—a joyful occasion that nevertheless pales in comparison to the 8 U of Toronto religion doctoral defenses, the 4 McMaster defenses, in 2008 alone, and the list goes on.

Canadian scholars and departments of religion have also been active in partnering with our sister organizations. A Québec consortium spanning several departments, working in both French and English, has generated a superb infrastructure for the AAR Montréal meeting this coming fall that will highlight the study of religion in Québec. CSSR/SCÉR members, by the way, will get AAR-member rates to attend this meeting (stay tuned for an email from the AAR office). In addition, six Canadian departments are providing generous sums of money to sponsor plenaries at the August 2010 World Congress of the International Association for the History of Religions to be held in Toronto. The CSSR/SCÉR, as a member association of the IAHR, is also supporting this endeavour.

Attending the Carleton Congress next month will not only allow us to share our research findings and rekindle friendships; it will also allow us to catch up on departmental news across North America. Much of this Bulletin is devoted to outlining the rich CSSR/SCÉR Congress program.

Let me simply say here that behind this Bulletin, the program, and the general workings of the CSSR/SCÉR lie the hard work and dedication of the Executive, with each member contributing at various stages. Program planning, which has been done for a second year by Chris Klassen and for the first by Alison Marshall, is an enormous task. What they've managed to do here is nothing short of, well...miraculous (this will give some of you something else to study). Our experienced secretary, (Dom) Donna Seamone, has kept us on track throughout the year, along with Peter Beyer and Rubina Ramji, our "elder" statespersons. Meanwhile, Richard Mann is acclimatizing himself to the important treasurer's portfolio, happy to discover that membership numbers and overall finances are both healthy. Janet Gunn, our graduate student member-at-large, continues to be instrumental in reflecting and serving student interests and needs; she has planned another innovative student lunch & learn at the Congress. Alain Bouchard, Francis Landy, and David Feltmate have also contributed to the Society's overall health. And Mark Chapman...well, it's hard to say something here that is not prefaced with a superlative. In so many ways he has kept the Society together, again, this year.

Three people will cycle off the Executive at our May Annual General Meeting: Mark Chapman, Janet Gunn and Francis Landy. The Nominating Committee, as you will see below, is offering a slate of candidates willing to assume these responsibilities (yes, scholars of religion not only study suffering and sacrifice, they occasionally embody it). Nominations for these positions will also be taken from the floor at our AGM, which is scheduled Sunday afternoon, before the society's annual dinner.

Questions? Concerns? Suggestions? Please don't hesitate to pass them my way. I hope to see many of you in Ottawa next month.

Best wishes,
Michel Desjardins
<mailto:mdesjardins@wlu.ca>

Word from the Editor / Mot du rédacteur

You will notice that you did not receive a paper *Bulletin* this year. With so many people carrying around electronic devices, the ubiquity of electronic communication, and the significant cost of printing and mailing the *Bulletin* a decision was made last year to distribute the *Bulletin* entirely electronically. It is available both for web viewing and as a downloadable PDF. We welcome any suggestions on how we can make these electronic copies more useful to you.

Most of this issue of the *Bulletin* is taken up by our 2009 annual conference. If you have not already made plans to come to Ottawa 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 May 24th at 2 p.m. in Southam 416. The more members that are actively involved in the business of the CSSR/SCÉR the better the CSSR/SCÉR can serve its members. For an opportunity to interact with your colleagues in a more

informal setting I recommend the CSSR/SCÉR dinner on May 24th at Mamma Teresa's in the Byward Market <<http://www.mammateresa.com/>>. If you plan to attend please let Dr. Chris Klassen (<mailto:cklassen@wlu.ca>) know as soon as possible as space is limited and your space cannot be guaranteed if you do not sign up. You might also want to get together in the CSSR lounge (Varies by Date). This meeting room is available for association members from May 24th to 27th from 8 am to 5 pm.

I want to draw your attention to the travel funds available for paper presenters. Travel is expensive and, with the current cut backs in travel funding, access to other funding for travel is becoming more important for our members. 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 2009 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 the Membership Secretary an email with the information. Alternatively, you can write a quick note and hand it to any member of the executive during the congress.

Finally, this *Bulletin* marks my last *Bulletin* as Membership Secretary and CSSR/SCÉR executive member. While I will not miss stuffing envelopes I will very much miss the opportunity to interact regularly with our members. I have heard stories of stress and infighting in other academic societies but, in my six years with the CSSR/SCÉR, I have only had positive experiences. The various executive members I have worked with have been excellent and praise for my work from both executive members and the general membership has been regular and generous. Academia by its very nature is a competitive occupation but I have seen many examples of our members' willingness to come to the aid of their fellow academics, support young scholars and volunteer their time selflessly. I look forward to participating in the society for many years to come. To all of you I can only say thank you for letting me serve you for these few years.

Mark Chapman
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Congrès 2009 / Congress 2009

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

**24 mai - 27 mai 2009 (Université Carleton, Ottawa) /
May 24 – May 27, 2009 (Carleton University, Ottawa)**

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 2009 qui aura lieu à l'Université Carleton. Encore une fois nous avons un programme rempli de richesses, grâce à vos soumissions.

Nous attirons votre attention particulièrement sur la Conférence Craigie du 25 mai à 19h30, patronnée par la SCEB. La Société canadienne des études bibliques (SCEB), la Société canadienne de théologie (STC), l'Association canadienne des études patristiques (ACEP) et la Société canadienne pour l'étude de la religion (SCER) accueilleront le Dr. Amy-Jill Levine. Le Dr Levine donnera une conférence intitulée «Ressusciter le judaïsme tardif: L'archéologie, l'analyse, et apologétique». À ne pas manquer! À 21h00 une réception suivra.

Comme d'habitude, nous allons avoir des moments pour socialiser : des réceptions suivant les grandes conférences, et le banquet annuel de la Société. Nous aurons en plus le local, qui nous a été réservé pour pouvoir fraterniser pendant les heures des présentations régulières.

En bref, des conférenciers intéressants, des rencontres stimulantes, c'est donc avec plaisir que nous espérons vous rencontrer à l'Université Carleton du 24 au 27 mai prochain.

We are very happy to present you with the program of our 2009 Congress meeting which will be held at Carleton University, Ottawa. 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 Craigie Lecture, sponsored by the CSBS and scheduled on May 25 at 19:30. The Canadian Society of Biblical Studies (CSBS), the Canadian Theological Society (CTS), the Canadian Society of Patristic Studies (CSPS) and the Canadian Society for the Study of Religion (CSSR) present Dr. Amy-Jill Levine, who will be giving the keynote address entitled, “Resurrecting Late Judaism: Archaeology, Analysis, and Apologetic.” A reception will follow the presentation at 21:00.

We will have many opportunities to socialize at receptions following the major sessions and at the CSSR annual banquet. We have also a room set aside for informal get-togethers during the day.

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 Carleton University from May 24-27, 2009.

Chris Klassen and Alison R. Marshall

Vue d'ensemble du programme / Program Overview

DAY ONE

May 24	9:00-10:30	10:45-12:15		14:00-17:00
Room: Southam 411	Meeting room for CSSR members			
Room: Southam 308	CSSR EXECUTIVE MEETING	CSSR EXECUTIVE MEETING	Room: Southam 416	CSSR ANNUAL GENERAL MEETING

Sunday: **CSSR DINNER 19:00**

Location: Mamma Teresa's in the Byward Market <http://www.mammateresa.com/>.

DAY TWO

May 25	9:00-10:30	10:45-12:15	13:45-15:15	15:30-17:00
Room: Southam 308	Meeting room for CSSR members			
Room: Southam 309	The World of Early Judaism and Christianity	Jewish/Christian Relations	Philosophy and Religion	Religion and Politics
Room: Southam 417	Panel: Religion and Public Policy in Canada: What Role Does Religious Studies Play?	Religion and Government Policy	Religion and Film	Religion and the Law
Room: Southam 409	Panel: The History of Shaivism: Textual and Material Evidence for the Development of Sectarian Shaivism		Roundtable: The Revitalization of Aboriginal Spirituality in Contemporary Canada	Roundtable: Introductory World Religions Texts: What works? What doesn't?
Room: Southam 413	Reflections on Christian Faith	Christian Theology in Practice	Panel: Ideal Territories and Practical Spaces: Notes on Several Buddhist Communities	

Monday, May 25: **CCSR AGM**
12:00 – 14:00 Room: Southam 403

Monday, May 25: **Craigie Lecture**

Dr. Amy-Jill Levine

“Resurrecting Late Judaism: Archaeology, Analysis, and Apologetic.”

Jointly sponsored by CSBS, CSPS, CTS and CSSR with funding support from the Federation

19:30 - 21:00 Room: Southam Theatre B
Reception to follow

DAY THREE

May 26	9:00-10:30	10:45-12:15	13:45-15:15	15:30-17:00
Room: Paterson 2A46	Meeting room for CSSR members			
Room: Paterson 111	Religion and Popular Culture	Religion in India and Pakistan	Religion and Sexuality	Sacred Spaces
Room: Paterson 129	Religion, Diversity, and Identity	Globalization and Religion	Negotiations of Place	Religion and Ethics
Room: Paterson 115	Panel: Religion and Narrative: Storying our Religious Worlds	Religion, Space and Identity	Panel: Congress Potluck: Food, Religion and Identity	Roundtable: God(s) Keep Our Land: Lived Religion in Canada
Room: Paterson 303	Colloquium: Islam, pluralisme et globalisation / Islam, Pluralism, and Globalization: Contemporary Muslim Identities	Colloquium: Islam, pluralisme et globalisation / Islam, Pluralism, and Globalization: Gender and Development	Colloquium: Islam, pluralisme et globalisation / Islam, Pluralism, and Globalization: Interreligious and Intercivilizational Dialogue	

CSSR GRADUATE STUDENT LUNCH

(Free Pizza Lunch Included)

12:30 – 13:30 Room: Paterson 433

President's Reception

17:00 – 18:00 Location: TBA

DAY FOUR

May 27	9:00-10:30	10:45-12:15	13:45-15:15	15:30-17:00
Room: Mackenzie 4356	Meeting room for CSSR members			
Room: Mackenzie 4236	Special paper Louis Rousseau (UQÀM)	Roundtable: Smooth and Rough Terrain: Towards Pluralistic Dialogue on Religion and Ecology in Northeastern Nova Scotia	Roundtable: Cyberspace, Cyberfaith: Religious Identity and Community Building Online	
Room: Mackenzie 4494	Religiosity in Canadian Communities	Religious Studies Reconsidered		
Room: Mackenzie 3444	Studies in India: Texts	Religion and Artistic Interpretation	Panel: Theological Ethics and Modern Secularity in Charles Taylor	

Detailed Session Guide / Guide détaillé des sessions

DAY ONE: SUNDAY, MAY 24

	9:00-10:30	10:45-12:15
Room: Southam 411	Meeting room for CSSR members	
Room: Southam 308	CSSR Executive Meeting	

LUNCH 12:15-14:00

	13:00-14:00	14:00-17:00
Room: Southam 411	Meeting room for CSSR members	
Room: Southam 416		CSSR ANNUAL GENERAL MEETING

CSSR DINNER 19:00

Location: Mamma Teresa's in the Byward Market <http://www.mammateresa.com/>.
(A bus ride from the Carleton campus, about 5 kilometres up the canal from campus)

DAY TWO: MONDAY, MAY 25

	9:00-10:30	10:45-12:15
Room: Southam 308	Meeting room for CSSR members	
Room: Southam 309	<p>THE WORLD OF EARLY JUDAISM AND CHRISTIANITY Chair: Labeeb Bsoul (Abu Dhabi University)</p> <p>1. David W Kim (University of Sydney) <i>"How Did You Decide It?: The Socio-Linguistic Policy of Thomas"</i></p> <p>2. Karljurgun Feuerherm (Wilfrid Laurier University) <i>"In the beginning?"</i></p> <p>3. Andrea D. Lobel (Concordia University) <i>"Idoltrous Observations: Early</i></p>	<p>JEWISH/CHRISTIAN RELATIONS Chair: Karljurgun Feuerherm (Wilfrid Laurier University)</p> <p>1. Ira Robinson (Concordia University) <i>"Stories Jews Told About Christians: The Construction of Early Modern Jewish Identity As Reflected in the Ma'aseh Book"</i></p> <p>2. Janice Meighan (University of Toronto) <i>"Potholes on the Road to Damascus: A Speculative, Psychological Explanation for the Sudden Conversion Experience of Paul, the Apostle, as the Root of Present-day Christian Anti-Semitism"</i></p>

	<i>Rabbinic Views of Astrology, and the Concept of 'Mazal'“</i>	
Room: Southam 417	<p>PANEL: RELIGION AND PUBLIC POLICY IN CANADA: WHAT ROLE DOES RELIGIOUS STUDIES PLAY? Chair: Scott Kline (University of Waterloo)</p> <p>Panelists: 1. Lori Beaman (University of Ottawa) 2. Peter Beyer (University of Ottawa) 3. Paul Bramadat (University of Victoria) 4. Kamal Dib (Department of Citizenship and Immigration Canada) 5. David Seljak (University of Waterloo) 6. John Biles (Metropolis Project)</p>	<p>RELIGION AND GOVERNMENT POLICY Chair: Heather Shipley (University of Ottawa)</p> <p>1. Tracy Trothen (Queen’s University) <i>“Shattered Illusions – A Contextual Analysis of the Emergence of Canadian Child Sexual Abuse Policies in Religious Institutions”</i></p> <p>2. Nathan R.B. Loewen (McGill University) <i>“Reciprocal Ambivalence: International Development and Religions”</i></p> <p>3. Bradley Boileau (University of Ottawa) <i>“‘All the World’s A Stage’: Religious Intolerance, Political Posturing, and the Falun Dafa in Canada’s National Capital Region”</i></p>
Room: Southam 409	<p>PANEL: THE HISTORY OF SHAIVISM: TEXTUAL AND MATERIAL EVIDENCE FOR THE DEVELOPMENT OF SECTARIAN SHAIVISM Chair: Patricia Dold (Memorial University of Newfoundland)</p> <p>Respondent: Paul Younger (McMaster University)</p> <p>1. Shaman Hatley (Concordia University) <i>“Shaivism and the Seven Mothers (Saptamatr)”</i></p> <p>2. Richard Mann (Carleton University) <i>“Shaivism and Nagarjunakonda: The Case of Skanda”</i></p> <p>3. Benjamin Fleming (University of Pennsylvania) <i>“Shaivism and Vishnu’s Avatars: the Slow Rise of Sectarian Discord”</i></p> <p>4. Michael Gollner (Concordia University) <i>“The Syntax of Tantric Ritual: Daily Rites and Initiation in the Somashambhupaddhati”</i></p>	
Room: Southam 413	<p>REFLECTIONS ON CHRISTIAN FAITH Chair: Mark D. Chapman (Ambrose University College)</p> <p>1. Elena Gheorghiu (Concordia University, Montreal) <i>“Christian Faith Reshaping Lives: Between Accomplishments and Conflicts”</i></p>	<p>CHRISTIANITY IN PRACTICE Chair: Margie Patrick (University of Waterloo)</p> <p>1. Mark D. Chapman (Ambrose University College) <i>“One in the Body: Do Canadian Church Planters Interact?”</i></p>

	<p>2. Norman R. Madarasz (Universidade Gama Filho, Brazil) <i>“Faith Beyond the Name: Considerations on Badiou and Marion”</i></p> <p>3. John Bilodeau (Concordia University) <i>“Spiritual Warfare, Territorial Demons, and the Hidden Obstacles to Conversion”</i></p>	<p>2. Adam Stewart (University of Waterloo) <i>“The Holy Spirit in the North: Lessons from Canada for Understanding Pentecostal Origins”</i></p> <p>3. Cathy Holtmann (University of New Brunswick) <i>“Heart, Mind and Soul: Catholic Women and Social Action”</i></p>
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<p>Monday, May 25 CCSR AGM 12:00 – 14:00 Room: Southam 403</p>

LUNCH 12:15-13:45

	13:45-15:15	15:30-17:00
<p>Room: Southam 308</p>	<p>Meeting room for CSSR members</p>	
<p>Room: Southam 309</p>	<p>PHILOSOPHY AND RELIGION Chair: Amar Amarasingam (Wilfrid Laurier University)</p> <p>1. Sarah Lynn Kleeb (University of Toronto) <i>“Inner Revolution v. Outward Transformation: Ludwig Feuerbach, Karl Marx and the Emancipation of Society”</i></p> <p>2. Sheldon Richmond (Independent Scholar) <i>“Is It Possible to Provide a Solution to the Problem of Why is There Something Rather than Nothing?”</i></p> <p>3. Stu Chambers (University of Ottawa) <i>“Gianni Vattimo and Nihilistic Christianity: Creating Open Concepts of Truth and Knowledge in the Age of Interpretation”</i></p>	<p>RELIGION AND THE PUBLIC SPHERE Chair: Sarah King (Wilfrid Laurier University)</p> <p>1. Matt Sheedy (University of Manitoba) <i>“Communicative Ethics and the Study of Religion: Confronting the Atheist/Theist Divide”</i></p> <p>2. Margie Patrick (University of Waterloo) <i>“Religious voices in the public square: The experience of the Evangelical Fellowship of Canada (EFC)”</i></p> <p>3. Rungpat Roengpitya (Mahidol University, Thailand) <i>“How can Buddhist Beliefs Help Solve the National Conflicts?”</i></p>
<p>Room: Southam 417</p>	<p>RELIGION AND FILM Chair: David Feltmate (University of Waterloo)</p> <p>1. Rubina Ramji (Cape Breton University) <i>“Terminator: The Sarah Connor Chronicles” – Constructing the Apocalypse and Fear of the Future on the Small Screen”</i></p> <p>2. Jennifer Porter (Memorial University of</p>	<p>RELIGION AND THE LAW Chair: Marie-Paule Martel-Reny (Concordia University)</p> <p>1. Christopher Cutting (University of Waterloo) <i>“Constraining Sharia: Muslim and Jewish Practices and Responses to the debate on Faith Based Arbitration in Ontario”</i></p> <p>2. Alexandra Brown (McMaster</p>

	<p>Newfoundland) <i>“The Ambiguous Captain Jack Sparrow: Destabilizing Power, Race, Gender and Religion in Disney’s Pirates of the Caribbean”</i></p> <p>3. Asma Bala (University of Waterloo) <i>“Indutvic Diasporic Consciousness: An Examination of Ashutosh Gowarikar’s Swades”</i></p>	<p>University) <i>“Constructions of Islam and the Work of Form: Ontario’s Report on Religious Arbitration.”</i></p> <p>3. Labeeb Bsoul (Abu Dhabi University) <i>“al-Ijma’: Consensus in the Shaping of Islamic Law: A comparative view of classical jurists”</i></p>
<p>Room: Southam 409</p>	<p>ROUNDTABLE: THE REVITALIZATION OF ABORIGINAL SPIRITUALITY IN CONTEMPORARY CANADA Chair: Mark F. Ruml (University of Winnipeg) and Marc Fonda (Indian and Northern Affairs Canada)</p> <p>Panelists: 1. Earle Waugh (University of Alberta) 2. Marie-Francoise Gudon (University of Ottawa) 3. Georges E. Sioui (University of Ottawa) 4. Mark F. Ruml (University of Winnipeg) 5. Marc Fonda (Indian and Northern Affairs Canada)</p>	<p>ROUNDTABLE: INTRODUCTORY WORLD RELIGIONS TEXTS: WHAT WORKS? WHAT DOESN’T? Chair: Doris R. Jakobsh (University of Waterloo)</p> <p>Panelists: 1. Alison R. Marshall (Brandon University) 2. Mavis Fenn (St. Paul’s United College, University of Waterloo) 3. Kay Koppedrayar (Wilfrid Laurier University) 4. Anne Valley (University of Ottawa) 5. Harold Coward (Centre for Studies in Religion and Society, University of Victoria) 6. Patricia Dold/Jennifer Selby – joint presenters (Memorial University of Newfoundland) 7. Anne Pearson (McMaster University)</p>
<p>Room: Southam 413</p>	<p>PANEL: IDEAL TERRITORIES AND PRACTICAL SPACES: NOTES ON SEVERAL BUDDHIST COMMUNITIES Chair: Randy Celie (McMaster University)</p> <p>1. Shayne Clarke (McMaster University) <i>“Mahākāśyapa and His Wife: Ascetic Values in Indian Buddhist Monasticism”</i></p> <p>2. Mark Rowe (McMaster University) <i>“Buddhist Propagation in Contemporary Japan: Promising Emptiness or Empty Promises?”</i></p> <p>3. Kevin Bond (University of Regina) <i>“Touring the Sights and Sites of Early-Modern Japan: The Buddhist Temple as a Commercial and Recreational Destination”</i></p> <p>4. Kimberly Beek (McMaster University) <i>“Dreaming Up Buddhism in North America”</i></p> <p>5. Brigitte Robert (McMaster University) <i>“Non-Violence in a Montreal Zen Dōjō”</i></p>	

Monday, May 25 19:30
Craigie Lecture
 Dr. Amy-Jill Levine
 “Resurrecting Late Judaism: Archaeology, Analysis, and Apologetic”

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

Southam Theatre B

DAY THREE, TUESDAY, MAY 26

	9:00-10:30	10:45-12:15
Room: Paterson 2A46	Meeting room for CSSR members	
Room: Paterson 111	RELIGION AND POPULAR CULTURE Chair: Chris Klassen (Wilfrid Laurier University) 1. David Feltmate (University of Waterloo) <i>“Introducing Xenu and the Movementarians: Comedy and the Criticism of New Religious Movements”</i> 2. Rose Tekel (St. Francis Xavier University) <i>“Hoisting Ken Dryden’s Sweater to the Rafters; An Analysis of Hockey as a Canadian Post-Modern Religion”</i> 3. Ryan Weston (Wilfrid Laurier University) <i>“‘You all ever heard of Amber Valley?’: Gospel Music Performance and Local History at the Edmonton Folk Festival”</i>	RELIGION IN INDIA AND PAKISTAN Chair: Christopher Austin (McMaster University) 1. Diane Fereig (Concordia University) <i>“Lalla: A Sufi Saint, A Hindu Saint Negotiating Shifting Paradigms in Medieval and Contemporary Kashmir”</i> 2. Gabriel H. Jones (University of Ottawa) <i>“People(s) of the Sacred Mountains: Making a Case for High-Peak Religious Culture”</i>
Room: Paterson 129	RELIGION, DIVERSITY, AND IDENTITY Chair: Paul Bowlby (Saint Mary’s University) 1. Harold Coward (University of Victoria) <i>“The Public Face of Hinduism in Canada”</i> 2. Scott Halse (McGill University) <i>“From Description to Evaluation: Bernard Lonergan’s Notion of Dialectic and the Philosophical Challenge of Religious Diversity”</i>	GLOBALIZATION AND RELIGION Chair: Laurie Lamoureux Scholes (Concordia University) 1. Roxanne Iavoschi <i>“Defining religion and spirituality in light of globalization”</i> 2. Trichur Rukmani (Concordia University) <i>“Globalization and Cultural Homogenization”</i> 3. Marybeth White (Wilfrid Laurier)

	3. Laurie Lamoureux Scholes (Concordia University) <i>"Making the Mosaic Work? Interfaith in Canada"</i>	University) <i>"Transnational Ghosts: Welcoming the Philo to Canada"</i>
Room: Paterson 115	PANEL: RELIGION AND NARRATIVE: STORYING OUR RELIGIOUS WORLDS Chair: Shelly Colette (University of Ottawa) 1. Gregory Beiles (University of Toronto) <i>"Lovers in a Dangerous Time: Sex, Violence and Redemption in the Days of the Judges"</i> 2. Stephanie Schwartz (University of Ottawa) <i>"Dancing Between Arab, Jewish and Other Stories"</i> 3. Julie Sylvestre (University of Ottawa) <i>"Acts of Faith: DIY and the Zine Subculture"</i>	RELIGION, SPACE AND IDENTITY Chair: Asma Bala (University of Waterloo) 1. Casey Koons (Syracuse University) <i>"Approaching the New Terrain of the Social Internet"</i> 2. Steven Lapidus (Concordia University) <i>"Walking the Line: Boundary Maintenance Among Montreal's Hasidic Community"</i> 3. Stephen Fai (Carleton University) <i>"Reconciling Body and Temple: Metaphor and Early Christian Architecture"</i>
Room: Paterson 303	COLLOQUIUM: ISLAM, PLURALISME ET GLOBALISATION / ISLAM, PLURALISM, AND GLOBALIZATION Chair: PATRICE BRODEUR (Université de Montréal) CONTEMPORARY MUSLIM IDENTITIES: 1. SHAHRAM NAHIDI (Université de Montréal) <i>"Does the Identity 'Muslim' Exist in the Qur'an? A Qur'anic Exegesis with Implications for a Globalized Muslim Identity"</i> 2. KARIM BEN DRISS (Université de Montréal) <i>"Le soufisme contemporain: entre pluralisme et globalisation"</i> 3. MEHDI NABTI (Université de Montréal) <i>"La représentation touristique de la musique soufie du Maghreb: conséquences esthétiques et identitaires socio-anthropologiques"</i> 4. Ahmad Yousif (University of Winnipeg) <i>"Ibn Khaldun's (1332-1406) Concept of al-Assabiyya – Obsolete Notion or Enduring Reality?"</i> 5. Monique Best (Université de Sherbrooke) <i>"Vers une meilleure compréhension des relations entre musulmans et non-musulmans. Une étude sur les perceptions interreligieuses au Québec"</i> 6. F.V. Greifenhagen (University of Regina) <i>"The Work of Zarqa Nawaz (Little Mosque on the Prairie, etc.) and Discourses of Muslim Authenticity"</i>	

CSSR GRADUATE STUDENT LUNCH

“Applying for a SSHRC”

(Free Pizza Lunch Included)

12:30 – 13:30 Room: Mackenzie 3356

LUNCH 12:15-13:45

	13:45-15:15	15:30-17:00
Room: Paterson 2A46	Meeting room for CSSR members	
Room: Paterson 111	<p>RELIGION AND SEXUALITY Chair: Richard Walker (Wilfrid Laurier University)</p> <p>1. Heather Shipley (University of Ottawa) <i>“What is Canada’s Sexual Identity?: The Role of Family in Sexual Identity”</i></p> <p>2. Lee Wing Hin (York University) <i>“God Made Me Hetero: An Interdisciplinary Study of the Hong Kong Canadian Evangelical Protestant ‘Traditional Marriage’ Campaigns”</i></p>	<p>SACRED SPACES Chair: Donna Seamone (Acadia University)</p> <p>1. Linnea Rowlett (University of Ottawa) <i>“God and the Goddess in the Gardens of Glastonbury”</i></p> <p>2. Rory Dickson (Wilfrid Laurier University) <i>“A Mosque-Centered Spirituality: Islam, Space, and Identity Construction in Ontario”</i></p> <p>3. Brent Hagerman (Wilfrid Laurier University) <i>“Buried Above the Ground: Between Babylon and Zion at the Bob Marley Mausoleum”</i></p>
Room: Paterson 129	<p>NEGOTIATIONS OF PLACE Chair: Rose Tekel (St. Francis Xavier University)</p> <p>1. Jennifer Davis (University of Sudbury) <i>“Belonging In Space”</i></p> <p>2. Sarah King (Wilfrid Laurier University) <i>“Place, Religion, and Colonization in Canada”</i></p> <p>3. David Walsh (Arizona State University) <i>“Aboriginal Relations to Place in New France”</i></p>	<p>REGION AND ETHICS Chair: Jennifer Davis (University of Sudbury)</p> <p>1. Nancie Erhard (Saint Mary’s University) <i>“Ethos as Moral Habitat and its Implications for Moral Agency”</i></p> <p>2. Chris Klassen (Wilfrid Laurier University) <i>“Reading Pagan Environmental Ethics Through the Lens of Charles Taylor”</i></p> <p>3. Donna Kerfoot (Trinity College, Toronto School of Theology) <i>“Florence Nightingale’s ‘Way of Perfection’ in Nineteenth-Century England”</i></p>

<p>Room: Paterson 115</p>	<p>PANEL: CONGRESS POTLUCK: FOOD, RELIGION AND IDENTITY Chair: Alison R. Marshall (Brandon University)</p> <p>1. Donna L. Seamone (Acadia University) <i>“Growing Food, Growing Life: Farm Religion in ‘the Valley’”</i></p> <p>2. Aldea Mulhern (University of Toronto) <i>“Foucaultian Discipline and Ritual Food Practices in the Construction of Muslim Selves at Ramadan”</i></p> <p>3. Alison R. Marshall (Brandon University) <i>“Getting at Religion Through Food: Chinese Everyday Religiosity in Rural Manitoba”</i></p>	<p>ROUNDTABLE: GOD(S) KEEP OUR LAND: LIVED RELIGION IN CANADA Chair: Kathryn Carriere (University of Ottawa)</p> <p>Panelists:</p> <p>1. Kazi Ahmed (University of Ottawa) <i>“Bangladeshi Muslims in Canada: Invention of Meaning of Islam”</i></p> <p>2. Kathryn Carriere (University of Ottawa) <i>“Curry at Christmas Dinner: Intersections of Religion and Culture within Goan Catholic Families”</i></p> <p>3. Kyuhoon Cho (University of Ottawa) <i>“Ethnic Church as Cultural Ghetto: The Other Side of the Centrality of Korean Immigrant Churches in Multicultural Canada”</i></p> <p>4. Glen Choi (University of Ottawa) <i>“Panoply of Pursuits: Subcultural Diversity in the Korean Buddhist Community”</i></p> <p>5. Shelly Colette (University of Ottawa) <i>“Christian Symbolism in Secular Culture”</i></p> <p>6. Janet Gunn (University of Ottawa) <i>“Can Lakshmi Wear Levis?: Hindu Women, Bodily Adornment, and Lived Religion in Canada”</i></p> <p>7. Rebekka King (University of Toronto) <i>“The City, the Concept and the Classroom: Teaching Lived Religions in North America’s Most Religiously Diverse City”</i></p>
<p>Room: Paterson 303</p>	<p>COLLOQUIUM: ISLAM, PLURALISME ET GLOBALISATION / ISLAM, PLURALISM, AND GLOBALIZATION Chair: PATRICE BRODEUR (Université de Montréal)</p> <p>GENDER AND DEVELOPMENT</p> <p>1. Rokhsana Bahramitash (Université de Montréal) <i>“Gender, Religion and Development”</i></p> <p>2. Lassaad Ben Brahim (Université de</p>	<p>COLLOQUIUM: ISLAM, PLURALISME ET GLOBALISATION / ISLAM, PLURALISM, AND GLOBALIZATION Chair: PATRICE BRODEUR (Université de Montréal)</p> <p>INTERRELIGIOUS AND INTERCIVILIZATIONAL DIALOGUE</p> <p>1. Patrice Brodeur (Université de Montréal) <i>“The Global Politics of Interreligious and Intercivilization Dialogue in a Post-2001 world”</i></p>

Montréal) <i>“La place de la femme dans l’idéologie islamiste tunisienne”</i>	2. Samia Amor et Meher Khatcherian (Université de Montréal) <i>“Étude comparative de deux modes alternatifs de résolution de conflits : la Solha moyen-orientale et la justice restauratrice occidentale”</i>
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Tuesday, May 26
17:00 – 18:00 **President’s Reception** Location: TBA

DAY FOUR: WEDNESDAY, MAY 27

	9:00-10:30	10:45-12:15
Room: Mackenzie 4356	Meeting room for CSSR members	
Room: Mackenzie 4236	SPECIAL PAPER: Louis Rousseau (Université du Québec à Montréal) <i>“Le vivre ensemble et la recomposition des différences religieuses”</i> Chair: Peter Beyer (University of Ottawa)	ROUNDTABLE: SMOOTH AND ROUGH TERRAIN: TOWARDS PLURALISTIC DIALOGUE ON RELIGION AND ECOLOGY IN NORTHEASTERN NOVA SCOTIA Participants: 1. Heather Eaton (St. Paul University) 2. Anne Marie Dalton (St. Mary’s University) 3. Brenda Appleby (St. Francis Xavier University) 4. Rose Tekel (St. Francis Xavier University) 5. Annette Ahern (St. Francis Xavier University)
Room: Mackenzie 4494	RELIGIOSITY IN CANADIAN COMMUNITIES Chair: Janet Gunn (University of Ottawa) 1. Jason Redden (University of Manitoba) <i>“Optimistic Ritual: Bini’s Prophet Movement”</i> 2. Marie-Paule Martel-Reny (Concordia University) <i>“Perspectives of Québec Adolescents on Religion and Spirituality”</i> 3. Amarnath Amarasingam (Wilfrid Laurier University) <i>“Symbolic Ethnicity and Religiosity Among</i>	RELIGIOUS STUDIES RECONSIDERED Chair: Paul Bowlby (Saint Mary’s University) 1. John Harding (University of Lethbridge) <i>“Pedagogic Promise or Peril: Popular Polemical Writings and the Academy”</i> 2. Laurence Nixon (Dawson College) <i>“Gender Bias in The Varieties of Religious Experience”</i> 3. Karl-Stéphan Bouthillette (Laval University) <i>“Taking Lobsang Rampa for What He</i>

	<i>Tamil Youth in Ontario</i>	<i>is: A Western Esoterist under a Tibetan Cover</i>
Room: Mackenzie 3444	<p>STUDIES IN INDIA: TEXTS Chair: Rungpat Roengpitya (Mahidol University, Thailand)</p> <p>1. Richard Mann (Carleton University) <i>“On Being Dharma and Being Dharmic: The Case of Yudhishtira in the Mahabharata”</i></p> <p>2. Richard A. Berg (Lakehead University) <i>“Cosmology and Cosmogony in Some Rig Vedic hymns”</i></p> <p>3. Andre Couture (Universite Laval) <i>“The Role of Substitution in Hindu Canonical Texts: A Means for Upgrading the Vedas”</i></p> <p>4. Christopher Austin (McMaster University) <i>“Krishna and the Syamantaka Jewel: A Murder-mystery for Indologists”</i></p>	<p>RELIGION AND ARTISTIC INTERPRETATION Chair: Shelly Colette (University of Ottawa)</p> <p>1. Andrew Atkinson (Wilfrid Laurier University) <i>“The Janus face of Repugnance in David Adams Richard’s The Lost Highway”</i></p> <p>2. Stefanie Stiles (University of Waterloo) <i>“Human Suffering in an Ironic World: The Prescient Literature of Nathanael West”</i></p> <p>3. Amy Hondronicols (University of Western Ontario) <i>“A Theory of Incarnation in Images beyond the Icon”</i></p>

LUNCH 12:15-13:45

	13:45-15:15	15:50-17:00
Room: TBA	Meeting room for CSSR members	
Room: Mackenzie 4236	<p>ROUNDTABLE: CYBERSPACE, CYBERFAITH: RELIGIOUS IDENTITY AND COMMUNITY BUILDING ONLINE Chair: Kathryn Carriere (University of Ottawa)</p> <p>Panelists:</p> <p>1. Kathryn Carriere (University of Ottawa) <i>“Goan Pride: The Internet’s Role in Goan Community-Building”</i></p> <p>2. Rejean Carriere (University of Ottawa) <i>“Profanely Sacred: Religious Symbolism and Expression within Online Gaming Communities”</i></p> <p>3. Shelly Nixon (University of Ottawa) <i>“Exhibiting Faith Online: From Glass Case</i></p>	

	<i>to Monitor”</i>	
	4. Holly Thomas (Carleton University) <i>“Redefining Religion: From Tradition to the Virtual and Back Again”</i>	
Room: Mackenzie 3444	PANEL: THEOLOGICAL ETHICS AND MODERN SECULARITY IN CHARLES TAYLOR Chair: David Penner (McMaster University) Panelists: 1. Carlos D. Colorado (McMaster University) <i>“Excarnation, Pluralism, and Charles Taylor’s Ethics of the Body”</i> 2. Justin D. Klassen (McMaster University) <i>“Words of Life? Genealogy and Rhetoric in Charles Taylor and Contemporary Theology”</i> 3. P. Travis Kroeker (McMaster University) <i>“An Apocalyptic Rejoinder to Taylor’s Political Augustinianism”</i>	

Résumés / Abstracts

(ORGANIZED by DATE and ACCORDING to PANELS)

May 24, 2009

8:30 am – 5:00 pm Room: Southam 411

Meeting Room for CSSR Members

May 24, 2009

9:00-12:15 Room: Southam 308

CSSR Executive Meeting

May 24, 2009 14:00-17:00 Room: Southam 416

CSSR Annual General Meeting

May 24, 2009 19:00

CSSR DINNER

Location: Mamma Teresa’s in the Byward Market <http://www.mammateresa.com/>.

(A bus ride from the Carleton campus, about 5 kilometres up the canal from campus)

May 25, 2009

9:00-10:30 Room: Southam 309

THE WORLD OF EARLY JUDAISM AND CHRISTIANITY

Chair: Labeeb Bsoul (Abu Dhabi University)

1. David W Kim (University of Sydney)

“How Did You Decide It?: The Socio-Linguistic Policy of Thomas”

This article unveils the decision made by the leader(s) of the Thomasine community regarding the official language of the community canon in the history of early Christianity. The memorisation-culture in the Graeco-Roman world began to decline when the new transmissional method of *litarisation* was successfully launched to transfer the Jewish-customised *Logia* into a visual system. The *Gospel of Thomas* remains in two different languages of Greek and Coptic. Then, is one of them the original language or something else? If it is, is there any literary trace that one can assume for the genesis of Thomas? The three fragments of the Oxyrhynchus Papyrus 654, 1, 655, together with the Nag Hammadi Codex (NHC) II, 2. 32:10–51: 28, argues a new insight that the socio-linguistic policy of the early Christians in a multilingual environment was not for insiders themselves, but used for the efficient diffusion of the *Logia* tradition to outsiders.

2. Karljürgen Feuerherm (Wilfrid Laurier University)

“In the beginning?”

It has long been observed that the opening words of Genesis were vocalised by the Masoretes in a curious fashion: rather than the expected *barešît* (“in the beginning”), we find *b’rešît* (“in a beginning”?). This issue has received a fair amount of attention, including recently. The main approaches to the problem have been theologically/canonically or else grammatically oriented. This presentation will explore the issue of genre and see how a comparative approach can be brought to bear.

3. Andrea D. Lobel (Concordia University)

“Idolatrous Observations: Early Rabbinic Views of Astrology, and the Concept of ‘Mazal’”

Within the Hebrew Bible, and in extra-biblical literature, we note numerous references to astronomy and astrology. However, in this, there is a certain tension, for astrology brings with it a complex of allied topics including magic and idolatry – pursuits that are expressly forbidden in the Hebrew Bible. Nevertheless, later rabbinic writings on astrology came to include the concept of *mazal* – in which an individual’s destiny is predetermined based upon the positions of the astronomical bodies at the time of his or her birth. However, some rabbis disputed such predestination, holding the view that belief in the power of the sun, moon, stars, and planets was tantamount to idolatry. In my paper, I will examine the ambivalence regarding astrology and the concept of *mazal* within early Judaism, all the while maintaining a focus on the overarching categories of magic, astrology, discourses of power, and otherness.

May 25, 2009 9:00-10:30 Room: Southam 417

PANEL: RELIGION AND PUBLIC POLICY IN CANADA: WHAT ROLE DOES RELIGIOUS STUDIES PLAY?

Chair: Scott Kline (University of Waterloo)

Political decision makers in Canada are never experts in every area of public policy. Consequently, they must rely on a variety of people, including academics, civic leaders, community representatives, bureaucrats, and even lobbyists, to make informed decisions. This panel examines (a) the various roles that scholars of religion have played in recent policy formation, (b) the many challenges that face scholars working in the area of religion and public policy, and (c) strategies for developing public policy resources within the field of religious studies.

Panelists:

Lori Beaman (University of Ottawa)
 Peter Beyer (University of Ottawa)
 Paul Bramadat (University of Victoria)
 Kamal Dib (Department of Citizenship and Immigration Canada)
 David Seljak (University of Waterloo)
 John Biles (Metropolis Project)

May 25, 2009 9:00-12:15 Room: Southam 409

PANEL: THE HISTORY OF SHAIVISM: TEXTUAL AND MATERIAL EVIDENCE FOR THE DEVELOPMENT OF SECTARIAN SHAIVISM

Chair: Patricia Dold (Memorial University of Newfoundland)

This panel will explore the historical development of Shaivism. The panel examines how Shaivite sectarian identity was formed by examining a mixture of textual and non-textual evidence. Two of the papers (Shaman Hatley's and Richard Mann's) examine the growth and structure of what may have been non-Shaivite cults as they develop into key features of what becomes the Shaiva tradition. A third paper (Benjy Fleming's) concentrates on the development of a self-conscious Shaiva textual tradition in relation to Vaishnava narratives. The final paper (Michael Gollner's) explores ritual in medieval Shaivism. As a whole the papers explore central issues of religious development employing a wide array of sources to arrive at a more complete picture of the Shaivite tradition.

Respondent: Paul Younger (McMaster University)

1. Shaman Hatley (Concordia University)

"Shaivism and the Seven Mothers (Saptamatr)"

The Seven Mothers are among the few deities who bridged the worlds of temple and Tantra in early medieval India, being enshrined in monumental, state-sponsored stone structures as well as forming the focus of emergent tantric Shaiva goddess cults. This presentation reviews evidence for their Tantric Shaiva cult, based on textual sources, placing this evidence in relation to the art-historical record, the Puranas, and inscriptions. It will be argued that the cult of the Seven Mothers comprises one of the most significant early forms of tantric goddess worship, forming the immediate background to the Shaiva and Buddhist cults of yoginis.

2. Richard Mann (Carleton University)

"Shaivism and Nagarjunakonda: The Case of Skanda"

The excavations at Nagarjunakonda have revealed a wealth of information pertaining to the Ikshvaku kingdom and their religious sensibilities. Among the finds are statues and inscriptions that appear to relate to the cult of Skanda. The Sanskrit textual tradition typically identifies Skanda as the son of Shiva, and scholars tend to view Skanda's cult as Shaiva. While such is very likely the case by the 5th or 6th century CE, the evidence from Nagarjunakonda suggests a different early history for the cult of this deity. The material evidence from the Ikshvaku kingdom suggests that the cult of Skanda was practiced in this region independently of Shaiva traditions. This evidence will also be discussed in light of the early textual evidence for this deity and material evidence from other regions of India. Based on this evidence I will suggest that Nagarjunakonda is not an anomaly in its depictions of this deity; rather, it follows a general trend of presenting him without direct links to early Shaiva traditions.

3. Benjamin Fleming (University of Pennsylvania)

"Shaivism and Vishnu's Avatars: the Slow Rise of Sectarian Discord"

This paper investigates the transmission of stories about Vaishnavite avatars within the medieval corpus of the Shaivite mythology. Specifically, I will examine two chapters from the Shiva Purana tradition that

present Shiva's pacification of both the Man-Lion and Boar avatars: Jnana-samhita 59-60. Building on an earlier study of these myths in the early Skanda Purana by Phyllis Granoff, I hope to shed light on the shifting Shaivite discourses about Vaishnavism, the place of avatars within medieval Shaivite theology, and the development of the Shiva Purana itself. It will be shown that sectarian rivalries, often assumed to be implicit in these Shaivite myths, emerged slowly and with increasing tension over the course of centuries, the earlier material presenting a more ecumenical treatment of Vaishnavism.

4. Michael Gollner (Concordia University)

"The Syntax of Tantric Ritual: Daily Rites and Initiation in the Somashambhupaddhati"

Drawing upon Frits Staal's theory of ritual, this paper presents a structural analysis of ritual syntax in the Shaiva Siddhanta system, as detailed in an 11th-century practice manual, the *Somashambhupaddhati*.

More specifically, it focuses on two categories of ritual practice, viz. daily (*nitya*) and occasional (*naimittika*) rites, and takes as paradigmatic the obligatory daily practice and initiation ritual (*diksa*) of the *putraka*, the principal class of ritualist. The purpose of this analysis is to examine how ritual is constituted structurally, and ultimately the extent to which Staal's method of syntactical analysis is amenable to the study of tantric ritual.

May 25, 2009 9:00-10:30 Room: Southam 413

REFLECTIONS ON CHRISTIAN FAITH

Chair: Mark D. Chapman (Ambrose University College)

1. Elena Gheorghiu (Concordia University)

"Christian Faith Reshaping Lives: Between Accomplishments and Conflicts"

After the breakdown of the communist regime in December 1989 in Romania, a significant proportion of youth Christian population manifested an impressive religiousness or religious fervor. The first part of our paper presents the results of an extended sociological field research that we conducted over a period of ten years on a representative sample of this population (of young people from all Christian confessions existing in Romania), with the intent to understand the causes and the outcomes (both micro and macro-social) of such a religiousness or such a revival of Christian faith. The Romanian case is just one among the many cases or religious revival presently existing across the world, having of course its particularities. Nevertheless, considering the Romanian case as well as other similar contemporary cases, relevant conclusions can be drawn about the complex relationship existing between Christian religion and modernity; for this purpose we shall employ the method suggested by the Canadian theologian Bernard Lonergan. Our argument is that Christian faith, when assumed, is *timelessly* highly transformative of the human person, and often keeps being a counterculture. What is a Christian believer doing when personally assumes Christian faith in the modern society? What are the consequences at the individual and societal level? These are some of the questions at the core of our paper.

2. Norman R. Madarasz (Universidade Gama Filho, Brazil)

"Faith beyond the Name: considerations on Badiou and Marion"

Verdicts from materialist philosophies on the collapse of religious authority, especially as regards belief, have often resulted in reducing faith to belief when not splitting faith off from philosophical inquiry altogether. While knowledge formulated through the prism of religious faith is often compromised by its inability to integrate the skeptical component of fundamental criticism, materialist philosophies often fail to convince on why they should be seen as worthier than religious thinking at understanding the universal experience known as faith. In this paper, we focus on the work of two thinkers active at reversing these orientations. From the materialist angle, we examine Alain Badiou's positing of faith as the motor for radical change. From the theological angle, we look at Jean-Luc Marion's locating of faith at the emergence of critical, i.e. phenomenological, thought. From these positions, we forge a hypothesis on faith as a formal intensity requiring no name.

3. John Bilodeau (Concordia University)

“Spiritual Warfare, Territorial Demons, and the Hidden Obstacles to Conversion”

This paper will analyze the role of esoteric thinking in the worldview of the New Apostolic Reformation and missionary evangelical churches promotion of a novel formulation of the concept of “spiritual warfare”. The recent association of the republican vice presidential nominee with NAR groups has lead to some interesting descriptive works on these groups’ worldview and practices. The notions of demonic strongholds and territorial demons that frustrate the conversion of non-evangelicals, and the practices used to identify and challenge these opponents draw from both biblical and modern western esoteric traditions. This paper will focus on the ways that secrecy and esoteric thinking have been adopted and put to use by leaders and practitioners in the NAR movement.

May 25, 2009 10:45-12:15 Room: Southam 309

JEWISH/CHRISTIAN RELATIONS

Chair: Karljurg Feuerherm (Wilfrid Laurier University)

1. Ira Robinson (Concordia University)

“Stories Jews Told About Christians: The Construction of Early Modern Jewish Identity As Reflected in the Ma’aseh Book”

In the Middle Ages and in early modern times, nearly all Jews lived as religious minorities in Christian or Muslim countries. In both cases, they were in daily contact with the symbols and adherents of religious traditions that had incorporated major elements of Judaic scripture and ritual as their own and that affirmed the right of Jews to live as Jews. These dominant religious traditions also sought to assert their own superiority to Jews, limiting the Jews’ rights in many ways, both symbolically and in legislation. Clearly, therefore, relations with the dominant religious tradition constituted an important factor in the development of medieval and early modern Jewish identity. The construction of this identity is illustrated through an examination of the *Ma’aseh Book*, first published in Basle in 1602. This book, written in Judeo-German [Yiddish], is a collection of tales designed for the instruction and entertainment of Jewish men and women. It draws on ancient rabbinic as well as medieval sources and includes a series of tales set in medieval Germany whose subject matter is the relationship of Christians and Jews. A close reading of these tales told by Jews about Christians will enable us to better understand how Jewish identity was constructed in German Jewish communities in medieval and early modern times.

2. Janice Meighan (University of Toronto)

“Potholes on the Road to Damascus: A Speculative, Psychological Explanation for the Sudden Conversion Experience of Paul, the Apostle, as the Root of Present-day Christian Anti-Semitism”

Did Saint Paul’s religious “Truth” change dramatically because of his own sudden conversion experience? Can the results of this conversion be seen as a source for what contemporary Western culture has come to call Christian anti-Semitism? To answer these questions, this three-part essay extrapolates from recent psychological theory on the phenomenon of adult attachment specifically as it relates to sudden religious conversion experiences. I contend that Paul’s sudden conversion experience made his creation of a distinct, new religion essential for his psychological well-being. To support this theory I argue that Paul’s sudden conversion experience and consequent demonizing of Jews and Judaism is rooted in attachment systems theory. The work of prominent scholars in the fields of psychology and religious studies was used extensively. Lee A. Kirkpatrick’s advancement of John Bowlby’s attachment systems theory coupled with the introduction of evolutionary psychology as a meta-theory was particularly helpful for me in drawing my conclusions.

May 25, 2009 10:45-12:15 Room: Southam 417

RELIGION AND GOVERNMENT POLICY

Chair: Heather Shipley (University of Ottawa)

1. Tracy Trothen (Queen's University)

"Shattered Illusions – A Contextual Analysis of the Emergence of Canadian Child Sexual Abuse Policies in Religious Institutions"

This presentation will survey the policy approaches of six religious institutions in Canada to complaints of child sexual abuse. The criteria for the selection of these institutions will be discussed. The first policies to address child sexual abuse complaints against faith group leaders did not emerge widely in Canadian religious institutions until 1992. Causal factors leading to the establishment of policies will be examined including: the Mount Cashel abuses; the uncovering of sexual abuse in Residential Schools; and the flourishing of Feminist and Liberation theologies in the 1980s together with the second wave feminist movement. Underlying the move to create such policies are questions of image and identity for religious institutions. Further, differences in institutional structure and history are morally relevant factors regarding the shape of such policies or lack thereof. Some patterns, concerns, and needed future directions for religious institutions in Canada will be posited.

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

"Reciprocal Ambivalence: International Development and Religions"

The World Bank supported the World Faiths Development Dialogue between 1998 and 2000. This was the first sustained consideration of what relation religion, variously construed, might have to do with international development. There is now a growing discourse on this topic within the development community. This paper will overview the history and emergent themes within this discourse, which so far has little to do with religion scholars. Development institutions and organizations largely comprehend religion-related factors as territory-specific obstacles or allies. Respective examples of this would pertain to human rights and civil society. Religious groups themselves often relate to development-related phenomena as outcomes or obstacles. Here might be respective examples of service versus the uprooting of morals or values. So long as the participants' terms of reference centre upon perceived utilities, the state of this discourse remains characterized by reciprocal ambivalence. It is then to be asked: how might religion scholars contribute to this new topic?

3. Bradley Boileau (University of Ottawa)

"'All the World's A Stage': Religious Intolerance, Political Posturing, and the Falun Dafa in Canada's National Capital Region"

Although reports of the injustices exacted against practitioners of *Falun Dafa* in the People's Republic of China (PRC) have steadily risen since its official ban as an 'evil cult' in 1999, *Falun Dafa* practitioners continue to take pride in hosting Chinese cultural events—as bastions of traditional Chinese art, theatre, dance, and music. Analyzing collected media coverage and personal field observations of *Falun Dafa* practitioners in the Chinese ethnic community of Canada's National Capital Region, this paper evaluates the effect these cultural exhibitions have on the relations between Chinese Canadians and the Chinese Embassy, *Falun Dafa* and Chinese Communist Party (CCP) ideology, and the reception of new religious movements in Canada. Using the stage as a platform for protest, these exhibitions position *Falun Dafa* within the realm of legitimate, rather than illegitimate, spirituality. This paper will largely explore the complexity of traditional Chinese pageantry, performance, and protest in the context of two recent events in the National Capital Region: The 2008 Ottawa Tulip Festival and the Divine Performing Arts (DPA) show at Ottawa's National Arts Centre in January, 2009.

May 25, 2009 10:45-12:15 Room: Southam 413

CHRISTIANITY IN PRACTICE

Chair: Margie Patrick (University of Waterloo)

1. Mark D. Chapman (Ambrose University College)

“One in the Body: Do Canadian Church Planters Interact?”

Most studies of church planting focus on the characteristics of the individual(s) planting the church or on the characteristics of the church being planted. However, network analysis has demonstrated that the nature and shape of the connections individuals and organizations have with each other play a significant role in how those individuals and organizations operate. The largest interdenominational gathering of church planters in Canada provided an opportunity to survey church planters about which organizations and individuals they interact with to obtain resources. This paper discusses which individuals and organizations Canadian church planters interact with and the resources shared in these interactions. However, the bulk of the paper discusses what the shape of the network can tell us about how Canadian church planters operate.

2. Adam Stewart (University of Waterloo)

“The Holy Spirit in the North: Lessons from Canada for Understanding Pentecostal Origins”

The view that the Azusa Street Mission in Los Angeles served as the unique source of origination for all subsequent branches of the global Pentecostal movement is a deeply entrenched assumption among both many Pentecostals, as well as the scholars who study the movement. By offering a close historical analysis of the Hebden Mission in Toronto, and comparing it with the Azusa Street Mission in Los Angeles, I argue that a proper understanding of the autonomous origins of the Hebden Mission in Toronto, as well as the profound influence that the mission exerted on the development of Pentecostalism throughout Canada and the rest of the world, serve as an important corrective to the ahistorical and Americentric myth of Azusa Street, and are evidence of the polygenetical, rather than the popular monogenetical beginnings of the global Pentecostal movement.

3. Cathy Holtmann, (University of New Brunswick)

“Heart, Mind and Soul: Catholic Women and Social Action”

This study examines the connection between the lived experience of Catholic women in New Brunswick and their involvement in social action. Five focus groups were conducted with women in churches chosen for their geographic and socio-economic diversity as well as for differences in parish leadership and one focus group was held with lapsed Catholic women. Subsequent to the focus groups, interviews were held with individual women as well as parish leaders. Data was collected from 68 people. The women are engaged in a variety of individual and group activities in their churches, workplaces and communities that they consider as social action. The analysis uncovers the links between Catholic women’s religious practice and beliefs and their understanding and engagement in social action as well as non-religious factors that influence their activities. These insights will be considered in light of sociological research on the lives of women, religion and contemporary culture.

May 25, 2009 12:00-13:30 Room: Southam 403

CCSR ANNUAL GENERAL MEETING

May 25, 2009 13:45-15:15 Room: Southam 309

PHILOSOPHY AND RELIGION

Chair: Amar Amarasingam (Wilfrid Laurier University)

1. Sarah Lynn Kleeb (University of Toronto)

“Inner Revolution v. Outward Transformation: Ludwig Feuerbach, Karl Marx and the Emancipation of Society”

Many scholars in the area of Critical Theory seem to consider much of Ludwig Feuerbach’s philosophy as irrelevant -- all that is worthy of scrutiny has been carried through by Marx, and that which is left as a remainder has been critiqued, and thus ‘exposed’ by Marx as insufficient. The purpose of this essay is to question that assumption, and to attempt to resurrect, as it were, parts of Feuerbach’s philosophy in light of Marx’s critiques. At times, Feuerbach does in fact seem to provide the very material Marx sees him lacking, albeit sometimes with a different purpose or end than Marx would have preferred. Further, we shall also see a crucial point of supersedence, in which Feuerbach conveys an understanding of human social needs which takes into consideration human motivation and psychology which is neglected in Marx. This understanding seems to lead Feuerbach to a theory of internal revolution which may act as a necessary counterpoint to Marx’s own goal of active uprising.

2. Sheldon Richmond (Independent Scholar)

“Is it Possible to Provide a Solution to the Problem of Why is there Something Rather than Nothing?”

The answer to this question of why there is something rather than nothing is still unknown. Thus, the meta-question arises: can an answer or solution to this question ever be produced? In the view of Archibald Wheeler, an eminent theoretical quantum physicist who has been one of the pioneers of the theory of black holes, the universe is Consciousness that is self-reflective or is basically a giant computational system. The stuff of matter is consciousness not only on the miniscule level but also “globally” as it were. Hence, if our cosmos is a computer and if it is special-purpose, we don’t know what its purpose is by just figuring out what our cosmos is. Its purpose would have to come from somewhere else because all special purpose automata are goal-governed and the goal is external to the system. Or, if our cosmos is a computer and it is a general-purpose machine or computer, then by knowing what it is, we still don’t know what its purpose is, because its purpose depends on specific instructions that are given to the machine from outside the system. More generally, all human knowledge is relational: we know x by reference to y. We know the various proofs in geometry in relation to a set of axioms. We know quantum mechanics in relation to various general theories in physics, such as the laws of thermodynamics. We know about evolution in biology in relation to various general principles in biology such as the laws of heredity and reproduction. In short, what we know, we know in relation to other items of knowledge. So, we cannot know everything there is to know about everything because we would have to relate everything we know to something outside our system of knowledge. This paper stops here: it is important firstly, to take the question why there is something rather than nothing as a serious problem worth pursuing; and, secondly, to realize that a solution to the problem from within the usual framework of human knowledge, is impossible.

3. Stu Chambers (University of Ottawa)

“Gianni Vattimo and Nihilistic Christianity: Creating Open Concepts of Truth and Knowledge in the Age of Interpretation”

Borrowing largely from the Nietzschean and Heideggerian heritage, the works of Gianni Vattimo have been instrumental in promoting a nihilistic approach to Christianity. Vattimo’s method entails the weakening of metaphysics (absolute foundations) by exposing the violence so often associated with it. As a consequence, truth and knowledge are maintained as open concepts within the dialectical process. This does not mean that “strong relativism” now prevails as a legitimate philosophical viewpoint. What it does mean, however, is that Truth has simply been transformed into some intelligible form of truth. Moreover, Vattimo emphasizes that in the post-metaphysical (post-absolutist) world both secularism and nihilism are actually complementary to the roots of Christianity. Furthermore, I suggest that nihilism-in its positive form-not only expands the Christian message of charity, but also transforms it into its endless human potential.

May 25, 2009 13:45-15:15 Room: Southam 417

RELIGION AND FILM

Chair: David Feltmate (University of Waterloo)

1. Rubina Ramji (Cape Breton University)

“Terminator: The Sarah Connor Chronicles” – Constructing the Apocalypse and Fear of the Future on the Small Screen

Film as we know it is like every other form of media in western society. It can reflect the Judeo-Christian mythos within what we consider secular culture, without having to deal with the issue of faith. Any subject can be dealt with from a religious perspective, including popular media, because it is a reflection of the maker's underlying worldview. Both of the Terminator films and the new television show titled “Terminator: The Sarah Connor Chronicles” have an explicit “religious allegory” as subtext. “The Sarah Connor Chronicles” television series does battle with the future, trying to keep the first “cyborg” from being created – because prophecy has revealed that the cyborgs will eventually destroy their makers, humankind. The religious themes of Judgement Day, the fall of humanity away from God, and the prophesies of the coming Messiah to conquer Satan come through powerfully in this series, and therefore these biblical manifestations will be critically analyzed within this presentation.

2. Jennifer Porter (Memorial University of Newfoundland)

“The Ambiguous Captain Jack Sparrow: Destabilizing Power, Race, Gender and Religion in Disney’s Pirates of the Caribbean”

Disney has been accused within the academic literature of promulgating a racist, sexist, imperialist, anti-democratic, and consumerist ideology within its entertainment empire. Scholars have decried Disney's depiction of ethnicity, gender, class, politics, and religion, and have argued that Disney films reflect a contemporary American nostalgia for a white, colonial, male-oriented Christian past and an uncritical acceptance of overtly consumerist culture. This paper proposes to examine these academic criticisms of Disney through the lens of Disney's successful film trilogy *Pirates of the Caribbean*. The paper will argue that Disney's film trilogy destabilizes traditional models of ethnicity, gender, politics and religion through the figure of Captain Jack Sparrow. Dichotomies such as good and evil, life and death, and male and female are probematized within the films, and Disney's ideological “message,” it will therefore be argued, is much more nuanced in these films than academic critics give Disney credit for.

3. Asma Bala (University of Waterloo)

“Indutvic Diasporic Consciousness: An Examination of Ashutosh Gowariker’s Swades”

This paper examines Bollywood film as a medium by which diasporic consciousness is captured by generations of Indians living outside of a geographic homeland. The film poses a question of how geographic location impacts the development of pan-Indian identity. Drawing upon Steven Vertovec's theories of diaspora, I examine Ashutosh Gowariker 2004 film *Swades*, capturing a pan-Indian diasporic consciousness that is one of longing for a homeland while being aware of ‘multi-locality.’ Due to the nature of the globalized world, this notion is central to understanding the developing diasporic awareness of the film's central plot and character. For none resident Indians, *Swades* is reflective of the complexities of retaining a sense of a homeland while in a *pardes* or foreign land. Utilizing diasporic theory and film as a medium of cultural expression, this paper explores a complex tale of love blended with nationalism, diasporic longing and nostalgia.

May 25, 2009 13:45-15:15 Room: Southam 409

ROUNDTABLE: THE REVITALIZATION OF ABORIGINAL SPIRITUALITY IN CONTEMPORARY CANADA

Chair: Mark F. Ruml (University of Winnipeg) and Marc Fonda (Indian and Northern Affairs Canada)

This roundtable provides an opportunity for a group of Religious Studies scholars who work in the area of Aboriginal Religious Traditions to continue a conversation started at the Aboriginal Policy Research Conference. Participants present results of their recent research and discuss contemporary issues related to the revitalization of Aboriginal spirituality in Canada.

Panelists:

Earle Waugh (University of Alberta)
 Marie-Françoise Guidon (University of Ottawa)
 Georges E. Sioui (University of Ottawa)
 Mark F. Ruml (University of Winnipeg)
 Marc Fonda (Indian and Northern Affairs Canada)

May 25, 2009 13:45-17:00 Room: Southam 413

PANEL: IDEAL TERRITORIES AND PRACTICAL SPACES: NOTES ON SEVERAL BUDDHIST COMMUNITIES

Chair: Randy Celie (McMaster University)

This panel explores the interplay of religion as ideal and religion as lived in several Buddhist communities, both past and present. Through a broad variety of source materials and methods, the panelists will trace themes of cult and commerce, propagation, war-resistance, literature, and ascetic values in Buddhist communities in India, Japan, and North America. As in other religious traditions, Buddhists must negotiate between everyday, practical concerns and the doctrinal, ritual, and ethical norms of their communities. This panel is premised on the assumption that it is neither in specific doctrines nor simply in local practices and beliefs that Buddhism is most fruitfully studied. Rather, it is the negotiations of those and other aspects of Buddhism as a living tradition that are of particular value. By focusing on these negotiations in several Buddhist communities, we hope to spark a discussion on effective paradigms for the future study of Buddhism.

Panelists:

1. Shayne Clarke (McMaster University)

“Mahākāśyapa and His Wife: Ascetic Values in Indian Buddhist Monasticism”

This paper will explore Indian Buddhist ideals vis-à-vis asceticism through a casestudy of the monk Mahākāśyapa, foremost of those who engaged in ascetic practices. I will examine the life-story of Mahākāśyapa as preserved in the Mūlasarvāstivādinaya from two perspectives. The first is the outward presentation to the laity, that is, to potential donors and supporters of professional or vocational Buddhists. The second is an in-house discussion, what monks told other monks and perhaps nuns about the asceticism of Mahākāśyapa.

2. Mark Rowe (McMaster University)

“Buddhist Propagation in Contemporary Japan: Promising Emptiness or Empty Promises?”

Despite the fact that there are currently over 300,000 officially certified Buddhist priests in Japan, there has hardly been any significant scholarly research into their lives and training. What are their backgrounds? How are they trained? What are their day-to-day activities? How do they mediate between the doctrinal ideals of their particular traditions and the real-world needs of parishioners? What do priests think of the larger organizations (sects) to which they belong? As a way to open up some of these issues, this presentation will explore varying ideas of “propagation” within several Japanese Buddhist sects.

3. Kevin Bond (University of Regina)

“Touring the Sights and Sites of Early-Modern Japan: The Buddhist Temple as a Commercial and Recreational Destination”

This paper investigates depictions of the urban Buddhist temple during Japan’s early modern or Edo period (seventeenth to mid-nineteenth century) as recorded in a variety of popular media, such as guidebooks to famous places, travel diaries, and woodblock prints. Encouraged by advances in transportation and communication, and a vibrant bourgeois consumer culture, these depictions presented temple districts not only as centres of spiritual worship, but also as commercial and recreational destinations hosting various events such as exhibitions, fairs, theatrical productions, and lotteries. Similarly, these sources reveal how the allure of deity cults was rooted not only in spiritual rewards but also in merchandising and local legends. This paper addresses the production and diffusion of knowledge about religious sites in the nation’s early modern capital, and how the operation and patronage of temples were as much driven by material and commercial interests as soteriological concerns.

4. Kimberly Beek (McMaster University)

“Dreaming Up Buddhism in North America”

The most famous dream narrative in Buddhist history foretells the Buddha’s conception; his mother, Māyā, dreamt that a magnificent white elephant painlessly entered her right side. Serinity Young contends that “Without Māyā’s dream there would be no Buddha and hence no Buddhism.” The dream became a legend retold and represented in many forms across Asia. Most recently, Māyā’s dream has been retold for a twenty-first century North American audience in *Buddherotica*, a short work of Buddhist fiction by Jeff Wilson. His story re-presents Māyā’s dream with surrealistic, sensual prose, and he draws his reader into this dream world with the use of second person narrative. When this story is contextualized in the growing Buddhism of North America claimed by both “ethnic” and “convert” practitioners, we can read *Buddherotica* as an invitation to dream an individualized version of North American Buddhism.

5. Brigitte Robert (McMaster University)

“Non-Violence in a Montreal Zen Dōjō”

This paper explores the theme of religion and non-violence through a group of Sōtō Zen Buddhism, the Zen Association of Montreal. I start with the founder of this group, Japanese master Deshimaru Taisen (1914-1982), and his actions in Indonesia during the Pacific War. Although he did not actively oppose the war, I consider his efforts to solve local conflicts between the Japanese army and the native and Chinese populations as consisting of a non-violent religious response. The second part of the paper explores non-violence as viewed by later Deshimaru followers in Montreal. While they may not actively oppose violence in all its forms, their practice nevertheless offers them non-violent alternatives to deal with conflicts on at least an individual level. The ways in which these Sōtō Zen practitioners respond to violence, I think, can be used to construct a contextual approach to religious non-violence.

May 25, 2009 15:30-17:00 Room: Southam 309

RELIGION AND THE PUBLIC SPHERE

Chair: Sarah King (Wilfrid Laurier University)

1. Matt Sheedy (University of Manitoba)

“Communicative Ethics and the Study of Religion: Confronting the Atheist/Theist Divide”

Discourse on religion in the public sphere is widely dominated by representatives from two main camps: the theological and the atheistic. Though scholars of religion have weighed in on these debates, dominant voices tend come from political philosophers and theologians. While not a scholar of religion himself, Habermas’ theories on religion, democracy, and communication offer crucial insights for both academic scholarship and popular debates. Instead of rejecting religion as an outmoded form of belief and practice, Habermas insists that religious convictions be “accorded an epistemic status that is not merely irrational from the perspective of secular knowledge” (*Between Naturalism and Religion* 2005: 264). Exploring this

notion of an expanded conception of “rationality” in relation to religious convictions, I will speak of both the strengths of Habermas’ model for discourses on “toleration,” as well as the limitations of his theory of communicative ethics in relation to the academic study of religion.

2. Margie Patrick (University of Waterloo)

“Religious Voices in the Public Square: The Experience of the Evangelical Fellowship of Canada (EFC)”

Talal Asad finds the secularization theory increasingly implausible. In his view, religious adherents who view their faith as a way of life rather than a set of beliefs inevitably challenge power structures in liberal democracies. He suggests that such deprivatized religion “becomes a site of conflict over nonnegotiable rights” (2003: 186). In this essay I employ Asad’s critique of liberal secularism to examine the experiences of the EFC in the Canadian public square. The EFC represents many evangelical denominations and organizations and is well suited to this study because many evangelicals view their faith as applicable to all areas of life. Although the organization strives for the political centre, accepts the freedom of conscience, rejects the culture war language of the American religious right, and is committed to influence via persuasion rather than coercion, it advances some socially conservative views that result in “conflicts over nonnegotiable rights” that in turn make it difficult for the organization to be “heard.”

3. Rungpat Roengpitya (The College of Religious Studies, Mahidol University, Thailand)

“How can Buddhist Beliefs Help Solve the National Conflicts?”

Thailand is a nation, where the majority of its citizens believe in Buddhism but are open to other religions. However, for the past few years, Thai people have faced a series of difficult political situations, due to the different political viewpoints and separation across the territory of one single nation. Some questions may arise of how religious beliefs, especially Buddhism, would be able to heal people around the nation. In this paper, the major Buddhist teachings and beliefs, with a focus on loving-kindness, compassion, giving, and forgiving, are thoroughly studied and presented. This paper also proposes the way of how these Buddhist teachings and beliefs can be cultivated and applied for people of all walks of life to lead their own lives toward the national reconciliation and peace. The preliminary result suggests that the religious cultivation at a younger age greatly builds positive personalities of people in the adulthood.

May 25, 2009 15:30-17:00 Room: Southam 417

RELIGION AND THE LAW

Chair: Marie-Paule Martel-Reny (Concordia University)

1. Christopher Cutting (University of Waterloo)

“Constraining Sharia: Muslim and Jewish Practices and Responses to the Debate on Faith Based Arbitration in Ontario”

Noticeably missing from the debate over faith based arbitration in Ontario were the voices of Muslim and Jewish Canadians who had, might, or would never use faith-based arbitration to settle civil disputes and why. Also missing were the voices of those who provide faith based mediation and arbitration. Based on my ethnographic fieldwork, I will explore these largely as yet publicly unheard voices and practices, bringing these histories and perceptions to bear on this, only apparently, dead debate. I interpret this historical episode, in which the Ontario government has attempted to disallow all faith based arbitration, even though it had been officially recognized since 1991, as a confused and inconsistent act of secularization. Building on Talal Asad’s work, I will argue that given the extensive governing powers of the modern nation state it is exceedingly difficult to separate the private practice of religion from state regulation and influence.

2. Alexandra Brown (McMaster University)

“Constructions of Islam and the Work of Form: Ontario’s Report on Religious Arbitration”

In 2003 Ontarians engaged in a public debate over the use of religious- and especially Islamic- law in private dispute arbitration. A government commission headed by Marion Boyd summarizes the opinions of concerned Ontarians in the report “Dispute Resolution in Family Law: Protecting Choice, Promoting Inclusion”. Two distinct models of Islam emerge from the multiplicity of perspectives (re)presented in the document, where “Islam” signals both 1) religious identity and 2) a form of neo-ethnic affiliation. This paper explores the relationship between the formal properties of Boyd’s report, the constructions of Islam contained therein, and the work it performs in and on the Canadian public. I submit that the formal properties of the report, and its constructions of Islam, function to represent and maintain familiar conceptual categories already present in popular Canadian discourse, thus rendering Islam recognizable to the non-Muslim public.

3. Labeeb Bsoul (Abu Dhabi University)

“al-Ijma’: Consensus in the Shaping of Islamic Law: A comparative view of classical jurists”

Ijma’ or consensus is one of the four sources of Islamic law, *Shari’a*, that include Qur’an and the Sunna as the primary and foundational sources with *ijma’* and *qiyas* as secondary sources. According to orthodox Islamic school of thought, *ijma’* has been treated as a source of that depends upon scholar interpretations. Historically, there has been serious disagreement among scholars on the functional use of *ijma’*. However, its sanctity is debatable among scholars. Jurists from the formative period through the third/ninth century strove to come up with a dynamic function and tools to explain the opinions of scholars on matters that concerned the Muslim community in any given time. This article illustrates the jurists’ interpretation and view over *ijma’*.

May 25, 2009 15:30-17:00 Room: Southam 409

ROUNDTABLE: INTRODUCTORY WORLD RELIGIONS TEXTS: WHAT WORKS? WHAT DOESN’T?

This roundtable will focus on a chapter focusing on Sikhism that will be utilized as a prototype for a new 2 volume World Religions textbook that is to be published in 2011. A number of presenters from across Canada will have read the chapter in advance and will have no more than 10 minutes to present their feedback on the chapter. A number of the presenters are contributors to the textbook, while others have been asked to take part in the roundtable because of their extensive experience teaching introductory World Religions courses. After the presentations, the discussion will be opened to the audience in an effort to raised important pedagogical issues and also wider theoretical concerns in the teaching of religion.

Chair: Doris R. Jakobsh (University of Waterloo)

Panelists:

Alison R. Marshall (Brandon University)

Mavis Fenn (St. Paul’s United College, University of Waterloo)

Kay Koppedrayar (Wilfrid Laurier University)

Anne Valley (University of Ottawa)

Harold Coward (University of Victoria)

Patricia Dold/Jennifer Selby – joint presenters (Memorial University of Newfoundland)

Anne Pearson (McMaster University)

May 25, 2009 19:30 Room: Southam Theatre B

CRAIGIE LECTURE

Amy-Jill Levine

“Resurrecting Late Judaism: Archaeology, Analysis, and Apologetic”

May 26, 2009 8:00-5:00 Room: Paterson 2A46

Meeting Room for CSSR members

May 26, 2009 9:00-10:30 Room: Paterson 111

RELIGION AND POPULAR CULTURE

Chair: Chris Klassen (Wilfrid Laurier University)

1. David Feltmate (University of Waterloo)

“Introducing Xenu and the Movementarians: Comedy and the Criticism of New Religious Movements”

The study of religion and popular culture has always included discussions of how religious groups are depicted in mass media. However, what the field lacks is an analysis of how different new religious movements are depicted in popular media, especially in light of arguments regarding brainwashing and fraud that have been applied to many groups such as The Unification Church and Scientology. This presentation will discuss how the *South Park* episode “Trapped in the Closet” and *The Simpsons* episode “The Joy of Sect” reproduce mainstream criticisms of NRMs through satire and parody. In light of the growing body of literature commenting on these two programs, this is also a critique of the way that many scholars accept the positions of these two programs as normative rather than critiquing the social stigmas these episodes reproduce.

2. Rose Tekel (St. Francis Xavier University)

“Hoisting Ken Dryden’s Sweater to the Rafters; An Analysis of Hockey as a Canadian Post-Modern Religion”

In this paper we will examine the role of ritual in Canadian hockey as a way of engaging in a religious event. As has been pointed out by various scholars, the relationship between sport and religion in a society is a contentious one. One of the main points of debate lies in the definitions of both sport and religion, and specifically the ethical values espoused by each of these social phenomena and how they interact. Several authors have examined the role of hockey in Canadian society, particularly in terms of its meaning as a popular religion. Following upon those discussions, in this paper we will take as our starting point a common aspect of both sport and religion; namely ritual. We will examine one specific ritual in Canadian hockey; the retirement of the number and the raising of the sweater of Ken Dryden of the Montreal Canadiens. The question that will inform our interrogation of this specific ritual is: what are the common - as well as the distinctive elements - of this ritual in relation to religious rituals in traditions found in Canadian society? The argument we want to make is hockey – a Canadian sport - has its roots in webs of meanings grounded in various religious traditions and practices. Therefore, hockey we argue can be seen as a popular Canadian religion, embodying the post-modern shift to globalization and the ensuing dialogue among religions.

3. Ryan Weston (Wilfrid Laurier University)

“You all ever heard of Amber Valley? : Gospel Music Performance and Local History at the Edmonton Folk Festival”

This paper examines the performance of the Black Pioneer Heritage Singers at the 2008 Edmonton Folk Festival. The Heritage Singers, a local gospel group made up of descendants of some of the first Black settlers in Western Canada, see their role as sharing their faith and “bringing church” to the festival. I will argue, however, that the most direct impact of the performance is to educate the primarily Alberta-based audience about the history of Black settlement in the area and the traditions of the Black Church in

Western Canada. This educational aspect of the Heritage Singers' performance challenges the invisibility of early Black presence in the region and the dominant narratives of the settling of the West.

May 26, 2009 9:00-12:15 Room: Paterson 129

RELIGION, DIVERSITY, AND IDENTITY

Chair: Paul Bowlby (Saint Mary's University)

1. Harold Coward (Centre for Studies in Religion and Society, University of Victoria)

"The Public Face of Hinduism in Canada"

This paper will focus on the way the diaspora Hindu communities in Canada have formed umbrella organizations and engaged socially, culturally and politically especially during the 21st century. Organizations such as the India-Canada Association, ISKON and the VHP will be examined along with ways in which first, second and third generations have formed Hindu identities. The diversity of contemporary Hinduism in Canada will also be described from ethnographic sources.

2. Scott Halse (McGill University)

"From Description to Evaluation: Bernard Lonergan's Notion of Dialectic and the Philosophical Challenge of Religious Diversity"

There is a long-standing practice in the study of religion of distinguishing between descriptive and normative accounts of religious phenomena. Despite the growing acceptance that description is incomplete without an evaluative perspective, questions remain regarding the method by which evaluative comparisons of religious traditions can be made. For instance, which categories for comparison are appropriate for making cross-religious evaluative judgments? And how can we be confident about the accuracy of our conclusions? This paper argues that Bernard Lonergan's notion of functional specialization provides a methodological framework that addresses these challenges. Lonergan's distinction between interpretation and dialectic lays the groundwork by providing the basis upon which description and evaluation can be distinguished. Furthermore, his articulation of the structure of dialectic suggests a detailed method according to which scholars of religion, philosophers, and theologians can collaborate on the task of making comparative and evaluative judgments of religious beliefs and practices.

3. Laurie Lamoureux Scholes (Concordia University)

"Making the Mosaic Work? Interfaith in Canada"

Canadians are more and more encountering different religions and spiritual paths in workplaces, neighbourhoods, leisure activities, politics and the daily news. As religious diversity becomes more prominent so has the range of responses to this social reality. In Canada, where one's religious identity is often kept private, organized interfaith initiatives provide one of the few public forums where one is encouraged to affirm their religious convictions. This paper will explore a range of formal Canadian responses to interfaith relations and discuss ways in which such interfaith initiatives contribute to the Canadian effort to make religious pluralism work.

May 26, 2009 9:00-10:30 Room: Paterson 115

PANEL: RELIGION AND NARRATIVE: STORYING OUR RELIGIOUS WORLDS

Chair: Shelly Colette (University of Ottawa)

Religion helps us to make sense of the world around us, a world that, according to narratologists, we experience and understand through the stories we tell. Each personal religious experience is a storied experience, situated within a wider cultural narrative. Each religious symbol, theme, ritual, or dogma is attached to a series of myths and stories. Religious communities themselves can be understood as emerging out of a shared narrative. These narratives are the hotbeds from which religious meaning is generated. Tackling such concerns as intertextuality, characterization, narrative identity, and narrative

discourse, the papers in this panel explore the narrative constructions of religious myth, community, and identity.

PANELISTS:

1. Gregory Beiles (University of Toronto)

“Lovers in a Dangerous Time: Sex, Violence and Redemption in the Days of the Judges”

This paper explores how intertextuality in biblical narrative elucidates a process of psychic evolution and ethical transformation. The paper focuses on intertextual links between the narrative of Lot and his daughters in Genesis 19, the Book of Judges, and the Book of Ruth. In these texts, literary devices such as shifting genre, mode of narration, and intertextual allusions are employed to foreground a process through which mythic thinking is transformed into dialogical, ethical relations. In the Genesis and Judges texts, narrative serves primarily to expose unconscious, archetypal, and mythic forms of thinking that result in dysfunctional and violent cycles of behaviour. Such behaviours include war, child sacrifice, and misogynist scapegoating. The Book of Ruth depicts a break in the unconscious cycle of violence in these texts by employing narrative modes and linguistic tools for redeeming and mending broken relations.

2. Stephanie Schwartz (University of Ottawa)

“Dancing Between Arab, Jewish and Other Stories”

In her 1996 video *Fresh Blood: A Consideration of Belonging*, b.h. Yael employs the image of a belly dancer as a fantasy character in the story she tells about Jewish Identity. First, the belly dancer is viewed in fragments, paralleling Yael’s fragmented identity as Canadian, Arab, Jewish, and female. Second, the belly dancer dwells in the realm of fantasy, a character Yael can converse with, enabling her to analyze her own shifting identity. Third, the belly dancer morphs from a mythological stand-in to a character with agency in the plot, mirroring Yael’s negotiating relationship with Jewishness and the State of Israel. Using McGowan’s 2003 work on fantasy and the gaze, this essay will explore the belly dancer as a character in Yael’s story of struggle with religious identity.

3. Julie Sylvestre (University of Ottawa)

“Acts of Faith: DIY and the Zine Subculture”

Different forms of expression influence our everyday experiences and shape our identity by reinforcing beliefs and values. In the case of the Do-It-Yourself ethic prevalent within the zine subculture meaning is extrapolated and fine-tuned, and natural human practices are transformed into powerful symbols that communicate and interact with other forces. The identity of the individual as well as the group becomes a literal and symbolic act of consumption: words are swallowed and spit-out forming something innovative and possibly revolutionary. The symbols, discourse, and creativity prevalent within the DIY subculture of zines are modern day quasi-religious expressions – they are an ode to grass root forms of communication and expression that organize worlds within worlds to make sense of human existence. Zines both create structure from within, and become the anti-structure of what lies beyond their boundaries, that is, of society and the system of convention it is structured upon.

May 26, 2009 9:00-17:00 Room: Paterson 303

COLLOQUIUM: ISLAM, PLURALISME ET GLOBALISATION / ISLAM, PLURALISM, AND GLOBALIZATION

Chair: Patrice Brodeur (Université de Montréal)

This colloquium seeks to understand, from an interdisciplinary perspective, the contemporary intersections between Islam, pluralism, and globalization. In addition to the papers already listed below, we invite academic papers that will cover a broad spectrum of geographical locations, including both where Muslims act as part of a majority or a minority within specific national boundaries, as well as where they act within transnational Muslim/Islamic organizations. The aim of this colloquium is to integrate theoretically three dimensions in transformations affecting contemporary Islam: 1) Muslim

identities, from Salafis to Sufis and including Scholars, which are influenced by philosophies of pluralism (Myers/Brodeur 2006; Taylor 2007; Bouchard-Taylor 2008) and the impact of globalization (Schaebler/Stenberg 2004; Eriksen 2007; Paul Virilio 2008); 2) Gender dynamics, which are rapidly changing under the global economic crisis today; 3) Increased participation of Muslims in a global interreligious and intercivilizational dialogue movement since 2001 (ex: the UN Alliance of Civilizations; “A Common Word”). This triple focus is necessary to locate geographically and conceptually the intersection between Islam, pluralism and globalization, contributing to rethinking notions of nation, “terroir” and territory from a variety of contemporary Muslim perspectives and disciplinary angles.

9:00-12:15

CONTEMPORARY MUSLIM IDENTITIES:

1. Shahram Nahidi (Université de Montréal)

“Does the Identity ‘Muslim’ Exist in the Qur’an? A Qur’anic Exegesis with Implications for a Globalized Muslim Identity”

This paper examines the ambiguity of the term “Muslim” as it appears in the Qur’anic *ayahs* 3:52 and 5:111 on Jesus, by examining two different *tafasir* traditions on these passages from the perspectives of contemporary theories in historiography (Brodeur 1999), textual deconstruction and narratology. The aim is not so much to discover when, where, and how “Muslim” as a personal and social identity first emerged in tension with terms like *al-nasara* or *ahl al-kitab* defined by most interpreters in opposition to “Muslim”. This presentation’s main goal is to demonstrate the ambiguity of this key Qur’anic term, whose meaning is normally considered to be unequivocal among contemporary followers of Islam. The possibility of changing the hermeneutical *status quo* when it comes to such a foundational identity marker exemplifies how contemporary academic scholarship actively influenced by pluralist ethics contributes to changing notions of self identity, with major potential impact on attitudes and behaviours regarding a variety of others. Such a debate is central to pluralist understandings of Muslim identity today and a key factor in the formation of a globalized Muslim identity that moves away from the traditional dichotomous *dar al-islam* versus *dar al-harb* worldview.

2. Karim Ben Driss (Université de Montréal)

“Le soufisme contemporain: entre pluralisme et globalisation”

La croissance fulgurante de l’intérêt porté au Soufi Jalaluddin Rumi (1207-1273 CE), entre autres espaces géographiques, en Amérique du Nord, démontre un aspect de la globalisation du soufisme contemporain. En parallèle à cet engouement reflété dans les ventes de livres en traduction et à son sujet, les ordres soufis (*tariqât*) du Magreb (bouchichiya, qadiriyya, etc.) se globalise également, en particulier en Amérique du Nord dû à l’émigration des magrébins vers ce nouveau continent aux pratiques politiques pluralistes. Cette communication se penchera plus précisément sur l’analyse des influences de ce nouveau contexte de globalisation sur le développement de ces ordres au Canada en particulier, et sur les changements en miroir qui se reflètent par la suite sur leurs terroirs initiaux au Maghreb.

3. Mehdi Nabti (Université de Montréal)

“La représentation touristique de la musique soufie du Maghreb: conséquences esthétiques et identitaires socio-anthropologiques”

Le but de cette communication est de saisir comment la représentation touristique de la musique soufie du Maghreb provoque des conséquences esthétiques et socio-anthropologiques inédites dans le champ religieux contemporain. Le soufisme maghrébin est confronté à la globalisation où se côtoie modernité économique et technologique, développement du tourisme et échanges culturels, mais aussi conservatisme religieux et terrorisme. Dans ce contexte, que deviennent les aspects esthétiques et les systèmes de croyances spirituels du Maghreb dans l’espace publique transnational? Ces transformations influent sur une certaine forme de spiritualité et d’altérité esthétique au cœur d’une identité maghrébine

soufie traditionnelle.

4. Ahmad Yousif (University of Winnipeg)

“Ibn Khaldun’s (1332-1406) Concept of al-Assabiyya – Obsolete Notion or Enduring Reality?”

The concept of *al-Assabiyya* which can be translated as kinship, tribal solidarity, commitment, loyalty, blood relationship and identification with one’s own tribe, was coined by Ibn Khaldun during his study of nomadic Arab Bedouin tribes, particularly the Berbers of North Africa. Ibn Khaldun noted that for the Arabs under observation, loyalty to the tribe was of paramount importance, while religious ties were secondary. Nevertheless a change in environment had the potential of generating tyrannical tendencies among those who rule, because they become less dependent on their biological or even ideological kinsmen. After more than six hundred years of the death of Abdu-ar-Rahman Ibn Khaldun (1332-1406), it is important to reexamine his ideas on *al-Assabiyya*, discover why loyalty to the group took priority over religious ties, and whether Ibn Khaldun’s idea remain relevant to Canadian Muslims and Islamic organizations today. The paper will begin with a brief introduction to Ibn Khaldun’s concept of *al-Assabiyya* as found in *al-Muqqadimah (Introduction)*, whether or not the concept is rooted in the Islamic tradition, and the extent to which it is relevant today. In order to determine whether it continues to be a relevant concept, sociological observation on a number of traditional Muslim organizations in Canada will be made.

5. Monique Best (Université de Sherbrooke)

“Vers une meilleure compréhension des relations entre musulmans et non-musulmans. Une étude sur les perceptions interreligieuses au Québec”

Cette communication consiste à présenter les résultats d’une étude sur les perceptions inter-religieuses au Québec. Des techniques projectives telles que l’association libre et la phrase à compléter ont été utilisées afin de recueillir des données sur la perception et la méta-perception de groupes religieux, les chrétiens et les musulmans. Les réponses des participants ne sont pas aussi négatives que leurs méta-réponses, celles qu’ils attribuent à la société en général, mais elles indiquent que nous sommes en présence de biais de discrimination. L’auteur souligne l’importance d’investiguer davantage comment ces méta-perceptions négatives à l’égard des musulmans et les biais de discrimination entretenus par les participants jouent sur les relations entre musulmans et non-musulmans au Québec.

6. F.V. Greifenhagen (University of Regina)

“The Work of Zarqa Nawaz (Little Mosque on the Prairie, etc.) and Discourses of Muslim Authenticity”

Muslims, challenged to construct a viable religious identity in a North American context where they are not only a minority, and often members of immigrant communities, but also suffer from prevalent negative stereotypes in dominant political and media discourses, often make use of discourses of Muslim authenticity. These discourses often invoke a distinction between cultural traditions, interpreted as contextual and limited, and “true Islam”, seen as universal and everlasting. It is against the backdrop of these discourses that I examine the film work of Zarqa Nawaz – her various short films and especially her creation, the T.V series *Little Mosque on the Prairie*. Rather than rejecting cultural expressions of Islam, Nawaz’s work suggests that an authentic Muslim identity at home in North America is itself a cultural construct.

13:45-15:15**GENDER AND DEVELOPMENT****1. Roksana Bahramitash (Université de Montréal)***“Gender, Religion and Development”*

Organized religions have been viewed as generally oppressive towards women. While this may be true in cases such as the Taliban in Afghanistan, the relationship between religion and gender subordination is complex. Many women particularly those from low income households are joining faith-based social movements. This is certainly the case in the Middle East and North Africa region (MENA), where millions of women have been joining islamist political parties such as the Hezbollah in Lebanon and X in Iran. The situation parallels that of Latin America with liberation theology, especially during the 1970s and 1980s. Today, this applies to Evangelical movements as well. The phenomenon is neither limited to Islam in MENA or Christianity in Latin America but has a wider implication throughout many parts of the South. However, there seems to be a dearth of information on the relationship between gender and politicized religious movements such as political Islam especially when women of low income households are concerned. This academic panel aims to fill the gap between an understanding of religion-bases social movement theories related to gender and development. We invite academics who are particularly interested in the role of globalization and increases in poverty and income disparity and its relation to faith-based political organizations.

2. Lassaad Ben Brahim (Université de Montréal)*“La place de la femme dans l'idéologie islamiste tunisienne”*

Depuis la promulgation de Code du statut personnel de 1956, la Tunisie s'est distinguée dans le monde arabe par le statut qu'elle a octroyé aux femmes. L'analyse de l'islamisme tunisien sans les femmes est-elle possible ? L'approche institutionnelle de l'islam a pu évacuer sans trop de difficulté la question des femmes et du genre au sein d'une religion où la figure du Dieu unique Allah est masculine, même quand celle-ci n'est jamais représentée, et qui agrée la position subalterne des femmes sur le plan religieux et leur impossible accès à la sphère du sacré. Pour l'histoire des femmes dans les « Women Studies », l'islam est synonyme d'oppression des femmes ; il n'a été objet d'intérêt en terme de recherche que récemment. La mobilisation des femmes dans des mouvements islamistes et leur participation comme actrices économiques, dont la matrice fondatrice édifie la discrimination totale à leur égard, nous paraît parfois irréductible à l'explication et à l'analyse scientifique de la réalité tunisienne. Cette communication présentera les multiples stratégies et méthodes déployées par des femmes impliquées dans divers courants islamistes tunisiens afin d'apporter une meilleure compréhension aux différents discours de légitimation de leur rôle au sein d'institutions islamistes.

15:30-17:00**INTERRELIGIOUS AND INTERCIVILIZATIONAL DIALOGUE****1. Patrice Brodeur (Université de Montréal)***“The Global Politics of Interreligious and Intercivilization Dialogue in a Post-2001 World”*

The global Muslim reactions to the Pope Benedict XIV's Regensburg address in September 2006 were varied. The most constructive came from a group of initially 38 scholars under a Jordanian initiative from Prince Ghazi. This group expanded to 138, from most branches of Islam, when submitting a second letter one year later, this time to 40 Christian religious leaders. Entitled “A Common Word between Us and You,” from a Qur'anic passage, this letter presented a common Muslim perspective on what they consider to be similar between Islam and Christianity, namely, the love of God and the love of neighbour. Yet it was presented in the form of a letter, thereby seeking a dialogical response. This creative response, which emphasizes what is common instead of what is different in a spirit of openness rather than apologetics, if not polemics, represents, arguably, the most important advances in Christian-Muslim dialogue ever. It has

sparked numerous Christian, and also Jewish, responses worldwide. It has also triggered intra-Islamic dialogue and other responses, such as the Madrid Declaration (June 2008) sponsored by the Kingdom of Saudi Arabia. Both reflect the growing importance of interreligious dialogue as a means for international diplomacy; they complement the growing role of the new Alliance of Civilizations (2005) developed at the United Nations. This paper will focus on the intra-Islamic politics behind the growing participation of Muslim actors in the interreligious and inter-civilizational dialogue movement worldwide, with the aim of understanding how these developments affect the changing nature of Muslim identities today.

2. Samia Amor et Meher Khatcherian (Université de Montréal)

“Étude comparative de deux modes alternatifs de résolution de conflits : la Solha moyen-orientale et la justice restauratrice occidentale”

Cette communication propose une étude comparative entre deux modes de résolutions des conflits en matière criminelle, l'un moyen-oriental, la solha, et l'autre occidental, la justice restauratrice. Ce travail se singularise par la rareté des recherches sur ce point. Il vise à dégager les éléments qui permettront d'évaluer l'efficacité de ces modes de résolution des conflits et de voir dans quelles mesures cela pourrait améliorer les mécanismes de la justice institutionnelle. La recherche de cette efficacité paraît pertinente compte tenu de la perspective législative d'une sévérité des peines pour les jeunes délinquants de 14 ans. Dans une démarche en 2 temps, la première étape se formera par un exposé des deux modes de résolution des conflits. La seconde étape abordera les critères retenus pour l'évaluation de l'efficacité des deux modes : c'est-à-dire la reconnaissance réciproque de la souffrance de la victime et de l'auteur du préjudice, la justice et le pardon. La conclusion présentera une synthèse de l'étude comparative des mécanismes (précédemment) évalués comme étant efficace.

May 26, 2009 10:45-12:15 Room: Paterson 111

RELIGION IN INDIA AND PAKISTAN

Chair: Christopher Austin (McMaster University)

1. Diane Fereig (Concordia University)

“Lalla: A Sufi Saint, A Hindu Saint Negotiating Shifting Paradigms in Medieval and Contemporary Kashmir”

Lalla, also known by many other epithets, is a pivotal character in Kashmiri culture. A 14th c. female saint, she is revered by both Hindu and Muslim locals for her wise words preserved in the Kashmiri language. With the advent of Sufism in the region, Lalla served as a bridge between the predominantly Hindu Kashmir of the past, to a freshly emerging Muslim Kashmir through both her words and legends which became a focus for the local culture to work out their shifting identities. As we shift into the next millennium, Lalla is still playing the role of negotiator, but now it is no longer a point of common heritage she negotiates, but a question of deeper identity for both the Kashmiri people at home and those displaced. This paper proposes to examine Lalla's role as negotiator in medieval times contrasted with her role today. By exploring her legends and their shifting emphasis we will be able to observe her constant role in the shifting paradigms of identity for Kashmiris.

3. Gabriel H. Jones (University of Ottawa)

“People(s) of the Sacred Mountains: making a case for high-peak religious culture”

Pahari, or people 'of the mountain', is a catch-all term popularly used to describe the many hill and mountain dwelling inhabitants found in Northern India, Pakistan and Nepal. They are not a single group in the sense of being ethnically unified, but rather are an ethonymic construct, a product of their relative social marginality. Although divided by national boundaries, ethnicity, language and religion, inhabitants of these high mountain environments, such as the Burusho of Northern Pakistan, and the Gaddi of Northern India, show correspondences in ritual and etiological narrative related to high-peak areas are concerned, despite the former being Muslim and the latter Hindu. This paper argues that this

correspondence may be attributed to an antecedent cultural influence derived from Tibet, attributed in Bḥnpo annals to the Zhangzhung culture. This research is partially supported by field research undertaken in the provinces of Uttar Pradesh and Haryana, India between May-July of 2007.

May 26, 2009 10:45-12:15 Room: Paterson 129

GLOBALIZATION AND RELIGION

Chair: Laurie Lamoureux Scholes (Concordia University)

1. Roxanne Iavoschi

“Defining Religion and Spirituality in Light of Globalization”

When inquiring about one’s religious affiliation, we no longer hear simple responses such as “I’m Christian/Jewish/Muslim”. In this day and age, in our North American society, it is not uncommon to hear someone identify themselves as “Spiritual” or as being a “Buddhist Jew”. As we now have unlimited access (through the Internet/tourism/etc) to previously unknown religious traditions, are these same traditional religions on the decline as they make room for the growth of personal spirituality? In this paper, I want to briefly analyse the future of traditional religions and personal spirituality in light of globalization. I will set out to answer the following two questions: “Does the phenomenon of the ‘global village’ bring about a rise in spirituality as people now have the freedom to pick and choose among the various religions that they are exposed to? And secondly, is the rise of fundamentalism in the Western world connected to globalization?”

2. Trichur Rukmani (Concordia University)

“Globalization and Cultural Homogenization”

Human greed and selfish national interest have always fueled attempts at global expansion. The first example in history could be the one that was spawned by colonial powers for their finished products. We then have another phase of globalization identified with the invasion by multinational trade companies of those countries that had attained independence from the colonial powers. We now have the third phase which to say the least is mind boggling. This paper is concerned with the homogenization of culture that is brought in the wake of this third phase wherein the cultures of developing countries are being turned over their head leading to many catastrophies. Globalization concerned with economic goals has no respect for individual cultures of the different countries and this paper will address some of these calamities that have wrecked the lives of individuals in countries like India for instance.

3. Marybeth White (Wilfrid Laurier University)

“Transnational Ghosts: Welcoming the Phi to Canada”

Of the Lao who came to Canada as refugees in the early 1980s, most were practitioners of *sat-sa-na-Phoot*, or the way of the Buddha. When they left Lao soil they left behind the protection, thought to be offered by the stupas, spirit houses, and local *phi* (ghosts) of their homeland. Yet belief in *phi* continues in this community’s new homeland of Canada. This paper will explore the adjustments that Lao Canadian Buddhists of the Greater Toronto Area have made while establishing a place for guardian *phi* in both their temple and home life. It addresses the ways in which Lao Canadians have dealt with their belief in *phi* who are both native to Canadian soil as well as those from their ancestral homeland.

May 26, 2009 10:45-12:15 Room: Paterson 115

RELIGION, SPACE AND IDENTITY

Chair: Asma Bala (University of Waterloo)

1. Casey Koons (Syracuse University)

“Approaching the New Terrain of the Social Internet”

This paper proposes a new method for religious and sociological investigations of the internet. It focuses on social networking sites, such as Facebook.com, and explores the dimensions of social connectedness in those spaces. I will suggest that the social internet exhibits structures of identity formation that are based on ego-centric self-disclosure and networks of social connectedness that are maintained through low-level exchanges. These features have been described with reference to postmodernism. I argue that a shift from a postmodern understanding of the social internet to a model provided by cultural geography allows us to envision the internet as a “region” and exposes material causes for the social forms found there. Drawing on the work of Naomi Klein, I argue that the material structures of “branding” have influenced the way that young people identify themselves, and that the social internet is an arena in which these identities are expressed.

2. Steven Lapidus (Concordia University)

“Walking the Line: Boundary Maintenance Among Montreal’s Hasidic Community”

North American Hasidic communities are in constant tension. One point of tension is between their ideal life and their real surroundings. Hasidic life originated and flourished in small eastern European shtetl, where the majority community was Hasidic, the social values traditional and the atmosphere controlled. The post-Holocaust reality is entirely different. Many rebbes and communities are now located in the great postmodern metropolises of the West, where social values could not be more different than Hasidic modesty demands. Hasidim in the West attempt to recreate the stable and protected communities of Europe, without the benefit of the same historical circumstances that permitted their prewar vigour. In this talk, I will address some of the practical and philosophical issues that define spiritual space for Montreal’s Hasidic community. By examining how the community addresses questions of social, political, and communal interaction, we will better understand the boundary and identity maintenance among contemporary Western Hasidism.

3. Stephen Fai (Carleton University)

“Reconciling Body and Temple: Metaphor and Early Christian Architecture Reconciling Body and Temple: Metaphor and Early Christian Architecture”

The history of early Christian architecture is often presented as a typological transformation from undifferentiated residential buildings to the monuments of Constantine. To rationalize this transformation, a great deal of scholarship has focused on identifying formal, cultural, and programmatic characteristics that might link the domus to the basilica. Unfortunately, this work has done little to help us in understanding how early Christians first came to reconcile the conflicting ontological demands of being the temple in Christ (e.g. 1 Cor. 3.16-17 and John 2.19-22) with building the temple for Christ (Eusebius, E.H 10.4.26). In this paper, I argue that a reconciliation was essential for the development of a distinct Christian Architecture and that it was achieved, in part, through a shift in the tenor of early Christian body/temple metaphor. The trajectory of this shift is traced from the Gospels and Epistles through the Epistle of Barnabas, Clement of Alexandria, and Origen to the panegyric written by Eusebius for the Cathedral of Tyre. I conclude that the metaphorical vehicle of the body/temple, first used rhetorically to unify and segregate the Christian community, had a hermeneutic function for Eusebius that revealed an architectural model in Christ.

May 25, 2009 12:30-13:30 Room: Paterson 115
GRADUATE STUDENT LUNCH

The 2009 Annual Student Luncheon will focus on the SSHRC application process. Gordana Krcevinac, Director of SSHRC's Fellowships and Institutional Grants Division, will represent the granting institution's point of view, Dr. Mathieu Courville will speak from the perspective of a formerly successful student applicant, and Dr. Michel Desjardins will share his thoughts as a faculty member with experience in vetting SSHRC proposals at the departmental level.

The session will consist of brief presentations of prepared remarks followed by Q & A from the floor. Free pizza and pop will be served.

May 26, 2009 13:45-15:15 Room: Paterson 111
RELIGION AND SEXUALITY
Chair: Richard Walker (Wilfrid Laurier University)

1. Heather Shipley (University of Ottawa)

"What is Canada's Sexual Identity?: The Role of Family in Sexual Identity"

This paper focuses on the definitions and categorizations embedded in the construction of the "ideal family" in a Canadian context. Family, defined as the ability to produce children, is an institution that has been argued to be in peril with the advent of same-sex marriage legislation and rights based on sexual orientation. This paper will examine past and present constructions of the family and the relationship between sexual identity and the "ideal family." I argue that family is a shifting dynamic of interpersonal relationships and is not a singular, static categorization. Family exists as an ideological construct and is used by religious interest groups to define a purpose for sex and sexuality. My argument will be made through a textual analysis of several court cases in Canada regarding same-sex relationships.

2. Lee Wing Hin (York University)

"God Made Me Hetero: An Interdisciplinary Study of the Hong Kong Canadian Evangelical Protestant 'Traditional Marriage' Campaigns"

In the recent years, same-sex marriage debates have sparked tremendous tension among racialized and religious communities in Canada. While Hong Kong Canadian communities have diverse positions on same-sex relations, my paper is an *interdisciplinary* study of the "traditional marriage" campaigns organized by the Toronto Hong Kong-Canadian evangelical Protestant communities in 2001 to 2006. Drawing from interviews with the movement's leaders, I argue that the existing paradigms in queer theory and religious studies in the study of "homophobia" and "diasporic religions" respectively are *inadequate* to understand the campaigns' sheer scale and intensity that are unprecedented and uncharacteristic of Hong Kong-Canadian Protestant communities. To comprehend fully their anti-same-sex marriage sentiments, we must understand their campaigns in the wider and overlapping religious, racial, and historical contexts of British colonialism in Hong Kong, diasporic experiences in Canada, as well as inter-denominational relationships among Canadian Protestants and the historical and continual marginalization of racialized communities in the Canadian religious and political arenas.

May 26, 2009 13:45-15:15 Room: Paterson 129
NEGOTIATIONS OF PLACE
Chair: Rose Tekel (Concordia University)

1. Jennifer Davis (University of Sudbury)

"Belonging in Space"

Human beings and activity depend on an integrated system of agency within space. This space has the quality of being primary - the starting point of experience. Identity is formed out of that which provides

the background, explicit and implicit, for intuitions, reactions and moral judgements. Globalization impacts the perception of space as it impinges on personal association with a particular environment. The effects of technological and economic advancements challenge the Eastern Cree of northern Quebec to expand their notion of 'belonging' while at the same time maintain the understanding of the spiritual connection to their familiar territory. This paper explores the sense of 'belonging' as it pertains to identity formation.

2. Sarah King (Wilfrid Laurier University)

"Place, Religion, and Colonization in Canada"

Place is a way of approaching people and landscape taken together, as each inscribes itself upon the other over time (see for example the work of Edward Casey, Keith Basso, and J.E. Malpas). This paper explores the role of religion as a key influence in the creation of place, and as an aspect of the fundamental character of the relationship between people and their places. In the Canadian context, religion is an historical and contemporary factor in the creation and negotiation of place. The projects of colonization and settlement are critical to the creation and contestation of Canadian places. This paper explores the religious dimensions of place in Canada, both through philosophical discussion, and through the lens of a particular rural Atlantic place, Burnt Church/Esgenotpetitj N.B., where colonial conflicts remain close to the surface.

3. David Walsh (Arizona State University)

"Aboriginal Relations to Place in New France"

Early missionaries to the Americas debated whether the indigenous inhabitants were humans or something else. The First Nations peoples of New France had a similar, although fundamentally different, question; were the Jesuit missionaries relatives or something foreign. The question of relationality was not a question of blood but rather one of place. Through examining Jesuit sources of the time, and engaging scholars such as Kenneth Morrison and Emma Anderson, I glimpse into the quandary of these First Nations peoples. A quandary based not on a global question (where did these people come from?), but rather a question of local relationality (how do these people relate to this place?). This approach sought to situate the Jesuits into the local environment and from this position determine an appropriate relation to themselves. This study implies that globalization does not need to be interpreted as the end of place, but rather a larger matrix of local relationships.

May 26, 2009 13:45-15:15 Room: Paterson 115

PANEL: CONGRESS POTLUCK: FOOD, RELIGION AND IDENTITY

Chair: Alison R. Marshall (Brandon University)

This panel investigates the many intersections among the "doing" of food and religion, from the growing, producing, sharing, eating and abstaining, to the manner in which food customs and ideas shape everyday religiosity and identity. In Donna Seamone's paper we see "farm religioning" reflected in the many ways that everyday food production anchors people to the land, religious ideals and identity. Aldea Mulhern in contrast examines ritual instances of food discipline during Ramadan and argues that food practices enable the construction and performance of a pious self. Alison Marshall reflects on the results of her research suggesting that questions about food ideas and customs lead us to a better understanding of Chinese religiosity in frontier regions of Canada.

1. Donna L. Seamone (Acadia University)

"Growing Food, Growing Life: Farm Religioning in 'the Valley'"

What does food signify to those who devote their lives to daily and seasonal activities of food production for themselves and others? How do the kind of crops and/or livestock around whom life revolves orient the lives of farmers to issues of identity and life-meaning? In what ways is human identity shaped by growing food? Based on fieldwork and interviews with family farmers in the Annapolis Valley, I will

present ethnographic description and analysis focused on issues of food, livelihood and identity. I explore these issues in relation to the growing local food movement while attending to farmers' experience as part of what Nye (2000) calls religioning. Undergirding this exploration is an hypothesis: In life on family farms there is a way of life anchored and embodied in specific actions in particular locations that constitute a fundamental way of perceiving and acting in the world which is farm religioning.

2. Aldea Mulhern (University of Toronto)

"Foucaultian Discipline and Ritual Food Practices in the Construction of Muslim Selves at Ramadan"

Ritualized food discipline is an identity-forming process. Michel Foucault's discipline of the docile body and Richard Schechner's performance theory can be used together to look at religious food practices to show how agents constitute themselves as religious subjects through disciplining what they eat: particular food practices and food restrictions become ways of cultivating a specific type of (pious) self. These selves are socially identifiable, and participation in particular food practices and food restrictions can both mark one as a community member, and make one a community member. I argue that in fasting at Ramadan, Muslims are disciplined by themselves, their communities, and Allah. This tripartite relation inscribes submission onto the docile body, creating a Muslim self. The Ramadan fast is one of the most notable and visible, religious food practices of Muslims. With the help of Foucault's notion of discipline and Richard Schechner's performance theory, we can begin to understand that the ritual fast at Ramadan shows how Allah, community, and self together govern the physical body in order to create a pious Muslim self, a self that performs as a member of the ummah.

3. Alison R. Marshall (Brandon University)

"Getting at Religion Through Food: Chinese Everyday Religiosity in Rural Manitoba"

Small numbers of Chinese immigrants have been coming to rural Manitoba for 125 years. And while it is true that almost all of the early Chinese settlers started out in the hand-washing business, it is also true that many Chinese men quickly discovered the benefits of owning and operating a Canadian Chinese restaurant. Like the laundry, and the Zhongguo Guomindang (KMT) offices in Brandon and Winnipeg, restaurants provided a meeting place for Chinese residents in rural areas. In this paper, I review the results of data collected from some of the oldest settlers in the region using an adapted form of Krishnendu Ray's food survey (2004, 169-184), and interpret the answers with the help of Lidia Marte's "foodmaps" (2007). I discuss how questions about food, and the events that are hosted, organized and shared throughout the year yield data that enable us to understand the history of front stage and back stage Chinese everyday religiosity, identity and community in frontier regions of Canada.

May 26, 2009 15:30-17:00 Room: Paterson 111

SACRED SPACES

Chair: Donna Seamone (Acadia University)

1. Linnea Rowlett (University of Ottawa)

"God and the Goddess in the Gardens of Glastonbury"

Home to both England's oldest Christian Abbey and its only Goddess Temple, Glastonbury is a pilgrimage destination for some very different (if not hostile) spiritual traditions. Adrian Iwachiw's 1996 dissertation revealed the community itself to be in something of a cultural crisis, with tension between conservative landowners and New Age shopkeepers being expressed in political conflict about land use and future development. How is the communal space, sacred and secular, negotiated today? Based on a site visit to Glastonbury in the spring of 2009, this presentation will explore spatial and temporal organization as a way of discriminating between the two faith traditions, while also re-visiting Iwachiw's hypothesis that earth-based spirituality has created in Glastonbury an alternative discursive narrative and corresponding spatial practice.

2. Rory Dickson (Wilfrid Laurier University)

“A Mosque-Centered Spirituality: Islam, Space, and Identity Construction in Ontario”

The *Tablighi Jama'at* is the largest and most successful transnational Muslim movement of the twentieth century. At any point in time, thousands of Muslims are on the move in eighty of the world's countries, inviting other Muslims to *tablighi* meetings at the mosque to discuss Islam, develop its practice, and thereby confirm and reinforce their faith. In this paper I describe a meeting I attended with the *Tablighi Jama'at* in an Ontario mosque in December 2007 and share excerpts from an extended interview I completed with one of the group's senior members. This material provides a local illustration of how *tablighi* participants use sacred space to re-orient Muslim life-ways and identity in urban centers toward what I call a mosque-centered spirituality. This particular form of spirituality addresses the problems of identity and place facing those living in culturally, temporally, and socially heterogeneous urban spaces.

3. Brent Hagerman (Wilfrid Laurier University)

“Buried Above the Ground: Between Babylon and Zion at the Bob Marley Mausoleum”

When Rita Marley announced in 2005 that she intended to move Bob Marley's remains from his mausoleum in Jamaica to his spiritual homeland of Ethiopia in accordance with his Rastafarian faith it sparked criticism from many quarters including the Jamaican government, the tourism sector, reggae fans, and ordinary Jamaicans from all walks of life, including several Rastafarians. Marley's body and the mausoleum property have become significant national symbols for Jamaicans but Jamaica, along with the rest of the West, is considered Babylon according to Rastafarian teachings. At the same time Ethiopia is sacred space for Rastafarians, envisioned as a physical heavenly realm called Zion. Using the press coverage of this controversy, and by travelling to the mausoleum site, I examine the many sides to this dispute and the role that Rastafarian attitudes toward death have played in allowing some Rastas to privilege Babylon over Zion as Marley's final resting place.

May 26, 2009 15:30-17:00 Room: Paterson 129

RELIGION AND ETHICS

Chair: Jennifer Davis (University of Sudbury)

1. Nancie Erhard (Saint Mary's University)

“Ethos as Moral Habitat and its Implications for Moral Agency”

Cultures, and religions, do not sit on top of their biotic communities, but are created and sustained within them. Biblical scholar William P. Brown proposes an ethos be conceived as a cultural, moral sphere analogous to a biosphere. This paper connects the two spheres and considers their interaction, proposing a creative role for place, and for the more-than-human, in the process of shaping moral norms and moral imagination. I use the concept of ethos as “moral habitat” to explore the implications of this for our understanding of the moral agency of both otherkind and humankind, with illustrations of various concepts of moral agency of otherkind from the Hebrew Bible, Canadian indigenous traditions, and post-Cartesian science.

2. Chris Klassen (Wilfrid Laurier University)

“Reading Pagan Environmental Ethics Through the Lens of Charles Taylor”

In *The Ethics of Authenticity*, Charles Taylor speaks of the malaises of modernity in which individualism and authenticity lose their moral force by becoming simply a type of relativism and/or soft despotism. In contrast, Taylor suggests that individualism and authenticity need to be understood as holding moral salience through the dialogical nature of human life and the external horizons of meaning necessary to the very formulation of the authentic self. Individual choice only makes sense when some choices are more socially, politically and/or ethically valuable than others. My paper takes Taylor's discussion of the ethics of authenticity and applies it to the religious movement of contemporary Paganism and the marked hesitation on the part of Pagans to claim any expected responsibility on the part of other Pagans toward nature and/or the environment.

3. Donna Kerfoot (Trinity College, Toronto School of Theology)

“Florence Nightingale’s ‘Way of Perfection’ in Nineteenth-Century England”

Florence Nightingale (1820-1910) was a well-known British icon during the Crimean War and the founder of the profession of nursing in England during the nineteenth century. This thesis argues that Nightingale’s concept of social reform was directly related to her unique Christian worldview to affect change in social and religious structures. This paper examines Nightingale’s moral philosophy as it relates to her theological conception of “the way of perfection.” Major themes include the study of moral philosophical views as they relate to Nightingale’s ideal of God’s moral law and her doctrine of perfection. Her rational approach to social perfection demonstrates the importance of modernity in her worldview. In conclusion, I argue that Nightingale’s moral worldview offers a modern response not only to the Church of England in the 19th century but relates to a postmodern view of Christianity in the 21st century.

May 26, 2009 15:30-17:00 Room: Paterson 115

ROUNDTABLE: GOD(S) KEEP OUR LAND: LIVED RELIGION IN CANADA

Chair: Kathryn Carriere (University of Ottawa)

A watershed in the field of religious studies, *Lived Religion in America*, suggests we dynamically widen the boundaries of contemporary and historical religion to include spheres of everyday practice and lived experience. This roundtable discussion extends a conversation begun at the 2008 meeting and further illustrates the diversity inherent within Canada’s religious tapestry through examination and application of David Hall and Robert Orsi’s empirical framework of *Lived Religion*. Hall dismantles dichotomies between low/high and elite/popular culture, and relocates religious meaning in the everyday relationships between the self and society. Orsi builds upon this in his view that religion can neither be easily defined nor compartmentalized, and that scholars must look beyond the orderly sphere of doctrinal influence to see how religion actually manifests within the everyday lives of people. In illustrating some of the ironic and “messy” ways religion continues to manifest in Canada, contributors seek to illustrate how religion entails the unique culture in action which Robert Orsi emphasizes. This panel will be multi-faith in nature, discussing practices, rituals, and beliefs of various Canadian communities.

1. Kazi Ahmed (University of Ottawa)

“Bangladeshi Muslims in Canada: Invention of Meaning of Islam”

Bangladeshis construct, select and practice their ideologies in personal and organizational level in Canada. Their identity tied to events in Canada, and ideological divisions in Bangladesh is a key strategy used by Bangladeshi immigrants to adapt to Ottawa, particularly in terms of formation of community organizations. Two major ideologies, ‘secularism’ and ‘religiosity’ (e.g. Islam) are very important within the Bangladeshi community in terms of distinctions related to debates within Bangladesh. Those are the core ideas whereby people are united and divided within the Bangladeshi community in Canada. These ideas seem to be rooted in the birth and the politics of Bangladesh. The ideologies are the key element in the establishment and maintenance of the community organizations. The ‘Islamist’ approach provides spiritual as well as social guidance and services. Many of them try to make connection with other Muslim groups from different part of the World. On the other hand, the ‘secularist’ approach is trying to increase awareness of the ‘Bengali’ culture and history to promote connections among Bangladeshis. However, they are trying to promote the idea that Islam adopted and practiced in Bangladesh as part of the culture, it should be a personal matter and should not be used as a tool for political power. This paper aims at looking at the meaning of ‘secularism’ and ‘religiosity’ of Bangladeshis in Canada and the reasons behind the differences among the Bangladeshis.

2. Kathryn Carriere (University of Ottawa)

“Curry at Christmas Dinner: Intersections of Religion and Culture within Goan Catholic Families”

This paper explores the religious pliancy of Goan Catholic families in Canada. It will demonstrate how these families have redefined their identities so as to simultaneously embrace their Catholic roots and religiously “fit in,” while incorporating elements of their Indian heritage to illustrate their distinction within the Christian majority. This paper will discuss some of the domestic idiosyncrasies with regards to religious practices, family values, and traditions. It will also explore the tensions that exist between generations, when Indian or Western qualities seem overbearing to either parents or children. This ironic conjuncture of culture and faith, their lived religion, continues to honour the homeland and traditions of the past while simultaneously creating a niche for Goan Catholics within Canada’s mainstream.

3. Kyuhoon Cho (University of Ottawa)

“Ethnic Church as Cultural Ghetto: The Other Side of the Centrality of Korean Immigrant Churches in Multicultural Canada”

This essay analyzes the recent change in the social position of Korean immigrant churches in Canada. Since the end of the 1960s when Koreans in earnest began to immigrate to Canada, Korean ethnic churches have been at the centre of Korean immigrant communities. Recent social changes such as the development of communication and information technologies, the continuous influx of Korean immigrants, the increase of new cultural centres and so forth have allowed ethnic Koreans to obtain - without keeping the church membership - various non-religious services that help them adapt to new social circumstances. The recent specialization and/or strengthening of the religious dimension of Korean immigrant churches can be interpreted as a strategy to compete with the rising cultural centres. This religious change may be effective in drawing Korean and other Asian second and third generations who are interested in religiosity more than ethnicity. In strengthening their ‘Korean religiosity’, however, Korean ethnic churches become more disconnected from ‘mainstream’ Canadian culture. Thus, Korean immigrant churches as the social loci for re-constructing ethnic and religious identities face more and more difficulties in keeping their plausibility structure among professionals, immigrants proficient in English, recent immigrant youth, free thinkers, and the second and third generations.

4. Glen Choi (University of Ottawa)

“Panoply of Pursuits: Subcultural Diversity in the Korean Buddhist Community”

The Korean Buddhist community in Canada is a small but growing population in the Canadian religious landscape that merits consideration and study. This population growth has given rise to diverse sub-groups in the community, both generational (1st vs. 2nd) and ethnic (European vs. Korean) in nature. Due to socio-cultural and historical differences among these groups, there exists a complexity of social and religious agendas that converge in the temple environment. This essay discusses the nature of these agendas, the socio-cultural and historical contexts engendering them, and their dynamic interaction and clashes in the temple environment. I endeavour to show that the Korean Buddhist case is a microcosm of the multiple meanings of lived religion.

5. Shelly Colette (University of Ottawa)

“Christian Symbolism in Secular Culture”

One of the overriding questions that arises from Robert Orsi’s introduction to David Hall’s *Lived Religion in America* is “how does something secular become sacred?” We could also ask how something sacred can become secularized. Through an ecofeminist examination of Garden of Eden imagery in Canadian magazine advertisements, I explore the preponderance of Christian symbolism in secular Canadian culture, and the ways in which these Christian symbols, themes, and narratives inform the gendered cultural identity of people who may not necessarily self-identify as Christian.

6. Janet Gunn (University of Ottawa)

“Can Lakshmi Wear Levis?: Hindu Women, Bodily Adornment, and Lived Religion in Canada”

This paper is concerned with the ways in which Indo-Canadian women daily construct their identities as Hindu – or distance themselves from that identity - via clothing and adornment. It aims to explore the religious and cultural values that are expressed in daily life via the donning of bangles, bindis, saris, and other visibly “ethnic” materials. Pondering the enculturation of bodies, I aim to uncover the ways in which individuals constructs themselves as ‘auspicious Hindu wives’ – living embodiments of the Goddess - through the deployment of material culture. This static model needs to be problematized if it is to be made meaningful in the context of real women’s lives. How do Indo-Canadian women respond to this patriarchal model of womanhood? The paper investigates adaptations to Hindu aesthetic traditions in the Canadian context with an eye to gleaning a deeper understanding lived religious identity as it intersects with daily life.

7. Rebekka King (University of Toronto)

“The City, the Concept and the Classroom: Teaching Lived Religions in North America’s Most Religiously Diverse City”

The student criticism recounted by Orsi in his introduction to Hall’s Lived Religion in America raises important pedagogical questions about the place of lived religion studies in the classroom. Orsi’s students were “offended” and “outraged” by his presentation of popular and “messy” practices as authentic representations of traditions. Instead, Orsi’s students insisted that religion is concerned with the “sacred” and is not “selfish” or “material.” This paper describes the reaction among second-year students at the University of Toronto to both Orsi’s lived religion framework and the expansion of Orsi’s theory to the multi-faith Canadian scene as it has been proposed by the 2008 CSSR lived religion panel. How can we study and teach lived religion as it is presented in a uniquely Canadian multi-faith context? And what assumptions should be made and explored in the context of the study of lived religion as it manifests itself in the city of Toronto?

May 26, 2009 Time: 17:00 – 18:00 Location: TBA
PRESIDENT’S RECEPTION

May 27, 2009 8:00-5:00 Room: Mackenzie 4256
Meeting room for CSSR members

May 27, 2009 9:00-10:30 Room: Mackenzie 4236
SPECIAL PAPER
Chair: Peter Beyer (University of Ottawa)

Louis Rousseau (Université du Québec à Montréal)

“Le vivre ensemble et la recomposition des différences religieuses”

Le fascinant débat public qui s’est déroulé au Québec à partir de l’automne 2007 sous l’égide de la *Commission de consultation sur les pratiques d’accommodements reliées aux différences culturelles* constitue un fait de société en lui-même. Nulle hypothèse simple ne peut en éclairer complètement la signification : manœuvres politiciennes de diversion, exercice populiste et naïf de deux intellectuels (Bouchard et Taylor), babillard multimédia offert aux opinions extrémistes, etc. Un fait massif demeure : partout sur le territoire, durant quelques mois, la consultation démocratique fonctionne et rédige en direct ses cahiers de doléances qui ont dû être repris par deux Commissaires dont l’Assemblée nationale attendait de sages recommandations et, peut être avant tout, des précisions sur la nature même de la question centrale en débat.

Plusieurs ont sans doute été étonnés de l’impact particulier de la dimension religieuse mise de l’avant dans ce débat. Après tout on ne discute plus guère de la place de la religion dans l’agenda public depuis la

décision gouvernementale de finaliser le processus de déconfectionnalisation de l'école (juin 2005). Pourtant la dimension religieuse semble encore avoir des liens complexes avec la question identitaire québécoise, société contemporaine « sortie de la religion », selon l'expression consacrée de Marcel Gauchet. La reconnaissance du droit à l'exception au profit d'une conduite religieuse d'un individu, puis d'un autre, semble avoir produit un effet d'agrégation reliant une série de requêtes reliées à l'habillement, à l'occupation différente de l'espace, à des interdits alimentaires, etc. Le rôle de détonateur de la question religieuse doit être examiné de plus près.

Je soumets mes réflexions en quatre temps. Je préciserai au départ quelques éléments conceptuels permettant de mieux cerner ma perspective. Je traiterai ensuite de quelques conditions fondamentales qui me semblent requises pour accéder à un meilleur vivre ensemble. Le cœur de ma conférence cherchera à cerner les rôles spécifiques assignables à la religion dans ce contexte. Quelques recommandations termineront le tout et susciteront la discussion.

May 27, 2009 9:00-10:30 Room: Mackenzie 4494

RELIGIOSITY IN CANADIAN COMMUNITIES

Chair: Janet Gunn (University of Ottawa)

1. Jason Redden (University of Manitoba)

“Optimistic Ritual: Bini’s Prophet Movement”

Prophet activity was a perspicuous mode of religious expression throughout the Pacific Northwest in the mid eighteenth century. Although scholars have long remarked that the phenomenon was indeed pan-Indigenous, the academic conversation has largely centred on the prophets of the Plateau. In this paper I shift attention northward to central British Columbia and introduce the We'tsuwet'en prophet Bini. Using the twenty oral narratives on Bini that were collected by Marius Barbeau and William Beynon in the early 20th century, I sketch Bini's prophetic activity with the aim of illustrating that his action, at least as much as the content of his prophecies, proffered meaning. In this way, the case of Bini, among other things, can be shown to illuminate what Walter Burkert has elsewhere termed as the basic optimism of religion.

2. Marie-Paule Martel-Reny (Concordia University)

“Perspectives of Québec Adolescents on Religion and Spirituality”

While young people's religiosity has, in the last decade, been investigated in countries such as the United Kingdom and Australia, little attention has been given to this topic in Québec, where scholarship on religion and spirituality in relation to children and adolescents has generally been studied from a confessional or legal perspective. Furthermore, few researchers have taken the time to directly ask young Quebeckers how they perceive the various religions to which they are exposed in an increasingly multicultural society, and how important religion and spirituality are to them. This paper will present and discuss data from a study that was conducted in 2002 among 265 grade ten students from four Montréal high schools. Through an anonymous questionnaire that included multiple-choice and semi-open questions, participants were asked about their religious background, spiritual experiences, and worldviews. The findings suggest that contrary to widespread notions that portray them as apathetic and unconcerned with religious issues, adolescents are preoccupied with questions of meaning and are eager to ask questions and share opinions and experiences pertaining to religious and spiritual matters.

3. Amarnath Amarasingam (Wilfrid Laurier University)

“Symbolic Ethnicity and Religiosity Among Tamil Youth in Ontario”

This study adds to the scholarly literature already present on South Asian youth in Canada, by examining the under-studied area of religion and ethnicity among immigrant youth. The paper presents survey and interview data from 25 Tamil youth in Ontario specifically dealing with the interaction between religion and ethnicity, the experience and expression of religion, the importance of religion, as well as the importance of the Tamil language for religious and ethnic identity. Herbert Gans' notions of “symbolic

ethnicity” and “symbolic religiosity” are used to explore the ways in which Tamil youth in Ontario interact with their ethnic and religious heritage. This paper provides a snapshot of the insights that may be gained into these communities through such exploration. The research, although preliminary, begins to fill gaps in scholarship on the Tamil population in Canada as well as the role of religion in the lives of immigrant youth.

May 27, 2009 9:00-10:30 Room: Mackenzie 3444

PANEL: STUDIES IN INDIA: TEXTS

Chair: Rungpat Roengpitya (Mahidol University, Thailand)

1. Richard Mann (Carleton University)

“On Being Dharma and Being Dharmic: The Case of Yudhishtira in the Mahabharata”

A common representation of Yudhishtira is as *dharmaraja*, King Dharma. This title is largely the result of his parentage; his father is the deity Dharma. The vast majority of the characters in the *Mahabharata* as well as most scholars of the text assume based on his title that Yudhishtira is dharmic; that is, he is righteous. I will suggest in this paper that such an assumption is only partially true of Yudhishtira. I will argue that being an embodiment of Dharma itself is different than being dharmic. I present two cases in support of this argument. The first is Yudhishtira’s father, Dharma, who rarely subjects himself to the norms of dharma in his appearances in the text. The second will be the gap between the speech and deeds of Yudhishtira. Here I argue that King Dharma manipulates certain assumptions about his parentage and title to act in an undharmic manner while claiming a dharmic nature of his actions.

2. Richard A. Berg (Lakehead University)

“Cosmology and Cosmogony in some Rig Vedic hymns”

Looking at a selection of hymns mostly from the first and tenth books of the *Rig Veda*, it immediately becomes evident that the early hymns picture a closed, finite ‘triple decker’ world populated by terrestrial *devas* (gods), atmospheric gods and gods of the high heavens. The Vedic hymn singers cannot think of the world without talking about the gods or think about the gods without talking about the world. However when later Vedic thought turns to questions about the world’s origin, the various attempts to answer questions of comogonic agency stretch the concept of a *deva* in multiple ways that drive Vedic thought in the direction of *Upanishadic* thinking beyond the gods.

3. Andre Couture (Universite Laval)

“The role of substitution in Hindu canonical texts: a means for upgrading the Vedas”

While lecturing on the canonical texts of Hinduism last fall, I was confronted with the problem of the still nearly unanimous acceptance of the authority of the Vedic texts and their current displacement by later texts which are read “as if” they too were Vedas. How is it possible to legitimize the way in which some sects have expanded the category of the Vedas? How can one make sense of the fact that, little by little, the triple Veda was extended to a fourth Veda and that the Epics and Purânas came to be called a fifth Veda? Our understanding of these developments would improve greatly if we were to consider the canonical history of the authoritative texts of Hinduism in light of the ancient notion of ritual substitution (*pratinidhi*). The notion of ritual substitution deserves further study, as it promises to throw light on the variety of meanings associated with the ancient category of the Veda and on its current extension to a variety of later texts.

4. Christopher Austin (McMaster University)

“Krishna and the Syamantaka Jewel: A Murder-mystery for Indologists”

This paper presents the results of research on an important incident in the life of Krishna, the episode of the Syamantaka jewel. Itself a murder-mystery of sorts, complete with homicides, betrayals, revenge and detective snooping, this story presents a challenge to research on early Vaishnavism, and in particular on the development of the *Harivamsha*. It is commonly assumed that the *Harivamsha* (roughly 3rd-4th

centuries CE) provides the oldest version of this tale, and the basis for a more developed rendering in the *Vishnu Purana*. In the first portion of this paper I question this proposed path for the story's development. I argue that the Harivamsha's and the *Vishnu Purana*'s rendering of the tale may represent two independent but mutually influential sources of the story. In the second portion I pursue the implications that this hypothesis may have for our understanding of the origin and development of the *Harivamsha*.

May 27, 2009 10:45-12:30 Room: Mackenzie 4236

ROUNDTABLE: SMOOTH AND ROUGH TERRAIN: TOWARDS PLURALISTIC DIALOGUE ON RELIGION AND ECOLOGY IN NORTHEASTERN NOVA SCOTIA

This roundtable presentation will explore how the theory of religious pluralism as defined by Diane Eck can foster dialogue among religious groups concerning ecological issues in Northeastern Nova Scotia. The presentation focuses on what five religious traditions teach concerning ecology. The traditions are: Judaism, Mikmaq, Christianity, Buddhism and Islam. In the first part, the presentation identifies several important ecological issues currently affecting NE Nova Scotia and teachings that pertain to ecology drawn from the above-mentioned religious traditions. In the second part, we provide a possible religious response from each of the above traditions to the ecological issues that have been identified. Here we emphasize the common understandings and commitments as well as the diversity of responses to the ecological issues from the religious traditions. While our focus concerns ecological issues in Northeastern Nova Scotia, our main objective is to provide a map that highlights the smooth as well as the rough terrain that will be encountered by anyone that is thinking about religion and ecology within a pluralistic model.

Participants:

Heather Eaton (St. Paul University)
 Anne Marie Dalton (St. Mary's University)
 Brenda Appleby (St. Francis Xavier University)
 Rose Tekel (St. Francis Xavier University)
 Annette Ahern (St. Francis Xavier University)

May 27, 2009 10:45-12:15 Room: Mackenzie 4494

RELIGIOUS STUDIES RECONSIDERED

Chair: Paul Bowlby (Saint Mary's University)

1. John Harding (University of Lethbridge)

"Pedagogic Promise or Peril: Popular Polemical Writings and the Academy"

Most students have little or no exposure to the academic study of religion before attending their first religious studies class at university. However, their views about religion have been shaped by religious figures, settings, and family members as well as by people, books, and media critical of religion. Is it worth addressing these popular polemics from either side of the spectrum? Of course the situation is more complex than advocates of religion vs. assertive atheists. For example, there are thoughtful books written by scholars that emphasize the importance of education about religion for both partisans and critics of certain religious traditions or religion as a whole. Such books support rather than challenge the secular, academic study of religion. But what of the more polarizing examples? Are they best ignored or should teaching and texts meet students where they are and lead them to the discourse of the discipline?

2. Laurence Nixon (Dawson College)

"Gender Bias in The Varieties of Religious Experience"

An examination of male and female accounts of religious experience cited in William James's *The Varieties of Religious Experience* reveals a bias on James's part in favour of male narratives and male-centred religion. Of a total of 214 personal narratives, those of women accounted for no more than 17% of

the total. More precisely, James uses exclusively male narratives to illustrate what he considers to be the more profound type of religion—i.e., sick-souled religion—and includes female accounts (along with male accounts) to illustrate what he considers the superficial type of religion—i.e., healthy-minded religion. The presentation will examine this androcentric bias in *The Varieties* and suggest a possible source for it in James's family background.

3. Karl-Stéphan Bouthillette (Laval University)

"Taking Lobsang Rampa for what he is, a Western Esoterist under a Tibetan Cover"

After all the discredit that Lobsang Rampa endured, taking him as a proper object of research is not obvious. His main critics, starting with Agehananda Bharati, have shown how far Rampa is from Tibetan Buddhism. This paper intends to read Rampa not through the eyes of a Tibetologist, but within the broader scope of Religious Studies. I believe that there is more to be found in the author's approach to religion in general and in his views on the modern world than there is in his caricature of Tibet. The Tibet of Rampa should rather be seen simply as a narrative setting. It serves as a basic framework upon which the author raises oppositions between a decadent modern world and his idealized civilization. Such a reading of Rampa allows us to follow him through his own understanding of the Western esoteric traditions. There we can see where his originality stands and how intimate are his views with the post war era in which he lived.

May 27, 2009 10:45-12:15 Room: Mackenzie 3444

RELIGION AND ARTISTIC INTERPRETATION

Chair: Shelly Colette (Concordia University)

1. Andrew Atkinson (Wilfrid Laurier University)

"The Janus face of Repugnance in David Adams Richards' The Lost Highway"

"Repugnance," claims Saba Mahmood, "is a sentiment that I share with many secular progressives and liberals who feel a deep sense of discomfort when confronted with socially conservative movements" (37). Mahmood, however, sees a need for unpacking the conditions that foster repugnance toward social conservatism. The OED defines repugnance as "strong dislike, distaste, antipathy, or aversion (to or against a thing)" (3). It is a word that gives shape to opposition, and thus a word used to describe constellations of friend-enemy groupings. The study of religion is not without opposition (within and without), nor is it without repugnance. I propose a consideration of the play of repugnance (liberal and conservative) in David Adams Richards' novel, *The Lost Highway* (2008). Richards is a conservative Catholic from New Brunswick who happens to be one of the most influential Canadian novelist writing today. His novels garnered Governor General awards and a Giller prize; many consider him Canada's greatest living literary writer. *The Lost Highway* pits the liberal, atheist repugnance of his protagonist against the unseen, yet always present repugnance of the author towards liberalism. I will examine this play of repugnance in Richards' work such that it sheds light on our internal play of repugnance in Religious Studies, as well as the legacy of repugnance in literature, specifically Richards'. His writings, stretched over fourteen novels, have always attempted to safe-guard the local Catholic mores of Miramichi, NB; this exploration seeks to shed light on the dark potential of Richards' romance with terror.

2. Stefanie Stiles (University of Waterloo)

"Human Suffering in an Ironic World: The Prescient Literature of Nathanael West"

The 1920s and '30s marked the dawning of our own age of mass communications, mass consumption, and mass culture. Overlooked as part of the American literary canon, Depression era writer Nathanael West wrote vicious moral satires that today seem oddly prescient in exposing the spiritual emptiness of modern life; his targets included the newspaper industry and Hollywood. In his most critically acclaimed novel, *Miss Lonelyhearts*, West's title character is a newspaper columnist tortured by his own

correspondents' brokenhearted, beseeching letters. In this paper, I will explore the theme of spiritual longing in this work, and his character's prophetic claim that "the Miss Lonelyhearts are the priests of twentieth-century America," drawing on the theories of Jacques Ellul and Baudrillard. I will argue that West was one of the earliest, and certainly the most caustic, American writer to deal explicitly with the idea that in a largely urban, disassociated world, people increasingly turn to the mass media to answer their spiritual questions and fulfill their dreams.

3. Amy Hondronicols (University of Western Ontario)

"A Theory of Incarnation in Images beyond the Icon"

The icon links divinity and flesh as it transports its spectators between these realms. If one considers the icon only as a mimetic work of art, it is condemned to remain an idol; if one considers it only as a sign of divinity, then the icon cannot participate in the economy of incarnation. I propose that the crossing of the visible and invisible in the icon marks the entry of incarnation into a philosophy of the image based on Orthodox theological aesthetics, a philosophy distinct from a Platonic and mimetic concept of aesthetics, and that provides a productive reconsideration of many modern, secular images. Following the works of Jean-Luc Marion and Marie-José Mondzain, I will discuss the simultaneity that attempts to negate the distance and radical discontinuity between the human world and divinity, between flesh and word, and between mimesis and the apocalyptic potential of the icon.

May 27, 2009 13:45-15:15 Room: Mackenzie 4236

ROUNDTABLE: CYBERSPACE, CYBERFAITH: RELIGIOUS IDENTITY AND COMMUNITY BUILDING ONLINE

Chair: Kathryn Carriere (University of Ottawa)

The advent of cyberspace, in coalescence with the broad-reaching effects of globalization, has permanently transformed the very nature and breadth of human existence and interaction. Strangers and friends alike are now able to communicate, share information and ideas, and engage in debates and discussion over the Internet. However, in order to participate in such activities, many individuals have chosen to either represent or "hide" particular elements of their identity. The contributors to this roundtable seeks to explore cyber-faith, and how religious identities translate online. Where can you find religion in cyberspace? What role has cyber-faith had in the cultivation and maintenance of community? How accurate are these online spiritual representations, and are these symbols meaningful into the real-world? By exploring religious-based communities and the role religion can play in "secular" online communities, these papers examine how particular groups of people have used cyberspace as means of expression, community-building, attestation, and dissent. Recognizing both the positive and negative ways religion and religious community has been shaped by the Internet, this roundtable will discuss how faith has expanded with new means of communication and carry over into the environment of cyberspace.

1. Kathryn Carriere (University of Ottawa)

"Goan Pride: The Internet's Role in Goan Catholic Community-Building"

Goan-Catholics in Canada have maintained key aspects of their heritage despite their successful acculturation into Canadian society. However, because of their small population size and their physical distance from their Indian homeland, many Goans have extensively relied on the Internet to cultivate and maintain particular aspects of their ethnic and religious identity. Transcending national borders, Goans have created virtual-spaces for themselves and have networked with thousands of other diaspora Goans who share similar values, beliefs, and traditions. This paper briefly demonstrates the role mediums, such as Facebook, online forums, and e-mail/webcam, have in community-building and maintenance. The Internet has enabled Goans to (re-)immerse themselves in the religious traditions of their ancestors and commemorate/renew solidarity ties with their ancestral village in Goa. In permitting mutual exchanges of

knowledge and information and reinforcing a sense of continued belonging for individuals living outside of their homeland, Goans have globalized their faith and their ethnicity in creative and meaningful ways.

2. Rejean Carriere (University of Ottawa)

“Profanely Sacred: Religious Symbolism and Expression within Online Gaming Communities”

In the end-user agreement of many online games, the open discussion of religion and/or religious beliefs is explicitly prohibited by game designers. This means that, within these communities and their member forums, players are expected to remain strictly secular in their behaviours and sentiments. However, as this paper will demonstrate, gamers routinely partake in religious debates that pertain not only to in-game content but also to the real world. I argue that massive multiplayer online role-playing games, such as World of Warcraft and Eve Online, provide opportune spaces for the renegotiation and re-contextualization of religion. Various aspects of the game design, such as the presence of religious symbols or religious avatars (such as priests) invite such discussions. This paper will illustrate how these seemingly secular virtual worlds simultaneously condemn yet condone religion.

3. Shelly Nixon (University of Ottawa)

“Exhibiting Faith Online: From Glass Case to Monitor”

In the “real” world, museums’ functions vary from acting as sites to preserve cultural and religious heritage, to becoming sacred spaces of remembrance and memorialisation. Today, museums are attempting to recreate these roles online through the creation of virtual exhibits, catalogues of artefacts and interactive websites. Using examples such as Yad Vashem in Israel and the Virtual Museum of Canada to explore the virtual representation of religion in museums, this paper argues that the added focus on creating online exhibits and archives is a positive step for museums that allows more people to gain virtual access to artefacts of cultural patrimony and creates centres of dialogue and exchange for communities spread across the world, in particular diasporic communities. However, museums will face more pressure to create accurate and meaningful depictions as their exhibits become accessible to the entire world, causing those who might once have been an exotic ‘other’ to now have direct access to their representations.

4. Holly Thomas (Carleton University)

“Redefining Religion: From Tradition to the Virtual and Back Again”

Religious organizations have settled the *electronic frontier* to carve out virtual space for religious participation online. As online religious expression becomes increasingly prevalent, many construct this *virtual* world as somehow separate and less meaningful than the material, *unmediated* world where traditional religious practice takes place. Despite the importance the Internet plays in Western daily life, many religious studies scholars still maintain a rigid binary between the *real* and the *virtual* world. This paper contests the notion that mediated religious practice draws participants away from traditional religious practice by relying on data that suggests mediated religious practice usually serves as a supplement, rather than a substitute to traditional practice. By acknowledging the ways in which mediated and traditional religion interact and complement each other, I seek to explore the significance of online religious ritual, practice and the resulting communities emerging in cyberspace. With attention to the concept of remediation, this paper explores the authenticity of virtual religious expression in a multi-media context by pushing the boundaries of how we conceptualize religion and community in our contemporary, media saturated world.

May 27, 2009 13:45-15:15 Room: Mackenzie 3444

PANEL: THEOLOGICAL ETHICS AND MODERN SECULARITY IN CHARLES TAYLOR

Chair: David Penner (McMaster University)

In *A Secular Age*, Charles Taylor offers an account of modern secularity that is meant to function as a polemic against “stories of modernity in general, and secularity in particular, which explain them by human beings having liberated themselves from certain earlier, confining horizons, or illusions, or limitations of knowledge.” Accordingly, Taylor takes a critical view of the “secularism” that can be linked to the rise in our society of what he calls an “exclusive humanism.” Yet such humanism has undoubtedly arisen from the ruins of an epistemology that Taylor least of all wants to reinstate. Thus Taylor criticizes the notion of “exclusive humanism” as the destiny of a perfected humanity, but without in that polemic reinvoking the possibility of a new epistemological naovet about transcendent human teloi. The papers on this panel explore in various ways the theological and ethical implications of this subtle yet provocative account of modern secularity.

Panelists:

1. Carlos D. Colorado (McMaster University)

“Excarnation, Pluralism, and Charles Taylor’s Ethics of the Body”

My paper explores some of the ways in which dominant trends in certain modern philosophical and theological quarters have obscured the self’s embodiment or “enfleshment”, with critical reference to the work of Charles Taylor. *Sources of the Self* examines the Cartesian turn in modern philosophy and how it contributes to an occlusion of the body. *A Secular Age* also explores this occlusion, but there the disenfleshment referenced in Taylor’s narrative is one that emerges from shifts in modern *Christian* thought. The paper considers these two lines of thought alongside Taylor’s appropriation of Ivan Illich’s theology of the body, and explores some of the ways in which Taylor’s anthropological work—both in its hermeneutical, expressivist modes, and in its more bodily/incarnational conceptualizations—is animated by a conception of Christian transcendence. Finally, I suggest that the conception of the body that emerges from Taylor’s theism has constructive implications for a pluralist ethics.

2. Justin D. Klassen (McMaster University)

“Words of Life? Genealogy and Rhetoric in Charles Taylor and Contemporary Theology”

My paper will suggest that Charles Taylor’s predilection for genealogical forms of communication is related to the capacity of narrative to justify serious life-commitments, even in an age when such commitments can no longer pretend to have definite epistemological moorings. Thus the persuasiveness of Taylor’s account is founded not upon the objective tenability of a particular “metaphysics,” but upon its linguistic resonance with the modern subject. And because of the radical proximity of all human realities to their linguistic or expressive possibilities, Taylor’s mode of communication is not less but *more* affecting than any foundationalist arguments. Insofar as this is the case, I will argue that an interesting line can be drawn between some of Taylor’s genealogical efforts and the rhetorical charge of recent Christian theology, especially that of John Milbank and “Radical Orthodoxy.”

3. P. Travis Kroeker (McMaster University)

“An Apocalyptic Rejoinder to Taylor’s Political Augustinianism”

My paper will take up the question of how Taylor’s critique of modern secular humanism in *A Secular Age* is related to Augustine’s apocalyptic, messianic critique of ancient Roman humanism in *City of God*. While Taylor draws upon a certain sort of political Augustinianism, he is critical of what he calls “hyper-Augustinianism” which is more apocalyptic in orientation. I wish to consider the implications of this critical exchange for a modern or postmodern messianic political theology, especially on the question of violence.

Sites of Interest in the Ottawa Area / Emplacements d'intérêt pour la région d'Ottawa

The following is a list of notable religious sites in the Ottawa area. If you have time, they might be worth a visit of a viewing. Some will be open for visiting, others less so.

Notable Christian Churches:

Notre Dame Basilica, 385 Sussex Avenue, opposite the National Gallery of Canada (on Sussex)

St. Andrews Presbyterian Church, 82 Kent Street, opposite the Supreme Court of Canada (on Wellington; Ottawa's oldest Protestant church)

First Baptist Church, 140 Laurier Avenue West (right opposite the Lord Elgin Hotel near the National Arts Centre; corner of Elgin and Laurier); oldest Baptist church in Ottawa

Christ Church Cathedral (Anglican), 439 Queen Street, near the National Library and Archives (on Wellington)

St. Patrick's Basilica, 220 Kent Street (just south of SSHRC!!)

Protection of the Holy Virgin Memorial Church (Russian Orthodox), 99 Stonehurst Avenue (off Transitway west, between Bayview and Tunney's Pasture; on the way to the Ottawa Mosque)

St. Elias Antiochan Orthodox Cathedral, 2975 Riverside Drive (south of Carleton campus; take Bronson south from campus follow signs to Riverside south)

Saint John the Baptist Ukrainian Catholic Shrine, 952 Green Valley Crescent (from campus, take Bronson south, turn off to Heron west, turn right at Prince of Wales, then right onto Green Valley; clearly visible as you drive along Heron west, to your right)

Notable Buddhist Temples/Centres

D'ieu-Khong Temple (Vietnamese Buddhist temple), 51 Slack Road. From campus, go south on Riverside Dr. to Hunt Club. Right (west) turn on Hunt Club to Merivale Rd. Left (south) on Merivale to Slack Rd. Right turn (west) on Slack.
Link to website with map/directions: <http://dharma.ncf.ca/pagoda/directions.html>

Tu-An Pagoda (Vietnamese Buddhist temple), 3591 Albion Road S. From campus, south on Bronson to Riverside Dr. Left (east) on Riverside to Bank Street. Right turn (south) on Bank to Hunt Club. Left (east) on Hunt Club to Albion Rd. Left (north) on Albion to Cahill Dr.

Notable Hindu Temples

Hindu Temple of Ottawa-Carleton, 4835 Bank Street. From campus, south on Bronson toward airport. Take Hunt Club exit and go east (left at exit signal light). At second signal light, make a right at Bank St. going south. 5 mins. later, temple is to left.

Link to website with map/directions: <http://www.hindutemple.ca/>

Notable Sikh Temples

Ottawa Sikh Gurdwara, 25 Gurdwara Road, Nepean. From campus, go south on Riverside Dr. to Hunt Club. Right (west) at Hunt Club to Laser St. Right at Laser to Gurdwara Rd. Left at Gurdwara Rd.

Link to website: <http://www.ottawasikhsociety.com/english/home.html>

Notable Mosques

Ottawa Main Mosque, 251 Northwestern Ave. From 417, exit Parkdale Ave., go north (right turn) onto Parkdale to Scott Street. Turn left at Scott, continue to Northwestern and turn right on Northwestern.

Link to website with map/directions:

<http://www.ottawamuslim.net/Placesofworship/mosques.htm>

[Note: none of the synagogues are architecturally notable, at least from the outside]

News and Notes from Members / Information en provenance des membres

Information des membres / Member Notes

Bailey, Edward (Centre for the Study of Implicit Religion and Contemporary Spirituality)
 “Implicit Religion” pp. 801-818 in *Blackwell’s Handbook of the Sociology of Religion*.
 Editor P. B. Clarke, 2008.

Bisson, Peter (University of Regina)

Peter Bisson is on a leave of absence from his position in the religious studies department of Campion College at the University of Regina in order to take up a leadership function in the English Canadian section of his religious order, the Jesuits (Society of Jesus), as well as the directorship of the new Jesuit Forum for Social Faith and Justice in Toronto.

Bramadat, Paul (University of Victoria)

Paul Bramadat, Director of the Centre for Studies in Religion and Society at the University of Victoria, was invited by the Canadian Federation of Humanities and Social Sciences to speak at a “Breakfast on the Hill” event on Parliament Hill in March. He provided a lecture entitled “Political Minefields: Religion in Post-Secular Society,” which grew out of *International Migration and the Governance of Religious Diversity*, a book he recently co-edited with German scholar Matthias Koenig.

Lathangue, Robin (Trent University)

The most recent edition of *TOPIA* includes his article, “George Grant and the Impulse to Carnival” - an essay examining Grant’s work in the light of the critical theory of Mikhail Bakhtin, especially his notion of the carnivalesque.

Department or Organization News / Nouvelles des départements ou organizations

University of Manitoba

The Department of Religion at the University of Manitoba is very pleased to announce that Dr. Justin Lewis joined the Department of Religion on 1 July 2008 as Assistant Professor of Judaism, and Dr Heidi Marx-Wolf will join the Department of Religion as Assistant Professor in Early Christianity on 1 July 2009.

Policy Research Initiative, The

The Policy Research Initiative, a government body that facilitates policy-directed scholarship, has dedicated an entire issue of its journal *Horizons* to the topic of religious diversity in Canada. Several members of the CSSR (Joanne Benham Rennick, David Seljak) have articles in this issue. While all of the foundational documents of Canadian multiculturalism policy mention the protection of religious freedom and the promotion of religious diversity, most government policies and research on multiculturalism ignore religion entirely. To have this important government agency dedicate an entire issue to religion is a real achievement, the product of years of patient education, negotiation, and lobbying by Canadian scholars of religion—especially CSSR members such as John Biles, Paul Bowlby, Paul Bramadat, Harold Coward and David Seljak.

This journal has some excellent articles that you might consider for your courses in religion and Canadian society, multiculturalism, and religious pluralism and democracy. It is available on-line at

<http://www.policyresearch.gc.ca/page.asp?pagenm=2009-0008_01>

or you can download a pdf file at

<http://www.policyresearch.gc.ca/2009-0008_eng.pdf>

Dr. Jean Kunz, Director of the Policy Research Initiative, deserves our congratulations and thanks for this important achievement.

David Seljak, Chair, Department of Religious Studies, University of Waterloo.

University of Victoria - 2009/10 Visiting Research Fellowships

The Centre for Studies in Religion and Society invites applications from scholars in Canada or abroad for visiting fellowship appointments at the University of Victoria Centre for Studies in Religion and Society.

The fellowships are available for Canadian or international scholars, emeritus scholars, new scholars, or scholars on sabbatical leave from their regular academic appointments. Applications are invited from all disciplinary backgrounds for projects that meet the Centre's mandate of promoting the scholarly study of religion in relation to any and all aspects of society and culture, both contemporary and historical.

The fellowships are non-stipendiary. Successful candidates will have access to private office space centrally located on the scenic University of Victoria campus, a congenial retreat-like setting, library privileges, and enhanced opportunities for research networking and scholarly exchange.

Deadline for applications: Friday, May 31, 2009

For more information and submission details phone 250-721-6325 or visit

<<http://www.csrs.uvic.ca/programs/awards.php>>.

Invitation à proposer une communication / Call For Papers

32nd Conference on Implicit Religion and Contemporary Spirituality

May 8-10, 2009 at Denton Hall in Yorkshire, United Kingdom. All-inclusive cost £130. (33rd conference, May 7-9, 2010. Abstracts for papers welcome).

<<http://www.implicitreligion.org/denton.htm>>

GOLEM: Journal of Religion and Monsters

GOLEM: Journal of Religion and Monsters is currently accepting scholarly articles on topics related to religion and monsters for the Fall 2009 Issue. Submissions using methodology from a variety of fields are welcome. The editors maintain a broad definition of religion as culture, but the connection to religion should be clear in all submissions. Articles are peer-reviewed. This issue hopes to include a theme based on "terrorism" but all subject matter is welcome. Deadline for submissions is August 15, 2009.

Submission guidelines: Limit papers to 7,000 words in length; Include a 100 word abstract at the beginning of the submission; Number all paragraphs in the following format: [1], [2], etc.; Use MLA format for endnotes and bibliography.

Submit manuscripts as Microsoft Word attachments and send to ruby_ramji@cbu.ca using "GOLEM" as the subject line.

There is also a *GOLEM* section dedicated to publishing student submissions. For other submission possibilities see the MONSTER TRACKS and GREMLIN Sections of *GOLEM* at <http://www.golemjournal.org>

Nominees / Candidats

The nominations committee this year was composed of Dr. Peter Beyer, Dr. Michel Desjardins and Dr. Mark Chapman. We were fortunate to find several qualified candidates. The nominating committee has nominated individuals for the positions of Member-at-large, Graduate Student Member-at-large and Membership Secretary.

The nominees for this year are:

Member-at-large: Alison Marshall, 3-year term

Graduate Student Member-at-large: Aldea Mulhern, 2-year term

Membership Secretary: Michael Wilkinson, 3-year term

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

Du bureau des affaires étudiantes / From the Student Desk

Warm spring greetings to all student members!

I hope this bulletin finds each of you flourishing in things academic and otherwise. As students we often struggle to balance our academic workloads with other pressures (and pleasures). Family, employment in addition to school, and other community commitments, are just a few examples of things that vie for our attention and energy. Spring's promise of renewal makes it feel like a good time of year to reflect on the issue that has come to be known as "work-life balance". A cursory google search reveals a plethora of websites offering advice and strategies for graduate students struggling to keep things afloat. Here are a few good ones:

- http://www.rackham.umich.edu/new_students/keeping_a_work_life_balance/
(scroll down to the bottom of the page for a video and accompanying script)
- http://college.usc.edu/graduate_programs/worklife_balance.html
- <http://www.cleverdude.com/content/managing-work-life-and-school-for-graduate-students/>

Do you have any advice to add, or experiences to share about your own balancing act? What has your department done to help students with this issue? Post your comments on our Facebook page: <http://www.facebook.com/group.php?gid=39154515329!>

Recent and Upcoming Student Events

The University of Calgary Graduate Student Society SPIRAL will be hosting a refereed graduate student conference from 9am – 5pm on May 4th 2009. It is hoped that this conference will highlight the diverse research being conducted by Religious Studies Graduate Students in Alberta as well as to provide the opportunity to make important scholarly connections as one prepares for a career in academia.

The Centre for the Study of Religion at the University of Toronto recently held their Graduate Student Symposium, organized around the theme “Eat, Sleep and Breathe Religion: Religion and the Necessities of Life”. A series of excellent student panels was followed by a stimulating roundtable discussion on the continuing relevance of religion as an academic concept, as a social category of behaviour/experience, and as a lived reality for insiders. Congratulations to the organizers and participants for a most successful and thought-provoking day.

Is your student association or department planning a special event - a guest lecture, brown-bag lunch series, student conference, or journal launch? Please let me know so that I can share these exciting activities with the broader community.

Annual CSSR Meeting and Student Luncheon

The 2009 CSSR Annual Meeting will take place from May 24-27 at Carleton University in Ottawa, Ontario. The genial, student-friendly setting of this conference always translates to high degrees of student participation, and we hope that this year is no exception.

As ever, a Student Luncheon is being planned. This year we bring together a panel to discuss the SSHRC application process as it relates to graduate students at both the MA and Ph.D. levels. Please consult the program for scheduling details, and plan to make this a part of your conference experience. Come with your questions and your appetites: pizza and refreshments will be available.

Elections to the CSSR Executive are a part of the Annual Meeting programming, and the position of Student Member at Large will be up for election this year. If you would like to nominate yourself or a colleague for this role, please contact me and I will pass along your name and expression of interest to the nomination committee.

As always, I am keen to hear from you. Please contact me (<mailto:contact.gunn@gmail.com>) with any concerns or questions you have about the CSSR and its relationship to its student members. If you feel there is something that we should be doing for students, we want to hear about it!

See you in Ottawa,
Janet Gunn
Ph.D. Candidate, University of Ottawa
CSSR Student Member at Large

Claim For Travel Subsidy To The 2009 Annual Meeting / Formulaire de réclamation pour frais de déplacement pour la conférence annuelle de 2009

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, 2009 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, 2009. 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, 2009): _____
- 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, 2009 to:

Richard Mann, Treasurer, CSSR/SCÉR
2A51 Paterson Hall, Department of Religion, Carleton University
1125 Colonel By Drive, Ottawa, ON, K1S 5B6
mailto:Richard_mann@carleton.ca

Membership Form

Canadian Society for the Study of Religion

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

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

Questions about membership can be addressed to:

The CSSR Membership Secretary

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 FCEH, 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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- \$90.00 membres réguliers
 \$60.00 autres membres (retraités, à temps partie)
 \$50.00 étudiants et étudiantes

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Adresse du détenteur de la carte (si elle est différente de l'adresse déjà donnée)

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 75 University Avenue West
 Waterloo, ON N2L 3C5

Les questions au sujet de la cotisation peuvent être adressées à:
 Secrétaire aux admissions de la SCÉR

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

