

Annual Meeting

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

1 juin - 4 juin 2019 / 1 June - 4 June 2019

Congrès 2019 / Congress 2019

University of British Columbia

Vancouver, British Columbia

## MEETING PROGRAM

Saturday, June 1, 2019	
9:00 am-5:00 pm	Meeting Social Space Location: FNH 320
9:00 am-12:00 pm	Executive Meeting Location: FNH 60
12:00-2:00 pm	Lunch Break
2:00-4:00 pm	Annual General Meeting Location: FNH 60
5:00-7:00 pm	President's Reception (including announcement of book prizes and essay winners) Location: AMS Nest The Pit

## Program notes:

1. We are using the following buildings: Food, Nutrition, and Health (FNH), AMS Student Nest (AMS Nest), and the Leon and Thea Koerner University Centre (UCLL). Locations are listed in the program by building acronym and room number. A campus map is available at <http://www.maps.ubc.ca/PROD/index.php>.
2. A room has been set aside each day as a social space. Please feel free to use it at your leisure.
3. A projector for laptops is default throughout; other special requirements are indicated as required.
4. Alphabetized lists of individual presenters, panels, roundtables, and workshops and their abstracts are included at the end of the schedule.

Sunday, June 2, 2019

9:00 am-5:00 pm	Meeting Social Space Location: FNH 320		
9:00-10:30 am	Location: FNH 30	Location: FNH 40	Location: FNH 50
	<p>Roundtable: Authors Meet Critics: <i>Beyond Accommodation. Everyday Narratives of Muslim Canadians</i> by Jennifer Selby, Amélie Barras, and Lori G. Beaman, University of British Columbia Press, 2018</p> <p>Chair: Paul Bramadat, University of Victoria</p> <p>Authors: Jennifer Selby, Memorial University Amélie Barras, York University Lori G. Beaman, University of Ottawa</p> <p>Critics: David Koussens, University of Sherbrooke Rubina Ramji, Cape Breton University Abdie Kazempur, University of Calgary</p>	<p>Panel: A Canadian Conception of Religious Literacy</p> <p>Chair: Margie Patrick, The King's University</p> <p>Participants: <i>British Columbia and Beth Crisp's Conception of Spirituality</i> Arzina Zaver, Independent Researcher</p> <p><i>Alberta and Diane Moore's Conception of Religious Literacy</i> Erin Reid, McGill University</p> <p><i>Quebec and Robert Jackson's Conception of Religious Literacy</i> Sabrina Jafralie, Independent Researcher</p>	<p>Panel: Reflections on Researching New Religions and the Nazis</p> <p>Chair: TBD</p> <p>Participants: <i>The Fresh Face of Nazi Youth: Brand New Look, Same Old Hate</i> Paige Thombs, University of Victoria</p> <p><i>Getting One's Hands Dirty: Studying People and Religions That are Morally Objectionable</i> Irving Hexham, University of Calgary</p> <p><i>Global Entanglements: Reflections on Researching New Religions and the Nazis</i> Karla Poewe, University of Calgary</p>
10:30-10:45 am	Break		
10:45 am-12:15 pm	Location: FNH 30	Location: FNH 40	Location: FNH 50
	<p>Roundtable: Contemporary Expressions of Multi-Level Religious Dialogues Through the Lens of Thomas Tweed</p> <p>Chair: Brandi May, Wilfrid Laurier University</p> <p>Participants: <i>Transcultural Religious Dialogues (Migration of Religious Ideas)</i> Gustavo Moura, Wilfrid Laurier University</p> <p><i>Pope Francis and the Making of Christian Itineraries</i> Xochiquetzal Morales, Wilfrid Laurier University</p> <p><i>Interregional Modes of Conversation for Applied Religious Ethics</i> Ben Szoller, University of Waterloo</p> <p><i>Intergenerational Dialogue in the Temple Space</i> Bhim Aryal, University of Waterloo</p>	<p>Panel: Articulations of Religious Experience: Shaping Muslim Experiences and Meditation and Devotionalism in the Radhasoami Tradition</p> <p>Chair: TBD</p> <p>Participants: <i>Islamic Schools and Cultural Sustainability</i> Doaa Shalabi, University of Waterloo</p> <p><i>Meditation and Devotionalism in the Radhasoami Tradition</i> Diana Dimitrova, University of Montreal</p> <p><i>In His Own Words: Imamat as Articulated by the Aga Khan</i> Salima Versi, University of Alberta</p>	<p>Panel: Discourses on Religion: The BDS Movement, Women of the Wall and Political Currency in Israel, and Creationist Science</p> <p>Chair: TBD</p> <p>Participants: <i>Boycott BDS or Boycott Israel: Discussing What Experts Say About the BDS Movement</i> Megan Hollinger, University of Ottawa</p> <p><i>The Wall War: The Women of the Wall and the State of Israel</i> John Cappucci, Assumption University</p> <p><i>The God Who Doesn't Do Anything: On the Opposition to "Miracles of Convenience" in Creation Science</i> James Linville, University of Lethbridge</p>

12:15-2:00 pm	Graduate Student Luncheon Location: UCLL Ideas Lounge More Information Forthcoming		
12:15-2:00 pm	Short Documentary Film Location: FNH 30 More Information Forthcoming		
12:15-1:45 pm	Lunch Break		
1:45 pm-3:15 pm	Location: FNH 30	Location: FNH 40	Location: FNH 50
	<p>Roundtable: Author Meets Critics: Pamela Klassen's <i>The Story of Radio Mind</i>, University of Chicago Press, 2018</p> <p>Chair: Jennifer Selby, Memorial University</p> <p>Author: Pamela Klassen, University of Toronto</p> <p>Critics: Paul Bramadat, University of Victoria Paul Gareau, University of Alberta Paige Raibmon, University of British Columbia</p>	<p>Panel: The Ethical Spirituality of Canadian Muslims' Negotiation of Everyday Religion</p> <p>Chair: May Al-Fartousi, Niagara Women's Research Center for Social Support and Leadership</p> <p>Participants: <i>Canadian Muslims' Negotiation of Everyday Religion: An Ethnographic Study</i> May Al-Fartousi, Niagara Women's Research Center for Social Support and Leadership</p> <p><i>Negotiating Religious Beliefs in Literacy Acquisition</i> Shahnaaz Alidina, York University</p> <p><i>An Interfaith Journey within Different School Systems in Canada</i> Sarah Ali, Independent Researcher</p>	<p>Panel: Bridging Death, Bereavement, and Trauma: Studies in Mediumship and Grief, End-of-Life Decision-Making by Canada's Courts, and Trust and Trauma</p> <p>Chair: TBD</p> <p>Participants: <i>How Spiritual Mediumship Mediates the Impact of Grief</i> Brandi May, Wilfrid Laurier University</p> <p><i>Understanding Faith After Loss of Competence in End of Life Cases</i> Ted Malcolmson, University of Ottawa</p> <p><i>Trust and Trauma, Trauma and Trust: Philosophy, Psychoanalysis, Religion</i> Michael Oppenheim, Concordia University</p>
3:15-3:30 pm	Break		
3:30-5:00 pm	Location: FNH 30	Location: FNH 40	Location: FNH 50
	<p>Panel: Reflections on Canada's Colonial History and Indigenous Spiritualities in History and Today</p> <p>Chair: TBD</p> <p>Participants: <i>Writing Religion and Empire: Colonial Publishing and the Writings of Anishinaabe Methodist Missionary Peter Jones</i> Roxanne Korpan, University of Toronto</p> <p><i>Indigenous and Roman Catholic Canonizations of Nicholas Black Elk: Postcolonial Issues and Implications</i> Michael Stoeber, Regis College</p> <p><i>Monkman's Aesthetic Challenge to "Indigenous Spirituality" vs. "Settler Colonial Religion"</i></p>	<p>Panel: Positionality and Knowledge Production</p> <p>Chair: Rachel Brown, University of Victoria</p> <p>Participants: <i>Cooking Up Islam: Positionality and Knowledge Production</i> Rachel Brown, University of Victoria</p> <p><i>Sufi Academia? The Role of Sufi Identities in the Production of Knowledge on Islamic Spirituality</i> W. Rory Dickson, University of Winnipeg</p> <p><i>Why Aren't You on Instagram? Preventing Scholars from Having FOMO of Contemporary Lived Religions</i> Zabeen Khamisa, University of Waterloo</p>	<p>Panel: Looking Into the Past and Giving Voice to the Dead: Mourning, Funerary Arts, and the Hermeneutics of Text</p> <p>Chair: TBD</p> <p>Participants: <i>Grief, Mourning and Roman Religion Through Greek Eyes: Roman Religion in the Imperial Historians</i> Danielle Baillargeon, University of Toronto</p> <p><i>Under the Gaze of God: Funerary Art and the Act of Looking</i> Nicola Hayward, McGill University and Vancouver School of Theology</p> <p><i>Opening the Mouths of the Dead: The Reflexive</i></p>

	Sharday Mosurinjohn Washburn, Queen's University		<i>Hermeneutic of Carl Jung's Liber Novus</i> Zachary Gage, University of Manitoba
7:00-10:00 pm	<p>2019 Craigie Lecture and Reception</p> <p>Dr. Marvin Sweeney, Professor of Hebrew Bible Claremont School of Theology</p> <p>Lecture: 7:00-8:30 pm Location: Aquatic Ecosystems Research Laboratory (AERL) 120 Title: Rethinking Samuel Abstract: TBD</p> <p>Reception: 8:30-10:00 pm Location: Aquatic Ecosystems Research Laboratory (AERL) Atrium and 107</p> <p>Hosted by the CSBS in cooperation with the CSSR, CSPA, and CTS.</p>		

**Monday, June 3, 2019**

10:30 am-5:00 pm	Meeting Social Space Location: FNH 320			
9:00-10:30 am	<p style="text-align: center;">Location: FNH 30</p> <p>Roundtable: Religious Studies and Experiential Learning</p> <p>Chair: Megan Shore, King's University College</p> <p>Participants: Allyson Larkin, King's University College Scott Kline, St. Jerome's University Mark Yenson, King's University College Reid Locklin, St. Michael's College Megan Shore, King's University College</p>	<p style="text-align: center;">Location: FNH 40</p> <p>Film: <i>The Good Life: Decolonizing the Secular</i> (87 min.)</p> <p>Chair: Carlos Colorado, University of Winnipeg</p> <p><i>The Good Life</i> is a feature-length documentary that explores the important role of Indigenous spirituality in Canadian public life and examines whether processes of reconciliation can be "secular"—an arrangement of power that often segregates spirituality and religion outside of public life.</p> <p>The film features interviews with leaders, activists and experts from the Indigenous and non-Indigenous community, including Murray Sinclair, Winona LaDuke, Wab Kinew, Naheed Nenshi, Sheila Watt-Cloutier, Pamela Klassen, Mark Ruml, Jennifer Selby, Tasha Spillettand, and W. Rory Dickson.</p>	<p style="text-align: center;">Location: FNH 50</p> <p>Panel: Circles of Current Communications and Discourses in Canadian Studies of Hinduism and Buddhism</p> <p>Chair: Gerjan Altenburg, McMaster University</p> <p>Participants: <i>Two Rasas for the Price of One: Collapsing Sringara and Vira in Sanskrit Literature</i> Christopher Austin, Dalhousie University</p> <p><i>Kingly Speech in the Mahabharata</i> Richard Mann, Carleton University</p> <p>This is the first panel of a two-part session on Canadian Studies of Hinduism and Buddhism. The second panel will follow after the break.</p>	<p style="text-align: center;">Location: FNH 320</p> <p>Panel: Volunteerism, Giving Habits, and Consumerism by the Non-Religious and Religious Nones</p> <p>Chair: TBD</p> <p>Participants: <i>Religious Nones and Civic Engagement in Canada</i> Sarah Wilkins-Laflamme, University of Waterloo, and Joel Thiessen, Ambrose University</p> <p><i>Atheism/Agnosticism and Religious Nones in Spanish Latin America: 20th and 21st Centuries</i> Germain McKenzie, St Mark's College</p> <p><i>In the Eye of the Divine: "Religion," Spirituality, and Consumerism on the Canadian Prairies</i> Connor Thompson, University of Regina</p>

		The screening is part of a two-part session. The panel Reconciliation, Coloniality and Canadian Secularism will follow after the break.		
10:30-10:45 am	Break			
10:45 am-12:15 pm	Location: FNH 30	Location: FNH 40	Location: FNH 50	
	<p>Panel: Religion and the Transformative: Victorian Evangelicalism, Walt Whitman, and the Anthropocene</p> <p>Chair: TBD</p> <p>Participants: <i>The Fabian Transformation of Victorian Evangelicalism</i> Jeremy Hexham, Corpus Christi College</p> <p><i>Whitman in Canada: The Influence of Walt Whitman's Democratic Body on Richard Bucke</i> Kyle Derkson, University of Toronto</p> <p><i>Zoë, Bios and the "Other" in the Anthropocene</i> Sahver Kuzucuoglu, Wilfrid Laurier University</p>	<p>Panel: Reconciliation, Coloniality and Canadian Secularism</p> <p>Chair: W. Rory Dickson, University of Winnipeg</p> <p>Participants: <i>Recognizing (to Reconcile?) the Secular Body in the TRC</i> Jennifer Selby, Memorial University</p> <p><i>Solemn Promises and As-if Oaths: Refusing Allegiance to the Crown and the Stories of Treaty People</i> Pamela Klassen, University of Toronto</p> <p><i>Smudging as "Religious" Practice: The Case of Servatius v. SD 70</i> Carlos Colorado, University of Winnipeg</p> <p>This panel is part of a two-part session that includes the screening of <i>The Good Life: Decolonizing the Secular</i> (87 min.)</p>	<p>Panel: Circles of Current Communications and Discourses in Canadian Studies of Hinduism and Buddhism</p> <p>Chair: Christopher Austin, Dalhousie University</p> <p>Participants: <i>Auto-Quarantine in the Mulasarvastivada-vinaya</i> Gerjan Altenburg, McMaster University</p> <p><i>Mapping Medieval Monasteries and Challenging Monasticism's Ascetic Ideal</i> Michelle Folk, Campion and Luther Colleges at the University of Regina</p> <p><i>Debates on Mahamudra: Negotiating Tibetan Buddhist Esoteric Traditions</i> Dagmar Schwerk, University of British Columbia</p> <p>This is the second panel of a two-part session on Canadian Studies of Hinduism and Buddhism.</p>	
12:15-1:45 pm	Lunch Break			
12:15-1:15 pm	Head Shots for Graduate Student Members Location: FNH 30			
1:45-3:15 pm	Location: FNH 30	Location: FNH 40	Location: FNH 50	
	<p>Roundtable: Youth, Religion, and Identity in a Globalizing Context</p> <p>Chair: Paul Gareau, University of Alberta</p> <p>Participants: <i>Apathy or Misunderstanding? Youth's Reflections on Their Religious Identity in Canada</i> Heather Shipley, York University</p> <p><i>I am a Normal Girl: Shi'i Muslim Young Girls' Social Worlds Within Canada and Abroad</i> May Al-Fartousi, Brock University</p>	<p>Panel: Neuroscience, Contemplative Studies, and the Need for Inclusive Dialogue Between Science and Religion</p> <p>Chair: TBD</p> <p>Participants: <i>The Hermeneutics of Hermeneutics of Comparative Mystical Experience in the Age of Neuroscience</i> Michel Gardaz, University of Ottawa</p> <p><i>Circles of Dialogue: Reflections on Science and Religion</i> Zaheeda P. Alibhai, University of Ottawa</p>	<p>Panel: Religion and Gender: Gendering the Oriental Monk, the Heroine's Journey as Transformative, and Women's Contributions to Understanding Cultural Pluralism</p> <p>Chair: TBD</p> <p>Participants: <i>Jane Iwamura's Virtual Orientalism and the Oriental "Nun"</i> Elizabeth Guthrie, University of Waterloo</p> <p><i>Traversing the Wilderness: Ritual Travel and the Heroine's</i></p>	

	<p><i>Striking a Path Through the Wilderness: Catholic Evangelical Youth in a Diverse Canada</i> Paul Gareau, University of Alberta</p> <p><i>Religious Identity Construction Among Young Adults in Canada</i> Peter Beyer, University of Ottawa</p>	<p><i>Secular Contemplative Science: Is it Religious?</i> Diane Fereig, University of Alberta</p>	<p><i>Journey in Contemporary Popular Feminism</i> Nicola Mooney and Rebecca Wissink, University of the Fraser Valley</p> <p><i>Canada, as Reflected in the Writing of Jewish-Canadian Women</i> Catherine Caufield, University of Toronto and Concordia University of Edmonton</p>
3:15-3:30 pm	Break		
3:30-5:00 pm	Location: FNH 30	Location: FNH 40	Location: FNH 50
	<p>Panel: Religion and Migration</p> <p>Chair: Paul Bramadat, University of Victoria</p> <p>Participants: <i>Forced Migration: Methodological Questions</i> Lynda Clarke, Concordia University</p> <p><i>Migrant Religion: A Narrative Analysis</i> Linda Darwish, St. Francis Xavier University</p> <p><i>From Home to Homelessness: A Transnational Perspective</i> Ronald Charles, St. Francis Xavier University</p>	<p>Panel: How Teachers Educate Students on Religion: Teacher Impartiality, Secular Liberalism in Teaching Religion, and Sex Education and Sexual Ethics</p> <p>Chair: Erin Reid, McGill University</p> <p>Participants: <i>Quebec's Ethics and Religious Culture Program, the Aim of Interculturalism, and Teacher Impartiality</i> Adair Ng, University of Victoria</p> <p><i>How Secular Liberalism Influences the Stories Teachers Tell About Religion</i> Margie Patrick, The King's University</p> <p><i>Sex Education, Sexual Ethics and Muslims in Canada</i> Maysa Haque, University of Regina</p>	<p>Panel: Identities in a Secular Society: Modern Media in Dominance and Marginalization, Reading Recreational Space to Fit In, and Mapping Identities Through Social Networks</p> <p>Chair: TBD</p> <p>Participants: <i>Media as Secularizing Institution</i> Christopher Cutting, Saint Mary's University</p> <p><i>Fitting-in to Fitness: Religious Modesty Values in Recreational Spaces</i> Keelin Pringnitz, University of Ottawa</p> <p><i>An Empirical Mapping of Three Issues at the Junction of Religion and Science</i> Christopher Hrynkow, St. Thomas More College and Universities of Bath and Edinburgh</p>

**Tuesday, June 4, 2019**

9:00 am-5:00 pm	<p>Meeting Social Space Location: FNH 320</p>		
9:00-10:30 am	Location: FNH 30	Location: FNH 40	Location: FNH 50
	<p>Roundtable: Religion, Spirituality and Secularity in Cascadia: Reflections from the Field</p> <p>Chair: Paul Bramadat, University of Victoria</p> <p>Participants: <i>Project Aims, Structure, and Snapshot</i> Paul Bramadat, University of Victoria</p>	<p>Panel: Formulating Intra and Inter-Religious Identities Online: Canadian Muslims' and the Internet</p> <p>Chair: TBD</p> <p>Participants: <i>Canadian Muslims, The Internet, And Religious Others: An Initial Probe</i> Franz Volker Greifenhagen, Luther College at the</p>	<p>Panel: The Body in Religion and Culture: Re-Conceptualizing Dance in a Diasporic Community and Improvisation in Modern Jazz</p> <p>Chair: TBD</p> <p>Participants: <i>Modern Improvised Music as a Site for Religious Studies</i> Michael Kaler, University of Toronto Mississauga</p>

	<p><i>Second to None: The Non-Religious of the Pacific Northwest</i> Sarah Wilkins-Laflamme, University of Waterloo</p> <p><i>Minority Reports: Non-Christian Religiosity in Cascadia</i> Rachel Brown, University of Victoria</p> <p><i>Evangelical Responses to "No Religion"</i> Michael Wilkinson, Trinity Western University</p>	<p>University of Regina</p> <p><i>Understanding Lived Religion, Muslim Millennials and Hybrid Media Spaces</i> Sana Patel, University of Ottawa</p>	<p><i>Building a Bridge Between Theory and Practice in Classical Indian Dance</i> Marie-Josée Blanchard, Concordia University</p>
10:30-10:45 pm	Break		
10:45 am-12:15 pm	Location: FNH 30	Location: FNH 40	Location: FNH 50
	<p>Roundtable: Authors-Meet-Critics: <i>Exploring Religion and Diversity in Canada: People, Practice and Possibility</i> edited by Catherine Holtmann, Springer, 2018</p> <p>Chair: Jennifer Selby, Memorial University</p> <p>Authors: Amélie Barras, York University Lori G. Beaman, University of Ottawa Paul L. Gareau, University of Alberta Catherine Holtmann, University of New Brunswick Steve McMullen, Acadia University Nancy Nason-Clark, University of New Brunswick Jennifer Selby, Memorial University Heather Shipley, York University Lisa Smith, Douglas College Steven Tomlins, University of Ottawa Leo Van Arragon, University of Ottawa</p> <p>Critics: Sailaja Krishnamurti, Saint Mary's University Joel Thiessen, Ambrose University Michael Wilkinson, Trinity Western University</p>	<p>Panel: Case Studies of Canada's Courts in Adjudicating, Defining, and Regulating Religion</p> <p>Chair: Paige Thombs, University of Victoria</p> <p>Participants: <i>Beyond Rejection: Canadian Law and Non Religion</i> Cory Steele, University of Ottawa</p> <p><i>Reaffirming Clericalism: Implications from the Supreme Court of Newfoundland and Labrador</i> Patricia Dold, Memorial University</p> <p><i>Trinity Western University v Law Societies of Upper Canada and British Columbia: The Challenge of Adjudicating Conflicting Rights and Social Values</i> H.C. Hillier, Wilfrid Laurier University</p>	<p>Panel: Identity and Debates Over Cultural Appropriation, Representations of Religion on Television, and Re-Thinking the Field of Religion and Popular Culture</p> <p>Chair: TBD</p> <p>Participants: <i>Something Witchy This Way Comes Examining Contemporary Pagan Backlash to the Sephora Witch Kit</i> Chris Miller, University of Waterloo</p> <p><i>A Major Case of Deadness Medical Television Shows Depictions of Jehovah's Witnesses</i> Lisa Duggan, University of Waterloo</p> <p><i>Religion and Popular Culture: Towards a Theoretical Agenda</i> David Feltmate, Auburn University at Montgomery</p>



12:15-1:45 pm	Lunch Break		
1:45-3:15 pm	Location: FNH 30	Location: FNH 40	Location: FNH 50
	<p>Roundtable: "One Participates Fully:" Engaging Pedagogies in the Study of Religion</p> <p>Chair: Ken Derry, University of Toronto</p> <p>Participants: <i>Introducing Religion in Canada</i> Ken Derry, University of Toronto</p> <p><i>Changing the World Without Doing Harm: Critical Pedagogy, Participatory Action Research, and the Insider Student Researcher</i> Mark Chapman, Tyndale Seminary</p> <p><i>Thinking About Transformative Aspects of Gnostic Writing Pedagogy</i> Michael Kaler, University of Toronto</p> <p><i>A Loaf For Learning: Teaching the Study of Religion with Food</i> Sarah King, Grand Valley State University</p> <p><i>Reflections on the "Study of Religion" and "Religious Studies": To What Are We Entitled, And To Whom Are We Obligated?</i> Aldea Mulhern, Fresno State University</p> <p><i>The Reflective Practice Writing Bicycle: A Reflective Analysis Tool for Engaged Learning</i> Edmund Pries, Wilfrid Laurier University</p> <p><i>Balancing Dichotomies, Opening Conversations: A Reflection on Michel Desjardins' Contribution to Early Christian Studies in the Classroom and Beyond</i> Philip Tite, University of Washington</p>	<p>Panel: Problematizing Dichotomies and Rethinking Diasporic Identity Through Sikh-Canadian Discourse</p> <p>Chair: Zabeen Khamisa, University of Waterloo</p> <p>Participants: <i>Genealogy of Izzat from Northern India to Canada</i> Mucina Mucina, University of Victoria</p> <p><i>Hybrid Identities: Problematizing Religious-Secular Dichotomy Through Sikh Sense of Place</i> Amardeep Kaur Amar, York University</p> <p><i>Colonial Law, Power, and the Perpetuation of Gender Discrimination in Sikh-Canadian Communities</i> Manvinder Gill, McMaster University</p>	<p>Panel: Metanarrative, the Evolutionary Process, and the Reproduction of Labour</p> <p>Chair: TBD</p> <p>Participants: <i>Searching for a Mythic Metanarrative: Big History, the Epic of Evolution, and the Universe Story</i> Noel Salmond, Carleton University</p> <p><i>Work: A Human Right and Common Good</i> Bertha Yetman, University of Toronto</p> <p><i>Spirituality-at-Work: A Contribution to the Reproduction of Labour Power</i> Anne Dyer-Witheford, Independent Researcher</p>
3:15-3:30 pm	Break		
3:30-5:00 pm	Location: FNH 30	Location: FNH 40	Location: FNH 50
	<p>Roundtable: Round and Round We Go - Intersecting Circles of Faith</p> <p>Chair: Lisa Duggan, University of Waterloo</p> <p>Participants: Lisa Duggan, University of Waterloo</p>	<p>Workshop: The Role of Global Citizenship in the Religious Studies Classroom</p> <p>Chair: Adela Sandness, St. Francis Xavier University</p> <p>Participants: <i>Decolonizing Global Citizenship Education in Religious</i></p>	<p>Panel: Rethinking and Reformulating Belief in the Study of Religion</p> <p>Chair: TBD</p> <p>Participants: <i>Why Would Anyone Believe in Belief?</i></p>

	<p>Doaa Shalabi, University of Waterloo  Elizabeth Guthrie, University of Waterloo  Sahver Kuzucuoglu, Wilfrid Laurier University</p>	<p><i>Studies</i>  Michelle Folk, Campion and Luther Colleges at the University of Regina</p> <p><i>The World Religions Course: A Service Course for Global Citizenship?</i>  Franz Volker Greifenhagen, Luther College at the University of Regina</p> <p><i>Engaging Global Citizens: Social Responsibility as Scholars of Religion</i>  Adela Sandness, St. Francis Xavier University</p>	<p>Nathan Colborne, Nipissing University</p> <p><i>Religion as Conversation-Starter? Jeffrey Stout's Expressivist Account of Religion and Discourse</i>  Jonas Brandt, University of Winnipeg</p>
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## INDIVIDUAL PAPERS (alphabetical by last name)

**Zaheeda P. Alibhai, University of Ottawa**

***Circles of Dialogue: Reflections on Science and Religion***

From a historical, contemporary and epistemological standpoint, the Graeco-Arabic translation movement provides an important case study which we can apply global patterns of analysis to analyze how diverse ideas from different languages, epistemologies, religions, cultures and worldviews were made compatible with one another and unified into a single language. As such, it provides us with a very early example from the history of science and religion of the "dialogue of civilizations." The "translation movement" can be re-conceptualized to provide an alternative outlook that sheds important insights into how knowledge from different civilizations was used as a bridge to transcend barriers of difference that included a plurality of worldviews in an effort to find the common humanity in diversity. This paper examines the ways that we can go beyond science and religion as closed world structures and move towards a more cosmopolitan model and a more reflective circle of inclusive dialogue.

**Danielle Baillargeon, University of Toronto**

***Grief, Mourning and Roman Religion Through Greek Eyes: Roman Religion in the Imperial Historians***

This paper is interested in how the Greek historians of Imperial Rome defined Greek and Roman religiosity. I argue that Greek writers such as Dionysius of Halicarnassus and Plutarch of Chaeronea used grief as a heuristic tool to define idealized Roman religious traditions against other forms, specifically Greek and Egyptian practices in the first and second centuries CE. Religious practices that incorporated performances of grief, such as beating the breast in mourning, were inflected as explicitly foreign. Religious festivals that mimicked funerary rituals were associated with the mysteries and described pejoratively as Egyptian. Later Christian writers developed these discourses, drawing upon a common repertory of polemical vocabulary to define their religiosity against that of the Romans in similar terms. Resonances of these circles of conversation can be traced in Christian polemic against heretics, in which performances of mourning play a role in defining impiety.

**Marie-Josée Blanchard, Concordia University**

***Building a Bridge Between Theory and Practice in Classical Indian Dance***

The study of *rasa* (aesthetic delight in Indian arts) involves a complex relationship between theory and practice. Theorists have debated over the nature of *rasa* for centuries, dismissing the performer's ability to experience *rasa*; while practitioners have embodied such theories for even longer and argue that dancers can experience *rasa*. My PhD research aims at rekindling these two isolated worlds by examining the role of the theory of *rasa* in practice "and vice-versa" in eastern Canada, where dancers are slowly (re-) introducing theory into practice. These diaspora professional dancers, after being exposed to a world where their dance style is no longer the norm, regularly engage in collaborative projects with artists coming from various backgrounds. Such choreographies force them to question their technique, the origins of their dance style, or even their identity as part of a diaspora community. These research-creation projects thus are where theory and practice meet.

**Jonas Brandt, University of Winnipeg**

***Religion as Conversation-Starter? Jeffrey Stout's Expressivist Account of Religion and Discourse***

A significant part of Jeffrey Stout's intellectual project consists of introducing the work of pragmatist philosopher Robert Brandom to the discipline of religious studies. For Stout, scholars of religion and ethics would greatly benefit from receiving Brandom's theory of inferentialism. Central to inferentialism is that reasons are required of concept-using creatures in order to justify their commitments to various believings and doings. These reasons make explicit what is otherwise implicit in action. Stout applies this inferentialist theory to the domain of religious ethics by explaining how religiously motivated speech-acts function in explicating notions of ethical responsibility and social consciousness that otherwise remain implicit within tradition. I argue that Stout's use of Brandom paves the way for understanding religion in terms of its rationally expressive content, avoiding prejudiced definitions of religion as primarily irrational.

**John Cappucci, Assumption University**

***The Wall War: The Women of the Wall and the State of Israel***

The State of Israel was formed as a secular nation-state not governed by any religious movement within Judaism. However, seventy years after its formation, the Orthodox branch seems to be exerting considerable influence over religious affairs, particularly with regard to gender segregation at Judaism's holiest site. For thirty years, the Women of the Wall have campaigned for equal access and rights at the Western Wall. They seek to openly pray and read the Torah, wear kippah, tefillin and tallitot, and perform bat mitzvah and other ceremonies without restriction or reprimand. This paper contends that these restrictions imposed on the Women of the Wall have less to do with strictly observing religious law and tradition and more to do with garnering political currency with members of the growing Orthodox branch in Israel.

**Catherine Caufield, University of Toronto and Concordia University of Edmonton**

***Canada, as Reflected in the Writing of Jewish-Canadian Women***

In our infinitely diverse, plural, and highly conflicted world, exploring the contributions of Jews and Jewish women in negotiating ways of co-existing, including with oneself, increases not only our knowledge of Canadian Jewish life but also of how our country is experienced by those who live in it. The power and influence of religiocultural affiliation (which may be externally assigned) carries widespread import in both popular culture and in institutional contexts. A challenge inherent to this power and influence are social and political implications of how particular individuals within particular communities have understood themselves and their place in the Canadian mosaic at particular moments in time, deeply informed by personal and familial histories located within what are often seemingly nonsensical twists and turns in world history. This twenty-minute presentation glosses major periods of Jewish immigration to Canada, notes associated centres of literary foment, and highlights some of

the key Jewish women writers in each period. This gloss of background lays the groundwork for comment on ways in which the diversity elucidated in the works of these authors reflects and contributes to understanding the humanity intrinsic to the continuing unfolding cultural pluralism within the nation of Canada.

**Christopher Cutting, Saint Mary's University**

***Media as Secularizing Institution***

In this paper I argue that the modern media is a fundamental instrument and institution of secularization. This stands in relative contrast to representations of secularization that suggest, on the one hand, that it is something primarily instituted by government in order to mediate cultural conflict from a putatively neutral standpoint or, on the other hand, that it is a general cultural decline in the societal influence of institutional religion. Most importantly for my purposes, and building on Talal Asad's work, the media establish and maintain secularization as cultural dominance and hierarchy. This means that secularization is as much about protecting dominant cultural (secular and religious) interests and racializing and marginalizing religious others, as it is about regulating religion fairly in an allegedly neutral, secular public sphere. I use the case study of the "sharia debate" in Ontario to illustrate how media has accomplished secularization in contemporary Canada.

**Nathan Colborne, Nipissing University**

***Why Would Anyone Believe in Belief?***

Part of the promise of the Cognitive Science of Religion (CSR) is that it illuminates the underpinnings of religious belief. Since beliefs are mental objects and CSR examines the role of the brain in religion, it would seem to have significant potential in elucidating how religious beliefs are formed, are passed from person to person, and what effects they have on human behaviour. Justin Barrett's work in CSR makes a contribution to this effort but the contribution is undermined by an inconsistent use of the concept of belief. I argue that the word belief is used in three quite different ways in Barrett's work and a failure to clearly distinguish them makes his findings misleading. Completely excising the concept of belief from his work may not be justified, but Barrett's genuine contribution is better understood when the use of the concept is clarified and used only sparingly.

**Kyle Derkson, University of Toronto**

***Whitman in Canada: The Influence of Walt Whitman's Democratic Body on Richard Bucke***

My presentation focuses on the friendship between the 19th-century Canadian psychiatrist Richard Bucke and American poet Walt Whitman. In 1871, after sending many fan letters to Whitman, Bucke showed up unannounced on Whitman's doorstep and founded the beginning of an intimate friendship. Where Whitman is often portrayed as using the body as central to a concept of democracy, Bucke uses physical ailments of the body to ground his idea of madness and physical wellness to suggest humanities evolution into a higher moral nature. Their disagreement about discourse surrounding the body can be seen in various letters they sent to one another. By focusing on how the body was a point of contention between Whitman and Bucke, I will demonstrate that Bucke is not only one of Whitman's prophets but an independent voice that brought a new form of transcendentalism into the Canadian intellectual landscape.

**Diana Dimitrova, University of Montreal**

***Meditation and Devotionalism in the Radhasoami Tradition***

This paper studies meditational practices in the tradition of Radhasoami of the 19th- and 20th-century, a reform tradition that challenges and transcends traditional Hinduism in multiple ways. I analyse Radhasoami ritual practice, which involves elaborate form of yoga, known as surat shabda yoga (yoga of the sound of the inner current). In my paper, I focus on the practice of collective meditation during the satsang, which represents at the same time the manifestation of the devotee's guru-bhakti. For this purpose, I study elements of Radhasoami religiosity, which invite the devotee to long for a darshana of the guru and encourage followers to meditate on him. Thus, this presentation studies the links between meditation and devotionalism in the Radhasoami tradition by focusing on analysis of ritual practice based upon textual study and extensive fieldwork in the Radhasoami community.

**Patricia Dold, Memorial University**

***Reaffirming Clericalism: Implications from the Supreme Court of Newfoundland and Labrador***

This paper examines the 2018 decision of Newfoundland and Labrador Supreme Court Justice Alphonsus E. Faour on a civil suit of four former residents of the Mount Cashel Orphanage for physical, emotional, and sexual abuses they suffered from members of the Christian Brothers Order in the 1940s and 1950s. With the Christian Brothers North American branch long since bankrupt, the plaintiffs seek damages from the Roman Catholic Episcopal Corporation of St. John's. In his decision, which finds in favour of the defendant, Justice Faour implies a definition of religion that validates religious institutions over lived religion in a manner that reaffirms clericalism.

**Lisa Duggan, University of Waterloo**

***"A Major Case of Deadness" Medical Television Shows' Depictions of Jehovah's Witnesses***

Medical and ethics journals have written extensively about Jehovah's Witnesses and their refusal of blood transfusions. News media often report on this topic especially when the cases involve children. However, there are few, if any, articles that focus on the popular culture depictions and how these may impact the viewer's reality maintenance. How do well-known television shows take a controversial subject and make it palatable for today's audience? Not only that, in a sea of similar shows on the air, how do they stand out from the crowd? This paper examines how three medical shows, Chicago Med, Grey's Anatomy, and Scrubs, depict Jehovah's Witnesses and their doctrine of no blood transfusions. While each show takes a different approach to this issue the underlying message is clear Jehovah's Witnesses need to be saved from themselves.

**Anne Dyer-Witthford, Independent Researcher**

***Spirituality-at-Work: A Contribution to the Reproduction of Labour Power***

There is an affinity between post-Fordist creative and technical workers and neospiritual communities. Spirituality-at-work scholars tend to see wellness practices offered to post-Fordist immaterial labourers as benefits to be consumed. The practices are understood as diffused from the wider life-world. Workers may respond to these offerings to be more productive. If so, these practices reflect transitions from industrial to information economies and contribute to reproduction of labour power theory. This Marxian concept refers to all preparatory and rejuvenation processes needed to maintain workforces. These vary as capitalism changes. Marx considered consumption primary, whereas first-wave feminists added women's domestic work. However, seeing neospirituality as diffusing from workplaces leads us to ask why non-workers need to reproduce their labour power. Extending the logic of the previous argument suggests we need relief from prosumption producing as we consume unfinished goods and services, installing, commenting upon, assembling, extending and/or customizing while using.

**David Feltmate, Auburn University at Montgomery**

***Religion and Popular Culture: Towards a Theoretical Agenda***

The study of religion and popular culture established itself as a viable area of study in the last 20 years. From the founding of the Religion and Popular Culture Group in the AAR in the 1990s, to early edited compilations and the establishment of the Journal of Religion and Popular Culture at the University of Saskatchewan in 2000, the field has developed an infrastructure that facilitates new research annually. Yet, there is a question of stagnation and unity in the field. What holds it together and makes it viable? Is there an explanatory agenda to be found in the subfield? I will argue that the subfield's current fragmentation around data has hindered the development of a theoretical agenda and will illustrate one viable possibility for generalizable theoretical development based in recent work from scholars such as Jason Bivens and Kathryn Lofton on popular culture as sites of religious generation.

**Diane Fereig, University of Alberta**

***Secular Contemplative Science: Is it Religious?***

Contemplative studies has been a quietly growing field over the last few decades. Yet, the number of scholars from the humanities in this growing field is small in comparison to the burgeoning numbers in the sciences. While the sciences are happily embracing the "study of mindfulness" and the "effects of yoga" on body, speech and mind, the role of religion in contemplative practice seems to take a back seat to a "secular presentation." What effects do these studies have on their religious communities? Which religious communities choose to participate? This paper is an initial survey of the field as part of a larger work, it explores the field of contemplative studies and its dialogues and interactions with the contemporary community of yoga practitioners in the once secretive Tantric traditions.

**Michel Gardaz, University of Ottawa**

***The Hermeneutics of Hermeneutics of Comparative Mystical Experience in the Age of Neuroscience***

Texts are artefacts of history. Scholars read about the past in the present. They decontextualize the texts by interpreting them in the present time, and by projecting their methodological perspective on the so-called context in which the texts were originally written. The hermeneutics of mystical experiences is the art of describing the ineffable, not the art of re-experiencing the so-called mystical experience. Scholars analyse textual experiences, not real, actual, experiences. Religious Studies scholars and neuroscientists focus their research on different aspects of mysticism. Neuroscientists centre their attention on brain functions, while Religious Studies scholars focus their work on the cultural productions of the brain. Can neuroscience help historians of religion refine their hermeneutical tools regarding mystical literature?

**Zachary Gage, University of Manitoba**

***Opening the Mouths of the Dead: The Reflexive Hermeneutic of Carl Jung's Liber Novus***

Carl Jung's Liber Novus presents a psychological way of thinking about the past outside of linear time, or in James Hillman's words, of conceiving "the weight of human history" as a living presence in the soul. This is apparent not so much by what is said in Liber Novus as how it is said, and especially in how the text contains its own interpretation, or self-directed hermeneutic. Reading Liber Novus thusly acknowledges that while it is a deeply personal expression of the human search for soul, it nonetheless has collective and even professional significance. To take Liber Novus seriously as a scholar offers the challenge of allowing historical sources "the dead" to open their mouths and speak in ways that ask for conversation, even, or perhaps especially, circular conversation, while challenging and transforming our habitual patterns of thinking, including presuppositions about scholarship itself.

**Franz Volker Greifenhagen, Luther College at the University of Regina**

***Canadian Muslims, The Internet, And Religious Others: An Initial Probe***

The effects of digital media and communication on Muslim identification and practice, and, conversely, the effects of Muslim identification and practice on the use of digital media and communication, is the subject of a multiyear project involving in-depth qualitative interviews with predominantly young Canadian Muslims. In this paper, the results of an initial probe into one of four thematic areas of investigation in a select number of interviews will be reported. The area concerns how internet use has shaped the views of the respondents on both intra-Muslim diversity and inter-religious diversity, and, conversely, how their particular religious identifications and practices have shaped their use of the internet in regard to this intra- and inter-religious diversity. Related is the question of the relationship between the respondents' on-line and off-line lives in terms of intra- and inter-religious diversity. Some preliminary conclusions will be proposed.

**Elizabeth Guthrie, University of Waterloo**

***Jane Iwamura's Virtual Orientalism and the Oriental "Nun"***

In *Virtual Orientalism: Asian Religions and American Popular Culture* Jane Iwamura (2011) introduces her new concept of Virtual Orientalism with the image of the Oriental Monk. Iwamura traces the development of the Oriental Monk through three representative male figures (D.T. Suzuki, Maharishi Mahesh, Kwai Chang Caine) to demonstrate the shifting nature of this hyperreal image. However, an aspect she does not adequately address is the gendered nature of the Oriental Monk. Her discussion of women, particularly Asian women, renders them largely invisible or pigeonholed into specific roles with limited agency and action. If the Oriental "Monk" is America's window into Asian religiosity, how does this image impact female monastics? Are there equivalent female versions of Suzuki, Mahesh, and Caine or does, as Iwamura's analysis suggests, the image of the Oriental Monk negate the possibility of female monastics with American popular culture?

**Maysa Haque, University of Regina**

***Sex Education, Sexual Ethics and Muslims in Canada***

Sex education (sex-ed) in multicultural and religiously diverse western countries seems to be a site of perennial controversy. This was demonstrated in Canada in 2015 when Islam, Muslim parents and Islamic authority figures were depicted in the media as opposing Ontario's curriculum revisions regarding sex-ed. Although some Muslims may deem aspects of formal sex-ed "un-Islamic", the general views and lived practices of Canada's diverse population of younger Muslims are not well known. This study defines "Muslim" broadly to include a variety of sects, ethnicities, sexual orientations and levels of practice; and is based upon fourteen interviews and a survey of over 200 Muslims between the ages of eighteen and thirty from across Canada. The paper investigates their experiences and opinions of sex-ed obtained formally through Canadian school systems and informally through other avenues, and how this relates to their understandings and practices of sexual ethics and Islam.

**Nicola Hayward, McGill University and Vancouver School of Theology**

***Under the Gaze of God: Funerary Art and the Act of Looking***

Roman funerary art apart from portraying political life, also revealed much about the patron who commissioned the artwork such as their values, occupation and social status. In the fresco of the Samaritan woman and Jesus found in the Via Latina catacomb this is articulated by the gaze and gestures of the figures, which also provided a way for viewers to participate in the act of looking and remembering. This is significant when we take into consideration the epiphanic nature of this fresco, which would have been a powerful visual experience for female viewers as it emphasized a discussion between a woman and a divine figure. This paper will explore the role of the gaze, asking questions such as how individuals and communities used art to construct and signify meaning? I will argue that the deceased consciously chose this image in order to define her own social identity and communal memory.

**Irving Hexham, University of Calgary**

***Getting one's hands dirty: Studying People and Religions That are Morally Objectionable***

Early in my academic career I interviewed the British "New Age" theorist and popular writer John Michell (1933-2009) who admitted that he admired Heinrich Himmler and the religious research of the SS something he expressed a few years later in his *The Hip Pocket Hitler* (1976). More recently, my academic work has centered on the study of religion in Nazi Germany enabling me to bring Michell's fascination with the Nazis into focus and see its implications for our understanding of new religions. My paper discusses this and related issues pointing out that both archival research and fieldwork often involve "getting one's hands dirty." By this I mean setting aside pre-conceived ideas and taking people seriously whose ideas, one finds repulsive and even evil. The paper is a reflection on this type of soul-searching research.

**Jeremy Hexham, Corpus Christi College**

***The Fabian Transformation of Victorian Evangelicalism***

This paper explores the religious roots of the British Fabian Society. Fabian socialists were responsible for the creation of the British Welfare State, influenced the formation of the New Democratic Party Canada, and helped create the South African Institute of Race Relations which supplied the African National Congress with the "facts" it needed to expose the evils of apartheid. Early members included the writers George Bernard Shaw and H.G. Wells, the feminist, and later Theosophical leader, Annie Besant, and Beatrice Webb who coined the term "collective bargaining," and promoted universal health care. It argues that most early Fabians shared an evangelical Christian background before losing their faith and turning to secular social action. Nevertheless, they drew on their religious upbringing to effectively develop the communication techniques of revivalist preachers for political purposes. It also shows the way Fabian ideas were interwoven with several religious movements that influenced politics worldwide.

**H.C. Hillier, Wilfrid Laurier University**

***Trinity Western University v Law Societies of Upper Canada and British Columbia: The Challenge of Adjudicating Conflicting Rights and Social Values***

Much of the developed world agrees that the resolution of conflicts between contentious social values ought to be left to the courts. The Supreme Court of Canada's (SCC) June 2018 decision regarding the legitimacy of the Law Societies of Upper Canada and British Columbia's proposed denial of admitting graduates from TWU's planned Law School – on the assertion that the University's Community Covenant was discriminatory – provides an excellent example of this decision-making process. In this working paper, I will draw upon recent philosophical discussions regarding the adjudication of conflicting rights and social values (e.g., Christie, Leiter) to analyze the SCC's reasoning. In doing this, I seek to identify potential areas of concern for courts and tribunals working in such highly charged contests.

**Christopher Hrynkow, St. Thomas More College and the Universities of Bath and Edinburgh**

***An Empirical Mapping of Three Issues at the Junction of Religion and Science***

This research conducted in partnership with Robin Shields of the University of Bath surveyed students at the University of Manitoba, Winnipeg, Saskatchewan and Regina. The data from the questionnaires is analyzed in order to comment on social networks' (e.g., religious affiliation, hometown, degree program) influence on students' views concerning three key issues that lie at the junction of religion and science: the origins of the universe, evolution, and climate change. For the purposes of this conference presentation, the primary focus will be on religious and denominational affiliations (each understood as social networks for mapping purposes) in dialogue with the select insights from the literature on religion and science. The results of this unique project will be presented with the aid of social network maps in what should be engaging presentation for those with an interest in interactions between science and religion on the Canadian Prairies.

**Megan Hollinger, University of Ottawa**

***Boycott BDS or Boycott Israel: Discussing what experts say about the BDS Movement***

On February 22, 2016, The Canadian House of Commons passed a motion to officially condemn the Boycott, Divestment, and Sanctions movement (BDS movement) against the State of Israel. The BDS movement is an international grassroots movement which seeks to further rights and equality for Palestinians through economic, academic and cultural measures against the Israel. In this paper, I examine the scholarly literature on the debate around this contentious movement and how it relates the House of Common's decision to pass the motion. I perform discourse analysis of the literature to provide background for my argument. The Congress theme of "'Circles of Conversation'" relates well to this paper because it is about a scholarly conversation on an issue that permeates not only scholarship, but campus life, public life, and political discourse as well.

**Michael Kaler, University of Toronto Mississauga**

***Modern Improvised Music as a Site for Religious Studies***

The religious study of modern music that is not comfortably defined by an established religious tradition, or socially identified as high art, has come a long way over the past thirty years. However there has been little discussion from a religious studies perspective of musical approaches that might described as "free jazz" or "free improvisation" approaches to music that arose in the 1960s and involved a radical embrace of improvisation to challenge listeners' definitions of what music was and what it was meant to do. These approaches remain vital today, if underground. In this presentation, I will argue that they are attractive sites for religious studies by focusing on the ways in which the aspirations of many of the seminal figures in these fields are implicitly or explicitly religiously coded, particularly with regard to the interest in representing and experiencing transcendent mystery through refusal of codification, definition, and restriction.

**Roxanne Korpan, University of Toronto**

***Writing Religion and Empire: Colonial Publishing and the Writings of Anishinaabe Methodist Missionary Peter Jones***

This paper examines the publishing history of Peter Jones or Kahkewaquonaby (1802-1856), a Methodist missionary and elected chief of the Mississaugas of the Credit River. Jones published translations of Methodist hymns and scriptures, sermons and speeches, political reports, the Life and Journals of Kah-ke-wa-quo-nā-by (1860), and the History of the Ojebway Indians, with Especial Reference to their Conversion to Christianity (1861). Examining these publications as archives of transcultural creativity in a context of social disruption and change, I argue that Jones used writing and publishing as conduits for sustaining and protecting Indigenous governance, autonomy, land, languages, histories, and cultures as well as advancing the work of the Methodist missions in Canada. By contrast, as Jones' writing circulated through later 19th-century anthropological publications and works on comparative religion, writers and academics mined Jones' publications for useful information, flattening the rich social and textual mediations of empire produced by this Anishinaabe Methodist minister.

**Sahver Kuzucuoglu, Wilfrid Laurier University**

***Zoë, Bios and the "Other" in the Anthropocene***

We have come to a place in human existence where the Anthropocene (the 'age of man') is starting to manifest. This shines a self-reflexive light of reality on what it means to be human and how we are impacting the world around us. Can we physically and spiritually traverse the potentially catastrophic epoch we have created? Moreover, what mindsets, ideologies and religious discourses have set the stage for humans in a biopolitical framework to become the single most destructive species of its time, and which offer guidance to traverse the destruction of the world we belong to? Against the backdrop of decoloniality, this paper examines terms and ideologies using the biopolitical lenses of zoë (bare life) and bios to demonstrate how humans have systemically affected their world and justified it with systems of oppression and non-recognition under the guise of stewardship.

**James Linville, University of Lethbridge**

***The God Who Doesn't Do Anything: On the Opposition to "Miracles of Convenience" in Creation Science***

While Christian young Earth creationists attribute all of creation to special acts of God, which aspects of the creative process must be attributed to miracles and what is best understood as the working out of natural laws is sometimes disputed. For some, it is wrong to appeal to miracles unattested in the Bible to explain issues such as the nature of the biblical "firmament" over the earth or the cause of the biblical flood as this represents an abandonment of scientific principles. This presentation examines the ambivalent status of miracles in creationist discourse and argues that it reflects a creationist counterpart to secular "scientism" that is often denounced in creationist circles. By placing the language of science above that of divine inscrutability, creationist science takes on a revelatory function in creationist culture.

**Ted Malcolmson, University of Ottawa**

***Understanding Faith After Loss of Competence in End-of-Life Cases***

This paper will look at how Canadian courts have interpreted end of life decisions for religious Canadians in face of a loss of competence. While *Cuthbertson v Rasouli* guarantees that decision makers on behalf of patients who cannot decide for themselves have the ability to make decisions that treating physicians do not see as being in the best interest of the patient, cases where treatment involves interpreting the religious beliefs of those who are no longer able to express their wishes can be more complicated. In the case of *F. (F.) Re* this revolves around the question of what being 'kept alive by artificial or heroic measures' meant in context of their orthodox Jewish faith, and in *McKitty v Hayani* it was about how the state should deal with a religious understanding of what life and death are which does not correspond with accepted medical practice.

**Brandi May, Wilfrid Laurier University**

***How Spiritual Mediumship Mediates the Impact of Grief***

In following Annette Mahoney's theory of "relational spirituality," by which individuals turn to felt connections with the divine to influence the quality of human relationships, this paper will examine how the dialogue that occurs during spiritual mediumship shapes the psychological adjustment of the bereaved, specifically related to grief. In light of George Bonanno's book *The Other Side of Sadness* (2010), this paper will argue that spiritual mediumship can provide a meaningful bridge between the deceased and the bereaved and that this continued relationship is ultimately helpful psychologically, and meaningful spiritually. This point will be substantiated through a few key examples from interviews I conducted with spiritual mediums at the Arthur Findlay College in Stansted, England in 2013.

**Germain McKenzie, St Mark's College**

***Atheism/Agnosticism and Religious Nones in Spanish Latin America: 20th and 21st Centuries***

Little research has been done to better understand the increase of atheists/agnostics and religious nones in Spanish Latin America in the 20th and 21st centuries. This paper uses statistical data to show the trends in the development of such variables. It also shows how their growth has occurred in three stages: First, due to urbanization and industrialization and the impact of the Marxist critique of religion. Second, due to the creation of the mass media and the diffusion of an "ethics of authenticity." Lastly, through the penetration of the Internet and popular versions of Postmodernist thought. Such process is shaped differently in each country. The cases of Uruguay, Cuba and Peru are analyzed. In this light it is possible to explain the increase in agnostics/atheists in the 20th century and that of religious nones in the 21st. The theoretical framework used is that of Charles Taylor's thought.

**Chris Miller, University of Waterloo**

***Something Witchy This Way Comes: Examining Contemporary Pagan Backlash to the Sephora Witch Kit***

In late summer 2018, beauty chain Sephora announced that it would be selling a "'Starter Witch Kit.'" The kit included a number of different fragrances, tarot cards, white sage, and a rose quartz crystal. By early September, Sephora had announced that it was pulling the product, largely due to backlash from the contemporary witchcraft community who accused the company of cultural appropriation. This essay explores how those staunchly opposed to the Witch Kit, (as well as those who were baffled by the backlash), framed their arguments, and in this way, positioned their identity. This debate predominantly took place online, and therefore I gauge responses through online publications or Twitter posts where advocates for Pagan, witchcraft, and First Nations communities stated their objections. Although the Sephora Witch Kit is a singular case, it speaks to larger issues of identity, cultural appropriation and ownership, and how this plays out within contemporary Paganism.

**Nicola Mooney and Rebecca Wissink, University of the Fraser Valley**

***Traversing the Wilderness: Ritual Travel and the Heroine's Journey in Contemporary Popular Feminism***

Although women have long been associated with nature (Ortner 1974), they have also long been kept from the world beyond the home (Rosaldo 1974). Thus, it is interesting to consider the growth of women's solo travel, popular feminist, and "self-help" narratives which deploy a central motif of wilderness. Examining recent literature by authors such as Brené Brown and Cheryl Strayed, we analyze spirituality, pilgrimage, transformation, feminism, and gendered empowerment in the development and formation of this corpus. We propose that these contemporary 'heroine's journeys' may address the comparative absence of rites of passage to effect healing and transformation in women's lives today. As such, women's travel may be viewed as a ritual technique that aims to re-enchant women's lives via the exploration and reclamation of nature and the wilderness, as well as a feminist strategy simultaneously insisting on women's relations to culture and thus the world at large.

**Sharday Mosurinjohn Washburn, Queen's University**

***Monkman's Aesthetic Challenge to "Indigenous Spirituality" vs. "Settler Colonial Religion"***

On the occasion of Canada's sesquicentennial Cree artist Kent Monkman was invited to curate a traveling exhibition of his artwork as a critical response to the dominant settler-colonial narrative of the nation's development. *Shame and Prejudice: A Story of Resilience* deals with subject matter that has immense gravity in contemporary Canadian public discourse in light of Truth and Reconciliation work, but its mode of aesthetic intervention is one of camp and burlesque. This paper explores the overlaps and differences in the way the categories of "spirituality" and "religion" are deployed in the Indigenous-settler contexts invoked through Monkman's art as he works through the history of Canada. Though he frames his artworks in a manner that "spiritualizes" Indigenous practices and beliefs in contrast to the "religion" of settler colonials, there is an aesthetic-affective dimension in his works that challenges these very categories at the level of metaphysics.



**Adair Ng, University of Victoria**

***Quebec's Ethics and Religious Culture Program, The Aim of Interculturalism, and Teacher Impartiality***

This paper identifies the challenges inherent in presenting and discussing religious subject matter in Quebec's public schools. This topic is of interest because Quebec is one of Canada's least religious provinces (Wilkins-Laflamme, 2017). This sociological fact, however, coincides with the political fact that religion continues to be of importance there, especially given Quebec's commitment to interculturalism and the introduction of its Ethics and Religious Culture Program (ERCP) in public schools. However, the expectation of teacher impartiality in the instruction of the ERCP and the recent election of the Coalition Avenir Quebec (CAQ), who plan to invoke the notwithstanding clause to prohibit civil servants from wearing religious symbols at their places of work, seem to challenge the very notion of interculturalism. It is thus of interest to explore the extent, in theory, to which the ERCP can support interculturalism.

**Michael Oppenheim, Concordia University**

***Trust and Trauma, Trauma and Trust: Philosophy, Psychoanalysis, Religion***

This study explores insights of selected post-Freudian psychoanalysts and modern Jewish philosophers concerning the nature of and relationships between trust and trauma. What allows these psychoanalysts and philosophers to engage in a fruitful "dialogue" is the shared understanding that persons develop, mature, and face some of the most devastating challenges that life offers through relationships with other persons. The treatment of trust will highlight Erik Erikson's view of that basic trust engendered in the first stage of infancy, and Franz Rosenzweig's understanding of religious faith as trust in life. The exploration of trauma will include descriptions by Judith Herman and Jessica Benjamin of the destabilizing symptoms of trauma and the processes of repair, as well as the early struggles with the trauma of the Holocaust by Abraham Heschel and Martin Buber. The insights of the psychoanalysts and philosophers widen and enrich our understanding of these elemental human features.

**Sana Patel, University of Ottawa**

***Understanding Lived Religion, Muslim Millennials and Hybrid Media Spaces***

In today's digital age, social media plays a large role in shaping and forming religious identities. It allows young Muslims to like and follow certain Imams online or simply to follow the posts of Muslim bloggers or influencers. This paper will discuss the concept of lived religion and its significance in understanding Muslim millennials and hybrid media spaces. It looks at my doctoral research, which examines Reviving the Islamic Spirit (RIS) conference as a hybrid media space that brings together online personalities at an offline event, acting as an intersection.

**Margie Patrick, The King's University**

***How Secular Liberalism Influences the Stories Teachers Tell About Religion***

Citizenship education and multicultural education as taught in high schools have historically been silent about religion. Since citizenship and multiculturalism are central topics taught in social studies, we argue that social studies is the school subject in which some form of education about religion is both needed and appropriate. To date there is little research on how these topics are taught in classrooms. Thus, we interviewed 10 junior and senior high school social studies teachers in urban, public schools. Using the methodology of phenomenography, we looked for differences among the teachers' beliefs about religion and how these beliefs shaped the stories they told about religion. Although most teachers desired to teach about religion, we discovered the stories they told about religion, conflict, and citizenship were incomplete. We attribute these limited stories to the social strength of the secular liberal narrative, with its emphasis on individualism and the privatization of religion.

**Karla Poewe, University of Calgary**

***Global Entanglements: Reflections on researching New Religions and the Nazis***

This paper deals with the complex global ties and influences of religious movements that promoted National Socialism from the 1920's until 1945 and their continuation in new forms after 1945. It is a reflection on my book "New Religions and the Nazis" (Routledge, 2006) and more recent research in Germany. It highlights the need to combine in depth local and global research involving archival work and anthropological fieldwork and interviews. The paper explores the unexpected and often startling discoveries one makes during such an enterprise and highlights the importance of taking religion seriously in today's world.

**Keelin Pringnitz, University of Ottawa**

***Fitting-in to Fitness: Religious Modesty Values in Recreational Spaces***

Controversies around religious head-coverings related to modesty and sport abound, especially within leagues that include a diverse range of participants. A highly publicized example was the Fédération Internationale de Basketball's hijab ban which after years of debate was finally overturned in May of 2017. But how do dynamics around religious modesty play out within day-to-day recreation? Using a qualitative sociological approach this doctoral research investigates how Canadian university students who practice modesty through their religious beliefs experience, and read recreational spaces. Recreational spaces and programming such as weight rooms, change rooms, pools, women's only sections, fitness classes, and sport leagues are explored through semi-structured interviews with participants from a variety of faiths including Islam, Christianity, Judaism, and Mormonism. Preliminary results conclude that the construction of sporting space is perceived by most participants as centred around an ideal of fitness, rather than overall user accessibility.

**Noel Salmond, Carleton University**

***Searching for a Mythic Metanarrative: Big History, the Epic of Evolution, and the Universe Story***

This paper examines the emergence of a variety of attempts to take the scientific account of the history of everything since the Big Bang and arrange this story into a continuous narrative with explicitly mythic if not explicitly religious significance. A central theme in these renderings is to see the evolutionary process, if not as teleological, at least as a source of awe and reverence. I see three attempts

being made: at bridging the gap between the "two cultures" of the sciences and the humanities; at de-centering the human in the service of re-locating humanity in the web of life; at fostering an "ecological civilization." Max Weber described scientific rationality as enacting die Entzauberung der Welt. Perhaps he could not have anticipated science being enlisted as a vehicle for re-enchantment.

**Doaa Shalabi, University of Waterloo**

***Islamic Schools and Cultural Sustainability***

Despite the Multicultural and multi-ethnic reality of Canada today, cultural sustainability for immigrants remains elusive and hard to obtain. Most immigrant communities find that preserving their cultural and religious identity is not an easy task. First generations usually rely on community centres, religious spaces, and faith-based schools, while second and third generations turn to modern and alternative interpretations of their culture and religion. In our current political climate that is rife with moral panic and fear of the religious other, cultural sustainability for Muslims is a controversial issue. This presentation will explore Islamic Schools as one of the cultural sustainability tools for Canadian Muslims and how it helps each generation navigate their identity in multicultural Canada.

**Cory Steele, University of Ottawa**

***Beyond Rejection: Canadian Law and Nonreligion***

Since the 1960s there has been a considerable increase in the number of Canadians who identify as having no religion. Despite this increase, little is known about the beliefs, values, and practices of the nonreligious and what might generally entail a worldview that is not religious, or what is commonly understood as "nonreligion". This lack of understanding is particularly prevalent in the realm of law. While the Supreme Court of Canada directly addressed one form of nonreligion (atheism) in its 2015 Saguenay decision, Canadian law has yet to define nonreligion. Drawing on the results of the discourse analysis of several recent Supreme Court of Canada decisions, this paper asks: how is nonreligion conceptualized in Canadian law and what implications does this have for social inclusion in a religiously (and nonreligiously) diverse Canadian society? In short, I argue that nonreligion is conceptualized as more than the rejection or absence of religion.

**Michael Stoeber, Regis College, University of Toronto**

***Indigenous and Roman Catholic Canonizations of Nicholas Black Elk: Postcolonial Issues and Implications***

The story about the influential Lakota holy man and healer \*Black Elk Speaks\* (1932) has become an authoritative guide for indigenous spirituality and widely popular. However, given Nick Black Elk's conversion to Roman Catholicism some twenty-five years prior to its publication, controversy surrounds this book. This paper will explore various questions in dialogue with postcolonial theorists (Keller, Bhaba, Tinker) and commentators on Black Elk's spirituality: How does Black Elk's Roman Catholicism colour the dynamics of the Lakota spirituality in the book? What is the role of colonialization in his multiple-religious belonging? These questions have now been further complicated by the recent initiation of the cause for the sainthood of Black Elk by Roman Catholic authorities. How might this process towards canonization function to continue the Roman Catholic Church's role in colonialism? How might it actually work to support the Indigenous spirituality that Black Elk articulated so influentially?

**Paige Thombs, University of Victoria**

***The Fresh Face of Nazi Youth: Brand New Look, Same Old Hate***

Since its inception, the Nazi movement has been successful in recruiting young people. From the Hitler Youth of its early days to the Neo Nazi Skinhead movement of the 1980s, those pledging allegiance to Nazi-inspired ideology have been easily identifiable by things such as clothing, haircuts, and imagery such as the Swastika. Today, however, Nazi youth are eschewing such visibility in favour of blending in and allowing for more individualization in appearance. The adage now is, ""as long as you practice the right kind of hate, you can look however you want."" This is particularly prevalent in Germany, where looking like a Nazi or espousing anti-Semitic rhetoric brings harsh consequences. This paper will look at the ways in which the Nazi movement of today has changed its tactics in order to become more insidious in nature while becoming more attractive to youth.

**Connor Thompson, University of Regina**

***In the Eye of the Divine: "Religion," Spirituality, and Consumerism on the Canadian Prairies***

Over the past several decades, the Canadian Prairies have seen an increasing tendency to reject traditional forms of religiosity and embrace "Spiritual But Not Religious" behaviors. This paper employs the theory of multiple scholars that consumer culture leads to individualistic systems of belief and practice, and focuses on what might be called "individualist spirituality" and the ethics that it fosters. Using West Edmonton Mall as a demonstration of how important consumerism and the segregation of fantasy is to contemporary Prairie culture, this paper looks at the ways in which commodities play a profound role in the practice of individualist spirituality, as does the rejection of a normative understanding of "religion" and its associated values. This analysis is situated within the historical transformation of the Prairie provinces from a radical bastion of social gospel influenced co-operative thought to a largely neoliberal consumer culture increasingly influenced by individualist spirituality.

**Salima Versi, University of Alberta**

***In His Own Words: Imamat as Articulated by the Aga Khan***

This paper aims to look at the way in which the current Ismaili Imam, His Highness Prince Karim Aga Khan, has himself articulated his role in public speeches and interviews. This articulation will then be put in dialogue with other articulations, including historical ones, such as Jafar al-Saadiq's Doctrine of Imamat, as well as the way in which contemporary Ismailis articulate his role. Altogether, the goal of this paper is to determine the extent to which these varied articulations overlap, as well as to explore whether or not this Imam's public articulations are significantly different from historical or communal ideations of his role.

**Sarah Wilkins-Laflamme, University of Waterloo, and Joel Thiessen, Ambrose University**  
***Religious Nones and Civic Engagement in Canada***

A large body of research in the U.S., Canada and Europe points to a positive link between individual religiosity and participating in philanthropic activities: persons with higher levels of religiosity are repeatedly shown to be more likely to volunteer in their community and to give their money to non-profit organizations. Yet, we know little about the volunteering and giving habits of those who have no religious affiliation (religious nones), the motivations that drive their philanthropic behaviour, and how the arrival of a new generation of Millennial young adults “many of whom are religious nones” is impacting civil society. Using recent General Social Survey and interview data from Canada, this paper highlights how having no religion is linked with civic engagement in the country.

**Bertha Yetman, University of Toronto**  
***Work: A Human Right and Common Good***

This paper focuses on work as a human right. Catholic Social Teachings sustain work is a human right, a duty, a primary responsibility and is essential to preserving the common good. As co-creators in the kingdom, humans, through their work share and participate in God's creation. (Laborem Exercens #25). Work is productive, imaginative and creative. Skills and talents acquired through work and passed down to recipient generations are essential to the self-actualization and well-being of peoples, cultures and the common good. Absence of work compels the Church, "the people of God" to actively witness (initiate dialogue, provide venues and support systems) to its own teachings on the common good in affected populations. E.g.: The late twentieth century Newfoundland cod fishery disaster dismissed 40,000 workers to joblessness. The abrupt stoppage in work proved not merely an economic travesty, but the catastrophe imperilled the very spiritual-socio- ecological- cultural-identity of these maritime people.

## PANELS (alphabetical by title)

### **A Canadian Conception of Religious Literacy**

This panel shares a conceptual review of five well-known conceptions of religious literacy situated in the UK, US, and Australia (from Crisp, Moore, Nesbitt, Dinham, and Jackson) to formulate a Canadian conception of religious literacy. Although these conceptions are invaluable to discussions of religion and education globally, we contend that Canada needs an adapted conception based on our political realities (e.g. the Truth and Reconciliation Commission) and social understandings (e.g. changing demography). The presenters analyze them within the contexts of BC, Alberta, and Quebec. Thus, the panel offers a nationally and internationally comparative review of religious literacy that proposes a conception relevant to each province and includes religious and non-religious worldviews and Indigenous spirituality. This coincides their efforts as emerging scholars in the creation of a national civic-based, non-religious, non-profit that aims to educate students, teachers, parents, community and industry members and leaders on religious literacy.

Chair: Margie Patrick, The King's University

Arzina Zaver, Independent Researcher  
*British Columbia and Beth Crisp's Conception of Spirituality*

Beth Crisp, based in religiously diverse Australia, provides a framework of spirituality that broadens the understanding of religious literacy. As a social worker, Crisp applies a holistic approach when working with important stakeholders, and she sees value in considering spirituality in relation to one's lived experiences. Education too, is a holistic profession concerned with meeting the needs of students and all aspects of their lived realities, including their spiritual needs. This conception, with its focus on spirituality as a part of a holistic approach for educators, is important in Australia as it endeavours to foster relationships with its Indigenous peoples as the country still grapples with the impact of a settler colonial past. Similarly, Canada is doing likewise politically and socially. Yet, only 6% of the BC population are Indigenous, while 44.13% are non-religious. Thus, Crisp's conception will be considered and discussed in relation to the unique BC demography.

Erin Reid, McGill University  
*Alberta and Diane Moore's Conception of Religious Literacy*

Diane Moore, based in the US, advocates a cultural studies method for teaching religion as dynamic and internally diverse; an approach that understands that religion is always situated in a particular cultural/political/social/historical context (2007, 78). This rich conception of religious literacy equips educators and policy makers with a tool for understanding the complexities involved at these macro levels of religious traditions, enabling a deep engagement with intersectionality on a broad scale. However, to have greater relevance to the Canadian context, Moore's conception could be expanded to include a stronger focus on the micro level interactions between individuals based on their intersectionality, and to more thoroughly address Indigenous worldviews and beliefs. A more inclusive conception of religious literacy is important to the Albertan context given the province's rapidly growing Indigenous population and the government's current commitment to K-12 curricular revisions responding to the calls-to-action of the TRC.

Sabrina Jafralie, Independent Researcher  
*Quebec and Robert Jackson's Conception of Religious Literacy*

Robert Jackson's conception of religious literacy is grounded in the British context, with its long history of religious education in public schools. Jackson promotes an interpretive approach that encourages teachers and students to engage in critical self-reflection about their own experiences with religious beliefs and practices (2004, 90). Thus, he is more concerned with investigating how religion impacts one's life on a personal level, than with revealing the ways religion impacts the arenas of the public sphere: history, economy, politics. Jackson rejects the idea that teachers must be either neutral or

confessional, arguing that it is possible for teachers to have firm religious convictions and be transparent about them, and still be able to teach diverse religious traditions objectively, with what Jackson calls an “epistemological openness” (36). This has particular relevance to the Quebec context, where the Ethics and Religious Culture curriculum controversially requires educators to maintain neutrality.

### **Circles of Current Communications and Discourses in Canadian Studies of Hinduism and Buddhism**

Featuring two sessions, this panel puts two religions originating on the Indian subcontinent into conversation: Hinduism, which remained the mainstream tradition in India, and Buddhism, which found success elsewhere. The first session discusses Hinduism through Sanskrit literature. Christopher Austin explores the literary motif of an “ideal dual-virility fantasy.” Richard Mann examines the use of inspired brahminical speech in the Mahabharata. The second session draws further upon Indian sources but also Tibetan texts. Michelle Folk uses inscriptions to challenge ascetic ideals associated with Hindu monasticism. Then, Gerjan Altenburg investigates health in a Buddhist monastic law code. Dagmar Schwerk focuses on an esoteric Tibetan Buddhist practice originating in Indian Tantric Buddhism and reaches out to current global discourses. The diversity of this panel ranges from junior researchers to tenured-faculty, fostering discourse in Canada between Hindu and Buddhist Studies from different disciplinary perspectives.

Chair: Gerjan Altenburg, McMaster University

Christopher Austin, Dalhousie University

*Two Rasas for the Price of One: Collapsing Sringara and Vira in Sanskrit Literature*

Two rasas or aesthetic “flavours” dominate Sanskrit literature: the sringara (erotic) and vira (heroic). Both are deeply gendered, and are tied directly to fantasies of masculine power expressed in sexual and violent modes. Individually, these rasas are so common in Sanskrit myth, poetry and literature as to be virtually omnipresent. More intriguing are those cases where a concerted effort is made to combine or collapse the two, such that a “victory in love” comes parcelled with, or is construed as a cause or effect of, a “victory in war.” I have argued in a recent publication that Pradyumna, the son of the Hindu god Krishna, embodies this ideal dual-virility fantasy more transparently than any other figure of South Asian literature. In the present paper, I examine the motif more extensively in Sanskrit sources, bringing to bear particularly the work of Stephanie Jamison, Daud Ali and Patrick Colm Hogan.

Richard Mann, Carleton University

*Kingly Speech in the Mahabharata*

This presentation examines the speech of Yudhishtira and questions his status as King Dharma and a speaker of truth. I argue that Yudhishtira has the same ability with speech as an inspired Brahmin. Through an exploration of inspired brahminical speech in the Mahabharata, I argue that brahmins have a special relationship to truth in the tradition. I also present evidence that the sign of a truthful and inspired speaker is his or her eloquence: an eloquent speaker is considered to be a truthful speaker in the Mahabharata. Yudhishtira has eloquent speech and this leads characters in the Epic to assume that he is truthful. There is, however, evidence that questions his apparent allegiance to the truth, especially if Yudhishtira’s use of speech is examined. This presentation demonstrates that a reading of Yudhishtira which examines his ability and use of speech uncovers a more complex characterization of the king.

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Chair: Christopher Austin, Dalhousie University

Gerjan Altenburg, McMaster University

*Auto-Quarantine in the Mulasarvastivada-vinaya*

The Mulasarvastivada-vinaya, the voluminous monastic law code belonging to the North Indian Buddhist “Root School for Which All Things (in the three times) Exist” contains a number of narratives in which the Buddha establishes “rules of customary behaviour” (asamudacarika-dharmas). These rules only apply to specific members of the monastic community and have been mentioned by scholars, including Gregory Schopen and Jonathan Silk. However, no extensive study of these rules exists. In this paper I discuss rules of customary behaviour related to health and healing in the Mulasarvastivada-vinaya. I explore narrative instances in which monastics who are using medicines like garlic and scented oils must temporarily remove themselves from certain activities within the community. This paper will provide further evidence for the claim that concepts of health, purity, and odour are all related according to the Mulasarvastivadin tradition.

Michelle Folk, Campion and Luther Colleges at the University of Regina

*Mapping Medieval Monasteries and Challenging Monasticism’s Ascetic Ideal*

In *The Colas*, Nilakanta Sastri ([1935 1975, 649) describes medieval Tamilnadu’s ascetics as people who “owned no property themselves; but their organizations, the monasteries (mathas), often owned vast estates devoted to their maintenance and the encouragement of learning and the arts ... The times were quite favourable to the ascetic ideal, and all religious systems in the country applauded it.” While Nilakanta Sastri’s analysis points to the importance of landownership and praises society’s view of asceticism, the interpretation of mathas as centres of asceticism, learning, and the arts does not

adequately reflect the lived reality of historical mathas. I will use inscriptions from this period to argue that mathas were not the homes of pious but impoverished ascetics, that the world of the matha was not populated by ascetics only, and that mathas' ascetics may not have fit the ideals of celibacy, poverty, and learning as we understand them today.

Dagmar Schwerk, University of British Columbia

*Debates on Mahamudra: Negotiating Tibetan Buddhist Esoteric Traditions*

This paper analyzes discourses about an important esoteric doctrine and meditative practice in the Tibetan Buddhist tradition, Mahamudra, taking place among three circles of participants: traditional Buddhist masters, Western academic scholars, and Buddhist practitioners. My mainly historical-philological research dealt with the longstanding controversy about Mahamudra among traditional Buddhist masters and included archival and fieldwork in Bhutan. In particular, I analyzed the interpretation of the sixty-ninth Chief Abbot of Bhutan, Geshe Chapu Gendun Rinchen (1926-1997). Following the globalization of Tibetan Buddhism after the 1950ies, Mahamudra, became increasingly popular among Buddhist practitioners and academics in the West. Due to these developments what happened with the debates among indigenous Buddhist masters documented in the earlier texts? How does the mainly textual academic research relate to traditional Buddhist scholarship? In sum, this paper enriches discourses about esoteric religious transmissions, oral knowledge transfer, and the role of academics in such discussions.

### **The Ethical Spirituality of Canadian Muslims' Negotiation of Everyday Religion**

This panel shares the micro and macro negotiations of everyday religion to more fully explore the various ethical spiritual discourses that Muslims draw on in their daily lives as they navigate their multiple social worlds in Canada. The workshop is divided into three sections: (a) the implications of Ammerman's ethical spirituality (2012) through the ethnographic study entitled, *From the Past to Present: An Ethnographic Study of Muslim Shi'i Youth in Canada*. (Funded by SHRR (2014-2016)); (b) the various aspects of faith in parenting through the recent research on everyday religion experiences of Muslim immigrant families raising their children in Canada and (c) the spiritual experiences of a Muslim High school student in her learning journey within different spiritual spaces (Christina school, chapels, interfaith meetings). The workshop ends by offering a series of tangible strategies for those interested in ethical spirituality for minority religious groups in the West.

Chair: May Al-Fartousi, Niagara Women's Research Center for Social Support and Leadership

May Al-Fartousi, Niagara Women's Research Center for Social Support and Leadership

*Canadian Muslims' Negotiation of Everyday Religion: An Ethnographic Study*

May Al-Fartousi will share some of the findings of a 2-year ethnographic study travelling in 10 various cultural Muslim communities across different Canadian cities in order to examine the religious and spiritual discourses that Muslim Shi'is draw on in their daily lives as they navigate their multiple social worlds. As such, the participants' spiritual practices may create social boundaries or build bridges with individuals outside the particular group. The findings examine the advocacy roles of leaders who have direct contact with youths in order to understand the boundaries that exist on both sides. Specifically, the leaders' initiatives and activities contribute to transformative activities and opportunities with the outside. The findings acknowledge Ammerman's ethical spirituality and Beaman's focus on successful religious experiences in which both positive and challenging religious experiences are examined, in order to move forward towards practical approaches that nurture common moral values, inclusion and ethical spirituality.

Shahnaaz Alidina, York University

*Negotiating Religious Beliefs in Literacy Acquisition*

In an ethnographic study on literacy practices of Middle Eastern population, Alidina examines an ongoing concern of this minority group that have been repeatedly documented as low achievers. While low achievement is linked to demographic markers such as race, socio-economic status, and family background, rarely have educators considered culture and religion as contributing factors for literacy success. In her findings, Alidina examines how these families negotiated religious beliefs in their literacy practices, from choosing appropriate texts, to filtering media channels, to using appropriate language. Religion informed their day-to-day practice, it reflected in their thoughts and writings. Everything revolved around their beliefs and these were not limited to their homes, rather was a norm of everyday life. Although these families did not follow mainstream literacy practices, their homes were not devoid of literacy learning. This study contributes to the everyday religion experiences of literacy learning for Muslim families.

Sarah Ali, Independent Researcher

*An Interfaith Journey Within Different School Systems in Canada*

In this panel, Sarah Ali will share her various experiences as a student in different school systems (Christian, Islamic, and public). Her narrative will look deeply at the internal and external challenges that influence youths' decisions and understandings of their identity. Through the lived story of a young high school student who negotiates the power of love, justice, and connection with humanity, Sarah's lived experiences provide some insights to those interested in learning about the details of initiating interfaith understanding that supports inclusion and love with others. It is with hope that sharing her religious and spiritual experiences may aid educators to better understand and accommodate Muslim students in different school settings.

### **Positionality and Knowledge Production**

One need not look far to find multiple studies that show that researcher traits such as religion, race, class, ethnicity, gender, etc. impact data collection. While this is the case, many do not take the next step to then tease out how these positionalities inevitably shape the information that is constructed on a topic. Critical reflexivity must go beyond how one's identities, values and beliefs, impact the collection of data, and must reflect on how one's positionality structures how that data is then analyzed and disseminated as knowledge. Beyond just researcher identity, positionality is also about choice of methodology, and choice of research topic; choices that are also always positioned, and yet often excluded from the discussion on positionality. In this panel, we will address how our various positionalities (identities, method and subject matter) impact the knowledge we produce as scholars.

Chair: Rachel Brown, University of Victoria

Rachel Brown, University of Victoria

*Cooking up Islam: Positionality and Knowledge Production*

In recent years, there has been an explosion of knowledge produced about Islam/Muslims in Canada. Through the process of critical reflexivity, in this presentation I will explore how my own work, as a white, female, non-Muslim, non-migrant ethnographer, researching both male and female, Maghrebine, Muslim, migrants in Montreal, is illustrative of the ways that researcher positionality, mostly in the choice of research topic, impacts what knowledge is produced about Islam/Muslims in Canada. Drawing from my research journals where I engaged in critical reflexivity throughout my project, I will decenter, challenge and engage with past research on positionality and knowledge production, specifically in the realm of gender, and discuss what we can learn from this one study that might speak to future trends in the study, and knowledge production of Islam/Muslims in Canada.

W. Rory Dickson, University of Winnipeg

*Sufi Academia? The Role of Sufi Identities in the Production of Knowledge on Islamic Spirituality*

In her study of the Beshara Sufi movement in the UK, Suha Taji-Farouki observes the development of “sufi academia,” consisting of the “expanding interface between professional scholarship on Sufism and its practice as a spiritual way” (2007, 178). Indeed prominent scholars in the field, including Seyyed Hossein Nasr, Laury Silvers, and Omid Safi, have varying degrees of involvement in Sufi-Muslim practice. Recently, Aaron Hughes has criticized Islamic studies scholars for too often producing theology rather than critical religious studies (2014, 2016). This paper is premised on the question, what are the implications of Sufi academia for the production of knowledge on Sufism? To address this question this paper considers how academic framings of Sufism reflect the particular Sufi-Muslim orientations of the scholars involved. Finally, I consider the question of whether this significant body of insider scholarship is fundamentally problematic or not, in light of recent critiques of the field.

Zabeen Khamisa, University of Waterloo

*Why Aren't You on Instagram? Preventing scholars from having FOMO of Contemporary Lived Religions*

In this paper I contest the notion that positionality in academic research is limited to identity, and explore the impact of digital ethnographic research methods on the study of contemporary religion. Using my own dissertation research on the lived experiences of millennial Sikh innovators on- and off-line as a touch stone, I: 1) outline the need for scholars of religion to regard (and decentre) social media platforms as noteworthy sources of inquiry that provide insight into the everyday religious experiences as they intersect with the social, political, and economic spheres; 2) explain how studies that use digital ethnographic methods to study religion impact research outcomes, knowledge production and transmission; and 3) discuss the politics of being a scholar of religion online through my own experience as an Instagram user and researcher."

**Problematizing Dichotomies and Rethinking Diasporic Identity Through Sikh-Canadian Discourse**

This panel will query the diverse ways in which Sikhs negotiate their identities in the Canadian diaspora by problematizing and rethinking dichotomies. With the three papers examining religious/secular, religious/cultural, and Punjabi/Sikh dichotomies, the analyses serve to illuminate ways in which Sikh-Canadians are influenced by the homeland and the diaspora and how the two interact in a discursive manner. Rather than approach identity as one-dimensional, the three papers in this panel illustrate that diasporic identity is multi-faceted and influenced by religious, cultural, and political forces which are themselves interacting and influencing each other through constant negotiation. This interdisciplinary approach allows for a nuanced perspective into the various mechanisms that are interacting with and influencing diasporic identity.

Chair: Zabeen Khamisa, University of Waterloo

Mucina Mucina, University of Victoria

*Genealogy of Izzat from Northern India to Canada*

The word “honour” and violence is often intimately connected to immigrant South Asian cultures and religions in Canada, yet with very little discussion or research examining the significance of “honour” and how it became a tool of violence. This paper emerges from my PhD research, where I examine the construct of izzat or “honour” by gathering narratives of second-generation Punjabi women who have survived “honour related violence” within their family and/or community. This paper aims at shifting dominant discourses that use “honour” related violence as a tool to justify Orientalism/war and cultural racism towards South Asian bodies in the west, and focuses on having a deeper understanding of izzat. This paper will engage with a genealogy of izzat as it appears throughout narratives, language, and the history of Northern India, exposing izzat’s movement from a system of morality to a tool of gender-based violence.

Amardeep Kaur Amar, York University

*Hybrid Identities: Problematizing Religious-Secular Dichotomy Through Sikh Sense of Place*

In this paper, I explore notions of religious identity, political discourse, and sacred sense of place through a study of Sikh diaspora in Canada. I draw on a post-secular theorizing of religion and space, and put it in conversation with Sikh epistemologies, such as those offered by Bhogal (2012) and Nikki-Guninder Kaur Singh (1993). By combining these two schools of thought, the study offers new perspectives on Sikh place-making practices, hybrid identities and belonging in the diaspora. Particularly, it questions the religious-secular dichotomy and the Sikh-Punjabi religious-cultural dichotomy and instead calls to re-address the political, poetic, cultural and social dimensions of Sikh temples and street procession in Canada. Through analyzing the fluidity of self-expression within participants’ stories, this paper seeks to deepen an understanding of diasporic Sikh sense of place and open up possibilities for indigenous solidarities.

Manvinder Gill, McMaster University

*Colonial Law, Power, and the Perpetuation of Gender Discrimination in Sikh-Canadian Communities*

Worldwide, the likelihood of having a boy is slightly higher than that of having a girl, but for Canadian Punjabi mothers, the rate is almost 250% higher - two and half boys for every girl. Building on Sikh-centered theories of gender construction through history, this project will map out the historical context within which female infanticide and hypermasculinity were promoted in the colonial era. I will reveal potential contemporary reasons for how and why gender discrimination in the Sikh-Canadian diaspora exists by focusing on power and agency in relation to izzat (honour); the rural mindset of immigrants; and women as producers, transmitters, and maintainers of identity in the diaspora. Particularly, I will problematize religious and cultural dichotomies by rethinking contemporary reasons through Saba Mahmood's argument that scholars should approach agency "not only in those acts that resist norms but also in the multiple ways in which one inhabits norms."

### Reconciliation, Coloniality and Canadian Secularism

The 2018 documentary, "The Good Life," brings into sharp focus potential interactions between Reconciliation and the TRC's Calls to Action, on the one hand, and certain models of Canadian secularism, on the other. Whereas the Calls to Action advocate for "Indigenous peoples' right to self-determination in spiritual matters, including the right to practise, develop, and teach their own spiritual and religious traditions, customs, and ceremonies (including in public spaces, like schools and health care centres) models of secularism on the more restrictive side of the spectrum demand the removal of religious ceremony and practice from the public sphere. The question then follows: can true Reconciliation take place in a Canada characterized by such restrictive secularism? The papers in this panel take on some of the themes raised in "The Good Life," with the aim to both broaden and deepen scholarly analysis about intersections between Reconciliation, coloniality and Canadian secularism.

Chair: W. Rory Dickson, University of Winnipeg.

Jennifer Selby, Memorial University

*Recognizing (to Reconcile?) the Secular Body in the TRC*

In recent years, scholars of secularism have mapped its discourses on human bodies, with attention to these discourses' capacities to govern "proper religiosity" in the public sphere. This paper brings to bear recent theorization of the "secular body" to the Truth and Reconciliation Commission's (TRC) Calls to Action. Scholars examining the secular body have argued how certain racialized, gendered and religionized bodies are most vulnerable to be disciplined by legal and governmental articulations of the secular (Asad 2011; Fernando 2014; Selby 2014; Amir-Moazami 2016; Scott 2017). This exploratory paper takes the TRC document as a noteworthy starting point with which to critique the coloniality and whiteness of Canadian secularism (Sinclair 2004; Khan and Lloyd 2016; Klassen 2018). It considers how the TRC recommendations both shed light and replicate assumptions laden within a normative Canadian "secular body."

Pamela Klassen, University of Toronto

*Solemn Promises and As-if Oaths: Refusing Allegiance to the Crown and the Stories of Treaty People*

In 2018, Gaetan Baillargeon, a newly-elected councillor in Hearst, Ontario, and member of Constance Lake First Nation, was interviewed on CBC in relation to his refusal to pledge allegiance to Queen Elizabeth II during the swearing-in ceremony. Initially told that he could not take his seat without this pledge, Baillargeon declined, backing up his refusal with reference to the long, devastating history of broken treaties and residential schools undergirded by the Crown. Eventually provided with an alternative, Baillargeon took office by making a "solemn promise" considered to have the same effect "as if made under oath." My paper considers the history of alternative oath-taking in relation to Indigenous peoples and religious minorities in their relation to the Canadian Crown. I focus on two interrelated elements: how refusing allegiance is given cultural and legal weight both via the ceremonies of "secular" democratic institutions and through the stories that mediate this refusal.

Carlos Colorado, University of Winnipeg

Smudging as "Religious" Practice: The Case of *Servatius v. SD 70*

The complex relationship between the project of secularism as a mechanism of political authority and colonialism is well-established in contemporary scholarship (Asad 2003; Calhoun et al 2011; Mahmood 2006; Shakman Hurd 2008; Taylor 2007). This body of scholarship offers an important lens through which to consider the ways in which the spiritual and ceremonial life of Indigenous peoples in Canada has been disciplined by state and legal power. To that end, my paper examines an ongoing legal dispute over a smudging ceremony that took place in a Port Alberni classroom. I consider how the plaintiff's petition (*Servatius vs SD 70*) deploys the category of "religion" to encompass a traditional (Nuh-Chah-Nulth) practice. The paper interrogates how the categorization of smudging as "religious" might itself be construed as an act of secular power and coloniality, and thus anathema to the Calls to Action of the Truth and Reconciliation Commission of Canada.

### Religion and Migration

The panel explores trans-locative (transnational) and supra-locative (cosmic) aspects of religion and migration. Rather than focus solely on the question of religion's role in the outcomes of migration (immigrant integration in the adopted society) as does a large part of the literature, the panel looks at subjective framings of religion in constructing conceptions of home and homelessness, of leave-taking, journeying, arriving, and remembering. Two of the papers belong to a SSHRC-funded project that uses narrative analysis to ask how religion factors into the ways that forced migrants from Muslim-majority countries make sense of their journey, and how meaning is narratively constructed. A third paper uses a transnational lens to explore how religion links "home here" (with its diasporic realities and struggles) to "home there" Altogether, the panel uses a religious lens to examine the remembered, the imagined, and the performed in people's narrativized experience of migration.

Chair: Paul Bramadat, University of Victoria

Lynda Clarke, Concordia University

*Forced Migration: Methodological Questions*

This paper presents the rationale and methodology of a project on forced migration from Muslim-majority countries to Canada, based on narratives of the journeys of migrants of Muslim background from Bosnia, Afghanistan, Iraq, Syria, and Iran, along with Christians from Syria, Iraq, and Egypt. The project strives to transcend the limitations of the policy-oriented research that dominates the field by focusing on the experiences of migrants as they understand and narrativize them. Our subjects are given ample opportunity in extended interviews carried out in their native languages to communicate the affective dimensions of their experience, including religious framing of the migratory journey. In regard to Muslims in particular, attention to individual and interior experience avoids stereotyping (religiosity, for instance, varies widely), and taking account of the whole of the migratory experience from departure through journey to arrival escapes the habitual emphasis on settlement and integration of Muslims as a problem.

Linda Darwish, St. Francis Xavier University

*Migrant Religion: A Narrative Analysis*

This paper draws on data from the same ongoing project as the previous one in the panel. It offers an example of how narrative theory is applied in order to understand how forced migrants from the selected Muslim-majority countries construct their experience of migration within a religious framework. Paying special attention to the supra-locative aspects of religion, I focus primarily on the interstitial stage between departure and arrival. Special attention is given to Christian migrants, as we find that they tend to frame their experiences religiously more consistently than do Muslims. The paper attempts a working hypothesis as to the ways that religion informs the narrative construction of transcendent meaning in the interviewees' recollection and retelling of the experience of migration.

Ronald Charles, St. Francis Xavier University

*From Home to Homelessness: A Transnational Perspective*

Using a transnational lens, this paper presents a theoretical understanding of transition and transformation in the Christian tradition, setting out a general pattern to explore how religion takes on new forms of expression as it moves from the margins to the center. By "religion," I mean not some reified entity, but the people and communities who, with reference to religion, attempt to make sense of their world and of the upheavals of migration; in short, it is about narratives of place, identity and, ultimately, conceptions of "home." What is gained and what is lost when religions travel through and to new geographies? How do people in transition articulate the experience of place? How does religion inform a sense of being "at home" while at the same time continuously suspended in "homelessness" and longing? How does one exist forever a stranger, while observing those who, sometimes too comfortably, inhabit particular homes.

## ROUNDTABLES (alphabetical by title)

### **Author Meets Critics: Pamela Klassen's *The Story of Radio Mind*, University of Chicago Press, 2018**

This panel examines approaches for studying the historical interaction of Christian settler-colonialism and Indigenous nations on Turtle Island (North America), while considering the ongoing significance of the stories we tell of this history. Pamela Klassen's new book focuses on Frederick Du Vernet (1860-1924), a Canadian Anglican missionary who visited Ojibwe in northwestern Ontario before he moved to the Pacific northwest to live on the territories of Nisga'a, Ts'msyen and other Indigenous nations. Coming by the end of his life to claim that he had discovered the telepathic power of "radio mind," Du Vernet also was a strong critic of residential schools. Telling his story in relation to the Indigenous nations whose land he travelled upon, Klassen focuses on how Du Vernet and the people around him used media to tell stories that both enabled and challenged the spiritual and political invention of the Canadian nation.

Presider: Jennifer Selby, Memorial University

Author: Pamela Klassen, University of Toronto

Respondents:

Paul Bramadat, University of Victoria

Paul Gareau, University of Alberta

Paige Raibmon, University of British Columbia

### **Authors-Meet-Critics: Catherine Holtmann's (editor) *Exploring Religion and Diversity in Canada: People, Practice and Possibility*, Springer, 2018**

This book is intended for advanced undergraduate and graduate students interested in learning about the many ways in which religious diversity is manifest in day-to-day life in Canada. Each chapter addresses the challenges and opportunities associated with religious diversity in a different realm of social life from families to churches, from education to health care, and from Muslims to atheists. The contributors present key concepts, relevant statistical data and real-life stories from qualitative data. The content is supplemented by links to online learning resources.

Presider: Jennifer Selby, Memorial University



**Authors:**

Amélie Barras, York University  
 Lori G. Beaman, University of Ottawa  
 Paul L. Gareau, University of Alberta  
 Catherine Holtmann, University of New Brunswick  
 Steve McMullen, Acadia University  
 Nancy Nason-Clark, University of New Brunswick  
 Jennifer Selby, Memorial University  
 Heather Shipley, York University  
 Lisa Smith, Douglas College  
 Steven Tomlins, University of Ottawa  
 Leo Van Arragon, University of Ottawa

**Critics:**

Sailaja Krishnamurti, Saint Mary's University  
 Joel Thiessen, Ambrose University  
 Michael Wilkinson, Trinity Western University

**Respondents:**

Catherine Holtmann, University of New Brunswick  
 Heather Shipley, York University  
 Paul Gareau, University of Alberta

**Authors Meet Critics: Jennifer Selby, Amélie Barras, and Lori G. Beaman's *Beyond Accommodation: Everyday Narratives of Muslim Canadians*, University of British Columbia Press, 2018**

During this roundtable authors Jennifer Selby, Amélie Barras and Lori G. Beaman will respond to reactions and criticisms on their new book, *Beyond Accommodation* (UBC, 2018). While problems “of integration, failed political participation, and requests for various kinds of accommodation” seem to dominate the research on minority Muslims in Western nations. *Beyond Accommodation* offers a different perspective, showing how Muslim Canadians successfully navigate and negotiate their religiosity. Selby, Barras and Beaman critique the model of reasonable accommodation, suggesting that it disempowers religious minorities by implicitly privileging Christianity and by placing the onus on minorities to make formal requests for accommodation. Through interviews, Muslim Canadians show that informal negotiation takes place all the time; scholars, however, have not been paying attention. This book proposes an alternative picture of how religious difference is woven into the fabric of Canadian society.

Presider: Paul Bramadat, University of Victoria

**Authors:**

Jennifer Selby, Memorial University  
 Amélie Barras, York University  
 Lori G. Beaman, University of Ottawa

**Respondents:**

David Koussens, University of Sherbrooke  
 Rubina Ramji, Cape Breton University  
 Abdie Kazemipur, University of Calgary

**Contemporary Expressions of Multi-Level Religious Dialogues Through the Lens of Thomas Tweed**

This panel focuses on how contemporary religious dialogue takes place across various levels of society drawing from the theory of Thomas Tweed. Gustavo Moura (Wilfrid Laurier University) will address “crossing and dwelling” at a global level by considering how religious ideas migrate and are revitalized across cultures according to what Agha Shahid Ali calls the “pizza effect.” At an institutional level, Xochiquetzal Luna (Wilfrid Laurier University) will examine Pope Francis’ encyclicals and apostolic exhortations as Christian itineraries into the contemporary religious landscape. Next, Ben Szoller (University of Waterloo) will show how a confluence of old and new modes of conversation allow agricultural communities in Canada to articulate a religiously informed communal ethic. To speak to the level of intergenerationality, Bhim Aryal (University of Waterloo) addresses how first and second generation Nepali migrants might use temple space to negotiate boundaries.

Presider: Brandi May, Laurier University

## Participants:

Gustavo Moura, Wilfrid Laurier University  
*Transcultural Religious Dialogues (Migration of Religious Ideas)*

Xochiquetzal Morales, Wilfrid Laurier University  
*Pope Francis and the Making of Christian Itineraries*

Ben Szoller, University of Waterloo  
*Interregional Modes of Conversation for Applied Religious Ethics*

Bhim Aryal, University of Waterloo  
*Intergenerational Dialogue in the Temple Space*

### **“One Participates Fully:” Engaging Pedagogies in the Study of Religion**

In 2001, Michel Desjardins became the first scholar of religion to receive a 3M National Teaching Fellowship. One of the nominating students commented: “One does not simply take one of [Desjardins’] courses, or have the sense of passively sitting in lectures; rather one participates fully.” In 2019, *Religious Studies and Theology* will publish a double-sized festschrift issue of the journal exploring the immensely varied practices of teaching and learning in Religious Studies that have developed as Michel Desjardins’ pedagogical legacy. In this roundtable, seven of the issue’s thirty authors will present their own explorations into the challenge of fostering full participation of both students and teachers within the classroom community, reflecting on topics that include: field research and activist insiders; “gnostic” modes of pedagogy; teaching with food; collaborative and contested identities as scholars and teachers; reflective practice writing; and collaborative pedagogy.

Presider: Ken Derry, University of Toronto

## Participants:

Ken Derry, University of Toronto  
*Introducing Religion in Canada*

Sarah King, Grand Valley State University  
*A Loaf For Learning: Teaching the Study of Religion with Food*

Mark Chapman, Tyndale University College and Seminary  
*Changing the World without Doing Harm: Critical Pedagogy, Participatory Action Research, and the Insider Student Researcher*

Edmund Pries, Wilfrid Laurier University  
*The Reflective Practice Writing Bicycle: A Reflective Analysis Tool for Engaged Learning*

Aldea Mulhern, Fresno State University  
*Reflections on the “Study of Religion” and “Religious Studies”: To What Are We Entitled, And To Whom Are We Obligated?*

Philip Tite, University of Washington  
*Balancing Dichotomies, Opening Conversations: A Reflection on Michel Desjardins’ Contribution to Early Christian Studies in the Classroom and Beyond*

Michael Kaler, University of Toronto  
*Thinking about Transformative Aspects of Gnostic Writing Pedagogy*

### **Religion, Spirituality and Secularity in Cascadia: Reflections from the Field**

Many studies underline both the salience of “lived religion” and the power of the regional contexts within which groups are situated. Religion is lived, and lived in a particular place and time. The Cascadia region (British Columbia, Washington and Oregon) is currently at the forefront of cultural shifts occurring throughout the West, including the rise of religious “nones”, the decline of mainline Christian denominations, spiritual and environmental innovation, as well as the growth of smaller, more conservative faith groups. Consequently, in this region we are able to pursue unresolved theoretical debates about the nature and implications of such transformations, but also about the relevance of a specific place in the scholarly analysis of these broader phenomena. This roundtable brings together members of a SSHRC-funded research project to present their key preliminary findings on these themes, based on novel survey, archival, interview and focus group data recently collected from the field.

Presider: Paul Bramadat, University of Victoria

## Participants:

Paul Bramadat, University of Victoria  
*Project Aims, Structure, and Snapshot*

Sarah Wilkins-Laflamme, University of Waterloo  
*Second to None: The Non-Religious of the Pacific Northwest*

Rachel Brown, University of Victoria  
*Minority Reports: Non-Christian Religiosity in Cascadia*

Michael Wilkinson, Trinity Western University  
*Evangelical Responses to "No Religion"*

### Religious Studies and Experiential Learning

Experiential learning is an attempt to connect traditional academic inquiry with experiential activity such as paid co-op placements, volunteer placements, social enterprise experiences, or intercultural learning experiences in our communities and around the world. In theory, living and working in different cultural contexts alongside community partners facilitates learning about other peoples by being in a closer relationship with them than the traditional classroom allows. This roundtable focuses on experiential learning initiatives that are linked with religious studies programs and concentrate on issues relating to global justice broadly conceived, including armed conflict, human migration, economic inequality, gender-based violence, and climate justice. Drawing on their experiences leading these types of learning initiatives, which are often called "service learning," members of the roundtable will engage in a critical discussion of the challenges and opportunities of studying religion through experiential learning at the local and international level. Among the themes addressed are experiential learning in First Nations communities in Canada, community development in Ontario, migration and immigration in Europe, and cultivating the relationship between the university and religious partners in the community.

Presider: Megan Shore, King's University College

## Participants:

Allyson Larkin, King's University College  
 Scott Kline, St. Jerome's University  
 Mark Yenson, King's University College  
 Reid Locklin, St. Michael's College, University of Toronto  
 Megan Shore, King's University College

### Round and Round We Go - Intersecting Circles of Faith

What do multiculturalism (and other "isms") mean for those raised in religions that are marginalized by greater society into social peripheries and eclipsed by dominant narratives of religion in Canada? This roundtable will bring the experiences of multi-generational Canadians growing up in minority religious traditions, such as the Baha'i faith, Jehovah's Witnesses, Sufi and Sunni Islam together in a circle of conversation. The participants explore the shared experience of being the religious "other" while offering different takes on negotiating visibility, agency, power structures, inclusion, and the double-edged sword of multiculturalism. This discussion will explore how religious upbringings have influenced and impacted world-views, social acceptance and interaction, interpersonal relationships, dress, education, holidays, and, most importantly, identity construction as an (in)visible minority.

Presider: Lisa Duggan, University of Waterloo

## Participants:

Lisa Duggan, University of Waterloo  
 Doaa Shalabi, University of Waterloo  
 Elizabeth Guthrie, University of Waterloo  
 Sahver Kuzucuoglu, Wilfrid Laurier University

### Youth, Religion, and Identity in a Globalizing Context

Religion is an important site for the formation of identity with young people. It offers continuity and discontinuity, of decomposition and recomposition of identity and of social structure. The religions of young people, their nonreligion, or whatever cognate category they may choose to use, can be an institutionalized or non-institutionalized location and form through which this contingency and fluidity is expressed and, one might say, negotiated. The goal of this roundtable is to elaborate on conversations raised in the edited volume entitled, *Youth, Religion, and Identity in a Globalizing Context* (Brill 2018). Our presenters will briefly outline their theory and research in order to investigate the ways that young people navigate the intersections of religion and the formation of identity providing a broad discussion of the various local and global social, cultural, economic, and political forces.

Presider: Paul Gareau, University of Alberta

Participants:

Heather Shipley, York University

*Apathy or Misunderstanding? Youth's Reflections on their Religious Identity in Canada*

May Al-Fartousi, Brock University

*I am a Normal Girl: Shi'i Muslim Young Girls' Social Worlds Within Canada and Abroad*

Paul Gareau, University of Alberta

*Striking a Path Through the Wilderness: Catholic Evangelical Youth in a Diverse Canada*

Peter Beyer, University of Ottawa

*Religious Identity Construction Among Young Adults in Canada*

## WORKSHOPS (alphabetical by title)

### The Role of Global Citizenship in the Religious Studies Classroom

Approaches to global citizenship recognize that we are citizens of the world who have the responsibility to become educated about its diverse cultures and histories and work actively towards a world that is fair and equitable. Global citizenship education is a growing academic field in terms of research and teaching. This workshop examines global citizenship education and ways that it can be employed in the religious studies classroom.

Chair: Adela Sandness, St. Francis Xavier University

*Decolonizing Global Citizenship Education in Religious Studies*

Michelle Folk, Campion and Luther Colleges at the University of Regina

Though global citizenship is a contested concept, academics, people in the non-profit sector, and elsewhere tend to agree that being a global citizen means developing an understanding of the wider world and one's place in it as a way of working towards making it more fair and equitable (<https://www.oxfam.org.uk/education/who-we-are/what-is-global-citizenship> and <https://unesdoc.unesco.org/ark:/48223/pf0000227729>). Students most often enrolled in an introductory Religious Studies course are from disciplines other than Religious Studies (e.g., business, education, engineering, nursing, and social work) and it is seen as the multiculturalism component for students by their faculties. While global citizenship scholarship is a growing field and many of us are embracing it pedagogically, much of the scholarship is produced in the global north and studies the global south. In this paper, I will argue for a type global citizenship education that decolonizes the classroom rather than one that risks recolonizing it.

*The World Religions Course: A Service Course for Global Citizenship?*

F. Volker Greifenhagen, Luther College at the University of Regina

The world religions course can be critiqued as a colonial endeavor. And the concept of global citizenship can likewise be unmasked as a hegemonic strategy of western consumer capitalism. However, this paper explores whether a case can be made for a survey of world religions that functions primarily to help students live and work in an interconnected and diverse world by validating the authenticity and power of people's various religious practices and beliefs, being able to see the diversity both between and within different religious and non-religious traditions without collapsing them into grand narratives, and inculcating a basic sense of etiquette in relation to this diversity. The pedagogy of Judith Berling and the reconceptualization of "cultural competence" as "cultural humility" will be called upon and related to two specific cases: dealing with Islamophobia and indigenizing the classroom.

*Engaging Global Citizens: Social Responsibility as Scholars of Religion*

Adela Sandness, St. Francis Xavier University

The field of Religious Studies nationally continues to evolve in response to our increasingly secular society. In a world where many students are seemingly raised by their cell phones, and have access to infinite information at their fingertips, a critical mass of our first year students no longer associate meaning with the word "sacred". Where, in some cases, we strive to help colleagues understand the continued relevance of our field, in other cases we are able to make the claim that "compassionate global citizenship" – training understanding of the many cultures that share our common global space – is a critical contribution we make to the safety and stability of an educated society. This paper will explore means of engaging "global citizenship" with our students at the first year level and our role as socially engaged scholars of religion.