



THE RELIGION AND DIVERSITY PROJECT/RELIGION ET DIVERSITÉ



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**Brief Biography**

Lori G. Beaman is the Canada Research Chair in Religious Diversity and Social Change at the University of Ottawa. She received her PhD at the University of New Brunswick, Fredericton (1996). Beaman has taught at the University of Lethbridge, Concordia University and University of Ottawa. She held a Visiting Fellowship at the Rockefeller Foundation Bellagio Center, Bellagio, Italy in the fall of 2014.

Beaman has been co-editor (with P. Beyer) for the *International Studies in Religion and Society* (Brill) since 2007; she is the senior editor of *Boundaries of Religious Freedom: Regulating Religion in Diverse Societies* (Springer); and is a member of the editorial board of the *Religion and the Social Order* (Brill). She is the Canadian representative to the Council for the *International Society for the Sociology of Religion - SISR/ISSR* (2015-2019); a member of the *Society for the Scientific Study of Religion* (Executive Council Member 2013-2016). She is the past president of the *Association for the Sociology of Religion* (2015-2016; Publications Committee, 2012; Member, Board of Directors, 2004-2007).

Books include: *Deep Equality in an Era of Diversity* (forthcoming), *Constructions of Self and Other in Yoga, Travel, and Tourism: A Journey to Elsewhere* (2016), *Multiculturalism and*



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Religious Identity: Canada and India (with S. Sikka, 2014), Religion in the Public Sphere: Canadian Case Studies (with S. Lefebvre, 2014), Polygamy's Rights and Wrongs: Perspectives on Harm, Family, and Law (with G. Calder, 2014), Atheist Identities: Spaces and Social Contexts (with S. Tomlins, 2015), Issues in Religion and Education, Whose Religion? (with L. Van Arragon, 2015), and Defining Harm: Religious Freedom and the Limits of the Law (2008).

Recent book chapters include: “No Mosque, No Refugees: Some Reflections on Syrian Refugees and the Construction of Religion in Canada” (with J. Selby and A. Barras), in *The Refugee Crisis and Religion: Secularism, Security and Hospitality in Question* (forthcoming), “Religion Outside the Law: Zones of Exemption for Majoritarian Religion through Culture and Heritage,” in *La religion hors-la-loi: L’État libéral à l’épreuve des religions minoritaires* (forthcoming), “Young People and Religious Diversity: A Canadian Perspective” (with P. Beyer and C.L. Cusack), in *Young People’s Attitudes to Religious Diversity* (2016); and “Universal and Foundational: Law’s Constitution of an Ethic of Belonging for Nones,” in *Annual Review of the Sociology of Religion: Sociology of Atheism* (2016).

Recent articles include: “Living Together v. Living Well Together: A Normative Examination of the SAS Case” (2016), “Religious Diversity: Transitions, Intersections, Flashpoints, and Institutions (Editorial)” and “Interview: Aims and Approaches,” *Bulletin for the Study of Religion* (2016), and “Deep Equality as an Alternative to Accommodation and Tolerance,” *Nordic Journal of Religion and Society* (2014).

### **Research Statement**

Concerns about diversity and cohesion have usually focused on differences between religions. Increasingly, clashes between ‘the religious’ and ‘the secular’ point to the next frontier of potential tension, social disruption and violence. What I propose in my program of research is to take account of the growing category of people who self-describe as having no religion (nones) and who are now a majority amongst young people in some western and other countries, and to determine how this is impacting the religious landscape. More specifically, I seek to answer the following question: how can the religious and the non-religious live well together? The potential impact of this shift is profound, yet the contours of this group have yet to be fully explored. Only by looking at the true range of contemporary diversity in this way will the research and policy breakthrough that is needed come about and for many reasons. Given its history of global leadership on human rights, multiculturalism, and practical engagement with diversity, Canada is well positioned to develop innovative strategies that will respond to an increasingly complex future.



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The main objectives in my research are to identify and map the intersections of nonreligion and religion which create spaces of conflict or resolution; to develop new methodological tools to measure religion and non-religion; to analyze the processes by which conflict is deflected or accelerated; to create alternative frameworks and templates of negotiation for the resolution of difference as well as the identification of similarities; and to contribute to public debate as well as public policy about diversities and living well together in a plural society.

One of the goals in my research is to connect with a multi-disciplinary network of researchers who examine questions of religious diversity, a goal that is realized with the *Religion and Diversity Project* and its network of collaborations. A network is essential because the social and cultural issues in an increasingly religiously diverse nation and world are multi-faceted and require transdisciplinary engagement. The *Religion and Diversity Project* provides a centre where the dialogue, debate and integrative exploration of the issues of religious freedom can take place among scholars from all over the world by connecting Canadian and international scholars whose central focus of research is religion from sociology, anthropology, religious studies, history, philosophy, political science, and law.