

**Congrès 2015 / Congress 2015 – University of Ottawa**

30 mai- 2 juin 2015 / May 30 – June 2 2015

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

**NOTE: The following meeting rooms have been reserved for each day of the conference as a social space. Feel free to use them at your leisure:**

Saturday mai/May 30th – Site STE/Mezzanine

Sunday mai/May 31<sup>st</sup> – Site STE/Mezzanine

Monday juin/June 1st – Site STE/Mezzanine

Tuesday juin/June 2nd – Site STE/Mezzanine

## Saturday May 30

TIME	EVENT	BUILDING – ROOM #
9am - noon	Executive Meeting	Colonel By CBY/A707A
2pm – 4pm	Annual General Meeting	Site STE/A0150
6pm – 7pm	President's Reception (including announcement of book prizes and essay winners).	Site STE/Cafeteria
7pm – 10pm	Performance Presentation: (see details below)	Site STE/A0150

### PERFORMANCE PRESENTATION:

**My Data Are Being Performed!** (Tom Sherwood, Carlton University) Room: Site STE/A0150

#### SATURDAY NIGHT LIVE

At the 2011 Annual Meeting in Fredericton, Tom Sherwood presented the research design and early findings of his national study of young adult spirituality (N=722). He has been publishing the results in a number of media including annual Faith and Arts Ottawa theatre productions: The god Monologues (2013), godVERBATIM in the 2014 Ottawa Fringe Festival, and O god in the 2015 Fringe.

Saturday evening May 30, Tom will introduce the concept, then a company of 12 actors will present excerpts from all three verbatim theatre productions, followed by a talk back session between actors and audience.

*(Note: The presentation does not necessarily reflect the views of CSSR or its members)*

Notes:

1. Projector for laptop is default throughout, other special requirements are indicated as required.
2. An alphabetized list of presenters and abstracts is included at the end of the schedule.

## SUNDAY MAY 31 MORNING SESSIONS

PLACE (all rooms to be confirmed)	9am – 10:30am	10:45am – 12:15pm
Site STE/A0150	<p style="text-align: center;"><b>ISLAM IN CANADA</b></p> <p>Presider: Roxanne D. Marcotte (Université du Québec à Montréal, UQAM)</p> <p><i>Contextualizing Wasatiyyah (Moderation) into the Islamic Acts of Worship in the Canadian National Capital Region</i> (AhmadYousif, International Islamic University Malaysia)</p> <p><i>In their own words: Ismailis on the Imam</i> (Salima Versi, University of Alberta)</p>	<p style="text-align: center;"><b>ROUND TABLE: 50 YEARS OF RELIGIOUS STUDIES IN CANADA: A PERSONAL RETROSPECTIVE by Harold Coward</b></p> <p>Round Table Presider: Paul Bramadat (University of Victoria)</p> <p>Participants: Harold Coward (CSRS, University of Victoria) David Seljak (University of Waterloo, St. Jerome's University) William Morrow (Queen's University) Patricia Dold (Memorial University) Robert Fennell (Atlantic School of Theology) Stuart MacDonald (Knox College)</p>
Site STE/J0106	<p style="text-align: center;"><b>RELIGION AND ECOLOGY</b></p> <p>Presider: Chris Klassen (Wilfrid Laurier University)</p> <p><i>Diverse Meanings of Stewardship among Ontario Christian Farmers</i> (Suzanne Armstrong, Wilfrid Laurier University)</p> <p><i>Edward Carpenter: The Lost Prophet of Spiritual Ecology</i> (Jason Kelly, Queen's University)</p> <p><i>Spirituality and Global Capitalism – Contested Perspectives</i> (Peter J Smith, Athabasca University)</p>	<p style="text-align: center;"><b>RELIGIOUS INTERPRETATION: SCIENCE AND NATURE</b></p> <p>Presider: Saliha Chattoo (University of Toronto)</p> <p><i>Purity, Nature and Ritual Transformation in Rousseau's Garden</i> (Pauline McKenzie Aucoin, Simone de Beauvoir Institute, Concordia University)</p> <p><i>Christianity, Culpability and the Climate Change Crisis</i> (David Hawkin, Memorial University)</p> <p><i>Darwin and the Rhetoric of Science and Religion</i> (Neil George, York University)</p>
Site STE/G0103	<p style="text-align: center;"><b>SPIRITUAL BUT NOT RELIGIOUS</b></p> <p>Presider: Heather Shipley (University of Ottawa)</p> <p><i>"Spiritual but Not Religious": Catch-All Category or Arbitrary Analysis</i> (Christine Pugh, University of Waterloo)</p> <p><i>The Potential for Communal Spirituality Groups in Southern Ontario: Activists and/or Seekers</i> (Christopher Medland, University of Western Ontario)</p> <p><i>Affective Tetherings: Blessings and Bayanihan in Filipino Canada</i> (Alison Marshall, Brandon University)</p>	<p style="text-align: center;"><b>PANEL: EATING PURITY, ESCHEWING DANGER: IDEOLOGY, COMMUNITY, RITUAL, FOOD, AND THE CONTEMPORARY BODY</b></p> <p>Presider: Nicola Mooney (University of Fraser Valley) &amp; Gillian McCann (Nipissing University)</p> <p><i>Wholesome Meals Artfully Prepared: ritual, gender and religion in the 1970s vegetarian kitchen</i> (Sarah King, Grand Valley State University)</p> <p><i>The Dangerous and the Delicious: Food Regimens as Secular Asceticism</i> (Gillian McCann, Nipissing University)</p> <p><i>Clean Eating: Sacred Menus for Modern Kitchens</i> (Nicola Mooney, University of Fraser Valley)</p>

**Graduate Luncheon  
12:00 – 2:00pm  
Room Site STE/F0126**

*Graduate Student Luncheon Hosted by CSSR, CCSR, and The Religion and Diversity Project Student Representatives*

Graduate Student members of the CSSR, the CCSR and the Religion and Diversity Project are invited to join their respective student representatives at the 2015 Graduate Student Luncheon. Every year this event brings together graduate students in our field to discuss a central theme, which will be announced in a forthcoming email. Students will be joined by prominent leaders in the field to share, learn, and innovate as they connect with one another. This year will be the first year this event is co-hosted by student representatives from CSSR, CCSR and The Religion and Diversity project.

**Short Documentary Film Premier  
12:30 – 2:00pm  
Room STE/C0136**

*Reverend Ma Seung: Canadian Presbyterian missionary and minister 1896 to 1934.*

This short documentary film is based on the second chapter of Alison Marshall's latest book, *Cultivating Connections: The Making of Chinese Prairie Canada*, published by UBC Press (2014). The film recounts the experiences of an early Chinese Canadian Presbyterian missionary, Ma Seung, who in 1896 became one of the first Chinese in Canada to convert to Christianity. The film also portrays his different experiences of racism in British Columbia and the legacy that he was able to achieve for the Chinese Canadian community in Winnipeg, Manitoba. Run time approximately 15 minutes, followed by discussion.

**SUNDAY MAY 31  
AFTERNOON SESSIONS**

PLACE	1:45pm – 3:15pm	3:30pm – 5pm
Site STE/A0150	<p align="center"><b>RELIGION, SOCIETY, AND POLITICS</b></p> <p>Presider: Diana Dimitrova (The University of Montreal)</p> <p><i>Delaying the Apocalypse: Paul Kahn on the Persistence of Sacrificial Violence in Politics</i> (Nathan Colborne, Nipissing University)</p> <p><i>Fascisme, politique et histoire des religions : Mircea Eliade et la Garde de Fer</i> (Michel Gardaz, University of Ottawa)</p> <p><i>Religious representation in 'Game of Thrones': Is ambiguity the key to inclusion?</i> (Roxanne Iavoschi, Independent Scholar)</p>	<p align="center"><b>PANEL: DIVERSITY, IDENTITY, REPRESENTATION: RELIGION AND DIVERSITY RESEARCH PROJECTS</b></p> <p>Presider: Heather Shipley (University of Ottawa)</p> <p><i>Younger Adult Religious Identities in Canada: From Bounded &amp; Exclusive to Open &amp; Elusive</i> (Alyshea Cummins, Scott Craig, Peter Beyer, University of Ottawa)</p> <p><i>Muslim Women and Media: An International Perspective</i> (Rubina Ramji, Cape Breton University)</p> <p><i>Evangelicals in Canada: Priorities and Purposes</i> (Michael Wilkinson, Trinity Western University with Samuel Reimer, Crandall University)</p>

<p>Site STE/G0103</p>	<p align="center"><b>PANEL: TRADITIONAL INDIGENOUS KNOWLEDGE FOR CONTEMPORARY LIFE</b></p> <p>Presider: Marybeth White (Wilfrid Laurier University)</p> <p><i>Return to Foundations: Lessons from Traditional Healers/Allopathic Physicians in Dialogue</i> (Earl Waugh, University of Alberta)</p> <p><i>Health and Safety is Traditional: Cultural Safety and the Development of the MAHSI</i> (Mark F. Ruml, University of Winnipeg)</p> <p><i>Traditional Knowledge: Examining its Relevance, Protection, and Relationship to Scientific Knowledge</i> (Marc Fonda, Aboriginal Affairs and Northern Development Canada)</p>	<p align="center"><b>RELIGION AND GENDER I</b></p> <p>Presider: Jason Kelly (Queen's University)</p> <p><i>The Disgusting Threat of Femininity in the Etiquette Rules of Indian Buddhist Law Codes</i> (Christopher Handy, McMaster University)</p> <p><i>Clericalism, Masculinity and Abuse in Roman Catholic Culture</i> (Donald L. Boisvert, Concordia University)</p> <p><i>The Sexual Politics of Intelligent Design</i> (Sharon Woodill, Dalhousie University)</p>
<p>Site STE/J0106</p>	<p align="center"><b>PANEL: RELIGION AND EDUCATION IN CANADA I</b></p> <p>Presider: Christine L. Cusack (University of Ottawa)</p> <p><i>Breaking down cycles of religious illiteracy: Case studies from Ontario and Québec</i> (Alice Chan, McGill University)</p> <p><i>Creating equity and access in education: A case for spirituality in the classroom</i> (Harriet Akanmori, University of Toronto)</p> <p><i>Peacebuilding and religious education in multicultural classrooms: Divergent perspectives</i> (Christina Parker, Ryerson University)</p>	<p align="center"><b>PANEL: RELIGION AND EDUCATION IN CANADA II</b></p> <p>Presider: Christine L. Cusack (University of Ottawa)</p> <p><i>Public schools as multicultural community centres: A missing option</i> (Jim Gerrie, Cape Breton University)</p> <p><i>Creepy new curricula? Lessons from Texas and Québec on religion in the public schools</i> (David Brockman, Southern Methodist University)</p> <p><i>Religion, secular and the construction of boundaries around Ontario public education</i> (Leo Van Arragon, University of Ottawa)</p>

<p><b>2015 Peter C. Craigie Memorial Lecture</b>  <b>7:00 – 8:30pm</b>  <b>Room 2005 Social Sciences FSS</b></p>
<p>Presider: Mark Boda (McMaster University)</p> <p><i>In the Shadow of S.R. Driver: A Centennial Appreciation</i> Hugh Williamson, Oxford University</p> <p>This CSBS lecture is jointly sponsored by CSSR and CSPA and CTS, with generous support by the Canadian Corporation for the Study of Religion and the Canadian Federation of Humanities and Social Sciences.</p>

**MONDAY JUNE 1<sup>ST</sup>**  
**Morning Sessions**

PLACE	9am – 10:30am	10:45am – 12:15pm
Site STE/G0103		<p style="text-align: center;"><b>PANEL: RELIGION AND EDUCATION IN CANADA IV</b></p> <p>Presider: Leo Van Arragon (University of Ottawa)</p> <p><i>Quebec’s Ethics and Religious Culture Curriculum: Teachers, impartiality and diversity</i> (Stéphanie Gravel, Université de Montréal)</p> <p><i>Voices of resistance and counter discourse from the classroom: Opposing the Charter of Québec Values</i> (Christine Cusack, University of Ottawa)</p> <p><i>Religious literacy among ESL instructors in higher education</i> (Erin Reid, McGill University)</p>
Site STE/J0106	<p style="text-align: center;"><b>HINDU TRADITIONS I</b></p> <p>Presider: David Seljak (University of Waterloo, St. Jerome’s University)</p> <p><i>Word, Chant and Song in Hinduism</i> (Harold Coward, University of Victoria)</p> <p><i>Entre union et séparation, érotisme et amour transcendant : la bhakti rasa au cœur du bhātanātyam</i> (Marie-Josée Blanchard, Concordia University)</p> <p><i>The new religious ideas of Radhasoami</i> (Diana Dimitrova, The University of Montreal)</p>	<p style="text-align: center;"><b>RELIGION AND GENDER II</b></p> <p>Presider: Heather Shipley (University of Ottawa)</p> <p><i>Immigrant Women, Faith and Domestic Violence: A Focus on Strengths</i> (Catherine Holtmann, University of Saskatchewan)</p> <p><i>On Sophrosyne and Sabir: Reconsidering Female Agency in Late Antiquity</i> (Heather Barkman, University of Ottawa)</p> <p><i>Muslim and Christian Perspectives on Human Rights, Gender and Development</i> (Kristy Bergman Schroeder, University of Winnipeg/University of Manitoba)</p>
Site STE/F0126	<p style="text-align: center;"><b>INDIGENOUS RELIGIOUS TRADITIONS IN NORTH AMERICA</b></p> <p>Presider: Mark Ruml (University of Winnipeg)</p> <p><i>First Nations Capital: Construing the Chaudière Falls as Sacred Site</i> (Noel Salmond, Carleton University)</p> <p><i>We Gather on Algonquin Land: Re-storying the Christian Legacy of Indigenous-Settler Relations</i> (Joëlle Morgan, Saint Paul University)</p> <p><i>“Come Back Home To Be Treated Like A Foreigner”: Postcolonial Theory and Indigeneity</i> (Pamela Andrews, Wilfrid Laurier University)</p>	<p style="text-align: center;"><b>RITUAL PRACTICES</b></p> <p>Presider: Jason Ellsworth (Dalhousie University)</p> <p><i>Pray and Play: Pilgrims, Tourists, and the Commercial Geography of Lourdes</i> (Michael Agnew, McMaster University)</p> <p><i>Mickey Mouse and Mother Earth: Exploring animism, ecology and the supernatural at Disney Theme Parks</i> (Jennifer Porter, Memorial University)</p> <p><i>Report on a Survey of Jewish Beliefs in and Experiences of Death, Dying, and the Afterlife</i> (Christopher Moreman, California State University - East Bay)</p>

<p>Site STE/A0150</p>	<p align="center"><b>PANEL: TREES THAT FLOWER, BLOOM, AND GROW</b></p> <p>Presider: Linda Darwish (St. Francis Xavier University)</p> <p><i>Augustine's Tree Symbolism and the Ethics of Reading</i> (Robert Kennedy, St. Francis Xavier University)</p> <p><i>As one who takes refuge in a tree: An exploration of a tree of knowledge in the Veda</i> (Adela Sandness, St. Francis Xavier University)</p> <p><i>From tree to tree: what's the catch?</i> (Ronald Charles, St. Francis Xavier University)</p>	<p align="center"><b>RELIGION BETWEEN PUBLIC AND PRIVATE (CO-SPONSORED SESSION WITH THE CANADIAN SOCIOLOGICAL ASSOCIATION/LA SOCIÉTÉ CANADIENNE DE SOCIOLOGIE)</b></p> <p>Presider: David Feltmate (Auburn University at Montgomery)</p> <p><i>Worldview, Citizenship Discourse, and National Identity in Conservative Christian Homeschools</i> (Jeffrey Ian Butler, York University)</p> <p><i>My Values are Public but Yours are Private</i> (Brian Carwana, University of Toronto)</p> <p><i>Mediating Prosperity: Exploring Constructions of Health, Wealth, and Faith in Televangelist Discourse</i> (Holly Thomas, Carleton University)</p>
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**MONDAY JUNE 1<sup>ST</sup>**  
**Afternoon Sessions**

<b>PLACE</b>	<b>1:45pm – 3:15pm</b>	<b>3:30pm – 5:00pm</b>
<p>Site STE/F0126</p>	<p align="center"><b>RELIGION IN NORTH AMERICA: IMMIGRANTS AND DIASPORAS I</b></p> <p>Presider: Catherine Holtmann (University of Saskatchewan)</p> <p><i>Learning to Learn from Each Other: Overarching Lessons about Churches and Immigrants</i> (Rich Janzen, Centre for Community Based Research &amp; Mark Chapman, Tyndale University)</p> <p><i>Out of Sight Out of Mind: The Role of the Body in Canada's Multicultural Religious Identity</i> (Bethany Berard, University of Winnipeg/University of Manitoba)</p>	<p align="center"><b>RELIGION IN CANADA: CONTEMPORARY ISSUES I</b></p> <p>Presider: Jane Barter Moulaison (University of Winnipeg)</p> <p><i>Religion and Urban Gentrification</i> (Matthew Stewart, Wilfrid Laurier University)</p> <p><i>Becoming a Religious None: Irreligious Socialization and Disaffiliation</i> (Sarah Wilkins-Laflamme, Université du Québec à Montréal &amp; Joel Thiessen, Ambrose University)</p> <p><i>Pathways to Conversion: Iranian Immigrants in Canada</i> (Linda Darwish, St. Francis Xavier University)</p>
<p>Site STE/J0106</p>	<p align="center"><b>ISLAM</b></p> <p>Presider: Ahmad F. Yousif (International Islamic University Malaysia)</p> <p><i>What is "Post-Islamist" Thought?</i> (Forough Jahan Bakhsh, Queen's University, School of Religion)</p> <p><i>'I Am a Normal Girl': Shi'i Muslim Canadian Female Students' Experiences in Elementary Schools</i> (May Al_Fartousi, University of Ottawa)</p> <p><i>Brother Ali: A Hip Hop Mujaddid</i> (Syed Adnan Hussain, St. Mary's University)</p>	<p align="center"><b>HINDU TRADITIONS II...AND A BUDDHIST TEXTUAL ANALYSIS</b></p> <p>Presider: Sailaja Krishnamurti (York University)</p> <p><i>Jyotirlinga- The Effulgent Phallus in the Shaiva Tradition</i> (Braj Sinha, University of Saskatchewan)</p> <p><i>The Stages of the Path of Geshe Shar-ba-pa: An Analysis of the Earliest Extant Tibetan lam rim</i> (James Apple, University of Calgary)</p>

<p>Site STE/G0103</p>	<p><b>PANEL: YOUTH IN CANADA: RELIGION, GENDER, SEXUALITY</b></p> <p>Presider: Rubina Ramji (Cape Breton)</p> <p><i>Youth in Canada: Religion</i> (Ian Alexander Cuthbertson, Queen's University)</p> <p><i>Youth in Canada: Sexuality</i> (Heather Shipley, University of Ottawa)</p> <p><i>Youth in Canada: Gender</i> (Pamela Dickey Young, Queen's University)</p>	<p><b>ROUND TABLE: TRANSNATIONAL IDENTITY AND RELIGIOUS PRACTICE IN NORTH AMERICA</b></p> <p>Roundtable Presider: Amarnath Amarasingam (University of Waterloo)</p> <p><i>Making Hijrah: An Introduction to the Foreign Fighter Phenomenon</i> (Amarnath Amarasingam, University of Waterloo)</p> <p><i>A Good Citizen Drinks Wine: Nationalism and its Effect on Transnational Identity</i> (Rachel Brown, Wilfrid Laurier University)</p> <p><i>Negotiating the Sacred in Philadelphia: Competing Sufisms at the Bawa Muhaiyaddeen Shrine</i> (Merin Shobhana Xavier, Wilfrid Laurier University &amp; William Rory Dickson, South Dakota State University)</p> <p><i>Sustaining Where the Buffalo Roam: The Emergence of Taiwanese Buddhism on Prince Edward Island</i> (Jason WM Ellsworth, Dalhousie University)</p>
<p>Fanteau Hall FTX-402</p>	<p><b>BOUNDARIES, BELONGING AND RELIGIOUS LEADERSHIP (CO-SPONSORED SESSION WITH THE CANADIAN SOCIOLOGICAL ASSOCIATION/LA SOCIÉTÉ CANADIENNE DE SOCIOLOGIE)</b></p> <p>Organizer &amp; Chair: Agata Piękosz, University of Toronto</p> <p><i>Les défis de l'étude du religieux par l'approche ethnographique : réflexions épistémologiques et méthodologiques</i> (Raphaël Mathieu Legault Laberge, Université de Sherbrooke)</p> <p><i>Return to Social Justice – A (re)newed Ground for Faith Based Groups Struggle for Existence in Canada</i> (Kawser Ahmed, University of Manitoba)</p> <p><i>Boundary-Making and Destigmatization: The Case of Bosnian and Albanian Muslims in Canada</i> (Ivana Previsic, University of Ottawa)</p> <p><i>Keeping up with the Martins: Prescribed Change, Homogeneity, and Cultural Continuity among the Old Order Mennonites</i> (Steven Kleinknecht, Brescia University College University of Western Ontario)</p>	<p><b>RELIGION AND THE LIFE COURSE (CO-SPONSORED SESSION WITH THE CANADIAN SOCIOLOGICAL ASSOCIATION/LA SOCIÉTÉ CANADIENNE DE SOCIOLOGIE)</b></p> <p>Presider: Agata Piękosz, University of Toronto</p> <p><i>Becoming a Pastor: Exploring Women's Experiences of "Call" to Ministry within the Christian Church</i> (Kathleen Steeves, McMaster University)</p> <p><i>Roman Catholic Print Media Representations of the Third Age and Fourth Age</i> (Dana Sawchuk, Wilfrid Laurier University)</p> <p><i>Religion in everyday life. A lived religion ethnography in the urban context of Taranto (Italy)/La religion au quotidien. Ethnographie de la religion vécue dans le contexte urbain de Taranto (Italie)</i> (R. Maria Tagliente, Université de Montréal)</p> <p><i>What Parents Need to Know: Movie Reviews, Religion, and the Standard North American Family</i> (Kimberly P. Brackett and David Feltmate, Auburn University at Montgomery)</p> <p><i>Religious Participation and Immigrant Mental Health in Canada</i> (Meng Yu, Memorial University)</p>

**TUESDAY JUNE 2nd**  
**Morning Sessions**

PLACE	9am – 10:30am	10:45am – 12:15pm
Site STE/J0106	<p style="text-align: center;"><b>RELIGION IN CANADA CONTEMPORARY STUDIES II</b></p> <p>Presider: John Cappucci, Algonquin/University of Windsor</p> <p><i>Government Raids on Radical Religions in Canada, 1953-2014: Etiology, Efficacy and Implications for Religious Freedom</i> (Susan Palmer, Concordia University)</p> <p><i>Findings from a longitudinal study of clergy in Canada's largest Pentecostal denomination</i> (Adam Stewart, Algoma University &amp; Andrew Gabriel, Horizon College and Seminary)</p> <p><i>Salafism's Inroads into Canadian Digital Realm</i> (Roxanne D Marcotte, Université du Québec à Montréal, UQAM)</p>	<p style="text-align: center;"><b>RELIGION IN CANADA: IMMIGRANTS AND DIASPORAS II</b></p> <p>Presider: Susan Palmer (Concordia University)</p> <p><i>Diaspora and Vernacular: folklore among urban immigrants</i> (Mariana Mastagar, Trinity College, University of Toronto)</p> <p><i>I Do, I Don't, I Don't Know: A Study on Inter-Religious Marriage Willingness among Iraqi-Shi'a Muslim Immigrants to the United States</i> (John Cappucci, Algonquin/University of Windsor)</p>
Site STE/G0103	<p style="text-align: center;"><b>NEO-PAGAN TRADITIONS</b></p> <p>Presider: Patricia Dold (Memorial University)</p> <p><i>De-cyphering Text A - Gerald Brosseau Gardner and the First Book of Shadows</i> (Lisa Crandall, Independent Scholar)</p> <p><i>The Swamp Thing: Occulture, the Monstrous, and Nature Religion in 1970s and 80s comics</i> (Chris Klassen, Wilfrid Laurier University)</p>	<p style="text-align: center;"><b>ROUND TABLE: INTERNET, RELIGIOSITY AND CANADIAN MUSLIMS ONLINE</b></p> <p>Round Table Presider: Roxanne D. Marcotte (Université du Québec à Montréal, UQAM)</p> <p>Participants: Roxanne D Marcotte (Université du Québec à Montréal, UQAM) Rubina Ramji (Cape Breton University) A. Brenda Anderson (University of Regina)</p>
Site STE/B0138	<p style="text-align: center;"><b>SECULAR AND RELIGIOUS REALMS</b></p> <p>Presider: Ian Alexander Cuthbertson (Queen's University)</p> <p><i>Beyond 'Glory': Secularism in Agamben and the Promise of Profanation</i> (Jane Barber Moulaison, University of Winnipeg)</p> <p><i>Imperial Secularism</i> (Christopher Cutting, St. Mary's University)</p> <p><i>Beyond the Ideas of the Secular/Religious and Into the 21st Century</i> (Brent Smith, Grand Valley State University)</p>	

## INDIVIDUAL PAPERS

Syed Adnan Hussain, St. Mary's University.

*Brother Ali: A Hip Hop Mujaddid*

Hip-hop has deep roots in engagements with Islam as practiced and evolved in North American communities. From Jazz's roots amongst Ahmadiyya Muslims to a recent collaboration between rapper Mos Def and Hamza Yusuf, an icon of American neotraditional Islam, the marriage of hip-hop and Islam is worthy of deep exploration. My paper imagines Brother Ali, a lauded North American Muslim MC, in a prophetic paradigm that draws on models of popular religious reform such as the mujaddid (renewer). Brother Ali's recent "Mourning in America and Dreaming in Color" embodies a classic model of prophetic warning and promise in its two movements

Michael Agnew, McMaster University

*Pray and Play: Pilgrims, Tourists, and the Commercial Geography of Lourdes*

Based on ethnographic fieldwork conducted with pilgrimages from England to the Marian shrine of Lourdes, this paper explores the various ways in which pilgrims, in the course of their week in Lourdes, disrupt artificial binaries constructed between pilgrimage and tourism, the sacred and profane, and seamlessly blend what are traditionally conceived to be discrete pilgrim and tourist activities into their itineraries while visiting Lourdes and the surrounding region. I argue that many pilgrims embrace the more touristic elements of their pilgrimage, particularly excursions into the mountains, seeing no radical disjuncture with their spiritual objectives at the shrine. Additionally, the social and commercial elements of Lourdes are also understood not as profane distractions, but as integral to the pilgrimage experience. Although they explicitly self-identify as pilgrims, I show how many visitors to Lourdes effortlessly blend traditional touristic and pilgrimage activities together, undermining presumed dichotomies between serious pilgrims and frivolous tourists.

May Al\_Fartousi, University of Ottawa

*'I Am a Normal Girl': Shi'i Muslim Canadian Female Students' Experiences in Elementary Schools*

This research documents the experiences of 10 young female Shi'i-Muslim Canadian students within their home, community, and predominantly White Canadian public elementary school environments in Southern Ontario. The study's research design is based on case study methodology that utilized in-depth interviews. The study integrated identity theories with a focus on religious identity, feminist theories, and critical race theory. Specifically, this paper focuses on themes related to participants' school experiences: (a) 'us versus them' mentality; (b) religious and complex secular dialogues; (c) absence of Muslim representations in monocultural schools; (d) discrimination; (e) remaining silent versus speaking out; and (f) participants' strategies for preserving their identities. Recommendations are made to integrate Shi'i Muslim females' identity within the West, most notably in relation to the role of Muslim community in nondiverse settings and holistic and culturally responsive teaching that fosters respect of others' religiosity and spirituality.

James Apple, University of Calgary

*The Stages of the Path of Geshe Shar-ba-pa: An Analysis of the Earliest Extant Tibetan lam rim*

This paper examines important doctrinal points found in a recently discovered manuscript of the Stages of the Path (lam rim) by the renowned Tibetan scholar Shar-ba-pa Yon-tan grags (1070-1141 c.e.). The Stages of the Path is a Tibetan Buddhist genre of literature consisting of works that outline teachings which lead a follower to the final goal of buddhahood. The famous Indian master Atiṣa (ca. 982-1054) created the prototype for this genre when he wrote his Bodhipatha-pradīpa in Western Tibet. The Stages of the Path of Geshe Shar-ba-pa is one of the earliest known indigenous Tibetan lam-rim compositions that was previously not considered extant. This paper briefly describes the manuscript of this text, and then analyzes two doctrinal issues: Shar-ba-pa's reconciliation of the Madhyamaka and Yogācāra rites for developing the aspiration for awakening (bodhicitta) and his understanding of Madhyamaka thought.

Pamela Andrews, Wilfrid Laurier University

*"Come Back Home To Be Treated Like A Foreigner": Postcolonial Theory and Indigeneity*

Postcolonial theorists insist that North America is a postcolonial territory. However, North American Indigenous peoples face forced relocation, marginalization, and legal sanctions that separate them from non-Indigenous citizens psychologically, spiritually, and physically through the reservation system. Is this not colonialism? The social, economic, and spiritual marginalization faced by Indigenous peoples resists the notion of North America as a postcolonial landscape. Many Indigenous hip hop artists address the issues of authenticity, diaspora, and not-so-post-colonialism in their music. This presentation will use North American Indigenous hip hop to complicate the concept of postcolonialism in relation to North America's Indigenous peoples. Building on Gloria Anzaldúa's discussion of "borderlands", this presentation will draw attention to the lacunae in postcolonial studies which views Indigenous North American's as having overcome the colonial situation, and will discuss some ways in which Indigenous hip hop artists are enacting decolonization through their work.

Suzanne Armstrong, Wilfrid Laurier University

*Diverse Meanings of Stewardship among Ontario Christian Farmers*

The idea of stewardship is fertile ground for exploring connections between religion and environment in North America. Christian environmentalists, secular farmers and conservationists all use the idea of stewardship in different ways. Christian farmers have their own understanding of stewardship as a key Christian ethic in their work. Farmers within the Christian Farmers Federation of Ontario (CFFO), a general farm organization with Dutch neo-Calvinist roots, emphasize the importance of relationships, demonstrating their responsibility to humanity and to nature, but most fundamentally to God, through good stewardship in their farming work. Based on fieldwork within the organization, this paper argues that the practical interpretation of Christian agricultural stewardship among CFFO farmers spans a spectrum from those who advocate imitating and maintaining the integrity of creation, to those who advocate developing and responsibly using creation. This has significant implications for the techniques and technologies used among these Christian farmers across the province.

Kawser Ahmed, University of Manitoba

*Return to Social Justice – A (re)newed Ground for Faith Based Groups Struggle for Existence in Canada*

Statistics Canada's (STATSCAN) 2011 National Household Survey reported a steady growth of 'non-religious' groups since 1970 and now this group comprises of 23 percent Canadians. Further, in Canada, established Christian faith groups (except a few Evangelical groups) are steadily losing their followers and even struggling to keep their churches running. In contrast, the same survey reported a rise among the followers of minority faith groups (Hinduism and Islam). In this backdrop, I explored the perceptions and experiences of Winnipeg based faith groups' leaders to understand three key phenomena: 1) how did they explain the decline in their constituencies? 2) why this decline had been taking place? and 3) what did they think about the future of faith based peacebuilding in Winnipeg in particular and Canada in general? My qualitative (critical ethnographic) research found that multiple factors are driving Canadians away from established faiths and due to rapid change of 'local-global' conditions people are seeking answers to their moral dilemmas more than ever before. However, the research also discovered that most Winnipeggers prioritized the need in establishing social justice in society, yet traditional religious ideologies, practices frustrated them towards achieving it. In this regard, some of the faith groups were found to be increasingly getting involved in social justice issues in the city, which had put them in a confrontational course with the state. In this historic juncture, my paper presents the findings of the research by answering the aforementioned questions and it also contends that in a western urban (Canadian) context 'striving for social justice' is the new frontier for all the faith based groups in order to secure not only their institutional survival but also to contribute positively in the society.

Pauline McKenzie Aucoin, Simone de Beauvoir Institute, Concordia University

*Purity, Nature and Ritual Transformation in Rousseau's Garden.*

Ideals attached to nature and the natural state are central to Jean-Jacques Rousseau's political philosophy and underwrite the nature vs. culture dichotomy he proposed in the 18th century. In the formulation of this dualist scheme, he drew on the dimensions of time and space, creating what Bakhtin would identify as a chronotope that links to a series of values and aesthetic qualities. Rousseau's space-time organizational frame set out the oppositional scheme nature : culture :: sacred : profane :: pure : vile :: personal freedom : political control :: past : present. Rousseau's ideals of nature and purity were drawn upon in the creation of 18th C landscape parks in France, iconographic sites where his philosophical ideas were expressed spatially and materially. The experience of nature in Rousseau's garden space required a ritualized entry and prescribed circuit, one which effected ritual purification through one's re-positioning in a 'natural-antecedent' spatial-temporal frame.

Heather Barkman, University of Ottawa

*On Sophrosyne and Sabir: Reconsidering Female Agency in Late Antiquity*

The Greek concept of sophrosyne is idealized in ancient women as sexual self-restraint and fidelity. The submissiveness accompanying this ideal often results in describing women as lacking agency and power. However, the limitation of ancient sources means that it is difficult to know how women perceived their own actions. Because scholars are most often limited to male descriptions of women in ancient discourse, the application of some modern concepts may yield fruitful new paths of interpretation and investigation. In particular, modern sociological studies of Muslim women reveal that the concept of sabir shares many ideological similarities with sophrosyne. That Muslim women express agency within the context of sabir may suggest a reinterpretation of some ancient women's behaviour in regard to sophrosyne. This presentation will explore the concept of sabir in relation to late antique Christian women and will suggest new possibilities for understanding women's actions in late antiquity.

Jane Barter Moulaison, University of Winnipeg

*Beyond 'Glory': Secularism in Agamben and the Promise of Profanation*

Much of Giorgio Agamben's recent work has examined the manner in which theological doctrines have been reproduced, to deleterious effect, by Western forms of political power. In his *Profanations*, Agamben argues that the act of deeming something "religious"—that is, of separating out certain acts or gestures as sacred—is an act of sovereign power, an act that secularism does not undo, but rather expands, thus creating a larger realm over which modern (bio)political power presides. Agamben's antidote to this is profanation—the renunciation of political forms of glory—and therefore he troubles the distinctions between secular and sacred. In this paper, I analyze Agamben's critique of secularism and explore profanation as a means both of challenging secularism's power and of reimagining the place of religious in a post-secular world.

Bethany Berard, University of Winnipeg/University of Manitoba

*Out of Sight Out of Mind: The Role of the Body in Canada's Multicultural Religious Identity*

In September 2013 the Parti Québécois proposed Bill 60, The Quebec Charter of Values. A controversial component of Bill 60 would prohibit government employees from wearing 'conspicuous' religious symbols. As a recent example of the tension between religion and secularism in Quebec, this paper uses Bill 60 as a case study to consider the role of the body in the Canadian public sphere where the significance of religion is ambiguous: what is the significance of the body in a liberal, multicultural state, and moreover, why is this the case? Contrary to mainstream liberal theory, I argue that the 'religious body' is a type of text that cannot be translated into secular language. Further, proposals and policies like Bill 60, which seek rigid enforcement of secularity and operate under the pretense of protecting individual rights, undermine and violate liberal values amounting to categorically illiberal positions by placing restrictions on the body.

Kristy Bergman Schroeder, University of Winnipeg/University of Manitoba

*Muslim and Christian Perspectives on Human Rights, Gender and Development*

Normative claims relegating religion to the private sphere have caused it to be neglected from the study and practice of international development. Given the dominance of rights-based approaches to development, I argue that a nuanced understanding of Muslim and Christian perspectives on human rights is vital for organizations implementing rights-based programming in the areas of influence of these world religions. With the intersection of scholarship and praxis as my point of departure, I will examine various interpretations of human rights in Muslim and Christian contexts in order to assess their implications for rights-based programming. Gender issues will be at the forefront of this discussion. As a development professional and as a student in the Joint Master of Arts Program in Religion at the University of Winnipeg and University of Manitoba, I hope to promote crucial conversation on the interplay between religion, human rights, gender and development.

Marie-Josée Blanchard, Concordia University

*Entre union et séparation, érotisme et amour transcendant : la bhakti rasa au cœur du bhātanāṭyam*

Les rasa, ces « essences émotives » ou « pensées incorporées », traversent tous les arts de la culture indienne tout comme la dévotion hindoue, où la bhakti rasa (amour dévotionnel) est venue remplacer la śringara rasa (désir érotique), émotion centrale du drame-dansé bhātanāṭyam. L'idée d'union transcendantale avec le divin dans la bhakti rasa suggère la transition d'une émotion humaine (bhāva) vers une essence émotive divine (rasa). Une tension notable existe dès lors dans la śringara/bhakti rasa, en particulier dans l'enseignement du bhātanāṭyam au sein de la diaspora indienne qui rejette souvent la nature charnelle de cette rasa. Cette présentation visera à explorer ces tensions entre sensualité et essence divine à travers la méthodologie proposée par l'anthropologie sensorielle, et démontrera comment le non-être devient accessible à travers des véhicules purement charnels et sensuels.

Donald L. Boisvert, Concordia University

*Clericalism, Masculinity and Abuse in Roman Catholic Culture*

This paper is part of a larger research project which examines questions of clerical culture and masculinity in the Roman Catholic and Anglican churches. Specifically, it will discuss potential links between some understandings of clerical masculinity and incidents of sexual abuse in the Catholic context. Despite the efforts of various church officials to deal with the abuse crisis, it continues to sap the church's credibility and long-term viability. Scholars have suggested that how the church understands and models masculinity for its priests -- and how these priests, in turn, internalize such masculine exemplars -- may well have a direct bearing on how priests understand and make sense of incidents of abuse. The paper will propose a typology of Catholic clerical masculinities in the first instance, and then raise some broader questions having to do with the relation between these models of masculinity and the particular phenomenon of clerical abuse.

Kimberly P. Brackett and David Feltmate, Auburn University at Montgomery

*What Parents Need to Know: Movie Reviews, Religion, and the Standard North American Family*

How do parents raise their children so that they will become good, moral, and decent citizens and righteous human beings? While there are numerous experts—both professional and self-proclaimed—willing to sell their advice to parents, we focus on the question of how media guides produced by Christian parachurch organizations teach parents how to evaluate films and, by extension, rear their children. Using Dorothy Smith's model of the Standard North American Family (SNAF), Penny Edgell's religious rhetorical typology of family problems, and insights from cultural sociologies of religion, we will use content analysis methods to show how children, parents, and family structure are intertwined with conservative American Christian models of good people and families through everyday media pedagogy. We conclude with a discussion of how this research feeds into a larger discourse of the SNAF's role in contemporary American political, religious, and family life.

Jeffrey Ian Butler, York University

*Worldview, Citizenship Discourse, and National Identity in Conservative Christian Homeschools*

This study examines citizenship discourse and national identity in conservative evangelical homeschools in the U.S. Focusing on a particular case study, the Christian Home-Educators of Colorado (CHEC), it explores how CHEC homeschoolers understand what it means to be a “good American” in theory and in practice. Four qualitative data sources are analyzed using thematic analysis: interviews with CHEC homeschoolers and leaders (N=34), ethnographic fieldnotes, speeches delivered at the annual CHEC convention between 2004 and 2013 (N=22), and materials from civic organizations for conservative Christian youth cited by respondents. Findings show that CHEC homeschoolers intertwine faith and citizenship by actively constructing and disseminating a nationalist “Christian-American” worldview with two components – one backward-looking and the other forward-facing. The first mythologizes the past and particular interpretations of historical events and figures to establish membership and belonging, while the second is fixated on the ‘restoration’ of America’s supposed Christian foundation. These two halves unite in the present to promote fervent political engagement, positioning homeschool youth as key agents of political and social change. The implications of this theistic, nation-centric conception of civic identity for scholarly debates on religion and the state, nationalism, faith-based schooling, and civic education are discussed.

Susan Cake and Michael Granzow, University of Alberta

*Religious Practices and the Reconfiguration of Campus Space*

University campuses are important social spaces for professors, students, academic staff, and the wider community (Gumprecht, 2007). The abundance of literature critically analyzing urban spaces has failed to attend to the production of university campuses as contested political spaces. Complex assemblages of private, public and pseudo public spaces, university campuses are increasingly important hubs of everyday life. Following the agenda set forth by Hopkins (2010), we embark on a critical analysis of the university campus as contested political space. In particular, we focus on the proposed construction of a Prayer and Meditation Space at the University of Alberta (U of A). An example of the expanding of religious space into secular institutions (Gilliat-Ray, 2005), our case study of the production of prayer space at the U of A revolves around a central question: How do the unique spatial practices of religious university students, with a focus on Islam, challenge traditional conceptions of university campus space in Canada?

John Cappucci, Algonquin/University of Windsor

*I Do, I Don't, I Don't Know: A Study on Inter-Religious Marriage Willingness among Iraqi-Shi'a Muslim Immigrants to the United States*

In living in heterogeneous Western societies, Muslim immigrant communities are surrounded by individuals from a host of different religious backgrounds. This paper examines the willingness of the Iraqi-Shi'a Muslim community of Dearborn, Michigan to marry individuals from four different groups, namely another sub-branch of Shi'a Islam, another branch of Islam, the “people of the book” faiths, and those not part of “people of the book” faiths. The paper will test whether spending more time in the United States will make individuals more susceptible to the idea of marrying outside of their sub-branch of Twelver Shi'a Islam. In order to answer this question, the participant community has been divided into two waves with interviews being conducted with twenty-five participants from each wave. The results reveal that the first-wave is more interested in marrying outside of their sub-branch and religion, while the recently-arrived second-wave appeared more resistant to the idea.

Mark Chapman, Tyndale University College and Seminary & Rich Janzen, Centre for Community Based Research

*Learning to Learn from Each Other: Overarching Lessons about Churches and Immigrants*

This presentation will describe findings from a national partnership on the ways Canadian churches work with immigrants and refugees. The research showed that churches are still grappling with how best to work with immigrants and refugees. Drawing on all study methods (national key informant interviews, national denominational survey, site interviews, site focus groups, congregational case studies, and literature review), we will discuss lessons about how churches work with immigrants: 1) roles comes out of clear vision, 2) leadership is key, 3) there are many roles, but churches tend to focus on a few, 4) churches fill a “relational niche” and 5) awareness about what others are doing is mixed. The presentation will end with a discussion about how churches can continue their learning. Emphasis will be placed on the skills and awareness that are needed in the areas of intercultural competency, understanding lived experiences of newcomers and related government policy, and community-based partnership development.

Brian Carwana, University of Toronto

*My Values are Public but Yours are Private*

Secularism is premised partly on a public versus private divide which, ostensibly, fosters freedom by protecting personal behaviour from state oversight. On religion, this divide is supposed to grant a shielded space for religious practice while erecting boundaries to protect others from religious control. My study, however, focuses on Canada's evangelical lobbies whose existence challenges this divide as they organize around a so-called private matter (religion) specifically to have public influence. I draw on Craig Martin's suggestion that whereas liberal political theory mistakenly posits a hard binary between public and private realms, social theory more accurately traces how power circulates back and forth between interdependent public and private realms. I apply Martin's ideas on key issues like abortion and same-sex marriage to show that activists understand very well that public norms require reshaping private subjects and that advocates seek clout in both realms. I also show that "public" and "private" are not merely descriptive labels, but rather tools used by advocates as they attempt to influence subject formation. Through case studies, I demonstrate the potency and malleability of the labels public and private as they are employed alternatively to marginalize, to privilege, to code values, and to assert dominance.

Nathan Colborne, Nipissing University

*Delaying the Apocalypse: Paul Kahn on the Persistence of Sacrificial Violence in Politics*

Rene Girard argues that sacrificial rituals restrain the violent tendencies inherent in human community. The loss of these rituals as socially effective due to the revelation of the innocence of the scapegoat leaves human beings without a reliable mechanism to restrain mimetic violence and therefore in what Girard calls an ‘apocalyptic’ situation. Paul Kahn agrees with Girard in finding the logic of sacrifice at the foundation of human political communities but he does not concur in finding sacrificial rituals less effective in the contemporary political situation. For Kahn, Girard underestimates the capacity of human beings for self-deception which allows us to avoid, or at least delay, the apocalypse. I will argue that Kahn’s analysis of the persistence of the sacred at the heart of modern politics calls into question Girard’s account of both the revelation of the scapegoat mechanism in Christianity and the current state of global politics.

Harold Coward, University of Victoria

*Word, Chant and Song in Hinduism*

This paper will examine how it is that Vedic words used in mantra chants and singing function as forces for spiritual transformation in the Hindu tradition. While mantra chanting was given careful analysis in H. Alper's "Understanding Mantras [...?]" the singing of bajans plays a powerful role in the practice of modern-day devotees. This paper will examine the philosophy of word and practice underlying the formation of Hindu chant and singing and cite selected examples of important genres of chant and devotional music as powerful forms of lived practice in Hinduism."

Lisa Crandall, Independent Scholar

*De-cyphering Text A - Gerald Brosseau Gardner and the First Book of Shadows*

The opportunity afforded by a source analysis of a document traceable to the earliest days of a religious movement are unique. The document now known as Text A offers insight into the beginnings of British Traditional Witchcraft. Authored by Gerald Gardner, a father of modern witchcraft, this handwritten document offers clear evidence of the sources and authorities that inspired him. A source analysis study of it reveals drafts of rituals, liturgy, and foundation concepts of Gardnerian witchcraft, and is thus the textual root stock from which most Western NeoPagan and NeoWitchcraft traditions have grown. Eight major themelines were identified and will be detailed in my presentation.

Christopher Cutting, Saint Mary’s University

*Imperial Secularism*

One version of secularism, illustrated by Charles Taylor’s work, describes secularism as a form of governance that places the state in a position of neutrality in order to arbitrate equally between religions within a given state. However, another less-well-known analysis of secularism, illustrated by Talal Asad’s work, argues that secularism can also be a form of power deployed to further other interests of the state. Building on the later, I argue that a new notion of secularism is necessary to address the issue of what I have called “imperial secularism,” which I argue is a form of secularism that works to create a hierarchy in society along a continuum of secular and modern or dominant forms of religion to minoritized, marginalized, “unmodern,” racialized, orientalized, and othered forms of religion. I argue that this kind of secularism must be countered with anti-imperialist forms of secularism that work toward non-othering forms of secularity that treat all religions equally.

Linda Darwish, St. Francis Xavier University

*Pathways to Conversion: Iranian Immigrants in Canada*

Regardless of its direction or motivations, religious conversion represents, in one way or another, the fruition of an idea. This paper explores the manner and meaning of conversion in a direction seldom discussed in public forums – conversion from Islam to Christianity among Iranian Muslims in Canada. Using qualitative interviews, the research seeks to probe how the religious experience of conversion is interpreted within the life narrative of the individual. The paper presents the hypothesis that while conversion to Christianity amongst Iranian Muslims reflects some common patterns, notably narrative fulfillment, in which conversion serves to make sense of inexplicable elements of the past, there is no single meta-narrative to which the data conforms. Rather, the data is characterized by a remarkable measure of individuality and interiority. The research asks whether and to what degree qualitative elements of these conversion narratives are relatable to the Shi’ite Muslim background of the population.

Diana Dimitrova, The University of Montreal

*The new religious ideas of Radhasoami*

This paper studies the innovative ideas of Radhasoami, a reform movement that originates in India at the end of the nineteenth-century. These new ideas challenge and transcend orthodox Hinduism by rejecting the caste system and endorsing women's education. What is the religious and social context for the emerging of these new views and how do they impact orthodox Hindu society? I discuss the major religious concepts of this reform Hindu movement and focus on the teachings of the founder of Radhasoami, Shiv Dayal, as revealed in his collection of prose and poetry Sar bachan (Essential Teachings). In my thematic analysis I elaborate on the doctrine of surat shabd yoga, on the notion of guruship, of guru-darshana and guru bhakti, on the concept of arti, on the notion of the collective satsang, as well as on the new understanding of the role of women and women's education.

David Feltmate & Kimberly P. Brackett, Auburn University at Montgomery

*What Parents Need to Know: Movie Reviews, Religion, and the Standard North American Family*

How do parents raise their children so that they will become good, moral, and decent citizens and righteous human beings? While there are numerous experts—both professional and self-proclaimed—willing to sell their advice to parents, we focus on the question of how media guides produced by Christian parachurch organizations teach parents how to evaluate films and, by extension, rear their children. Using Dorothy Smith's model of the Standard North American Family (SNAF), Penny Edgell's religious rhetorical typology of family problems, and insights from cultural sociologies of religion, we will use content analysis methods to show how children, parents, and family structure are intertwined with conservative American Christian models of good people and families through everyday media pedagogy. We conclude with a discussion of how this research feeds into a larger discourse of the SNAF's role in contemporary American political, religious, and family life.

Andrew Gabriel, Horizon College and Seminary & Adam Stewart, Algoma University

*Findings from a longitudinal study of clergy in Canada's largest Pentecostal denomination*

This paper reports the findings of a national survey conducted among clergy within the Pentecostal Assemblies of Canada in October 2014. The survey yielded 1,730 responses and achieved a response rate of 58 percent. This was a follow-up of an earlier study conducted in 1985/86 and was intended to measure whether any changes in behaviour, attitude, and belief have occurred among this cohort over the past three decades. Researchers observed significant changes regarding issues such as alcohol consumption, women in ministry, divorce and remarriage, and theological understandings of the baptism in the Holy Spirit. Alternatively, pro-life sentiments, understandings of marriage and sexuality, eschatological beliefs, and a tendency toward biblical literalism, remained largely unchanged. The authors argue that many of the changes observed among this cohort closely mirror similar trends occurring within the broader Canadian and US evangelical landscape, suggesting a convergence of evangelical behaviour, attitude, and belief across denominational lines.

Michel Gardaz, University of Ottawa

*Fascisme, politique et histoire des religions : Mircea Eliade et la Garde de Fer*

Le concept de «l'homme nouveau» élaboré par Mircea Eliade possède les mêmes caractéristiques que celui théorisé par Corneliu Zelea Codreanu, le fondateur de la Légion de l'Archange Michel. Le savant roumain adhère, durant sa jeunesse, à l'idéal politique mis de l'avant par le fondateur du mouvement fasciste roumain. Eliade sert même de porte-voix pour diffuser l'antisémitisme de la pensée politique de Codreanu. Dans un premier temps, nous proposons une reconstitution des grandes lignes de l'histoire de l'engagement de Mircea Eliade auprès de la Garde de Fer. Dans un deuxième temps, nous analyserons la conception de «l'homme nouveau» de Codreanu, puis de comparer sa conception avec celle de Mircea Eliade.

Neil George, York University

*Darwin and the Rhetoric of Science and Religion*

Charles Darwin stands tall over traditional histories of science and religion. Since the publication of the Origin of Species (1859), there have been numerous symbolically rich conflicts over science and religion associated with the rise of Darwinian thought, such as the Huxley-Wilberforce debate (1860) and the Scopes Trial (1925). This emphasis on Darwin, however, fails to account for the rhetorical shifts taking place prior to Darwin's publications, Darwin's own words, his minimal public presence, the mixed response to Darwinism, and the agency of countless others involved in talking about science and religion. I suggest that the neither Darwin nor Darwinian ideas played a significant role in forming the rhetoric of science and religion, and that historians need to remove Darwin from his privileged position. Far from being revolutionary, the minor impact of Darwinism on the rhetoric of science and religion suggests a history simultaneously more uniform and more nuanced.

Michael Granzow and Susan Cake, University of Alberta

*Religious Practices and the Reconfiguration of Campus Space*

University campuses are important social spaces for professors, students, academic staff, and the wider community (Gumprecht, 2007). The abundance of literature critically analyzing urban spaces has failed to attend to the production of university campuses as contested political spaces. Complex assemblages of private, public and pseudo public spaces, university campuses are increasingly important hubs of everyday life. Following the agenda set forth by Hopkins (2010), we embark on a critical analysis of the university campus as contested political space. In particular, we focus on the proposed construction of a Prayer and Meditation Space at the University of Alberta (U of A). An example of the expanding of religious space into secular institutions (Gilliat-Ray, 2005), our case study of the production of prayer space at the U of A revolves around a central question: How do the unique spatial practices of religious university students, with a focus on Islam, challenge traditional conceptions of university campus space in Canada?

David Hawkin, Memorial University

*Christianity, Culpability and the Climate Change Crisis*

The historian Lynn White is well known for his claim that our present climate change crisis has its origins in the Christian world view. He argued that the anthropocentric nature of Christianity, combined with the injunction in Genesis to subdue the world, is the foundation on which the modern exploitative attitude towards nature is built. I shall argue that White's whole case against Christianity is based on an incomplete understanding of what took place in the medieval period. The trajectory of thought which creates the scientific world-view and the subsequent climate change crisis is not derived directly from the Christian idea of creation, but is rather a reaction to it. To understand the medieval period is to understand the role that Gnosticism played in the thought of the period and how that has contributed to the development of the present crisis.

Christopher Handy, McMaster University

*The Disgusting Threat of Femininity in the Etiquette Rules of Indian Buddhist Law Codes*

The monastic law codes of Indian Buddhism contain significantly more regulations for females than for males, with approximately 250 rules for monks and 350 for nuns. While Buddhist monastic law is often presented as a system of ethics, the additional injunctions for women in these texts tend to focus specifically on matters of etiquette and decorum. Couched in a language that alleges to be protective of a uniquely female vulnerability, the rules belie an ideological preconception with female bodies as disgusting, impure and sexually threatening to the idealized figure of the celibate monk. Drawing on recent research in aesthetic theory and linguistic politeness, I argue that these extra rules for nuns are a way of mediating the perceived threat inherent in female bodies, by constraining female authority, speech and biological processes.

Catherine Holtmann, University of Saskatchewan

*Immigrant Women, Faith and Domestic Violence: A Focus on Strengths*

Much of the literature on immigrant women and domestic violence emphasizes their vulnerabilities to victimization (Fong, 2010). There is far less emphasis on the strengths that immigrant women draw upon when dealing with this problem – one that impacts at least one quarter of all Canadian women (Johnson & Dawson, 2010). Among the resources available to immigrant women in situations of domestic violence are their lived religious practices (Nason-Clark, 2014). Knowledge of the women's strengths is important for those providing a variety of public services. This paper is based on qualitative data from 58 Christian and 31 Muslim women, most of whom arrived in the Maritimes five years prior to 2012, as well as 22 service providers. The analysis uses an intersectional feminist framework which highlights valued differences and complex inequalities amongst immigrant women. The findings indicate that the professional training of service providers would benefit from information about ethno-religious diversity.

Roxanne Iavoschi, Independent Scholar

*Religious representation in 'Game of Thrones': Is ambiguity the key to inclusion?*

In the last three seasons of GOT, as well as in the books, it seemed that every episode features characters praying to, cursing or worshipping an Old or New G-d. But what do these G-ds mean for the modern viewer? The religions in GOT seem to represent modern religious beliefs, yet at the same time they are evasive enough as to not 'offend' any one religious group. Does the evasive religious representation in GOT allow for a better inclusion for the viewer? Compared to other 'medieval' shows or movies (ie LOTR) GOT allows viewers from any religious affiliation to identify with any character without feeling that their religion is forced upon them. In this paper, I want to get a better understanding of the religious themes (i.e. Good vs Evil) portrayed in the GOT, and also see if any association could be made between 'our' religions and the ones represented in the series.

Forough Jahan Bakhsh, Queen's University, School of Religion

*What is "Post-Islamist" Thought?"*

For more than half a century the traditional Islamic thought has been overshadowed by the rise of Islamic ideology. The ideological interpretation of Islam generated social, political and cultural movements with consequential impacts. This trend, commonly referred to as "Islamism", has been studied comprehensively. A more recent intellectual and political trend discerned in Muslim societies has been referred to as "post-Islamism." While the term may immediately connote a non-Islamic political system, other dimensions of this trend are much less immediately grasped. Does Post-Islamism imply a historical periodization? Is it a total rupture from Islamism and its consequences? Is it a call for a secular order in Muslim societies? What is the religious thought in Post-Islamism? Can post-Islamism be the Capital Idea of 21st century Islam? These are some questions that this paper will address. Through comparative/contrast frameworks, some features of this new phase of Islamic thought will be delineated.

Rich Janzen, Centre for Community Based Research & Mark Chapman, Tyndale University

*Learning to Learn from Each Other: Overarching Lessons about Churches and Immigrants*

This presentation will describe findings from a national partnership on the ways Canadian churches work with immigrants and refugees. The research showed that churches are still grappling with how best to work with immigrants and refugees. Drawing on all study methods (national key informant interviews, national denominational survey, site interviews, site focus groups, congregational case studies, and literature review), we will discuss lessons about how churches work with immigrants: 1) roles comes out of clear vision, 2) leadership is key, 3) there are many roles, but churches tend to focus on a few, 4) churches fill a "relational niche" and 5) awareness about what others are doing is mixed. The presentation will end with a discussion about how churches can continue their learning. Emphasis will be placed on the skills and awareness that are needed in the areas of intercultural competency, understanding lived experiences of newcomers and related government policy, and community-based partnership development.

Jason Kelly, Queen's University

*Edward Carpenter: The Lost Prophet of Spiritual Ecology*

In my paper I trace the mystical roots of spiritual ecology through the life and teachings of a specific nature mystic, the English poet Edward Carpenter (1844-1929). Carpenter was a vocal activist of environmentalism long before it entered the collective consciousness of western culture and it is high time that his work be recognized as a driving force of inspiration for spiritual ecology that explicitly asserts the political significance of the mystical. I claim that some of Carpenter's key writings, such as *Towards Democracy* (1883) and *Civilization: Its Cause and Cure* (1889), capture distinct moments in the evolution of spiritual ecology. I draw on these writings as historical touchstones to illustrate how Carpenter utilizes the concept of "Cosmic Consciousness" to foster a unique form of environmental ethics that blends a mystical bond with nature with a rationally-based sociopolitical activism.

Chris Klassen, Wilfrid Laurier University

*The Swamp Thing: Occulture, the Monstrous, and Nature Religion in 1970s and 80s comics*

I explore the uses of occult imagery in the DC comics *The Swamp Thing*. When the character was first introduced to readers, he was a creation of sabotaged science; he was a monstrous figure of a damaged human. This monstrous figure was increasingly associated with other occult figures, such as ghosts and ghouls. With the switch in authors in the early 1980s (to Alan Moore, also author of *The Watchmen*), the *Swamp Thing* takes on a new identity of nature elemental, thus tying the already existing occult imagery with a more deliberate veneration of nature. This shift not only reflects Alan Moore's own religious persuasions, but also reflects a shifting focus within occulture in the late 70s and early 80s toward nature religion and/or environmental concerns. The shift also allows for a more complicated representation of monstrous occult as potentially holding beneficent power.

Steven Kleinknecht, Brescia University College University of Western Ontario

*Keeping up with the Martins: Prescribed Change, Homogeneity, and Cultural Continuity among the Old Order Mennonites*

Based on in-depth interviews and participant observation with Old Order Mennonites in southwestern Ontario, I examine how the Old Order community, guided by their religious leaders, actively attempts to preserve their culture. Central to cultural continuity are the minded ways in which members engage in social boundary maintenance (Barth, 1969). Boundary maintaining efforts focus on remaining separate from mainstream society. Authority is vested in religious leaders to “prescribe change” (Kleinknecht, 2010) in order to sustain separation. In consultation with community members, clergy attempt to control and dictate change through church rules. As the rules reinforce the limits of possession and establish a common set of expectations, maintaining uniformity reduces the need to compete with fellow group members. Establishing the Old Order community as the group's sole reference group (Shibutani, 1955) helps to further bolster an inward focus and lessen the possibility of social comparison to external cultures.

Raphaël Mathieu Legault Laberge, Université de Sherbrooke

*Les défis de l'étude du religieux par l'approche ethnographique : réflexions épistémologiques et méthodologiques*

Je propose de présenter ici quelques réflexions épistémologiques et méthodologiques à propos des défis rencontrés par les chercheurs au cours de l'étude du religieux selon une approche ethnographique. Par approche ethnographique, j'entends une étude sociologique ou anthropologique caractérisée par une collecte de données menée sur le terrain (Stringer, 2008; Mossière, 2006, 2007, 2008; Mottier, 2008). L'hypothèse qui guidera mes réflexions veut que les défis auxquels le chercheur se bute sont rencontrés certes au cours de la collecte de données, mais également en amont et en aval de cette collecte, soit tout au long du processus de la recherche, en partant par la construction de la problématique jusqu'à la diffusion des résultats. Afin de creuser cette hypothèse, je présenterai trois déclinaisons que peuvent prendre ces défis. Dans un premier temps, j'explorerai les défis engendrés par la double nature de l'expérience (objective et subjective) dans l'approche ethnographique. Dans un second temps, je cernerai les défis associés aux caractéristiques sociodémographiques et psychologiques du chercheur et des sujets de la recherche. Dans un troisième temps, j'exposerai les défis intrinsèques aux limites d'une recherche. J'illustrerai mes propos en me fondant sur diverses études ethnographiques que j'ai menées au Canada depuis 2007.

Roxanne D Marcotte, Université du Québec à Montréal, UQAM

*Salafism's Inroads into Canadian Digital Realm*

There is much ado about the threat of political, revolutionary, and militant com jihadist Salafism, but much less about its quietist counterpart. Although both share similar references, ends differ for these upholders of dogma in all its purity. Quietist ('ilmī) Salafist have, at least until recently, remained apolitical and nonviolent, concerned with preaching (da'wa) their brand of Islam. This paper looks at a representative of quietist Salafism that is making inroads into Canada. Sulaiman, teacher and preacher, lives in Montreal. The internet provides him with a cost efficient preaching platform. He hosts a website where he shares translations of the works of Salafis scholars and his positions regarding the views of other Muslim intellectuals or the practices of local Muslims. With the renewed calls for freedom of expression (following the Paris killings), what might such “glocal” online Salafi preaching entail for what, in Quebec, is called the “vivre-ensemble”.

Alison Marshall, Brandon University

*Affective Tetherings: Blessings and Bayanihan in Filipino Canada*

Thousands of Filipinos attend Protestant and Catholic churches each week to receive holy blessings. Filipino business openings in Canada also routinely include ritual blessings performed by Catholic priests. Blessings shape the contours of Filipino diaspora landscapes, providing hope, optimism, and the belief in better things to come. This affective tethering along with a Bayanihan (communal unity) spirit create Canadian Filipino terrains of faith and fellowship. Here in the glow of religious hospitality, Filipinos welcome family and friends, joining them to future social worlds of promise and prosperity. In this paper, I present two years of ethnographic research on the hopeful affect Filipinos seek to create through blessings, bayanihan, as well as prayer, poetry, song, and political activism.

Mariana Mastagar, Trinity College, University of Toronto

*Diaspora and Vernacular: folklore among urban immigrants*

This paper examines a group of post 1990 eastern European immigrants who were mainly urban and mostly a-religious, and probes their newly developed attraction to folklore and religion. Based on data gathered and considering the notion of vernacular religion as framed by Primiano, the paper analyzes the results of activities organized predominantly in the community church space. My supposition is that the recent immigrants are reaching to incorporate typical ethnic elements as a means of creating a diasporic subjectivity in the multicultural setting offered by cosmopolitan Toronto.

Christopher Medland, University of Western Ontario

*The Potential for Communal Spirituality Groups in Southern Ontario: Activists and/or Seekers*

Old and new views of religion in the western world have focused on the decline of traditional institutions while often ignoring the prevalent individualized religious belief and sentiment existing outside of institutional religious belonging. Many Canadians are more than willing to walk out of the old religious institutions and never look back. However, they are still not entirely ready to give up all of their personal religious beliefs and sentiments. This study analyzes interviews concerning non-institutional forms of religion in Southern Ontario via a small population sample (10), with sociological description culminating into a theological perspective (via typologies and thematic analysis). This study of religion suggests a potential pattern for the development of forms of personal theological autonomy that are prevalent in this sample of individuals taken apart from their respective groups. A syncretistic version of a secularized and politicized Judeo-Christian ethos appears to be lingering just under the surface of the (superficial) need for autonomy among these interlocutors, who at the same time desire a sense of 'communitas' that is missing from their current groups. The aspirations of the participants have suggested two possible types emerging from this sample of spiritual adherents: 1) the "inclusive seeker" and 2) the "spiritual-political activist". This sociological account of the so-called "Spiritual But Not Religious" also suggests a political theology of 'non-institutional Judeo-Christian esoteric spirituality' via Habermas' theory of "communicative action." The spiritual-political relationship of these types of adherents to God can be taken as an anthropological revelation within the continuing work of the Spirit in the public sphere. It is taking place not in the so-called 'citadels of knowledge' of the decadent West, but among the mundane, secular, and everyday life of the earthly ecclesia in our culture. This can be conceptualized as a small indicator of a new 'post-secular' Canadian public theology – a new meaning of revelation in culture.

Christopher Moreman, California State University - East Bay

*Report on a Survey of Jewish Beliefs in and Experiences of Death, Dying, and the Afterlife*

At the 2013 CSSR meeting, I presented preliminary results of a pilot survey of Jewish beliefs in and experiences with death & dying. The now-completed large-scale survey (N=1292) of Jewish respondents in Canada and the U.S. explores three areas: 1) cross-denominational beliefs in afterlife; 2) anomalous afterlife experiences; and 3) the availability and application of hospice and palliative care for Jewish communities. Early analysis indicates statistically significant results, especially in terms of differences in beliefs and experiences across denominations. Some of these results appear to confirm expectations, while others are quite surprising. For instance, the level of belief in an afterlife is shown to have no significant correlation with one's fear of death, whereas one would intuitively expect greater levels of afterlife belief to conform with a lessened fear of death. I propose to offer an overview of some of the most challenging observations arising from this study.

Joëlle Morgan, Saint Paul University

*We Gather on Algonquin Land: Re-storying the Christian Legacy of Indigenous-Settler Relations*

Addressing the political and socio-cultural ramifications of coloniality, or ongoing colonialism, calls for recognition of its religious and spiritual impacts. This paper begins by naming some of the historical/political dynamics of Indigenous-settler relations in the nation's capital of Ottawa. The particularity of this story points to the more general experiences of coloniality in Canada. Through exploration of one contemporary case study, I examine how listening deeply to Indigenous voices and specific teachings can shift understandings of some key Christian notions, such as salvation. I argue that a shift to a principle of healing rooted in justice is movement toward reconciliation, transformation of consciousness and righting relations in, on and with this land.

Susan Palmer, Concordia University

*Government Raids on Radical Religions in Canada, 1953-2014: Etiology, Efficacy and Implications for Religious Freedom*

Since the raids on the Doukhobors in the mid-1950s, Canada has witnessed ten raids on radical religions: the Apostles of Infinite Love, Twelve Tribes, Solar Temple, the Toronto 18 and Freemen-on-the-Land. Many raids were militarized and involved social services. Rationales ranged from child abuse to fraud or terrorist activities. This study examines the networks of interest groups behind these raids. The question is raised: "Given the risks and legal repercussions of this law enforcement strategy, when are raids on religious communities appropriate?"

Jennifer Porter, Memorial University

*Mickey Mouse and Mother Earth: Exploring animism, ecology and the supernatural at Disney Theme Parks*

The Walt Disney Company is the largest media company in the world, owning theme parks, film and television studios, record labels, publishing companies, and other media brands. The Walt Disney Company is also, however, a competitor in the global religious marketplace, promulgating a fundamentally religious worldview that situates human beings within a broader animistic universe. There are currently eleven Disney theme parks in six locations around the world, with a new park in Shanghai, China scheduled to open in 2016. These parks entertain visitors with theatrical productions, parades, fireworks, character meet-and-greets, and amusement-park rides, but in doing so, they also engage in a persistent and consistent ideological agenda of animistic ecology. This paper will explore the animistic ecology of Disney theme parks through an exploration of global Disney theme park rides and theatrical productions.

Ivana Previsic, University of Ottawa

*Boundary-Making and Destigmatization: The Case of Bosnian and Albanian Muslims in Canada*

Most studies of Muslim immigrants in the West examine non-European Muslims and therefore tackle Islamophobia, stigmatization and racialization of this phenotypically heterogeneous, but predominantly non-"white" group. The objective of the research is to learn about the stigmatization experiences of Bosnian and Albanian Muslims in the post-9/11 era. In other words, do members of this group feel they have experienced stigmatization? How do they rationalize it and what strategies have they used to respond to it? What are their experiences as Muslims and Europeans in Canada? The research builds upon theories of boundary-making and destigmatization combining Weberian, Barthian and Goffmanian frameworks. In order to answer the research questions, I will conduct interviews with Muslim immigrants from Bosnia and Herzegovina and Albania. The Muslim population is growing in Canada and the social and political contexts in which this growth occurs makes a study of Muslims in Canada increasingly relevant. Religious and, even more so, racial characteristics of groups continue to structure Canadian society. An investigation of the experiences of a group that is simultaneously marked by being European-origin and "white" on the one hand, and Muslim on the other, will fill a gap in the literature and provide an important insight into the interaction of religious, racial and territorial identities.

Christine Pugh, University of Waterloo

*"Spiritual but Not Religious": Catch-All Category or Arbitrary Analysis"*

Being "spiritual, but not religious" (SBNR) is a popular idea, but it is not a useful category of scholarly analysis. This paper surveys popular and academic literature on SBNRs in order to understand and evaluate the usefulness of the term within academic discourse. It outlines two major definitions by which scholars usually understand SBNRs, as practitioners of "New Age" ideas, or as "the unchurched". It then surveys a variety of different works written by individuals who identify as SBNR, including works by SBNR Christians, atheists, and New Age practitioners. Comparing the variety of meanings found in SBNR identified literature with the two previous definitions shows that scholarly analysis masks the variety and heterogeneity inherent in insider uses of the term. Scholars should understand SBNR as an emic term, not an effective categorization tool. When understood as a performative utterance, however, SBNR remains a fruitful avenue for inquiry.

Noel Salmond, Carleton University

*First Nations Capital: Construing the Chaudière Falls as Sacred Site*

The Chaudière Falls are just upstream from the Parliament Buildings in the Ottawa River. Hemmed in by industrial buildings, the site has recently become available for re-development. Champlain described tobacco ceremonies at the Falls in 1613. Their sacred status was affirmed in recent times by Algonquin Elder William Commanda who held a vision of the area as a space for "a circle of all nations." While groups are agitating for Aboriginal priority and the re-wilding of the Falls through dam removal, the site is presently slated for condominiums by a major real estate developer. The paper argues that the current contestation over the fate of the Falls instantiates wider debates about environmental and cultural renewal and the place of discourses of sacrality in framing public policy.

Dana Sawchuck, Wilfrid Laurier University

*Roman Catholic Print Media Representations of the Third Age and Fourth Age*

Aging studies scholars sometimes distinguish the socially constructed categories of the "Third Age," a successful period in the life course in which older adults experience engaged and active lives in retirement, and the "Fourth Age," a dreaded period characterized by the decline, disease and dementia of those who are "old old." This paper outlines how the mainstream print media in North America has framed these periods in the life course and then examines the Catholic print media's treatment of similar issues. Included is an examination of how the papacies of Pope John Paul II and Pope Benedict XVI ended (one in death, the other in resignation) and were portrayed in the Catholic media. It is suggested that Catholic media representations both reinforce and challenge mainstream media representations of aging. On the one hand, the Catholic media echoes the mainstream emphasis on the distinctions between the Third Age and the Fourth Age (i.e., vitality vs. decline). On the other hand, the Catholic media potentially challenges this secular division by eschewing the mainstream media's emphasis on consumerist anti-aging endeavours in favour of a focus on wisdom and spiritual strengths in both the Third Age and the Fourth Age.

Tom Sherwood, Carleton University

*My Data Are Being Performed!*

The 2015 Congress hopes to generate "stimulating exchanges on the links between research, policy and society." It "invites us to reflect on the power of ideas (to) connect people and ignite discussions... capable of changing our lives and our world." At the 2011 Annual Meeting in Fredericton, Tom Sherwood presented the research design and early findings of his national study of young adult spirituality (N=722). He has been publishing the results in a number of media including annual Faith and Arts Ottawa theatre productions: The god Monologues (2013), godVERBATIM in the 2014 Ottawa Fringe Festival, and O god in the 2015 Fringe. Saturday evening May 30, Tom will introduce the concept, then a company of 12 actors will present excerpts from all three verbatim theatre productions, followed by a talk back session between actors and audience.

Braj Sinha, University of Saskatchewan

*Jyotirlinga- The Effulgent Phallus in the Shaiva Tradition*

The paper seeks to examine the salvific connotation of the mythic and iconic representations of Jyotirlinga in the Shaiva tradition. The Linga Purana and Shiva Purana present the Jyotirlinga manifestation of Shiva as the magnificent column of Light in the timeless eternity as one of the most significant moments in the theophany of Shiva. The aniconic Jyotirlinga acquires special spatial and iconic representations at twelve sacred Jyotirlinga sites in India. The iconic Jyotilinga manifestation of Shiva at these twelve sacred sites dedicated to Jyotirlingas need to be distinguished from innumerable iconic Linga and anthropomorphic representations of Shiva individually in Shiva temples or as part of a Divine Family of Hindu Trinity in mainstream Hindu temples across India and beyond. Pilgrimage to these twelve Jyotirlinga sacred sites for darshana is an important part of Hindu ritual audience and experience of the sacred presence of Shiva with salvific effect.

Brent Smith, Grand Valley State University

*Beyond the Ideas of the Secular/Religious and Into the 21st Century*

The U.S. Supreme Court gave the privately owned company Hobby Lobby the authority to deny healthcare coverage to its employees, including birth control for women, a decision by a secular authority upholding the value of the owner's religious beliefs. In France the first issue released by the secular magazine Charlie Hebdo after the terrorist attack depicted Mohammed making a decidedly religious declaration: "All is forgiven." In each instance the boundaries of the ideas of "secular" and "religious" and the divide between them, a 20th century paradigm for interpretation, was transgressed. This paper will use the characteristics of interdisciplinarity to critique the discourse in Religious Studies involving the definition of religion, theory of its origins, and claims of a distinctive, irreducible quality, to reevaluate the ideas of "secular" and "religious," and the divide claimed between them, to offer new ways to interpret events in the 21st century.

Peter J Smith, Athabasca University

*"Spirituality and Global Capitalism – Contested Perspectives"*

This paper examines the contested views between spirituality and global capitalism. The dominant perspective views spirituality in private terms supporting dominant neoliberal capitalist globalization by its emphasis on individualism, consumption and wealth, eg., the prosperity gospel. The other views spirituality in terms of connectedness and as being embedded within material reality providing an anti-colonial, anti-imperial discourse and means of resistance to neoliberal capitalism. The paper examines both views but focusses on the second. The paper argues that the second perspective is increasingly diffusing from marginalized populations, eg., Indigenous peoples, to mainstream groups such as the environmental movement and faith groups leading to new possibilities of cooperation and resistance. I establish the above relationship utilizing the following research methods: 1) Use of documents, websites to compare the discourse, statements, blogs of the environmental movement and faith groups with Indigenous peoples 2) Utilization of library sources, databases and literature.

Kathleen Steeves, McMaster University

*Becoming a Pastor: Exploring Women's Experiences of "Call" to Ministry within the Christian Church*

Deciding upon a career path is arguably a significant part of human growth and identity formation, as the question of "what will I do" is so closely linked to the question of "what will I be." This is an especially significant transition for those moving from participation to leadership within religious institutions. Becoming a spiritual leader often involves the experience of "call" to this position that is at once an individual (often "supernatural") revelation and a concrete social community affair. This paper presents a qualitative analysis of women's experiences of "call" to pastoral ministry within the Christian church in Canada. Drawing on a series of semi-structured interviews, I look at how women craft their stories of call – often reflecting back on their entire life course to explain what led them to this decision. I analyze both the supernatural and practical catalysts of their transitions to gain a better understanding of what it means to be called into pastoral ministry and the implications this has on life course and identity.

Adam Stewart, Algoma University & Andrew Gabriel, Horizon College and Seminary

*Findings from a longitudinal study of clergy in Canada's largest Pentecostal denomination*

This paper reports the findings of a national survey conducted among clergy within the Pentecostal Assemblies of Canada in October 2014. The survey yielded 1,730 responses and achieved a response rate of 58 percent. This was a follow-up of an earlier study conducted in 1985/86 and was intended to measure whether any changes in behaviour, attitude, and belief have occurred among this cohort over the past three decades. Researchers observed significant changes regarding issues such as alcohol consumption, women in ministry, divorce and remarriage, and theological understandings of the baptism in the Holy Spirit. Alternatively, pro-life sentiments, understandings of marriage and sexuality, eschatological beliefs, and a tendency toward biblical literalism, remained largely unchanged. The authors argue that many of the changes observed among this cohort closely mirror similar trends occurring within the broader Canadian and US evangelical landscape, suggesting a convergence of evangelical behaviour, attitude, and belief across denominational lines.

Matthew Stewart, Wilfrid Laurier University

*Religion and Urban Gentrification*

This paper looks for the relationship between spaces, religions, and popular culture explored by comparing the historical events of the colonial period and the modern process of urban gentrification. Beginning with an short exploration of the religiosity surrounding the colonial period, with efforts to establish religion as one of the many driving factors of the actors therein, and moving on to an examination of the potential for residual religious motivation, as well as other similarities, left from that colonial period as a driving force behind the process of urban gentrification.

R. Maria Tagliente, Université de Montréal

*Religion in everyday life. A lived religion ethnography in the urban context of Taranto (Italy)/La religion au quotidien. Ethnographie de la religion vécue dans le contexte urbain de Taranto (Italie)*

In this paper, I will present some methodological reflections on my ongoing doctoral understand how the actors arrange their vision of the world in different situations and experiences of everyday life, my methodological approach stems from the way I conceptualize the field in relation to my theoretical framework. While religious affiliation is often the privileged starting point of many similar research endeavors, my ethnographic foray focuses on a context: the religion class in a high school in Taranto (Italy). Such a starting point reduces the risk of a voluntary or involuntary a priori reference, by the researcher, to stereotypical identity representations of the different religious affiliations. Indeed, to take as an object of study a population of social actors who are simply in the same space, regardless of their will and without an identifying label, allows the researcher to understand the observed players through their stories, their gestures, their experiences, with discussions mobilizing the various sense repertoires.

Joel Thiessen, Ambrose University & Sarah Wilkins-Laflamme, Université du Québec à Montréal

*Becoming a Religious None: Irreligious Socialization and Disaffiliation*

The rise in the numbers of religious "nones" is an almost universal phenomenon across the Western world. What leads some to say they have no religion? To what extent are religious nones socialized to adopt a "no religion" position, as compared with disaffiliating during their teen or adult years? How does context affect these rates of irreligious socialization and disaffiliation among the unaffiliated? Among those religious nones who come from a religious background, what contributed to their disaffiliation later in life? Is there one principal factor that leads to strong and decisive apostasy, or a variety of issues that come into play with non-affiliation taking hold to varying degrees? To answer these questions, our study combines a quantitative analysis of religious "nones" samples in Canada and across the Western World with a qualitative analysis of thirty semi-structured interviews of Canadians declaring they have no religion.

Holly Thomas, Carleton University

*Mediating Prosperity: Exploring Constructions of Health, Wealth, and Faith in Televangelist Discourse*

This paper investigates contemporary televangelist discourses in order to better articulate prevailing models of what constitutes ideal-type Christian citizenship and participation in an increasingly mediated religious landscape. Using a Foucauldian inspired theoretical-methodology, I argue that contemporary evangelical *media packages* now cut across traditional and emergent technologies to create a seamless mediated empire of participatory salvation. The resultant discursive formations construct multiple religious-political subjectivities that contribute to a religious identity where civic engagement is no longer shunned but encouraged; indicative of an increasing *responsibilization of salvation*. Drawing from a discourse analysis of popular televangelist programming, I examine the complexities of a religious identity that constructs believers as active participants in both personal and national salvation. This allows for a more comprehensive understanding of how prevailing evangelical subjectivities govern everyday decisions regarding health and financial lifestyles, as well as the increasingly complex relationship between religion, media, and politics in North America.

This paper contributes to a growing literature concerning the role of digital religion in public life by advancing a discussion of the complex intersections between apocalyptic discourse, prosperity gospels, and evangelical governance.

Salima Versi, University of Alberta

*In their own words: Ismailis on the Imam*

This paper seeks to examine how Nizari Ismailis themselves understand the concept of Imam, as expressed through their own statements about the Imam and the institution of Imam. The paper will focus particularly on the articulations of contemporary Canadian Ismailis, looking at how they articulate the concept of Imam and how this relates to both theological understandings of Imam, as well as current academic understandings of the same. The paper will draw from information garnered through interviews as well as through other primary and secondary materials, including materials written by Ismailis themselves and media coverage of the Ismailis. Overall, it is hoped that this paper will give much-needed insider perspectives to one of the key features that distinguishes Nizari Ismailis from other Muslims and help to flesh-out our academic understanding of this complex concept.

Sarah Wilkins-Laflamme, Université du Québec à Montréal & Joel Thiessen, Ambrose University

*Becoming a Religious None: Irreligious Socialization and Disaffiliation*

The rise in the numbers of religious “nones” is an almost universal phenomenon across the Western world. What leads some to say they have no religion? To what extent are religious nones socialized to adopt a “no religion” position, as compared with disaffiliating during their teen or adult years? How does context affect these rates of irreligious socialization and disaffiliation among the unaffiliated? Among those religious nones who come from a religious background, what contributed to their disaffiliation later in life? Is there one principal factor that leads to strong and decisive apostasy, or a variety of issues that come into play with non-affiliation taking hold to varying degrees? To answer these questions, our study combines a quantitative analysis of religious “nones” samples in Canada and across the Western World with a qualitative analysis of thirty semi-structured interviews of Canadians declaring they have no religion.

Sharon Woodill, Dalhousie University

*The Sexual Politics of Intelligent Design*

Intelligent design theory (ID) posits that the natural world is better explained as the product of an intentional intelligent agent rather than undirected natural forces. ID is largely rejected by the mainstream scientific community. Setting aside its scientific claims, this paper examines ID discourse more broadly and suggests that although ID garners little epistemological capital as a scientific theory, it garners great epistemological capital as an explanation and justification of conservative Christian sexual politics. ID proponents promote a very basic form of natural law that furnishes an essentialist gender ideology with gender-specific moral obligations upon which a rather elaborate gendered political framework is established and sanctioned. This framework inscribes a disadvantageous power differential for those located beyond dominant social spheres. Investigations into ID have been largely distracted by its stagnant scientific assertions, and little attention has been paid to its poignant influence on sexual politics.

Ahmad Yousif, International Islamic University Malaysia

*Contextualizing Wasatiyyah (Moderation) into the Islamic Acts of Worship in the Canadian National Capital Region*

Wasatiyyah (moderation) is an Arabic term referred to a middle path between two extremes. However, the definition of Islamic Wasatiyyah is a little more complex as a number of related-terms have often been associated with its applications. The first obligation of a Muslim is to establish the Islamic worship on a regular basis. The significance of the “Acts of Worship” for a Muslim is demonstrated within the “Five Pillars” performance. In order to determine how the “Five Pillars” relate to the application of Wasatiyyah among members of the Muslim community in the Canadian National Capital Region (CNCR), this paper will, a) highlight the significance of these pillars in Muslim identity; b) examine how these pillars are observed by Muslims in CNCR; and, c) demonstrate if there is an existed correlation between the ‘Five Pillars’ and Wasatiyyah, particularly where Muslims live as a minority.

Meng Yu, Memorial University

*Religious Participation and Immigrant Mental Health in Canada*

Evidence in both the US and Canada seems to indicate an overall increase of religious activities among immigrants as their time in the host country increases. It has also been found that in the United States, Australia, and Western Europe, regular religious participation is associated with better mental health outcomes. However, research on the relationship between religious participation and immigrant mental health using nationally representative data is rare in Canada. My research attempts to discover the relationship in the Canadian context using the confidential data of the Longitudinal Survey of Immigrants to Canada. My preliminary finding in this research is that immigrants who participate in religious activities are less likely to have mental health problems. However, a change in religious status, from not participating to participating, does not seem to lead to an improvement in mental health.

## PANELS

### 1. **Trees that Flower, Bloom, and Grow**

Panel Abstract: Trees of knowledge, trees of life, trees of creation and re-creation: for ages trees have been a symbol in religious tradition of connecting our beginnings and our ends, the humans and the gods, the heavens and the earth. This panel will explore tree symbolism in Christian, Vedic and Buddhist traditions. Presider: Linda Darwish, St. Francis Xavier University

Robert Kennedy, St. Francis Xavier University

*Augustine's Tree Symbolism and the Ethics of Reading*

Following the lead of Scripture, particularly the account of the creation and fall of humankind in the second and third chapters of the book of Genesis, Augustine describes the human condition as framed by two poles of mystery. The first is the mystery of sin, represented by the tree of the knowledge of good and evil, from which the first humans took the forbidden fruit. In his Confessions, Augustine will represent his own sinfulness by the theft of pears from a tree and will discover that he cannot find an adequate explanation for this act. The second is the mystery of redemption, represented by the tree of life. For Augustine, the grace of redemption is beyond human comprehension. While human existence is thus doubly mysterious, Scripture can be a remedy to fallen humanity if its readers take responsibility for their sin and acknowledge the gratuity of God's grace.

Adela Sandness, St. Francis Xavier University

*As one who takes refuge in a tree: An exploration of a tree of knowledge in the Veda*

In Rg-Veda 7.95.5, the ṛṣi or visionary poet supplicates the goddess Śārasvatī, aspect of sacred knowledge or Speech, to give him refuge (śaraṇā 7.95.5d) like one who takes refuge in a tree (vṛkṣā). Use of śaraṇā is rare in the Rg-Veda; it contrasts with the more common śārman, physical protection and safety, ascribed to Śārasvatī in 7.95.5c. In both cases, the tree provides shelter. The refuge that is śaraṇā, however, is protection in the form of the transcendent vision which Śārasvatī offers the poet as food. In the Rg-Veda, one who finds shelter in the tree, drinks of its sap or eats of its fruits, identifies with a transcendent sacred knowledge which becomes embodied in word. This paper will explore tree symbolism in the Veda and conclude with observations about similarities between Vedic tree symbolism and the refuge (śaraṇā) depicted by the Tibetan Buddhist refuge tree.

Ronald Charles, St. Francis Xavier University

*From tree to tree: what's the catch?*

Revelation 22 presents a return to an Edenic past. The new past refers to "the tree of life", whose leaves are for the healing of the nations (Rev 22:1-2, 14; cf. Gen 2:9; 3:22). This new creation happens after the disappearance of the former heaven and earth (Rev 20:11). Is the utopian view of a "new heaven and a new earth" only possible through the erasure of the present conditions? Does the re-creation of Eden inevitably pass through the destruction of nature? Do the ecological devastation and the catastrophic events imagined by the writer of the book of Revelation (6:12-14; 8:7-12; 16:3-4, 8, 10, 12, 18, 20-21) represent the unavoidable fate of those who inhabit this space? I will utilize some insights from empire studies and ecological studies to explore some of these questions.

### 2. **Religion and Education in Canada I**

The issue of religion in Canadian classrooms is at a crossroads of conflicting opinion and ongoing political debate. From a recent judgment granting opt-out rights for religion courses in an Ontario Catholic school to the deconfessionalization of all primary and secondary institutions in Quebec, the issue raises a myriad of practical and theoretical questions about the intersection of diversity, inclusion, and exclusion. Deference to Constitutional guarantees, for example, have historically kept challenges to public funding of separate schools at bay, while institutional mandates that privilege enrollment based on religious affiliation pose ethical dilemmas for the citizenship project of public education. The future of religion in public classrooms invites diverse, interdisciplinary engagement, including reflections on contested territory such as the recognition of pluralism and the promotion of religious equality as a component of public morality. Presider: Christine L. Cusack, University of Ottawa

Alice Chan, McGill University

*Breaking down cycles of religious illiteracy: Case studies from Ontario and Québec*

Teachers play a vital role in students' education, but parents and community members play an equally salient, if not more significant role in students' development. As my literature review has revealed that religious illiteracy can be an intergenerational phenomenon, I argue for the concerted effort from public school and community leaders to instill religious literacy to address this cycle. Focusing on Ontario and Quebec, I discuss the potentiality and concerns in existing traditional and non-traditional educational settings to challenge this cycle. Settings include Toronto's new Aga Khan Museum, the Ismaili Centre Toronto across the museum, and Quebec's Ethics and Religious Culture program. Additionally, I ask: Who can access these programs? How can citizenship characteristics and respect for all individuals be promoted if students, their parents and teachers have never dialogued or familiarized themselves with the basic tenets and characteristics of the world's major religious groups?

Harriet Akanmori, University of Toronto

*Creating equity and access in education: A case for spirituality in the classroom*

Canada is characterized by immense multicultural diversity; a treasure and also a challenge for national policy and equitable socio-economic development. Education plays a pivotal role in enacting policy, providing a platform for inclusion and participation to foster common goals for nationhood and socio-economic development. In 2009, the Ontario Ministry of Education released the Equity Policy giving clear guidelines for Canadian schools to provide equity and access to education for all, regardless of racial, cultural, or class boundaries. This paper evaluates the success of this policy document; assessing how far Canada has met needs of diverse, class-divided student populations, and if multiculturalism promoted by the Equity Policy has reflected in positive educational outcomes for immigrant communities.

Christina Parker, Ryerson University

*Peacebuilding and religious education in multicultural classrooms: Divergent perspectives*

Ethnically-minoritized immigrant students carry many diverse histories, perspectives, and experiences that can serve as resources for critical reflection about social conflicts (Banks, 2006; Nieto, 1992). In contrast, teaching students as though they were all the same does not create equitable social relations (Bickmore, 2005, 2008). Using peacebuilding dialogue pedagogies to guide curriculum engagement with alternative viewpoints can contribute to diverse students' inclusion in the classroom. Using ethnography this study shows how peacebuilding dialogue processes were implemented in urban classrooms, and how diverse students, particularly newcomer immigrants, experienced these pedagogies in relation to their own perspectives, histories, and identities. Data gathered through classroom observations, interviews and classroom documents illustrate how teachers facilitated democratic learning opportunities and how diverse students experienced such processes. By acknowledging power and explicitly integrating and eliciting students' diverse cultural knowledges, the teachers helped students make connections to their identities and to their peers within their current socio-political context.

### 3. Religion and Education in Canada II

The issue of religion in Canadian classrooms is at a crossroads of conflicting opinion and ongoing political debate. From a recent judgment granting opt-out rights for religion courses in an Ontario Catholic school to the deconfessionalization of all primary and secondary institutions in Quebec, the issue raises a myriad of practical and theoretical questions about the intersection of diversity, inclusion, and exclusion. Deference to Constitutional guarantees, for example, have historically kept challenges to public funding of separate schools at bay, while institutional mandates that privilege enrollment based on religious affiliation pose ethical dilemmas for the citizenship project of public education. The future of religion in public classrooms invites diverse, interdisciplinary engagement, including reflections on contested territory such as the recognition of pluralism and the promotion of religious equality as a component of public morality. Presenter: Christine L. Cusack, University of Ottawa

Jim Gerrie, Cape Breton University

*Public schools as multicultural community centres: A missing option*

This paper sketches a vision of public education in which schools are seen as community centres in which a diverse array of educational activities sponsored by self-organized cultural groups can be added to the regular curriculum. Drawing on the work of Charles Taylor, Will Kymlicka and the work of sociologists of religion on the decline of participation in religious groups in Western countries, this paper presents a defense of why room should be made for such groups to determine at least a small portion of the content of their children's education in public schools. Central to this defense is a preliminary case for believing that certain decisions undertaken in Canada over the last century pursuing the goal of state neutrality regarding religion have contributed to a tragedy of the commons cultural dynamic, which in its effect is equivalent to processes of cultural assimilation effecting formerly dominant state Church traditions.

David Brockman, Southern Methodist University

*Creepy new curricula? Lessons from Texas and Québec on religion in the public schools*

It's hard to imagine two more different approaches to teaching religion in public schools than the current Texas social studies curriculum standards (TEKS) and Québec's Ethics and Religious Culture (ERC) curriculum. Whereas the latter is self-consciously pluralistic and inclusive, the former is dominated by Christian America ideology; whereas the ERC was guided by a ministerial bureaucracy, the TEKS were shaped by an elected board. Yet both have drawn fire for misrepresenting the beliefs of various religious communities, and as governmental meddling in citizens' private lives. The ERC's "normative pluralism" has been labeled "creepy" and "Orwellian," and the TEKS have been blasted as biased and exclusivist. This presentation compares the two curricula and the controversies surrounding them, and examines some of the profound questions they raise: whether and how religion should be taught in public schools; and who, in a plural democracy, should make those decisions.

Leo Van Arragon, University of Ottawa

*Religion, secular and the construction of boundaries around Ontario public education*

While religion has been a feature of the delivery of education in Ontario since the 19th Century, its role in has never been straightforward or uncontested. In this paper I examine role of religion in boundary construction in Ontario public education through the use of a religious-secular binary, particularly after 1990 when the public school system was declared secular by a court. While this decision was hailed as a victory in a contested process of secularization, I argue that the focus on religion has served as a distraction from the wider issue of a conflict between state and non-state actors in a process of state centralization and control. The rhetorical binary which opposes the religious and the secular serves to marginalize voices of resistance raising concern about the role of the state as the primary agent in the delivery of education in Ontario.

### 4. Religion and Education in Canada IV

The issue of religion in Canadian classrooms is at a crossroads of conflicting opinion and ongoing political debate. From a recent judgment granting opt-out rights for religion courses in an Ontario Catholic school to the deconfessionalization of all primary and secondary institutions in Quebec, the issue raises a myriad of practical and theoretical questions about the intersection of diversity, inclusion, and exclusion. Deference to Constitutional guarantees, for example, have historically kept challenges to public funding of separate schools at bay, while institutional mandates that privilege enrollment based on religious affiliation pose ethical dilemmas for the citizenship project of public education. The future of religion in public classrooms invites diverse, interdisciplinary engagement, including reflections on contested territory such as the recognition of pluralism and the promotion of religious equality as a component of public morality. Presenter: Leo Van Arragon, University of Ottawa

Stéphanie Gravel, Université de Montréal

*Quebec's Ethics and Religious Culture Curriculum: Teachers, impartiality and diversity*

The overall objective of this presentation is to analyze the context of school diversity in the nondenominational Ethics and Religious Culture program (Quebec 2008) and the subsequent practices undertaken by secondary school teachers in Quebec. Starting from her research entitled Impartiality and the Ethics and Religious Culture Program, Stéphanie Gravel will present the requirements of impartiality, diversity and inclusion stipulated in the Ethics and Religious Culture curriculum. After presenting the requirements of impartiality stipulated in the Ethics and Religious Culture curriculum and research methodology, she will analyze some problems identified by secondary schools teachers in their pedagogical practices related to diversity, inclusion and pluralism. This data

stems from classroom observations and semi-structured interviews conducted with 12 cases of “typical” or “exemplary” Ethics and Religious Culture secondary school teachers from private and public schools in Montreal and beyond the Greater Montreal Area.

Christine Cusack, University of Ottawa

*Voices of resistance and counter discourse from the classroom: Opposing the Charter of Québec Values*

This presentation considers the dissonance between prohibitions on religious clothing in the proposed Charter of Québec Values and the notion of respect for diversity found in the curriculum of the Ethics and Religious Culture Program taught in public schools throughout the province. Using a Foucauldian-inspired discourse analysis to examine the official public communications of the English Montreal School Board, this work positions public education as uniquely situated, by virtue of its pedagogical mission, to make distinctive contributions to the debate about diversity and the right to religious freedom. Four major themes emerged from the corpus of communications: the absence of a demonstrable problem, the opportunity afforded by diversity, respect as a core value, and the charter as license to marginalize religious minorities. The school board’s communications attempted to rearticulate the lived reality of diversity in the classroom by disrupting the divisive political discourse of the proposed charter.

Erin Reid, McGill University

*Religious literacy among ESL instructors in higher education*

Many university ESL instructors seem genuinely puzzled by the idea that being religiously literate has anything at all to do with their educating mission. This strikes me as troubling as North American universities are increasingly religiously diverse and questions concerning the intersection between religion and our public educational institutions of higher education become more urgent. This lack of religious literacy among instructors is particularly problematic in intensive ESL university programs, where educators are very often the first point of sustained contact for international students. Drawing on recent scholarship on religious literacy, along with theories of teacher belief and knowledge, I argue that religious literacy must be explicitly addressed in ESL teacher trainer programs.

## 5. Traditional Indigenous Knowledge for Contemporary Life

Papers in this panel examine Indigenous knowledge and its relevance and applicability in the contemporary context. Consistent with the theme of Congress 2015, all of the papers have strong policy implications. The first paper discusses some of the proposals arising from a conference in which traditional healers and physicians came together to dialogue on how Western and Traditional medicine might work collaboratively, with the view to recommending how Canadian health systems and training should move in the future. The second paper examines the concept of Cultural Safety and how Indigenous knowledge is being applied in a Health and Safety initiative for Aboriginal workers. The third paper, reviews important challenges to the protection of Traditional Knowledge under current intellectual property regimes, demonstrating a series of inherent ‘Catch-22s’ to the protection and preservation of Traditional Knowledge nationally and internationally.

Earle Waugh, University of Alberta

*Return to Foundations: Lessons from Traditional Healers/Allopathic Physicians in Dialogue*

It is now clear that allopathic medicine has serious challenges in handling Aboriginal health; not only are health outcomes poor, but they are getting worse. At a conference (Feb. 18-21, 2015) in which traditional healers and physicians engage in serious discussion with each other, one of the early perceptions is that we must build a collaborative system between the two arenas of knowledge. No other option seems to address the basic cultural safety issue. It seems evident that some form of traditional spiritual knowledge will be necessary to provide the foundation for this shift. This paper will discuss some of the trenchant proposals arising from this rare public encounter with the view to recommending how Canadian health systems and training should move in the future.

Mark F. Ruml, University of Winnipeg

*Health and Safety is Traditional: Cultural Safety and the Development of the MAHSI*

This paper examines the concept of “Cultural Safety”, introduced in 1990 by Irihapeti Ramsden, a Maori nurse from Aotearoa New Zealand, and its practical application in the Manitoba Aboriginal Health and Safety Initiative (MAHSI). The primary goal of the MAHSI is to provide culturally appropriate workplace health and safety training for Aboriginal workers that will assist in preventing workplace-related injury and illness. The significance of cultural values and traditional teachings in the development and delivery of the Online Learning Centre will be highlighted.

Marc Fonda, Aboriginal Affairs and Northern Development Canada

*Traditional Knowledge: Examining its Relevance, Protection, and Relationship to Scientific Knowledge*

The literature on Traditional Knowledge (TK) has been expanding since the 1990s. After a discussion on the importance of TK, this presentation will address the perceived epistemological differences between TK and science knowledge. Then it will review important challenges to the protection of TK under current intellectual property regimes, demonstrating a series of inherent ‘Catch-22s’ to the protection and preservation of TK nationally and internationally. The presentation will close with a review of reports on a small number of countries that have made interesting inroads into protection of TK in the interest of the communities in which it originated.

## 6. Eating Purity, Eschewing Danger: Ideology, Community, Ritual, Food, and the Contemporary Body

That the relationships between food, the body, and identity are ritualized is widely accepted, yet these dimensions of modern food regimes are little explored. Recent decades have witnessed the proliferation of diverse food movements in broad response to the dysfunctions of modern industrial agricultural systems, but also reflecting a range of social and individual choices which may have moral and spiritual dimensions. New food taboos, and totems, have implications for religiosity, identity, the body, health and wellbeing. This panel will explore the ways in which food movements and choices are ritualized, their symbolic, material, and social meanings, and the relationships between ritual, food, the body, and spirituality. Each of the papers in our collection engages Mary Douglas’ Purity and Danger in some way. Presider: Nicola Mooney, University of the Fraser Valley & Gillian McCann, Nipissing University

Sarah King, Grand Valley State University

*Wholesome Meals Artfully Prepared: ritual, gender and religion in the 1970s vegetarian kitchen*

Human relationships to place are ritualized and gendered in many ways. For example, humans use food ritual to create, understand and reinforce identity. These rituals are perhaps not-quite-obvious as rituals to those who participate in them but they are nonetheless potent. This paper examines the “second wave” (ie 1970s) food movement and the ways in which it ritualizes and genders the domestic through kitchen rituals. For example, the authors of the 1976 vegetarian classic *Laurel’s Kitchen* discuss the importance of their (Hindu-influenced) meditation practices, their community life, and their dietary choices within their identities: “. . .the last three years have changed radically some of my deeper unconscious feelings about cooking, about me as a cook – and (let’s face it) about me as a woman” (30). The ritual manuals (cookbooks) of 1970s vegetarianism provide fascinating illustrations of the negotiation of gender, purity and religious identity within the food movement.

Gillian McCann, Nipissing University

*The Dangerous and the Delicious: Food Regimens as Secular Asceticism*

Anthropologist Mary Douglas was one of the first scholars to focus on the connections between food, ritual and community boundary creation. In this paper I will examine the largely unconscious ways in which food continues to play a role in determining who is and is not pure, in creating communities and producing fanaticism. This paper will focus on veganism in particular with some side notes on the “demon gluten.” I will attempt to draw out and comment on what contemporary anxieties and desires are in play within these secular food movements. What does putting food at the centre of meaning say about contemporary secular life and its progressive disenchantment?

Nicola Mooney, University of the Fraser Valley

*Clean Eating: Sacred Menus for Modern Kitchens*

With reference to Mary Douglas’ seminal argument that ritualized dietary prescriptions express notions of purity, this paper will examine the polysemic deployments of the food metaphor of ‘clean eating’ - e.g. vegan, paleo - and the apparently contradictory implications of these meanings for diet, ritual, ethics, and notions of spirituality. The paper will suggest that the concern with clean eating at apparently opposite ends of the nutritional/ritual spectrum is in both cases a commentary on the dangers of consuming, and producing, ‘dirty’ food, and is at root a means to re-enchant the body, the body politic, the environment and earth, and even capital, amid the dysfunctional foodscapes of late industrial agriculture. As such, this impulse joins other ‘new age’, nostalgic, and utopian, critiques and resistances of modernity and contemporary society, even as their forms of communion are rooted within them.

## **7. Diversity, Identity, Representation: Religion and Diversity Research Projects**

The Religion and Diversity Project is a 7 year SSHRC funded Major Collaborative Initiative, led by Lori Beaman and housed at the University of Ottawa. Now entering its fifth year, numerous research initiatives have begun and been completed. This panel will offer a sampling of some of the diverse research projects and engagements undertaken by this collaborative research team since 2010. Presider: Heather Shipley, University of Ottawa

Alyshea Cummins, Scott Craig, and Peter Beyer, University of Ottawa

*Younger Adult Religious Identities in Canada: From Bounded & Exclusive to Open & Elusive*

Reporting results from an on-line survey of religious and cultural identity among Canadian 18-45 year-olds, this paper examines the variety of ways these identities appear to be constructed by a wide range of individuals. Parameters include how bounded and open these identities are, how exclusive or inclusive, the role that religious traditions play in these identities and the ways that individuals use different categories such as spirituality and culture to complement or complexify their religious and cultural identities.

Rubina Ramji, Cape Breton University

*Muslim Women and Media: An International Perspective*

In order to comprehend how Muslim women’s bodies have been conceptualized and governed, we need to understand how the application of wearing the niqab has evolved in different regions and how it is being regarded in the West today. The database is an excellent resource for those who are focusing on political and religious dimensions of the niqab. This presentation will explore the sources found and detail how the niqab is being portrayed in an international context.

Michael Wilkinson, Trinity Western University with Samuel Reimer, Crandall University

*Evangelicals in Canada: Priorities and Purposes*

This presentation draws upon the Canadian Evangelical Churches Study (CECS) and discusses the priorities and purposes of evangelical churches. In this paper we argue that congregations are central for understanding the evangelical subculture where much attention is given to worship, religious education, and serving communities. This is in contrast to the attention given to evangelicals and congregations as centres of right-wing politics and intolerance. In Canada, evangelicals are multi-vocal and internally diverse and focussed on non-political issues as evidenced by the spending of money, programs, and activities that support congregational culture.

## **8. Youth in Canada: Religion, Gender, Sexuality**

Drawing on data from their study of approximately 500 young adults, *Religion, Gender and Sexuality among Youth in Canada*, the panelists will examine how the participants in their study (aged 18-24) conceptualize the categories of religion, gender and sexuality and how these conceptualizations influence the ways in which they construct their own personal identities. Here the panelists will examine more specifically how these young adults think ABOUT religion, gender and sexuality and the role that each of these play in their contemporary lives. We will look at where there are convergences and variances in their articulations of these identity markers. Presider: Rubina Ramji, Cape Breton University

Ian Alexander Cuthbertson, Queen's University

*Youth in Canada: Religion.*

Ian Alexander Cuthbertson's paper examines the multiple ways participants in the RGSY study conceptualize and speak about religion. Drawing primarily on interview data, Cuthbertson examines how individuals frame their own religious, spiritual, or non-religious identities with reference to their own broader understanding of religion (religion as community, religion as individual belief, religion as restriction, etc.).

Heather Shipley, University of Ottawa

*Youth in Canada: Sexuality.*

Heather Shipley's paper examines how the participants in the RGSY study conceptualize sexuality and sexual identity. Drawing on survey and interview data, the paper looks at how participants' views of sexual values and practices are formed both in general and in relation to what they take to be religious values and norms.

Pamela Dickey Young, Queen's University

*Youth in Canada: Gender.*

Pamela Dickey Young's paper examines how the participants in the RGSY study conceptualize both their own gender identities and gender identities more generally. Drawing on the survey and interview data, Young looks at how participants' gender identity is formed, including the influences of religion and sexuality on gender identity.

## ROUNDTABLES

### 1. Internet, religiosity, and Canadian Muslims Online

Internet serves as a venue, for Muslims living in Muslim minority contexts, to negotiate their ethno-cultural and religious values, their multiple and fluid identities, their religious understandings, and their sense of belonging to a host country and to ethno-religious communities no longer bound by their traditional communities of proximity. Keeping this in mind, our research team discusses how Canadian Muslim immigrants (first, 1.5, second generation) use the Internet and what material they access online, and addresses the Internet's role in shaping their lives, at a time when going online and connecting with new local, regional, national and global Muslim/Islamic networks has become so easy. Our discussion of preliminary research findings (four cities) sheds light on how the Internet impacts on the ongoing shaping of their views of their sense of religious community, their religious identity, their relationship to religious authority and understanding of intra/interreligious diversity in Canadian context. Presider: Roxanne D. Marcotte, Université du Québec à Montréal, UQAM

Roxanne D Marcotte, Université du Québec à Montréal, UQAM

Rubina Ramji, Cape Breton University

A. Brenda Anderson, University of Regina

### 2. Transnational Religious Identity and Practice in North America

This roundtable will contribute to the ongoing discussion of transnationalism and religion. While many different areas of study touch on issues of immigration, diaspora, youth identity and the like, this roundtable brings together young scholars who are engaged in cutting edge research on the issue of how religions function across borders, from Taiwanese Buddhists in Prince Edward Island to Sri Lankan Sufi organizations in Philadelphia. By bringing together studies on disparate communities and organizations, we would like to explore what some of these studies may have in common about how religion transgresses borders, how youth maintain and develop religious identity in diaspora, and space and place influence lived religious practice. Presider: Amarnath Amarasingam

Amarnath Amarasingam, University of Waterloo

*Making Hijrah: An Introduction to the Foreign Fighter Phenomenon*

This paper will present some individual findings from a nationwide study on Canadians fighting in ongoing conflicts in Syria and Iraq. Based on interviews with Canadian youth in Canada as well as members of the Islamic State, Al-Qaeda, and the Free Syrian Army in Syria and Iraq, this paper will examine motivations, ideological stances, and individual biographies to better understand how youth in Western countries are envisioning and articulating their religio-political responsibilities to the plight of Sunni Muslims in Syria, and their role in fostering and protecting the global Muslim community. While much is said about Islam, violence, and "terrorism"

Rachel Brown, Wilfrid Laurier University

*A Good Citizen Drinks Wine: Nationalism and its Effect on Transnational Identity*

France has a particular relationship to food, and food plays a particular role in the national identity - one seen as essential, specific and unique. In Canada, on the other hand, the concept of nation and national identity is not as closed. Canadian identity is viewed as being open, as something accessible to all migrants, as inherently multicultural. In this paper, based on fieldwork in Paris and Montreal, I address how transnational religious identities are negotiated in domestic space specifically through food practices. I will show how food practice is often the strongest held transnational practice that migrants maintain and is used as a means of both creating home and crossing borders for the transnational migrant. Most importantly I show how engagement of transnational identity through food practice is affected by the host context, specifically by how the host context views national identity and the "other" side of transnational identity.

Merin Shobhana Xavier, Wilfrid Laurier University & William Rory Dickson, South Dakota State University

*Negotiating the Sacred in Philadelphia: Competing Sufisms at the Bawa Muhaiyaddeen Shrine*

The following is a case study of the Bawa Muhaiyaddeen shrine in Pennsylvania, United States. In this paper we illustrate how various "Sufisms" coexist and engage in contestation over the way that Bawa's remaining disciples, new members, and otherwise interested devotees utilize Bawa's burial shrine. The Fellowship in Philadelphia has established links to spaces affiliated with Bawa Muhaiyaddeen in Sri Lanka as well as branches of the Fellowship in Toronto, Canada and Riyadh, Saudi Arabia. Hence, although this project is in many ways a case study of a localized Sufism in the United States, it further highlights the dynamics of what we might call globalized Sufism in the twenty-first century.

Jason WM Ellsworth, Dalhousie University

*Sustaining Where the Buffalo Roam: The Emergence of Taiwanese Buddhism on Prince Edward Island*

This paper addresses the emergence of a Taiwanese Buddhist transnational NGO on Prince Edward Island that is filling the gaps left by the privatization of government projects, loss of key employers to over seas labour markets, and diminishing agricultural contracts during a time of decreased farm sales on the Island. The Great Enlightenment Buddhist Institute Society's migration to the Island in 2009 can be characterized by Buddhist ethics and beliefs, which include projects focused on education, animal welfare, health, and the environment. Their fast growth over the past five years since entering Canada displays a group with vast social capital and resources. While providing an early history and growth of a relatively new Buddhist community in Canada, I argue that these projects are directly reinvigorating the economy with timely investments and interest given the current state of farming affairs and high unemployment on the Island.

### 3. **Fifty Years of Religious Studies in Canada**

Since the 1960s, the academic study of religion in Canadian universities has been radically transformed. What do we know about the intellectual and social changes that took place in the last 45 years? Harold Coward, a mentor, and colleague of many Canadian scholars of religion, has just published *Fifty Years of Religious Studies in Canada: A Personal Retrospective* (WLUP 2014). His academic career has provided him with a front-row seat for the development of broad array of fields and disciplines. In this distinctive book he provides a vivid account of these changes. Join us to celebrate this influential scholar, his book, and the dynamic academic tradition that is such an important feature of most Canadian universities. Following brief commentaries on the book from scholars associated with a number of academic societies, we will have an opportunity to reflect on the past and future of the academic study of religion in Canada. Presider: Paul Bramadat, University of Victoria

Harold Coward (CSRS, University of Victoria)

David Seljak, University of Waterloo, St. Jerome's University

William Morrow, Queen's University

Patricia Dold, Memorial University

Robert Fennell, Atlantic School of Theology

Stuart MacDonald (Knox College)