

## **Religious Diversity and Its Limits: Moving Beyond Tolerance and Accommodation**

**1. Summary: Critical Issues:** The aim of this project is to address the following question: *What are the contours of religious diversity in Canada and how can we best respond to the opportunities and challenges presented by religious diversity in ways that promote a just and peaceful society?* Specifically, the proposed project investigates the following questions: 1. How are religious identities socially constructed? 2. How is religious expression defined and delimited in law and public policy? 3. How and why do gender and sexuality act as flashpoints in debates on religious freedom? 4. What are alternative strategies for managing religious diversity? **Background and Rationale:** Canada has a distinctive set of constitutional, demographic and historical characteristics and is uniquely situated to be a leading voice at a global level in developing innovative responses to the opportunities and challenges posed by religious diversity. This research initiative will create new conceptual models to respond to those challenges and opportunities that will have national as well as global application. The management of religious diversity has become a pressing concern for governments, scholars and the wider public. Debates about the use of shari'a law, public funding of religious schools, wearing of religious symbols such as the hijab and the kirpan, the practice of polygamy (to name a few) have heightened public anxiety locally, nationally and globally. Changing demographics in Canada and other western democracies such as the US, France, UK, and Australia underscore the urgency of these issues. With the continued arrival and settlement of high numbers of predominantly non-Christian immigrants, religious diversity will grow. We know little about these emerging patterns of diversity or the ways in which current policy frames and delimits these groups.

The discursive and practical uses that are made of ideas of “religious diversity” are at the centre of this project. Its two main aims are (a) to understand how these ideas are constructed, deployed and criticized in private and public contexts that include social scientific data and research, political and legal debates, and policy making, and (b) to consider how best to respond to the opportunities and challenges presented by the variety of meanings attributed to religious diversity in ways that promote a just and peaceful society. This project responds to recent public anxiety about religious diversity and its impact on scholarship and policy making. We seek to understand more fully how religion intersects with and is part of legal, political and social structures and to explicate the implications of this for moving beyond the frameworks of mere tolerance and accommodation.

**Approach:** This project is multi and interdisciplinary. It builds on our existing, extensive social scientific research with religious minorities as well as religious majorities. We use a wide range of research methods to achieve our goals, including the analysis of quantitative data, qualitative approaches including interviews and document analysis, case studies and comparative studies. As we envisage it, our project can be understood in terms of a tapestry made up of closely interwoven strands. Four strands make up the main components of the picture and organize the research. Further, we will draw on our comparative research experience to focus on 5 western democracies: Canada, France, the US, the UK and Australia, and based on our findings, we will expand our comparative research to other countries later in the project. The weaving metaphor emphasizes the relational nature of our work. The research questions can only be addressed through a large scale multi-faceted programme of research creating a synergy that is not possible in the usual research environment.

**Impact:** The project's main contribution will be to identify in detail the contours of religious diversity in Canada and the potential benefits of approaches to diversity that promote substantive or deep equality and move beyond tolerance and accommodation. Our comparative research will place Canada in the context of other western democracies and, over the course of the project, will identify global patterns in responses to religious diversity. Our research will provide new data and theoretical articulations concerning religious diversity. This research program aims to present diversity not primarily as a problem but as a resource and to propose strategies for equality that will advance knowledge and enhance public policy decision-making.

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**2. Detailed Description:** The aim of this project is to address the following question: *What are the contours of religious diversity in Canada and how can we best respond to the opportunities and challenges presented by religious diversity in ways that promote a just and peaceful society?* The project will operationalize this in terms of four interrelated strands of research, each with its own sub-question: 1. How are religious identities socially constructed? We will explore the ways in which religion is understood and represented in social discourses, public institutions, and social statistics; 2. How is religious expression defined and delimited in law and public policy? We will examine the underlying assumptions about what constitutes “real” religion and the impact of those assumptions on the ways in which limits are set on religious expression; 3. How and why do gender and sexuality act as flashpoints in debates on religious freedom? We will analyse the debates that seem to bring religion into conflict with gender and sexuality and explore ways to move past the impasse that these appear to create; 4. What are alternative strategies for managing religious diversity? We will critically assess strategies of inclusion, reciprocity, recognition and equality. The project’s main **contribution** will be to detail the contours of religious diversity within Canada and the potential benefits and drawbacks of alternative understandings of religious equality in comparative context with other countries.

**Background and Rationale:** Religious diversity is a contested concept. As understood by our team, it refers to differences between sets of shared beliefs, feelings, values, activities, normative codes and organizations relative to claims about the sacred or the ultimately significant. Religious diversity can be studied at the level of individuals, localities, countries or continents. It is implicated in notions of majorities, pluralities and minorities among the collectivities that identify themselves, and/or are identified, by their religions (designated here as “religious communities” for the sake of convenience). The discursive and practical uses that are made of ideas of “religious diversity” are at the centre of this project. Its two main aims are (a) to understand how these ideas are constructed, deployed and criticized in private and public contexts that include social scientific data and research, political and legal debates, and policy making, and (b) to consider how best to respond to the opportunities and challenges presented by the variety of meanings attributed to religious diversity in ways that promote a just and peaceful society. This project responds to recent public anxiety about religious diversity and its impact on scholarship and policy making, with the aim to move beyond discourses of tolerance and accommodation.

Canada has a distinctive set of constitutional, demographic and historical characteristics and is uniquely situated to be a leading voice at a global level in developing innovative responses to the opportunities and challenges posed by religious diversity. This research initiative will create new conceptual models to respond to those challenges and opportunities that will have national as well as global application. The management of religious diversity has become a pressing concern for governments, scholars and the wider public. Debates about the use of shari’a law, public funding of religious schools, wearing of religious symbols such as the hijab and the kirpan, the practice of polygamy and the refusal of some civil servants on religious grounds to perform same-sex marriages (to name a few) have heightened public anxiety locally, nationally and globally. Changing demographics in Canada and other western democracies such as the US, France, UK, and Australia underscore the urgency of these issues. With the continued arrival and settlement of high numbers of predominantly non-Christian immigrants, religious diversity will grow (Beyer 2005a; Bowlby 2004, 2006; Brodeur 2005). We know little about these emerging patterns of diversity or the ways in which current policy frames and delimits these groups. While an important component of our project is explicating diverse approaches to governance of religious diversity in Canada so too is comparison with other countries.

Our project addresses the following core problem: the dominant approaches to religious diversity, including “tolerance” and “reasonable accommodation,” and the public understanding of most religious groups fail to take proper account of the complex nature of religious communities, the cultural, political and legal terrain that religious groups must negotiate, and the global forces at work in relation

to religion. We seek to understand more fully how religion intersects with legal, political and social structures and to explicate the implications of this for moving beyond the frameworks of tolerance and accommodation.

The study of religion in contemporary society, culture and politics requires an interdisciplinary approach that has three points of focus which are shared by all 4 strands: **Empirical:** How are groups constructed around religious identities? What is the role of the state, the groups themselves, and social institutions in that process? How do they negotiate their identities? What role do transnational links play in these processes? How does religion contribute to social structure and cultural values? **Theoretical:** How can religious identity be conceptualized to acknowledge the intersections of multiple identities? How should limits on the expression of religious beliefs and practices be formulated and articulated? **Policy-oriented:** How can state institutions implement strategies that facilitate diversity simultaneously with cohesion? How can state institutions adequately respond to the needs of diverse religious groups?

**The Project Design:** This project is multi and interdisciplinary. It builds on our existing, extensive social scientific and empirical research with religious minorities (including Muslims, Hindus, Buddhists, Sikhs, minority Christian groups such as Jehovah's Witnesses and Latter-day Saints, new religious movements and Wiccans) as well as religious majorities. Some of our team members are members of a wide range of faith communities and all of us have built the rapport necessary to conduct research with religious groups. Our project can be understood in terms of a tapestry made up of closely interwoven strands. Each strand is an integral part of the overall picture and each acquires meaning through its inter-relationship with the other strands. Four strands make up the main components of the picture and organize the research. Each strand draws on and further develops our comparative research experience to focus, for the first three years, with 5 western democracies: Canada, the US, France, the UK and Australia. Based on our findings and team expertise, other countries (including non-western democracies) will be then added. The weaving metaphor emphasizes the relational nature of our work. The research questions can only be addressed through a large scale multi-faceted programme of research creating a synergy that is not possible in the usual research environment. The impact of this project promises to be significant and sustained.

### PROJECT OVERVIEW

<i>Leaders:</i> Beyer Lefebvre	<i>Leaders:</i> Beaman (PI) Beckford	<i>Leaders:</i> Dickey Young Nason-Clark	<i>Leaders:</i> Eisenberg Klassen
<i>Strand 1</i>	<i>Strand 2</i>	<i>Strand 3</i>	<i>Strand 4</i>
How are religious identities socially constructed?	How is religious expression defined and delimited?	How and why do gender and sexuality act as flashpoints?	What are alternative strategies for managing religious diversity?

**The Research Strands: Strand 1 (Leaders: Beyer and Lefebvre Members: Bramadat, Brodeur, Bowlby, Helland, Wilkinson, Palmer, Reimer) *How are religious identities socially constructed?*** This strand will focus on the social and cultural context in which people, institutions, and narratives conceptualize and construct religious identities. It will critically assess how religion is understood, shaped, and deployed as a category of identity within various discursive contexts such as the media, education, scientific research environments, and religious groups themselves. We will be guided by the following questions: 1. What are the contours of dominant conceptualizations of religious identities in research and in public discourses? 2. How are cultural diversity and religious diversity related in our understandings of multiculturalism and religious identity? 3. How do value differences help shape our notions of religious identities? 4. How have patterns of immigration been instrumental in problematizing and framing religious identities, and with what consequences? 5. How do assumptions that religious identities are internally homogeneous have an impact on how differences within religious categories are managed and negotiated? 6. What are the dynamics of religious identity construction in social institutions such as education, the media and religious organizations? 7. What narratives of national

identity (both in Canada and Québec) are implicated in constructions of religious identities?

In the area of research inquiries, for example, Census Canada asks one religious identity question every ten years which allows only a single and unequivocal answer, thereby making religious identity seem more straightforward and categorical than it may be. The census, a major source of information about religious diversity in Canada, does not allow for multiple or hybrid religious identities, nor in the case of non-Christians, for internal variances within any particular religious tradition (there is more nuance in the Christian categories). Other important Statistics Canada research, such as the 2002 Ethnic Diversity Survey and the 2007 Longitudinal Survey of Immigrants in Canada, included questions about religious identity and participation but the way these questions were framed may have captured only a limited range of religious identity and rendered diverse forms on participation entirely invisible. One project will examine the underlying assumptions about religion and religious identity implicit in the design of this and similar research from other agencies, including the national surveys conducted through Bibby's Project Canada Series (Bibby 2009, 2006, 1993, 1987) and Project Teen Canada Series (2001, 1992, 1985) and polls by Gallup, Environics and Ipsos-Reid (Bowen 2004). We will include in our research "religious nones" who constitute a category about which little is known and who often act as the empirical basis for claims about the degree to which a society is secular (Stahl in press and 2006).

Many debates frame the differences among religious identities with reference to differences in values, arguing for or against particular forms of religious expression in terms of whether or not they accord with a presumed or accepted set of overarching and common values, such as human rights and gender equality. For example, in the United Kingdom both proponents and opponents of religious face covering use the language of values, each using the same values to support their position (Woodhead 2009). Moreover, certain markers of religious identity can act to authorize participation in public life (Williams 2007b; Boyer et al. 2004; Warren et Gagné 2003; Warner and Wittner 1998). In Canada, the idea of multiculturalism, on-the-ground cultural diversity and the values of human rights, democracy, and equality would seem to advocate religious diversity itself as a positive value to be fostered and encouraged; and yet the same values language often appears in arguments for restricting the range of acceptable religious expression. In Québec, interculturalism has emerged as a concept within which religious identities are to be understood (Bouchard & Taylor 2008; Palard et al. 2006; Labelle 2000; Gagnon 2000; Gagnon et Raffaele 2007) and the memory of the *grande noirceur* (Warren 2002) acts as a cautionary tale about religion in the public sphere. One project will explicate and trace the development of the underlying sets of value assumptions that act as the presumed shared understandings for framing and managing religious diversity, in Québec, in other regions of Canada and in other countries.

Curricula and debates concerning religion in education centre on two aspects that are sometimes regarded as alternatives: some advocate teaching about religion and religious diversity as a way of increasing the understanding of religion, while others favour religiously based education especially through publicly supported religiously identified schools and curricula (Ouellet 2005; Ministère de l'éducation 1999; cf. Bramadat). Recent experiences and debates in provinces such as Newfoundland, Québec, and Ontario indicate that choosing between or combining these alternatives is not straightforward, and the adoption of different strategies in other countries indicates that outcomes may not be as anticipated (Tamney 1988, 1992). Another project will engage in a broadly based comparison of how religion is included in various education systems in different countries with a view to discerning the consequences specifically for the breadth of religious identities and religious practice.

According to a recent Angus Reid poll conducted for Maclean's (May 4, 2009) many Canadians hold negative opinions about minority religious groups. Thus, there would seem to be a disjuncture between the abstract value of "multicultural diversity" and the way many Canadians think and act. Portrayals of religion and religious diversity in mass media do not necessarily follow the same constraints and patterns that dominate in scientific research, in public policy, (e.g. multiculturalism, prisons), in educational curricula, or in the law courts (which we explore in detail in strand 2). And yet they arguably have a significant effect on how the public sees and understand the varied religious forms

in its midst (Agha 2000; Ahmed 2005; Poole and Richardson 2006). One of our projects explores the patterns of representation that prevail in news and information media, both print and electronic, to see which religions are recognized and how, which ones are favoured or disfavoured and how this is achieved, and which forms of religion (for example institutional versus non-institutional, collective or individualized) receive attention and what sort of attention they receive.

The context of religious diversity in Canada encourages religious groups to identify and structure themselves in ways that fit within the normative terrain of the Canadian religious landscape. This process is relational and comparative in that religious minorities, especially those amongst recent immigrants, selectively stress both the ways in which they are similar to dominant Christian groups and distinctive with the right to be recognized and treated as such. We will build on existing research on religious groups to show how these strategic and selective processes work and how they have the effect of giving religious identity very specific contours (see Palmer 2005, 2008; Esau 2005; Wilkinson 2006, 2007; Nayar 2004; McGown 1999; McLellan 1999; Ammerman 2006; Sekar 2001; Li 2000; Hussain 2001; Shaffir 1987, 2006; Reid 2006; Boisvert 2004, 2006; Dawson 2006a, 2006b), taking into account cultural differences and context that may influence the structuring of religious identity (Lefebvre 2005, 2007, 2008, 2009; Rocher et al. 2007; Bouchard 2002; Maclure et Gagnon 2001; Marshall 2008; Eid et al. 2009). We also recognize that religion is often intertwined with issues of race, rendering the analysis of identity constructs all the more complicated (Kurien 2007; Razack 2007). Moreover, we will draw from existing literature that problematizes the very notion of identity (Markell 2003; Appiah 2005; Bader 2007; Baumann 2000; Eisenberg 2006) in order to engage in a critical theoretical analysis simultaneously with our empirical research.

This strand will: 1. Identify the prevailing trends in the portrayal of religious identities and document how these have come about, in Canada and our comparator countries; 2. Consider the consequences of the framing of religious identities in the context of notions of equality and social justice; 3. Contribute to the creation of alternative strategies for understanding and contextualizing religious identity.

**Strand 2: *How is religious expression defined and delimited in law and public policy?*** (Leaders: Beaman, Beckford Members: Amiroux, Berger, Emon, Sullivan, Gaudreault-DesBiens, Moon, Richardson) This strand considers the ways that religion is defined and delimited in the context of law and public policy. The aim is to trace the relation between the ideals associated with freedom of religion and state neutrality and the practical expression of these ideals in social, political and legal practices. The following questions will guide our inquiries: 1. What policy or legal instruments are used to delimit what is considered “religious”? 2. What are the conventionally accepted criteria for limits on what is defined as religious in the public sphere? 3. Drawing from different historical, cultural and religious traditions, what are alternative ways of understanding religious freedom? 4. Has the distinct cultural context in Québec resulted in a unique approach to religious freedom and its limits? 5. What key differences exist in the ways countries frame religious freedom? 6. How has human rights discourse shaped understandings of religious freedom? 7. In what ways does the use of religion as a marker of identity contradict or complement western political approaches to individual rights and democratic inclusion? 8. How is harm defined *vis à vis* religious practice and in relation to religious freedom?

The celebration of diversity is often tempered by cautionary tales of excess and the need for limits or what is sometimes referred to as the “but” clause (Kernerman 2005; Palmer 1994; Richardson 2001; Williams 2007a; Côté 1999). The ‘but’ clause is implemented by strategic policy and legal approaches ensuring that diversity doesn’t go “wild.” Côté argues that religious minorities are managed through “technocratic pluralism” or “the use of expert, esoteric social knowledge to organize and legitimize social governance” (1999:254). Our project will examine the rhetoric of celebration and the implementation of “but” clauses and their application through legislation, case law, and policy that circumscribes religious freedom.

Limits on religious freedom take three dominant forms: 1. in definitional forms that measure

“real” religion in terms of institutional commitment, dismissing other religious forms as “spiritual seeking” (Roof 1993; Bellah 1985) or as analogous to consumer behaviour in the marketplace (Bibby 1987, 1993). Other definitions are more flexible (see James 2006a; McGuire 2005, 2009; Woodhead 2005; Asad 1993; Saler 2000); **2.** in the identification of risk and harm, whose definitions shift depending upon who is using it and for what purposes (Valverde 1999, 2003; Razack 2008); **3.** by de-normalizing groups, naming those who make equality or rights claims as “special interest groups.” Here diversity is transformed into a “normal” group of citizens and everybody else (the other), who are deemed to promote “their” interests (in opposition to “normal” citizens and at a cost to them) (Knopff and Morton 2002; contra Kelly 2005; Smith 2005). In response to these limiting strategies our research will **a.** explore whether law and public policy make implicit assumptions about what legitimately counts as religion and the implications for the expression of diversity; **b.** examine the ways in which notions of harm are deployed to limit religious freedom; **c.** deconstruct the language of special interest, seeking to understand the ways in which it is deployed by numerous actors. An initial project in this strand will use discourse analysis on key texts such as Supreme Court decisions, human rights legislation and policy documents, to systematically document limiting language. We will be attentive to the differences in limiting language within Québec and outside of Québec (cf. Lefebvre 2009; McAndrew et al. 2008).

These limits and their conceptual counterparts exist in tension with equality guarantees, which themselves raise questions of sameness/difference, agency and subjectivity (see Barker 2005; Bromley 2001; Moon 2005, 2008; Campos et Vaillancourt 2006). Limiting strategies are often accompanied by concepts such as “tolerance” and “accommodation,” which may assume or reserve privilege for “giving” groups and position the receiver as “getting,” thus creating an inherent inequality (Day and Brodsky 1999; Engle Merry 2006; Song 2007; Phillips 2007; Brown 2006; Bader 2007; Bosset and Eid 2006). Our project works toward developing new theoretical and empirical models, taking into account the complex conceptual grounding of “reasonable accommodation” as it appears in texts such as the report of the Bouchard-Taylor Commission (2008) and in legal decisions (Woehrling 1998). We will explore the “far edges of equality” (Bannerji 2000:115) and the use of limiting language in law and policy statements.

Another project will examine the tension associated with prisons between notions of equality and perceptions of risk or harm in relation to religious practices. As the religious diversity among prisoners is greater than in the general population of our 5 chosen countries, prisons are critical sites for exploring official policies and practices for either recognizing and accommodating religious differences, as in Canada, or largely denying them, as in France (Beckford et al. 2005). For example, questions about the right of prisoners from First Nations to conduct certain spiritual or religious practices force the issue of what counts as “reasonable accommodation” (James 2009). Similarly, claims that prisoners make for religiously mandated diets, grooming, clothing, festival celebrations and sacred texts all require official responses that balance rights against notions of equality and security. Questions also arise about the right of prisoners to be free from religion, to change their religious registration or to be identified with more than one religion at a time (Sullivan 2009). Prisons offer important windows into the ways in which religious identities and practices are constructed and regulated through policy, and by prisoners themselves.

This strand will: **1.** Analyze structural patterns of limiting in Canada, taking into account cultural differences that may produce differences in limits (secularism and multiculturalism versus laïcité ouverte and interculturalism, for example); **2.** Offer empirical evidence of experiences of limits through both case law analysis and interview data (we have some data on each of these through our existing research); **3.** Include an integrative comparative analysis that focuses on the construction of limits across nation states, identifying patterns in the political processes by which they emerge, the forms they take, and the ways in which they are implemented and challenged.

**Strand 3: (Leaders:** Dickey Young, Nason-Clark **Members:** Boisvert, Fournier, Ramji, Bakht, Guénif, Johnson, Woodhead) *How and why do gender and sexuality act as flashpoints in debates on religious*

*freedom?* This strand examines two important flashpoints for issues of religious diversity in Canada: gender and sexuality. Here we will explore the ways in which gender and religion intersect in a manner that attracts public, legal and policy attention. Gender is a complex meeting point for thinking about the ambiguous relation between human rights and religion (Nason-Clark 2007; Klassen 2002). The wearing of the hijab is one example: some interpret it as a symbolic representation of Muslim women's agency in their choices within their religious tradition; others interpret the hijab as a symbol of oppression (Sajida et al. 2003; Bakht 2004; Ramji 2008; Amiroux 2007; Williams and Vashi 2007). Similarly, women who live in religiously justified polygamous relationships are aware that their familial arrangements may be interpreted in terms of patriarchal exploitation, whereas they themselves insist that their family life is based both on fully formed agency and choice. These conflicting perspectives raise important questions about women's agency in religious contexts. How do we conceptualize women's choices in this context? (Chambers 2008; Meyers 2000). Are men's and women's bodies governed differently? Are there differences in approach both within Canada and internationally? (Roy 2002; Guénif 2008) This strand considers the tensions and conflicts that can arise between broader human rights and specific religious practices (Shachar 2009).

Sexuality has also proven to be a flashpoint. The debates over same-sex marriage in Canada attracted intervention from religious groups both in favour and opposed to same-sex marriage (Young 2006). This, together with the issue of the ordination of gays and lesbians, is having global repercussions in some established churches, resulting in shifting balances of power. What is it about sexuality that so profoundly ignites passions among religious groups (Boisvert 2006)? Are perspectives among some conservative groups changing, as some have argued (Wilcox 2007; Reimer 2003), and how has that happened? Can this shift be used as a model for resolving conflict between human rights and religious beliefs? This strand will examine the ways in which religious groups sometimes deploy discourses of othering in their public discussions as a way to preserve or enforce their worldviews. We will examine the potential for conflict between human rights and religion and explore the ways in which such problems may be resolved (Johnson 2002, 2005; Fournier 2008).

Beginning projects will focus on the intersection of religion and family forms, including polygamy and same-sex marriage. The polygamy project will draw on existing research (Carter 2008; Campbell 2005, 2009) to frame our query as a three part focus on Latter-day Saints, First Nations and Muslims as communities who have faced state sanction. We will draw on archival resources, in-depth life history interviews, policy and documents around the issue of polygamy. One same-sex marriage project will focus on nuanced responses from religious groups to same-sex marriage to explore shifts in their approaches with the recent changes in the law.

This strand will: 1. Explicate some recent areas where there appears to be a clash between freedom of religion and human rights based on sex and gender; 2. Consider the ways in which religious groups have changed in response to questions of gender and sexuality; 3. Contribute to creating new theoretical models for moving beyond pitting freedom of religion against other human rights.

**Strand 4: (Leaders:** Eisenberg, Klassen **Members:** Ahmed, Ryder, Thériault, Bouma, Knott, Kurien, Laliberté) *What are alternative strategies for managing religious diversity and how can we move from models that "other" to those that employ notions of inclusion and deep equality?* This strand considers the ways social, political and legal discourse have tended to rely on the maintenance of an "other" and explores how it might be possible to move to model/s based on inclusion and deep equality (meaning equality that moves beyond formality to substance). Our research is guided by the following questions: What are the implications of thinking about diversity as a "problem" to be solved or "managed"? How is religious diversity governed? In what circumstances is religious diversity seen as a strength? What are the social and cultural contexts in which such framing occurs? What is an effective conceptual beginning point for sorting through how people with different religious belief systems may live in a state of mutual understanding and respect? What is the role of multiculturalism in reifying "us" and "them"? What is the impact of shifting to an understanding of diversity that is rooted in deep equality and reciprocity?

One of our major research interests is in assessing the role of religion in nation building and preservation (Ryder 2005; Berger 2007; Badone 1992; Gaudreault-DesBiens 2005; Banting et al. 2007) and its role in social cohesion (Minkenberg 2007; Bramadat 2005b; Jedwab 2003; Modood 2005; Helly 2009). We will explore the dynamics of religious hegemony (Beaman 2008; Kurien 2009) and its impact on diversity and its management. Social cohesion is envisaged in a variety of ways, from the “civil religion” described by Bellah et al. (1991; see Warner 2005) to a sense of shared nationhood described by Charles Taylor (1992, 2004; Kymlicka 2007; Bader 2008; Alexander et al. 2007). What are the processes by which hegemony is preserved? What are the locations of subversion and resistance? What are the integrating discourses around religious diversity (such as “accommodation” and “tolerance”) across nation-states and how do these manifest in a global context (Thériault 2004, 2007; Beyer 2007; Bender and Klassen in press; Weinstock 2003; Beyer 2007; Davie et al. 2008; Christiano et al. 2008)? How do we displace the misleading notion of a “clash of civilizations” (Huntington 1997; Inglehart and Norris 2004; Bayart 1996)?

This strand comparatively analyzes recent approaches to religious diversity in nation-states that are committed to advancing multicultural inclusion and working against the marginalization of social groups (Levitt 2001, 2005; Phillips 1998, 2007; Mooney 2009). We explore the possibilities and challenges of alternative Canadian models for state attention to religious diversity, such as the “laïcité ouverte” of the Bouchard-Taylor Commission and the Proulx Commission (Ministère de l’éducation 1999; Milot 2002, 2008), and compare these models with ones from other countries (e.g., Britain, France, the US). In critically examining the idea of diversity, we question its social construction as both a “problem” and an “asset” to the nation-state in a global society. Our research maps the historical and cultural context in which a discourse of diversity has emerged in each country, paying particular attention to the place of religion. How can we avoid overplaying religion’s importance while still taking it seriously as a crucial part of identity construction for some people? Is there an emerging “will to religious identity”? We will compare strategies for promoting equality within different frameworks of state neutrality towards religion. We also explore the paradoxical construction of religious diversity as a problem/strength within the nation-state and within social institutions such as law, education, and media. Requests for recognition have an important impact on the requesting groups (Tully 2006; Taylor 1992, 2004; Fraser and Honneth 2003; Emon 2008). Categorical depictions of religious groups can result in a distortion of the identities of some of their members and of the group as a whole (Sullivan 2005, 2006; Beckford 2007; Shachar 2001). Moreover, they can simultaneously cultivate fear and maintain otherness (Helland 2000). What are the implications of such representations? Our research will examine the ways in which religious groups themselves respond to the management of diversity and the implications of essentializing religious groups in the process of claims-making. In this strand we broaden our focus to include more specifically an analysis of how communication of the discourse of other is both worked up and transformed (Bouma 1995, 1999; Ahmed 2007; Knott 2000). Does, for example, the notion of “concerted adjustment” proposed in the Bouchard-Taylor report transcend or reify othering? Diversity management techniques which preserve “othering” both marginalize and alienate (Levitt 2005; Wuthnow 2005; Ong 2006; Kazemipur and Halli 2000; Ebaugh and Chafetz 2000). We will explore the ways “otherness” is created and sustained by social institutions, and we will search for alternatives which reshape discourses of diversity.

If accommodation is not the conceptual beginning point for sorting through how people with different religious systems can live in a state of mutual understanding and respect, what then is? We believe that viewing accommodation as a problem to be solved is inextricably linked to adopting an idea of diversity which relies on a misleading binary of “sameness/difference.” This binary is often implicit in the language and policy of multiculturalism and has the effect of reifying the distinction between “us” and “them.” What would it mean to shift to an understanding of diversity that is rooted in deep equality that would support a framework within which no one group or religious position were being given the position of the default status whose task it is to tolerate and accommodate the others?



Our research activities will include an analysis of media, law, education and policy documents to explicate the language of othering, and to examine strategies taken by religious minorities through intervention in court cases, public presentations, and websites to displace or embrace the discourse of tolerance and accommodation. The aim of this research is to develop a common understanding of how to move from discourses of marginalization and exclusion to ones that more fully meet the goals of deep equality (which rejects equality as “sameness”) and reciprocity.

In this strand we will: 1. Explicate discourses of othering; 2. Explore strategies of resistance and transformation used by religious minorities; 3. Examine theoretical propositions for responding to religious diversity; 4. Develop and identify models that incorporate deep equality.

**Methodological Approach: 1. Weaving the Strands:** The team will work in a collaborative, interwoven and integrated manner. The four strands are necessarily layered through each other. Strategies for understanding religious diversity and its management cannot be sensibly developed without a deep understanding of the ways religious identities are constructed. Moreover, strategies will only be successful if they do not reify a sense of “other.” Limits can only be understood in the context of a solid grasp of the spectrum of possibilities, including those that do not privilege some groups over others. A detailed understanding of flashpoints such as gender and sexuality is important to formulating strategies that acknowledge religion and protect basic human rights. Although team members are situated within strands, which will themselves create synergies of expertise, each sees him or herself as fitting in multiple strands. We will encourage cross-woven research projects as well as migration between the strands to create richer insight. Team members will be asked to visit the team website frequently, will come together as a whole once a year, and will participate in node and workshop activities (see below). Strand leaders will ensure that the project themes guide the research and that there is continuity as we move through the project. Partners and stakeholders will contribute to this process through their involvement in framing questions and interpreting data. Our strategy to ensure that strands are coordinated through interweaving is rooted in the interdisciplinary, comparative and integrated character of the empirical and theoretical approach we are taking as well as in our strategy for dissemination (see below). **2. Research Methods:** Our project uses a wide variety of social scientific research methods that are effectively matched to its objectives. Our team members are experts in both qualitative and quantitative research. Researching religion in all its diversity is familiar terrain to all of them and they are accordingly sensitive to the ethical issues involved. The team will engage in an ongoing dialogue around methodology to construct a shared understanding of the research process. We will identify early on the disjunctures caused by single discipline training and aim to create a trans-disciplinary methodological vocabulary which is integral to the comparative aspect of the project as well as for the knowledge transfer process and the training of students. Our methods will be used in concert with each other to address our research questions in a comprehensive manner. They include: **a)** Interviews, including structured, semi-structured, focus groups and life history. In some cases these interviews will be with key informants, in others with a sample of representative members of a particular group. We will conduct both face to face and telephone interviews depending on feasibility and the particular project. Our team has extensive experience and a solid track record of accessing interview participants in a wide range of religious contexts. We will use interviews as effective data gathering strategies across all strands; **b)** Document/textual analysis will be conducted on key legislation, policy documents, case law, legal facts, websites, survey instruments, publications of religious groups and media sources. Our data sources here are primarily in the public domain and we do not anticipate problems with access. Access to information applications may be used for sealed proceedings if possible and necessary; **c)** Case studies will be conducted to offer an in-depth picture of specific issues in order to explore dynamics of limits and othering, for example, in the broader institutional and social contexts such as the legal system, prisons, schools, healthcare institutions, and the media. These will include historical/archival research and a wide range of data that will also build a solid foundation for comparative possibilities. The subject matter of the case studies may be existing or emerging issues

arising from a variety of contexts and based on the likelihood of producing significant advances in or across strands (for example, the examination of the forces and circumstances from which an alternative language of inclusion has emerged). Case studies will provide an important tool in cross strand research; **d)** The development of a research database is intended not only to act as a collection of information that contributes to the details of our understanding of religion in Canada, but also as a mechanism for linking research on religion in Canada. Our goal will be to encourage conversation and collaboration between researchers who access this database through the creation of subject blogs. This innovative strategy will result in the multiplication of potential research results by reaching interested researchers who are not team members. Whenever possible and appropriate (both from ethical and copyright perspectives) we will make data sets available to us available through the website. Beaman, for example, has an electronic database of some 2,500 Canadian cases related to religion she has collected over the last 10 years. **3. International Comparison:** Comparative studies, which are an important aspect of this project, can illuminate new ways of thinking about possibilities for transformation. It is to this end that we will engage in cross national comparative research drawing from the expertise of our team members and their extensive access to large research networks and pools of data. We will: compare legal and policy responses to particular issues (such as religious symbols, shari'a law or polygamy, for example); examine the historical positioning of the selected issue, a key aspect of understanding present day responses; explore the ways in which various groups deploy strategies of negotiation and resistance; conduct textual analysis of media responses; examine the ways in which notions of tolerance, accommodation and equality are embedded in social institutions and practices; use time based comparison to explore links between waves of immigration, religion and social response; employ case studies, such as an examination of responses to the needs of Wiccan and Muslim prisoners or a comparison of legal responses (including definitions of religion) to religious groups.

We will begin with 5 liberal democracies (Canada, France, the United States, the United Kingdom and Australia) for our comparison. Three commonalities allow for an effective comparison and explain our choices: 1. their legal and socio-political histories are intertwined; 2. they display increased levels of immigration and attendant religious diversity; 3. they have tended to construct diversity as a "problem" to be "managed," sometimes leading to deleterious effects on religious minorities. Mapping the similarities and differences in approach to diversity within these cultural contexts will allow us to develop initial models. After building a solid foundation for effective comparative method and theory in the first three years of our project we will expand the comparison to other, including non-western, countries to further explore the dynamics of religious diversity. This move builds on the expertise of our team members who have carried out research on religion in 23 countries. Our hypothesis is that problematizing religious diversity exhibits patterns that have global dimensions.

### **3. Research Schedule 2009-2015 (see chart below, page 19):**

Our annual team conferences will be focused on a series of themes which are intended to: i) coordinate research projects; ii) disseminate research findings; iii) sharpen research goals and objectives as the project progresses; iv) encourage debate, discussion and networking; v) ensure policy relevance through stakeholder and partner participation. Each of the four strands of the project will be integrated in each meeting and we will use a thematic touchstone as a beginning place for discussion. In addition, each annual conference will include separate strand meetings for the purpose of solidifying research plans, ensuring the continued collaboration of strand members, dealing with challenges, integrating students at a more intense level, and offering focused opportunities for partner and stakeholder collaboration.

**April 2010 Taking Stock: The Nature and Shape of Religion (University of Ottawa)** This conference will be the foundational building space for the team and will offer an opportunity to solidify our research plans, incorporating both intellectual and administrative goals. Intellectual goals will be directed to: considering the ways in which religion is socially constructed; launching initial projects in each of the strands; incorporating a methodological workshop designed to explore disciplinary differences and developing shared theoretical and methodological approaches based on the project goal

and themes; building our comparative basis of analysis. Administrative goals will include: establishing authorship protocols that will reflect a fair distribution of credit and a balanced approach between individuals and the collective; developing communication strategies and tools including technical training on blogs and advanced features of Skype for those who need it; outlining roles and responsibilities through a team member contract. Frequent team contact will be encouraged through an annual conference, an interactive electronic forum through our website, and strand and node meetings.

**April 2011 Hot Spots: Exploring Sites of Contention (University of Ottawa)** This conference will examine contentious issues, some of which will emerge during the next two years. Topics such as polygamy, rights clashes between religious groups and gays and lesbians (like, for example, the recent Christian Horizons case in Ontario), and limits on religious expression (prohibitions of wearing of religious symbols in certain venues) will be explored. This conference draws on preliminary team research findings identifying core issues. It will lay the foundation for the move to deep equality by squarely addressing the challenges involved in making such a move.

**April 2012 Comparative Focus: Building on What We Know (London, England)** This conference will be held in partnership with a coinciding conference, The Concept of Religion: Practical, Policy, Educational and Faith-based Perspectives, being co-organized by Woodhead and Beaman. It will allow us to develop deeper comparative analysis around the concept of religion and the implications of its definition across a variety of domains. We will draw on our resources with INFORM and Equality and Human Rights Commission (UK) to hold a focused workshop on the relationship between definitions of religion and approaches to religious diversity.

	Annual Conferences	Student Workshops	Thematic Workshops	Post-doctoral Fellowships	Publication Schedule
Year One 2010	April (Ottawa) "Taking Stock: The Nature and Shape of Religion"		University of Ottawa "Polygamy in Canada"		May 2010 "Interrogating Religion," publication expected with Brill ISRS
Year Two 2011	April (Ottawa) "Hot Spots: Exploring Sites of Contention"	Student workshop 1 October Meeting #1 University of Ottawa	Université de Montréal "Approaches to religious diversity: Québec and Canada"	Post-doctoral Fellowship # 1 Year 1	"Polygamy in Canada," publication expected with UBC Press
Year Three 2012	April (London) "Comparative Focus: Building on What We Know"	Student workshop 1 May Meeting # 2 Université de Montréal	University of Toronto "Religion in the Public Sphere"	Post-doctoral Fellowship # 1 Year 2	
Year Four 2013	September (Montréal) "A Cultural Divide?"	Student workshop 1 February Meeting # 3 University of Victoria  Student workshop 2 September Meeting #1 University of Ottawa	Queen's University "Religion and Sexuality"	Post-doctoral Fellowship #2 Year 1	"Limits on Diversity: Tolerance, Accommodation and Deep Equality," publication expected with UBC Press
Year Five 2014	January (Victoria) "Deep Equality: Theories, Legalities, Practices and Policies"	Student workshop 2 February Meeting #2 University of Victoria	Saint Mary's University "Constructing Religious Identity"	Post-doctoral Fellowship #2 Year 2	
Year Six 2015	April (Ottawa) "Religious Identities"	Student workshop 2 November Meeting #3 Université de Montréal	University of New Brunswick "Religion and Gender"	Post-doctoral Fellowship #3 Year 1	"Constructing Religious Identity," publication expected with McGill-Queen's
Year Seven 2016	April (Ottawa) "Moving Beyond Tolerance" Public		University of Victoria "Religious Freedom: Law, Politics, Policy"	Post-doctoral Fellowship # 3 Year 2	"Religious Accommodation and Its Impact," publication expected with Brill ISRS

**September 2013 A Cultural Divide? (Université de Montréal)** This conference will consider the ways in which diversity within Canada, focusing especially on the differences between Québec and the rest of Canada, plays a role in the construction of religious diversity and the development of law, policy, and

responses from other social institutions such as the media, education, and health. The conference will explore cultural influences of and differences between France and Québec, as well as the other initial comparator countries.

**April 2014 Deep Equality: Theories, Legalities, Practices and Policies (University of Victoria)** The language of tolerance and accommodation is implicated in relations of power that must be interrogated if deep equality is to be achieved. This conference will build strategies to shift conceptualizations from tolerance to equality by drawing on the research results as they have emerged to that point. In particular we will explore the theoretical meaning and practical challenges of the notion of deep equality.

**April 2015 Religious Identities (University of Ottawa)** Religious identities are constructed by social institutions and by religious groups themselves in a wide variety of social interactions. This conference will critically examine the range of ways in which religion is socially constructed, for what purposes, and with what implications.

**April 2016 Moving Beyond Tolerance (University of Ottawa)** This public conference brings together the results of our project to share with a broad range of scholars, policy makers and community leaders.

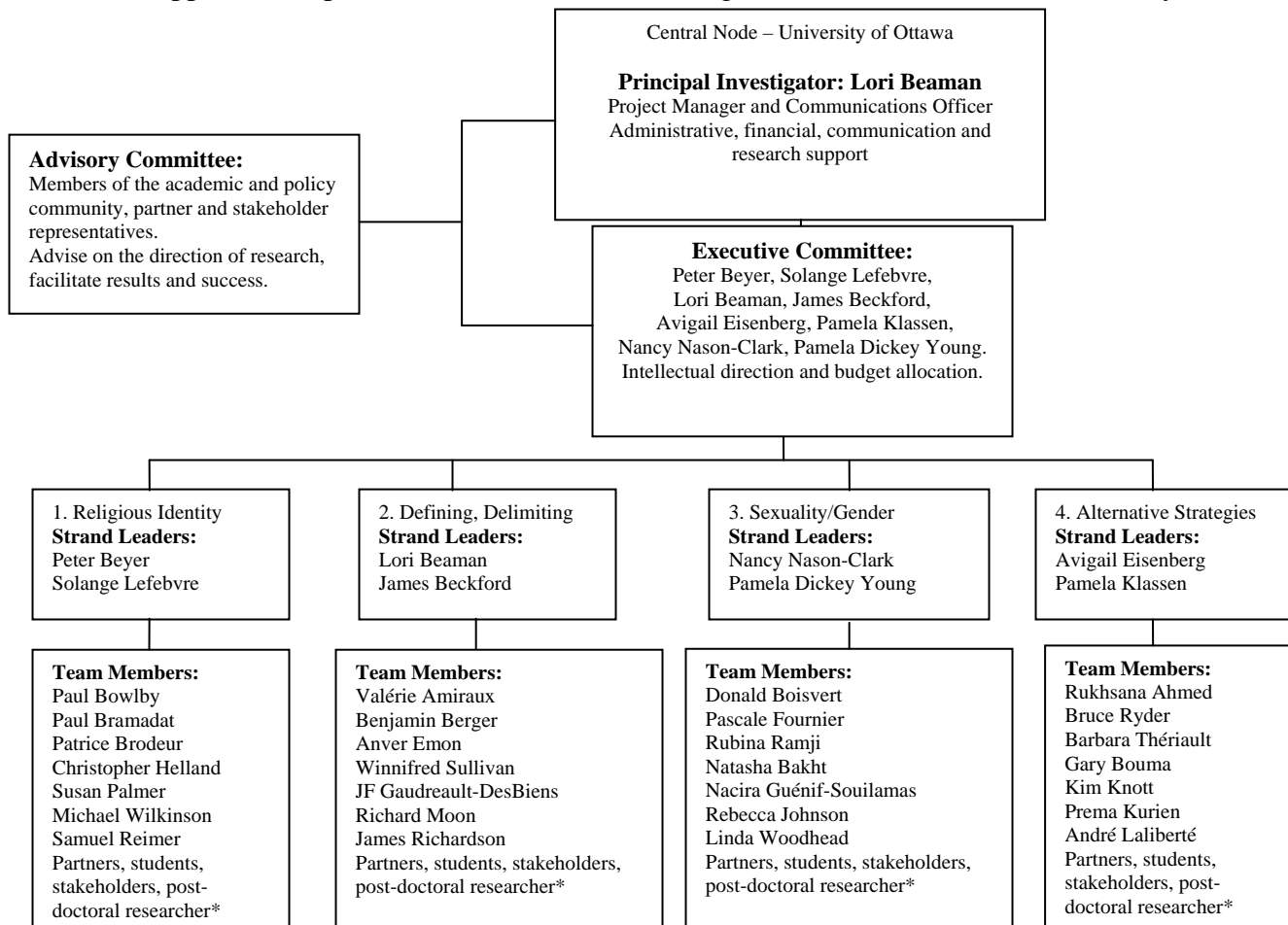
**Workshops:** We have already held 2 SSHRC-funded workshops, “Defining Reasonable Accommodation,” September 25-27, 2008 (10 MCRI participants, 2 partners) and “Interrogating Religion: the Social Consequences of a Problematic Concept,” April 17-19, 2009 (10 MCRI participants, 1 partner), both at University of Ottawa involving team members, partner/stakeholder organizations and expert guests. These workshops offered an opportunity to engage in focused discussion with internationally recognized experts. We recently held (May 25, 2009) a highly successful brainstorming meeting for the purpose of exploring emerging issues with two of our partners. We will continue to hold strategic workshops for research issues that require intensified attention. These workshops will; 1. provide an opportunity to bring team members (including partners and stakeholders) together with selected international experts for intense strategizing on research questions, process, analysis, and dissemination; 2. offer a forum for results dissemination; 3. result in edited collections specifically on these themes, offering tangible deliverables early on in the life of the MCRI project. We will cost share these workshops with host institutions and secure funding from external sources. In addition to those already held, workshops scheduled to date are listed under thematic workshops in the research schedule chart (page 19, above).

## **PROJECT ORGANIZATION and MANAGEMENT**

The diagram below (page 21) shows team management structure. Key to the integration of the team and the success of our project is a sound plan for management. This project will be based at the University of Ottawa with research nodes at the University of Victoria and the Université de Montréal.

The **Principal Investigator** is the Canada Research Chair in the Contextualization of Religion in a Diverse Canada and she will devote a substantial amount of her time and resources to this project. Her interdisciplinary track record is evidenced by her publications, the support of her research by 3 standard research grants from SSHRC Committee 15 (Multi and Interdisciplinary), and her ongoing collaborations across disciplines. She was trained in the context of an interdisciplinary research team (Religion and Violence) at the Muriel McQueen Fergusson Centre for Family Violence Research. She has worked with Beyer on the “Religion and Immigrant Youth” team and many of the other team members in various collaborative projects. Her managerial and organizational skills are evidenced by her involvement in professional organizations (board member, book review editor, programme chair), editorial boards (4), and continuing collaborations, including co-editing an international book series published by Brill Academic Press. To ensure the smooth transition to managing this larger project she has secured a mentor and has gathered a management team that has extensive experience in large project management. Her mentor, Linda Woodhead (also a team member), spent a month long residency (March-April 2009) at the University of Ottawa as an SSRC/ESRC funded fellow. Based at Lancaster University in the UK, Woodhead directs the \$30,000,000 AHRC/ESRC (Arts and Humanities Research Council/Economic and Social Research Council) Religion and Society Programme (2007-2012),

involving 80 separate research projects. During the fellowship Beaman and Woodhead discussed and developed strategies for best practices in large team management based on Woodhead's experience and have developed a plan for ongoing mentoring, including a meeting in July 2009 to solidify team management and continued discussion of ongoing issues during the course of the project. This plan includes an apprenticeship with Woodhead and her management team at Lancaster University in 2010.



\*Post-doctoral researchers will be designated to a research project based both on individual qualifications and team needs.

The management structure of the project is aligned with its intellectual structure. Each of the **Strands** is led by a pair of co-applicants who are also members of the **Executive Committee** (described below). The strand leaders will be paired with co-applicants, collaborators, partners and students in research strands to establish and carry out research goals. **Strand 1** is led by Beyer, who has extensive experience in large team management and with whom Beaman is a frequent collaborator. Lefebvre (also the Université de Montréal node leader), who co-leads this strand, has managed large grants and built extensive research networks at regional, national and international levels. **Strand 2** is led by Beaman and Beckford, a senior scholar who has managed numerous grants from the ESRC in the UK. Beckford will also represent the international members of the team. **Strand 3** is led by Nason-Clark, who has large grant management experience (Lilly) and has headed a 15 member research team for 16 years and Dickey Young, who has been department chair (11 years) and was part of the *Studies in Religion* editorial team for 9 years. They will also represent smaller universities and non-nodal participants to serve as a safeguard against isolation that might occur for those not located in one of the three nodes. **Strand 4** is under the leadership of Klassen, who leads the Religion and the Public Sphere Initiative and Eisenberg, who is co-director and found of the Consortium on Democratic Constitutionalism and the Victoria Colloquium and is the node leader at University of Victoria.

Strand leaders will facilitate, monitor and report on the specific research activities of their strand. Each strand leader has experience in directing major research projects funded by SSHRC, Pew, Lilly and the Economic and Social Research Council (UK). Strand leaders will: 1. Coordinate the overall activities of the strand, including establishing an ongoing means of communication for the strand which will take the form of ongoing email listserv, pre-scheduled videoconference/Skype meetings, teleconference meetings, meetings at professional meetings and annual team meetings; 2. Develop, in collaboration with students, collaborators, partners and stakeholders, research design and methods in keeping with the overall plan of research as envisioned by the team and play a key role in the selection of core research projects; 3. Ensure collaboration with all members of the strand; 4. Ensure that partners and stakeholders are involved in research development and dissemination; 5. Communicate regularly with the PI re progress and results; 6. Communicate regularly with other strand leaders to ensure weaving of strands; 7. Develop strategies for student recruiting, involvement and mentoring of students, postdoctoral fellows and junior faculty; 8. Initiate workshops, conferences, and local seminar series which disseminate research results and draw on the expertise of other researchers who have an interest in religion and diversity; 9. Actively and creatively develop strategies for knowledge transfer.

Across this intellectual geography is the physical geography of the project, which is organized around 3 research nodes. **Nodes** will serve as centres of activity for student mentoring, postdoctoral fellows and workshop activities. In addition to the University of Ottawa (at which we have 5 team members), we have two university partners (nodes) where we have an especially strong concentration of team members. At the University of Victoria we have 4 team members who are already part of a working group, Consortium on Democratic Constitutionalism. The node leader is Avigail Eisenberg. At the Université de Montréal 5 team members (4 of whom are research chairs) work on religion and society. Solange Lefebvre is our node leader at the Université de Montréal. Two additional team members, Susan Palmer and Donald Boisvert, are at other institutions in Montréal and will be encouraged to participate in node activities there.

The **Executive Committee**, made up of strand/node leaders and the PI, is responsible for the project's intellectual direction and resource management. The executive committee will hold monthly videoconference/Skype meetings, as well as meeting at the annual team conference. It will manage the budget and continually assess the intellectual direction of the project to ensure a continued focus on the central research questions and themes. A key responsibility is to monitor and facilitate research intensity in order to obtain good value for MCRI research funding. We will also consult regularly with our advisory committee on these issues.

**Day to day management** will be effected by a team comprised of the PI, a project manager and a communications officer. The project manager and the communications officer will provide administrative support and be involved in financial, communication, and research aspects of team management. They will prepare an annual report which documents spending and assesses programme implementation, including an ongoing monitoring of partner/stakeholder-team collaboration. Preparing the report will be an opportunity to reflect on both progress and areas on which the team needs to focus. This in turn will prepare us for our mid-term review and will help to ensure that we are meeting our milestone goals set at the initial meeting. In developing our management structure we have followed best practices guidelines, drawn on the experiences of the strand leaders and PI, and consulted with other MCRI project directors and their staff.

An **Advisory Committee** will be established to oversee the direction of the research, to monitor our progress, and to offer advice and guidance as needed. The committee will be made up of 3-5 members who will be chosen on the basis of their intellectual track records and their abilities to bridge the intellectual-policy divide. The committee will meet annually in conjunction with the team meeting, as well as on a consulting basis by videoconference with the executive committee. We have invited Eileen Barker, who is the chief executive officer of our partner INFORM, to sit on our advisory panel and will

select our other members between December 2009 and March 2010. Others names suggested include Will Kymlicka, William Connolly, and Wendy Brown.

We recognize the importance of face-to-face meetings of all team members in both formal and informal settings. We also take seriously the impact extensive travel has on the environment and the possibility that, no matter how carefully we have budgeted, travel costs may escalate to a degree we simply cannot anticipate as we write this application. We have asked team members to think creatively about means of communication and to secure use of institutional resources (videoconference facilities, for example) to facilitate ongoing communication. We will create a blogging platform in which team members can share work in progress. We will encourage team members to use large multidisciplinary annual meetings such as *Congress for the Humanities and Social Sciences* as opportunities for team member meetings in and between strands. We will use the team website to publicize potential meeting venues well in advance as well as to facilitate meeting organization and agenda through “sign up” sheets. We will develop a protocol for team member contact at our first team meeting in April 2010. Our communications officer will play a key role in developing and implementing these strategies.

## **PARTNERS**

In our conversations and collaborations with our partner organizations it is clear that we share a sense of urgency around the need to develop strategies that better respond to increasing religious diversity. It is precisely here that our research will have a significant public policy impact. We will work with our partners to move beyond tolerance and accommodation to affect a shift in public discourse about religious diversity. Through participation in team conferences as well as ongoing communication, we will work to define core research issues, develop research questions, and enable partners to draw on our research findings in their own work. They will be invited to read drafts and offer comments on our research plans and results. Since our partners are policy makers or are influential in policy making, developing a reciprocal relationship with them will ensure the continuing relevance of our research to the development of public policy as well as build a sense of shared ownership and networking synergy. Frequent communication with team members (including and especially the executive team) will maintain an open dialogue about ongoing shared interests. The importance of this research means that we will be, from the outset, integrally connected to our supporting communities. We will integrate other partner organizations as our project unfolds. Our partners have been involved from the outset of this project and have longstanding links to our team members, often through collaboration in research and policy outcomes. They are key participants in both our research development and dissemination. They include: **Canadian Human Rights Commission** is mandated to develop and conduct information and discrimination prevention programmes, to foster understanding and commitment for achieving a society where human rights are respected in everyday practices. They will draw on our research results and expertise in their projects related to religion. We will develop a student internship programme with them as well as participate in their annual meeting with provincial human rights bodies. **The Metropolis Project** is an international network for comparative research and public policy development on migration, diversity, and immigrant integration in cities in Canada and around the world. They have offered us important opportunities for knowledge transfer, and will draw our research into their research and policy networks. **Ministère de l'Éducation, du Loisir et du Sport (Québec)** is a branch of the Québec provincial government responsible for initiating and monitoring changes to education practices and policy in Québec, based on modifications to the *Education Act*. **Commission des droits de la personne et des droits de la jeunesse (Québec)**, constituted under the *Charter of Human Rights and Freedoms* in 1975, the Commission promotes and upholds the principles enunciated in the *Charter* regarding the protection and promotion of human rights, including the rights of children. **Human Rights and Equal Opportunity Commission (Australia)** was established by the Federal Parliament and its goal is to foster greater understanding and protection of human rights in Australia and to address the human rights concerns of a broad range of individuals and groups. Through our research they will link with our other human rights partners on issues of religious diversity. We will work together to

create a student internship, and we will partner on research strategy and dissemination. The **Australian Multicultural Foundation** has a commitment to promote awareness among the people of Australia of the diversity of cultures within Australia and the contribution of people from all cultures to the development of Australia; *and* the spread of respect and understanding between cultural groups. We will partner with them on strategies of discourse shifting through a round table discussion and they will use our research to inform their policy work on religious freedom. They will use our research to inform two major initiatives, and we will work together to create a student internship. **Equality and Human Rights Commission (UK)** is a statutory body created to protect, enforce and promote equality across seven protected grounds; age, disability, gender, race, religion and belief, sexual orientation and gender reassignment. The Commission addresses issues of discrimination through a diverse range of practices, including through enforcing the law and influencing the development of law and government policy. **INFORM** (Information Network on New Religious Movements) was founded in 1988 by Eileen Barker (one of our advisors) with the help of British Home Office funding and the support of the mainstream churches. The primary aim of INFORM is to provide policy developers and the public with accurate, balanced, up-to-date information about new and/or alternative religious or spiritual movements. It will act as an important liaison with UK policy makers and will host a workshop to that end. It will also offer employment/internship opportunities for our students.

### **STAKEHOLDERS**

Our stakeholder organizations (listed on page 46) such as Statistics Canada, Department of Canadian Heritage and the Policy Research Initiative represent key players in the development of diversity management policy. Others, such as Human Rights Without Frontiers and the American Civil Liberties Union are important voices in the global monitoring of human rights issues around religion and diversity. We will collaborate with our stakeholders in the sharing and dissemination of research findings based on their goals and needs as they relate to religious diversity.

**Student Training and Mentorship:** Student involvement in this project is essential. Students will have formal affiliation status; belong to the student caucus; and be involved in all aspects of the research process. Student training includes: **(1)** A workshop, led by senior members of the research team, composed of three time spaced thematic components: research design, knowledge transfer (teaching and community), results dissemination (conference and publication) components. We will run this workshop twice during the course of the project. Students will participate in each component of the workshop, which is modeled after the Young Scholars in American Religion initiative in which the PI participated early in her career. **(2)** Dissertation research stipends to support research related to the goals of this project. **(3)** Research assistance opportunities which include full participation in the intellectual life of the team, including opportunities to work across strands with a variety of team members. **(4)** We will encourage students both to co-author publications with team members as well as to carve out their own research projects. Students will present their ideas in team, strand meetings and workshops, as well as in the student caucus and at student-organized interdisciplinary seminars at their home institutions. **(5)** Undergraduate students will be involved in the work of the team through summer internships with team members and to present their honours theses where appropriate. We will provide mentoring opportunities to graduate students by partnering a graduate student, a team member and an undergraduate student. **(6)** We will run a pilot project for an undergraduate course that draws on the results of this project simultaneously at the University of Ottawa and at the University of New Brunswick. The course will be co-taught by a team member and a PhD student affiliate, who will thereby develop knowledge transfer and teaching skills. This teaching apprenticeship model will be developed as a transmittable package to other team members for their use at their institutions. **(7)** We will use Web 2.0 technologies to develop a transportable module linking students studying religion and society (multidisciplinary) into conversation with each other. As a complement to this exercise we will invite our partners to support an annual essay prize open to students in these courses. **(8)** We will work with our partners and stakeholders to develop opportunities for our student affiliates, including



internships, and limited contract projects. (9) Many of our team members have research chairs or research institutes with space for students involved in this project.

**Dissemination and Knowledge Transfer:** We will incorporate a wide range of knowledge transfer strategies to academic, policy and public communities. **Academic:** (1) Publish articles (approx. 20/yr) in high impact interdisciplinary and disciplinary journals including special issues; (2) Publish a series of monographs and edited collections (8-10) with highly respected presses, including capstone books: *Constructing Religious Identity*; *Defining Reasonable Accommodation*; *Interrogating Religion, Polygamy in Canada*, and *Tolerance, Accommodation and Deep Equality*; (3) Create an online peer reviewed journal entitled *Religion and Canadian Culture*, which will publish research on religion and Canadian society; (4) Develop an annual (theme based) team conference to which we will also invite selected guest speakers; (5) Coordinate annual strand workshops with team members, held in conjunction with the annual team meetings; (6) Create a team website that will have both public and a team member only components. The public component will contain the research data base and subject discussion blog; this website transcends the academic/policy/public divides; (7) Organize sessions and present our work at professional meetings to showcase the project's findings (approx.10/yr); (8) Hold a series of focused workshops to serve in part as dissemination opportunities, with a public address to launch the workshop. **Policy:** The integration of partners, stakeholders and advisors (some of whom have policy links) from the beginning stages of this project (some have already attended our workshops) will ensure a vested interest in our work, and a sense of shared responsibility for knowledge transfer. According to their needs, policy mandate, and priorities, our partners and stakeholders will (1) attend team conferences and workshops; (2) have input in research design (selection of research sites and groups/issues for in-depth study, for example); (3) comment on research output drafts as they become available; (4) partner to jointly conduct research where appropriate (the definition of religion and the meaning of reasonable accommodation in the public sphere); (5) attend policy round tables focused on issues that emerge as shared concerns (for example, decriminalization of polygamy; education policy on religious practices and symbols; employment issues related to religion) which would result in concrete deliverables such as recommendations and strategies for policy and law implementation; (6) in partnership with us, develop and implement dissemination strategies (such as email newsletters and other in-house publications); (7) provide internships for our student members; (8) access our website for results, data, and bibliographic information; (9) invite us to present our findings at their annual meetings (we have already discussed this with the Canadian Human Rights Commission, for example, whose annual meeting includes human rights commissions from each province); (10) work with us to develop creative implementation strategies, which might include public awareness campaigns in the context of the workplace, education and healthcare systems; (11) draw on our "bank of experts" through either the website or our communications officer for access to appropriate team members on policy issues. **Public Dissemination:** We will work closely with our partners, stakeholders and advisors to (1) develop specific knowledge mobilization strategies suitable to different groups and ensure that material intended for a wider audience is accessible; (2) build on our existing contact and experience with broader communities to build bridges between academic research, policy makers and citizen groups; (3) interface with existing resources, such as the weekly public speaking series at Centre for Studies in Religion and Society at the U of Victoria, to disseminate our results beyond the academic community; (4) hold a series of "town hall" meetings with religious groups to exchange information and to provide opportunities for religious communities to offer feedback on our research and the implications of our findings for specific religious groups; (5) building on our relationships with journalists, develop a series of workshops for journalists to disseminate our findings; (6) create interactive websites for public dissemination and build broadly accessible web-based strategies. Religious diversity is a given in Canada. Our research will provide new data and theoretical articulations concerning religious diversity. This research program aims to present this diversity not primarily as a problem but as a resource, and to propose strategies for equality that will advance knowledge and enhance public policy decision-making.