

Congrès 2016 / Congress 2016 – University of Calgary

28 mai – 31 mai 2016 / May 28 – May 31 2016

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 28th - Science A - 245

Sunday mai/May 29th - Science A - 245

Monday mai/May 30th - Science A - 245

Tuesday mai/May 31st - Science A - 245

Saturday May 28

TIME	EVENT	BUILDING – ROOM #
9am - noon	Executive Meeting	Science A-247
2pm – 4pm	Annual General Meeting	Science B-142
6pm – 7pm	President’s Reception (including announcement of book prizes and essay winners).	Administration Building Atrium
7pm – 10pm	Performance Presentation: (see details below)	Admin 140

Performance Presentation Saturday May 28th, 7-9pm Room: Admin 140
<p><i>Conversations After Church</i></p> <p>Director Bevan Klassen and Assistant Director Mark Humphries from Winnipeg, Manitoba will be joining us to screen their documentary and conduct a Q&A after the film.</p> <p>This documentary explores the spiritual journeys of six subjects who grew up in a Canadian Christian context but left their churches for a variety of compelling reasons.</p>

(Note: Vj g'rt gupw:vkp'f qgu'pqv'pgeguact k'f 't ghgev'j g'xkgy u'qh'EUUT'qt 'ku'o go dgt u)

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 29
MORNING SESSIONS**

PLACE (all rooms to be confirmed)	9am – 10:30am	10:45am – 12:15pm
<p>Science A - 123</p>	<p>Islamic Innovations in Thought and Action</p> <p>Chair:</p> <p><i>Vj g'F gxgrro gpv'qhl'Kurco ke'Lwt kurtwf gpeg<Ncvg"</i> <i>Vj kvggvj IPkpgvgg'egpwt { 'vq'vj g'Gctrf 'Rt gugpv'Labeeb</i> Bsoul, Khalifa University Department of Humanities and Social Science</p> <p><i>Ngu'pqwxgcwz 'ëvj ² qt kekpuà 'f g'F -)kej " <Wpg'o wcvkqp"qw"</i> <i>wpg'eqpvkpwvkvpp'f g'wkurco kuo g'eqpvgo rqtckpA'(Vj g'pgy "</i> <i>vj ggt gvekcpu'qhl'f c kvj K'Kurco 0C'o wcvkqp"qhl'eqpvgo rqtct {"</i> <i>Kurco kuo . "qt 'c 'rtqrpi cvkqp"qhl'kA)</i> Amany Fouad Salib, Université du Québec à Montréal</p> <p><i>Y qtf. 'Ej cpv.'cpf "Uqpi <Urk kwcn'Vt cpulqto cvkqp'lp'Kurco</i> Harold Coward, University of Victoria</p>	<p>Roundtable: Wasatiyyah (Moderation): A Multidisciplinary Perspective</p> <p>Presider: Ahmad Yousif, UNISSA, Brunei Darussalam</p> <p><i>Vt cpukvkpki 'Pgg/Uwkuo 'vq'Pqt vj 'Co gt kec <Vj g'I wrgp "O qxgo gpv</i> Earle Waugh, University of Alberta</p> <p><i>Y cucvkf {cj <Cp'Kpwtwo gpv'ltq 'I qwj 'Pcvkqp'at'Dwaf kpi 'lp'Dt wpgk'</i> <i>Fctwucro Lilly Suzana Shamsu, UNISSA, Brunei Darussalam</i></p> <p><i>Y cucvkf {cj 'lp'vj g'Eqpvgz'v'qhl'Hcpcvkeko Ahmad Yousif, UNISSA,</i> Brunei Darussalam</p> <p><i>Y cucvkf {cj : 'Vj g'Ftkkpi 'Hqteg'qhl'Kpvgi tcvkqp'dgy ggp'Tgki kpu'cpf "</i> <i>Tcegu'lp'Dt wpgk'Fctwucro "Abdul Nasir Abdul Rani, UNISSA,</i> Brunei Darussalam</p> <p>Respondent: Morny Joy, University of Calgary</p>

<p>Science A - 125</p>	<p>Catholic Identities in Canada</p> <p>Chair: David Seljak, St. Jerome's University</p> <p><i>I qcp'Dcem'O qxkpi 'Hqty ctf <Vqt qpvqai'I qcp'Ecjy qikeu'</i> <i>cpf 'yj g'Vt cpupcvkqpcn'O ckvpgcpeg'qhl'f gpvkaf 'Roselle</i> <i>Gonsalves, University of Calgary</i></p> <p><i>Uwenu'vq'dg'f qw#<Vj g'f gpvkaf 'Rqrkaku'qhl'Ecjy qike'</i> <i>Gxcpi gkecn'l qwj 'kp'Ecpcf c'Paul Gareau, University of</i> <i>Ottawa</i></p> <p><i>Tgrki kqp'cpf 'Gjy pkekaf 'kp'Cvrcpvke'Ecpcf c'<Ego o qp'Vkgu'</i> <i>cpf 'yj g'Cpwi qpkuj 'Oqxgo gpv'Laura Jurgens, University</i> <i>of Calgary</i></p>	<p>Buddhism: Texts and Contexts</p> <p>Chair:</p> <p><i>Vj g'Tqrg'qhl'Ncpi wci g'kp'yj g'tF/qi u/ej gp'Ugo u/uf g'Vt cf kkkqp'qhl'yj g'</i> <i>Vldgvep'Dwffj kw 'Mihai Derbac, University of Calgary</i></p> <p><i>Ogtg'Crrgctcpeg'Ocfj {co cmc'kp'cp'Gctrf'Vy gthj 'Egpwt { 'Vldgvep'</i> <i>Ego o gpwt { James Apple, University of Calgary</i></p>
<p>Science A - 243</p>	<p>Religion, Food, and Drugs</p> <p>Chair: Randolph Haluza-DeLay, The King's University</p> <p><i>Dgctkpi 'Drcem'Dgcpu'iqit 'yj g'F gcf <Y qo gp'cpf 'Hqqf 'kp'</i> <i>yj g'Hwpgt ct { 'Eqpvz v'Danielle Baillargeon, University of</i> <i>Toronto</i></p> <p><i>Hqqf'cpf 'Eqpvgo rqt ct { 'Lgy kuj 'Gpxkt qpo gpvcku u Aldea</i> <i>Mulhern, University of Toronto</i></p> <p><i>Vcmkpi 'Tgrki kqwarf 'Cdqwr'Ru'ej gf grkc' "Michael Kaler,</i> <i>University of Toronto-Mississauga</i></p>	<p>Religious Differences in Global Perspective</p> <p>Chair: Stacie Swain, University of Ottawa</p> <p><i>Uwrlkqap'cpf 'Rqy gt <Eqf gu'qhl'Eqpf wev'iqit 'Hckj /dcugf 'PI Qu'kp'</i> <i>Twt cn'Mgp { c'Michelle Bakker, Concordia University</i></p> <p><i>Vqy ctf u'c'Pwcpgef 'Fkueqwt ug'qp'Tgrki kqp'cpf 'Kvgt pcvqpcn'</i> <i>Fgxgr o gpv'Kristy Bergman Schroeder, University of Manitoba &</i> <i>University of Winnipeg</i></p>

**Graduate Luncheon
12:00 – 2:00pm
Room: Science A-129**

Hello From the Other Side: Navigating the Non-Academic Job Market / De l'autre côté du miroir: Poursuivre une carrière en dehors de l'université

Guest Speaker: Dr. Roselle Gonsalves, PhD (University of Calgary), Education and Outreach Team Calgary Communities Against Sexual Abuse (CCASA)

Whether you're just starting out in graduate school or you're years past candidacy, the job market looms: how to prepare for it, how to navigate it, and how to be competitive in it. Accessing information about the academic job market is crucial, but after many years of study and professionalization, it's common to feel that one's skill sets may be too particular to the academy to have a viable career elsewhere. In this talk, Dr. Roselle Gonsalves will demonstrate that this is certainly not the case, and that having a graduate degree in the Humanities, particularly in Religious Studies, can be a valuable springboard for launching oneself into the non-academic world. Highlighting the myriad of skill sets and abilities that doctoral candidates and doctorate-holders have built through their time in the academy, Dr. Gonsalves will explore the process of "translating" oneself and one's points of expertise in order to successfully traverse the path to a non-academic career.

This event has been generously supported with funds from Congress Graduate Mentorship Program Support

**SUNDAY MAY 29
AFTERNOON SESSIONS**

PLACE	1:45pm – 3:15pm	3:30pm – 5pm
Science A - 123	<p>Islam in Sociological Perspective</p> <p>Chair: Ahmad Yousif, UNISSA, Brunei Darussalam</p> <p><i>C'E qpm qxgt ukcn Ewaxgo <Cp 'Gz r nqt cvkqp "qhl'Uj kxc 'O wurko "</i> <i>Qr kpkpu'qp 'O wxcj 'O cttkci g'John Cappucci, University of Windsor</i></p> <p><i>C'Urcvkn'O qf gn'qhlTgrki kqwu'Cwj qt kx' Steven Engler, Mount Royal University</i></p>	<p>Roundtable: Islamic Diversity in Canada: History, Identity, and Participation</p> <p>Prsided: Alyshea Cummins, University of Ottawa</p> <p>Panelists:</p> <p>Rubina Ramji, Cape Breton University Alyshea Cummins, University of Ottawa Salima Versi, University of Alberta Zaheeda Alibhai, University of Ottawa</p>

<p>Science A - 125</p>	<p>Religions, Health, and Harm in Historical and Contemporary Contexts</p> <p>Chair: Keelin Pringnitz, University of Ottawa</p> <p><i>J gcrkpi "cpf "O gpcnFkuqf gt u<Vj g'Ecug"qhlj g'I gtcugpg"</i> <i>F go qpkce</i> David Hawkin, Memorial University</p> <p><i>O gfkcnRmt crkku<lj g'Uctcd" Tqi "Mc "Cwnj cf "Pcco "</i> <i>O kuuqpp"cpf "yj g'O cnkpi "qhlJ gcnj f "Unj u"</i> Arlene Macdonald, Institute for the Medical Humanities, University of Texas Medical Branch</p>	<p>Religion and Museums in North America</p> <p>Chair: Saliha Chattoo, University of Toronto</p> <p><i>J qo qi gpkj lpi "kpf ki gpgk f <P cvkxg "Ur kt kwcrk f "cv'lj g'Ecpcf kcp"</i> <i>O wugwo "lqt "J wo cp "Tki j u</i> Matt Sheedy, University of Manitoba</p> <p><i>Cpf "I qf "Ucy "yj cv'lj g'Et gcwqpp "O wugwo "Y cu "Xgt { "I qqf <Tghgevpi "</i> <i>qp "yj g'Rt qdrgo "qhlö Gxkwkqpö</i> James Linville, University of Lethbridge</p> <p><i>Et gcwqpp "O wugwo u<Ecpcf kcp "Uf rg</i> Spencer Bullivant, Independent Scholar</p>
<p>Science A - 243</p>	<p>Native American Religions in Contemporary Paradigms in the Study of Religion</p> <p>Chair: Justin Lewis, University of Manitoba</p> <p><i>Vj g "O gcpkpi "qhlNcet quug'lp "kpf ki gpqwu "Ewmmt g<Rrc f."</i> <i>Ur kt kwcrk f "cpf "J gcrkpi</i> Rose Tekel, Saint Francis Xavier University</p> <p><i>ö Ur kt kwcrk f ö "Y kj qw'ö Ur kt kö <C "Et kkecn "Crrt qcej "q"</i> <i>kpf ki gpqwu "Ur kt kwcrk f "lp "Ecpcf c</i> Stacie Swain, University of Ottawa</p>	<p>Comparative Ethics</p> <p>Chair: Judith Brunton, University of Toronto</p> <p><i>Cr q/rj cpuku "Xgt uuu "Cr q/rj cvk <Ngxkpc uö "Et kks wg "qhlP gi cvkxg"</i> <i>Vj gqrqi f</i> Cole Sadler, University of Toronto</p> <p><i>O ce kpf t g "cpf "O ct kckp <Cpwö o qf gtp "Eqo o qp "I t qwpf</i> Leonard Ferry, Niagara College</p> <p><i>C "Eqo r ct kuqpp "qhlDcuke "Vj go gu'lp "Ej t kkkcp "cpf "Dmf f j kw "Gj keu"</i> Adela Sandness and Robert Kennedy, Saint Francis Xavier University</p>

The 40th Anniversary Celebration for The Religious Studies Department at the University of Calgary
Sunday May 28th
The Den in McEwan Hall
5:00 - 7:00pm

The Department of Classics and Religion cordially invites you to celebrate the 40th Anniversary of Religious Studies at the University of Calgary
Please join us for food and drinks at The Den in McEwan Hall

**MONDAY MAY 30
MORNING SESSIONS**

**Special Session: Book Panel Sponsored by the Canadian Society for the History and Philosophy of Science
8:45am – 12:00pm
Room ICT - 121**

The Territories of Science and Religion

The book panel will feature Peter Harrison's most recent contribution to the interdisciplinary field of science and religion. In *The Territories of Science and Religion* Harrison presents a genealogical analysis of the relationship between science and religion. Historically, Harrison tells for the first time a story of the emergence of the categories of science and religion in Western consciousness. Philosophically, he argues that the manner of their emergence can provide crucial insights into their present relations. Harrison will present a summary of his views, and respond to points of critique presented by the panelists.

Panelists: Peter Harrison, The University of Queensland (Australia)

Yiftach Fehige, University of Toronto - Chapter One: "The Territories of Science and Religion"; Chapter Five: "Science and the Origins of 'Religion'"

Bernard Lightman, York University - Chapter Six: "Professing Science"

Jack MacIntosh, University of Calgary - Chapter Three: "Signs and Causes"

Adam Richter, University of Toronto - Chapter Five: "Utility and Progress"

Stephen Snobelen, King's College - Chapter Two: "The Cosmos and the Religious Quest"

PLACE	9am – 10:30am	10:45am – 12:15pm
Science A - 123	<p>New Looks at New Religious Movements</p> <p>Chair: David Feltmate, Auburn University at Montgomery</p> <p><i>Pco gu'kp'I t cphg<Ego rctkpi 'yj g'Xkgy pco 'Y cnt'cpf"</i> <i>Lppgwxy p'O go qt'kn'Uqpgu</i> Ted Malcolmson, University of Manitoba</p> <p><i>Tgyj kpnkpi 'Pgy 'Tgrki kqwu'O qxgo gpw'Dgl qpf 'c 'Uqekn'</i> <i>Rt qdigo u'Rct cf ki o</i> David Feltmate, Auburn University at Montgomery</p> <p><i>Vj g'URt qlgev<Tgf kueqxt kpi 'Gwt qr gau'Tgrki kqp</i> Irving Hexham, University of Calgary</p>	<p>Religious Expression in Sports, Combat, and Support Groups</p> <p>Chair: Scott Craig, University of Ottawa</p> <p><i>Vj g'Cf crwvkap'qh'I hcd'u'cpf 'Vwt dcpu'kpw'Ur qt v'Cr rct gn</i> Keelin Pringnitz, University of Ottawa</p> <p><i>Fw'f'qxgt 'Ugrk'Vj g'Ko r rtec vkapu'qh'Tgrki kqwu'Enqj kpi 'Gz go r vkapu'kp"</i> <i>yj g'Ecpcf kep'Cto gf 'Hqt egu'</i> Bianca Romagnoli, University of Toronto</p> <p><i>Hkpf kpi 'yj g'Ugewrct <Pqp/Tgrki kqwu'Cr rt qcej gu'vq'yj g'34'Ugr "</i> <i>Rt qi tco</i> Zach Canning, University of Waterloo</p>

<p>Science A - 125</p>	<p>Interpreting Indian Religion</p> <p>Chair: "</p> <p><i>Dt qvj gt /kp/Cto u'cu'c'Rgtlqto cpeg'qhlCtej dkuj qr 'O gpg/gu'</i> kp'vj g'38vj 'Egpwt{ Clara A.B. Joseph, University of Calgary</p> <p><i>[clp{cxcm{c'qp'Y j { 'c'Ur qwug'ku'Nqxf 'Richard Berg,</i> Lakehead University</p> <p><i>Vj g'Uqo cum'pf c'o q'wlc'pf 'Rcm'xc'Tq{cn'Np'gci gu'Richard</i> Mann, Carleton University</p>	<p>Religion and Climate Change</p> <p>Chair: David Seljak, St. Jerome's University</p> <p><i>F g/rgi kko c'kpi 'Gpxlt qpo gpvc'n'Eqpegt p'cu'Tgrki kqp'Tgf wz Noel</i> Salmond, Carleton University</p> <p><i>Rquugeww'ct k'c'pf 'Rqrk'ke'cn'Cev'k'kuo 'cv'vj g'4237'Erko cvg'Ej cpi g'</i> <i>Eqplgt gpeg</i> Peter J. Smith, Athabasca University</p> <p><i>Erko cvg'Ej cpi g.'Uek'peg.'c'pf 'Hckj</i> Randolph Haluza-DeLay, The King's University"</p>
<p>Science A - 243</p>	<p>Reimagining Diversity: Cosmopolitanism and Religion in North America</p> <p>Chair: Alyshea Cummins, University of Ottawa "</p> <p><i>Kuo c'kk'Equo qr qrk'c'pkwo A<Vj g'Ci c'Mj cp'c'pf 'vj g'O c'nkpi 'qhl'</i> <i>c'-'Equo qr qrk'c'p'G'j k'ø'Sahir Dewji, Wilfrid Laurier</i> University</p> <p><i>Ht qo 'Gp'erc'xgu'vq'Eqo o w'pk'f 'T c'tf g'pu'<'Equo qr qrk'c'pkwo ."</i> <i>[qwpi 'Ec'pc'f'k'p'Unj u.'c'pf 'Uq'ek'cn'G'p't grt g'p'gwt u</i> Zabeen Khamisa, University of Waterloo</p> <p><i>T'gyj k'pnkpi 'Uw'kuo 'kp'P'qt vj 'Co g't'k'ec'<'Equo qr qrk'c'pkwo 'c'pf "</i> <i>vj g'I q'f'gp'Uw'k'E'gp'vt</i> William Rory Dickson, University of Winnipeg</p>	<p>Religion, Gender, and Sexuality</p> <p>Chair: Laura Jurgens, University of Calgary "</p> <p><i>C'p'f't'qi {p{ 'c'pf 'C'w'j q't'k'f 'k'p'Cr'q'et {r'j q'p'q'hl'L'aj p'</i>Roxanne Korpan, University of Toronto</p> <p>*Winner: 2015 Graduate Student Paper Competition (MA)*</p> <p><i>U'gz'kuo 'c'pf 'vj g'P'gy 'C'j g'ku'<'C'ev'q'hl'H'ckj</i> Sharon Woodill, Mount Saint Vincent University</p> <p><i>T'g'p'gy k'pi 'T'w'c'n'E'c'v'j q'r'ke'E'q'o o w'pk'k'gu'k'p'v'j g'Y c'ng'q'hl'U'gz'w'cn'<'C'd'w'ug'</i> Sarah Gallant, Everett Community College</p>

MONDAY MAY 30
AFTERNOON SESSIONS

PLACE	1:45pm – 3:15pm	3:30pm – 5:00pm
<p>Science A - 123</p>	<p>Roundtable: Religion in the Public Domain: Accessibility, Presentation, and Appropriation</p> <p>Presider: Steven Tomlins, University of Ottawa</p> <p><i>Owej "Cf q"cdqw"Erqj kpi <J qy "yj g"Pls cd"Dgeco g"cp"Kawg"</i> Fwt kpi "yj g"4237"Ecpcf kcp"Grgevkqp Steven Tomlins, University of Ottawa</p> <p><i>Pq"Vwt dcpu"qp"yj g"Hkgrf #Y j cv"Kphwpgpegu"Ur qt v"Rqrke{</i> Keelin Pringnitz, University of Ottawa</p> <p><i>\ gp."Uqekn"O gf kc."cpf "Ewmt cn"Cr rtrt kckvqp<C"Eqvgrv"</i> <i>Cpcr fuku"qh%qgp"qp"Vy kwgt</i> Scott Craig, University of Ottawa</p> <p><i>Ecpcf kcp"O wtko "Kf gpvkl <C"Nqecrg"Ur gekke"Ecug"Umf {"qh"</i> <i>Ugeqpf "cpf "30"1 gpgt cvkqp"Ecpcf kcp"O wtko u</i> Qamer Hameed, University of Ottawa</p>	<p>Religious and Irreligious Identity Constructions</p> <p>Presider: Alyshea Cummins</p> <p><i>O wtko "F kxgt uks{ "kp"Ecpcf c<Ego rct kpi "Kio ckk'O wtko "Kf gpvkl "</i> <i>Ci ckpiw"yj g"t tgcvtg"O wtko "Ego o wplk{</i> Alyshea Cummins, University of Ottawa</p> <p><i>Ekt ewo xgpv kpi "Erkej 2 u<J qy "Qwcy c"Cyj glau"Rgt egkxg"Cyj gluo "kp"</i> <i>Ecpcf c</i> Steven Tomlins, University of Ottawa</p> <p><i>I tciut qqw"Eqpwt wvkqpu<4pf "("30"1 gpgt cvkqp"Ecpcf kcp"O wtko u"</i> <i>Pcxli cvkpi "Kf gpvkl "kp"Y kppkr gi</i> Qamer Hameed, University of Ottawa</p> <p><i>Eqpwt wvkpi "Qwukf gt "Kf gpvkl <Vj g"Kó ci kpkpi "qhl"Qyj gt u"Co kf u"</i> <i>Kirc o qr j qdke"F kueqwt ug</i> Amber Merucci, York University</p>
<p>Science A - 125</p>	<p>Religion and Canadian Multiculturalism</p> <p>Chair: Sarah Wilkins-Laflamme, University of Waterloo</p> <p><i>Tgrki kqwu"F kcrqi wg"cpf "Ecpcf kcp"O wtkewmt ctkuo</i> Jenna Ferry, University of Calgary</p> <p><i>Gpi ci kpi "Ugewrt "Tgrki kqwu"Eqo o wplkgu</i> Jonathan Napier, University of Calgary</p> <p><i>Tgur qpf kpi "q" Tgrki kqwu"Kvqr gt cpeg"kp" S wgdge"cpf "Qpwt kq</i> David Seljak, Saint Jerome's University</p>	<p>Religion and Popular Culture</p> <p>Chair: Ian Cuthbertson, Queen's University</p> <p><i>Vj g"Hcpwukecn"O wtko <O gf kc"cpf "F ki kcn"Kó ci kpkpi u"cpf "</i> <i>Kvgt xgpv kpu</i> A. Brenda Anderson and Franz Volker Griefenhagen, Luther College at the University of Regina</p> <p><i>Vj g"Kó rcev"qhō"O wkwrt "Ej t kkkpkl ö"qp"Ecpcf kcp"Ej t kkkp"</i> <i>Ewmt g</i> Matthew Robillard, Independent Scholar</p>

<p>Science A - 243</p>	<p>Hermeneutics</p> <p>Chair: Catherine Caufield, University of Alberta</p> <p><i>I cf co gt "qp'Rkgykwo "cpf "yj g'Ugpiwu'Ego o wplu</i> Barry Stephenson, Memorial University</p> <p><i>Y ct "qp"yj g'Eccpckgu'lp"J cufk ke'Ur k kwcirkf</i> Justin Jaron Lewis, University of Manitoba</p>	<p>Religious Identity: Modernity and Multiculturalism</p> <p>Chair: Zaheeda Alibhai</p> <p><i>Tghr? vgt "hækt 'f w'vgo ru's w² d² eqku" <?o qf gt pk² 't grki kgwug. "dlqi t crj kgu"</i></p> <p><i>kp f kcl f wngnu'gv'èkkp² t ckt gu'f g'ugpuè 'cwr t³ u'f g'dcd{ dqgo gt u</i></p> <p><i>(Go dqf { kpi "yj g'S wgdgeqku'ur kt k'qhl'vko g<Tgrki kqwu'o qf gt plx'."</i></p> <p><i>kp f kcl f wcn'dlqi t crj kgu'cpf "u' o dqrke 't clgevxt kgu'qhl'dcd{ dqgo gt u)</i></p> <p>Géraldine Mossière, Université de Montréal</p> <p><i>Owurko "Y qo gp'cpf "yj g'Hcu j kqpkpi "qhl'Uctvqt ken'Pcvkqpcrkwo 'kp"</i></p> <p><i>Ecpcf c.</i> Jasmin Zine, Wilfrid Laurier University</p>
-------------------------------	--	---

"Crossing the Ocean of Indifference: Refugees and the Summons to Theologians"
Joint Lecture co-sponsored by CTS, CSSR, CSBS and CSPS
Monday May 30th 2016 7:30 – 9:30pm
Room: Earth Sciences Room 162

Mary Jo Leddy, Director, Romero House Community for Refugees, Adjunct Professor, Regis College, University of Toronto. Active member of the Ontario Sanctuary Coalition and PEN Canada, a Journalist and writer.

**TUESDAY MAY 31
MORNING SESSIONS**

PLACE	9am – 10:30am	10:45am – 12:15pm
<p>Science A - 123</p>	<p>Author Meets Critics Roundtable: Joel Thiessen's <i>The Meaning of Sunday: The Practice of Belief in a Secular Age</i> (McGill-Queens University Press, 2015)</p> <p>Presider: Sarah Wilkins-Laflamme, University of Waterloo</p> <p>Panelists: Reginald Bibby, University of Lethbridge Paul Bramadat, University of Victoria Sam Reimer, Crandall University Sarah Wilkins-Laflamme, University of Waterloo</p> <p>Responding: Joel Thiessen, Ambrose University</p>	<p>Canada Large Churches Study</p> <p>Chair: Joel Thiessen, Ambrose University</p> <p><i>Ecpcfc'Ncti g'Ej wt ej gu'Umf { <Kpvt qf wvkap"cpf "F go qi t crj ke"</i> <i>Tgcrtkkgu</i> Joel Thiessen, Ambrose University</p> <p><i>Ego rctkpi 'Ncti g'Ej wt ej gu'kp'Ecpcfc'y kj 'yj g'Wpkxf "Ucvgu</i> Sam Reimer, Crandall University</p> <p><i>C'Ecug'Umf { 'qhl'c'Ncti g'Ej wt ej</i> Peter Schuurman, University of Waterloo</p>

<p>Science A - 125</p>	<p>Religion and Imagined Worlds</p> <p>Chair:</p> <p><i>F g e k r j g t k p i 'y j g'U r k k w c n E t k a l u'q h D q t g f q o 'k p "</i> <i>Ɔ h q t o c v k q p 'E w n w t g 'y j t q w i j 'Y c n c e g u' \$ V j g' R c r g' M k p i \$ "</i> Sharday Mosurinjohn, Queen's University</p> <p><i>Q e w n u' T k h' c p f 'y j g' W p u g g p' Q t f g t' B r e n t S m i t h, G r a n d</i> Valley State University</p> <p><i>V j g' R t q d r g o 'y k j 'T g' G p e j c p v o g p v < J c h D g r k g h' K q p f . "</i> <i>c p f ' R r c { ' I a n C u t h b e r t s o n, Q u e e n ' s U n i v e r s i t y</i></p>	<p>Religion and Public Institutions</p> <p>Chair: Rachel Brown, Wilfrid Laurier University</p> <p><i>G p e q w p v g t u' y k j ' J { d t l f k s f < E j g u w g t' T q p p k p i ' E g p v t g' l q t ' y j g' U w f f' "</i> <i>q h i' T g r k i k q p' c p f ' R w a r k e' N k g' C a t h e r i n e C a u f i e l d, U n i v e r s i t y o f</i> Alberta</p> <p><i>R n w t c r k k p i ' E c y j q r k e' l f g p v k' s l g u < ' K o r r k e c v k p u' l q t' E c y j q r k e' U e j q q n' "</i> <i>E w t t k e w n o' c p f' T q x g t p c p e g' G r a h a m M c D o n o u g h, U n i v e r s i t y o f</i> Victoria</p>
<p>Science A - 243</p>	<p>Contemporary Developments in Religion and Philosophy</p> <p>Chair: Jonathan Napier, University of Calgary</p> <p><i>R j k q u q r j { ' c p f' T k w c n' C z k q o c v k e u' T i n u R u p a r e l l, U n i v e r s i t y</i> of Calgary</p> <p><i>R j k q u q r j { ' c p f' R q u' U g e w r t' U e k p e g' A d a J a a r s m a, M o u n t</i> Royal University</p> <p><i>T k e q g w t' H t q o' H e n k d k r k s f' v q' H t c i k r k s f' c p f' G j k e u' M o r n y J o y,</i> University of Calgary</p>	<p>The Great Goddess, Sacred Kingship and the Offering of Self in Hindu Tradition</p> <p>Chair: Brenda Anderson, University of Regina</p> <p><i>K p' y j g' N k i j v' q h' y j g' U w p < V j g' R w t c p k e' Y q t i f x k g y' k p' C t v k e w r c v k p i "</i> <i>U q x g t g k i p v f' k p' O g f k g x c n' K p f k c "</i>Michelle Folk, University of Regina</p> <p><i>Q h g t k p i ' y j g' U g r h < Q p' y j g' O c j c r w t w u c' k p' C p e k g p v' K p f k c p' V t c f k k a p "</i> Adela Sandness, St. Francis Xavier University</p>

INDIVIDUAL PAPERS

A. Brenda Anderson and Franz Volker Griefenhagen, Luther College at the University of Regina

Vj g'HcpcwkectiO wuko <O gf k'c'pf 'Fki kc Kk6 ci kpkpi u'c'pf 'Kvgtxgpkqpu'

The creation and recreation of what we call the “fantastical Muslim” in Canadian media is set in conversation with, on the one hand, Muslim interventions in media, and, on the other hand, interviews with Canadian Muslims. Our focus is on the Canadian prairies with the aim of delineating the contours of specifically prairie Muslim history and experiences within the wider Canadian imaginary of prairie community. Specific examples include recent media and government representations of Muslims in relation to immigration in Saskatchewan and Alberta, the prairie situated sit com, “Little Mosque on the Prairie,” and preliminary data from interviews of Muslims in the prairie provinces focussing on their on-line behaviours in relation to diversity and intra and interreligious dialogue.

James Apple, University of Calgary

Ogtg'Crngctcpeg'Ocfj {co cnc'kp'cp'Gctn'Vy ghj 'Egpwt { 'Vldgvc'Eqo o gpwt {

The teachings of Madhyamaka (“middle way philosophy”) have been the basis of Tibetan Buddhist thought since the eighth century. After the twelfth century Tibetan scholars distinguished two branches of Madhyamaka: Autonomist (rang rgyud pa) and Consequentialist (thal ’gyur ba). However, before this common and well-known distinction was established, early twelfth century Tibetan followers of the Indian Buddhist scholar Atisa classified his teachings as “mere appearance Madhyamaka” (snang tsam dbu ma pa). The paper examines this previously unknown Tibetan classification based on a recently recovered early commentary attributed to Rnal ’byor pa shes rab rdo rje (ca. 1120). The paper articulates the characteristics of this type of Madhyamaka and compares this doxographic category with other late Indian classifications of Madhyamaka. The paper concludes by demonstrating how the identification of this Tibetan doxographic category contributes to understanding the history of Madhyamaka in Tibet, particularly during the eleventh to thirteenth centuries.

Danielle Baillargeon, University of Toronto

Dgctkpi 'DrcenDgcpu'qt'ij g'F gcf <Y qo gp'c'pf 'Hqqf 'lp'ij g'Hwpgt ct { 'Eqpvzv'

In the Roman and early Christian funerary context, symbolically potent food appears in many rituals. Women played a predominant role in many of these rituals, as attested through visual and textual sources. Imagery found in columbaria and catacombs visually correlates women and food, while epigraphic texts suggest that women provided bequests for the performance of a banquet or ritual meals on behalf of themselves and others. By bringing together epigraphic, literary and visual material, this paper investigates the role women and food played in the Roman funerary context. This project is interested in how food is integrated into the rituals at the graveside, the role women play in these rituals as participants and patrons, and how this relationship resonates in the funerary realm as well as in the broader context of commensality and banqueting in both the Roman and early Christian contexts.

Michelle Bakker, Concordia University

Uur kekq'c'pf 'Rqy gt <Eqf gu'qhEqpf wev'qt 'Hckj /dcugf 'PI Qu'kp'Twt cniMgp{c'''

In Kenya, Christianity and NGOs [non-governmental organizations] are ambivalent, each posing possibilities both constructive and corrupt. Knowing this, rural communities exercise a healthy suspicion, which requires NGOs – and especially Christian NGOs – to meet rigorous expectations in order to gain a community’s trust. They must adhere to a set of unspoken behavioral and professional criteria that “prove” their Christianity and therefore their reliability as aid organizations before communities will commit to full participation in development programming. Paralleling Weber’s analysis of “The Protestant Ethic,” an “elective affinity” exists between local ethical standards for Christian organizations and the goals of grassroots development programming. This paper describes these local standards and their socio-historical sources and what, therefore, Christianity’s practical value and meaning is for community development projects and participants in rural Kenya. The research comes from my doctoral fieldwork, conducted in Kenya in 2012 with the faith-based NGO, Anglican Development Services.

”

Harold Coward, University of Victoria

Y qtf. 'Ej cpw'c'pf 'Uqpi <Ur k kwcni'Vt cpw'qto c'kqp'kp'Kuro

In recent years I have puzzled over how little attention is given to chant and song in religious studies, yet for lay people such practices are often powerful for spiritual transformation. Thus, I am currently writing a book on this topic as it applies to each of the religious traditions. In this paper, I will examine examples of devotional chant and song from Sunni, Shi'a, and Sufi practice. From these case studies, I attempt an evaluation of the role of word, chant and song in the spiritual transformation of devotees in Islam.

Ian Cuthbertson, Queen's University

Vj g'Rt qdrgo 'y kj 'Tg/Gpej cpw g'pv'J cni/Dgrkgh'Kqpf. 'c'pf 'Rrc'f "

Nearly a century ago, Max Weber described the disenchantment of world. In Weber's formulation, this means that modern individuals no longer have recourse to magical means since, at least in principle, they can master all things by calculation. Yet a number of recent works (cf. Bennett 2001; Partridge 2004; Saler and Landy 2009) have argued that the world is in fact becoming re-enchanted. In this paper I argue that because contemporary discourse surrounding re-enchantment tends to focus on uncanny events, peak experiences, and occult organizations it ignores mundane magic and affective attachments to everyday life. Drawing on the work of Sam Gill (1998) and Colin Campbell (1996), I argue for a new approach to apparent re-enchantment that privileges everyday experience by focusing instead on half-belief, irony, and play.

Mihai Derbac, University of Calgary

Vj g'Tqng'qH'Ncpi wci g'lp'yj g'tF/qi u'ej gp'Ugo u'uf g'Vt cf k'kqp'qH'yj g'Vkdgvc'p'Dw'f'f'j kuo "

According to the rDzogs-chen Sems-sde tradition, the self-originated pristine awareness (rang 'byung ye shes), the true nature of reality, transcends the limitations of words—it is non-dual and non-conceptual. Unproduced and unobstructed, it abides "just as-it-is," free of discursive thinking. However, the Sems-sde texts also point out that this dimension can be directly experienced by any sentient being. In this paper I will argue that language has an important role to play in the rDzogs-chen Sems-sde tradition, even if the tradition denies that linguistic expressions can be directly conducive to awakening. Language, in the Sems-sde texts, functions as a heuristic device (upāya). Its role is not to describe and inform, but, rather, to suggest and evoke. Through suggestion and evocation, language points to a reality that is beyond the conceptual and the discursive, and allows us to become aware of the fact that we have access to this reality.

Steven Engler, Mount Royal University

C'Ur c'vkc'ni'O qf gr'qH'Tg'ki k'pw'U'w'j q't k'f

I propose a 'spatial model' that opposes charismatic authority to three other types of authority: institutional, traditional and revelatory. (The latter supplements Weber's typology: authority resting on recognized belief in the sanctity of revelation in oral, written or ritual communication.) Charismatic authority is not a logically equivalent type of authority alongside these other three. Rather, it is characterized by the absence of a core characteristic shared by each of those three types: i.e., the distancing of authority from individual agency and intentionality. I will describe limitations of Weber's typology and illustrate this model on the basis of two examples: Jihadi-Salafism and Candomblé.

David Feltmate, Auburn University at Montgomery

Tgyj k'p'm'k'pi 'Pgy 'Tg'ri k'pw'U'q'xgo g'pw'U'g'f' q'p'f 'c' 'U'q'ek'ni'Rt q'drgo u'R'ct'cf'ki o "

The recent history of New Religious Movements (NRMs) studies is rooted in "cult" controversies from the 1970s to today. In response to claims of dangerous cults in our midst a number of important studies have developed to explain such phenomena as conversion to NRMs, NRMs and violence, brainwashing, and the relationships of NRMs to the state. Yet, textbooks and a variety of studies continue to approach NRMs through what sociologist Joel Best in his 2011 book *Social Problems* calls "troubling conditions." Yet, as classic NRMs such as Scientology and the Family International age into second and third generations and new groups are not creating major controversies, new opportunities for studying NRMs as phenomena other than social problems are presenting themselves. This paper will unpack the problem of approaching NRMs from a social problems paradigm and suggest alternative research routes.

Jenna Ferrey, University of Calgary

" *Tgiki lqyu'Fkcrqi wg'c'pf "Ecpf kcp'Ownekwmt crkuo "*

The multicultural nature of Canadian communities results in consistent interaction between members of various faith (and non-faith) groups. Interfaith dialogue can be a difficult and even contentious process. Furthermore, it is often left to religious actors, excluding atheists, secularists, and agnostics. Many citizens of modern, liberal, democracies feel that there is no space for religion, or religious discussion in the secular political process. I want to suggest, however, that in Canada, multiculturalism and the process of reasonable accommodation would be strengthened by a stronger sense of dialogue, which makes use of metaphor, imagination, and recognition. A level of civility, empathy and recognition of the other is integral to the utility of this interaction. The energy and cohesiveness of any community is tied to a nuanced understanding of one's neighbour. Allowing for a clearer expression and recognition of religious difference in Canada will serve to strengthen Canadian multiculturalism.

Leonard Ferry, Niagara College

Oce'k'v' t g'c'pf "Ockekp'<Cp'w'o qf gtp'Ego o qp'I t qwpf "

I argue that Jacques Maritain and Alasdair MacIntyre share considerable common ground in their criticisms of liberalism. In particular, Maritain highlights the ways in which liberal political philosophy, with its antinomy between autonomy and authority, tends toward social fragmentation and the undermining of justifications of political authority. The concern with justifying political authority to the citizens of modern liberal democracies is an underappreciated "communitarian" theme in MacIntyre's work. Of MacIntyre's political theory, Mark Murphy astutely observes: "MacIntyre takes the central task of political philosophy to be that of accounting for the authority of political institutions." Although communitarianism as a movement has breathed its last, it is worth revisiting this shared common ground in Maritain and MacIntyre because their criticisms of liberal justifications of political obligation not only remain compelling in their own right but echo some of the doubts raised by philosophical anarchists, such as A. John Simmons.

Michelle Folk, University of Regina (Campion College)

Kp'yj g'Nli j v'qhl'ij g'Usp'<Vj g'Rwt cple'Y q't'f xkgy 'kp'<Ct v'kwrc'v'kpi 'Uq'xgt gli p'v'f 'kp'O gf k'gxc'n'k'p'f k'

Discovered in 1905 at the Vataranyesvara temple in the village of Tiruvalangadu, the eleventh-century Tiruvalangadu plates consist of thirty-one sheets of copper hung on a heavy seal-ring and weigh about 200 pounds. Issued during the rule of Rajendra I (1012-44), the first ten plates are in Sanskrit and contain a lengthy prasasti (eulogy) of South India's Chola dynasty while the remaining twenty-one plates are in Tamil and detail the donation of the village of Palaiyanur to the Tiruvalangadu Siva temple. The eulogy of the Tiruvalangadu plates reveals that the Cholas were the descendants of the Solar dynasty as narrated in the Puranas. This paper will discuss how rulers in medieval India actively asserted their dominion in and over the world through prasastis such as the one in the Tiruvalangadu plates by not only embracing the Puranic worldview but by adding to it.

Sarah Gallant, Everett Community College

Tgpgy kpi 'Twt'cn'Ec'y q'ke'Ego o w'pk'kgu'kp'yj g'Y cng'q'hl'Ugz'wcn'<Cdwug"

While the theme of Congress 2016 is "energizing communities," in the context of Catholic communities responding to revelations of sexual abuse committed by parish priests, the word "energizing" does not adequately reflect the serious tone of the current discussions taking place. Instead, the word "renewal" has been used to describe attempts to address the health and wellbeing the community. This paper will examine Catholic communities in Antigonish, Nova Scotia, which recently had to address not only the long history of sexual abuse within the diocese, but also the conviction of their former bishop, Raymond Lahey, for possession of child pornography in 2012. In response to these scandals, concerned Catholics of Antigonish and neighboring counties gathered in 2013 to discuss a "Five Year Plan for Church Renewal." This paper will focus on how renewal is being envisioned by these Catholic communities in light of the abuse that has occurred.

Paul Gareau, University of Ottawa

Uwemu'iq'dg'Yqwt#<Vj g'Yf gpvksf 'Rqhkku'qht'Ec'vj qrl'e'Gxcpi g'k'ec'n'l qw'j 'kp'Ec'p'f c'''

Evangelical Christianity has become a strong political influence in the Catholic Church over the past 20 years with the rise of the New Evangelization (NE). The NE seeks to gain recognition for religious identity in secular society by encouraging a charismatic and personal religiosity in order to generate an evangelical impetus amongst Catholic adherents, especially young people. However, little is known of the processes and discourses through which young Catholics are being engaged in evangelical perspectives in Canada. This presentation examines the processes of identity construction through evangelical experience and the formulation of a minority identity politics with the NE, co-opting a politics of recognition within a socio-political discourse of multicultural diversity. This presentation will also take into account the negotiations of young people within these strategies of conviction spelling out a variety of important reflections on religion and society, experience and agency for conservative Catholics within a diverse Canada.

Roselle Gonsalves, University of Calgary

I qcp'Dcem'O qxkpi 'Hqty ctf <Vqt qpvqut' qcp'Ec'vj q'k'eu'c'pf 'ij g'Vt cpwpcw'k'p'cn'O c'k'p'g'p'c'p'eg'q'ht'Yf g'pvksf '''

A religio-cultural community tied nominally and psychologically to the far-off place of Goa, and infused with vestiges of a Portuguese colonial heritage, Toronto's Goan Catholics sustain their identities in unique ways through the maintenance of transnational networks. These ties, which link them to a history, a geography, and a sense of belonging, also serve to energize the community in their new Canadian location—building a new identity that is as much rooted in the past as it is simultaneously wholly Canadian.

Randolph Haluza-DeLay, The King's University

Erko cvg'Ej cpi g.'Uekgpeg.'c'pf'Hckj

Climate change is mostly known through science. That would be a problem if the conflict model of religion and science – so prominent in the media that even mainstream news outlets pronounced surprise at the Pope's acceptance of evolution – were the only way religious people engaged science. Building on three studies, this paper examines the science in religiously-oriented climate engagement. One study consists of a discursive analysis of "science" in 44 faith-based climate declarations. The second study consists of interviews with 14 participants in interfaith climate meetings in Edmonton. A final study consists of pre and post surveys of the entire undergraduate student body at a climate change conference in January 2016 where evangelical Christian climate scientist Katherine Hayhoe will be speaking, in a test of science communication efficacy. In this paper, I examine what these three studies with different methodologies tell us about religion and science in the context of climate change.

David Hawkin, Memorial University

J g'c'k'p'i 'c'pf 'O g'p'w'c'n'f'k'q't'f'g't'u'<Vj g'Ec'ug'q'ht'ij g'T g't'c'ug'p'g'f'go q'p'k'c'e'''

The story of the Gerasene demoniac, found in the Gospel of Mark (5:1-20), is one of the most dramatic and engaging stories in the Bible. It features a violent and insane man whom no one can help. But Jesus is able to heal him. Some interpreters of this story believe that it contains elements which indicate that Jesus was able to heal the man using psychoanalytical methods (Weatherhead). Others, however, use a social-constructivist model and stress that mental health disorders are not the result of distorted psycho-dynamic functions but rather of pathological communication or structural defects within the social or religious organization (Hollenbach, Girard). I will argue that this second approach is very instructive not only in helping us to understand the illness of the Gerasene demoniac, but also the mental disorders that afflict so many people in the modern world.

Irving Hexham, University of Calgary

Vj g'URt'ql'gev'<T'gf'k'ue'q'x'g't'k'p'i 'Gwt'q'r'g'at'T'g'ri'k'q'p'

During the 1930's a group of Nazi intellectuals conceived the idea by eradicating all traces of the Judeo-Christian tradition and its influence from European history. To this end, with the encouragement Heinrich Himmler (1900-1945) and Alfred Rosenberg (1893-1945), they set up a series of well-funded Think Tanks to re-write the European past. Their aim was to replace what they called "Jewish-Christian imperialism" with an alternative history that placed European paganism at the centre of Western thought. Following the end of World War II this historical project shed its obvious Nazi terminology to promote an alternate "heretical" history of religion that was supported by various Religious Studies professors. This paper, based on original research in German archives, seeks to document the influence of National Socialist intellectuals on Religious Studies before, during, and after World War II.

Clara A.B. Joseph, University of Calgary

Dt qj gt/lp/Cto u'c'u'e'Rgtlqto cpeg'qH'Ctej dluj qr'O gpgl gu'lp'yj g'38yj 'E gpwmt {

Through a critical analysis of the 16th century travelogue, *Jornada*, of Archbishop Menezes, this paper considers what it means to present military alliances as brotherhood within a colonial context. I look at specific and spectacular events of Hindu kings pledging to be brother-in-arms of the absent Portuguese king, who is represented by the archbishop. I show how the brother-in-arms title manifests itself as a relationship that works to reach mutually desired goals, while these are marred by the unequal relationship between the colonizer and the colonized, and how Indian Christians are victimized in the process. Finally, I consider reflections on being and doing – as these concepts are theorized by Martin Heidegger, Dipesh Chakrabarty, and Emmanuel Levinas – to argue how colonial identity and expediency redefine brotherhood in terms of (disposable) being rather than (energizing) ethics.

Laura Jurgens, University of Calgary

Tgrki kqp'c'pf 'Gyj pkek'f 'lp'Crwpke'Ecpcfc'Eqo o qp'Vlgu'c'pf 'yj g'Crpki qpkij 'O qxgo gpv'

During the nineteenth century, Maritime Provinces in Canada faced a declining economy due to changing market demands and power imbalances between owners and sellers. The Antigonish movement originated from a pursuit to solve such persisting socio-economic problems afflicting Maritime populations. Studies maintain that the Antigonish movement was prosperous because it contained elements from both economic and social initiatives. Although this movement may have benefited from having a multi-faceted nature, it was not the primary reason why it succeeded. Rather, this paper argues that religious and ethnic commonalities united Maritime populations, specifically through a common history of religious persecution, discrimination and economic exploitation. These common ties, especially religious affiliations, energized and empowered Maritime communities to find solutions for existing socio-economic disparities and improved their overall economic status. This paper examines the Antigonish movement and highlights important historical, as well as, religious factors that cultivated the movement's success.

Michael Kaler, University of Toronto - Mississauga

Vcmkpi 'Tgrki kqwa'f 'Cdqw'Ruf'ej gf g'k'c."

Given the potential for hallucinogenic drugs to produce life-changing “experiences of ultimacy” that are often described by experiencers in religiously-coded terms, it is surprising that psychedelia has not attracted more attention from scholars of religion. Admittedly, it is difficult to fit psychedelia into standard paradigms, and its emphasis on experience goes against the grain of the modern study of religion; from the other side of things, after an early fling with religious identification, writers on psychedelia have been reluctant to identify it as a religious practice or approach, drawing heavily on the “spiritual, not religious” distinction, and no enduring psychedelic “church” has arisen. These difficulties aside, the influence of psychedelia on popular culture from the latter half of the twentieth century on make it imperative that it be taken into great account as a significant religious development in modern (and post-modern) industrialized society. In this presentation, I will draw on the phenomenological approach to psychedelia advocated by the late Patrick Lundborg, along with scholar of comparative religion Jeffrey Kripal's recent definitional work on the concept of religion, to propose a framework through which psychedelia can be usefully and legitimately studied and understood as a religious phenomenon.

Roxanne Korpan, University of Toronto

Cpftqi {p{ 'c'pf 'Cwj qt'k'f 'lp'Crqet{rj qp'qH'Lqj p"

This paper examines the rhetorical utility of gendered motifs in the Nag Hammadi Library's Apocryphon of John. Specifically, I focus on the motif of androgyny within the text. The oppositional deployment of androgyny in Greek literature, which is both constructed as an archetypal perfection to which human salvation is oriented and equated with effeminacy and thus deployed pejoratively, is considered alongside Apocryphon of John to help make sense of the text's seemingly ambiguous representations of gender. Further, this gender-based analysis provides a framework for understanding the complex narrative logic of Apocryphon of John that sets up an oppositional framework that positions the authority and hierarchy of the divine realm as utterly superior to that of the corporeal world.

Justin Jaron Lewis, University of Manitoba

Y ct 'qp'ij g'Eccpckgu'kp'J culf'le'Ur'lt kwrkof

The Torah promises the Israelites that they will displace the Canaanites through genocidal warfare. Hasidic Jewish interpreters read these passages for spiritual guidance: the seven Canaanite nations are seven human qualities which need to be overcome. This paper draws attention to this interpretive tradition, noting connections with earlier Jewish, Christian, and Muslim teachings. The nuances of this tradition in the teachings of various Hasidic masters are compared. Some of their differences are rooted in the Biblical text: are the Canaanites to be exterminated, or merely driven out? These Hasidic interpretations deserve to be more widely known. In today's context of religiously justified bloodshed in Canaan and worldwide, they offer a serious but non-warlike reading of the Bible's anti-Canaanite passages. At the same time, these Hasidic teachings need critiquing. What kind of internal struggle do they advocate, and does it remain rooted in dangerous antipathy toward the other?

James Linville, University of Lethbridge

Cpf'T qf'Uey 'ij cv'ij g'Et gc'kqp'Owugwo 'Y cu'Xgt { 'T qaf <Tgh'evkpi 'qp'ij g'Rt qdrgo "qhlö Gx'kwkqpö"

Answers in Genesis's Creation Museum in Kentucky expresses a deep concern about theodicy and a dread at the thought of a secular worldview that regards existence as ultimately random and meaningless. Developing from J. Z. Smith's notion of sacred space as a focusing lens and A. Drooger's recent work on religious bordering and play, this paper puts into comparative perspective the outspoken seriousness of the museum's theological and polemical messages, the busyness of its commercial and family-fun aspects, and the peacefulness of its extensive gardens that are devoid of overt theological, moral, or polemical messages. By focusing on the horrors of the cursed world but affirming the meaningfulness of a 'true' Christian life, the facility offers a wide diversity of symbolic resources to confront existential fear and secular nihilism in a highly immersive and affective manner.

Arlene Macdonald, Institute for the Medical Humanities, University of Texas Medical Branch

Ogf'kecl'Rmt'ckskgu'<ij g'Uetcd'Tqi 'Me' Cwnj cf 'Pcco 'Okuk'qp'cpf'ij g'Ocnkpi "qhlJ gcnj { "Unj u"

For more than 30 years, the Sarab Rog Ka Aukhad Naam Mission has been hosting "healing camps" that draw on the curative powers of the Divine Name and the message of Gurbani. From its beginnings in the Punjab region of India, the mission and its camps now circle the globe, reaching into all the corners of the Sikh diaspora. This paper draws on ethnographic research with the Brampton, Ontario chapter of the mission to explore the plural aims, audiences, and aesthetics that animate this healing mission. The mission's entanglement with biomedicine is complex; I argue that the mission's reliance on faith and gurbani both challenges and parallels biomedical models. In particular, I consider the disparate visions of the mission's founders -- one a medical doctor and one largely considered a sant -- on the mission's composite aims: to make people better and to make them better Sikhs.

Ted Malcolmson, University of Manitoba

Pco gu'lp'T t'cplög'<Ego r'ctkpi 'ij g'Xlgy'pco 'Y cml'cpf 'Lppgu'qy p'O go qt'ken'U'qpgu'

Both Jonestown and the Vietnam war have memorials of with a very similar layout - names of the dead carved in a granite stone. The way that the monuments have been responded to by the public, however, were wildly different. This paper looks at how two similarly structured monuments, both dedicated to Americans who died abroad, had radically different reactions from the public.

Richard Mann, Carleton University

Vj g'Uqo c'um'pfc'o q'hl'cpf 'Rcm'xc'Tq'crl'N'p'gci gu'

This paper examines the narratives of the Hindu deity Skanda-Karttikeya in relation to the development of Somaskanda iconography in South India particularly at the Kailasanathar Temple in Kanchipuram, a Pallava dynasty site and at some smaller Bana and Muttaraiyar dynasty sites. I will argue that the use of these images at Pallava sites illustrates a royal ideology that linked the royal family to the Shaiva divine family. The result is a ruling ideology closely tied to Pallava sponsorship of Shaivism in their kingdom. The Pallavas seek to develop an ideology that favorably compares divine birth narratives with narratives of royal rule, succession and power through the material presentation of narratives of Skanda-Karttikeya's birth at temples. This Pallava use of the Somaskanda motif is then compared to Bana and Muttaraiyar dynasty usages of Skanda-Karttikeya and the Shaiva family at their sites.

Graham McDonough, University of Victoria

Rnw crk lpi 'Ecj qrk 'lf gvw'f lgu+K r rkecvkpu'ht 'Ecj qrk 'Uej qqtEwt tleww 'cpf' T qxgt pcp'eg"

I examine the claims of two prominent Catholic educational thinkers regarding the state of Catholic culture and identity in North American Catholic schools. In an age where Catholic school distinctiveness is perceived to be eroding because of the pressures of secularism and lack of religious commitment among the Catholic laity, Timothy Cook (2001) proposes that Catholic educational leaders become “architects of Catholic culture,” and Richard Rymarz (2013) perceives several challenges to the permeation of Catholic identity in Canada’s Catholic schools. Interestingly, though, neither author conceptually explores what Catholic culture or identity mean in today’s context, and simply refer to them in untroubled singular terms. I contend that any proposal concerning Catholic school culture and identity is at best limited unless a plurality of Catholic identities is acknowledged; moreover, I propose that a social-ecclesial mechanism needs to be established for including and coordinating this plurality in the school.

Sharday Mosurinjohn, Queen’s University

F g'ekrj gt lpi 'j g'U'k lswriEt luku'qhlDqt gf qo 'k'k'qlto cvkq'Ewwt g'j t qwi j 'Y cnc'eg'u'SVj g'Rcrg'M'kpi '\$"

The modern discourse on boredom saw it as a spiritual crisis of meaning – of not knowing how to relate self to world in the face of far-reaching social ruptures (Goodstein 2005). But throughout the 20th and 21st centuries, especially since the Web, the discourse on boredom has been a trivializing one that denies we might be bored when there’s so much to do (Toohey 2011). Yet it’s known to psychologists (Eastwood 2012) and philosophers (Salecl 2006) alike that boredom can be caused not just by too little stimulation, but also by too much. In this paper, I respond to calls from the sociology of information and communication technology to put this technology in its cultural context (Lyon 2015), by thinking though David Foster Wallace’s boredom novel, *The Pale King*, as a way to decipher or “translate” boredom as an erosion of shared meaning in a culture of information overload.

Géraldine Mossière, Université de Montréal

Tgh'vgt 'h'ck'k 'f w'vgo r u's w' d'2 equl'z'o qf gtpk'2 'i grki kgwug. 'dlqi t crj kgu'kpf k'klf wgmgu'gv'è'k'k'p'2 t ck gu'f g'ugpuà 'c'wrt'3 u'f g'dcd' d'qgo gtu'(Embodying the Quebecois spirit of time: Religious modernity, individual biographies and symbolic trajectories of babyboomers)

Après une longue hégémonie exercée par le catholicisme ultramontain sur les consciences de la province, le Québec a connu un processus de modernisation et de sécularisation rapide et brutal. Pourtant, plus de 80% de Québécois se disent catholiques, un catholicisme que plusieurs observateurs qualifient de culturel ou de patrimonial. Comment cette large identification au catholicisme se décline-t-elle dans un contexte de diversification croissante du paysage religieux local ? Notre recherche ethnographique s’est concentrée sur les trajectoires religieuses de Francoquébécois nés catholiques et ayant été éduqué dans le système scolaire confessionnel (avant 1957). Leur trajectoire religieuse qui résonne autant avec les événements de leur cycle de vie qu’avec les événements sociaux et politiques qu’a traversés le Québec indique des itinéraires de sens qui combinent avec créativité et singularité héritage catholique collectif et nouveaux idiomes symboliques. Le récit des parcours, croyances et ritualités ainsi spiritualisés met en évidence les variations actuelles d’un catholicisme réinventé.

Aldea Mulhern, University of Toronto

Hq'qf "cpf' 'Eqpvgo r qt ct' 'Lgy kuj 'Gpxk qpo g'pvc'k'uo u"

In recent years, ecology has emerged as a mainstream concern in North America, and religious environmentalisms have played a part in this emergence (McFarland-Taylor 2007; Taylor 2009). As a distinct strand of religious environmentalism, Jewish ecology has been on the rise in North America, and with it, *ecokashrut* (Krone 2015; Most 2015; Most and Mulhern 2014; Mulhern 2015). Drawing on research and ethnographic fieldwork with a Jewish environmental organization in Toronto and its network, conducted between 2009 and 2015, I will survey the main principles that are mobilized by major organizations in the Jewish ecological movement, particularly Hazon in the U.S. and Shores in Canada. After taking account of these principles, I will reflect on the role food is made to play as a mobilizer of interest and a “way in” to Jewish environmentalism.

Jonathan Napier, University of Calgary

" *Gpi ci lpi 'Ugewrt Tgrki kwu'Ego o wplskgu'*

There are secularists who argue the government should not grant religious exemptions to laws in general. They also oppose bills that restricts the wearing of religious garb. Further, they list amongst their associates both religious and a-religious organizations. As such, they represent both the regulation of religion juxtaposed with religious expression in the public sphere. Using these kinds of arguments on how different visions for society meet, engage, and negotiate; I will explore constructions of secularism and religious expression. Secular societies may advocate for both religious and non-religious rights and thus serve as an intriguing focal point where relationships, communities, and new notions of a shared public space emerge. I intend to explore the hermeneutic relationship that develops between communities when people engage across diverse worldviews. This will be done in order to demonstrate how interactions with different viewpoints compels us to create dynamic, novel solutions to old questions.

Matthew Robillard, Independent Scholar

Vj g'kō rcev'qhlSO wuewrt 'Ej t hnkcpkōf \$'qp 'Ecpcf kcp 'Ej t hnkcp 'Ewnt g'

The purpose of this paper is to the development of "Muscular Christianity" in Canada, both in the past and present time. In the first part of the paper we will discuss the genesis of "Muscular Christianity" in Victorian England in the second part of the nineteenth century. Building upon the Aristotelian notion of sport as producing a balance between body and mind which would result in a state of eudomenia, in Victorian England sport was identified and promoted as a tool for developing the popularity of some Christian Churches. When "Muscular Christianity" was transplanted to Canada, we will argue it served as a powerful paradigm for enhancing a model of Christianity, community and sport.

Cole Sadler, University of Toronto

Crq/rj cpuk'Xgtuw'Crq/rj cve'Ngxpcu'Et kks wg'qhlP gi cvkxg'Vj gqmqi f "

Philosopher Emmanuel Levinas' corpus is fully crystallized through his works Totality and Infinity and Otherwise than Being. A major methodological issue raised in Totality is a rejection of metaphysics as a privation in the midst of solid being (à la Heidegger), and instead positing metaphysics as the positivity of the Other. Included in this rejection of negativity are aphoristic statements against negative theology, which Levinas does not develop. This paper seeks to deal with an apparent contradiction in Levinas' thought, where he introduces negativity in Otherwise, in the form of "Apo-phansis": lit. that which does not appear. Why does Levinas privilege the non-appearance of the other, versus the unspeakability of God and the Other?

Amany Fouad Salib, Université du Québec à Montréal

Ngul'pawxgcwz 'ëvj ² qtlkkgpuè 'f g'F →kej "zWpg'o wcvkqp'qvw'wpgeqpvkpwv'kqp'f g'nkurc o kuo g'eqpvgo rqt ckpA'(Vj g'pgy 'vj gqt gwelc pu'qhl'f c klij k'Kurc o OC'o wcvkqp'qhl'eqpvgo rqt ct { "Kurc o kuo . 'qt 'c "' r t qnpi cvkqp'qhlkA)

Dâ'ich est un acteur majeur de la scène internationale. Les études portant sur cette mouvance tendent à interpréter ses enjeux en termes géostratégiques reléguant au second plan ses dimensions dogmatiques. Or l'action de ce groupe djihadiste trouve sa justification dans une interprétation du dogme élaborée par de nouveaux théoriciens, marquant leur empreinte dans l'énergie des communautés actuelles. Notre recherche vise à identifier les préceptes dogmatiques élaborés par quatre architectes idéologiques de l'État islamique et ce par le biais méthodologique d'une analyse de contenu, qualitative, de leur production. Nous examinerons le projet de la réédition d'un État islamique à l'image de celui des premiers temps de l'Islam; en quoi les bases dogmatiques élaborées par ces théoriciens constituent une prolongation et en quoi elles marquent une mutation de l'islamisme.

Noel Salmond, Carleton University

F g'ngi kko cvkpi 'Gpxkt qpo gpcvriE qpegt p'cu Tgrki kqp 'Tgf wz."

That the modern environmental movement constitutes a secular or implicit religion has become a widespread trope among its critics. A component of this position is to identify fear of catastrophic climate change as a secularized reincarnation of perennial religious apocalypticism. This paper offers a critical assessment of contemporary authors who articulate the environmentalism-is-a-religion thesis. The authors I analyze on this front are Pascal Bruckner (France), Nigel Lawson (UK), Robert Nelson (USA). All three invoke a variety of arguments (drawn, in part, from social scientific theorizing on the history of religions) to support the position that environmentalism is a return of the repressed, that is, a return of religion – often in the form of a reinvigorated apocalyptic idiom. The paper argues that while this thesis may begin with a grain of truth, it eventuates in a rather pernicious polemical pearl.

Adela Sandness, Saint Francis Xavier University

Qlhtkpi 'vj g'Ugh'Qp'vj g'Ocj crwt wuc'kp' Cpelgpv'kpf kcp'Vt cf lskqp"

The Purusa-Sukta, Rg-Veda 10.90, makes early reference to caste: from his head came the priests; from his arms came the warriors, from his thighs came the merchants, and from his feet the laborers were born. So strong is the reference to caste, that the place of the offering of self in the broader cosmogonic process can be overlooked: the moon was born from his mind; from his eye the sun was born. Early Vedic purusa will become Prajapati, personification of the sacrifice, in middle Vedic tradition: the earliest example of Hindu iconography is a small golden statue of the purusa, the self, given as offering in the sacrifice. This prototype of the offering of self will become a model of greatness ascribed to both gods and kings. This paper will explore the offering of self in relation to ancient Indian perceptions of sacred kingship and the mahapurusa.

Adela Sandness and Robert Kennedy, Saint Francis Xavier University

C'Eqo rct karp'qhtDc:ike'Vj go gu'kp'Ej tkak:p'c'pf'Dsf fj ka'Gj kcu"

The paper begins with an explanation of foundational ideas in the Augustinian and Thomistic tradition of Christian ethics. Among these are the first-person perspective (that is, ethics pertains to what the agent does, not the effects of others on a person), the correlation between virtue and freedom (such that the more virtuous a person is, the more freedom that person has), and the role of regret in the moral life. We will then examine these themes as they appear in the Mahayana Buddhist tradition. The major texts for comparison will be selected texts of Augustine (on the Christian side) and Shantideva's *The Way of the Bodhisattva* for the Buddhist perspective. Although there are enormous differences between the metaphysics of these traditions, we find that a focus on such basic themes in ethics offers a fruitful basis for dialogue between Buddhist and Christian ethicists.

Kristy Bergman Schroeder, University of Manitoba & University of Winnipeg

Vqy ctfu'c'Pwpepf'Fkæqwt ug'qp'Tgki kqp'c'pf'Kvgt pcvkqpcn'F gvgur o gpv"

In recent decades, scholars have highlighted a lacuna in scholarship on the intersections between religion and international development. In response, a number of publications and initiatives have emerged in an effort to fill this apparent gap. At the same time as religion is receiving increased attention in development circles, various scholars of religion have published studies that problematize the category of "religion." The fact that these developments have occurred concomitantly seems to suggest that there is little cross-pollination between scholarship representing the two trends. My paper will interrogate the assumptions about "religion" (and "secularism") that underpin calls for the inclusion of religion in the study and practice of international development and how critics might respond to proponents' claims. I argue that critiques offered by scholars of religion can contribute to a more nuanced discourse on religion and international development.

David Seljak, Saint Jerome's University

Tgur qpf kpi 'vq'Tgki kqv'u'Kvqrgt cpeg'kp'S wgdge'c'pf'Qpwt kq"

Debates about religion and the limits of religious tolerance dominated the 2014 Quebec provincial election, which hinged on the so-called Quebec Charter of Values. In 2015, the Ontario Human Rights Commission released its updated policy on the protection against discrimination based on "creed." In between, the place of the niqab in a citizenship ceremony became a federal election issue. These flash points act as a proxy for a deeper conflict over the limits of multiculturalism and the place of religion (especially the religion of immigrants) in Canadian public life and identity. In this paper, I will analyze the debates around the role of religion in the social order by comparing and contrasting how Quebec and Ontario have dealt with the issue of accommodating religious needs and protecting religious freedom. The response to the re-emergence of religion in public life in each province today will be analyzed in a socio-historical context.

Matt Sheedy, University of Manitoba

J qo qi gpk/lpi "kpf li gpgka/ <P cwxg'Ur k lwrka/ 'cv'ij g'Ecpcf kcp'O wugwo 'Iqt "J wo cp"Ti j wu

In this paper, I will explore representations of Aboriginal histories and “spirituality” at the Canadian Museum for Human Rights (CMHR) and examine how it relates to common discourses on “world religions,” such as those typically found in introductory textbooks. By conducting fieldwork at CMHR, examining discursive spaces in the media, political speech about the museum, as well as drawing upon various protest and activists communities in Winnipeg, Manitoba, I will explore how CMHR’s representation of an homogenized pan-Native “spirituality” aligns with the ideology of Canadian multiculturalism, and suggest that it largely ignores pan-Native struggles for recognition and sovereignty outside of the museum’s walls. In conclusion, I will point to how various local and virtual communities have sought to challenge these representations and reflect upon what this might suggest for the ambiguous status of “Indigenous” traditions as a category within religious studies.

Brent Smith, Grand Valley State University

Qewnu'Th/cpf 'ij g'Wpuggp'Qtf gt "

In his lecture “The Reality of the Unseen,” William James described religion generally as “the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto,” calling that “the religious attitude in the soul (59).” While the usefulness of his overall approach in studying religion as individual experience has been evaluated, his concept of the “unseen order” has not. And yet today unseen orders are being created all the time in the technological world of virtual reality. This paper will use the virtual reality project Oculus Rift as an analogy to the way religious insiders as individuals and communities engage in activities that generate unseen orders as sacred, intentionally overlay them upon the profane, seen, material order, and integrate and adjust to that as generating what James called “the religious attitude in the soul (IBID).”

Peter J. Smith, Athabasca University

Rquagewwrtka/ 'cpf 'RqkakecnCevkkuo 'cv'ij g'4237'Erko cvg'Ej cpi g'Eqphgt gpeg

This paper examines the interrelationship between religion, spirituality and the social movements attending the UN Framework Convention for Climate Change in Paris in December 2015. To what extent, in a post-secular age, are new forms of relationships being created between the religious, spiritual and the secular challenging the notion that secularism is the most appropriate lens to analyse climate change and issues of climate justice? Employing ethnographic analysis and an observational protocol this paper focuses on the activities of civil society actors and movements outside the UN conference site in Paris. It addresses key questions such as what types of discourse/language are used to describe climate change, climate justice and related issues of justice? Is the discourse largely modernist, secular, rational? OR Is non-secular discourse employed, religious, cosmological, spiritual with possible reference to the sacred, the divine, Mother Earth, The good life? The interrelatedness of life? OR BOTH?

Barry Stephenson, Memorial University

I cf co gt "qp'Rkkuo "cpf 'ij g'Ugpmu'Ego o wplu

A foundation stone in Hans-Georg Gadamer’s philosophical hermeneutics is the notion of the 'sensus communis.' The sensus communis was taken up during the Enlightenment and in German idealism; but here it became more of an individual faculty, lacking the deep sense of community and tradition found in other schools of thought. In this paper, the author demonstrates Gadamer’s debt to Pietist thought, examining his appropriation and use of the theology of Friedrich Christoph Oetinger (1702-1782), a leading figure in Swabian Pietism, whose ideas had a significant impact in theological circles as well as broader cultural traditions.

Stacie Swain, University of Ottawa

ōUr k lwrka/ ō'Y ksj qw'ōUr k lwrka/ <C'Et kakecnCrrt qcej 'ij'kpf li gpgwu'Ur k lwrka/ 'kp'Ecpcf c "

This paper examines the category of spirituality in reference to Indigenous peoples in the contemporary Canadian public sphere. The approach used is drawn from critical religion, which interrogates the constructed nature of categories such as “religion” and the “secular” and the work that such categories do. Similar scrutiny will be applied to the category of spirituality by focusing upon “spirituality” without “spirit”, as opposed to sui generis or naturalized spirituality. Treating spirituality as sui generis or naturalizing it veils historical and sociocultural context as well as processes of classification, reification, reproduction, and homogenization. Methods of critique will include a genealogical analysis and a deconstruction, after which the application of a relational approach will draw attention to several socio-rhetorical strategies currently and commonly operationalized in reference to Indigenous peoples in Canada.

Rose Tekel, Saint Francis Xavier University

Vj g'O gcplpi 'qhlNcet quag'lp'kpf ki gpqwtEwmt g-Rrcf. 'Urk kwcrksf 'c'pf 'J gcrkpi '''

In this paper we will examine the changing meaning that lacrosse has had for the Six Nations people in terms of development of community based on an Indigenous culture. We will consider the meaning of "games" and "play" as an integral aspect of the past as well as present situation of the Six Nations people. we will pay particular attention to lacrosse as a spiritual and religious event - with its ritual, healing and sacred aspects that cut across the religious/secular dichotomy.

Sharon Woodill, Mount Saint Vincent University

Ugzluo 'c'pf 'vj g'Pgy 'Cvj glaw'Cev'qhlHckj '''

Despite frequent citations of the poor status of women as grounds for renouncing religious belief, the so-called new atheists have been cited by critics for recapitulating gender myths and stereotypes. This paper will examine several specific examples in the works of key figures of this discourse to show that, to defend against accusations of sexism, they employ a defensive strategy similar to creationists—often the focus of their critique. If faith is conceptualized as both trump over and antithetical to reason, as some scholars (including some new atheists) assert, then it makes sense that believers would bend reason to conform to faith rather than the other way around. With this lens, sexism within the new atheism appears to constitute an act of faith, and it lends explanation as to why such commitments, like creationism, are resistant to criticism and incongruous evidence. This irrationality undermines the possible value of atheist perspectives.

Jasmin Zine, Wilfrid Laurier University

Owarko 'Y qo gp'c'pf 'vj g'Hcij kqplpi 'qhlUctvqtkenPcvkqpcrkwo 'lp'Ecpcfc0'

This paper examines how the issue of veiling, in particular the highly contested face veil or *pkcd* have been major flashpoints in Muslim cultural politics in Canada as was evidenced in the recent Federal election in Canada. In the province of Quebec legislation has been proposed to prevent women who wear the face veil from accessing government services and public institutions. At the federal level the Harper Conservative government has implemented a ban on the *pkcd* during citizenship ceremonies. Through such policies, citizenship and national belonging is determined sartorially as the nation is configured through the kinds of dress that signify belonging and allegiance to dominant values. Such moves are rationalized through discourses of fear and moral panic galvanized by the 'war on terror' where Muslim women's bodies have become an ideological battleground. Veiling debates signals a broader attempt to decide the legitimate cultural, and in this case sartorial, representations of the nation and who has a right to belong to it.

PANELS

1. Contemporary Developments in Philosophy and Religion

Panel Abstract: In recent years philosophy in relation to the discipline of Religious Studies has undergone some dramatic changes. This panel will present three papers that illustrate certain of these changes where there have been some fascinating expansions.

Tinu Ruparell, University of Calgary

Rj kquqrj { 'c'pf "TkwcnCzko c'keu"

Ritual practice, including idealized debate traditions in the orthodox pramanas, trace their roots to a hermeneutic which itself is built on an implicit theory of rationality and holism. Through a philosophical analysis of the axiomatics of this complex chain of mutually implied concepts, I seek to show how an account can be given for some ritual practice as well as certain facts about social cohesion in modern India, through reference to the para-consistent logics evident in nyaya and Jain traditions.

Ada Jaarsma, Mount Royal University

Rj kquqrj { 'c'pf "RquwUgewt "Ukgpeg"

When we consider the leaps and creative turns by which science develops, especially in light of Whitehead's scrutiny of the processual nature of inquiry itself, we begin to unsettle the secularity that tends to characterize scientific endeavours. Looking at recent interlocutors of Whitehead, especially Latour, Stengers and Despret, this paper makes the case for the post-secularity of scientific practice. As Whitehead and science studies scholars argue, many conventions of scientific practice rely upon secularizing logics in which research participants are positioned as objects, rather than subjects. In contrast, however, productive science solicits the lively recalcitrance of research participants. Along these lines, just as Latour indicts the iconoclasm of secularizing approaches to science, Stengers and Despret affirm the open-ended creativity of scientific projects that replace iconoclasm with perspectivism. At stake in the possibility of post-secular science is this displacement of secular epistemology by perspectivist ontologies.

Morny Joy, University of Calgary

Tleqgw "t'qo "Hcnkdkkqf "q'Ht ci kkkf "c'pf "Gj keu"

In the last twenty years of his life, Ricoeur expressed a growing dismay at the undiminishing amount of violence that human beings continued to inflict on one another. He stated: "It is this speculative problem of action and passion, but also the problem of victimization – the whole story of this cruel century, the twentieth century – and all of the suffering imposed on the Third World by the rich, affluent countries, by colonialism. There is a history of victims that keeps accompanying or reduplicating the history of the victors. But the history I try to revive has a strong ethical debt to the victims" (114). In this paper I propose to trace Ricoeur's development, starting from hermeneutics in *Fallible Man* [1986 [19600)] and phenomenology in *The Voluntary and the Involuntary* (1951 [1966]), to *Oneself as Another* (1992 [1990]), in his quest for an ethics that honours an acting and suffering human being.

2. Large Churches in Canada Study

Panel Abstract: In 2015 the first ever national survey of Canadian large churches was conducted. This session focuses on the general findings from this project. On any given weekend, an estimated 300,000 people across Canada participate in a large church that draws 1,000 or more in weekly attendance. While the US has considerable data on their megachurches, we know almost nothing about large churches in Canada, except that Canada does not seem to have many of them. This session looks at the initial findings of an online survey of large churches in Canada. We focus specifically on their demographics in this presentation, including things such as the age of the congregation, its affiliations, growth and decline trajectories, and the demographics of the people in the pew. Where possible, we compare our findings with megachurches in the US.

Joel Thiessen, Ambrose University

Ecpcfc 'Ncti g'Ej wt ej gu'Uwf { <'kvt qf wewkq"

An overview of the study including general findings will be made in this presentation.

Sam Reimer, Crandall University

Ego rctkpi 'Ncti g'Ej wt ej gu'lp "Ecpcfc "y kj "j g"Wplkgf "Uc'vgu"

Comparisons between Canadian and US findings on megachurches will be offered in this presentation.

Joel Thiessen, Ambrose University

Ncti g'Ej wtej gu<Uqwt egu'qhlI tqv yj 'c'pf 'Y j q'CWgpf u'

This presentation will explore the demographics of large churches to understand the sources of growth and who attends.

Peter Schuurman, University of Waterloo

C'Ecug'Uwf {'qhl'e'Ecpcf'kcp'Ncti g'Ej wtej

This presentation will offer a detailed case study of a large Canadian church.

3. Religious Expression in Sport, Combat, and Support Groups

This panel brings together three studies on religious and non-religious expression within recreation, military involvement, and 12-step support groups in the North American context. Through engaging with controversial topics concerning religious and non-religious expression, these studies illustrate the complexities and tensions involved in setting standards of religious accessibility. Issues of religious diversity as it relates to policy, is an unavoidable field of study that is contextualized by space. A comparative approach to how these issues are carried out in different spaces illuminates common themes, and also show how categories of religion are informed by discursive spaces.

Keelin Pringnitz, University of Ottawa

Vj g'Cf crv'kqp'qhlI kcd'u'c'pf 'Vwt'c'pu'k'p'v'q'Ur'q'tv'Cr'c't'gn

The inclusion of hijabs and turbans within organized athletic activities have been particularly controversial for bodies of sport in the past ten years. These two garments have undergone a functional adaptation to fit the parameter outlined by uniform requirements mandated by governing bodies of sport. These adaptations include a modified fit, and altered appearance, but still function to serve the purposes intended by the wearer. These alterations occurred after the Fédération Internationale de Football Association (FIFA) underwent a succession of lifting and banning head coverings which started in 2007. FIFA enacted a 2-year trial where head coverings were permitted in 2012, resulting in the ban being fully lifted in 2014. This paper explores specifically athletic hijabs and turbans, and the ways these articles of clothing have been modified between 2005-2015 to make sport accessible for those who are marginalized through uniform limitations.

Bianca Romagnoli, University of Toronto

Fw'f 'q'xgt 'Ugrh'<Vj g'K' r'k'ec'v'k'p'u'q'hlI'g'ki'k'p'u'Er'q'y'k'p'i 'G'z'go' r'v'k'p'u'k'p' 'y'j g'Ecpcf'kcp' 'C'to'gf 'H'q't'eg'u'

Strict standardization regulations employed by the Canadian Forces (CF) regarding dress and deportment limit Canadian service members in the expression of their religiosity. Canadian soldiers are limited in their Charter rights and rely on “religious accommodation” as the single means of adhering to their faith requirements. The regulations are based on a Christian understanding of religion, which greatly influences how other traditions seek and are granted accommodation. This paper examines CF policies regarding religious accommodation and the CF’s understanding of the category of religion and how these accommodations are made to fit within a Christian framework. This results in non-Christian service members having to reformulate their beliefs in order to fit the model of religion that is maintained, so as to have their accommodations accepted.

Zach Canning, University of Waterloo

Hlpf lpi 'vj g'Ugewrt <Pqp/Tgri kpu'Cr rtqcej gu'vq'vj g'34/Ugr 'Vtcf lklq

The religious dimensions of Alcoholics Anonymous have long caused tension for non-religious individuals looking for the support of the 12-step fellowship. This tension has resulted in a number of international secular groups networking together to form Alcoholics Anonymous Agnostica (AA Agnostica), offering a non-religious approach to the 12-step program. This paper will trace the historical development of secular 12-step groups, their methods of networking, and the processes of translating the religious elements of the program into secular applications. This case study on AA Agnostica illustrates larger significance to the development of substantial secularity and the symbiotic relation between religion and the secular, in which secularity is not defined simply by a line of demarcation with religion, but actively engages in a process of exchange. These formations construct secular subjectivities that shape the experiences of individuals navigating 12-step programs, which remains the most dominant approach to addiction recovery.

4. Reimagining Diversity: Cosmopolitanism and Religion in North America

With extensive transnational networks, religions can function as significant facilitators of cosmopolitanism, an ethic that embraces notions of global citizenship, civility, and engagement. Although religion is often situated as an obstacle to cosmopolitan sensibilities, religious groups can provide important contexts in which to capture cosmopolitanism in practice. This panel offers a series of case studies that illustrate the complex ways in which particular religious traditions in North America engage in cross-cultural dialogue, social entrepreneurship, and religious innovation. The religious dynamics highlighted here challenge essentialist notions of tradition, community, and identity, and offer a more nuanced understanding of inter and intra-religious diversity in North America.

Sahir Dewji, Wilfrid Laurier University

Kao ckK'Equo qr qtkcpkwo A <Vj g'Ci c'Mj cp'c'pf 'vj g'o c'nkpi 'qhlc "equo qr qtkcp'gyj kēø"

Current processes of globalization have brought with them questions of identity and belonging. The fundamental challenge of the modern world is addressing how we can all live together. This concern elicits a re-thinking of how religious communities understand themselves in relation to others. Muslims have always been part of this experience (cosmopolitanism) – engaged cross-cultural learning and dialogue. Even today, religious leaders propose models for civility, responsibility and civic engagement. One such example is that of Aga Khan IV, 49th hereditary Imam of the Shi'a Ismaili Muslim community. His call for a 'cosmopolitan ethic' has potential to shape notions of sociability, inclusiveness and citizenship. I shall examine the central principles that undergird the Aga Khan's cosmopolitan ethic and demonstrate how this manifests in reality via institutions like the Aga Khan Museum. His efforts display a strong religiosity with cosmopolitan underpinnings adding another dimension to the interpretation of contemporary Islam.

Zabeen Khamisa, University of Waterloo

Ht qo 'Gpen.xgu'vq'Equo o wplf 'I ctf gpu <Equo qr qtkcpkwo . 'I qvpi 'Ecp'cf'kp'Unj u'c'pf 'Uqek:ri'Gpvt grt gpgwt u'

There has been a reluctance to consider the Sikh diasporic experience in Canada as a cosmopolitan one. Systemic obstacles historically created significant challenges to the settlement of Sikhs in Canada, while limited classifications of the Canadian Sikh diaspora have persisted, framing current analysis of the religio-political experience of Canadian Sikh youth activists and their transnational ties to the Punjab. However, I suggest that a dismissal of a possible Canadian Sikh cosmopolitan identity disregards the diversity of religious expression of young Canadian Sikhs and their mobility in the social economy. In this study I will examine how young Canadian Sikhs translate their religious values through social entrepreneurial activity, notably with a network of community gardens in various cosmopolitan centres across the country. In doing so, I will explore whether cosmopolitanism is a valid and effective concept to understand the translation of Sikh principles in their efforts for community development.

William Rory Dickson, University of Winnipeg

Tgyj kpnkpi 'Uwtkuo 'lp'Pqt vj 'Co g'k'ec <Equo qr qtkcpkwo 'c'pf 'vj g'I qtf gp'UwK'E gpygt "

The Golden Sufi Center, based in Marin County, California, offers a fascinating case study of the ways in which a cosmopolitan Sufi movement can challenge essentialist notions of religion and identity. Led by Llewellyn Vaughan-Lee, the Center is a non-Islamic branch of the Naqshbandi-Mujaddidi Sufi order, traditionally known for its staunch adherence to Islamic law and identity. In the late nineteenth century however, Mujaddidi teachers in Northern India began passing their lineage on to Hindus. This Hindu form of Sufism was then brought to the United Kingdom by Vaughan-Lee's predecessor, Irena Tweedie (d. 1999), who integrated Jungian psychological terminology in her teaching of Sufism. Representing a Sufi order's transition from a Muslim, to a Hindu, and then a Western cultural context, the Golden Sufi Center highlights the ambiguities, hybridities, and interpenetrations inevitably found in cosmopolitan traditions, as they take shape in a variety of spatial and temporal contexts.

ROUNDTABLES

1. Author Meets Critics Joint CSSR-CSA Panel: *The Meaning of Sunday* by Joel Thiessen

Vj g'O gcpkpi 'qhlUwpcf {OVj g'Rtcewkg'qhlDgkghkp'c'Ugewrct 'Ci g (McGill-Queen's University Press, 2015) by Joel Thiessen, Associate professor of sociology at Ambrose University. Testing two dominant theories in the sociology of religion - secularization and rational choice theory – Joel Thiessen's new book *Vj g'O gcpkpi 'qhlUwpcf {* provides in-depth qualitative research on people's "lived religion" and contributes to a major ongoing debate concerning the nature and importance of religion in contemporary society. Gathering four experts in the field of sociology of religion whose research closely relates to the author's, each of the panelists will comment and discuss specific ideas, results and issues raised in the book. The author will then answer their questions and critiques, before opening the floor to discussion with the audience.

Presenters:

Reginald Bibby, University of Lethbridge

Paul Bramadat, University of Victoria

Sam Reimer, Crandall University

Sarah Wilkins-Laflamme, University of Waterloo

Responding: Joel Thiessen, Ambrose University

2. Islamic Diversity in Canada: History, Identity, and Participation

Muslims today are often the target of prejudice and scrutiny. The last decade and a half of terrorist attacks on 'western' land has tarnished the image of Muslims and their faith, Islam. Muslims are often asked to denounce these atrocities conducted by Muslim extremists – regardless of the fact that they have dissociated themselves from that extremist ideology. Islam is not a monolithic religion, yet individuals often equate it as such. People neglect to account for the diversity that exists within Islam globally, and in Canada specifically. This panel is made up of presentations addressing the presence of Muslims in Canada. The aim of this panel is not only to speak to the diversity that exists within Islam (Cummins) but to also inform on the history of Muslims in Canada (Versi & Ramji) and address some of the contemporary issues facing Canadian-Muslims today (Alibhai).

Presenters:

Rubina Ramji, Cape Breton University

Ecpf kcp'O wutko u'Qpikpg<Vj g'ko rcev'qhlj g'k'p'gt'pgv'qp'T grki kqu'k'f'g'p'ksf

The paper presentation investigates the way Canadian Muslims, specifically those living in Eastern and Atlantic Canada, utilize the internet as a venue to negotiate their ethno-cultural and religious values, their multiple identities, their religious understandings, and their sense of belonging while growing up in Canada. This is a small aspect of a larger project that is investigating how Canadian Muslims across the country (first generation, 1.5 and second generation) use the Internet and what material they access online. The larger project 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. This paper will shed light on how the Internet impacts Canadian Muslims' religious identity, their relationship to religious authority and their understanding of intra/interreligious diversity in the Canadian context.

Alyshea Cummins, University of Ottawa

Ecpf kcp/Kio clsk'k'f'g'p'ksf <Pgi qsk'k'pi 'k'f'g'p'ksf 'y kj kp'ij g'I t gcvgt 'O wutko 'c'pf 'Y k'f'gt 'Ecpf kcp/Eqpvz

The media often depicts a monolithic image of Islam – one of intolerance, backwardness, and violence. Although it can be argued that some Muslims do represent this type of 'Islam' it is important to note that there is diversity within Islam and that other Muslim communities represent very different versions. In Canada, there are over 580,000 Muslims nationally and they range in ethnic, cultural, and linguistic backgrounds and differ in schools of thought. This presentation looks at a minority Muslim tradition in Canada and how they negotiate their Islamic identity against a greater Muslim-context and a wider Canadian-context. The Canadian-Ismaili Muslim community (a mere 3% of Canadian-Muslims) may be small in numbers but they are highly organized and highly visible and, therefore, worth studying. The findings presented here are based on results from my online-survey, "Canadian-Ismaili Identity and Participation."

Salima Versi, University of Alberta

Uj ctgf 'Ur cequ 'Uj ctgf 'Xcmgu <Vj g'Ci c 'Mj cp' ' 'j g'Ecpcf kcp' I qxgtpo gpv

In the past decade, the Nizari Ismaili Imam has opened a number of major 'ambassadorial' institutions in Canada. In his remarks at the founding and opening of all these buildings, the current Nizari Ismaili Imam, His Highness Prince Karim Al-Husseini, Aga Khan IV, has repeatedly remarked on the long-standing and close relationship between the Ismaili Imam and the Canadian Government. This paper seeks to elaborate upon this relationship. In particular, it will examine the historical interactions between these two parties, with particular attention to the ways in which their values and goals have overlapped, and the ways in which their partnerships have served to the mutual benefit of both, especially in terms of their outwardly projected image. More importantly, it examines why this relationship has been so fruitful in terms of the shared values that appear to underlie it and dictate its success.

Zaheeda Alibhai, University of Ottawa

Vj g'Dqf ('Rqrk<Rt quj g<Elok gpuj lr 'c'pf 'j g'Rt quj g<Dgrkxgt

In the 21st century nowhere do orientalist notions and governmentality intersect more fully than in policy debates concerning citizenship. This paper critically analyses national and religious dimensions that form the basis for the ban against wearing the niqab and burqa during the oath of allegiance at Canadian citizenship ceremonies. It argues that, in framing the ban not as a religious but cultural issue the state assumes the role of arbiter of religious praxis by entering into a historically theological debate within different interpretations of Islam. As such, the state can face the political task of shaping the beliefs of believers in ways that are most conducive to the secular complexion of the state. The semantic linking of modern governance and historical narratives effaces the power relations between different interpretations of the same religion. In this way, women who wear the niqab or burqa are framed as both prosthetic-citizens and prosthetic-believers.

3. Religion in the Public Domain: Accessibility, Presentation, and Appropriation

Religion is often understood as something individual, personal, and private. Religious ideals or expressions often do, however, enter the public sphere. This panel looks at a few of the ways religion becomes public. The panel is organized to unpack some of the narratives surrounding religious accessibility, presentation, and appropriation through contemporary examples. These include the use of religious issues in political narratives, as exemplified by the issue of wearing a niqab which was raised during the recent Canadian federal election (Tomlins), sports organizational policy changes for religious accessibility (Keelin), the use of social media as a forum for religious expression and appropriation (Craig), and outward identity construction and subsequent public presentation of Winnipeg-local Canadian-Muslims (Hammed).

Presenters:

Steven Tomlins, University of Ottawa

Onej 'Cf q'c dqw'Enqj kpi <J qy 'j g'Pls cd'Dgeco g'cp'Kawg'F wt kpi 'j g'4237'Ecpcf kcp'Hgf g'ct'Ggevkqp"

During the 2015 Canadian federal election, the wearing of the niqab during citizenship ceremonies became part of the national conversation about multiculturalism. Polls indicated widespread support for the Conservative Party's position on banning the niqab at citizenship ceremonies, yet polls also showed that it was not a top issue for most voters; they were more concerned with issues such as the economy, jobs, the environment, foreign policy, healthcare, and accountability. In fact, the Liberal Party won a majority government, even though it opposed a ban on the niqab during said ceremonies. What then led to the debate on this issue? Was it media-driven? Was it party-driven? This paper contextualizes the debate and explores how the niqab issue, while not the most important election issue to the majority of voters, contributed to a larger narrative of division and political-cynicism that weakened the Conservative Party's election campaign and electoral chances.

Keelin Pringnitz, University of Ottawa

Pq'wt dcpu'qp'vj g'kgf #Y j cv'k'hwgpegu'Ur qt v'Rqrke{A'

The expression of modesty values and religious signifiers through religious vestments is an ongoing issue of importance in the Canadian civil framework. Controversies around athletics, religion, and space have arisen on soccer fields, in private gyms, and in public swimming pools across Canada. An example of this is the Fédération Internationale de Football Association's (FIFA) 2013 condemnation of the Quebec Soccer Federation's ban on turbans. This paper provides a content analysis of policy changes within organizational bodies of sport, in an effort to better understand what drives accessibility policy as it pertains to religious clothing or associated articles. Tracing the development of policy within organizational bodies of sport including FIFA and the Fédération Internationale de Basketball (FIBA) provides a foundation for forecasting future trends in religious accessibility.

Scott Craig, University of Ottawa

Zen, Social Media and Cultural Appropriation: A Content Analysis of #zen on Twitter

Twitter has quickly become one of the most popular social-media sites on the internet. With over 200 million members, Twitter has become a fascinating place to examine how language is used. Much of the research on Twitter has been focused on ways that Twitter creates unique language such as hashtags. The subject of this paper is an examination of one particular hashtag, #zen, which treads the line between religious and secular connotations on North American Twitter. #Zen has become popular for two different groups, those that encode religious meaning to #zen, and those that invoke an ambiguous secular meaning. The focus of this paper is to examine the ways in which #zen is employed on Twitter by the former. Zen, Social Media and Cultural Appropriation: A Content Analysis of #zen on Twitter, At its core, attempts to explain if, and to what degree religion can be experienced on social media.

Qamer Hameed, University of Ottawa

Canadian Muslim Identity: A Locale Specific Case Study of Second and 1.5 Generation Canadian Muslims

Canadian Muslim identity is complex and multifarious. It varies from country to country, region to region and city to city. This presentation focuses on expressions of locale-specific second and 1.5 generation Canadian Muslim identity concentrated in a medium metropolis of Canada; not Muslims in Canada, but rather, Canadian and Muslim together. Observations from a study carried out over several years are discussed to build an understanding of a locale specific development and expression of Canadian Muslim identity that is engaged in the public domain and carried in the discourses and identity navigations of second generation Canadian Muslims. This research is important at a time when the Muslim population in Canada is growing and world events are quickly changing our concepts of citizenship and belonging for migrants and their generations.

4. Religious and Irreligious Identity Constructions and Deconstructions

The politics of identity construction is an important study. Harmful assumptions and myths can be attributed to minority communities, regardless of their validity. Historically, misrepresentation and generalizations about communities have led to prejudice, discrimination, violence, and, in some cases, genocide. In a globalizing world, it is becoming increasingly important to break these myths and to represent communities in an accurate manner. This panel examines the dynamics associated with both identity construction and deconstruction. It examines how religious and irreligious communities perceive themselves and how they would like to be perceived by others (Cummins, Tomlins, Hameed). Finally, it investigates the influence of 'outsiders' in constructing identity myths and how minority communities are responding (Merucci, Cummins, Tomlins, Hameed).

Alyshea Cummins, University of Ottawa

Owriko 'Flxgt ubof 'lp'Ecpcf c<Ego rctlpi 'Kio clak'Owriko 'H' gpylof 'Ci clpu'vj g'T tgcvt 'Owriko 'Ego o wplol' "

The Shi'a Ismaili Muslim community has been the target of persecution and marginalization by other Muslims since its existence. They are often criticized by other Muslims as not being "real" Muslims due to their esoteric and more moderate beliefs and practices. This presentation compares and contrasts Ismaili beliefs and practices against the greater Canadian-Muslim community. The presentation is based on results from the "Cultural and Religious Identity among 18 to 45 year olds in Canada" online-survey – a project headed by the Religion and Diversity Project's team lead, Dr. Peter Beyer (University of Ottawa) – and from my own online-survey, "Canadian-Isma'ili Identity and Participation." The presentation highlights some of the essential commonalities between these two communities but also how they differ in the construction of their 'Islamic' identity in Canada.

Steven Tomlins, University of Ottawa

Elt ewo xgplpi 'Erlj 2 u' J qy 'Qwey c' Cj gluu' Rgt eglxg' Cj gluo 'lp' Ecpcfc'''

In Canadian media atheists are often portrayed as angry and constantly complaining. In 2013, for example, CBC Radio broadcaster Michael Enright wrote an essay titled “Could Atheists Please Stop Complaining.” Also in 2013, Rex Murphy wrote an article for the National Post titled, “Angry Atheists.” Yet their ‘evidence’ of angry, complaining atheists is often a denunciation of American or British celebrity atheists. This paper focuses on how atheists themselves view and live atheism in Canada, which differs from how they are commonly portrayed by columnists and journalists. It is based on participant-observation with an Ottawa atheist university club and forty life history interviews (twenty with club members; twenty with Ottawa-area atheists who did not belong to an atheist community that met in person). Atheism, for most interviewees, was expressed as being ‘just’ another ‘idea’ in a mosaic of cultural ideas, not something which inclined them toward anger or complaint.

Qamer Hameed, University of Ottawa

I tciut qqu'Eqpiat wekpu-<4pf' ('30'T' gpgt cvkqp' Ecpcf kcp' O warko u' P c xli cvkpi 'K' gplv' lp' Y kplr gi'''

Canadian Muslim identity constructions vary from place to place; locale plays a powerful part in the way people navigate identities, form attachments, find belonging, and negotiate communities. Social engagements and organization also play an important role in the navigations of identity. This presentation discusses research on a generation of Muslims that espouse a concept of Canadian Muslim-ness that is not Canadian or Muslim but both, together and at the same time. The presentation will discuss a novel concept of locale specific grassroots Canadian Muslim identity of second and 1.5 generation and some of the ways identity is negotiated and constructed in Winnipeg. This research tries to understand lived Canadian Muslim identity by exploring discourse, space, strategies, social perceptions and expectations. The presentation will discuss findings that may illuminate the navigation of this hybrid identity and examine the development of intricate worldviews out of this unique embedded experience.

Amber Merucci, York University

Eqpiat wekpi 'Qwukf gt 'K' gplv' <Vj g' K' ci kplpi 'qhl' Qvj gt u' Co lf u' K' r o q r j qdke' F' kaeqwt ug'''

Elaine Scarry's article “The Difficulty in Imagining Others,” highlights humanity's inability to sufficiently know one-another, and how this perpetual disability is the driving force behind our ease at causing injury to another human. Reflecting on the recent acts of terrorism by what is being labelled as Islamic extremism, a strategic discursive approach is at play in an effort to strengthen and maintain a difficulty in imagining others. This paper addresses the heightened use of Islamophobic rhetoric embedded in nationalist discourse and mainstream media, creating a division between Muslims and non-Muslims. What is at stake when a community is perceived as both not relatable and as threatening? I argue that ignorance combined with a lack of empathy is what enables humanity to cause injury with such ease, and will concede with Scarry in that a dis-imagining of oneself simultaneously with a constitutional design is necessary at creating generous outcomes.

5. Wasatiyyah (Moderation): A Multidisciplinary Perspective

Despite the fact that religious extremism exists in many world religions, there has been a strong tendency to associate Islam with fundamentalism, fanaticism and terrorism. Consequently, many scholars view the terms as almost synonymous. This roundtable seeks to explore the applications of Wasatiyyah (moderation) in various aspects of modern society. The discussion will be focusing on issues related to Islam and moderation in contemporary North America (NA) and Southeast Asia (SEA). Papers will include Wasatiyyah in the context of Neo-Sufism in NA, fanaticism, as instrument for youth nation's building, for shaping the excellence of Muslim women in Southeast Asia, and Wasatiyyah's application in SEA.

Presenters:

Earle Waugh, University of Alberta

Vt cpukskplpi 'Pgg/Uwkuo 'q' Pqt yj 'Co gt kec <Vj g' T wgp' O qxgo gpv'''

In the last two decades, Fethullah Gulen's Hizmet organization has transitioned into North American society. This movement needs to be evaluated within that social context. The most operative word, encountered both in oral statements of leaders and writings by Gulen himself, is moderation. Hence my motivation for examining it within the boundaries of Wasatiyyah for this forum. For Gulen, giving voice to a moderationist philosophy in North America requires a foundation in an Islamic thought-system that can genuinely claim to have a steam of pacifism

within it. At the same time, it embraces a vigorous process of what might be known in religious circles as evangelism. I argue that Neo-Sufism is that thought-system and the driver of the process. This paper will explore this phenomenon and point towards ways of understanding its impact; I end with a few remarks on its significance for Islam in North America.

Lilly Suzana Shamsu, UNISSA, Brunei Darussalam

Y cucuk{cj <Cp'p'iat wo g'v'iq' I q'wj 'P'c'k'p'au'D'ok'f'k'pi 'k'p'D'v'p'g'k'F'c't'w'uc'x'o '''

This paper will discuss the characteristics of “Wasatiyyah” which contributes to the development of youth personality in modern society. The first characteristic is the level and quality of education. While formal learning such as classroom settings is an important venue, modern educational tools such as social media have become essential element in shaping youth’s personality. The second characteristic for youth developments is the holistic approach via the application of Wasatiyyah. A youth with holistic approach is refer to as a citizen who has knowledge about his/her social values to develop a healthy and peaceful society. This paper will briefly examine the contributions of selected young Muslim women and their impacts on society. It will, then, assess if Wasatiyyah can be utilized to influence Muslim youth in Brunei Darussalam. Finally, the paper will propose recommendations for policymakers on strategies to utilize Wasatiyyah among Muslim youth in this country.

Ahmad Yousif, UNISSA, Brunei Darussalam

Y cucuk{cj 'k'p'y'g'E'q'p'v'g'z'v'q'h'H'c'p'v'k'k'uo '''

Despite the fact that religious extremism exists in many world religions, there has been a strong tendency to associate Islam with fundamentalism and fanaticism. Consequently, many scholars view the terms as almost synonymous. What exactly is fanaticism and what are some of the reasons for its occurrence? If all the world's great religions preach peace and the preservation of life, why is it that fanatics kill and maim in the name of their religion? How did this term come to be so closely associated with Islam rather than other major world religions, and most particularly in the last three decades? Is this connection justified academically or otherwise? What have contemporary and classical Muslim scholars written about religious fanaticism? This paper will address the causes of fanaticism and its place in Islamic traditions, the application of Wasatiyyah in the context of fanaticism, and finally propose possible treatments of fanatical ideology.

Abdul Nasir Abdul Rani, UNISSA, Brunei Darussalam

Y cucuk{cj: The Driving Force of Integration between Religions and Races in Brunei Darussalam

Brunei is an independent sovereign Malay nation. The Malay race – comprises of seven different ethnic groups; the Bruneian Malay, *V'w'q'p'i*, *D'g'r'k'a*, *M'g'f'c'c'p*, *O'w't'w*, *F'u'w'p*, and *D'l'u'c'c* – is the majority population. Other racial groups such as Chinese, Indians, and indigenous people, including *K'l'c'p*, *F'c'c'm'M'g'r'd'k*, and *R'g'p'c'p*, have also been living side by side with the Malay communities. Islam is the state religion, and Malays are majority Muslims who coexists with “others” non-Muslim Bruneians. This situation illustrates the role of Islam as a moderate (*Y cucuk{cj*) religion which can accommodate people of different races and religious backgrounds living in a peaceful society like in Brunei. This paper tries to briefly explore the application of *Y cucuk{cj* in the context of contemporary Brunei Darussalam. The paper also examines the role of the nation’s philosophical system of ruling i.e. Malay Islamic Monarchy (MIB) in relation to *Y cucuk{cj*.

Responding: Mornoy Joy, University of Calgary