

**PROGRAM**

**CANADIAN  
SOCIETY  
FOR THE  
STUDY OF  
RELIGION**



**SOCIÉTÉ  
CANADIENNE  
POUR L'ÉTUDE  
DE LA  
RELIGION**

May

28



June

1

**2022 ANNUAL  
MEETING**

# MESSAGE from the PRESIDENT

Taan'shii kiiyawow/bonzoor and welcome/bienvenue everyone,

I am honoured to speak to you from Treaty 6 and the Homeland of the Métis Nation in Edmonton, AB. This has been another trying year. But I am happy to know that we are weathering the storm of uncertainties together as the CSSR.

I am amazed to see how the CSSR remains a stable, creative, and engaging outlet for the study of religion in Canada through the pandemic. As president, I see this reflected in the amazing conference that we held last year, in which we hope to replicate again this year. I see this in the organization and participation in our webinar series throughout the academic year as well as with our book and student essay prizes. It is in these spaces where we appreciate the amazing work of our scholars and students in Canada and beyond. And I see this in the political engagement through our equity, diversity, inclusion, and decolonization work that remains on-going within our society and with the CCSR.

As outgoing president, I want to thank our executive for your incredible dedication and passion for the CSSR. Thank you, Ruby Ramji, Heather Shipley, Diana Dimitrova, Michelle Folk, Qamer Hameed, Sarah Wilkins-Laflamme, Ted Malcolmson, Chris Miller, Yasaman Samiksa Munro, Alyshea Cummins, and Jeanine Leblanc for your incredible work this year. And thank you to our members for your continued interest and for showing up! This is the best thing we could ask for as a learned society.

Maarsii,

Paul L. Gareau, PhD  
President | Président  
Canadian Society for the Study of Religion | Société Canadienne pour l'Étude de la Religion

# ABOUT the ANNUAL MEETING

## This Year's Theme

This year's theme is **From Here to There and In-Between: What Can Religious Studies Tell Us About the World We Are Transitioning To?** Many of our conversations in post-secondary education and academia during the pandemic have been about transitions in learning and research. At the start of the pandemic, we talked about transitioning to distance learning and studies. Research and teaching have changed a lot during these two years. We now have more technology for data collection and the classroom than we ever could have imagined, and our studies and coursework are more diverse than ever before. Many of us are teaching hybrid and hyflex classes for the first time, and conducting research in similar hybrid ways. Some of us may never return to fully in-person teaching and research. Two years later we are now discussing transitioning back to in-person activities. Yet, we have not adequately critiqued "how we got from there to here" and where the future lay in education and research.

We also have not adequately critiqued "what we transitioned from or what we are transitioning to" in society more broadly - either locally or globally. This year's theme is meant to build on last year's theme of "Why We Shouldn't Return to "Normal:" Working Towards Equity, Diversity, Inclusion, and Decolonization" and examine varied articulations and understandings of this transitional period - scholarly and religious, academic and non-academic - and how we move forward.

What is religious studies scholars' contribution to this process and how will religious people shape this re-imagining of the post-pandemic world? How has the pandemic affected religion in Canada and globally, and what will post-pandemic religions look like in the years to come? How can we use what we have experienced in the pandemic to work towards equity, diversity, inclusion, and decolonization?"

We seek at this year's meeting to provide a platform for dialogue about these important issues with the goal of working towards equity, diversity, inclusion, and decolonization.

## Registration

All presenters - moderators, panellists, and roundtable participants - are already registered for the annual meeting. Members who are not presenting this year but would like to attend one or more sessions can register at <https://forms.gle/9BTsCGXTbeDwHJ749>. The registration deadline is May 27, 2022. Once registered for the conference, you will be contacted by email.

## Annual Meeting Fees

We have eliminated the CSSR annual meeting fee for 2022. All current CSSR members are invited to attend. Visit the [membership page](#) on our website to join or renew your membership for this year.

## **Programming**

Our annual meeting is May 28-June 1, 2022. Meeting days will run 11 am-4 pm EDT. Breaks for networking, lunch, and so forth have been factored into the program to accommodate multiple time zones, dialogue, networking opportunities, Zoom fatigue, and members' work-life balance.

## **Attending on the Day**

The annual meeting will take place through Zoom and will be synchronous in format. Programming and presentations will take place in real time and not be pre-taped.

We will not be recording all of the programming at our annual meeting. Instead, some sessions will be recorded and made available on our YouTube channel for future viewing and teaching. Presenters in these sessions have kindly agreed in advance to being recorded. You will find a note in the program in advance of the annual meeting next to these sessions for your information and planning.

We will have a Zoom room set up each day where the sessions will be run (programmed as a recurring meeting by the host). Meeting IDs, web links, and passwords will be emailed to you if you are a presenter or registered attendee for the conference. They are not provided in the public version of the conference program. We respectfully ask that members not share these links or post them to social media to protect against Zoom bombing for example.

Use the same Zoom user ID to enter the conference as you registered with if you are a conference attendee. Please have your full name as your Zoom user ID if possible.

Please arrive a few minutes before the start of the session you wish to attend, especially if you are chairing or presenting. The Zoom meeting room will always be open at least 15 minutes before each session.

We ask that you remain muted during the session if you are not presenting to cut down on background noise. If there are a lot of attendees for a given session, you may also be asked to turn off your video by the room's host.

If you are using slides during your presentation, please have them ready on your computer before the session starts to screen share once you present.

Sessions will begin with presentations and close with a Q & A. To ask a question during the Q & A, please post your question (or just an indication that you would like to ask a question) in the chat at any time during the session. Once the session presentations have been given, the session chair will prompt you to ask your question during the Q & A in order of posting in the chat.

The Zoom room host will also offer technical support during each session.

## **Annual General Meeting**

This year's AGM is scheduled for 1:00 EDT June 15, 2022. Please watch your email for further information.

## **President's Reception**

The president's reception will take place in the winter of 2023. Watch for the announcement in our newsletter in the coming months for more information.

## Book Prize

Congratulations to the CSSR's 2020 book prize winners Pamela Dickey Young and Heather Shipley for *Identities Under Construction: Religion, Gender, and Sexuality Among Youth in Canada* (2020). Our 2021 winner will be announced in the winter of 2023. Find out more about the CSSR book prize - past winners, the nomination process, and selection criteria - on our [website](#).

## Student Essay Contest

We wish to congratulate our 2020-21 student essay contest winners - Heather Patrick (University of Manitoba), Jessica Lynn Gibson (Memorial University), Liam O-Toole (Bishop's University), and Devan Munn (University of Waterloo) - and invite submissions for the 2021-22 undergraduate and graduate essay contests.

The undergraduate contest, with a first-place prize of \$250 and second-place prize of \$100, is open to undergraduate students currently registered at a Canadian university who submit a paper on the subject of religion. The graduate student contest, which is open to masters and doctoral students in a religious studies program, has a prize of \$300 for the masters contest and \$650 for the doctoral contest.

Submissions should be sent by email to Paul Gareau by midnight on August 1, 2022. Winners will be announced in the fall and invited to participate in the coming webinar series. Full information about the [undergraduate](#) and [graduate](#) contests - including the submission process - is available on our website.

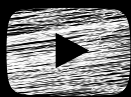
## Webinar Series

Thank you to everyone who participated in making this year's webinar series such a success. Subscribe to our [newsletter](#) if you have not already for announcements about the upcoming series and go to our [YouTube](#) channel to view the webinars.

## Questions or Comments About the Program?

Please email the program co-chairs, Michelle L. Folk and Gamer Hameed, with any questions at [michelle.folk@uregina.ca](mailto:michelle.folk@uregina.ca) or [gamerhameed1@gmail.com](mailto:gamerhameed1@gmail.com).

## Connect With Us



# PROGRAM

## at a GLANCE



<b>SAT</b> <b>May 28</b>	8-9 am PDT 9-10 am CST MDT 11 am-12 pm EDT 12 pm-1 pm ADT	Mixed Race in the Study of Religion (this session will be recorded)
	9-10 am PDT 10-11 am CST MDT 12-1 pm EDT 1-2 pm ADT	Morning/Lunch Break
	10-11 am PDT 11-12 pm CST MDT 1-2 pm EDT 2-3 pm ADT	Reflections on Teaching During the Pandemic and How We Move Forward in the Classroom
	11-11:30 am PDT 12-12:30 CST MDT 2-2:30 pm EDT 3-3:30 pm ADT	Afternoon Break
	11:30 am-12:30 pm PDT 12:30-1:30 CST MDT 2:30-3:30 pm EDT 3:30-4:30 pm ADT	Putting Religion in its Place: Religion and Bio-Regionalism in Canada (this session will be recorded)
<b>SUN</b> <b>May 29</b>	8-9 am PDT 9-10 am CST MDT 11 am-12 pm EDT 12 pm-1 pm ADT	Coloniality, the Church-State Relationship, and the Political: From Early-Modern India to the War in Ukraine
	9-10 am PDT 10-11 am CST MDT 12-1 pm EDT 1-2 pm ADT	Morning/Lunch Break
	9:15-9:45 am PDT 10:15-10:45 am CST MDT 12:15-12:45 pm EDT 1:15-1:45 pm ADT	Graduate Student Networking Opportunity on Kumospace (go to <a href="http://www.kumospace.com/cssr-grad-students">www.kumospace.com/cssr-grad-students</a> to attend)
	10-11 am PDT 11-12 pm CST MDT 1-2 pm EDT 2-3 pm ADT	Moving From Here to There and the Spaces In-Between: Representation, Transformation, and Liminality in Film and Music
	11-11:30 am PDT 12-12:30 CST MDT 2-2:30 pm EDT 3-3:30 pm ADT	Afternoon Break

<b>SUN</b> <b>May 29</b>	11:30 am-12:30 pm PDT 12:30-1:30 CST MDT 2:30-3:30 pm EDT 3:30-4:30 pm ADT	Who Has Authority Over the Supernatural? The Implications of Social Transformation on Ritual Space
<b>MON</b> <b>May 30</b>	8-9 am PDT 9-10 am CST MDT 11 am-12 pm EDT 12 pm-1 pm ADT	The Transmission of (non)Religion Across Generations in Canadian Families
	9-10 am PDT 10-11 am CST MDT 12-1 pm EDT 1-2 pm ADT	Morning/Lunch Break
	10-11 am PDT 11 am-12 pm CST MDT 1-2 pm EDT 2-3 pm ADT	Examining Factors That Contribute to Religious Discrimination in Canada: Attitudes Towards Organized Religion, Public Spaces, "Religious Nostalgia," and Xenophobia
	11-11:30 am PDT 12-12:30 pm CST MDT 2-2:30 pm EDT 3-3:30 pm ADT	Afternoon Break
	11:30 am-12:30 pm PDT 12:30-1:30 CST MDT 2:30-3:30 pm EDT 3:30-4:30 pm ADT	Defining Religious Freedoms: Case Studies of Judicial Review in Canada and the Media in France
<b>TUES</b> <b>May 31</b>	8:30-9:30 am PDT 9:30-10:30 am CST MDT 11:30 am-12:30 pm EDT 12:30 pm-1:00 pm ADT	Graduate Student Session: Successful Grant Writing for Graduate Students
	9:30-10 am PDT 10:30-11 am CST MDT 12:30-1 pm EDT 1:30-2 pm ADT	Morning/Lunch Break
	10-11 am PDT 11 am-12 pm CST MDT 1-2 pm EDT 2-3 pm ADT	Re-Imagining Religion Post Pandemic: Addressing Eschatological Tensions, Psychological Stressors, and Ministry in an Ambivalent, Ever-Changing World
	11-11:30 am PDT 12-12:30 pm CST MDT 2-2:30 pm EDT 3-3:30 pm ADT	Afternoon Break
	11:30 am-12:30 pm PDT 12:30-1:30 pm CST MDT 2:30-3:30 pm EDT 3:30-4:30 pm ADT	Relation and Resistance: Racialized Women, Religion, and Diaspora

<b>WED</b> <b>Jun 1</b>	7:45-8:45 am PDT 8:45-9:45 am CST MDT 10:45-11:45 pm EDT 11:45 am-12:45 pm ADT	Graduate Student Session: Translating Academic Writing for Public-Facing Work
	9-10 am PDT 10-11 am CST MDT 12-1 pm EDT 1-2 pm ADT	Morning/Lunch Break
	10-11 am PDT 11 am-12 pm CST MDT 1-2 pm EDT 2-3 pm ADT	Lived Nonreligion: Spiritual Technologies and the Sacred and Conceptions of Nature in Activism
	11-11:30 am PDT 12-12:30 pm CST MDT 2-2:30 pm EDT 3-3:30 pm ADT	Afternoon Break
	11:30 am-12:30 pm PDT 12:30-1:30 pm CST MDT 2:30-3:30 pm EDT 3:30-4:30 pm ADT	A Post-Secular Canada and Decolonization (this session will be recorded)



# SATURDAY

## May 28

Time	Presentation	Presenters
8-9 am PDT 9-10 am CST MDT 11 am-12 pm EDT 12 pm-1 pm ADT	Mixed-Race in the Study of Religion (this session will be recorded)	Moderator: Paul L. Gareau  Discussants: Carlos Colorado Ellen Dobrowolski Rubina Ramji Néstor Medina
9-10 am PDT 10-11 am CST MDT 12-1 pm EDT 1-2 pm ADT	Morning/Lunch Break	
10-11 am PDT 11 am-12:00 pm CST MDT 1-2 pm EDT 2-3 pm ADT	Panel on Reflections on Teaching During the Pandemic and How We Move Forward in the Classroom	Moderator: Michelle L. Folk  Presenters: Ken Derry, Taking Care: What I Learned About Teaching (the Study of Religion) from Online Courses
11-11:30 am PDT 12-12:30 pm CST MDT 2-2:30 pm EDT 3-3:30 pm ADT	Afternoon Break	
11:30 am-12:30 pm PDT 12:30-1:30 pm CST MDT 2:30-3:30 pm EDT 3:30-4:30 pm ADT	Roundtable on Putting Religion in its Place: Religion and Bio-Regionalism in Canada (this session will be recorded)	Moderator: Paul Bramadat  Discussants: Rubina Ramji Solange Lefebvre Pamela Klassen Alison Marshall Rachel Brown Paul Bramadat

# SUNDAY

## May 29

Time	Presentation	Presenters
8-9 am PDT 9-10 am CST MDT 11 am-12 pm EDT 12 pm-1 pm ADT	Panel on Coloniality, the Church-State Relationship, and the Political: From Early-Modern India to the War in Ukraine	Moderator: David Seljak  Presenters: Clara A.B. Joseph, Colonial Resistance: Forging or Forging Ahead  Xochiquetzal Luna Morales, Duty to Aid People in Need: How the War in Ukraine Reframes Church-State Relationships
9-10 am PDT 10-11 am CST MDT 12-1 pm EDT 1-2 pm ADT	Morning/Lunch Break	
9:15-9:45 am PDT 10:15-10:45 am CST MDT 12:15-12:45 pm EDT 1:15-1:45 pm ADT	Graduate Student Networking Session on Kumospace (go to <a href="http://www.kumospace.com/cssr-grad-students">www.kumospace.com/cssr-grad-students</a> to attend)	
10-11 am PDT 11 am-12:00 pm CST MDT 1-2 pm EDT 2-3 pm ADT	Panel on Moving From Here to There and the Spaces In-Between: Representation, Transformation, and Liminality in Film and Music	Moderator: Michelle L. Folk  Presenters: Robert Michael Edwards and Alyssa Woods, Conversion in a Cell to Communion in the Club: Liminality and Iconographic Space in Hip-Hop  Diana Dimitrova, From Here to There and In-Between: Religion and Gender in Hindi Films
11-11:30 am PDT 12-12:30 pm CST MDT 2-2:30 pm EDT 3-3:30 pm ADT	Afternoon Break	
11:30 am-12:30 pm PDT 12:30-1:30 pm CST MDT 2:30-3:30 pm EDT 3:30-4:30 pm ADT	Panel on Who Has Authority Over the Supernatural? The Implications of Social Transformation on Ritual Space	Moderator: Diana Dimitrova  Presenters: Kevin Bond, Buddhist Monster Hunters: Temple Origins and Boundary Maintenance in Early Modern Japanese Religion  Vincent Brilliant-Giroux, University of Toronto Modalities of Presence: Authority and Ritual Change in Kerala

# MONDAY

## May 30

Time	Presentation	Presenters
8-9 am PDT 9-10 am CST MDT 11 am-12 pm EDT 12 pm-1 pm ADT	Speaker Series on The Transmission of (non)Religion Across Generations in Canadian Families	Moderator: Sarah Wilkins-Laflamme  Discussants: Alyshea Cummins Peter Beyer Jacob Legault-Leclair Isaac Friesen
9-10 am PDT 10-11 am CST MDT 12-1 pm EDT 1-2 pm ADT	Morning/Lunch Break	
10-11 am PDT 11 am-12 pm CST MDT 1-2 pm EDT 2-3 pm ADT	Panel on Examining Factors That Contribute to Religious Discrimination in Canada: Attitudes Towards Organized Religion, Public Spaces, "Religious Nostalgia," and Xenophobia	Moderator: Paul L. Gareau  Presenters: Patrick Bondy, Scripture on the Hill: Biblical-Christian Language and Imagery at Parliament's Centre Block  Jacob Legault-Leclair and Sarah Wilkins-Laflamme, Attitudes Towards Muslims in Quebec and the Rest of Canada After Bill 21
11-11:30 am PDT 12-12:30 pm CST MDT 2-2:30 pm EDT 3-3:30 pm ADT	Afternoon Break	
11:30 am-12:30 pm PDT 12:30-1:30 CST MDT 2:30-3:30 pm EDT 3:30-4:30 pm ADT	Panel on Defining Religious Freedoms: Case Studies of Judicial Review in Canada and the Media in France	Moderator: Peter Beyer  Presenters: Kathryn Chan, Changes in the Judicial Review of Internal Religious Disputes  Katie Flood, Islam and Muslims in <i>Charlie Hebdo</i> : Legacies of Colonialism and Orientalism

# TUESDAY

## May 31

Time	Presentation	Presenters
8:30-9:30 am PDT 9:30-10:30 am CST MDT 11:30 am-12:30 pm EDT 12:30 pm-1:00 pm ADT	Graduate Student Session: Successful Grant Writing for Graduate Students	Presenter: Lori Beaman
9:30-10 am PDT 10:30-11 am CST MDT 12:30-1 pm EDT 1:30-2 pm ADT	Morning/Lunch Break	
10-11 am PDT 11 am-12 pm CST MDT 1-2 pm EDT 2-3 pm ADT	Panel on Re-Imagining Religion Post-Pandemic: Addressing Eschatological Tensions, Psychological Stressors, and Ministry in an Ambivalent, Ever-Changing World	Moderator: Clara A.B. Joseph  Presenters: Dohyung (Jacob) Cha, Buddhism Meets Christianity: Bringing Mindfulness Meditation into Already-But-Not-Yet Eschatology  Michael Gillingham, "Sharing the (Virtual) Love of Jesus with a Hurting (Virtual) World": A Local Congregation's Journey
11-11:30 am PDT 12-12:30 pm CST MDT 2-2:30 pm EDT 3-3:30 pm ADT	Afternoon Break	
11:30 am-12:30 pm PDT 12:30-1:30 pm CST MDT 2:30-3:30 pm EDT 3:30-4:30 pm ADT	Panel on <i>Relation and Resistance: Racialized Women, Religion, and Diapsora</i>	Moderator: TBD  Discussants: Sailaja Krishnamurti Becky R. Lee

# WEDNESDAY

## June 1

Time	Panel	Presenters
7:45-8:45 am PDT 8:45-9:45 am CST MDT 10:45-11:45 pm EDT 11:45 am-12:45 pm ADT	Graduate Student Session on Translating Academic Writing for Public-Facing Work	Presenter: Hayley Lewis
9-10 am PDT 10-11 am CST MDT 12-1 pm EDT 1-2 pm ADT	Morning/Lunch Break	
10-11 am PDT 11 am-12 pm CST MDT 1-2 pm EDT 2-3 pm ADT	Panel on Lived Nonreligion: Spiritual Technologies and the Sacred and Conceptions of Nature in Activism	Moderator: Alyshea Cummins  Presenters: Hannah McKillop, Spiritual Technologies as Lived Nonreligion  Lauren Strumos, (Non)religious Conceptions of Nature Among Activists Opposed to the Trans Mountain Expansion Project
11-11:30 am PDT 12-12:30 pm CST MDT 2-2:30 pm EDT 3-3:30 pm ADT	Afternoon Break	
11:30 am-12:30 pm PDT 12:30-1:30 pm CST MDT 2:30-3:30 pm EDT 3:30-4:30 pm ADT	Panel on a Post-Secular Canada and Decolonization (this session will be recorded)	Moderator: Néstor Medina  Presenters: David Seljak, Indigenous Spirituality and Healthcare in a Post-Secular Canada  Matt Sheedy, Between Neoliberalism and Decolonization: On Some Key Challenges of the Digital Age



# CSSR SPEAKER SERIES

## 2022 Plenary Address: Mixed-Race In the Study of Religion

This year's plenary engages this year's them of "in-between" in the study of religion through the lens of racial mixed-ness. A central goal of this plenary is to interrogate how both Métis and Mestizo have analogous imposed experience with regards to racialized discourses and how this shapes their work in the academic study of religion, particularly in Canada. By focusing on questions of identity, participants will engage settler colonial logics and their impositions and deployment of power on racialized peoples, especially when it comes to "mixed-blood" people. This session will be recorded and made available on our YouTube channel.

Moderator: Paul L. Gareau, University of Alberta

Discussants: Carlos Colorado, University of Winnipeg  
Ellen Dobrowolski, Concordia University  
Rubina Ramji, Cape Breton University  
Néstor Medina, Emmanuel College

## The Transmission of (non)Religion Across Generations in Canadian Families

Why has religion been declining in Canada? Is the millennial generation accelerating this trend, and if so, how and why? Why are some religions, like Evangelical Christianity and Islam, more resilient in the face of this declining trend? The participants in the panel are part of a larger international, mixed-methods project, *The transmission of religion across generations: a comparative international study of continuities and discontinuities in family socialization*, which is being carried out in Canada, Finland, Germany, Hungary, and Italy. This session explores the social and contextual factors that appear to accelerate and foster this decline across generations in Canadian families. It also discusses the social factors that seem to be most impactful in the successful transmission of religion across generations. Finally, it presents insights into how religion and means of religious socialization are transforming across generations in Canadian families.

Moderator: Sarah wilkins-Laflamme, University of Waterloo

Discussants: Alyshea Cummins, University of Ottawa  
Peter Beyer, University of Ottawa  
Jacob Legault-Leclair, University of Waterloo  
Isaac Friesen, University of Waterloo

## Graduate Student Sessions

In this three-part series, graduate students will meet to discuss navigating graduate school, the job market, and networking. The networking opportunity is a chance for students to meet with each other informally to discuss graduate school, their research, and future goals. The networking session is through Kumospace, which you can access at [www.kumospace.com/cssr-grad-students](http://www.kumospace.com/cssr-grad-students). In the second session, Hayley Lewis, editor at The Conversation, will speak with graduate students about translating their research and writing for public-facing work. Use the annual meeting's Zoom link to access the session. Lori Beaman from the University of Ottawa will offer advice and guidance for successful grant writing in the third session. Use the annual meeting's Zoom link to attend.

# PAPERS

**Kevin Bond, University of Regina**

**Buddhist Monster Hunters: Temple Origins and Boundary Maintenance in Early Modern Japanese Religion**

My paper examines early modern (1600-1868) Japanese Buddhist temple legends (engi) detailing Buddhist masters exercising magical spells in the subjugation of malevolent forces. I focus on a specific class of supernatural antagonists, oni (demons) and yokai (mysterious, often volatile creatures), which I aim to understand as Buddhist strategies to demarcate and maintain sacred geography and demonstrate ritual authority over the supernatural. I intend this piece to contribute to the small but growing body of literature in the last decade on yokai in the understanding of Japanese culture (e.g., the work of Michael Dylan Foster and Komatsu Kazuhiko), and, more generally, concepts of the monstrous in religious studies where "lesser" supernatural agents like monsters have been obscured in favour of orthodox pantheons in understanding religious communities.

**Patrick Bondy, Ryle Seminary**

**Scripture on the Hill: Biblical-Christian Language and Imagery at Parliament's Centre Block**

Christian language and imagery within Canadian public spaces has been controversial in recent years. Quietly, however, Parliament's Centre Block – one of Canada's most 'public' buildings – features plentiful Biblical-Christian language and imagery. This paper explores what the Biblical-Christian language and imagery of Parliament's Centre Block has meant across time and space. For some contemporary Canadian evangelicals, the language and imagery has rich meaning within a trajectory of religious nostalgia, besides reminding them of the constancy of religious longing. Beyond contemporary perceptions, Biblical-Christian language and imagery was not uncontroversial during Centre Block's building and unveiling in the 1920s. Moreover, supporters of the language and imagery were not unthinkingly using majority language but rather sought to keep, make and re-make Canada a Christian nation. I conclude by reflecting on how multi-subject analysis of perception helps us live and study well during periods of intense transition such as ours.

**Vincent Brilliant-Giroux, University of Toronto**

**Modalities of Presence: Authority and Ritual Change in Kerala**

This presentation addresses the issue of negotiating change in rituals when it comes to possession. Specifically, this presentation examines questions of authority, namely who is imbued with the authority to approve, or reject, what changes happen in the ritual space, which have then the potential to be repeated, and may have social implications. This reflection is rooted in field research I conducted in Kerala, South India, among adivasi communities where I observed a revival of the practices related to ancestor worship, where the message of the elders found renewed meaning in the face of challenges brought about by recent social transformations. This research explores how the cultural rules that govern these practices, the meaning attributed to them, intervene in the dealings with regards to authority, when it is a question of transformation or adaptation of rituals in a context of social transformation where traditional gender roles are questioned.

**Dohyung (Jacob) Cha, Seoul National University**

**Buddhism Meets Christianity: Bringing Mindfulness Meditation into Already-But-Not-Yet Eschatology**

I propose that modern Buddhist understanding – 'mindfulness meditation' – can address contemporary issues of eschatological hope of 'from here to there' (or vice versa) in Christianity. Eschatological vision requires Christians live in the between times – remembering or experiencing of already-known certain worlds and anticipating or imagining of yet to be known uncertain worlds at the same time. This eschatological tension ("already-not-yet" framework) inherently brings a fundamental question of how to cope with psychological stresses from the ever-present, almost-permanent presence of ambivalent evaluations. I contend that mindfulness meditation may reveal us a way to practice the already-not-yet existence. Specifically, mindfulness meditation helps eschatological interpreters to move from the "already"- worlds to the "yet"- worlds by the process of zeroing the current self ('no-self theory') and it will reduce the psychological stresses by the unknown possibilities of "yet"- worlds and it may stimulate the conversations between biblical theologians and Buddhism scholars and beyond.

**Kathryn Chan, University of Victoria**

**Changes in the Judicial Review of Internal Religious Disputes**

Canadian courts have occasionally, though not often, interfered with the decisions of religious associations based on procedural fairness concerns. While decisions not to interfere have historically been framed as judicial “abstentions” from adjudicating religious matters, recent litigants have linked decisions not to intervene to alleged constitutional limits on the authority of civil courts. During the last five years, the Supreme Court of Canada has rendered two decisions that narrow the ability of courts to interfere in the affairs of religious associations. Proponents of religious freedom have generally praised “Wall” and “Aga” for reducing judicial interference in religious disputes. However, the cases substantially narrow the legal remedies available to persons who are treated unfairly by their religious communities. I ask: Are the limits set out in Wall and Aga principles of discretion or rules of law? Do the cases go too far in limiting the supervisory jurisdiction of the courts?

**Ken Derry, University of Toronto Mississauga**

**Taking Care: What I Learned About Teaching (the Study of Religion) from Online Courses**

Teaching online during a global pandemic for two years has been – to put it mildly – incredibly challenging, in many (often highly inequitable) ways. But there are practices and perspectives I learned from online teaching in this crisis that I think improved my classes, and helped make me a better teacher. Many of these arose specifically to address the fact that students were experiencing varying kinds and degrees of trauma. This is a point that we should perhaps always keep in mind in religion courses, which by their nature can seriously destabilize some students. In this talk I will discuss several of the changes I made to my religion courses during the pandemic that I will continue to implement, as much as possible, when teaching in person again. These changes include including recording lectures, re-thinking exams, using checklists, removing late penalties, and simply (but crucially) being as kind as possible.

**Diana Dimitrova, Université de Montréal**

**From Here to There and In-Between: Religion and Gender in Hindi Films**

This paper explores the intersections of religion and film and discusses interpretations of gender and Hinduism in Bollywood films of the 2000s. I examine the films *Dil Cahta Hai (The Heart Wants)*, 2001, *Devdas (Devdas)*, 2002, and *Ham Dil De Cuke Sanam (I Have Already Given My Heart Away)*, 1999, from the perspectives of mythological and ideological criticism. I examine the ideological implications of representations of gender and the ensuing conservative re-mythologizing of contemporary Indian culture by the media. Throughout the paper, I raise questions about the power of films to change reality and to shape our hopes, fears and desires. Should we accept the visions of the beautifully mythologized Hindu world, which those films present, at face value, or should we continue dreaming and imagining visions of a better world, which entails gender equality and social justice, not presented in those films?

**Robert Michael Edwards, University of Ottawa/X (Ryerson) University, and Alyssa Woods, University of Guelph**

**Conversion in a Cell to Communion in the Club: Liminality and Iconographic Space in Hip-Hop**

Hip-hop is linked, literally and ideally, to a sense of place. Geography, whether on a macro (city, state, country) or micro level (street, neighbourhood), has defined hip-hop culture. This paper extends the study of place in hip-hop to include literal or idealized representations of architectural structures. Of interest to the current study is how artists use iconographic space in music/videos as a culturally recognizable representation of conversion to a new faith identity. Many artists have undergone conversion within spaces that are liminal or transient. Case studies on Kodak Black, Kendrick Lamar, and Jay Electronica illustrate the transition from the in-between spaces wherein conversion occurs – jail, the club, the streets – to their new position within faith-based structures that are represented architecturally. Through these examples, we can gain further insight into the mechanisms and motivations that undergird the drive toward spiritual transformation among hip-hop practitioners and the impact on consuming audiences.

**Katie Flood, Saint Mary's University**

**Islam and Muslims in *Charlie Hebdo*: Legacies of Colonialism and Orientalism**

France was a major European imperialist country and extended its reach by colonizing many parts of Africa, Asia, North America, and the Caribbean. This brought the French into contact with different cultures and religions and simplified immigration of the colonists to France, in particular the French colonies in North Africa (Maghreb) and Asia (Vietnam). Non-Christian religions were imported to France from the colonies which included Islam and Buddhism. This paper will reflect on the manner in which both religions have been treated by the media, in particular, the French satirical magazine, Charlie Hebdo, while living in France's secular *laïcité* society. The publishing of the infamous Muhammed cartoons had deadly consequences within France, but also took a debate, supporting differing global opinions regarding republishing of the cartoons, terrorism, the limits of freedom of speech and, most importantly, the portrayal of the Islam religion and its Muslim followers.



**Michael Gillingham, University of Alberta**

**“Sharing the (Virtual) Love of Jesus with a Hurting (Virtual) World□:” A Local Congregation’s Journey**

I will be tracing the recent history of a local Lutheran congregation and its journey through the pandemic. From the early days of shutdown followed by frantic efforts to move ministry online, this particular congregation has faced strong criticism from local and national denominational leaders as it seeks to pursue its chosen mission in new online environments. I will briefly summarize the criticisms, the related threats, and the eventual response by this congregation. In addition to this criticism, there has been a strong positive response to online initiatives, convincing the congregation’s staff and lay leaders that online ministry will be an ongoing pursuit. I will briefly summarize the extent of the online initiatives and some of the lessons learned. Finally, I will provide a short description of the proposed working plans for the church’s next chapter of its ministry in what might be termed a post-pandemic world.

**Clara A.B. Joseph, University of Calgary**

**Colonial Resistance: Forging or Forging Ahead**

The written word - from religious documents to passes for trade - played a central role in the colonial process. In the seventeenth century, the native Christians of India, the Thomas Christians, were repeatedly charged of “forging” documents when they attempted to counter the impact of colonial “original” agreements. Scholars, Eric Frykenberg, Stephen Neill, Paul Pallath, Joseph Thekedathu, etc., have analyzed the documents considering only the religious sphere: arguments have chiefly been on whether the Thomas Christians were for or against the Roman Church. These scholars ignore the glaring colonial context as well as the way the religious sphere functioned in the early modern period of Church-State union. By foregrounding the latter situation, my paper will firstly analyze select primary sources, secondly, identify the role of colonial trade, especially of black pepper, in the worth of allegedly forged documents and, thirdly, review the implications of the findings for the war on Ukraine.

**Jacob Legault-Leclair, University of Waterloo, and Sarah Wilkins-Laflamme, University of Waterloo**

**Attitudes Towards Muslims in Quebec and the Rest of Canada After Bill 21**

Many salient events as well as scholarly studies have shown that Islamophobia is a phenomenon present in Canada today. Yet, few have delved empirically into the factors driving this phenomenon, nor into the forms it can take among individuals. To what extent does State secularism (or laïcité) policy, such as Bill 21 in Quebec, affect attitudes towards Muslims among the general public? What are the dimensions of attitudes towards Muslims found among populations? With 2011-2019 Canadian Election Studies data, this paper answers these questions by examining if certain individuals specifically target Muslims with their dislike, or if this discomfort towards Muslims is tied to wider xenophobic attitudes towards many minority and vulnerable groups, or if it is instead especially tied to a dislike of organized religion, or if all of the above are present to varying degrees among the general adult populations of Quebec and the rest of Canada.

**Hannah McKillop, University of Ottawa**

**Spiritual Technologies as Lived Nonreligion**

Lived religion scholars assert that religion is constructed by individuals daily. As nonreligious affiliation increases, will ritual practice decrease? I argue that the podcast “Harry Potter and the Sacred Text” exemplifies lived nonreligion through its appropriation of religious ritual into nonreligious spiritual technologies. Lauren Strumos and Anna Salonen explore the ethics of food consumption as lived nonreligion. I contribute to this growing field using comparative analysis to trace the development of spiritual technologies from the religious sacred reading practices they derive from. First, I define lived nonreligion by drawing from the existing literature. Then, I examine the podcast’s development and use of spiritual technologies to treat the “Harry Potter” series as sacred, as an example of lived nonreligion. As disaffiliation is on the rise, people will come to understand new ways to do ritual in contexts that challenge historical views about what it means to treat texts as sacred.

**Xochiquetzal Luna Morales, Wilfrid Laurier University**

**Duty to Aid People in Need: How the War in Ukraine Reframes Church-State Relationships**

The Russian invasion of Ukraine is redefining the relationship between church and state by unlocking new paths of collaboration and critics as well. During a video call on March 16th with the Russian Orthodox Patriarch Kirill, Pope Francis stated that “the church must not use the language of politics, but the language of Jesus,” implying the role that religion can play to attain peace. This paper reflects on the roles that the Catholic Church and the Russian Orthodox Church are taking in the war in Ukraine. It looks at how their responses spotlight a church-state relationship that, far from being exclusively political, attains a social dimension where there is room for collaboration. It argues that in a century being shaped by social claims such as equity, diversity and inclusion, the church is not entitled to remain silent and in the private sphere.

**David Seljak, St. Jerome's University**

**Indigenous Spirituality and Healthcare in a Post-Secular Canada**

After 1960, Canadians increasingly dismantled the public culture of Christian Canada, which was a product of the close relationship between the Canadian state and the mainline Christian denominations. The creation of a new social order rooted in multiculturalism, human rights, and secularism led Canadians to believe that they had solved the issue of religious diversity and conflict as well as the injustice of Christian privilege. However, the continuing crisis in the health outcomes for Indigenous people has inspired an amazing variety of innovations in the healthcare sector, including integrating Indigenous culture and spirituality in treatment, challenging racism – both overt and systemic – and transferring control and ownership of healthcare delivery to Indigenous communities themselves. We argue that many of these innovations introduce Indigenous spirituality into healthcare delivery and challenge the boundaries established by mainline Canadian secularism, pushing the Canadian state and society towards a post-secular future.

**Matt Sheedy, University of Bonn**

**Between Neoliberalism and Decolonization: On Some Key Challenges of the Digital Age**

The academic study of religion has a long history of engaging with critical self-reflection through various states of crisis, dating back to the mid-1970s. In this paper, I begin with an overview of Scott Elliott's volume *Reinventing Religious Studies*, which features scores of essays on the state of the field from 1969-2013. I examine these essays in light of various political changes since the 1970s (namely, neoliberal ideology) in order to demonstrate that our current crisis is a culmination of earlier trends and particular choices that have led to where we are today. In addition to these arguments, I draw on the tools of critical media studies as a way to theorize the pitfalls of digital media in our current era, including its acceleration throughout the pandemic, and close with a look at some constructive alternative approaches coming out of Indigenous communities engaged in the work of decolonization.

**Lauren Strumos, University of Ottawa**

**(Non)religious Conceptions of Nature Among Activists Opposed to the Trans Mountain Expansion Project**

The Trans Mountain Expansion (TMX) project entails the construction of an oil pipeline that crosses unceded lands in British Columbia and comes to an end at the Burrard Inlet of the Salish Sea, a marine area located in the territories of the Tsleil-Waututh, Squamish and Musqueam Nations. This paper uses data from interviews with settler activists opposed to TMX as an entry point to explore (non)religious conceptions of nature. In particular, it considers their religious and nonreligious identities in relation to how they conceptualize risks of the TMX project, paying attention to the overlaps and boundaries between their human-related and nonhuman-related concerns. Overall, this paper will demonstrate the ways in which activists' (non)religious identities and understandings of nature challenge strict categorizations. In so doing this paper seeks to challenge binaries between religion and nonreligion, and humans and nature, that are often found in the sociology of religion.

## PANELS

***Relation and Resistance: Racialized Women, Religion, and Diaspora* (McGill-Queen's University Press, 2021)**

In Canada, women's bodies are often at the centre of debates about religious pluralism, multiculturalism, and secularism. Women have long played a critical role in building and maintaining diasporic religious communities and networks, and they have also been catalysts for change and transformation within religious groups and the wider community. *Relation and Resistance* explores the stories and lives of racialized women connected with religious diaspora communities in Canada. Contributors from across disciplines show how women are conceptualizing traditions in transformative ways, challenging prevailing assumptions about diasporic religion as nostalgically entrenched in the past. The collected essays include chapters on feminist and queer women thinking critically about Hindu and Muslim identities and beliefs and challenging anti-Black racism and settler colonialism; Afro-Caribbean and Métis writers using literature to explore religion and belonging; the impact of women's participation in Japanese, Chinese, and Pakistani transnational religious organizations; and marriage, migration, and gender equality in the Punjabi Sikh and Malayali Christian communities. The volume closes with a chapter exploring Métis diasporic experience and inviting readers to think critically about diasporic religion on Indigenous land. An innovative and timely volume, *Relation and Resistance* reveals that a deeper understanding of women's experiences of displacement, migration, race, and gender is critical to the study of religion in Canada.

Editors: Sailaja Krishnamurti, St. Mary's University

Becky R. Lee, York University

# ROUNDTABLES

## Putting Religion in its Place: Religion and Bio-Regionalism in Canada

We all live in natural and built environments, or "spaces," many of which we turn into meaningful "places" through stories and practices. These spaces arguably have an impact on who we are, with whom we interact, and the ways religious and spiritual practices and communities emerge in each region. There has been surprisingly little comparative analysis of how the geography of a region, and the cultures that become embedded there, impact the forms of religiosity and spirituality we can see in these bio-regions. In this roundtable, speakers from five regions in Canada will discuss the ways the distinctive natural and cultural features of their region influence religious phenomena. Contributors are asked to think beyond specific religious communities with which they might be familiar, and pay attention to the impact of the natural and built environments on the current state of religion in their region.

Moderator: Paul Bramadat, University of Victoria

Discussants: Rubina Ramji, Cape Breton University  
Religion in Atlantic Canada

Solange Lefebvre, Université de Montréal  
Religion in Quebec

Pamela Klassen, University of Toronto  
Religion in Ontario

Alison Marshall, Brandon University  
Religion on the Prairies

Rachel Brown, University of Victoria  
Religion on the West Coast

Paul Bramadat, University of Victoria  
Introduction and Overview of Religion and Bioregionalism

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