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 May 26th – CL 127
- Sunday May 27th – CL 127
- Monday May 28th – CL 127
- Tuesday May 29th – CL 127
Satday May 26

<table>
<thead>
<tr>
<th>TIME</th>
<th>EVENT</th>
<th>BUILDING – ROOM #</th>
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<tbody>
<tr>
<td>9am - noon</td>
<td>Executive Meeting</td>
<td>CL 345</td>
</tr>
<tr>
<td>2pm – 4pm</td>
<td>Annual General Meeting</td>
<td>CL 345</td>
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<tr>
<td>4pm – 6pm</td>
<td>Insta-Networking</td>
<td>CL 345</td>
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<tr>
<td>6pm – 7pm</td>
<td>President’s Reception (including announcement of book prizes and essay winners).</td>
<td>College West – CW 215</td>
</tr>
<tr>
<td>7pm – 10pm</td>
<td>Performance Presentation: (see details below)</td>
<td>CL 345</td>
</tr>
</tbody>
</table>

**PERFORMANCE PRESENTATION:**

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

**Film: Lana Gets Her Talk** by Beth Wishart MacKenzie (37 minute runtime with introduction and discussion with the filmmaker)

Part of a cross-country touring art and film installation, this film observes Lana Whiskeyjack as she works to complete a mixed-media sculpture of a tortured face, the face of her uncle. Lana calls the piece Losing My Talk. This brief study of an artist and her work is a creative medium through which we can come to some understanding of the trauma experienced by Canada’s Indigenous people in the Indian Residential School system, of its enduring effects on the children of survivors of the system, and of one women’s journey to recover what was lost: dignity, identity, and voice. A story of resilience, Lana’s journey speaks of the power of Indigenous “ways of being” in our time.

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.
<table>
<thead>
<tr>
<th>PLACE (all rooms to be confirmed)</th>
<th>9am – 10:30am</th>
<th>10:45am – 12:15pm</th>
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<tbody>
<tr>
<td><strong>CL 345</strong></td>
<td>Roundtable: Career Fulfilment Panel (Featuring University of Regina Graduates)</td>
<td>Panel: Research in Action</td>
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<td>Chair: Catherine Caufield, Concordia University Edmonton</td>
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<td></td>
<td>Participants: Jesse Bailey, BA Hons, MA</td>
<td><strong>Religion, Sexual Diversity and Youth</strong></td>
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<td></td>
<td>Michelle Korpan, BA Hons, JD</td>
<td>Heather Shipley, York University</td>
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<td></td>
<td>Kirsten Hanson, BA Hons, MA</td>
<td><strong>Doing Research on [and Teaching About] Muslims in a Multicultural Islamophobic Age</strong></td>
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<td></td>
<td>Andrew Lawn, BA Hons, MA</td>
<td>Franz Volker Griefenhagen, Luther College, University of Regina</td>
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<tr>
<td></td>
<td>Morgan Hunter, BA, BEd, MA</td>
<td><strong>Panel: Research in Action</strong></td>
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<tr>
<td><strong>CL 407</strong></td>
<td>Panel: Studies in Asian Religious Texts</td>
<td>Panel: Diverse Textual Sources in the Study of Buddhism</td>
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<td></td>
<td>Chair: Braj Sinha, University of Saskatchewan</td>
<td>Chair: Gerjan Altenburg, McMaster University</td>
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<td></td>
<td><em>A Phenomenology of Arjuna’s Religious Experience in Bhagavad Gita chapter 11</em></td>
<td><strong>Whose Line is it Anyway? Reflections on Textual Borrowing in the Partimokshabhismaranapada</strong></td>
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<td></td>
<td>Richard Berg, Lakehead University</td>
<td>Gerjan Altenburg, McMaster University</td>
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<td></td>
<td><em>Instances of the Middle Way in Early Mahāyāna Sūtras</em></td>
<td><strong>Chinese Buddhist Apocrypha as a Gendered Medium: On the Sutra on Transforming the Female Form</strong></td>
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<td></td>
<td>James Apple, University of Calgary</td>
<td>Stephanie Balkwill, University of Winnipeg</td>
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<td></td>
<td><strong>Panel: Studies in Asian Religious Texts</strong></td>
<td><strong>Kumaralata’s “Garland of Examples” and Narrative Naturalism in Buddhist Literature</strong></td>
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<tr>
<td><strong>CL 408</strong></td>
<td>Panel: Contemporary Judaisms</td>
<td><strong>Roundtable: Space: The Final Frontier—Negotiating Religion and Identity</strong></td>
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<td></td>
<td>Chair: Catherine Holtmann, University of New Brunswick</td>
<td>Chair: Elizabeth Guthrie, University of Waterloo</td>
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<td></td>
<td><em>An Irish Jew Depictions of Jews and Judaism in Twentieth Century Irish Literature</em></td>
<td>Lisa Duggan, University of Waterloo</td>
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<td></td>
<td>Paul Gillingham, University of Alberta</td>
<td>Elizabeth Guthrie, University of Waterloo</td>
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<td></td>
<td><strong>Ingathering of the Unaffiliated: Engaging Jewish Youth Through Ecology, Awe, and Wonder</strong></td>
<td>Doaa Shalabi, University of Waterloo</td>
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<td></td>
<td>Anne Read, Independent Scholar</td>
<td>Sahver Kuzucuoğlu, Wilfrid Laurier University</td>
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<td><strong>Panel: Research in Action</strong></td>
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<td>Franz Volker Griefenhagen, Luther College, University of Regina</td>
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Graduate Luncheon
12:00 – 2:00pm
CW 215

Religious Studies in the Public Sphere: Public Engagement and Community-Centred Scholarship

All student members of the CSSR/SCÉR are invited to attend the Graduate Student Luncheon. Dr. Brenda Anderson (University of Regina), Dr. Michelle Folk (University of Regina), Dr. Rebekka King (Middle Tennessee State University), and Dr. Adéla Sandness (St. Francis Xavier University) will be leading a conversation about public engagement and community-centred scholarship. Exploring this topic through the frameworks of teaching, research, and service, the speakers discuss topics including pedagogies for community-engagement, advocacy scholarship, administrative support for community-engaged work, and strategies for when and how to engage our local communities. Light lunch is provided.

Short Documentary Film Premier
12:30 – 2:00pm
CL 345

Film: “The Good Life: Decolonizing the Secular”

This documentary film explores the important role of Indigenous spirituality in Canadian public life and examines whether processes of reconciliation can be “secular”. Notably, secularism in many of its dominant forms segregates spirituality and religion outside of public life, but many of the Calls to Action from the Truth and Reconciliation Commission (TRC) report petition for an increased role for traditional teachings, including Indigenous spirituality, in many important public contexts. Indeed, the formal practices of TRC themselves centered on ceremonial aspects, such as the lighting of the sacred fire and the integration of the Seven Sacred teachings (which are themselves represented in the TRC’s logo). To engage this subject matter, the film engages a number of relevant interrelated questions: What is Canadian secularism and how does it delimit the role of spirituality in public life, including ceremony? Do traditional Indigenous philosophies of the “good life”—such as the Anishinaabe notion of “Mino-Bimaadiziwin”—allow for a secular/sacred division? Is the expectation of such a division of life yet another iteration of colonialist structures of power? And if this is so, does secularity first need to be decolonized to allow for real reconciliation?

The film is comprised of interviews with leaders, activists and experts from the Indigenous and non-Indigenous community, including Murray Sinclair, Winona LaDuke, Wab Kinew, Naheed Nenshi, Sheila Watt-Cloutier, Mark Ruml, Jennifer Selby, Tasha Spillett and W. Rory Dickson.

The project is funded through the Social Sciences and Humanities Research Council and has been approved by the University of Winnipeg Human Research Ethics Board.

45 minute runtime followed by Q&A.
# Sunday May 27
## Afternoon Sessions

<table>
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<tr>
<th>Place</th>
<th>1:45pm – 3:15pm</th>
<th>3:30pm – 5pm</th>
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</table>
| **CL 345** | Panel: Issues in Contemporary Islam  
Chair: Ilham Reda, McGill University  
*Individuality and Public Reason in Religious Education and Liberal Societies*  
The Involvement of Muslims in Online Communities and in Islamic Associations: The Montreal Case  
Morad Bkhait, Université du Québec à Montréal | Panel: Intra-Umma Dissonance: Intolerance Within the Muslim Umma  
Chair: Alyshea Cummins, University of Ottawa  
*A Question of Authenticity: How Do Canadian Muslims View Each Other?*  
Rubina Ramji, Cape Breton University  
The Navigation of Ismaili Muslim Identity in the Context of Intra-Umma Identity Construction(s)  
Alyshea Cummins, University of Ottawa  
Identities of Muslim Women as “Transgressors” Through Veiling and Unveiling  
Sana Patel, University of Ottawa  
Responding: Qamer Hameed, University of Ottawa |
| **CL 407** | Panel: On Anguish and Delight in Hindu Cosmology  
Chair: Brenda Anderson, University of Regina  
*Anguish Instead of Delight: The Articulation of Salvation by Tamil Bhaktas*  
Michelle Folk, University of Regina  
The Enemy is Us: The Ṛgvedic Indra verses Vṛtrā Myth as a Prototype for Enlightenment  
Aldea Sandness, St. Francis Xavier University | Panel: Asian Religions in the Modern World  
Chair:  
Sacred Inner-Fires: Moving From Secret Places to Contemporary Spaces  
Diane Fereig, University of Alberta  
Compassionate but not Religious  
Julia Stenzel, McGill University  
Religio-nationalism and Religious Diversity in Bangladesh’s Chittagong and Myanmar’s Rakhine  
D. Mitra Barua, Rice University |
| **CL 408** | Panel: Spirituality and its Variations  
Chair: Rose Tekel, St. Francis Xavier University  
The Gender Puzzle Revisited: Contemporary Spirituality and the Rise of the Feminine  
Galen Watts, Queen’s University | Roundtable: Author Meets Critics: Religion and Intimate Partner Violence: Understanding Challenges and Proposing Solutions  
Chair: Catherine Holtmann, University of New Brunswick  
Heather Shipley, York University  
Darlene Juschka, University of Regina  
Mary Ann Beavis, St. Thomas More College, University of Saskatchewan  
Responding: Catherine Holtmann, University of New Brunswick |
"How to write a sitcom about Muslims – very carefully!"
Zarqa Nawaz, freelance writer, journalist, broadcaster, and filmmaker
Sunday May 27, 2018
3:30-5pm

Description:
As a Canadian of Muslim faith, freelance writer, journalist, broadcaster, and filmmaker Zarqa Nawaz address addresses her commitments to participation in the public sphere and the shaping of Canadian identities through humour. As debates rage about changing culture and religious accommodations in various communities, Nawaz will talk about the challenges and rewards of creating *Little Mosque on the Prairie*, the hit ground-breaking television series about a Western-based Muslim community in Canada. As a resident of Regina, Saskatchewan, she will address the diverse creative cultures of her home city.

Room: Luther College Auditorium
Hosted by Association of Canadian College and University Teachers of English

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**2018 International Lecture**
7:00 – 8:30pm
Research and Innovation Centre, Room 119

A Modern Monk’s Work: Preserving the Manuscript Heritage of Endangered Christianity in the Middle East
Columba Andrew Stewart, Director
Hill Museum & Manuscripts Library
Research and Innovation Centre, Room 119

Reception: Research and Innovation Centre, 101.6 Atrium
### MONDAY MAY 28
### Morning Sessions

<table>
<thead>
<tr>
<th>PLACE</th>
<th>9am – 10:30am</th>
<th>10:45am – 12:15pm</th>
</tr>
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</table>
| CL 407 | Panel: Religion, Art, Advertising, and Technology  
          Chair:  
          *Christmas and Commercials: A Road Map to Religious Changes*  
          Rose Tekel, St. Francis Xavier University  
          *Drawing Boundaries Between ‘Secular’ and ‘Spirit-Empowered’ Art in the American Pentecostal Context*  
          Saliha Chattoo, University of Toronto  
          *Embodiment Matters: An Ecospiritual Perspective on the Promises and Challenges of Human Enhancement*  
          Christopher Hrynbow, St. Thomas More College, University of Saskatchewan  
          Panel: Religion and Humor  
          Chair: David Feltmate, Auburn University at Montgomery  
          *Atheist Humor and the Performance of Boundary Maintenance*  
          Chris Miller, University of Waterloo |
| CL 408 | Panel: Religion and the Law in Canada  
          Chair: Paige Thoms, University of Victoria  
          *I Know it When I See It? Defining ‘Religion’ in Canadian Law*  
          Paul Hart, University of Alberta  
          *From Carter to C14: Assisted Dying From Court to Criminal Code*  
          Ted Malcolmson, University of Ottawa  
          *Caskets in the Courtroom: The Supreme Court of Canada’s Understanding of Suffering and Death*  
          Cory Steele, University of Ottawa  
          Panel: Canadian Laws and Indigenous Lands: Conceptualizations of Sacred Space, Religion, and Ceremony  
          Chair: Stacie Swain, University of Victoria  
          *Religion, Public Interest, and the State’s Obligation to Encourage Outdoor Recreation*  
          Michael Ruecker, University of Toronto  
          *The Reoccupation of Parliament Hill: Indigenous Ceremony as an Exercise of Jurisdiction*  
          Stacie Swain, University of Victoria |
# MONDAY MAY 28
## Afternoon Sessions

<table>
<thead>
<tr>
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<th>1:45pm – 3:15pm</th>
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</table>
| **CL 345** | **Panel: Religion, Science, and the Problems of Knowing**  
Chair: Darren E. Dahl, St. Thomas More College, University of Saskatchewan  
Religious Diversity and Non-Human Animals  
Manvitha Singamsetty, University of Ottawa  
The Wobbling Firmament: The Cosmologies of Young Earth Creationism  
James Linville, University of Lethbridge | **Panel: Philosophy of Religion**  
Chair:  
Hospitality and the Test of Translation: The Diversity of Religious Language in Paul Ricoeur  
Darren Dahl, St. Thomas More College (University of Saskatchewan)  
Human Beings In and Of the World: A Response(able) Epistemology  
Zachary Gage, University of Manitoba |
| **CL 407** | **Panel: Religion, Politics, and the Law**  
Chair: Paige Thombs, University of Victoria  
Dreams, Visions, Promises: The Canadian State and Ethno-Religious Settlement on the Prairies  
Connor Thompson, University of Regina  
Voices in the Ktunaxa Case and Reactions to the Ktunaxa Decision  
Noel Salmont, Carleton University  
The Idea() of Public Reason: Religion in Rawls's Political Liberalism  
Jonas Brandt, University of Winnipeg | **Panel: Inter-religious Encounters Around the World**  
Chair: Catherine Caufield, Concordia University Edmonton  
Embracing Religious Diversity in Political Discourse, Lessons from Faith-Based Institutions in Northern Ireland  
Maria Power, University of Liverpool  
The Voice of Canadian Religious Schools’ Graduates in Intercultural Dialogue  
Mariia Alekseevskaia, University of Ottawa |
| **CL 408** | **Roundtable: New Muslim Public Spheres in the Digital Age: Stages of Research, Methodology and Mentorship**  
Chair: Brenda Anderson, University of Regina  
Jenna Tickell, Luther College at the University of Regina  
Maysa Haque, Luther College at the University of Regina  
Sumaria Alwani, Luther College at the University of Regina  
Kiera Mitchell, Luther College at the University of Regina  
Mehmet Ali Basak, Memorial University  
Morad Bkhait, Université du Québec à Montréal  
Responding: Brenda Anderson and Franz Volker Griefenhagen, University of Regina | **Panel: Gendered Dharmas: Women and the Practice of Buddhism in Pre-Modern Asia**  
Chair: Stephanie Balkwill, University of Winnipeg  
Hermits, Pilgrims, and Teaching Temptresses: Women in the Early Literature of China’s Mount Wutai  
Susan Andrews, Mt. Allison University  
Female Religious Practices and Agency in the Novel Jin Ping Mei  
Crystal Beaudoin, McMaster University  
Agency Through Adornments in Indian Buddhism  
Manvinder Gill, University of Winnipeg  
Responding: Stephanie Balkwill, University of Winnipeg |
### Tuesday, May 29
#### Morning Sessions

<table>
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<th>PLACE</th>
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| CL 407 | Panel: Praying with our Grandmother, St. Anne  
Chair: Paul Gareau, University of Alberta  
*St. Anne and the Mi’kmaq*  
Jeanine LeBlanc, University of Alberta  
*St. Anne and the Métis of Alberta*  
Paul Gareau, University of Alberta | Panel: Issues in the Sociology of Religion  
Chair: David Feltmate, Auburn University at Montgomery  
"No Consecration, No Peace!": The Fatima Center and the Russian Annexation of Crimea  
Michael Agnew, McMaster University  
*Diversity’s Limits in Jonestown and Peoples Temple: From Frame Overlap to Pragmatic Homogeneity*  
Kristian Klippenstein, University of Alberta  
*Blurred Boundaries: How Definitions of Religion and Family Life Are Used to Determine Responsibility*  
David Feltmate and Kimberly P. Brackett, Auburn University at Montgomery |
| CL 408 | Panel: Women and Religious Dialogue  
Chair: ’Gathering Us In’ and Moving Us Beyond Exclusion: How Canadian Women Religious Model Inclusivity and Engender Diversity  
Christine Gervais, University of Ottawa  
*Reflections on Interfaith Art-Making as a Means to Exploring Feminist Religiosity*  
Nilofar Noor and M. Syed, University of Toronto | Panel: Issues in Contemporary Methods and Theories  
Chair: Stacie Swain, University of Victoria  
*Insiders/Outsiders & Others: Colonial Historiographies and Anti-Oppressive Scholarship*  
Roxanne Korpan, University of Toronto  
*Why Another Christianity Needs to Come Back into the Religious Studies Curriculum*  
Clara A.B. Joseph, University of Calgary  
*Sikhs in the Public Sphere in Canada*  
Richard Mann, Carleton University |
Blurred Boundaries: How Definitions of Religion and Family Life Are Used to Determine Responsibility

Most Protestant churches in the Montgomery, AL area define themselves as “family friendly.” They offer family ministries that involve youth ministry, pre-marital and marriage counselling, and other activities that promote their visions of family life. Pastors are also aware of the problems facing families today. How do they understand the sources of these problems and the relationship between their religious worlds and these family problems? How do the shape their family ministry and message to the broader community? Based on thirty interviews with Protestant ministers in the Montgomery area, this paper will analyze the ways past churches have come from a posture of self-defence, in response to aggressive incursions by the United States into the affairs of Russia and the post-Soviet states. This paper will examine how a conservative Catholic organization and its quarterly publication, The Fatima Crusader, once known for its anti-Semitic polemic during the Cold War period, has increasingly advanced a form of pro-Russian apologetics within the current geopolitical climate.
Many Jews today are dissatisfied with the masculine language and metaphors of traditional prayer. This paper considers two different possibilities to incorporate the language of “God/dess” in contemporary Jewish prayer.

In this paper, I analyze the “insider/outsider” problem in the study of religion in the context of colonial historiographies. Occasionally, the insiders/outsiders in this study are also insiders/outsiders in the study of the study of religion.

Working from that perspective on deep diversity, this paper will navigate tensions and promises brought into being by both current and historical developments in human enhancement. An ecospiritual worldview understands humans to exist in intertwined social, ecological, and cosmological relationships. From this perspective, the language of God/dess is a positive way to look at the culture and history of a people.

The practice of inner fire, traditionally known as gTum-mo (Tibetan) or candali (Sanskrit), has long held fascination in the Western world. A yoga practice from the Tantric system of South Asia, which has been preserved and practiced for centuries in Tibetan Buddhism, it has traditionally been a secret practice for advanced practitioners. Yet, the modern world seems to hold no secrets and as early as the 18th century we find spiritual vaqueros of the West both fascinated with the practice and interested in learning it. Said to be the heart of the Six Yogas of Naropa, recent contemporary interest has exploded over the past few decades, resulting in online discussion forums, literature and Tibetan suddenly willing to teach a once hidden practice. This paper will explore contemporary interest and practice through online media and literature in contrast to the traditional settings of this practice as presented in available primary texts.

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God-language but has by and large opted for gender neutrality. By contrast, the small but dynamic and creative Kohenet movement has produced a prayerbook replete with female characterizations of the divine, drawing on Jewish sources, non-Jewish goddess traditions, and contemporary creativity. Both of these movements are feminist, with women playing significant roles in the selection and writing of liturgy. They thus provide contrasting answers to the question, across religious boundaries, of the relationship between women's empowerment and Goddess worship.

James Lavelle, University of Lethbridge
The Wobbling Firmament: The Cosmologies of Young Earth Creationism
Genesis 1 is the scriptural center of Young Earth Creationism's (YEC) worldview but when variously expanded with observations of the natural world and secular science a variety of cosmologies are derived. This paper will argue that this diversity is not simply the result of an uncertainty as to which scientific observations best fit the Genesis 1 account. Rather, creationist culture is engaged in an active process of myth making that scholars of religion should expect to result in multiple forms of core myths stemming from different personal beliefs and preferences, and addressing differing social concerns. Taken all together, however, the diversity testifies to the social status of scientific language in the creationism movement as a lens through which scripture must be understood, while the production and consumption of creationist science become significant practices within the cultural expression of creationist Christianity.

Ted Malcolmson, University of Ottawa
From Carter to C14: Assisted Dying From Court to Criminal Code
This paper does a context analysis of bill C14, looking at what interests were at play for the government actors who made changes to the criminal code after the Carter case. It will focus on determining what interests were at play in contesting the language while writing the bill.

Richard Mann, Carleton University
Sikhs in the Public Sphere in Canada
This paper explores the tension between Canada’s official commitment to multiculturalism and secularism particularly in describing what has been labelled as ‘Canadian values’ by some Canadian politicians and media sources. This essay explores the representations of Sikhs in newspapers in Canada since the 1980s to the current era. Specifically the essay examines two case studies. The first relates to media reports of Sikhs after the bombing of Air India Flight 182 in June 23, 1985. The second examines debates in Canadian media from the 1990s related to the wearing of turbans by Sikh RCMP officers. This examination of the representations of Sikhs and the Sikh tradition by media sources questions the acceptance of Canadian society relative to minority traditions.

Chris Miller, University of Waterloo
Atheist Humour and the Performance of Boundary Maintenance
Atheist comedy is a brand of humour found in stand-up comedy, movies and TV shows, which participates in boundary maintenance between their group and those belonging to all other religions. Boundary maintenance is a discursive strategy of one group explaining how another group with antithetical beliefs continues to exist. This specific form of boundary maintenance is unique, since rather than actively building a case for scientific explanations of natural phenomena, it functions by deconstructing and mocking the beliefs of other groups. Rather than relying on scientists who can properly explain the group’s belief, comedians are at the forefront of a movement which hopes to destabilise and eliminate religion from the public sphere. This paper analyses the discursive techniques employed by several atheist comedians to analyse how their humour constructs religions and religious people as ‘Others’ who are laughable and confused at best, and manipulative or harmful at worst.

Nikfar Noor and M. Syed, University of Toronto
Reflections on Interfaith Art-Making as a Means to Exploring Feminist Religiosity
This reflective paper will address the experience of art-making as a vehicle for self-expression, exploration of feminist identities and connection with the sacred and the divine through religious scriptures. Specifically, we will revisit our participation in a community-based art-making project in Toronto that explored women’s relationship with Islamic and Jewish religious scriptures. First, we will explore the aesthetics (e.g. techniques, colours and symbols) and themes (ideologies, self-discoveries and critical engagements) incorporated in our artwork that emerged from our reading of religious scriptures and cultural traditions that focused on the topics of women and womanhood. Further, we will highlight how on an individual level, this project of Muslim and Jewish women’s collective art-making impacted our own sense of religiosity and spirituality and at a broader level, motivated us towards interfaith dialogue and establishing solidarity/community-building with fellow women.

Maria Power, University of Liverpool
Embracing Religious Diversity in Political Discourse: Lessons from Faith-Based Institutions in Northern Ireland
During the conflict in Northern Ireland, language was a weapon, phrases such as ‘Brits Out’ and ‘Ulster Says No!’ dominated the political landscape. In addition to such decidedly political phrases, community leaders also used specifically religious language, such as the phrase ‘For God and Ulster’, as a means of denigrating opponents and ensuring that God belonged exclusively to either the Catholic or Protestant community, but never to both. Such reification of religious phrases was deeply problematic for churches and faith-based organisations in Northern Ireland, the majority of whom were working quietly and diligently towards peace and reconciliation. Using 20 years worth of the presenter’s fieldwork in Northern Ireland, this paper will demonstrate how faith-based groups there sought to dialogue to overcome the violent divisions caused by the use of such language, and help participants to understand the strength that diversity can bring to the pursuit of peace and reconciliation.

Anne Read, Independent Scholar
Ingathering of the Unqualified: Engaging Jewish Youth Through Ecology, Awe, and Wonder
This case study investigates the role cultivating relationship with land – both ancestral and local, has in the social construction of Jewish identity, and addresses the increasing popularity of Jewish environmental programs among unaffiliated Jewish youth. Drawing on survey data, site visits, and participant interviews, this research focuses on Shoresh: Jewish Environmental Education, the only Canadian centre for earth-based Judaism. Shoresh: environmental ethics and responsible stewardship as central elements of Jewish identity, is currently the largest Jewish environmental centre in North America. This work reveals how the Jewish environmental movement is transforming the way contemporary Jewish youth identify with, and approach, land. By analyzing how Jewish environmental educators leverage environment ethics and apply the laws of the agricultural cult of the ancient Israelites to address issues of food sustainability, this project demonstrates evidence of an alternative mechanism for creating a sustained Jewish identity.

Ilham Reda, McGill University
Individuality and Public Reason in Religious Education and Liberal Societies
The dissertation paper aims to explore Eamonn Callan’s advocacy for the inclusion of John Rawls’s liberal conception of justice in citizenship education, and is contrasted with Barry L. Ball’s criticism of liberal individualism and educational alternative. Their work will be studied by utilizing discourse analysis and John Rawls’s political liberalism as the theoretical framework and analytical loop. The research will be complemented by my hypothesis that conceptions of good and justice in religious sacred texts allows for reflectiveness and reasonableness needed to reach consensus. I sustain that public reasonableness and rational deliberation are needed to reach agreements in religiously diverse societies while maintaining harmony with the state’s choice of principles of justice. I argue that philosophically, the conception of justice and机动车 religious traditions as presented in the Qur’an, the Muslim sacred text, is aligned with liberal conceptions of the good.

Noel Salmond, Carleton University
Voices in the Ktunaxa Case and Reactions to the Ktunaxa Decision
The Ktunaxa First Nation has been battling for two decades against the development of a ski resort in a valley held as sacred and deemed the abode of the Grizzly Bear Spirit. In November 2017, the Supreme Court of Canada issued its decision rejecting the Ktunaxa appeal which it had heard in December of 2016. The case is highly significant regarding the court’s understanding of Indigenous religion and also significant as it attracted the attention of a variety of non-Indigenous religious organizations who obtained intervenor status in the case being concerned about its implications for freedom of religion. The paper analyses the invocation of the sacred by the Ktunaxa, the invocation of the sublime, the invocation of the sublume by the developer, and ends with a Durhamian reading of the response of National Chief Perry Bellegarde the day the decision came down.

Manvitha Singametti, University of Ottawa
Religious Diversity and Non-Human Beings
In this paper I analyze the role religion plays in contemporary issues in environmental justice. Religion, within a liberal democratic worldview, tends to pose structural limitations to the ways in which religion could or would be conceived of in, say, Indigenous frameworks. For example, I present the case of First Nation, Metis, and Inuit populations in Canada, their “practice” of religion and how it connects with their claims for environmental justice. To elaborate, I draw on the Creation myths and stories of the Ojibwe, Cree and Mi’kmaq peoples and focus on the fluidity of the self between human and non-human beings expressed within these stories. By taking these ontological frameworks and epistemological principles seriously, I argue that it becomes possible to a)
conceptually—revise ways in which religion can be theorized; b) practically, these analyses help us broaden our understanding of religious diversity, and its connection to environmental justice.

Julia Stenzel, McGill University

Compassionate but not Religious

Following the lead of the steadily expanding mindfulness movement, Buddhism-derived secular compassion training has entered mainstream American culture. This paper explores the question of what it means when a Buddhist meditation that was embedded in a religious framework including the belief in karma, rebirth, awakening, and emptiness, is transformed into a strictly nonreligious exercise that claims to produce compassion for others, but also scientifically measurable health benefits for its trainees. Interestingly, the principal actors in the transformation process are Buddhist scholars themselves. They follow a long hermeneutic tradition of adapting teachings to the needs and understanding of the time. This paper examines the transformation of the compassion meditation dubbed ‘equalizing and exchange’ that emerged in 8th century India (Śāntideva’s Bodhicaryāvatāra) but was transformed in Tibet’s Mind Training tradition in such fundamental ways that its subsequent secularization in 21st century North America was rendered

Cory Steele, University of Ottawa

Caskets in the Courtroom: The Supreme Court of Canada’s Understanding of Suffering and Death

In 2015, the Supreme Court of Canada ruled in its Carter decision that the prohibitions against physician-assisted dying were unconstitutional because they violated an individual’s section 7 rights as guaranteed by the Canadian Charter of Rights and Freedoms. While the jurisprudence of this case is certainly interesting, what is of particular interest to this paper is the Court’s drift from religious to nonreligious interpretations of concepts (e.g., life) that were once at the heart of religious doctrine. Using the results of a discourse analysis of the Carter decision, this paper questions the ‘secularity’ of the Court by examining the changing nature of the Court’s interpretation of suffering and death from religious to nonreligious. This paper asks: is the Supreme Court of Canada a ‘secular’ institution based on its nonreligious conceptualization of suffering and death and what implications does this have in a religiously diverse Canadian society?

Rose Tekel, St. Francis Xavier University

Christmas and Commercials: A Road Map to Religious Changes

In this paper we will look at how the media in the form of commercials reflects and perhaps encourages these changes in Christmas celebrations in America. The recent Pew research on the changing character of Christmas celebrations in America has suggested that while Christmas was significantly celebrated more as a cultural festival than a religious one, and although a slight majority of Americans are still planning to attend church services at Christmas, close to 47% are not. Almost 16% are not planning on spending Christmas with their family. In this paper we will look at how the media in the form of commercials reflects and perhaps encourages these changes in Christmas celebration.

Connor Thompson, University of Regina

Dreams, Visions, Promises: The Canadian State and Ethno-Religious Settlement on the Prairies

During the late 19th and early 20th centuries, many idealistic and utopian dreams, visions, and promises were created regarding what Canadian Prairie society could be. However, in writing the history of ethno-religious Prairie settlements from this period, what has perhaps been neglected is the explicit acknowledgement that some form of political power was often necessary for facilitating religious goals. These political ambitions occasionally conflicted with the Canadian state, leading to either the demise of these utopian societies as envisioned, or some form of accommodation of the settlers to the government, or the government to the settlers. I will demonstrate that the Canadian state holds a Protestant-normative definition of what religion is, and will reflect on the implications of this research for understanding recent conflicts between religious orientations and the Canadian state—particularly, the recent court ruling on the Ktunaxa First Nations’ objections regarding the development of Jumbo Glacier.

Sharday Mosurinjoh Washburn and Emma Funnell-Kononuk, Queens University

The “Spiritual Quest” of Youth Social Justice Organization Free the Children

Free the Children is Canada’s largest youth empowerment initiative. It neither defines itself as religion or alternative to religion, but uses the language of spirituality, aligns well with Knott’s (2013) characterization of the secular sacred, and provides the opportunity to frame youth spirituality from a qualitative data, plus Schechner’s “efficacy/entertainment braid” model in a way of dealing with ritual in an expanded field. Our analysis demonstrates how the spiritual meaning offered by FTC is produced by a “quest” propelled by ritual.

Galen Watts, Queen’s University

The Gender Puzzle Revisited: Contemporary Spirituality and the Rise of the Feminine

Debates surrounding the increasing popularity of the “spiritual but not religious” (SBNR) moniker have tended to be couched in terms of rising individualism, the loss of traditional forms of community, and the spread of consumer culture. Resultantly, little attention has been given to what Woodhead and Heelas (2005) call the “gender puzzle,” referring to why, historically, more women than men have been interested in alternative spirituality. In this paper, I turn my attention to this much-ignored, yet prominent, subject. Drawing from in-depth interviews conducted with Canadian millennials who self-identify as SBNR, I demonstrate that SBNR spirituality values traditionally feminine characteristics—emotional, nurturing, flexible and peaceful—in both men and women. I then trace the intimate relationship between feminist and alternative religious movements in the West, and conclude that the increasing number of both female and male SBNR millennials is evidence of what we might call the rise of the feminine.
1. On Anguish and Delight in Hindu Cosmology
Panel Abstract: This panel will explore the diverse ways in which Buddhist cosmology and cosmopolitanism in Venk and Puranic traditions which appear to indicate a parallel between the enlightenment of the individual and the birth of the world. Presider: Brenda Anderson, University of Regina

Michelle Folk, University of Regina
Anguish Instead of Delight: The Articulation of Salvation by Tumil Bakhtus
The nāyikā of the story who Indra defeats the demon Vṛtrā, he also sang of the god who had Umā as half of his body, embracing Tamil and brāhmaṇical symbolism to articulate his devotion to a lord who would rather enslave his devotee than take him in death (Tēvāram 90). Re-formulated in Cēkkilār's Periya Purāṇam, the bhakti of the nāyikā was also articulated in the material culture of Tamilnadu, as in the story of the Periya Purāṇam on the walls of the Darasuram temple. Using methods from intersemiotic translation, I will examine nāyikā poetry and material culture to understand how the cosmological was perceived in the Tamil milieu: it is the Śiva who begets anguish instead of delight, bringing enlightenment to his devotees.

Adela Sandeenes, St. Francis Xavier University
The Enemy is Us. The Ṛgvedic India verses Vṛtrā Myth as a Protoype for Enlightenment
The Ṛgvedic story of the hero Indra who defeats the demon Vṛtrā for all subsequent Hindu god versus demon stories, is usually considered a story of external conflict. India is a great warrior, with a well-developed taste for sōma; he is also, however, a poet and priest. Using as his weapon the vājra (thunder bolt), his destruction of Vṛtrā – whose name means “Obstacle” – permits him to cut through the space in-between the primordial realm and the world of form. There are several variations in which the act is perceived as cosmogonic. Using the methods developed by Elizareova, and the Moscow Tartu School of Semiotics, this paper will examine elements of the story of India versus Vṛtrā which indicate that this is rather a question of internal, spiritual warriorship and the prototype for both Hindu and Buddhist perceptions of enlightenment. The enemy is us.

2. Canadian Laws and Indigenous Lands: Conceptualizations of Sacred Space, Religion, and Ceremony
Panel Abstract: Canada is currently experiencing an upswing in questions of land, law, and legitimacy to Indigenous nations’ territorial and rights-based claims. In some cases, these claims are expressed and negotiated in relation to sacred space, religion, and ceremony. This interdisciplinary panel asks how such concepts function in relation to land in Canadian jurisprudence and Indigenous activism. Drawing from religious studies, political science, and legal scholarship, papers explore: the legal frames and conceptual references that shape understandings of sacred space; the functional opposition of public interest and religion in the November 2017 Ktunaxa Nation v. British Columbia ruling; and, the “Reoccupation” of Parliament Hill as an exercise of Indigenous jurisdiction through ceremony. Presider: Stacie Swain, University of Victoria.

Michael Ruckert, University of Toronto
Religion, Public Interest, and the State’s Obligation to Encourage Outdoor Recreation
In this paper, I analyze the concepts of “religion” and “public interest” in the recent decision by the Supreme Court of Canada on the Ktunaxa Nation v. British Columbia case. I begin with general observations about the history of these two concepts in both Canadian law and liberal political theories, which tend to put the concepts in opposition with one another, and require governments to defend a general “public interest” against particular “religious” interests. In light of these histories, I move on to question whether Canadian courts are able to understand non-property-based conceptions of land as matters of public interest, or if such conceptions can only be viewed as religious interests. Finally, I consider whether the Supreme Court’s understanding of these concepts undermines the federal and provincial governments’ stated goals of implementing the United Nations Declaration on the Rights of Indigenous Peoples and working towards reconciliation with First Nations.

Stacie Swain, University of Victoria
The Reoccupation of Parliament Hill: Indigenous Ceremony as an Exercise of Jurisdiction
On the night of 28 June 2017, a grassroots and Indigenous-led movement called “Reoccupation” entered the Canadian parliamentary grounds to erect a teepee and hold a four-day public ceremony. In this paper, I draw upon the December 2016 Algonquin Anishnaabe Nation land claim to challenge the federal government’s jurisdiction over the ceremonial activities on unceded Algonquin territory. Initially held behind hand but then able to remain until 1 July, the Reoccupation of Parliament Hill prefigured the climax of Canada 150 and challenged Canadian legitimacy. With ceremony conceptualized as an exercise of Indigenous jurisdiction, I closely by considering state responses to Reoccupation as techniques of containment.

3. Diverse Textual Sources in the Study of Buddhism
Panel Abstract: This panel will explore a diverse selection of Buddhist texts that challenge the ways in which Buddhist literature is commonly conceived and utilized in the study of the tradition. In the first instance, and by using digital humanities methods, one short monastic discourse meant to instruct the reader in the path of Buddhist practice will be analyzed in order to explore the ways in which contemporary scholars have written about the text. In the second instance, a unique piece of Chinese apocrypha will be investigated with the purpose of examining the utility of apocrypha for studies of gender in religion. And in the third instance, the possibility of a genre of narrative naturalism in ancient India will be explored, with the aim of discovering what such a genre might offer to the field of Buddhist Studies. As a whole, the aim of the panel is to show the dynamic research potential that non-normative sources hold for the study of Buddhism. Presider: Gerjan Altenburg, McMaster University.

Gerjan Altenburg, McMaster University
Whose Line is it Anyway? Reflections on Textual Borrowing in the Pratimokshabhumisaradupa
No part of Danasila’s Indian Buddhist commentary on the Pratimokshabhumisaradupa (the Abhismaranapada), is truly original. Rather its author, Danasila, merely condensed and rearranged material from other Buddhist textual sources. Extant in a classical Tibetan translation, Danasila’s Abhismaranapada functions as a digest of commentaries on the Pratimoksastra (the list of rules of individual conduct pertaining to Buddhist monks). The contents of this Abhismaranapada appear verbatim, scattered throughout longer commentaries on the Pratimoksastra, also available in the Tibetan Buddhist Canon. In this paper, I use digital collation to map textual borrowing in the contents of the Abhismaranapada. In uncovering the extent to which other Pratimoksastra commentaries share content with the Abhismaranapada, I discern which premontane monastic authors drew upon shared Pratimoksastra commentarial traditions.

Stephanie Balkwill, University of Winnipeg
Chinese Buddhist Apocrypha as a Gendered Medium. On the Satra on Transforming the Female Form
In no text of the Buddhist tradition does a woman ever become a Buddha in her own body. Instead, if she’d like to become a Buddha, she must first become a man. No clear explanation has been provided in Buddhist texts as to why the female body is so restricted. In seeking answers, scholars have long pointed to latent misogynistic interpretations of the body found in Buddhist literature. And yet, my own research into the textual archives of early medieval China has revealed a unique Chinese apocrypha text that both contests and reinterprets this problem, situating it as a problem of gender and not of sex. By exploring the text and its creation, this paper will put forward the possibility that Buddhist apocrypha provided a means for re-encoding the gendered practices of women in a canonical form, and that this mattered to women of early medieval China.

Diego Loukota Sanclemente, University of California, Los Angeles
Kumaralata’s “Garland of Examples” and Narrative Naturalism in Buddhist Literature
A widespread scholarly notion presupposes the ancient Indian mind to be primarily concerned with the eternal truths of philosophy and religion to the detriment of a description of the real world. As other stereotypes, this one may contain a kernel of truth, but it holds especially inadequate to characterize a genre of naturalistic Buddhist and Jaina literature that engages with a description of contemporary society rather than with the evocation of a legendary past. These narratives developed during a phase of urban life in ancient India that was followed by a process of dramatic de-urbanization. My paper traces the trajectory of this narrative literature with a focus on Kumaralata’s "Garland of Examples Adorned by Poetic Fancy," a pivotal text in the development of the genre, with an eye to exploring what the text tells us about the practice and portrayal of Buddhist faith in early India.

Respondent: Christopher Jensen, Carleton University

4. Gendered Dharmas: Women and Practice of Buddhism in Pre-Modern Asia
Panel Abstract: This panel will query the diverse ways in which women have practiced unique forms of the Buddha’s teachings by using three specific, extra-canonical texts of the Buddhist tradition from across pre-modern Asia. With the three papers examining early Indian Buddhism, early medieval Chinese Buddhism, and Late Imperial Chinese Buddhism, the texts which serve as sources for the papers include both literary and historiographical genres that depict the Buddhist practices of women in ways that we simply do not see in popular Buddhist sutra literature. Such a gendered analysis is important for it allows us to challenge the notion that though women practiced Buddhism just as their male counterparts did, their voices have been silenced. Rather, the three papers in this panel show that women practiced Buddhism differently than did their male counterparts, and that their voices are clearly heard when one looks outside of mainstream Buddhist literature. Presider: Stephanie Balkwill, University of Winnipeg

PALENC
Jeanine LeBlanc, University of Alberta

Responding: Qamer Hameed, Policy Analyst, Government of Canada

Rubina Ramji, Cape Breton University

Intra-Umma Dissonance: Intolerance Within the Muslim Umma

In the diaspora, Muslim migrants are confronted with other Muslims that differ in culture, language, ethnicity, socio-political history, and school of thought. This diversity is not always accepted, often as a result of intolerant and rigid ways of thinking. Although a lot of scholarship has been conducted on the impact of Islamophobia on Muslim identity, little has been done to examine the effects of intra-umma intolerance on Muslim identity. Using original survey findings and open-ended in-depth interviews, this paper explores how the Shi‘i Nizari Ismailis, a minority Muslim community in Canada, negotiate their Muslim identity. Whether it is stigmatizing Muslim men and women who do not adhere to another Muslim’s way of being ‘Muslim’ or the overall rejection of a particular Muslim community’s legitimacy, this type of intolerance is having an effect on Muslim unity and identity in Canada. Presider: Alyshea Cummins, University of Ottawa

Susan Andrews, Mt. Allison University

The Navigation of Ismaili Muslim Identity in the Context of Intra-Umma Identity Dissonance(s)

While past research has viewed the relationship between M’t/kmaq people and the Catholic Church in terms of assimilation, LeBlanc’s research will add to the literature by highlighting the perspectives, identities, and agency of M’t/kmaq women. This work will expand current scholarship concerning M’t/kmaq women’s engagement with Catholicism through St. Anne by operationalizing the burgeoning fields of Indigenous feminisms, masculinities, and gender studies. Through an intersectional analytical perspective, this paper analyzes the challenges that Muslim women who practice wearing the hijab, or who decide to no longer wear the hijab face within and outside the Muslim community.

Responding: Qamer Hameed, Policy Analyst, Government of Canada

6. Praying with our Grandmother, St. Anne: Indigenous Engagements of Catholic Popular Devotion

Panel Abstract: St. Anne, the grandmother of Christ, is an important intercessor between the devotee and Jesus in the Catholic Church. St. Anne was and remains a powerful symbol for different Indigenous peoples across North America. For many, St. Anne is not strictly a colonizing force. She represents healing and intercession, as well as the affirmation of kinship, social relations, and traditional knowledge. This roundtable brings together three scholars whose interdisciplinary research in Lived Religion theory helps deepen our understanding of Indigenous engagements with St. Anne among the Mi‘kmaq and the Mêtis. Our comparative discussion interrogates analyses of Indigenous popular devotion, the formation of social-geographies, the impact of colonialism on notions of gender and race, and historical examples of Indigenous peoples participating in the cult to St. Anne.

Jeanine LeBlanc, University of Alberta

St. Anne and the Mi’kmaq

Jeanine LeBlanc is a Mi’kmaq/Acadia PhD student in the Faculty of Native Studies at the University of Alberta. LeBlanc’s research focuses on the lived experiences of Mi’kmaq women’s engagement with Catholicism through the cult of St. Anne. While past research has viewed the relationship between Mi’kmaq people and the Catholic Church in terms of assimilation, LeBlanc’s research will add to the literature by highlighting the perspectives, identities, and agency of Mi’kmaq women. This work will expand current scholarship concerning Mi’kmaq women’s engagement with Catholicism through St. Anne by operationalizing the burgeoning fields of Indigenous feminisms, masculinities, and gender studies. Through an intersectional analytical perspective, this paper analyzes the challenges that Muslim women who practice wearing the hijab, or who decide to no longer wear the hijab face within and outside the Muslim community.

Responding: Qamer Hameed, Policy Analyst, Government of Canada

7. Research in Action: Navigating Sensitive Topics

Susan Andrews, Mt. Allison University

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Responding: Qamer Hameed, Policy Analyst, Government of Canada

Paul Gareau, University of Alberta

St. Anne and the Mètis of Alberta

Paul Gareau is a Métis and an assistant professor in the Faculty of Native Studies and Research Fellow for the Rupertland Centre for Métis Research at the University of Alberta. His is the lead on a research project called, “Métis Kinship as Sites of Continuation: Researching Lac Ste. Anne, AB.” The Mètis, who engage Indigenous epistemologies and lifeways, were fractured by dispossession as a result of 20th century settler colonialism on the Canadian Prairies. Gareau argues that St. Anne and the longstanding Catholic pilgrimage site of Lac Ste. Anne in Alberta serves to counteract the imposed amnesia of settler colonialism by preserving historical nodes of the Mètis Nation, helping to maintain the broader Mètis community through a continued experience of social and political relations, mobility and the land, religious practice, and relations with other Indigenous nations.

Responding: Qamer Hameed, Policy Analyst, Government of Canada
Panel Abstract: This panel of experienced academic researchers explores issues in the research process when working in sensitive areas.

Heather Shipley, York University

Religion, Sexual Diversity and Youth

My core research interest continues to be to reflect on the relationship (negotiation, conflict, cohabitation) of religious and sexual diversity; both in their lived dynamics but also to consider the limitations placed on that relationship in law, public and policy debates. In the process of examining these subjects, including conducting surveys, interviews, and focus groups, what I have also been (unwittingly at times) examining is how research about sensitive subjects is viewed – by research ethics boards, by participants, by individuals peripherally engaged in the debates. While it’s important for researchers to be sensitive of the work we are doing, it has also become apparent that part of our job is negotiating the presentation of these communities more broadly to demonstrate systemic issues and also the strength and resilience in the face of systemic disadvantages.

Franz Volker Griefenhagen, Luther College, University of Regina

Doing Research on (and Teaching About) Muslims in a Multicultural Islamophobic Age

In this presentation, I reflect on the sometimes unsettling experience of doing and disseminating research on Muslims against a background of Canadian multiculturalism that purports to support and encourage cultural and religious diversity, and of a toxic Islamophobic environment especially online. Bruce Lincoln discounts the role of “friend and advocate” as being part of religious studies scholarship while others encourage engaged or activist scholarship. Negotiating this tension in terms of the interplay of emic and etic perspectives, and irenic and critical approaches, is explored through two themes: the danger of being drawn into intra-Muslim disputes, and the contested relationship, especially in the case of Islam, between religion and violent extremism.

Catherine Caufield, Concordia University of Edmonton

The More Things Change the More They Stay the Same

The current heightened context of public shaming and the denial of public funding, job loss, and professional shunning in the wake of expressing positions that are inconsistent with “political correctness” is enough to instil fear in all but the most intrepid academics. Is the mandate of academic researchers to broaden knowledge of our world? If so, is there an ethical issue regarding the role of the researcher at stake here? In the current context, should an academic researcher, particularly those in the burgeoning untenured cadre of university faculty, simply avoid sensitive topics? Should only conforming research be publicly funded, presented, and published in the high impact journals? Are there times and places and approaches in which including non-conforming research content in liberal academic discussion and debate is not tantamount to sharing the experience of Galileo facing the Roman Inquisition?
1. **Author Meets Critics: Religion and Intimate Partner Violence: Understanding Challenges and Proposing Solutions** (Oxford University Press, 2018)

*Religion and Intimate Partner Violence: Understanding Challenges and Proposing Solutions*, Oxford University Press, 2018. Nancy Nason-Clark, Barbara Fisher-Townsend, Catherine Holtmann and Stephen McMullin. The publication navigates the relatively unchartered waters of intimate partner violence in families of faith. The program of research on which it is based spans over twenty-five years, and includes a variety of studies involving religious leaders, congregations, battered women, men in batterer intervention programs, and the workers who assist families impacted by abuse, including criminal justice workers, therapeutic staff, advocacy workers, and religious leaders. The authors provide a rich portrayal of the intersection of intimate partner violence and religious beliefs and practices that inform daily life. The focus on lived religion enables readers to evaluate ways in which religion both augments and thwarts the journey towards justice, accountability, healing and wholeness for women and men caught in the web of intimate partner violence.

Heather Shipley, York University
Darlene Juechka, University of Regina
Mary Ann Beavis, St. Thomas More College, University of Saskatchewan
Responding: Catherine Holtmann, University of New Brunswick

2. **Career Fulfilment Panel**

This panel brings together a number of graduates from the Masters in Religious Studies at University of Regina to hear about how they have built on their Religious Studies work, opening diverse and wide-ranging career paths. Includes time for discussion and questions. Presider: Catherine Caufield, Concordia University Edmonton

Jesse Bailey, BA Hons, MA
Michelle Kopan, BA Hons, JD
Kirsten Hanson, BA Hons, MA
Andrew Law, BA Hons, MA
Morgan Hunter, BA, BEd, MA
Jyoti S. Haeseler, BA Hons, MA, JD
Responding: Catherine Caufield, Concordia University Edmonton

3. **New Muslim Public Spheres in the Digital Age: Stages of Research, Methodology and Mentorship**

This roundtable features the work of co-investigators, collaborators and graduate researchers in a national, qualitative research project interviewing Canadian Muslims on digital practices. Presentations emphasise the stages of work in this multi-year effort. Conversations on changes in digital technology since the inception of this project in 2012, the role of digital activism amongst Muslim youth, the impact that differences in cultural ethnicity may have on individual and community usage of technology, and the significance that geographical location may have in the role of the digital in religious beliefs and practices, are generated from first-hand experiences of interviewers and transcribers and are examined through the four areas of interest to this project: authority, identity, community and diversity. The importance of supervised research opportunities and mentorship for graduate students will be highlighted. Presider: Brenda Anderson and Franz Volker Greifenhagen, University of Regina

Sumaira Alwani, Luther College at The University of Regina
Mehmet Ali Basak, Memorial University
Morad Bdiou, Université du Québec à Montréal
Maya Haque, Luther College at The University of Regina
Kiera Mitchell, Luther College at The University of Regina
Jenna Tickell, Luther College at The University of Regina
Responding: Brenda Anderson and Franz Volker Greifenhagen, University of Regina

4. **Space: The Final Frontier—Negotiating Religion and Identity**

For our Roundtable, we will discuss diverse types of spaces. The spaces we focus on are the digital, secular, educational, and social and how religion is negotiated within each of them. We begin our discussion with Lisa R. Duggan’s (University of Waterloo) examination of how a religion changes and adapts from the physical to the digital world. We then turn our discussion to Elizabeth Guthrie’s (University of Waterloo) spatial analysis comparison of multi-faith prayer spaces in a secular university and hospital setting. Doaa Shalabi (University of Waterloo) will then talk about religious diversity in Muslim Student Associations in secular universities. Finally, Salver Kuzucuoglu (Wilfrid Laurier University) will detail the experiences of invisible minorities and decolonizing identity negotiation in social spaces. Presider: Elizabeth Guthrie, University of Waterloo

Lisa Duggan, University of Waterloo
Elizabeth Guthrie, University of Waterloo
Doaa Shalabi, University of Waterloo
Salver Kuzucuoglu, Wilfrid Laurier University