

PROGRAM

**CANADIAN
SOCIETY
FOR THE
STUDY OF
RELIGION**

May

27



May

29

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

**2023 ANNUAL
MEETING**

ABOUT the ANNUAL MEETING

This Year's Theme

The CSSR's annual meeting will take place in person at York University in conjunction with Congress 2023. This year's theme for Congress 2023 is *Reckonings and Re-Imaginations*. "Drawing on the lessons of Black Lives Matter, Idle No More, the Truth and Reconciliation Commission and the Inquiry into Missing and Murdered Indigenous Women and Girls, Congress 2023 will focus on new reckonings for how to live in non-hierarchical relationships that respect our human differences, while protecting the environment we depend on.

This theme also reflects the vision of Associate Professor Andrea Davis, Academic Convenor for Congress 2023, and her collaboration with members of the York University community, and York University's commitment to elevating the United Nations' Sustainable Development Goals (SDGs). Under the theme *Reckonings and Re-Imaginations*, Congress will honour Black and Indigenous knowledges and cultures, and centre the diverse voices and ideas of scholars, graduate students, policymakers and community members in vital conversations about racial and climate justice and other pressing issues facing our world. A full description is available at www.federationhss.ca/congress2023."

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.

Programming

Our annual meeting is Saturday, May 27-Monday, May 29, 2023. Programming will run 8:30 am-5:00 pm EDT in keeping with the Federation's schedule for Congress. Breaks for networking, lunch, and so forth have been factored into the program to accommodate for attending other events, dialogue, networking opportunities, and members' work-life balance.

Registration and Annual Meeting Fees

All presenters and attendees need to be current members of the CSSR and registered for our annual meeting and Congress 2023. Visit the [membership page](#) on our website to join or renew your CSSR membership for this year and register for Congress 2023 and our annual meeting [here](#). Register for Congress 2023 by March 31, 2023 to receive the Federation's early-bird discount.

Planning Your Trip

Find information about planning your trip - accommodations, local amenities, travel and transport, and more - on the Federation's [website](#).

Attending on the Day

Our annual meeting is at Vanier College on the Keele campus of York University. Access York's interactive map for Keele [here](#). Presentations are scheduled for Vanier College 113A and 118. Informal space for conversation, networking, and working is available in Vanier College 103.

Programming and presentations will take place in person. They will not be pre-taped or include a virtual component. We will not be recording any of the programming at this year's annual meeting.

Please arrive a few minutes before the start of the session you wish to attend, especially if you are chairing or presenting.

Tech Information

Our meeting rooms are equipped with basic audio/visual services - computer with Windows 10 with full internet access and minimum Microsoft Office Suite 365 (Word, Excel, and PowerPoint) and a projector/screen or a flatscreen display. Presenters should not anticipate or plan for rooms with cameras for example. We kindly ask that you bring the necessary accessories to connect your device to the a/v system (e.g., dongles for mac users). If you are using slides during your presentation, please have them ready before the session starts for when you present.

Annual General Meeting

This year's annual general meeting is been scheduled for Tuesday, June 20 from 3:00-5:00 pm (Eastern). This meeting will be taking place virtually over Zoom. Please watch your email and our newsletter for further information closer to the date.

CSSR President's Reception

The president's reception and welcome will take place on Saturday, May 27. Please join us for an informal reception of drinks and appetizers between 5:00-7:00 pm at McLaughlin College (MC 014). We'll also be announcing our latest book prize recipient.

Congress 2023 President's Reception

Each year, Congress' partner university hosts an evening reception for associations. This year's reception for the CSSR is from 5:00-7:00 pm on Sunday, May 28 at Scott Library (atrium) and we would invite everyone to attend.

Book Prize

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 2021-22 student essay contest winners - Catherine van Reenen (University of Manitoba) and Ian Greer (The American University in Cairo) - and invite submissions for the 2022-23 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.

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?

Thank you to Chris Miller who is the local area coordinator for this year's annual meeting. Please email the program co-chairs Michelle L. Folk (michelle.folk@uregina.ca) and Qamer Hameed (gamerhameed1@gmail.com) with any questions or comments.

Connect With Us



PROGRAM at a GLANCE



Date	Time	Presentation Vanier College 113A	Presentation Vanier College 118
SAT May 27	8:30-10:00 am	Moral and Productive Re-Imaginings and the Symbolic	Global Developments and the "New Normals"
	10:00-10:30 am	Morning Break	
	10:30 am-12:00 pm	Colonization, Imperialism, and Articulations of Otherness	How the Performative is Transformative: Intersections of Material Culture, Ritual Participation, and Power
	12:00-1:30 pm	Lunch Break	
	1:30-3:00 pm	From Their Mouths to Our Ears: Listening to a Generation on Living out an Ecological Spirituality	Gender and the Academic Study of Religion
	3:00-3:30 pm	Afternoon Break	
	3:30-5:00 pm	Ways of Navigating the World: Science, Religion, and Technology	
	5:00-7:00 pm	CSSR President's Reception (MC 014)	
SUN May 28	8:30-10:00 am	Advancing Teaching and Research: New Pedagogical Approaches to Teaching Religion	Between Researcher and the Researched: Making Space and Formulating Religious Identity
	10:00-10:30 am	Morning Break	
	10:30 am-12:00 pm	Author Meets Critics: <i>Religion, Spirituality and Secularity among Millennials</i>	Catholic Identities in Pluralistic Societies
	12:00-1:30 pm	Lunch Break	
	1:30-3:00 pm	<i>Handbook of Religion and Migration: Author Reflections</i>	Publishing Your Book on the Study of Religion
	3:00-3:30 pm	Afternoon Break	
	3:30-5:00 pm	Religion and Media: Case Studies of Conspiracism, Conflict, and Resistance	Religious Approaches to (and Against) Environmentalism
	5:00-7:00 pm	Congress 2023 President's Reception Hosted by York University (Scott Library)	

Date	Time	Presentation Vanier College 113A	Presentation Vanier College 118
MON May 29	8:30-10:00 am	Re-Thinking Expressions of Religion in Art, Literature, and Sport	
	10:00-10:30 am	Morning Break	
	10:30 am-12:00 pm	2023 Plenary: Possible Roles, if Any, of a Scholar of Religion Regarding Promotion of Public Knowledge and Understanding of Religion (session one) (VC 118)	
	12:00-1:30 pm	Graduate Student Luncheon (VC 010)	
		Lunch Break	
1:30-3:00 pm	2023 Plenary: Possible Roles, if Any, of a Scholar of Religion Regarding Promotion of Public Knowledge and Understanding of Religion (session two) (VC 118)		

SATURDAY

May 27

Time	Location	Presentation	Presenters
8:30-10:00 am	VC 113A	Panel on Moral and Productive Re-Imaginings and the Symbolic	<p>Moderator: Paul L. Gareau</p> <p>Presenters: Sarah Gallant, Understanding the Process of Re-Imagining Using Examples from Indigenous Filmmakers</p> <p>Marc Lalonde, The Religious Imagination</p> <p>Lorraine Vander Hoef, Toni Morrison's <i>Sula</i>: Symbolic Structures and the Moral (Re)imagination</p>
	VC 118	Panel on Global Developments and "New Normals"	<p>Moderator: Gamer Hameed</p> <p>Presenters: Xiao Han, Digital Merit and Virtual Sangha—Mapping Out Digital Chinese Buddhist Communities in French Canada</p> <p>Jon-Philippe Ruhumuliza, How Does a Canadian Listen to the Land? The Reconciliation of the Sacred with Enterprise</p> <p>Francisco Zepeda-Trujillo, EZLN: Reimagining the Failed Aspirations of the State Project of Building Mexico as a Modern Nation</p>
10:00-10:30 am	Morning Break		
10:30 am-12:00 pm	VC 113A	Panel on Colonization, Imperialism, and Articulations of Otherness	<p>Moderator: Paul L. Gareau</p> <p>Presenters: Kevin Burrell, Reckoning with Columbus: Reimagining Colonization as a Fundamental Objective of Christian Mission</p> <p>Michelle L. Folk, How Keepsakes from India are "Souvenirs" of Empire and Otherness</p> <p>Catherine Ramey, "Planting the Alphabet": The Canadian Missionary Project in Angola, 1888-1910</p>
	VC 118	Panel on How the Performative is Transformative: Intersections of Material Culture, Ritual Participation, Power, and Religious Identity	<p>Moderator: Simon Appolloni</p> <p>Presenters: Kainat Bashir, Popular Religious Practices in Pakistan: Social Belonging and the Identity Question</p> <p>Jacob Legault-Leclair, Transmission familiale de la religion chez les immigrants canadiens: continuités et transformations</p> <p>Liwen Liu, Impurity, Violence, and Caste—Animal Sacrifice in the Kālikā Purāṇa</p>
12:00-1:30 pm	Lunch Break		

Time	Location	Presentation	Presenters
1:30-3:00 pm	VC 113A	Roundtable on From Their Mouths to Our Ears: Listening to a Generation on Living out an Ecological Spirituality	Moderator: Simon Appolloni Discussants: Bertha Yetman Rosemary Boissoneau Nolan Scharper Ari Foyle
	VC 118	Panel on Gender and the Academic Study of Religion	Moderator: Michelle L. Folk Presenters: Malik Faisal Aslam, The Influence of Muslim Feminist Theory on the Hermeneutics of Religious Thought in Islam Youssef Benzouine, From Muslim Men to Islamic/Muslim Masculinities: Queering (at) the Intersection of Gender and Religion Florence Pasche Guignard, Feminist in Religious Studies? Too Much or Not Enough? The 'Right' Kind of?
3:00-3:30 pm	Afternoon Break		
3:30-5:00 pm	VC 113A	Panel on Ways of Navigating the World: Science, Religion, and Technology	Moderator: Paul L. Gareau Presenters: Zaheeda P. Alibhai, Religious Intolerance and the Secularization of Science: The Argument towards Deep Equality and Sacred Science Kyle Derkson, Psychiatry, Cosmos, and Canadian Identity Anne-Marie Fowler, The Ineffable "Now." ChatGPT and the Messiah that was Missed
5:00-7:00 pm	CSSR President's Reception and Welcome (McLaughlin College 014)		

SUNDAY

May 28

Time	Location	Presentation	Presenters
8:30-10:00 am	VC 113A	Panel on Advancing Teaching and Research: New Pedagogical Approaches to Teaching Religion	Moderator: Michelle L. Folk Presenters: Franz Volker Greifenhagen, Navigating the Ocean of Recent English Translations of the Qur'an Mourad Laabdi and Abdelkader Bekhouch, Teaching "Intro to Islam" vs. "Islamic Culture": Dilemmas and Challenges Susan Rajendran, The Role of Fiction: Exploring Buddhist Subjectivities in Sri-Lanka
	VC 118	Panel on Between Researcher and the Researched: Making Space and Formulating Religious Identity	Moderator: Chris Miller Presenters: Sharma Ridhima, Between the Researched and Researcher: The Politics of Studying the "Repugnant Other" Paige Thombs, Religious Lawyers Within the Secular Practice of Law
10:00-10:30 am	Morning Break		
10:30 am-12:00 pm	VC 113A	Roundtable on Author Meets Critics: <i>Religion, Spirituality and Secularity among Millenials</i>	Author: Sarah Wilkins-Laflamme Critics: Zabeen Khamisa Alyshea Cummins Rachel Brown
	VC 118	Panel on Catholic Identities in Pluralistic Societies	Moderator: Michelle L. Folk Presenters: Graham McDonough, More than Followers and Implementers: Considering how Catholic Schools are Institutional Leaders in an Age of Reconciliation Xochiquetzal Luna Morales, "It Has Not Being Easy for Us to Reflect a Religious Dimension in the Media" Maria-Antonia Urso, The Infrastructure of Catholicism: Path Dependency and Papal Authority
12:00-1:30 pm	Lunch Break		

Time	Location	Presentation	Presenters
1:30-3:00 pm	VC 113A	Roundtable on <i>The Handbook of Religion and Migration: Author Reflections</i>	Moderator: Rachel Brown Discussants: Paul Bramadat Alyshea Cummins Michael Wilkinson Alison Marshall Rubina Ramji
	VC 118	Workshop on Publishing Your Book on the Study of Religion Please note that this session is open to all CCSR member associations including CSSR, ACJS, CASIM, CSBS, CSPA, CTS, ACÉBAC, SCT, and SQÉR.	Discussants: Richard Ascough Diana Dimitrova Sarah Wilkins-Laflamme
3:00-3:30 pm	Afternoon Break		
3:30-5:00 pm	VC 113A	Panel on Religion and Media: Case Studies of Conspiracism, Conflict, and Resistance	Moderator: Franz Volker Greifenhagen Presenters: Carmen Celestini and Amarnath Amarasingam, <i>Reviving the Violet Flame: The New Age Conspiratorial Journey of Canada's Queen Romana Didulo</i> Adam Lyons, <i>The Significance of the Abé Assassination in the History of Japanese Religions</i> Thomas Seibel, <i>'She's an Angry Goddess': Discursive Constructions of Corona Devis in News Media in the History of Japanese Religions</i>
	VC 118	Panel on Religious Approaches to (and Against) Environmentalism	Moderator: Diana Dimitrova Presenters: Colin Harold Simonds, <i>Reckoning with Socio-Ecological Disaster: Intersectional Environmental Ethics in Tibetan Buddhism</i> Gyatso Thinley, <i>Indigeneity and Nature: Buddhist Approach to Environment</i> Bertha Yetman, <i>Catholic Social Teachings and the Impact on the Northern Cod Disaster on Outmigration from Fishing</i>

MONDAY

May 29

Time	Location	Presentation	Presenters
8:30-10:00 am	VC 113A	Panel on Re-Thinking Expressions of Religion in Art, Literature, and Sport	Moderator: Chris Miller Presenters: Nicholas Fieseler, Wrestling on the Theodramatic Stage: The MJF Effect Michael Gillingham, An Irish Jew? David Marcus' Use of Jewish Jokes and Humour as Resistance, Self-Definition, Coping Alana Sa Leitao, Jesus Christ Queen of Heaven? How a Scottish Play Enhanced the Dispute Over Christianity in Brazilia
10:00-10:30 am	Morning Break		
10:30 am-12:00 pm	VC 118	2023 Plenary Address on Possible Roles, if Any, of a Scholar of Religion Regarding Promotion of Public Knowledge and Understanding of Religion	Moderator: Diana Dimitrova Discussants: Lori G. Beaman Paul L. Gareau Rebekka King Paul Bramadat
12:00-1:30 pm	Graduate Student Luncheon (Vanier College 010)		
	Lunch Break		
1:30-3:00 pm	VC 118	2023 Plenary Address on Possible Roles, if Any, of a Scholar of Religion Regarding Promotion of Public Knowledge and Understanding of Religion	Moderator: Diana Dimitrova Discussants: Tim Jensen Rubina Ramji Merinda Simmons David Seljak Respondent: Donald Wiebe



CSSR PLENARY ADDRESS

Possible Roles, if Any, of a Scholar of Religion Regarding Promotion of Public Knowledge and Understanding of Religion

Challenges to the social order, democracy and welfare, human beings, and the natural environment are sometimes linked to aspects of religion. That linkage may include a lack of political and public knowledge about and understanding of religion(s). A question for this roundtable is whether the scholar of religion has an obligation to help meet the challenges and ward off associated threats? That is, does the scholar of religion have a particular role in promoting public and political knowledge and understanding of religion(s)? If so, how and by what means is the role to be played out? Connectedly, what methodological issues are at stake? What are the benefits and risks involved in such engagement, for the individual scholar and for the academic, scientific study of religion? The panelists will look back and forward and do some reckoning and reimagining as regards the questions asked. The plenary will consist of two 90-minute roundtables.

Moderator: Diana Dimitrova, Université de Montréal

Roundtable 1 Discussants: Lori G. Beaman, University of Ottawa
Paul L. Gareau, University of Alberta
Rebekka King, Middle Tennessee State University
Paul Bramadat, University of Victoria

Roundtable 2 Discussants: Tim Jensen, University of Southern Denmark
Rubina Ramji, Cape Breton University
Merinda Simmons, University of Alabama
David Seljak, St. Jerome's University

Respondent: Donald Wiebe, Trinity College, University of Toronto

This session is open to all Congress 2023 registrants and we welcome all attendees. Financial support for this session was provided by the Federation for the Humanities and Social Sciences.

GRADUATE STUDENT LUNCHEON

Graduate Student Luncheon

With the return to an in-person annual meeting, the CSSR is glad to be hosting our annual graduate student luncheon on Monday, May 29.

The subject of this year's luncheon is *Brace Yourself: Navigating a Declining Academic Job Market*. In this mentoring session, Rachel Brown (CSSR Membership Secretary) will explore some strategies for navigating the ever-changing, declining and often confusing academic job market. Rachel will offer some helpful tips and tricks from her, and her colleagues, experiences of working within, and outside of, the academic world over the past few years; ever chasing that elusive TT role. We will also have the opportunity to workshop creative ideas around marketing oneself amidst the increasingly luck-based process that shapes much of the current market.

About the presenter: Rachel Brown is the Program and Research Coordinator at the Centre for Studies in Religion and Society, and Assistant Teaching Professor in Anthropology and Religion, Culture and Society, at the University of Victoria. She holds a PhD in Religious Diversity in North America from Wilfrid Laurier University and specializes in religion and migration, food practice, contemporary Islam, and lived religion.

PAPERS

Zaheeda P. Alibhai, University of Ottawa

Religious Intolerance and the Secularization of Science: The Argument towards Deep Equality and Sacred Science

This paper explores the historical, epistemic and religious threads that animate the role that secularism has played and continues to play between the separation of science and religion. This is in sharp contrast to other worldviews and belief systems that struggle to integrate their "way of being" into a structure that has been defined by a particular religious history. In the case of non-majoritarian Christian religious beliefs and knowledge systems, science and secularism collude to create techniques of governance and regulation that exclude the possibility of other truths, ways of being and modes of navigating the world. Drawing primarily from the history of Muslim civilization, and using Lori Beaman's conceptual model "deep equality" I argue for a more open and cosmopolitan understanding of science and critically reflect on how to integrate a plurality of worldviews and Indigenous knowledge systems derived from what Seyyed Hossein Nasr terms "sacred science."

Malik Faisal Aslam, Wilfrid Laurier University

The Influence of Muslim Feminist Theory on the Hermeneutics of Religious Thought in Islam

Muslim feminist theory offers a perspective for rereading Islamic texts by centering the issues of Muslim women which deal gender-inequality. This theory caused activation among socio-political figures and feminist scholars to critically investigate hermeneutics of the primary and most authoritative Islamic texts e.g., the Quran, Sunnah and Hadith. These sources formulate the basis of Sharia and customs that govern gender equality. The re-evaluation of meanings of texts was not a new practice among the male scholars of Islam, however, for Muslim women, such critical and analytical practice through a feminist lens, is unprecedented. Thus, the outcomes of Muslim feminist works have not only stunned the religious domains, but have also influenced and navigated the hermeneutics to re-derive meanings of 'gender-biased' texts. The purpose of this paper is to explore four prominent Islamic methodological behaviors among feminist and non-feminist spheres, influenced by the Islamic feminist theory, and its clear implications.

Kainat Bashir, University of Toronto

Popular Religious Practices in Pakistan: Social Belonging and the Identity Question

This paper focuses on the performative rituals practiced by the pilgrims at the Catholic shrine of Mariamabad, in Punjab, Pakistan. Each of the religious practices, (vows, processions, and healing) is woven with central analytical questions that bring the performative aspect of the ritual in conversation with the contemporary social issues, and the everyday political discourses related to the agency of Christian religious minorities of Punjab, Pakistan. For example, through my scholarly focus and fieldwork, I analyze how taking part in religious processions (julūs) help Punjabi Catholics achieve visibility as an individual (minority) religious group? I engage in the conversation about minority visibility and the materiality of the presented central objects at the pilgrimage site such as the tiara (tāj) and veil (chādor) to examine the porosity and fluidity of the social and religious boundaries as they are negotiated by the Catholic minorities of Punjab amidst a vast Muslim majority.

Youssef Benzouine, Université de Montréal

From Muslim Men to Islamic/Muslim Masculinities: Queering (at) the Intersection of Gender and Religion

Social science research on Muslim men living in Quebec – as well as in Canada more broadly – tends to mostly focus on the ways in which Muslim men are represented. The work of deconstructing representations assigning problematic characteristics to these men (aggressiveness, conservatism, patriarchal tendencies) is salutary, given the vulnerable position in which Muslim men find themselves as they are racialized. However, in this paper, I suggest that we also need to broaden the reflection to investigate the social construction of "Islamic" or "Muslim masculinities". Following Raewynn Connell's conceptualization of "Hegemonic masculinity" (2005; Connell and Messerschmidt 2005), I wish to shed light on the fact that Muslim masculinities are diverse and plural. With the help of queer theory, this paper will contribute to the reimagining of Islamic/Muslim masculinities in a critical and more expansive way that goes beyond the dominant discourses and representations and that questions gender roles/representations.

Kevin Burrell, Wilfrid Laurier University

Reckoning with Columbus: Reimagining Colonization as a Fundamental Objective of Christian Mission

Christopher Columbus is the quintessential symbol of European colonialism; he is also one of the most polarizing figures in western political history. During the international protest movement triggered by the murder of George Floyd in the United States the Admiral was reified and executed many times over in a bevy of images violently torn down by angry protestors. Still, such demonstrations reveal only a partial understanding of Columbus and his legacy. In this paper I wish to reckon with the image of Columbus' as the figurehead of European colonialism from the angle of his religious motivations. Here I intend to recast Columbus' colonial enterprise as a religious mission that cohered with the wider vision of a universal Christian empire. This assessment relocates Columbus within a broader Christian missional framework bent on world conquest and reaffirms the centrality of religion as an agency of both liberation and oppression.

Carmen Celestini, Queen's University, and Amarnath Amarasingam, Queen's University

Reviving the Violet Flame: The New Age Conspiratorial Journey of Canada's Queen Romana Didulo

Romano Didulo, the self-proclaimed Queen of Canada, gained notoriety as a QAnon influencer online. Taking advantage of the both the pandemic and the silence of Q, Didulo has created a movement of her own. Her movement has been the subject of research by conspiracy theory, extremism, and social movement scholars, yet an important aspect of her movement has not been researched: her use of religion. Didulo relies upon a religious movement from the theosophical traditions of the 1930s and 1940s, the I AM Movement. The movement's title comes from God's words to Moses in Exodus 3:14, "I am who I am," and encompasses Christian dogma, occultism, and New Age mysticism. Through a content analysis of the Queen and her followers' Telegram posts and live streams, we argue that the use of I AM Movement and Church Universal and Triumphant religious practices are foundational to Didulo's conspiracy movement.

Kyle Derkson, University of Toronto

Psychiatry, Cosmos, and Canadian Identity

In London, Ontario, in 1870, the Asylum for the Insane opened. By 1873, it was operated by Dr. Richard Maurice Bucke. Bucke's work in the Asylum operated in tandem with his theory of Cosmic Consciousness, which asserted that humans were evolving towards a new stage of cosmic awareness. For Bucke, our evolution towards cosmic consciousness came from the development of our morals, which he claimed was distinct from other evolutionary approaches claiming reason as the foundation for evolution. The evolution of our morals, according to Bucke, can be found alongside the evolution of our nervous system. Bucke's Cosmic Consciousness embedded spirituality and morality within the physical body. I argue that the "spirituality" Bucke embeds within the body has its foundations in a Christian ideology. Using Bucke's published works as well as archived notes and letters, my presentation will explore Bucke's use of Cosmos and conceptions of Canadian identity.

Nicholas Fieseler, University of Calgary

Wrestling on the Theodramatic Stage: The MJF Effect

The intersection of religion and popular culture is largely understood as imposing traditional religious forms onto popular culture phenomena. This conception restricts the role of religion to preconceived, doctrinal expressions of belief systems without recognizing the potentially vast expanse the concept of religion entails. By applying the methodology of Hans Urs von Balthasar's theodrama to popular culture, the distinction between areas deemed sacred and profane is diminished, making it possible to re-imagine aspects of religion in all areas of existence. The present paper explores religion implicit in the oft-ignored phenomenon of professional wrestling, through which a fresh understanding of moral behavior, and the appeal of "bad" actors on the theodramatic and wrestling stage, may be seen as expressions of religion discerned independent of doctrinal definitions and casuistic restrictions. In this theodramatic re-imagining, the category of religion expands beyond its current narrow confines to include areas not normally deemed religious.

Michelle L. Folk, Campion and Luther Colleges at the University of Regina

How Keepsakes from India are "Souvenirs" of Empire and Otherness

Objects carefully and intentionally collected and curated by us with the purpose of remembering the past have shared meaning. They are collective mementos rather than just personal ones. Charles A. Bradbrooke (1873-1948) served in Britain's Imperial Army in India before settling in Saskatchewan in 1911 and becoming the Indian Agent at Pelly. Norman MacKenzie (1869-1936) travelled in India briefly as part of a year-long around-the-world collecting trip to amass art and artefacts he later bequeathed to the University of Saskatchewan. The archival materials from these two Saskatchewan residents who were in India contemporaneously - though for different reasons - fit the model for the official agent and the tourist in the sub-continent during this period. I will examine these keepsakes for what we can learn about colonialist narratives from objects that, while intended as personal memories of India, communicated Eurowestern narratives on South Asia during the period of British colonialism.

Anne-Marie Fowler, University of Toronto

The Ineffable "Now." ChatGPT and the Messiah that was Missed

If I ask ChatGPT to define the term "Messiah," it might reply eloquently. But such eloquence will merely resequence what has already been said about messiahs, as if each answer must unchangeably mirror its recent past. ChatGPT's past and future blend seamlessly and apart from a hinge of the immediate "now." An unrepresentable immediacy of now, in its open and even ineffable possibility, is the setting of the Jewish Messianic, standing in thorough difference from an artificial learning system's probabilistic "certainties." The complaint that machines are not human enough being already too familiar, I want to open a different conversation: what might the plural and coincident temporalities of the Jewish Messianic tradition offer to a reconception of how artificial systems construct time? The yet-unutterable hinge of now opens new doors for our technological interlocutors, and what human biases they reveal, enhance or might even creatively challenge.

Sarah Gallant, University of Toronto

Understanding the Process of Re-Imagining Using Examples from Indigenous Filmmakers

To fully re-imagine our communities as more equitable and just, we must confront the horrors of the past and the systemic problems embedded in our institutions. This task of re-imagining is a serious one, requiring both ethical and creative capacities. Paul Ricoeur has proposed philosophical approaches to the imagination which can help us better understand both this process and its products. The imagination can produce fruitful narratives, such as dystopias or utopias, as well as possible models for new ways of living in the world. Furthermore, as Richard Kearney has argued, the imagination can also be employed for the purposes of catharsis, enabling one to acknowledge pain and move past it. In my paper I will demonstrate how the productive aspects of the imagination can be better understood by these philosophical approaches. I will highlight examples of the productive imagination using examples from indigenous filmmakers Jeff Barnaby and Danis Goulet.

Michael Gillingham, University of Alberta

An Irish Jew? David Marcus' Use of Jewish Jokes and Humour as Resistance, Self-Definition, Coping

David Marcus (1924 – 2009) was an important figure in Irish literature in the mid to late twentieth century. His work as literary editor of the Irish Press helped reinvigorate Irish writing and also launched the careers of many Irish writers working today. David's own writing was deeply engaged in the questions raised by his personal experience of the "ongoing trauma of having to juggle a hyphenated heritage of being both Irish and Jewish" (Oughtobiography, XIV). One of Marcus' strategies for juggling this "trauma" is his repeated use of jokes and humour in his depictions of Irish - Jewish life. I want to discuss Marcus' use of jokes and humour, especially those focused on Jews and Judaism. I argue that Marcus is bringing together both Jewish and Irish traditions of using humour as a means of resistance, of defining the self in opposition to oppression, and as a means of coping.

Franz Volker Greifenhagen, Luther College at the University of Regina

Navigating the Ocean of Recent English Translations of the Qur'an

Since the turn of the millennium, some fifty new English translations of the Qur'an have appeared, equaling the number published before. Furthermore, a multitude of English translations are now widely available digitally. So, when asked by students and laypeople, Muslim and non-Muslim, "what English translation of the Qur'an do you recommend?", how is one to respond? In this paper I lay out an initial map to aid in navigating this overwhelming profusion. I attempt to construct a flexible classification and genealogy of types of English translations of the Qur'an, paying attention to the translator(s), the (intended) audience(s), and the publishing history, as well as the lineages and politics of the translations insofar as they can be ascertained. I conclude with some suggested strategies for using English translations of the Qur'an in an academic setting.

Florence Pasche Guignard, Université Laval

Feminist in Religious Studies? Too Much or Not Enough? The 'Right' Kind of?

This contribution examines critically some of the contrasts in my position as a religious studies researcher who draws from and participates in feminist studies and, within that, particularly motherhood studies. On the one hand, my training in religious studies in the 2000s was marked by the saying "Critics Not Caretakers" (R. McCutcheon 2001) and a requirement to distance oneself from the object of study. On the other hand, feminist academic circles increasingly demand the disclosure of one's identification/identity as well as a commitment to and engagement with research that may also involve forms of activism. How do I reconcile two such different postures depending on whether my object of study is, for example, a series of 16th-century Hindu hagiographic texts or a reflection on post- or decolonial epistemologies in a study of religious rituals and discourses surrounding motherhood in several contemporary contexts?

Xiao Han, Université du Québec à Montréal

Digital Merit and Virtual Sangha—Mapping Out Digital Chinese Buddhist Communities in French Canada

While researchers have generally considered virtual religious communities as secondary to in-person ones, this paper argues that, during the Covid-19 pandemic, the virtual Chinese Buddhist sangha functioned as a full and complete Buddhist community providing critical spiritual comfort, sacred space and socio-cultural-economic infrastructure on a “glocalization” scale. Overlooking the digital communities or relegating them to a secondary position critically harms our work as scholars, as it not only disregards the communities most used by North American Asian Buddhists during the pandemic but also dismisses the emerging “new norm” of Canadian Asian Buddhist as a temporary and expedient substitute of onsite gathering. Based upon the author’s own ongoing virtual ethnography from March 2020 to the present, this study provides an important perspective on the extraordinary representation, religiosity and social vitality of the digital Chinese diasporic Buddhist communities in French Canada.

Mourad Laabdi, Qatar University, and Abdelkader Bekhouch, Qatar University

Teaching “Intro to Islam” vs. “Islamic Culture”: Dilemmas and Challenges

The equivalent of the North American “Introduction to Islam” undergraduate course in the Arab world is a popular course known as “Islamic Culture.” This paper explores the history and evolution of the latter course and probes it in the light of four pedagogical dilemmas induced by the complex religious, social, and political contexts within which it is taught. The challenge of religious literacy, the challenge of religious pluralism, the challenge of fusing the confessional and the non-confessional, and challenges related to the technique and delivery of such a course in a single-gender class. We discuss and analyze these challenges against those stimulated by teaching the Intro to Islam in its contexts. For this, we draw on our personal experiences teaching both courses in universities in Canada and the Middle East with a focus on the GCC region (Gulf Cooperation Council).

Marc Lalonde, Concordia University

The Religious Imagination

The purpose of this paper is to outline the character of the “religious imagination.” Building on Paul Ricoeur’s work, I argue that the religious imagination constitutes an exercise in the “productive imagination”: namely, that capacity to transform the known world by envisioning something radically new. It is for this reason that Ricoeur affirms the poetic, eschatological dimension of religious language: namely, its “capacity to create a new way of life and to open [one’s] eyes to new ... possibilities.” Similarly, Stephen Webb suggests that the religious imagination is mostly hyperbolic and excessive, constituting a surplus of meaning that “exceeds the cautious boundaries of the utilitarian mentality ...” To be sure, while this approach involves “a redescription of reality under the movement of desire” (Charles Davis), it can equally be described as the steady engagement of inherited traditions that provide a fund of symbolic meaning, shaping thought and practice.

Jacob Legault-Leclair, University of Waterloo

Transmission familiale de la religion chez les immigrants canadiens: continuités et transformations

Avec une nouvelle base de données de sondage (2021), mon objectif de mesurer la transmission religieuse des immigrants de première et de seconde génération au Canada et d’en faire la comparaison avec l’ensemble de la population Canadienne. J’utiliserai deux variables principales: le niveau de religiosité des répondants et le niveau de religiosité déclaré de leurs parents. En calculant ainsi la différence de religiosité d’une génération à l’autre, nous serons en mesure d’analyser dans quelle proportion et avec quelle intensité les immigrants transmettent (ou non) leur religion à la prochaine génération. Deux hypothèses seront testées : celle de l’assimilation religieuse au sein du nouveau milieu et celle du raffermissement religieux réactif et identitaire au sein de la société d’accueil.

Liwen Liu, University of Toronto

Impurity, Violence, and Caste—Animal Sacrifice in the Kālikā Purāṇa

The Kālikā Purāṇa composed around the 11th century CE in eastern India is famous for its injunctions on animal sacrifice in goddess worship. Some existing studies, discussing the impurity involved in the killing, define this sacrifice as an indigenous practice that originated from tribes. However, insufficient attention is paid to how impurity becomes a major concern and how this concern transforms the killing. Contextualizing the animal sacrifice of the Kālikā Purāṇa in a broader history of killing rituals in Hinduism, I examine how the issue of impurity and caste is introduced into the animal sacrifice, and how this issue is negotiated between the śākta tradition and Brahmanism. This research enriches the discussion of impurity and caste in the discourse of sacrifice violence specifically and in the Hinduism generally. Moreover, the paper contributes to a nonjudgmental understanding of religious violence, which facilitates religious pluralism and cultural diversity.

Adam Lyons, Université de Montréal

The Significance of the Abé Assassination in the History of Japanese Religions

On July 8 of 2022, Yamagami Tetsuya assassinated the former Prime Minister of Japan Abe Shinzo due to Abe's political links with the Unification Church, a controversial new religious movement. The public response has been a backlash against the Unification Church and its heretofore largely unknown connections to Abe's Liberal Democratic Party (LDP). The situation has created a scandal, and there is massive public pressure for the government to crackdown on the controversial religion. This paper situates the Abé assassination and its aftermath in the context of Japanese religious history through comparisons with prior episodes of religion and state conflicts. The analysis of media, academic, and political discourses from the 19th century to the present demonstrates that, postwar constitutional guarantees of religious freedom notwithstanding, the media, popular opinion and political momentum have reverted to the prewar position that religions must offer a public benefit or else.

Graham McDonough, University of Victoria

More than Followers and Implementers: Considering how Catholic Schools are Institutional Leaders in an Age of Reconciliation

An initial assessment of Canadian Catholic schools' contribution to the Catholic Church's Truth and Reconciliation efforts would correctly find that they are significant because more than 880,000 students attend them, and they also receive 100% public funding in 3 provinces and 2 territories, and 50% public funding in British Columbia and Manitoba. However, their significance exceeds those facts. In today's Catholic context of declining parish attendance and a multitude of institutional credibility problems – including Church complicity in the residential schooling system – Catholic schools remain well-attended and are arguably Catholic youth's greatest point of Church participation. Within this context, Catholic schools do not merely implement what Church leaders dictate, but are also leading in areas like religious pluralism (McDonough 2018) and environmental education (Koller 2022). This presentation argues that Catholic schools' current approaches to reconciliation work similarly, achieving their outcomes by quietly challenging Catholic teachings on the fullness of salvation.

Xochiquetzal Luna Morales, Wilfrid Laurier University

"It Has Not Being Easy for Us to Reflect a Religious Dimension in the Media"

Free, independent, quality and responsible journalism are critical to constructing democratic societies and fostering informed decisions at individual and collective levels. However, propaganda, authoritarian regimes, and disdain for journalism's role in society put this profession at risk. Based on twenty interviews I conducted with journalists in Mexico and Russia during 2022, this paper investigates how journalists reckon, and in some cases re-imaging, their relationship with Catholic Faith-based Organizations (CFBOs) nowadays. That is, in a world eager to leave behind a pandemic and where present circumstances have drastically impacted communities in these countries: Ongoing violence and insecurity in Mexico, and the invasion of Ukraine and mobilization in Russia. I argue that although journalists tend to depict CFBOs as an extension of covering religion, current events have re-framed the use and perception of these organizations.

Susan Rajendran, York University

The Role of Fiction: Exploring Buddhist Subjectivities in Sri-Lanka

Can we understand Buddhist lives through literary fiction? Questions regarding the relationship between religion, politics and modernity were accelerated, in Sri-Lanka, following independence from British colonial rule in 1948. Political ideologues, from the Sinhala majority, instigated "Buddhist consciousness" through a particular reading of ancient historical chronicles such as the Mahavamsa, to promote nationalist aspirations. By contrast, Sri-Lankan modernist writers innovatively examined Buddhist identities through the lived experiences of everyday Sinhala people. I argue that literature is an important medium and pedagogical tool, through which religion can be explored, to critically analyze the ways in which new and rising tensions under modernity are negotiated against the backdrop of religious identities. I investigate how the subject positionalities of the characters in the fiction of Martin Wickremasinghe situate Sri-Lankan Buddhism within a changing socio-cultural landscape. This nuanced approach speaks to a methodology conducive to the teaching and study of Buddhism as a living religion.

Catherine Ramey, University of Waterloo

"Planting the Alphabet": The Canadian Missionary Project in Angola, 1888-1910

In Portuguese colonial Angola, missionary work carried out by foreign missionaries was central to fulfilling Portuguese colonial policy goals of cultural imperialism. While over the past thirty years scholars have begun interrogating how missionaries in Angola supported these goals, little attention has been paid to the role of the Canadian Congregational Foreign Missionary Society. In this conference presentation, I examine the implications of gendered missionary school curricula for Angolan girls, including explicit and implicit teachings of missionary curricula. Focusing on the Chisamba mission station from 1888 to 1910 – the first Canadian mission station in Angola – I argue that Canadian missionaries drew on western norms to restructure social relations in central Angolan, particularly as they related to gender ideals. To conclude, I will extend the gendered mission education in Angola into a transnational discussion on how colonial states have historically imposed western gendered norms on African girls.

Sharma Ridhima, University of Toronto

Between the Researched and Researcher: The Politics of Studying the "Repugnant Other"

This paper rethinks the politics of the ethnographic method in anthropology of religion with an emphasis on the celebrated device of self-reflexivity. In the context of my research on a cow-shelter run by a militant Hindu nationalist organization against the background of the cow protection movement in India, it attends to two related questions—what ethnographic modes have been produced by anthropologists, and what they mean for working with what Harding (1991) and Fielding (1993) have called the 'repugnant other' and 'unloved groups' respectively. Secondly, can the critical devices of reflexivity and positionality be more than internal devices for revitalization of ethnographic writing; how do we rescue 'reflexivity' from becoming a methodological trapping? How might we revisit the ethnographer's routes of mediation so that they are not merely reduced to a preamble or an afterthought and, what bearing do these questions have on environments marked by fear, secrecy and suspicion?

Jon-Philippe Ruhumuliza, University of Toronto

How Does a Canadian Listen to the Land? The Reconciliation of the Sacred with Enterprise

The Canadian government in partnership with Indigenous Peoples across Turtle Bay have been making meaningful progress together since the Truth and Reconciliation Commission of Canada (TRC). Indigenous birth rates are growing, the government is actively seeking Indigenous counsels for future development projects, and just this year, the government will be paying a substantial settlement to 325 First Nations. This paper will attempt to argue that decolonization in its most militant sense has never been a meaningful factor in Indigenous and non-Indigenous Canadian relations. Instead, both the colonialist-settler and the Indigenous Nations have made use of the land by interweaving religious narratives with subsistence. Building off the call to "hear the voice of the land" by Elder Mary Deleary of the Anishinabek Nation, this project reflects on my current geographic location in Toronto to explore how reverence for land interacts with the pressures of subsistence.

Alana Sa Leita, University of Toronto

Jesus Christ Queen of Heaven? How a Scottish Play Enhanced the Dispute Over Christianity in Brazil

How religion appears in public sphere is discussed by Anthropology for a long time. More recent is the study of Christianity in a programmatic way, and the recognition that one of its central question, "who is a Christian", is also constantly worrying our interlocutors. In 2018, a few months before Brazil elect a far right president, all the country seemed concerned with the depiction of Jesus as a transgender person. This because of the local version of the Scottish play "The Gospel According to Jesus Christ Queen of Heaven" and the support it received by a famous singer who claimed "Jesus is a transvestite". In a country like Brazil, that has seen a dramatic change in religious affiliation in recent years, the definition of who "truly" is a Christian is often in dispute. This article wants to shed new light at the conflict over Christianity in Brazil's public sphere.

Thomas Seibel, Memorial University of Newfoundland

'She's an Angry Goddess': Discursive Constructions of Corona Devis in News Media

This paper explores the ways in which 'new' deities and associated ritual practices are discursively constructed through news media during the Covid-19 pandemic in India. Ritual practice dedicated to female Coronavirus-related deities reportedly occurred in at least 11 different Indian states between June 2020 and June 2021. Discourses drawn from 50 print and video primary sources are qualitatively analyzed. This analysis identifies Corona Devis as contested sites of political and social tensions. Critical analysis reveals marginalizing discourses propagated through news and social media concerning lower classes and other disadvantaged groups. This corresponds with pre-existing prejudices and disparities exacerbated by the pandemic. Situated historically in relation to established traditions of deities associated with disease, such as Mariyamman and Sitala, explicit and implicit continuities between these traditions and Corona Devis suggest that some discourses and actions of ritual participants may be read in part as response and perhaps resistance to this structural marginalization.

Colin Harold Simonds, Queen's University

Reckoning with Socio-Ecological Disaster: Intersectional Environmental Ethics in Tibetan Buddhism

As evidenced by recent historical scholarship, Buddhists exploited humans, destroyed ecosystems, and dominated nonhuman animals wherever they went. This runs contrast to popular notions of Buddhism as an eco-friendly, animal-loving, compassion-filled tradition. Navigating this tension between the historical and the popular, contemporary Buddhists have begun articulating novel modes of Buddhist practice that construct social justice or ecological ethics from Buddhist philosophical bases. However, rarely do these realms, the social and the ecological, come together. Thus, this paper will draw from ecofeminism, total liberation, and Tibetan Buddhist ethics to articulate a Buddhist ethic inclusive of humans and nonhumans. It will unpack the socio-ecological implications of shunyata (emptiness), the bodhisattva vow to liberate all beings from dukkha (dissatisfaction), and its robust moral phenomenological ethic of care. In doing so, it will extend recent works on socially-engaged and eco-Buddhism towards a comprehensive intersectional environmental ethic capable of addressing the needs of today.

Gyatso Thinley, University of Toronto

Indigeneity and Nature: Buddhist Approach to Environment

Although many studies on Buddhism and the environment have been done over the past few decades, studying religion and ecology through the lens of Buddhism from a historical and indigenous perspective is inadequate. These studies primarily focused on contemporary religious practices through an approach informed by various disciplinary fields such as anthropology, ethnography, art, pilgrim, and environmental studies. The indigenous and traditional perspectives have been sidelined.

Paige Thombs, University of Victoria

Religious Lawyers Within the Secular Practice of Law

My research looks at the legal practice of religious lawyers in Canada. What I ask is, "How do religion and religious identity shape the experiences, values, and practices of religious lawyers who are engaged in the practice of law in English-speaking Canada?" Through interviews with lawyers, law professors and law students, I explore how religion shapes legal practice and whether their religious identity influenced their decision to become a lawyer. I also explore whether the one's religiously based moral code conflicts with or compliments professional codes of conduct. I am also curious to know if their experience has been influenced by the fact that Canada and Canadian public life (including the law) has historically favoured white Christian men. I examine this against the backdrop of both scholarship and public debates regarding the role of religion in Canadian public life and the law.

Maria-Antonia Urso, Carleton University

The Infrastructure of Catholicism: Path Dependency and Papal Authority

Situating the Roman Catholic Church within concepts of infrastructure, my research demonstrates how the Church constructed their own path dependency by establishing canonical interpretations of the Bible. The concept of path dependency recognizes how decisions made about preceding technologies influence and steer the development of new technology and infrastructures. As the rule book for Catholic doctrine, the Church positions the Bible as a form of technology, with its bishops as the authority on interpretations and the Pope as the figurehead. In 2020, a biographical film about Pope Francis sparked controversy when it included a scene of the Pope seemingly supporting gay civil unions, contradicting the official stance from the Vatican. This failure in the Church's infrastructure brought about by Pope Francis' contradiction highlights the path dependency established by canonical interpretations of the Bible. How does the Vatican reconcile conflicting canons? What role does the Bible play in the decision?

Lorraine Vander Hoef, Wilfrid Laurier University

Toni Morrison's *Sula*: Symbolic Structures and the Moral (Re)imagination

Although her mature body of work has been said to begin with *Beloved* (1987), Toni Morrison's second novel, *Sula* (1973), reflects a finely-wrought, symbolic frame of reference on the moral imagination. Building upon the Christian trinity in the number three, Morrison applies the function of 3 + 1 to introduce the "fourth face of God," the ambiguous face of evil in the community. While interpreters argue that the complex themes and inversions in Morrison's writing suggest a moral relativism, the "Circle No. 5" conceives a space in which the moral imagination is not only engaged, but called to active judgment and choice through memory and prophetic insight. Tracing these symbolic structures through close textual analysis, while drawing on biographical resources, and literary criticism that highlights the metaphor of love in Morrison's fiction, I hope to explore implications of her work for contemporary understandings of justice, community and the self.

Bertha Yetman, Regis College, University of Toronto

Catholic School Teachings and the Impact on the Northern Cod Disaster on Outmigration from Fishing

This paper focuses on the relationship of the Catholic faith community to the destruction of the world's largest cod fishery in the late twentieth century. The loss of this vast ocean resource placed a major food supply in jeopardy and shattered the future of hundreds of Newfoundland and Labrador fishing communities. Had these communities of believers actively heeded the commissioning of the extensive corpus of Catholic social teachings on work and environmental-ecological sustainability for the sake of the common good, more than 40, 000 workers may not have been abruptly rendered jobless. The moratorium imposed on fishing cod forced skilled workers to leave their homes, churches and families by the sea and seek employment in more stable economies. For the first time in their history, the outport is depopulating in record numbers.

Francisco Zepeda-Trujillo, Queen's University

EZLN: Reimagining the Failed Aspirations of the State Project of Building Mexico as a Modern Nation

This paper investigates the San Andres Accords signed by the Mexican government and the Zapatista Army of National Liberation (EZLN) in 1996. These agreements aimed to acknowledge Indigenous peoples' collective rights, including a certain degree of autonomy from the state. However, the EZLN and other Indigenous groups argued that the government betrayed them. Besides, it will discuss the evolution of religious and secular Indigenous imaginaries since the EZLN rebellion. It will examine the Third Diocesan Synod (1996-1999) of the Catholic Diocese of San Cristobal de Las Casas, which prioritized Indian theology and an autochthonous church. Also, it will comment on the National Indigenous Congress, formed in 1996, to include the views of other Indigenous groups in Mexico. The paper argues that the interactions and contradictions between political and social imaginaries remain present as a sign of the failed aspirations of the state project of building Mexico as a modern nation.

ROUNDTABLES

Author Meets Critics on *Religion, Spirituality and Secularity among Millennials*, Routledge, 2022

Sarah Wilkins-Laflamme's book *Religion, Spirituality and Secularity among Millennials: The Generation Shaping American and Canadian Trends* explores the ways in which Millennials are doing (non)religion differently in their social lives compared with their parents and grandparents. The book considers the influences exercised on the (non)religious and spiritual landscapes of young adults in North America by the digital age, precarious work, growing pluralism, extreme individualism, environmental crisis, advanced urbanism, expanded higher education, emerging adulthood and a secular age. Based on extensive primary and secondary quantitative data, complemented with high-quality qualitative research, this book offers cross-national comparisons between the United States and Canada to highlight the impact of different social environments on the experience of religion, spirituality and secularity among the continent's most numerous generation. In this session, critics will provide their thoughts on the book and discuss some of its key findings, strengths and limitations.

Author: Sarah Wilkins-Laflamme, University of Waterloo

Critics: Zabeen Khamisa, University of Waterloo
Alyshea Cummins, Carleton University
Rachel Brown, University of Victoria

From Their Mouths to Our Ears: Listening to a Generation on Living out an Ecological Spirituality

Our roundtable discusses the recently published *Generation Laudato Si': Catholic Youth on Living out an Ecological Spirituality* (Novalis). Written by youth (aged 17 to 35) from 20 countries, this book comprises the thoughts, wisdom and aspirations of a generation that wants to change how we run the economy, foster community, lead and govern, facilitate education, use and apply technology, and live among the rest of creation. Like the theme "Reckonings and Re-Imaginations," this book reflects the urgency of hearing diverse voices on how to live in non-hierarchical relationships. Unique in its structure, it inspires dialogue. Addressing the book's message from different perspectives, Bertha Yetman, discusses the chapter on governing in light of the collapse of Newfoundland fishery; Rosemary Boissonneau maps the ecofeminist spirituality undergirding the book; Nolan Scharper speaks to the effect of eco-anxiety on this generation; Ari Foyle speaks to community energy planning in light of non-hierarchical relationships.

Moderator: Simon Appolloni, University of Toronto

Discussants: Bertha Yetman, Regis College, University of Toronto
Rosemary Boissonneau, St. Michael's College in the University of Toronto
Nolan Scharper, University of Toronto
Ari Foyle, Public Energy Initiatives

Handbook of Religion and Migration: Author Reflections

The Bloomsbury Handbook of Religion and Migration co-edited by Rubina Ramji and Alison Marshall (2022) presents global studies of religion and migration predominantly through the experiences of Muslims, Sikhs, Hindus and Buddhists, considering intersectional issues including race, ethnicity, class, gender and generation throughout. This roundtable brings together a mix of authors to reflect on their contributions to the *Handbook* and the significance of the field of migration on the study of religion in general.

Moderator: Rachel Brown, University of Victoria

Discussants: Paul Bramadat, University of Victoria
 Alyshea Cummins, Carleton University
 Michael Wilkinson, Trinity Western University
 Alison Marshall, Brandon University
 Rubina Ramji, Cape Breton University

WORKSHOP

Publishing Your Book on the Study of Religion

Are you currently conducting a study on religion in any of the social scientific or humanities fields, and are thinking about publishing it as a book? Want to get a behind-the-scenes look at how the book publishing process works in academia? Diana Dimitrova, Richard Ascough and Sarah Wilkins-Laflamme, current editors of the "Matière à pensée," "Studies in Christianity and Judaism" and "Advancing Studies in Religion" book series with les Presses de l'Université de Montréal and McGill-Queen's University Press, will discuss tips for turning a study on religion into a book, and answer any questions attendees have about the process. This session is open to all members of societies associated with the Canadian Corporation for Studies in Religion (CCSR) and attending Congress, societies including the CSSR, ACJS, CASIM, CSBS, CSPS, CTS, ACÉBAC, SCT, and SQÉR.

CSSR/SCÉR

CANADIAN SOCIETY FOR THE STUDY OF RELIGION (CSSR)
 SOCIÉTÉ CANADIENNE POUR L'ÉTUDE DE LA RELIGION (SCÉR)