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#### CHAPTER 4

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## SECTION II

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37. Barrett, *Rastafarians*, 1.

38. *Ibid.*, 1–3.

39. *Ibid.*, chapter 4; Mhango, "Constitutional Protection," 221; Pretorius, "Significance of the Use of Ganja," 1014.

40. Taylor, "Soul Rebels," 1607; Olmos and Paravisini-Gebert, *Creole Religions*, 186.

41. Taylor, "Soul Rebels," 1608; Olmos and Paravisini-Gebert, *Creole Religions*, 201; Mhango, "Constitutional Protection," 222.

42. Taylor, "Soul Rebels," 1608; Mhango, "Constitutional Protection," 222.

43. Kuumba and Ajanaku, "Dreadlocks," 230.

44. *Ibid.*, 234–35; O'Brien and Carter, "Chant Down Babylon," 225.

45. Campbell, *Rasta and Resistance*, 72–73; Murrell, *Afro-Caribbean Religions*, 310.

46. Olmos and Paravisini-Gebert, *Creole Religions*, 193.

47. Taylor, "Soul Rebels," 1609;

Mhango, "Constitutional Protection," 222.

48. Pretorius, "Significance of the Use of Ganja," 1012.

49. *Ibid.*, 1023.

50. O'Brien and Carter, "Chant Down Babylon," 220.

51. Kuumba and Ajanaku, "Dreadlocks," 231; Olmos and Paravisini-Gebert, *Creole Religions*, 188.

52. Olmos and Paravisini-Gebert, *Creole Religions*, 188.

53. *Ibid.*, 187.

54. *Ibid.*, 188.

55. Barrett, *Rastafarians*, ix.

## CHAPTER 5

1. California Legislature, Senate Bill No. 188.

2. Trica Keaton has explained that the veil is not really "a threat to French secularism" but is rather "associated with old wounds and current fears rooted in a bitter and bloody French history with the Muslim world dating from the invasions of southern France by the Saracens until their defeat in the eighth century, colonization and decolonization, the Algerian war, and attacks on French soil identified with Islamic fundamentalism during the 1980s and 1990s." Keaton, "Arrogant Assimilationism," 418.

3. Moruzzi, "Problem with Headscarves," 653–54, 658.

4. Jones, "Religious Freedom in Secular Society," 218.

5. *Ibid.*, 220–21.

6. *Ibid.*, 221–22.

7. Viorst, "Muslims of France," 86.

8. Hashmi, "Too Much to Bare?," 421n109.

9. Jones, "Religious Freedom in Secular Society," 223–24.

10. *Ibid.*, 219.

11. *Ibid.*, 236.

12. Osman, "Legislative Prohibitions on Wearing a Headscarf," 1321.



13. Hashmi, "Too Much to Bare?," 422;  
Ezekiel, "French Dressing," 256.
14. Hashmi, "Too Much to Bare?," 423.
15. Jones, "Religious Freedom in Secular Society," 231.
16. *Ibid.*, 232.
17. *Ibid.*
18. *Ibid.*
19. P. O'Brien, "Veil," 105.
20. Scales-Trent, "African Women in France," 726.
21. P. O'Brien, "Veil," 125.
22. Scales-Trent, "African Women in France," 726.
23. *Ibid.*, 708.
24. *Ibid.*, 710–11.
25. *Ibid.*, 708–10.
26. Viorst, "Muslims of France," 78.
27. *Ibid.*
28. *Ibid.*, 80.
29. Scales-Trent, "African Women in France," 725.
30. Davis, "Reacting to France's Ban," 222; Ezekiel, "French Dressing," 260.
31. Keaton, "Arrogant Assimilationism," 417.
32. Ezekiel, "French Dressing," 268.
33. *Ibid.*, 267.
34. Weil, "Symposium: Constitutionalism and Secularism," 2699–714.
35. Viorst, "Muslims of France," 85–86.
36. Moruzzi, "Problem with Headscarves," 659.
37. Insee, "Immigrant and Foreign Population."
38. RIMA, "Numbers and Percentage of Muslims in African Countries."
39. Insee, "Immigrant and Foreign Population." There were 1,761,254 immigrants from Algeria, Morocco, and Tunisia, constituting 67.89 percent of African immigrants. Another 238,671 immigrants were from countries that are at least 85 percent Muslim (Senegal: 91,949; Mali: 68,826; Comores: 30,893; Guinea: 31,179; Mauritania: 15,824). Therefore, 1,999,925 immigrants came from North Africa and other predominantly Muslim countries.
40. *Dzvova v. Minister of Education*, No. 291/06.
41. *Ibid.*, ¶ 8.
42. *Ibid.*
43. *Ibid.*, ¶ 41–42.
44. *Ibid.*, ¶ 58.
45. *G v. the Head Teacher*, 2011 EWHC 1452.
46. *Ibid.*, ¶ 48–49.
47. *Ibid.*, ¶ 53–59.
48. "School Involved in High Court Battle Banned Second Boy Because of His Hairstyle," *North West London Times*, May 26, 2011.
49. Harvey Day, "School Threatens to Suspend Son if He Doesn't Cut Dreads," *Daily Mail Online*, September 14, 2017.
50. *Ibid.*
51. "Religious Discrimination in Fulham Boys School: Rasta Child Ordered to Cut Hair," AVAAZ, [https://secure.avaaz.org/en/petition/Fulham\\_boys\\_school\\_in\\_London\\_W14\\_9LY\\_Change\\_hair\\_policy\\_in\\_Fulham\\_Boys\\_School](https://secure.avaaz.org/en/petition/Fulham_boys_school_in_London_W14_9LY_Change_hair_policy_in_Fulham_Boys_School).
52. James Rodger, "Rastafarian Pupil Told to Cut His Dreadlocks Off by His School," *Birmingham Mail*, November 2, 2017.
53. "Rastafarians Call for Equality in Malawi Schools," *Face of Malawi*, September 28, 2012, <http://www.faceofmalawi.com/2012/09/rastafarians-call-for-equality-in-malawi-schools/>; Centre for Human Rights, "Shadow Report," 17–18.
54. Centre for Human Rights, "Shadow Report," 17–18.
55. Watipaso Mzungu, "Renounce Faith in Pursuit of Education?," *The Nation*, July 28, 2013, <http://mwnation.com/renounce-faith-in-pursuit-of-education/>.
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57. Lameck Masina, "Malawi Rastafarians Push for Dreadlocks in Schools," *VOA News*, September 18, 2013, <https://www.voanews.com/a/malawi-rastafarians-push-for-dreadlocks-in-schools-as-a-right/1751999.html>.
58. United States Department of State, "2016 International Religious Freedom Report—Malawi," 1, 3.
59. Elijah Phimbi, "Malawi Govt Maintains Ban of Dreadlocks and Hijabs in Public Schools," *Nyasa Times*, March 27, 2017, <https://>





www.nyasatimes.com/malawi-govt-maintains-ban-dreadlocks-hijabs-public-schools/.

60. *Ibid.*

61. *Grant & Anor v. The Principal*, 3 CHRLD 138.

62. *Ibid.*

63. “British Virgin Islands Repeals Order Banning Rastafarians, Hippies,” CNN, October 3, 1999.

64. *Grant & Anor v. The Principal*, 3 CHRLD 138.

65. *D.A. v. Governing Body*, No. 3791/00.

66. *Ibid.*, 2.

67. *Ibid.*, 5–6.

68. *Ibid.* 6.

69. *Lerato Radebe v. Principal of Leseding Technical School*, No. 1821/2013.

70. *Ibid.*, 7.

71. *Ibid.*, 3.

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81. *Ibid.*

82. Marques, “Lendas de Exu sob os holofotes da educação.”

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85. United States Department of State, “2013 International Religious Freedom Report—Brazil.” 3.

86. *Ibid.* 2.

87. Andrade and Teixeira, “School, Religion, and Intolerance,” 594.

88. *Ibid.*, 593–94.

89. *Ibid.*, 590.

90. *Ibid.*, 591–92; Conte, “Umbanda,” 57.

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## CHAPTER 6

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4. *Ibid.*

5. *Muhammad v. Paruk*, 553 F.Supp.2d 893.

6. *Ibid.*, 896.

7. *Ibid.*

8. David Ibata, “Muslim Woman, Douglasville Settle Lawsuit Over Her Hijab,” *Atlanta Journal-Constitution*, August 10, 2012, <https://www.ajc.com/news/local/muslim-woman-douglasville-settle-lawsuit-over-her-hijab/5EYnj9fIkTD9KyOGQ11XN/>.

9. “Complaint,” *Lisa Valentine v. City of Douglasville*, No. 1:10-mi-99999-UNA, 6.

10. *Ibid.*, 8.

11. *Ibid.*, 9.

12. *Ibid.*, 11–12.

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15. Barker, “City Pays Settlement Over Headgear.”

16. Paul Woolverton, “Fayetteville Man Believes Judge Violated His Right to Practice Voodoo,” *Fayetteville Observer*, July 8, 2015.

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24. *Ibid.*

25. Milward, “Man Locked Up for Wearing”; Woolverton, “Fayetteville Man with Voodoo Beads.”

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28. *Ibid.*, 7.

29. *Ibid.*, 8.

30. *Garreth Anver Prince v. President of the Law Society*, No. CCT 36/00 (2000).

31. *Ibid.*, 8.

32. *Garreth Anver Prince v. President of the Law Society*, No. CCT 36/00 (2002).

33. *Ibid.*, 32. Despite these strong observations about the stigmatization of Rastafarians in South Africa, even the dissenting judges would not have simply found in Prince’s favor. They believed that it was for the legislature to determine how cannabis should be regulated. They would not have forced the Law Society to admit Prince until cannabis was no longer a crime.

34. *Ibid.*, 98.

35. *Ibid.*, 100.

36. *Garreth Anver Prince / South Africa*, No. 255/02.

37. *Ibid.*, 6–7.

38. *Ibid.*, 7.

39. *Garreth Anver Prince / South Africa*, No. 1474/2006.

40. *Ibid.*, 14.

41. Court documents do not specify that Webb is African American. However, Seval Yildirim, a scholar who worked on Webb’s case, explained that she used terminology for her head covering that was common in “Philadelphia’s African American Muslim community.” Yildirim includes a photo of Webb that show her as a darker-skinned woman, and she emphasizes that Webb’s case challenges the idea of Muslim women as foreigners or immigrants. Yildirim, “Freeman v. Dep’t of Highway Safety,” 301, 303, 307.

42. *Webb v. City of Philadelphia*, 562 F.3d 256, 258.

43. Yildirim, “Freeman v. Dep’t of Highway Safety,” 302.

44. *Webb v. City of Philadelphia*, 562 F.3d 256, 258.

45. Yildirim, “Freeman v. Dep’t of Highway Safety,” 302; *Webb v. City of Philadelphia*, 2007 U.S. Dist. Lexis 46872, 4–5.

46. *Webb v. City of Philadelphia*, 2007 U.S. Dist. Lexis 46872, 6.

47. *Ibid.*, 6.

48. *Webb v. City of Philadelphia*, 562 F.3d 256, 261.

49. *Ibid.*, 262.

50. *Niles Dodd v. SEPTA*, No. 2:06-cv-04213-GEKP.

51. “Complaint,” *Niles Dodd v. SEPTA*, No. 2:06-cv-04213-GEKP, 3.

52. *Ibid.*



53. *Ibid.*

54. “Order to Dismiss,” *Niles Dodd v. SEPTA*, No. 2:06-cv-04213-GEKP.

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58. *Department of Correctional Services v. POPCRU*, [2013] ZASCA 40, 3.

59. *Ibid.*, 7.

60. *Ibid.*

61. *POPCRU v. The Department of Correctional Services*, No. C544/2007, 39.

62. *Ibid.*, 47. However, the union representative countered that there had not been a case of a Rastafarian smuggling drugs in the last twenty years.

63. *Ibid.*, 87.

64. *Department of Corrections v. POPCRU*, [2013] ZASCA 40, 11.

65. *Jevon Hicks v. Hudson County Correctional Center*, 2007 N.J. Super. Unpub. Lexis 1035.

66. For example, see *Jonathan Booth v. Maryland*, 2006 U.S. Dist. Lexis 49313; *Nigel LeBlanc et al. v. Community Education Centers et al.*, No. 10–3704.

67. Council on American Islamic Relations, letter to Governor Brian P. Kemp, April 29, 2019 (on file with author).

68. Memorandum, Linton Deloach to Jalanda Calhoun, Rogers State Prison, February 22, 2019 (on file with author).

69. Jalanda Calhoun, Employment Discrimination Complaint, Georgia Commission on Equal Opportunity, April 22, 2019 (on file with author).

70. *Daniels and Others v Minister of Police*, [2015] ZAGPPHC 317.

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### SECTION III

1. Olmos and Paravisini-Gebert, *Creole Religions*, 131.
2. *Ibid.*, 131, 133.
3. *Ibid.*, 136–37; Murrell, *Afro-Caribbean Religions*, 239.
4. Olmos and Paravisini-Gebert, *Creole Religions*, 141; Murrell, *Afro-Caribbean Religions*, 239.
5. Olmos and Paravisini-Gebert, *Creole Religions*, 131.
6. Handler and Bilby, “On the Early Use,” 90–91.
7. *Ibid.*, 92.
8. *Ibid.*, 87.
9. Jamaica, “An Act to Remedy,” 2:55.
10. *Ibid.*
11. Paton, “Obeah Acts,” 5–7.
12. *Ibid.*, 1–2; Paton, *Cultural Politics of Obeah*, 1–2; Murrell, *Afro-Caribbean Religions*, 225–26.
13. Murrell, *Afro-Caribbean Religions*, 57.
14. *Ibid.*, 59; Gaston agrees that it means “spirit” or “deity” in Fon. Gaston, “Case of Voodoo,” 111.
15. Boaz, “Voodoo Cult of Detroit,” 19.
16. *Ibid.*
17. St. John, *Hayti or the Black Republic*, 187–257.
18. Fandrich, “Yorùbá Influences,” 786.
19. *Ibid.*
20. *Ibid.*, 785. Gaston, “Case of Voodoo,” 115, 127, 134.
21. Fandrich, “Yorùbá Influences,” 786.



22. Gaston, "Case of Voodoo," 134–35;
- Fandrich, "Yorùbá Influences," 787.
23. Long, *Spiritual Merchants*, 50.
24. *Ibid.*
25. Gaston, "Case of Voodoo," 129–33.
26. *Ibid.*, 131.
27. *Ibid.* 137.
28. Roberts, *Voodoo and Power*, 17–18.
29. Gaston, "Case of Voodoo," 137.
30. *Ibid.*
31. *Ibid.*, 142.

## CHAPTER 7

1. These countries are Belize, the Bahamas, Guyana, Jamaica, Dominica, Antigua and Barbuda, Grenada, St. Christopher and Nevis, the British Virgin Islands, Montserrat, St. Vincent and the Grenadines, and Turks and Caicos, as well as the Cayman Islands. See Handler and Bilby, *Enacting Power*, 45–101. The US Virgin Islands also maintains anti-Obeah legislation. Virgin Islands, Code Annotated: Miscellaneous Acts of Vagrancy.
2. Several scholars have discussed the complex relationship between Obeah legislation and English laws regarding witchcraft and vagrancy. See Paton, "Obeah Acts," 4–7; Handler and Bilby, *Enacting Power*, 18–19.
3. Beier, "New Serfdom," 45–51.
4. England, "An Act for Punishment of Rogues," 45.
5. These laws have been reprinted in Gibson, *Witchcraft and Society*, 1–8.
6. Sharpe, *Instruments of Darkness*, 125.
7. *Ibid.*, 64–66.
8. *Ibid.*, 85.
9. For example, see "An Act against Conjuraction, Enchantments and Witchcrafts," in Gibson, *Witchcraft and Society*, 3–5; Sharpe, *Instruments of Darkness*, 66–68; Macfarlane, *Witchcraft in Tudor and Stuart England*, 126.
10. Sharpe, *Instruments of Darkness*, 223–27.
11. *Ibid.*, 237–41.
12. This law actually went into effect in 1736 but, according to the law's own short title, was called "The Witchcraft Act of 1735."
13. England, "The Witchcraft Act of 1735," 15:549.
14. *Ibid.*
15. Davies, *Witchcraft, Magic and Culture*, 50.
16. Paton, *Cultural Politics of Obeah*, 17–42; Rucker, *River Flows On*, 44–45; Brown, *Reaper's Garden*, 147–50.
17. Jamaica, "An Act to Remedy," 2:52.
18. *Ibid.*
19. *Ibid.*
20. Dominica, "An Act for the Encouragement," 24; Barbados, "An Act for the Better Prevention," 25:269.
21. Jamaica, "An Act to Remedy," 2:52.
22. For example, see Paton, "Obeah Acts," 5; Paton, *Cultural Politics of Obeah*, 120–22; Bilby and Handler, *Enacting Power*, 18–19.
23. England, An Act for the Punishment of Idle and Disorderly Persons.
24. England, "Sixth Report from the Select Committee," 13:135–69.
25. Diana Paton, Jerome Handler, and Kenneth Bilby have discussed this in detail. Paton, "Obeah Acts," 5–7; Paton, *Cultural Politics of Obeah*, 120–22; Bilby and Handler, *Enacting Power*, 18–19.
26. Guyana, "Obeah Ordinance 1855," 476.
27. Jamaica, "An Act to Explain," 44.
28. Bahamas, Penal Code 1927; Grenada, Criminal Code 1958; Guyana, Summary Jurisdiction (Offenses) Law.
29. For example, see Bahamas, Penal Code 1927; Grenada, Criminal Code 1958; Belize, Summary Jurisdiction (Offences) Act 2000.
30. Antigua and Barbuda, Obeah Act 1904; Bahamas, Penal Code 1927; Guyana, Summary Jurisdiction (Offenses) Law.
31. Bechuanaland, "The Witchcraft Proclamation 1927."
32. Lesotho, "The Native Medicine Men and Herbalists Proclamation 1948."
33. Zambia, The Witchcraft Act 1914; Tanzania, The Witchcraft Act 1928; Botswana, An Act to Suppress the Imputation or Practice of Pretended Witchcraft 1927; Uganda, The Penal Code 1950; Seychelles, The Penal Code 1955.
34. Boaz, "Fraud, Vagrancy," 54–84.
35. This is based on my own research spanning hundreds of witchcraft and Obeah cases. In Africa, persons were charged with using



witchcraft to harm others, but there were separate provisions in witchcraft statutes that governed such offenses.

36. The language about reasonable beliefs “in these days of advanced knowledge” comes from *Penny v. Hanson*, 18 QBD 478. Justice Lawrence expressed similar sentiments in *Stonehouse v. Masson*, explaining that he could not imagine that any person who professed to communicate with spirits did not commit intentional fraud. *Stonehouse v. Masson*, 2 KB 818.

37. *Rex v. Duncan and Others*, KB 713.

38. For instance, see Collins, “Spiritualism and the Law,” 158–62.

39. England, “Fraudulent Mediums Bill 1950,” §1454.

40. *Ibid.*, §1474, §1522.

41. *Ibid.*, §1471.

42. *Ibid.*, §1518. However, “rare” enforcement is a relative term. Mr. Ede reported that in 1949 there were “only” thirty-nine people prosecuted for this type of violation of the Vagrancy Act. *Ibid.*, §1486.

43. England, Fraudulent Mediums Act 1951.

44. *Regina v. Molly Brodie*, 6 J.L.R. 129, 22.

45. *Ibid.*

46. *Ibid.*, 23.

47. *Ibid.*, 24.

48. Diana Paton, “Welcome Plan to Go Easy on Obeah,” *Jamaica Observer*, February 25, 2013, [http://www.jamaicaobserver.com/None/Welcome-plan-to-go-easy-on-Obeah\\_13699379](http://www.jamaicaobserver.com/None/Welcome-plan-to-go-easy-on-Obeah_13699379).

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50. *Ibid.*

51. *Ibid.*

52. Concerned Citizen, “Why the Increase in ‘Alternative Practices?’,” *Jamaica Observer*, June 2, 2016, [http://www.jamaicaobserver.com/letters/Why-the-increase-in--alternative-practices--\\_62846](http://www.jamaicaobserver.com/letters/Why-the-increase-in--alternative-practices--_62846).

53. *Ibid.*

54. *Ibid.*

55. Linton Gordon, “The Rise of These Newcomer ‘Healers’ and ‘Problem-Solvers,’” *Jamaica Observer*, September 19, 2017, [http://www.jamaicaobserver.com/opinion/the-rise-of-these-newcomer-8216-healers-8217-and-8216-problem-solvers-8217-\\_111311](http://www.jamaicaobserver.com/opinion/the-rise-of-these-newcomer-8216-healers-8217-and-8216-problem-solvers-8217-_111311).

56. *Ibid.*

57. *Ibid.*

58. Jediael Carter, “Obeah or Astrology?,” *Jamaica Observer*, December 17, 2017, [http://www.jamaicaobserver.com/front-page/Obeah-or-astrology-concern-raised-over-rise-in-number-of-indian-astrologers-advertising-their-talent-in-jamaican-media\\_119494](http://www.jamaicaobserver.com/front-page/Obeah-or-astrology-concern-raised-over-rise-in-number-of-indian-astrologers-advertising-their-talent-in-jamaican-media_119494).

59. “Settle This Obeah Issue Once and For All,” *Jamaican Observer*, December 18, 2017, [http://www.jamaicaobserver.com/editorial/settle-this-Obeah-issue-once-and-for-all\\_120204?profile=1100](http://www.jamaicaobserver.com/editorial/settle-this-Obeah-issue-once-and-for-all_120204?profile=1100).

60. *Ibid.*

61. *Ibid.*

62. “Obeah Law could be repealed soon,” *Loop Jamaica*, June 5, 2019, <https://www.loopjamaica.com/content/obeah-law-could-be-repealed-soon>.

63. United States Department of State, “2019 International Religious Freedom Report—Jamaica,” 5.

64. Trinidad and Tobago, “An Ordinance for rendering certain offences punishable on Summary Conviction 1902,” 130–31. I have been unable to locate an earlier version of this law from 1868 to confirm that the language is identical. However, this law is described in another work in sufficient detail to suggest that the language was at least very similar, if not the same. Handler and Bilby, *Enacting Power*, 59.

65. Trinidad and Tobago, The Miscellaneous Laws Act of Trinidad and Tobago 2000.

66. *Ibid.*

67. For example, see Trinidad and Tobago (House of Representatives), “Orisa Marriage Bill,” 568.

68. Trinidad and Tobago (Senate), “Orisa Marriage Bill,” 377–78.

69. Trinidad and Tobago (House of Representatives), “Miscellaneous Laws Bill 2000,” 22.



70. Trinidad and Tobago (Senate), “Miscellaneous Laws Bill 2000,” 98–100.

71. Trinidad and Tobago (House of Representatives), “Miscellaneous Laws Bill 2000,” 35.

72. *Ibid.*, 59–61.

73. *Ibid.*, 60.

74. *Ibid.*, 62.

75. *Ibid.*, 70.

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## CHAPTER 8

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24. *Ibid.*, 8.
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26. *Queen v. Marlon Rowe*, 2006 CanLII 14235.
27. *Ibid.*, 4.
28. *Ibid.*, 3.
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30. Lawes was finally apprehended approximately two years after the robbery, but it does not appear that “Brownman” was ever conclusively identified or charged with the robbery.
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33. *Ibid.*, 10.
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35. *Ibid.*, 10.
36. *Ibid.*, 14–16.
37. *Queen v. Marlon Rowe*, 2006 CanLII 14235, 4.
38. *Queen v. Welsh*, 2013 ONCA 190, 31.
39. *Queen v. Ruben Pinnock*, 2007 CanLII 13943, 9.
40. *Queen v. Welsh*, 2013 ONCA 190, 14 (emphasis added).
41. *Ibid.*, 20.
42. *Ibid.*, 20–21. This test about whether the religious practice furthers the interest of the community is significant. Aisha Khan has previously argued that part of the reason that Obeah has never earned the classification of “religion” in Western interpretations is because it was “viewed as lacking the coherence (social glue) that could produce ‘community’ because of an alleged *raison d’être* based on an individual-oriented operation.” Khan, “Dark Arts and Diaspora,” 53. Khan emphasizes that principles of freedom of religion have shielded faiths that are constructive and practiced as a community (*ibid.*, 56–57).
43. *Queen v. Welsh*, 2013 ONCA 190, 21.
44. *Rothman v. The Queen*, 1 SCR 640, 642.
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47. J. Brent Crosson explains the significance of the use of the word “sin” in these cases. He argues that the discussion of “a specifically Euro-Christian concept of sin and salvation structured the exercise of legal power and state protection” demonstrates “that certain Euro-Christian religious ideas deeply underpinned the exercise of law.” Crosson, “What Obeah Does Do,” 163–64.
48. *Queen v. Welsh*, 2013 ONCA 190, 39.
49. *Ibid.*, 30.
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