

Art of Qur'anic Calligraphy and Material Culture: Investigating the Use of the Qur'anic Text in Modern and Contemporary Pakistan

Ambreen Shehzad Hussaini

Both Muslims and non-Muslims have approached the Qur'an from multiple perspectives, including language, history, exegesis, sociology, anthropology, codicology and aesthetics. My research analyses the place of Qur'anic text in the thoughts and the practices of contemporary Muslim artists by focusing on the artistic production and reception of Qur'anic calligraphic art in Pakistan. For this work, I focus on the use of Qur'anic text on the body (e.g., jewelry, textile and tattoos) and in non-sacred spaces (e.g., wall/street art, decorative objects and rugs). The goals of my research are to document styles of calligraphy, forms of script, artists' backgrounds, formal training, motivations and their choice of Qur'anic verses. By studying the visual arts of modern and contemporary Pakistan, I aim to examine how people engage with the Qur'an through visual art and how they use Qur'anic art to define their social, religious and cultural identities.

During the colonial period, in 1901, British rulers built a marble pavilion at Charing Cross Lahore and placed the statue of Queen Victoria inside it in order to commemorate the Jubilee of the first Empress of India. Later in the early 1950s, after the independence

of Pakistan, newly appointed Muslim government officials renamed Charing Cross as Faisal Square and Queen Victoria's statue was replaced by a metallic model of the Holy Qur'an, which is still present. Moreover, to underline the strong relationship between religion, art and the national identity, the government built a state mosque in 1986 in the capital city Islamabad which is named after Saudi ruler King Faisal. In addition to this mosque, Islamic International University was also built inside the mosque to support agendas of a particular denomination in Islam. This university has recently been moved to a bigger campus nearby.

In my MA thesis, I worked on the Mihrab of King Faisal Mosque, Islamabad, to understand how the interpretation of Qur'anic text takes place in the sacred space. This monumental sculpture is different from a traditional niche-shaped Mihrab used in most of the mosques around the world. This Mihrab, designed by Gulgee, is an abstract representation of the Holy Qur'an. It appears in the shape of a standing book and is adorned with a chapter from the Qur'an in a Kufic script. In this Mihrab, Gulgee signified the Qur'anic notion of equality and invited the audience to be closer to God. The Kufic script used on this Mihrab is relatively difficult for people to read. However, during my fieldwork in 2016, I found that people still feel connected to it due to the iconic and semiotic qualities of the Mihrab. Building on my master's thesis, I aim to analyze the many creative ways in which all segments of society continue to engage with the Qur'anic text in Pakistan.



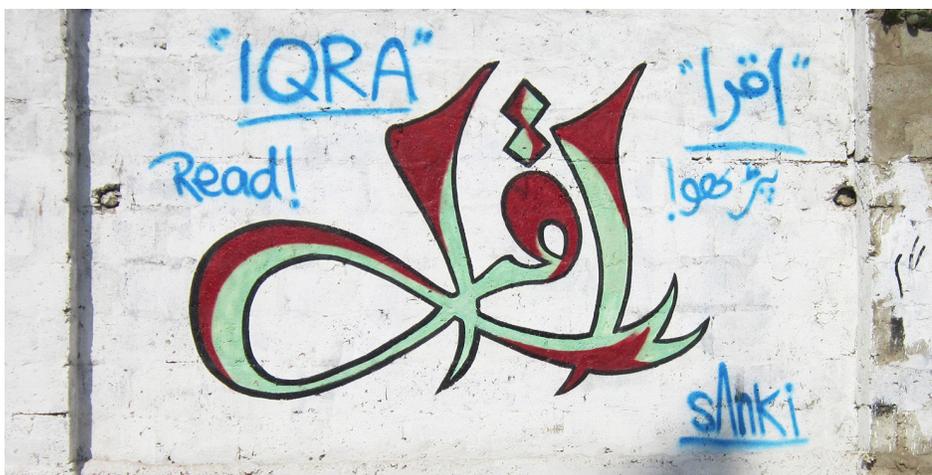
Todd Klaiman, Qing Buddhist Canon, Kek Lok Monastery

Translocal Religiosity: Establishment and Institutionalization of Chinese Monastic Buddhism in Southeast Asia, 1887-1967

Todd Klaiman

In 1887, Chinese monastic Buddhism took root in Penang, Malaya, with momentous consequences. The new form of religiosity not only reoriented patterns of social, cultural and economic interaction which had organized the overseas Chinese community since the mid-seventeenth century, but also introduced monastic practices and relationships distinct from those advocated by long-established Theravada Buddhists. My doctoral dissertation investigates the establishment, institutionalization and perpetuation of Chinese monastic Buddhism in Penang. I explore how changes in patronage practices involving Qing Empire provincial officials, as well as local merchant support for Buddhist monasteries in Fujian Province beginning in the 1860s, provided certain Fujian monastics access to new sources of funding fueled by expanding merchant contacts and trade networks linking Southeast China with Southeast Asia. These root connections led to the early twentieth century monastic-driven explosion of religious interactions between the two locations. The resulting influential Chinese Buddhist monastic institutional presence in Penang depended just as much on a favorable "receiving context" period of the late 1880s and early 1900s. During this time an opening of Penang's religious space to this new form of Chinese Buddhism was facilitated by challenges to the wealth, power and status of Straits-born, ethnic-Chinese elites by a rising group of China-born merchants.

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sAnki—Iqra, 2014



Message from the Director

Paul Bramadat

I spent my sabbatical year catching my breath, participating in conferences and working both at the Max Planck Institute for the Study of Religious and Ethnic Diversity in Göttingen, Germany, as well as at home in Victoria. I owe a debt of gratitude to Chris Douglas and other colleagues for taking care of both the social and programmatic elements of CSRS life while I was away. I have returned from sabbatical with renewed enthusiasm both for next year's activities and the beginning of my third term as director.

In the 2019-2020 academic year, the CSRS will host visiting, graduate and faculty fellows from – as usual – all over the map, both intellectually and geographically. For both short and long stays, the Centre will be the home base for Canadian and international historians, sociologists, anthropologists, political theorists, religious studies scholars, theologians, environmentalists, philosophers, literary theorists, poets, puppeteers, film-makers, performance artists, distinguished senior scholars, mid- and early-career scholars, graduate students and undergraduate assistants. Our public lecture series, held every Thursday afternoon, will provide a showcase for these fellows to share some of their work and the ordinary face-to-face interaction among these extraordinary people will occur, as always, in the halls and offices of the Sedgewick Building.

Our schedule of workshops and special events has something for everyone, whether you are a professional scholar or a curious member of the broader community. We have

teamed up with friends from the Art Gallery of Greater Victoria (and others) to organize *In the Present Moment: Buddhism, Contemporary Art and Social Practice*, a three-day event involving scholars, Buddhist practitioners, working artists and community leaders from around the world. Our longstanding John Albert Hall series will also feature three exciting events: Oxford University scholar, Diarmaid MacCulloch, joins us in October to talk about the history of Christianity and the relationship between Christianity and Islam; in January, UK journalist Shereen el Feki will share her thoughts about sexuality and masculinity in the Arab world; and for our contribution to UVic's 2020 Ideafest event in March, we will organize a film screening and critical engagement of *Anthropocene: The Human Epoch* with activists, scholars and one of the film-makers.

Our research projects are also moving along well. Our book on the Cascadia bio-region should go off to press in the spring of 2020 and a book on Indigenous spirituality and politics in Canada should be wrapped up a few months later. By way of a teaser, stay tuned for details about a new project related to the role of religiously-affiliated environmental groups in a period of de-institutionalization and secularization, events related to the relationship between "medical humanities" and religion/spirituality, the "sectarian" features of postural yoga traditions and the launch of a book I am co-editing on religion in urban settings.

As you can see, there is so much to learn from our fellows and activities. I look forward to engaging members of our immediate and extended communities in conversation about the wide range of issues captured in this newsletter.

Ideafest 2020: Religion, Spirituality and Ecology in the Anthropocene

Religious traditions and ideas have played many roles throughout history, but one of their most common functions has been to provide guidance to humans coping with mysterious and threatening aspects of the natural world. Arguably, we are now in a period some call the "Anthropocene," in which it is humans who have the most profound impact on the environment and climate. How might scholars understand the role religions have played in creating what many think of as a new geological epoch? How might the scale and implications of these changes be communicated to people responsibly, without inducing paralysis or terror? How might religious communities respond to this new situation? What are the most and least helpful ways of thinking about and responding to this new period?

In this Ideafest session in the first week of March, participants will meet at Cinecenta to watch the recent film, *Anthropocene: The Human Epoch* (by Jennifer Baichwal, Edward Burtynsky and Nicholas de Pencier) and then will engage in a moderated conversation with the film-makers, activists and scholars of religion, society and the environment about the implications of this new historical period for our common lives.

This Ideafest event is a part of the 2019-2020 John Albert Hall Lecture series, a collaboration between the CSRS and the Anglican Diocese of British Columbia, with generous funding from the John Albert Hall Trust.



Phosphor Tailings Pond #4, Near Lakeland, Florida, USA 2012. photo © Edward Burtynsky, courtesy Nicholas Metivier Gallery, Toronto

Exciting Changes

Noriko Prezeau joined the CSRS as Administrative Assistant in May 2019. She has a Masters of Public Administration (MPA), a BA in Geography and a Minor in Environmental Studies, all of which are from the University of Victoria. Previously, she worked for the Centre for Asia-Pacific Initiatives on campus as an assistant to the Jarislowsky East Asia (Japan) Chair.

Originally from Saitama, Japan, Noriko worked as a travel operator for many years. She started her days in Canada as an international student at the English Language Centre (ELC) at UVic and now has been living and working here for more than 20 years. Noriko has volunteered for the Victoria Japanese Heritage Language School Society (VJHLSS) as a director/treasurer for three years as part of her service to the Japanese Community in Victoria. Loving Victoria as a second home, she is pursuing her career in this beautiful city in British Columbia.

Noriko also has a passion for dance fitness, which led her to become a Zumba instructor. She is a certified Fitness Instructor Specialist with canfitpro.



Cascadia update

Paul Bramadat

As many of you will know, we are just past the middle point of a CSRS-based research project on religion, spirituality and irreligion in the Pacific Northwest bio-region, often called “Cascadia.” This SSHRC-funded project set out to address:

- why the region (in this case we are considering British Columbia, Washington and Oregon) seems to be so unlike the other provinces and states in Canada and the United States;
- what difference the border might make in the patterns we witness;
- what might be the implications for civil society of the rapid secularization we see in the region; and
- what it might be like to be a member of a traditional or conservative religious community in a region marked by its high number of “religious nones” and its distinctively liberal approach to nature and spiritual innovation.

Our work has been based on a large new set of data we gathered, including: a comprehensive literature review and bibliography of previous research related to these questions; a major survey of religious and spiritual life in the region; an archive of historical and statistical material related to religion in the region; oral histories of religious and irreligious families with deep roots in the region; interviews with religious leaders; and focus groups with a diverse group of millennials as well as regular (i.e., non-clergy) members of religious communities. Our team of researchers involves Canadian and US faculty members and graduate students with backgrounds in history, sociology and religious studies. We have met twice as a team – first (in Victoria, late 2017) to establish the core approaches we would adopt and the common questions that would animate our efforts; and second (in Seattle, mid-2019) to provide feedback to one another on draft chapters. Team members have also given public or scholarly presentations of the findings of our project in

Kamloops, Vancouver, Seattle and San Diego.

As is often the case with social scientific research, a new set of data to examine, travel in the region, time spent and direct interaction with Cascadians led us to ask additional questions about, for example:

- why Indigenous issues are framed so differently in Canada compared to the United States;
- how we might make sense of the distinctive ways nature is experienced and described by so many residents (with some of us wondering if we are seeing here the emergence of something we might call “reverential naturalism” as the default orientation);
- what relationships might exist between the level of ethnic diversity in a given place and the ways religion, spirituality and irreligion are manifested and discussed (with conversations in super-diverse Vancouver being quite different than those in relatively un-diverse Portland);
- the regional meaning and value of the categories we use to think and write about religion (with some asking whether it makes sense to describe someone as “irreligious” when they themselves and perhaps their friends, parents and possibly also grandparents do not discuss or think about religion at all);
- whether the region ought to be seen as a unique outlier or as a harbinger of religious and social changes that are likely to be manifested elsewhere in North America and western Europe.

As you can imagine, the project has already stimulated many rich conversations among the team members and those who have participated in our public presentations in Kamloops, Vancouver, Seattle and San Diego. We hope to have our revised chapters through the editing process and sent to an academic press in the early spring of 2020. For more updates on our work, stay tuned to CSRS newsletters, annual reports and our website and social media platforms.

RESEARCH

Cult Cure Culture: Social and Therapeutic Interventions with Children in Alternative Religious Movements

Jessica Pratezina

A few summers ago, I arranged to visit a small, alternative religious group that has a community in British Columbia. When I arrived, my contact introduced me as a sociologist. I quickly corrected him—apparently there had been a miscommunication somewhere in the email chain—and said that I was a child and youth care worker. The tone in the room immediately went from warm and inviting to suspicious and guarded. I jumped in with some kind of awkward explanation, saying that I was not “that kind” of a worker. It was only after I spoke a bit about my own divergent religious background that the conversation again became friendly. This group’s reaction to having any kind of a “worker” in their midst is probably not surprising. In 1984 one of their communities in Vermont, USA had all of their children apprehended in a mass raid following allegations of child abuse that were later unsubstantiated. The children were returned the next day.

From a specifically therapeutic and social

service perspective, little academic attention has been paid to the experiences of people involved with alternative religions. In many contexts in Europe and North America, these are religious groups popularly perceived as deviant, strange and threatening. Across disciplines, there is even less research into the experiences of children in these groups. Despite this, many helping professionals do indeed encounter children from these religions in the course of their work. The highly publicized raids on controversial religious communities as well as accusations of child abuse and neglect in groups popularly called “cults” evidence this. From media coverage of Jehovah’s Witnesses refusing blood transfusions for their children, to teenage fundamentalist Mormon women fleeing polygamous marriages, to allegations of substandard education and bizarre indoctrination in Scientology, the perceived threat to children from certain alternative religions is apparent. This is why I believe there needs to be work from a social and therapeutic perspective that addresses wise practices with children living in, as well as leaving, these controversial communities.

In my work, I specifically look at the experiences of children who were raised in these alternative religions and how helpers (therapists, social workers, clergy, outreach workers and so on) can work wisely and

kindly with both those currently growing up in alternative religions as well as those who have left. My thesis is based on life history interviews with adult former members from various alternative religions. Without robust research from their own field, helping professionals tend to really on information gleaned from popular media, which often portrays those involved with alternative religions as in need of rescuing or curing. By hearing directly from those raised in alternative religions, it is my hope to break down stereotypes, challenge assumptions and move towards a more respectful framework of care that is grounded in the lived experiences of those involved with alternative religions.



(Trent Nelson | The Salt Lake Tribune) San Angelo, Texas

The Trouble with Collective Religious Freedom

Kathryn Chan

One of the unexpected things that I have gained by coming to work at UVic has been the opportunity to participate in the life of the Centre for Studies in Religion and Society. My experiences as a Faculty Fellow and as a member of the Program Committee have influenced both my teaching and research in the Faculty of Law, as evidenced by a couple of projects that I embarked upon this summer.

The first project is a teaching project. With the support of UVic’s Learning and Teaching Support and Innovation program, I am redesigning my “Law and Religion” course so that students leave the course with a deeper understanding of the ontologies,

beliefs and practices of some of the religious communities that interact with law in a modern liberal state.

I am motivated by my experience teaching Law and Religion in 2017. Eighteen upper-year law students and I spent the term addressing difficult issues: should Christian colleges be permitted to exclude queer students? Is it fair to draw parallels between the constitutional protection of Indigenous and minority religious rights? Do we need to attribute value to religion to make sense of religious freedom? It was a great teaching experience. However, by the end of the semester I had come to the view that student learning would be improved if, as a class, we sought to improve our understanding of the faith communities that impact and are impacted by legal decisions.

The second project is a research project on collective religious freedom. The Supreme

Court of Canada has recognized the “socially embedded nature of religious belief” and few scholars dispute the deep linkages between religious belief and the communal institutions and practices through which it manifests. At the same time, we are a long way from working out the practical consequences of recognizing collective religious freedom and clarifying its place within our constitutional arrangements. Collective religious freedom claims raise a number of difficult issues: collectivities are difficult to define and the positions they advance in court often incorporate claims about political pluralism, sovereignty and jurisdiction. My project seeks to identify the “trouble(s) with collective religious freedom” and to develop a principled response to its challenges. For those who are interested, I will be presenting my early thoughts on this project in my CSRS Public lecture on October 24th, 2019.

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I further argue that the subsequent increased immigration of Chinese women had a significant part in embedding and perpetuating these monastic institutions in local overseas Chinese communities.

My dissertation places particular emphasis on exploring how the new religiosity of these institutions transformed and was transformed by the overseas Chinese community, showing how Kek Lok Monastery, Southeast Asia's first Chinese Buddhist Monastery, reoriented the overseas Chinese community's gaze away from the Straits Settlements and back toward China. The monastery's discourse of identity greatly influenced Southeast Asian Chinese and their evolving relations with China at a time when European imperialism was giving way to the rise of modern nation-states and new geopolitical realities. At the same time, the new institutional structures and religious practices of Chinese monastic Buddhism influenced major social-cultural changes in these Chinese communities and, indeed, altered Southeast Asia's religious milieu. Newly arrived monastics backed by their followers expressed a claim to religious and cultural legitimacy through the construction of an "orthodox" sacred space. Meanwhile, the novel setting in which monastics and practitioners found themselves provided an opportunity for experimentation. Thus, several decades before their counterparts in China, these overseas Chinese Buddhists began to explore activist social agendas, religious tourism and began to articulate global perspectives, all of which have come to be seen as key elements of Buddhist modernism.

My findings offer new insight into the life of Chinese Buddhism as manifested in its monastic institutions and their supporting communities. By focusing on the expansion of a Chinese Buddhist monastery abroad, I provide a novel perspective on overseas Chinese religiosity and its role in the construction of Buddhist modernism and Chinese nationalism. My research also contributes to scholarship on religion and diaspora, pilgrimage and tourism and migration and sacred space. I am thrilled to have the opportunity to share my findings and learn from the community of scholars and artists at CSRS.



I took this photo at Kek Lok Monastery in Penang, Malaysia. These are approximately 100 centimetre tall statues of the monastery's founding monks and their merchant elite benefactors. They were sculpted between 1897 and 1904 by a sculptor who was commissioned from Fujian Province by the monastery's founding abbot. Most of the benefactors are portrayed in formal Qing court attire, which included dragon robe (chaofu, 朝服), surcoat (bufu, 補服), ceremonial collar (piling, 披領), hat, court beads (chaozhu, 朝珠) and high boots. The surcoat is engraved with an insignia badge on the front and back to indicate the wearer's rank. Many of the statues include sculpted hats, modeled on the black, sealskin ones worn by Qing officials during the winter season. A few of the hats have a finial (dingdai, 頂戴), or hat button, which was either solid red, representing a rank of the second grade, or gold, which was worn by officers who held a rank graded between seven to nine.



Female benefactor—I took this photo at Kek Lok Monastery.



Male benefactor—This is the male version of the statue.



Lauren Petersen—Birkenau

Defying Hatred: Community-Engaged Research on Responding to Anti-Semitism

Matt James

Jewish graves desecrated with swastikas, hate mail sent to the synagogue and anti-Semitic graffiti posted on UVic campus: Victoria is not immune to these and other forms of hatred. The threat is only underscored by the malignancies unleashed by the result of the 2016 American election. How we respond to these threats matters. Some reactions, however understandable, can drive communities apart and indeed exacerbate the isolation and fear that hatred seeks to provoke. Aware of the problem, Victoria's Congregation Emanu-El has sought to develop what our project calls *social resilience*: responding to hate in ways that strengthen inter-communal connections and senses of mutual obligation and belonging.

Housed at the CSRS, our project seeks to bring together UVic scholarly research with learning from Emanu-El's practice. We work in partnership with Rabbi Harry Brechner and the Victoria Shoah Project, which is a committee of the Congregation. Our research understands that responses to hate can be unwittingly problematic and that inter-group relations take place in historically produced contexts of injustice and inequality. To this end, Lynne Marks and Jordan Stanger-Ross (History) are studying both the complex history of Victoria Jewry, a history that has involved both opposition to and complicity with the colonialism and anti-Asian racism

that marked the creation and development of this city, as well as the current memorial and educational practices of the synagogue. Matt James (Political Science) is exploring contemporary responses to hatred. Aware of the limitations of both criminal justice and restorative or reconciliatory approaches to the problem, he is trying to identify politically creative engagements in other places to help better understand and contextualize Emanu-El's focus on socially resilient responses. Helga Thorson (Germanic and Slavic Studies) has long been working on memory as a source of social resilience in the face of hate, leading the I-Witness Holocaust Field School, which takes UVic students to memory sites in Central Europe to explore concretely how Holocaust awareness can be used to confront anti-Semitism and other forms of hate and injustice today. Her contribution to the project examines how field school experience has affected the social justice commitments and engagements of its alumni.

The Defying Hatred team is also learning from and engaging local communities. To this end, we presented preliminary research results at a community forum—attended by UVic people, dozens of students from local high schools, synagogue members and more—at UVic's Ideafest in March 2019. The event included inspiring remarks from Rabbi Harry Brechner and interactive small-group breakout sessions led by Rick Kool, a member of the Victoria Shoah Project and Professor of Environment and Sustainability at Royal Roads University. The team will be planning an event for the Fall, so please stay tuned!

Contemplative Practices, Contemplative Pedagogies

Tim Lilburn

University classrooms are places where information and skills, at various levels of sophistication and complexity, are transmitted. I wish to consider the possibility that they are environments where contemplative exercises may occur, that they are one of a few promising locations where this sort of thought, contemplative insight, might unfold. I suspect, in fact, that taking a contemplative approach in teaching would enhance the learning of certain skills and the absorption of information; in an atmosphere of permeable attentiveness, historical, literary and scientific knowledge shines with a liberating newness, opening up new ranges of interior possibility and new areas of knowledge. How one holds truths can determine access to further truths.

My area of expertise is the teaching of the composition of poetry. In poetry workshops, when a student is suddenly and deeply struck by the profundity in Chilean poet Pablo Neruda's whimsy, her own voice and range alter and stretch. The insight concerning Neruda's style rises in the emergent poet and carries her along into new experiments in metaphor and narrative. Such a penetrating realization I think of as a contemplative clarity, an animating light appearing and sweeping through an interior sensibility. Conditions that permit such a grasp can be nurtured.

If the classroom is a contemplative location, the instructor dimly or acutely aware of this becomes a graceful or rough dialectician—from a maieutic point of view, it can often seem not to matter that much which—and her or his strategies borrow inevitably, in my view, in part, from the ancient psychagogogy of Socrates, his skills as a transformative conversationalist and from others in the Platonic tradition. These psychopompic devices include what Plato refers to as match-making—here: read these books; I know someone you simply must meet: a student is passed on to other, likely more significant interlocutors; possibly a deep, singular, fecund intellectual partnership will form with one of them. These transformative practices include, as well, goads to the reconsideration of exhausted former positions largely by making space for the internal arguments of one's partners in exchange to play themselves

out and perhaps take entirely new forms. Maieutic practices, spiritual exercises, found within the conversations traced in a variety of Platonisms—Christian, Islamic, Judaic -- and in the Neoplatonisms of Proclus, Iamblichus and Damascius also involve inducements to stretching the personal and political imagination through vast formational tales, so that one develops the capacity to make out novel, yet apt, vocational and ontological gestalts. Chiefly these pedagogies are means of intuiting one's interlocutor's, one's student's, possible future since the primary dialectical assist is the reading, the drawing forth of, the cooperation with, the shaping of, personal eros, this drive read in the contemplative tradition as elements of a not-yet-cohering Ibn 'Arabian Name of God, or, in a Socratic context, the basis of authentic philosophical desire. In a poetry workshop, this often wordless longing marks the appearance of a particular style or voice that forms essence in a writer.

Vermont's Middlebury College is a liberal arts institution located between the Green and the Adirondack Mountains. Since 2013, Middlebury has pursued a "mindfulness project" at all levels of institutional life from instruction to governance and support services. The initial intent of this initiative had been to create a calming atmosphere on campus, I understand, but there was also the hope that a concentration on interiority could provide an alternative pedagogical tone in teaching. My purpose at Middlebury, where I taught in the fall of 2018, was to investigate, over the course of a three-part lecture series for faculty and staff, a possible philosophical deepening of the college's work in the building of contemplative milieus.

Universities, in my experience, usually don't make such commitments as Middlebury had and when I first learned of this institutional initiative during a previous visit in 2016, I was not sure I believed it. When I returned in 2018, I was eager to join Middlebury faculty, advisors

and residency heads in discussions, over a few months about possible contemplative methodologies. I confessed, at the outset, that I did not consider myself an expert in this area, but I had taught at a few institutions and had pursued a committed reading in the Platonic tradition, the mainstream channel of the Western tradition of contemplative philosophy, philosophy understood as a way of life: it was out of this background largely that I would speak.

My Middlebury experience and lectures will serve as the basis for my investigations of contemplative pedagogies during my CSRS fellowship. A contemplative instruction will involve the use of new methods, but also the seeing of perennial classroom dynamics in a new light. These new methods will be contemplative practices related mainly to reading, thinking and conversation. I also have an interest in examining interiorities in a time of climate change during my fellowship.

Literature and the Senses of Place in the English Revolution (1642-1660)

Mary Kuchar

My current research focuses on the role of place in the literature and art produced in the wake of the English Civil War (1642-1660). My primary hypothesis is that writers on all sides of the conflict recognized that the political and social breakdowns which occurred in the 1640's and 50's ruptured not so much the English language, as T.S. Eliot famously argued, but the nation's sense of place. And that as a result of this rupture, artists found it necessary to reconfigure the relationship between time and timelessness vis-à-vis space and place in the period. This reconfiguration is crucial for two interrelated reasons. First, it helps explain key changes in several major genres from royal portraiture and topographical poetry, to religious lyric and epic, all the way to fishing manuals. Second, this transformation in English literary history contributed to the broader process of national redefinition that occurred in the wake of the Civil War. In short, the English Civil War led to culturally transformative contestations over space and place, be it with churches, cityscapes, or landscapes.

And while England is often thought to have fully overcome the traumas of the Civil War, such contestations nevertheless continue well beyond the Restoration of the Stuart Monarchy in 1660. Indeed, they continue to resonate in poems, novels, plays and criticism produced in subsequent centuries.

One key point of departure for this study is the observation that changing representations of the land in Civil War England were marked by the revolutionary act of regicide. This is because conflicts over place in Stuart England originate in the shocking end that the 1640s brought to the Elizabethan practice of rooting nationhood in the purported unity of crown, church and land, a practice that was long-contested (especially among Catholics) but nevertheless ideologically well-established in early seventeenth-century England. Crucially, this rupture in the nation's sense of place often registers in the period's literature in terms of human embodiment. In the early modern period, the human body was generally understood as porously embedded within its broader ecological environment. Rather than conceiving of the body as autonomously isolated from the spaces and places it inhabits, early modern people understood their bodies as broadly co-extensive with the surrounding world. Consequently, changes in the environment

were thought to register as changes within the body and hence within the person. In the wake of the Civil War, poets and other writers began to register such changes, mediating and mitigating the destabilizing effects of the period's conflicts not only on many of the nation's key places and spaces but also on the embodied persons inhabiting them. To do this, they adapted classical and Christian genres to the exigencies of civil war, helping to make the later seventeenth-century a time of revolutionary cultural development in England.

During my tenure at the CSRS, I will be focusing on a chapter titled: A Temple in the Labyrinth: The Literature of Anglican Survivalism (1642-1660). In it, I examine how writers loyal to the Church of England coped with the dissolution of the Church and the demise of monarchy. In particular, I will examine how Anglican writers in this period turned to George Herbert's *The Temple* (1633) for inspiration as they sought to keep alive the traditions and values of the Church of England after it had been abolished, especially its high investment in sacred space.

COMMUNITY

The Story Behind the Award: An Interview with Dr. Katherine Young

Rachel Brown, *Religious Studies
Teaching Fellow*

Can you tell us what brought you out to Victoria?

It was almost as if our coming to Victoria had been preordained. Yes, my husband Tom and I were retiring after forty plus years at McGill. Yes, Victoria's weather beckoned. Yes, we were ready for a change even though Montreal with its cultural diversity, vibrancy and political dramas is a special world that we enjoyed immensely. We had been visiting close friends in Victoria for years, part of our annual pilgrimage to visit Tom's clan in Vancouver. Choosing between Vancouver and Victoria was easy. After years of life in a city core, we wanted a slower pace with natural beauty. For me that meant a garden and for Tom a place to walk our large doodle-dog Charlie along the ocean front. Charlie loves it all. So do we.

And how did you come to be affiliated with the CSRS?

Connecting with the CSRS was also as if preordained. I had known Paul Bramadat when he did his MA at McGill and I had met many times at conferences the Centre's founder Harold Coward (our academic backgrounds both focused on Hinduism but radiated out to ethics and other comparative matters). I think it was Harold who invited me to a coffee talk at the Centre. I remember, with embarrassment, that morning well. Not realizing that introductions were to be brief, I talked on and on. By now, I have mastered the two-liner!

Why did you decide to donate to the CSRS? How has the Centre impacted you personally and professionally?

The Centre has been an important part of my Victoria life. I think the most wonderful aspect of being an academic is that the passion of exploring ideas continues to animate the inner world. I had arrived in Victoria with boxes of almost finished research. Study hall in our household goes from 6:00 AM to 2:00 P.M. Others think we are crazy, but we see them struggle to entertain themselves, an



Katherine Young

unsatisfied restlessness of spirit. No thanks! But there is a danger in all this: solipsism. The Centre provides an important antidote. One enters the worlds of others animated by their research and life experiences and one's own ideas and pet theories are robustly challenged. The fact that the Centre welcomes diversity—religious, cultural, even the odd atheist like me who approaches religion as part of our rich human story—makes it a place I can call home.

This environment has been supportive over the past few years as I have been writing several books. One is "Tales of Turbulent Transformations: Śrīvaiṣṇava non-Brahmins on Religion, Caste and Politics in Tamil Nadu" based on interviews I did in South India over a decade. Now in press, it highlights through oral histories how the lives of Hindus of various castes in a religious tradition (Śrīvaiṣṇavism, my specialization) reflect changes in religious identities. The other book, a more technical one on the concept of canon in the same religious tradition, is titled "Development of the *Divyaprabandham*: A New Approach to Śrīvaiṣṇava History." It emerged out of my realization that most of the texts in this tradition have been wrongly dated to align with a "gold age" of the sect's key religious thinker and his disciples. With this book almost done, I will return to my other manuscript (with co-author Paul Nathanson), which is virtually finished: "Like an Autumn Leaf: Old Age, Art and Religion (in the West, South Asia and East Asia)" to work on the permissions for publication of its many illustrations. After that, there are more boxes!

Can you tell me about the inspiration or idea behind the "Katherine Young Travel Award for Studies in Religion and Society"? Why did you create it?

Put simply, it is to give something back to two institutions that have influenced my life. I hope that it will provide McGill students, especially those with a specialization in Asian religions, to have some focused writing time during their thesis stage or post-degree year. Because the study of religion at McGill has been divided among several units (the School of Religious Studies, the Institute of Islamic Studies, the Department of Jewish Studies and other departments in Arts), I think it important for McGill students of religion to have the experience of a Centre with many religions as well as disciplines represented, one that combines the perspectives of insiders and outsiders, academics and community people, even various age groups. Because McGill religion students have excellent training in their special fields, often focused on texts and languages, I think others at the CSRS will benefit too. Finally, I think it is important for students in Canada to develop networks for employment opportunities, future collaborative projects and, through the presence of international students and scholars, for contacts elsewhere.

With all this in mind, I look forward to the arrival of the first recipient of this reward, Dr. Jingjing Li, who will work on her post-thesis project "Fazun's Journey to the West: Authenticity and Modernity of Buddhism in Early Republican China." Because she was hired at the Institute of Philosophy, Leiden University, just after graduation this year, she must wait until next summer to join us at the Centre for several months.

***In the Present Moment:
Buddhism, Contemporary Art
and Social Practice***

Haema Sivanesan

Curator of Contemporary Art,

Art Gallery of Greater Victoria

In the Present Moment: Buddhism, Contemporary Art and Social Practice is a major research and exhibition project that examines the impact of “modern Buddhism” on the contemporary visual arts. Modern Buddhism refers to those forms of Buddhism adapted to the values and conditions of modernity and globalization and widely

accepted in Asia as in the West. This project considers how modern Buddhism has contributed to the development of new ideas in contemporary art, proposing new meaning and social purpose for art and artists.

The research dimensions of the project are multi-phased, including a 3-day research gathering or “convening” in partnership with the University of Victoria, the CSRS, the Faculty of Fine Arts and Multifaith Services in late October 2019. The convening will bring together professional artists, practising Buddhists and scholars from a range of disciplines to better understand Buddhist influences in contemporary art, as well as to consider how Buddhist ideas and practices constitute a “methodology” of art practice. This project contributes to a growing body

of curatorial and scholarly efforts concerned with understanding modern Buddhism, but also the impact of Buddhism on a history of ideas in contemporary art. This research anticipates a future exhibition with associated publication and public programs at the Art Gallery of Greater Victoria (dates TBC).

In the Present Moment is generously supported by The Robert H N Ho Family Foundation, Hong Kong and the Andy Warhol Foundation for the Visual Arts, New York. The research convening, exhibition and its associated publications and programs are intended to invigorate a public sense of the ongoing relevance of Buddhism in art.



Top left: Chrysanne Stathacos, *Rose Mirror Mandala* series. 2013. Installation at the Witte de With Center for Contemporary Art, Rotterdam.



Top right: Tomoyo Ihaya, *Crossing*. 2013. Mixed media on wooden panel, 39”x 78” (diptychs)



Bottom right: Michael Zheng, *Learning * Diamond Sutra*. 2013. performance piece.



Tim Gosley—Witch Laser

The Heart Coffer

Tim Gosley

I enter the CSRS Artist in Residence Fellowship in my 65th year, that magic fulcrum in western society when the teeter totters downward and gravity weighs upon my shoulders, edging me towards the elephant boneyard. However, I am comforted as a member of the global puppet community, that within the sphere of Japanese Bunraku, I am not considered to be hitting my artistic prime until I stride into my 80s. This is a comfort as I still have so much to unfold. Can my earthly professional life spiral together with my ethereal spiritual yearning? Can the Protestant work ethic embedded at my birth subside to give equal importance to a quest for universal connection? Can this be done through puppetry?

My puppet past has been varied. My big break was to work for the Muppets on *Fraggle Rock*, *Follow that Bird*, various specials and for nine years, I was Basil Bear on the Canadian version of *Sesame Street*. This was a highly enjoyable day job that allowed me to explore my own puppet creations that ranged from children's fairy tales, to explorations with LED shadows and live low-tech video projection. My career started in Toronto. Twenty years in Quebec flew by before returning to Victoria (considered by some to be an elephant boneyard). Three of my favorite creations during these years were *Faust through the Shadows*, a pastiche based on Goethe's *Faust Part I*; P.K. Page's script based on Rumi's *The Blind Men and The Elephant*; and most recently a suitcase theatre piece *How*

did you get here? with B.C.'s Runaway Moon Theatre. As a producer, I founded and ran three years of Puppets for Peace which entailed puppet performances, community engagement through workshops and a popular parade. In our final year, I enlisted Roy Henry Vickers to tell his tale, *Peace Dancer*, while 21 youth enacted it behind him by manipulating banners and puppets made from enlargements of his illustrations. (This performance will be remounted in Victoria at this year's One Wave Festival.)

During my time at the CSRS, I intend to amalgamate the material world with the spiritual world by creating *The Heart Coffer: an exploration of the universal heart*. I will build a strong box resembling a Medieval coffer. In it will be stored the research I gather from around the world regarding how the "heart" symbolically connects to different cultures, religions and individual's spiritual and terrestrial beliefs. At the right time, the coffer will be exposed to intense creative heat and the 'words' will distill, transforming into a three-dimensional crystallized puppet presentation. The crystals will be in the form of materialized thoughts and feelings: objects, light, shadows, projected video, props and puppets. They will reflect the universal heart. And like the individual hearts within our own chests, the universal heart can emanate its love and perceptions out into the beyond and then when desired or when necessary return to the safety of its private coffer.

To appropriate from our Canadian shamanic bard, Neil Young, "I'm a miner for a heart of gold... And I'm getting old."

A Welcome and Introduction: Interview with New Associate Fellow, Michel Desjardins.

Rachel Brown

Religious Studies Teaching Fellow

I sat down with incoming Associate Fellow Michel Desjardins, over food, obviously, to hear about where he's come from, what brought him to Victoria (and the CSRS) and what he's working on now. Michel is a professor emeritus in the Department of Religion and Culture at Wilfrid Laurier University where he taught for over 20 years. He was my PhD supervisor.

Give me a bit of a trajectory of where you've come from in your academic life—your training, milestones and involvement in the broader Religious Studies community.

I entered Religious Studies in graduate school. My undergraduate studies at U of A (College Universitaire St. Jean) were primarily in philosophy and French literature. I went to UBC and studied Bible because I thought it could be a conduit to understanding the culture in which I lived. Biblical Studies combined with a few years in Classics eventually led me to U of T for my PhD study of Gnosticism, which I came to see (against the scholarly grain) primarily as an early Christian phenomenon.

Graduate studies led to a 5-year Limited Term Appointment at the University of Toronto, followed by a permanent position at Laurier, where I taught courses in Christian origins, Western religions and Method and Theory. The study of religion for me has not turned out (so far at least) to be the magic elixir for unlocking the mysteries of human nature, but along the way I fell in love with teaching, which did teach me a lot about people. A few teaching awards, including the 3M National Teaching Fellowship (I was the first RS person to join this group), introduced me to outstanding, inspirational teachers across the country and added appreciation for the precious interactions between learner and teacher.

I did a lot of service work over the years. At Laurier this work included stints chairing two departments, a term as Associate Dean of Arts and some time as Acting Dean of Arts. More broadly, I served as a Board member of the Humanities and Social Sciences



Michel Desjardins

Federation of Canada. In RS I was Secretary of the Canadian Society of Biblical Studies, the Canadian Corporation for Studies in Religion and the American Academy of Religion, and President of the Canadian Society for Studies in Religion.

So how did you come to study food?

Using food as a teaching aid for years probably primed the pump, as did bread making at home before classes, which invariably helped me centre my mind. More directly, it was three things that led to a new research and teaching focus. First, a desire to focus on elements of religion that highlighted the value of women instead of the problems with their absence. Second, a need to challenge myself with new methods of studying religion. Third and most importantly, a desire to work professionally with my wife, who at the time had a distinguished career as a community nutritionist.

We started the process by going to India. I taught myself how to conduct interviews (Ellen had a lot of experience at it) and for two months we travelled the country interviewing people holding a variety of religious affiliations. "What's the first thing that comes to mind when you think of religion and food?" led off the questions in that exploratory phase of our research and we've never looked back. Ellen went on to earn a PhD in Human Geography, I constructed a course on food and religion (the first in the country, I believe), we wrote

food papers together and the more I spoke with people on this topic the more I saw value in this line of inquiry. It was particularly refreshing to explore a significant aspect of religion that was so women-centric. And I found it refreshing to study something where I wasn't one of the world's 20 hyper-experts on a topic, as I'd been in the past. The area of food and religion is so vast and intricate that no one can hope to become an expert. That's humbling.

And then you came out here. Why?

The land is inspiring and we jumped at the opportunity to live near the sea on First Nations land. We hoped to be changed by our experiences here, including our immersion in Scia'new life.

So is your current research related to your First Nations experiences here?

Yes, both directly and indirectly. Directly, I'm slowly increasing my sensitivity to the mix of Indian Shaker, Christian and traditional layers of spirituality that feed the people here. The more comfortable people are with me the more they are willing to share their views. I've got years of learning ahead of me.

And indirectly?

My immersion in the place, the trees and the water and the fishing culture, continues to change me. I'm not the same person I was last year. I think and I write differently. My writing projects, I feel, have to come from a part of me that's transforming itself. I want to understand more and I need other ways to understand. Living on First Nations land is beginning to do that for me.

And do you see food, or the broader food and religion area of your research interests playing into your experiences with the First Nations community?

My research on food and religion has made me appreciate that sometimes you have to look for things that seem marginal in order to recognize the importance of the way people lead their lives. In my current life I'll go to the marina in the morning and listen to people talking. Their conversations are about the eagle in the tree, the presence or absence of the Chinook, the unusual crab that someone caught that day. It's about welcoming outsiders with prayer and food. The people on whose land we're living are called the salmon people and that matters.

It's mythology and it's their everyday reality.

More stories than mythology, really, with their links to the elders, including an appreciation for unseen interconnections. Two weeks ago, Ellen and I encountered some transient Orcas, who breached three metres from our canoe in the bay. "A blessing," explained Grant in the marina when we returned, awed and shaken by the experience. The same is said of any catch of salmon here. And when people are angry, e.g., they typically avoid preparing food, cautious not to transmit that negative energy into other people's meals. We've heard the same sorts of things in other parts of the world, which creates comparative opportunities and challenges for us.

How do you feel this work that you're doing might impact the broader CSRS and/or Victoria community?

In my experience the topic of food interests everyone and many people are intrigued and sometimes surprised by the links between food and religion. Those links also present opportunities for people to rethink their views of religion—their own and those of others—and sometimes also rethink their appreciation for food. Public talks on this topic, including talks to religious communities, will likely be as welcome here as they were in Ontario.

The intersection of food and religion is vast. I continue to need all the conversation partners I can find to help me clarify and refine my research findings. What could be more perfect for that than the CSRS?



Canoe

2019-20 FELLOWS

IAN H. STEWART GRADUATE STUDENT FELLOWS



Todd Klaiman

Translocal Chinese Religiosity in Southeast Asia: Elite Business Families and the Rise of Chinese Monastic Buddhism in Malaya, 1887-1937



Davjola Ndoja

Lyrics of Hate: The Role of Music in Far-Right Movements in Germany and the On-Going Struggle with Antisemitism

CSRS GRADUATE STUDENT FELLOWS



Jessica Pratezina

Alternative Religion Kids: Identity, Belonging and Care of Former Members of New Religious Movements



Nicola (Nikki) Sanchez-Hood

Virtual and Augmented Reality Media Technologies for Indigenous Cultural Revitalization

WINNIFRED LONSDALE GRADUATE STUDENT FELLOW



Erica Greenup

Leaving Catholicism: Secularization among Women on Vancouver Island since the 1960s

HEATHER J. LINDSTEDT & BRIAN A. POLLUCK GRADUATE STUDENT FELLOW



Ambreen Hussaini

Contemporary Creative Expressions of the Qur'an in Pakistan

VISITING RESEARCH FELLOWS



Catherine Caufield

Our Canada: Jewish-Canadian Women Writers



Abby Day

Baby Boomers and Beyond: A Century of Religious Change



Farnaz Farasati

The Influence of Islamic ideology on the Architecture of the Safavi Dynasty and Ottoman Empire



Dulma Karunarathna

Retrieving Unknown Art History as a Source of Conflict Resolution and Peace Education



Yuukichi Niwayama

The Creation of a New Festival: Collaboration between Japanese Canadians and New Immigrants



Awele Oguejiofor

Poverty and Religious Radicalization in the Lake Chad Region



Anjali Roy

Khalsa Cosmopolitanism



Pushpa K. Subedi

Nepalese Communities' Struggle with Christian Conversions



John Thatamanil

The Quest for Interreligious Wisdom: Religious Diversity and Theological Method

ARTISTS IN RESIDENCE



Tim Gosley

THE HEART COFFER: An Exploration of the Spiritual Heart through Puppetry & Visual Poetry.



Terry Marner

Searching for Home-Finding Fingerposts in Neuroscience

FACULTY FELLOWS



Tim Lilburn

Contemplative Practices, Contemplative Pedagogies: An Examination of the Role of Contemplation in Post-Secondary Teaching



Gary Kuchar

Literature and the Senses of Place in the British Civil Wars: Genre, Politics and Religion from Milton to Eliot

RELIGIOUS STUDIES TEACHING FELLOW-



Rachel Brown

Consuming Identity: Food and Maghrebine Muslim Experience in Paris and Montreal

ASSOCIATE FELLOWS



Angela Andersen

Cemevleri: An Examination of the Historical Roots and Contemporary Meanings of Alevi Architecture and Iconography

2019-20 FELLOWS



Harold Coward

Word, Chant and Song in the Major Religions: Spiritual Transformation



Lindsay Herriot

Disrupting the Catholic versus Transgender Binary: Using Queer Theology to Empower Catholic Educators in Affirming Transgender Students



Brendon Neilson

Post-Christian Diaspora: How Millennials are Making Meaning after Leaving the Church



Michel Desjardins

Food: Connector to People's Spiritual Worlds



Stefan Honisch

"The Power of a Healing Service": Encounters with a Disabling God



Jordan Paper

Theology Throughout Most of the Human Past: The Spiritual Life and Understanding of Gathering-Hunting Peoples



Erica Dodd

Treasures of the Early Christian Church



Victor Hori

The Modernization of Buddhism in Global Perspective



Jarrad Reddekop

Relating to the Forest in Amazonian Quichua Philosophy; Relational Ontology, Selfhood, Ethics and Aesthetics



Scott Dolff

Evangelicals and the Environment in the United States



Graham Jensen

Unorthodox Modernisms: Varieties of Personal Religion in Twentieth-Century Canadian Poetry



Paige Thombs

Arc of the Covenant: The Evolution of Trinity Western University's Community Covenant as a Response to Secularization.



Robert Florida

Ethical Issues in Modern Buddhism



Lesley Jessop

Students or Tailors? A Re-evaluation of the Sculptures on the Routh Transept of the Cathedral of Notre-Dame in Paris



Lycia Trouton

Cross-Community Mourning through Decorative Design in the Liturgical Service, N. Ireland



Christopher Gillespie

When Church and State Collide: Secularism in Early 21st Century North America



Francis Landy

The Book of Isaiah



Carolyn Whitney-Brown

The Meaning of Founding Stories: Jean Vanier and L'Arche Communities Around the World



Andrew Gow

Secularism in Christianonormative Secular Societies



Lytton McDonnell

Tuneful Trances: Music, Mysticism and Re-enchantment in Modern America



Grace Wong Sneddon

Chinese Canadian Spirituality in the 21st Century



Nicola Hayward

The Use of Funerary Art for Commemorating Social Identity: The Case of the Via Latina's Samaritan Woman



Graham McDonough

How Catholic Schools can be Thought of as Sites of Inter-Religious and Ecumenical Dialogue



Katherine Young

The Divyaprabandham, Canonization and Śrīvaisnava Formation: Musical Tropes and Identity Negotiations

EVENTS

Thursday Public Lecture Series

These CSRS lectures feature our fellows and special guests. They are held from 5:00-6:00pm on Thursdays in David Turpin A110, with the exception of the John Albert Hall Lectures. The John Albert Hall lectures are from 5:30-7:00pm and will be held in the Engineering and Computer Science Building 123 (October 3 and 8, 2019) and the Harry Hickman Building 105 (January 30, 2020).

All lectures are free and open to the public. For lecture details, visit our website at: <https://www.uvic.ca/research/centres/csrs/events/index.php>.

September 12, 2019	Rachel Brown and Michel Desjardins	Nourishing Religious Studies: What Food Reveals about Religion
September 19, 2019	Val Napoleon	Indigenous Law and Hope--A Gendered Perspective
September 26, 2019	Jessica Pratezina	Disciples by Default: Growing up in Alternative Religious Movements
October 3, 2019	Diarmaid MacCulloch	Christianity Past, Present and Future: The Big Picture
October 8, 2019	Diarmaid MacCulloch	Christianity and Islam: Drawing the Right Lessons from History
October 17, 2019	Victor Hori	Ritual Vulgarity in Zen Buddhism
October 24, 2019	Kathryn Chan	The Trouble with Collective Religious Freedom
October 31, 2019	Dulma Karunarathna	Women as Patrons of Religious Art in Sri Lanka: Some Social Implications
November 7, 2019	Andrew Perrin	(Re)discoveries in the Judean Desert: Fact, Fable and Finding the Dead Sea Scrolls
November 21, 2019	Tim Lilburn	Contemplative Practices, Contemplative Pedagogies
November 28, 2019	Graham Jensen	Towards a New History of Modern Poetry and Religion
January 9, 2020	Graham McDonough	Religious Diversity, Catholic Schooling and Pope Francis
January 16, 2020	Todd Klaiman	Merchants, Monastics and Chinese National Identity in Malaya, 1904-1915
January 23, 2020	Nicola Sanchez-Hood	Indigenous Reimagined: Exploring Virtual and Augmented Reality for Cultural Resurgence
January 30, 2020	Shereen El Feki	Crossing the Red Lines: What Sex Says About a Changing Arab World
February 6, 2020	Jordan Stanger-Ross	Holocaust Commemoration in Victoria: The Politics of Memory
February 13, 2020	Ambreen Hussaini	Contemporary Creative Expressions of the Qur'an in Pakistan
February 27, 2020	Walid Saleh	The Genealogy of a Discipline: Qur'an Commentary and Religious Transformation in the Modern Middle East
March 5, 2020	IdeaFest	Religion, Spirituality and Ecology in the Anthropocene
March 12, 2020	Davjola Ndoja	The Role of Music in the Extreme-Right Movement in Germany
March 19, 2020	Gary Kuchar	Literature, Religion and the Senses of Place in the English Revolution
March 26, 2020	Timothy Gosley	The Heart Coffer: Spiritual Explorations through Puppetry
April 2, 2020	Erica Greenup	Leaving Catholicism: Secularization among Women on Vancouver Island since the 1960s

John Albert Hall Lecture Series

Scott Dolff CSRS Research Associate

The John Albert Hall Lecture Series, a collaboration between the CSRS and the Anglican Diocese of BC, with generous funding from the John Albert Hall Trust, will feature several major public events in the 2019-2020 academic year.

In the Fall of 2019, University of Oxford historian **Diarmaid MacCulloch** will deliver two public lectures at the University of Victoria. MacCulloch is one of the world's foremost scholars of Early Modern Christianity and author of numerous award-winning books, including *A History of Christianity: The First Three Thousand Years*.

MacCulloch's **Thursday, October 3rd** lecture, "Christianity Past, Present and Future: The Big Picture," refocuses the story of Christianity to show what an unexpected product modern Western Christianity is, given its origins as an Eastern religion. He emphasizes the power of



Diarmaid MacCulloch

ideas to reshape human affairs and considers the pasts, the presents and the futures of the world's most widespread faith.

In his **Tuesday, October 8th** lecture, "Christianity and Islam: Drawing the Right Lessons from History," MacCulloch considers the complicated relationship between two great religions of the Middle East over 1400 years and rejects attempts to frame this relationship as a "clash of civilizations." Rather, he contends, there is a history of borrowing between Christianity and Islam, both in terms of ideas and practices. This history needs to be explored as part of any comprehensive effort to understand and engage present difficulties.

Both lectures will be held in the Engineering and Computer Science Building (ECS) room 123 from 5:30-7:00pm.

On **January 30th, 2020**, the Centre welcomes **Shereen El Feki**, former journalist and current Professor of Global Practice at the University of Toronto's Munk School of Global Affairs. El Feki is an expert on the interplay of gender, sexuality, politics and religion in Arab contexts and author of *Sex in the Citadel: Intimate Life in a Changing Arab World*. Her lecture "Crossing the Red Lines: What Sex Says about a Changing Arab World" looks at the religious and political ramifications of evolving attitudes towards sex in Arab cultures. The lecture will be held in the Harry Hickman Building (HHB) room 105 from 5:30-7:00pm.



Shereen El Feki

For UVic's Ideafest 2020, the CSRS and John Albert Hall Lecture Series have teamed up to co-sponsor a special event, "**Religion, Spirituality and Ecology in the Anthropocene.**" Attendees will be treated to a public viewing of the monumental documentary *Anthropocene: The Human Epoch* and a lively moderated discussion around the religious implications of this new, human-driven geological era. The event will be held on **Thursday, March 5th, 2020**, at UVic's Cinecenta theatre from 7:00-9:30pm. For further details see the article on p.2.



Workers in underground potash mine in Berezniki, Russia 2018 photo © Edward Burtynsky, courtesy Nicholas Metivier Gallery, Toronto

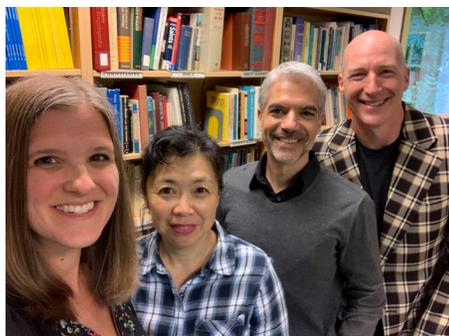
All lectures are free and open to the public and include a moderated audience Q&A time. Seating is limited.

For more information, visit our website: <https://www.uvic.ca/research/centres/csrs/events/john-albert-hall/index.php>



Smelting operations at NorNickel factory, Norilsk, Russia Credit: Photo courtesy of Anthropocene Films Inc. © 2018

GOVERNANCE AND STAFF



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Rachel Brown (Program Coordinator)
Scott Dolff (Research Associate)
Noriko Prezeau (Administrative Assistant)

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Coby Tschanz (Nursing)

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Rory Dickson (University of Winnipeg)
Victor Hori (McGill University—retired)
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Mary Louise Meadow (Anglican Church)
Graham McDonough, Chair (University of Victoria)
Rubina Ramji (Cape Breton University)
Jo-Ann Roberts (Media/Civil Society)
Gurdeep Singh (Member of the local Sikh Community)
Grace Wong Sneddon (University of Victoria)

Fellowship Deadlines

UVic Faculty Fellowships

The CSRS offers fellowships to UVic faculty providing course-release time and centre office space to facilitate the pursuit of scholarly research projects. Fellowship recipients join other visiting, post-doc and graduate student fellows at the centre in a dynamic interdisciplinary research environment.

Visiting Research Fellowships

The CSRS offers fellowships to provide research space and an environment conducive to writing and reflection to scholars working on research projects related to our basic mandate. Proposals submitted outside of the regular application deadline schedule may also be considered at the discretion of the director.

Graduate Student Fellowships

The CSRS offers fellowships to graduate students valued at \$5,000-6,000 each.

CSRS Artist in Residence Fellowship

The Chih-Chuang and Yien-Ying Wang Hsieh Award for Art and Spirituality is valued at approximately \$6,000 plus space at the CSRS. The deadline is **Monday, April 6, 2020**.

Community Sabbatical Fellowships

The CSRS welcomes applications from interested members of the non-academic community to join us as short-term visiting members of our research community. Applications are accepted on an **on-going basis**.

The deadline for fellowships in the 2020/2021 academic year is **Monday, November 18, 2019** unless otherwise stated.

All fellowships can include office space at the centre and full access to the centre's thriving academic and social life of the centre.

For more information about the CSRS fellowships, please visit our website or contact us directly.

Giving to the CSRS

The Centre for Studies in Religion and Society has, from the outset, been supported by the generosity of individuals and groups. Through their charitable giving, our donors help young scholars achieve their life goals, help create a productive intellectual home for established scholars from UVic and all over the world, help create venues for public dialogue towards greater critical understanding of the role of religion in society and assist in the creation of scholarly publications that inform public policy. Any and all donations are appreciated. Those interested in making a donation can visit <https://extrweb.uvic.ca/centre-for-studies-in-religion-and-society>.

For many people, a charitable bequest directed to the Centre for Studies in Religion and Society is a realistic option for contributing to the success of the centre. Given though your will, a bequest can include gifts of cash, real estate, art work, or other property. You can also designate the centre as the beneficiary of your RRSP, RRIF, or insurance policy and there can be significant tax advantages for your estate. To discuss how you could leave your mark for future generations, please contact Chrystal Phan, Development Officer, at 250-853-3893 or at humsdev@uvic.ca for a confidential conversation.

Contact Us

The CSRS Newsletter is published annually by the Centre for Studies of Religion and Society at the University of Victoria.

Mailing address:

Centre for Studies in Religion & Society
University of Victoria
PO Box 1700 STN CSC
Victoria BC V8W 2Y2
Canada

Phone: 250-721-6325

Email: csrs@uvic.ca

Twitter: [@UVicReligioNews](https://twitter.com/UVicReligioNews)

Facebook: facebook.com/uvic.csrs

Web: www.uvic.ca/research/centres/csrs