

What's Wrong with 'Religion'?

Daniel Boyarin

What makes one a Jew? Currently there seem to be two options: one is religious (joins a synagogue, eats kosher, prays and invests oneself in a "faith") or one is Zionist (supports the so-called State of the Jews or Jewish State). One can do both of course. But the question on an individual level is whether one can do neither and meaningfully live a Jewish life. If the only alternative to the Jewish State is a "religion," then many Jews might very well want to declare themselves not Jews or ex-Jews.

The purpose of my book-in-progress is to provide a third alternative, one that makes possible robust and engaging life for Jews in the future without entailing thereby a mononational state or the entanglements that ensue from being a "Faith," as the idiom goes. In the research I hope to complete in Victoria, my task will be to show why it is a bad idea to imagine the Jews as a "religion," still less a "faith," or as the Germans say "Ein Glaube [a belief]." To ask the question another way: why is it unsatisfactory to posit the Jews as a group defined by and comprised of those folks who share particular beliefs and practices dependent on those beliefs?

The Jews, I assert, are not and never have been defined by a shared "religion," and, moreover, should avoid being so pegged. Until quite recently, it was commonly held that religion itself is a universal and that every human group has a "religion." It has proven notoriously difficult to define the word "religion" and thus to delineate the concept, despite myriad attempts. Yet even if we seem to have a pretty good idea what we mean when we can call something a religion in everyday usage, the category remains troubling. The concept of "religion" as an autonomous sphere of human activity, separate or separable from other "secular" spheres of activity such as law, politics, kinship, and economics, is a distinctively modern (and "Western") idea. Given this, it becomes very difficult to imagine how a Jewish religion (imagining we could define what that is) could possibly exist as such before any religion does, that is, before one such sphere is separated out, isolated from cultural activity in general, and named—however defined—"religion."

This point can be sharpened even further, for it seems that the forces that historically produce the very category of "religion" as a distinct entity from the "secular," during the seventeenth century in Europe are precisely the same forces that raise the "Jewish

Question." As Aamir Mufti has pointed out, the very "projects of secularism"—citizenship, separation of church and state, national language, national literature and culture—"have circled around the question of the Jews" and their place in the state. It would seem, then, that defining Jews in terms of "religion" also can only emerge as a product of modernity.



Known to locals as "San Pedro, San Pablo," this church was the first parish built in Bantayan, Philippines

Religious Identity Formation, Sexual Orientation and Mental Health Among Filipinx Immigrant Youth

Drexler Ortiz

It is a striking feature of the contemporary Philippines that so many LGBTQ+ self-identify as Christian. That is not to say that sexual minorities have been accepted and integrated into contemporary Filipinx (i.e., Filipina/o/x) culture. After over 300 years of Spanish colonization and half a century of American occupation, Catholic and Protestant Christianities have become the dominant forms of religion, replacing traditional indigenous spiritualities. These colonial religious systems have generally suppressed gender-crossing and propagated instead a colonial ideology of heterosexuality. Sexual minorities, though still visible, are often relegated to the margins of Filipinx society. And yet, many Filipinx sexual minorities

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CSRS UPDATES



Message from the Director

Paul Bramadat

In these uncertain times.... If you are like me, in virtually every letter and email you've composed since early March, these words are preceded by "How are you doing in..." or perhaps, "The [manuscript, grades, report, poem, taxes...] will be a little late because we are all in..." Whether this global pandemic and the robust resistance to systemic racism we are seeing are the birth pangs of a more just and beautiful new world or the pathetic final howls of a debauched old one (or, strangely, both) is not yet clear.

Normally, I use this column to stir up excitement about our line-up of lectures, projects, workshops, and international visitors. We chose our 2020-21 visiting and local graduate students, faculty members, and community sabbaticant scholars in December 2019. Whether they are doctoral students in their final year, visiting scholars working on their magnum opus, or local "insiders" reframing their community's approach to reconciliation outreach, we choose people first and foremost because of the projects they propose. All CSRS fellows (past and present) present ambitious plans to cross intellectual chasms, and I am immensely proud of them.

However, in addition to the criterion of academic excellence, we try to select fellows from a broad range of cultural and intellectual backgrounds because we know the centre's distinctive ethos depends on the sustained, critical, face-to-face interactions between people one wouldn't ordinarily meet in a single department.

And so, "in these uncertain times," how might we foster conversations between people from so many societies and academic fields? This newsletter went to press in August 2020, and we are still unclear how we would do this.

What I can promise, though, is that we will continue to: a) offer public lectures delivered by our fellows and other colleagues; b) offer our fellows a chance to participate in our famous "coffee talks"; and c) offer workshops which combine scholarly and public dimensions. In all likelihood we will use both Zoom and physically distanced in-person formats. Indeed, we are all learning about the many benefits of these media. It's not just possible, but practically certain, that "in this unprecedented time," we will extend the centre's already long reach. Nonetheless, all plans for this year will be subject to change (and perhaps enhancement). Stay tuned.

Two items in this newsletter capture well the contributions the centre can make to addressing the crises we see around us. First, I am thrilled to announce the Indigenous Arts and Research Fellowship. Thanks to our partnership with, and the generosity of, CSRS community fellow and Advisory Council member, Michelle Brown, we are able to offer six \$10,000 fellowships to Indigenous graduate students, faculty members, and artists over the next several years.

Second, our John Albert Hall event in the second term will allow us to gather several of the world's leading thinkers to reflect on what we are all learning "in these unusual times" about the structural problems of our societies. This event should help scholars of religion and society to participate constructively in both reflections on the past, and re-imaginings of the future.

Exciting Additions

Rachel Brown joined the CSRS as the Centre's first Program Coordinator in August 2019. She has a PhD in Religion and Cultural Studies from Wilfrid Laurier University (2016) and specializes in material religion, especially religion and food, migration, and contemporary Islam in Europe and North America.

Rachel first came to the CSRS as a visiting graduate student fellow when she was writing her dissertation in 2014. Over the course of her 8-month fellowship, she fell in love with the centre and the community that grows here every year. She loved it so much that she managed to stay on as the Religious Studies Teaching Fellow for another year and a half before heading out into the wider academic world. Teaching at the University of Evansville was a great adventure, but ultimately Rachel knew that she wanted to come home to Canada, and part of that was a drive to come home to the CSRS. When the position of Program Coordinator opened up, Rachel jumped at the chance to contribute to the centre in this way and has been enjoying the ride ever since.

When Rachel is not working at the CSRS she is eating or drinking something delicious and/or adventurous, playing and reading with her two little ones, Eli and Leia, or playing board games with her friends and her husband Marc.



Rachel Brown, CSRS Program Coordinator

Breaking News: Indigenous Arts and Research Fellowship

The CSRS is delighted to announce the creation of the *Indigenous Arts and Research Fellowship*. Fellowships include a \$10,000 award, a private office at the CSRS, and full access to CSRS community life.

These fellowships are made possible through a generous contribution from local indigenous scholar, artist, and activist, Michelle Brown, together with matching funds provided by the CSRS. Michelle is a long-time friend of the centre, former CSRS community sabbaticant, and co-facilitator of the *Reconciliation and Relationship* dialogue series hosted at the centre. Michelle currently serves on the CSRS advisory council.



Do You See a Pattern?

Paul Bramadat

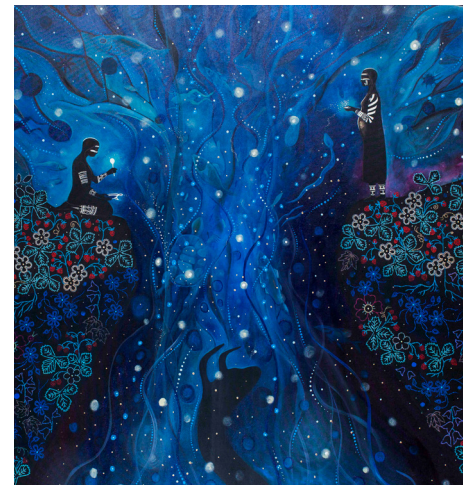
As I worked with Michelle Brown to create the **Indigenous Arts and Research Fellowship** this summer, I realized that her contribution is the latest in an august tradition at the centre. In the last ten years I have had

the privilege of working with committed donors to create the **Harold Coward India Research Fellowship**, the **Heather J. Lindstedt and Brian A. Pollick Fellowship**, the **Artist in Residence Fellowship** (created by Yvonne Hsieh to honour her parents, Chih-Chuang and Yien-Ying Wang Hsieh), the **Katherine Young Travel Award for Studies in Religion and Society**, and now **Michelle's IARF**. These new fellowships stand alongside those established decades ago by gifts from Allen and Loreen Vandekerkhove, the Vandekerkhove Family Foundation, Ian Stewart, and many others.

In addition to fellowships that bring scholars to the CSRS, we are fortunate to have on-going relationships with community partners to support the **Distinguished Lecture in Islam** and the **John Albert Hall programs**.

I am humbled by the generosity of our fellows and friends. If you would like to create a fellowship for students, artists, or faculty members, or if you would like to contribute to our on-going research and community engagement activities, please let me know.

Christi Belcourt, *Offerings to Save the World* (2017) Acrylic on Canvas. Image courtesy of Christi Belcourt (christibelcourt.com).



Indigenous Arts & Research Fellowship

at the Centre for Studies in Religion and Society

We are looking for First Nations, Inuit, or Métis graduate students, faculty and artists interested in pursuing an academic or artistic project in which reconciliation as well as spiritual, cultural, or religious themes are central concerns.

Fellowships include:

- A \$10,000 award
- Private office at the CSRS
- Full access to CSRS community activities

Application deadlines:

November 16, 2020 for academics and **April 5, 2021** for artists.

For further information visit: uvic.ca/csrs/fellowships or contact us at csrs@uvic.ca

RESEARCH

Archetypes of Mindfulness

Chris Goto-Jones

I've been trying to remember when this journey first began. However, perhaps happily, sensitive and delicate as they may be, beginnings are not always crisp and clear. Sometimes they emerge slowly and imperceptibly; before you know it, you're already underway.

In this particular case, I have memories of being a child studying kendo and karate in provincial England, meditating at the start and end of every class. Perhaps it had already begun then? And then later, as a student of Kyoto School Philosophy in Japan,

I sat in Zen and Shingon temples. Much later, as a professor in The Netherlands, I began to facilitate meditation and mindfulness in more therapeutic frameworks, for students and for the local communities. In 2016, just as I moved here to Victoria, we launched the massive open online course (MOOC), De-Mystifying Mindfulness (Leiden University, Coursera & FutureLearn), seeking to provide responsible information about (and training in) mindfulness to anyone anywhere in the world for free. To date, we've had nearly 200,000 participants from dozens of countries take that course – doctors, therapists, students, soldiers.... During the COVID pandemic, we've seen thousands of additional participants every week, and we've been working hard to provide extra

support during this challenging time.

And now, I have the great privilege of a year at the CSRS to reflect on this journey, to analyse some of the (mountains of) data that are emerging from the MOOC, to frame a new therapeutic approach to mindfulness within the context of the Medical Humanities, and to write a book about the same. My approach to this book echoes the approach taken in the online course, but enriched by the accounts of participants in that course. I analyse the meaning and significance of mindfulness and meditation to different people using the device of four philosophical archetypes: the monk, the ninja, the doctor, and the zombie. Perhaps I am drawing on my own experiences of meditation in each of those modes....

At the most basic: the monk models spiritual purity, wisdom and enlightenment through meditative practices including mindfulness; the ninja models self-mastery, esoteric accomplishments, and consummate skill through disciplined meditative practices including mindfulness; the doctor models practical utility and professional care, seeking to deploy meditative practices (including mindfulness) in reliable treatment protocols to help people survive (in capitalism); the zombie models the zero-level of human life whence the ego has been lost, leaving a slow, confused, selfless body staggering around capitalist society as a kind of slave. The zombie is clearly not an aspirational model! But, it represents a relatively common fear.

I'm grateful and honoured to be able to do this work with our wonderful colleagues at CSRS, and I look forward to seeing where the next small steps on this long journey might take me.



Image: art by SIKU, concept by Chris Goto-Jones (2016)

Cascadia Research Project Nears Completion

Paul Bramadat

I am pleased to report that we have sent our manuscript off to the University of British Columbia Press for their consideration. This is the first scholarly reflection on the peculiar religious, irreligious, and spiritual landscape of the Pacific Northwest of the US and Canada. Authors include Americans, Canadians, religious insiders and outsiders, sociologists, anthropologists, historians, and religious studies scholars. Based on a new set

of qualitative and quantitative data, the book offers an impressively detailed description and interpretation of the "bioregion" sometimes called Cascadia. This part of North America was once framed as exceptional but now may be a harbinger of changes we might see elsewhere. As such, we hope the book will have an impact on the study of religion and society in other parts of the continent, and the world.



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continue to identify as Christian. Why do they stay? And what are the consequences for mental health of contending with religious and sexual identities that are widely perceived to be incompatible?

In my master's thesis, I focused on the different ways Filipinx immigrant youth in Canada form a religious identity. Those that were more likely to be involved and interested in their Filipinx heritage were also more likely to be strongly committed to their Christian religious identity. In other words, religious commitment is positively associated with Filipinx heritage, highlighting the extent to which religion and ethnicity are intertwined. Additionally, scholars have found that some Filipinx immigrants use religion as a social space as well as a place to seek mental health support, emphasizing that youth's relationship with their religious congregation is imperative to understanding their religious experience..

My current research focuses on the interactions of Filipinx immigrant youth with their religious congregation. I compare how heterosexuals and sexual minorities may differ in the ways they form their religious identity when they experience negative and positive social interactions with other religious Filipinx. I also examine whether sexual minorities face more mental health struggles in light of poorer interactions with their religious congregation.

My goal is to understand the conditions that provide for the safety and inclusion of sexual minorities in non-affirming religious spaces. This is especially important for sexual minority immigrants, when church may be the only place they find people from their particular ethnic group.

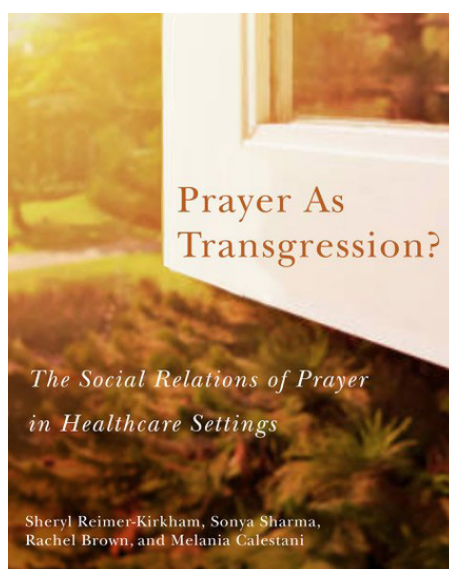
My research is also relevant for mental health practitioners who might benefit by being informed about the risks and benefits that Filipinx sexual minorities receive by being a part of their ethnic religious group. This may help practitioners navigate the common therapeutic issue of whether one should stay or leave their ethnic religious group, which is not as straightforward for Filipinx sexual minorities.



Research Collaborations

Sheryl Reimer-Kirkham

A window onto religion in the public sphere, *Prayer as Transgression? The Social Relations of Prayer in Healthcare Settings* tells much about how people live well together, even in the face of personal crises and fragilities, suffering, diversity, and social change.



Drawing on critical ethnographic research in Vancouver and London, the book reveals how prayer occurs in hospitals, long-term care facilities, and community-based clinics. Who prays? Why do they pray? What does prayer entail? When is prayer irrelevant or not welcome? The book's insights reflect the rich collaboration of an international team, led by Sheryl Reimer-Kirkham (TWU) and Sonya Sharma (Kingston U), and including Paul Bramadat and Rachel Brown from the CSRS.

Health Humanities and New Spiritualities in a New World

Paul Bramadat

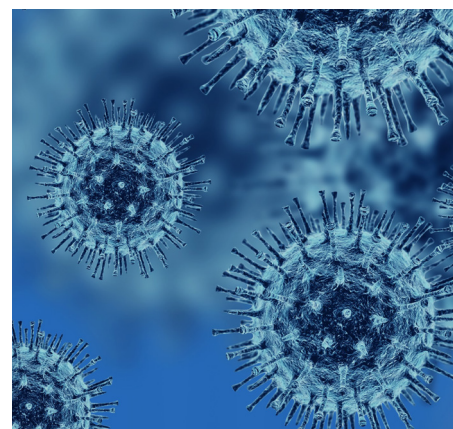
As many readers will know, the CSRS has a long track record of research about healthcare and religion or spirituality. It has been quite valuable to focus on the often counter-intuitive (past and present) ways religious communities have reflected on and responded to healthcare dilemmas (e.g., hospice palliative care, genomics, genetic modification, vaccine hesitancy, chaplaincy).

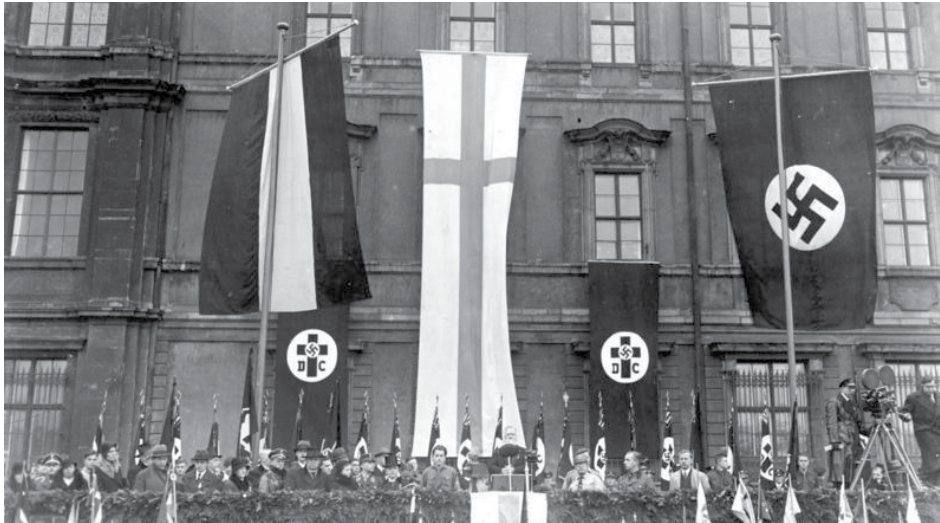
There are also interesting forces at work in these settings due to the rise of personal, typically post-institutional, embodied, and often political, forms of spirituality.

It is certainly true that many individuals in our societies are distancing themselves from conventional religious institutions, ideas, practices, and life-ways. As such, one might expect that we would see less and less tension between medical science and religion (or spirituality). However, broadly speaking, ways of thinking about the body and wellness continue to be informed by what we might call positivist biomedicine on the one hand, as well as perspectives about the body grounded in Christian norms and practices and "other ways of knowing" (e.g., reiki, Traditional Chinese Medicine, homeopathy, Ayurveda, yoga, intuition, acupuncture, neo-paganism, Indigenous medicines), on the other hand.

At present, the overlapping fields of medical humanities and health humanities provide contexts in which we can open up critical conversations about health in societies in which conventional and emergent religious and spiritual movements coexist.

We are planning a workshop for October 2021 (postponed from October 2020 due to the pandemic) that involves experts from the US, Canada, and the UK, all of whom are working on the ways healthcare contexts respond to new shifts in religion and spirituality. The major debates about public health, civil society, and neo-liberalism that have been inspired by the pandemic will play a role in events meant for specialists as well those designed for public interaction. We look forward to involving members of the public and also CSRS fellows, friends, and local clinicians in the lectures and discussions.





"German Christians Celebrating Luther-Day in Berlin in 1933, Speech by Bishop Hossenfelder." Wikimedia Commons. Bundesarchiv_Bild_102-15234,_Berlin,_Luthertag.jpg

Theological Justification for Anti-Semitism before and during the Holocaust

Eliza McClenagan

To what extent were the German churches complicit with the Nazi regime during the Holocaust? While it is certainly true that some churches, especially the Confessing Church, spoke out against the Nazis' treatment of the Jews, most remained silent. Others, such as the *Deutsche Christen*, or German Christian movement, actively supported the Nazi regime, publishing a "de-Judaized" version of the Bible and refusing to allow Jewish converts to serve as leaders in their churches. How could these particular churches justify supporting the anti-Semitism expressed by the Nazi regime? Did they simply give in to external political pressure, or were there more foundational reasons for their oppressive actions?

My research examines these questions by analyzing the prevalence of anti-Jewish sentiments in Protestant theological documents written in the years preceding the Holocaust, showing how these views were increasingly radicalized during the Holocaust. Prior to World War II, a number of prominent Protestant pastors and theologians took advantage of the revival of racial nationalism in Germany and began attempting to establish a "Germanized" version of Christianity that was free from Jewish

influences. Some of these church leaders were less radical and reemphasized the more commonly accepted view that Judaism was rendered irrelevant by Christianity. Others went even further, stating that Protestant Christianity must be completely "cleansed" of Judaic elements. Despite the fact that Christianity originated from Judaism, they believed that Judaism had become a "sinful" influence on Protestantism.

Focusing on the work of one particularly radical theologian, Friedrich Andersen, I aim to determine the extent to which these supersessionist ideas provided theological justification for the more radical anti-Semitic actions of the German Christian movement.

I argue that the time period directly before the Holocaust can be seen as a bridge between more 'benign' anti-Judaic theological ideas already existent within Protestantism and the more radical anti-Semitic measures taken by the German Christian movement during the Holocaust. By condemning the Jewish elements within Protestant Christianity, pastors and theologians such as Andersen created a space in which Judaism (and the Jews) became not only unnecessary to Christianity, but *antithetical* to Christianity and Christian society. German Christian anti-Semitism was neither a by-product of Nazism, nor merely an attempt to conform to Nazi doctrine; it was an active effort to capitalize on the Nazi position in order to realize and radicalize goals already existent within their theology.

The Legacy of Indian Missions in the United States

Maggie Jones

In the early seventeenth century, the French Jesuit missionary Jean de Brébeuf lived amongst the Huron peoples in New France, learning their language, spiritual beliefs, and cultural practices. Given his grasp of the language, de Brébeuf slowly introduced elements of Christianity to the Huron peoples in their own tongue. A century earlier Spanish Franciscan missionaries established parishes across what are now parts of Mexico and the southern United States. The Franciscan parishes emulated Spanish towns and attempted to integrate Indigenous groups into the European way of life, often teaching vocational skills like carpentry, weaving, and blacksmithing. Protestant missions arrived from England along the Eastern Seaboard in the seventeenth century, but it was not until after the Revolutionary War that the number of Protestant missions increased substantially in America.

While the timing and approaches of the missions varied, they were implemented according to a shared goal, namely converting local populations to Christianity. This process was largely based on the presumption among Western states that God gave Christian nations the right to colonize unknown lands, so long as they were converting souls to Christianity.

Today there are vast differences in the economic conditions across Indigenous nations in the Americas, which economists have traced back to historical events that have had a lasting impact on the economic trajectory of Indigenous societies. Following this framework, our project uses a quantitative approach to relate contemporary differences in economic outcomes to the legacy of historical Indian missions in the United States. Specifically, we ask whether missionary presence is correlated with measures of economic development in Indigenous societies across the nineteenth and twentieth centuries and whether the chosen practices and timing of different religious denominations have impacted development.

The economics literature has found historical missionary presence to be associated with a variety of outcomes across developing nations, including increases in educational

attainment, mixed effects on health, the rise of democracy, and the persistence of certain cultural norms. Given the unique history of Indigenous-settler relations in America, the existing findings in this literature may not apply in the American context. During my time as a CSRS fellow, I will attempt to replicate the findings from developing regions in the American context. In particular, I will examine whether we see similar correlations with missionary context and long run outcomes like income, education, culture, and health.

Our goal is that this project will provide a greater understanding of how the presence of historical missions has impacted contemporary economic development among Indigenous nations in North America. We expect to comment on the role of different religious practices in promoting or hindering economic development by leveraging the information we collect on different practices across denominations.



"Tom Torlino, Navajo, before and after." Black and white photographic portrait of a Navajo by J. N. Choate. Image courtesy of the Richard Henry Pratt Papers, Beinecke Rare Book & Manuscript Library.

Assessing Refugee Claims on Religious Grounds: An Interdisciplinary Approach

Kathryn Chan

The number of asylum-seekers is growing. According to the UNHCR Global Report for 2017, asylum-seekers (persons seeking refugee status whose claims have not yet been adjudicated) accounted for 3.1 M of the 19.9 M refugees worldwide, a figure that increased more than 15 percent over the year previous. A substantial portion of asylum-seekers base their claims on allegations of religious persecution. International law and Canadian law define Convention refugees as people who have a well-founded fear of persecution based on race, religion, political opinion, nationality, or membership in a particular social group. A study of almost 90,000 refugee asylum claims made in Canada between 2013 and 2017 found that nearly 10,000 of those asylum-seekers claimed to "have a well-founded fear of persecution based on...religion."

Religious persecution claims are difficult for front-line adjudicators. While race and nationality are often readily visible, religion is manifest in internal thought and external behaviours, both of which are difficult to assess within the confines of a refugee

hearing. In questioning the credibility of claimants, for example, adjudicators may make assumptions about which systems of belief or practice constitute a religion and which do not. Alternatively, they may make assumptions about what knowledge a claimant must have to be considered an authentic member of a particular religious group.

Despite the large number of religious refugee claimants, there is little literature on the adjudicative challenges raised by religious refugee claims. With support from SSHRC and the CSRS, an interdisciplinary team of Canadian scholars is trying to fill that void. The Religious Refugee Claims project has three main parts. First, the team will analyze decisions of the Immigration and Refugee Board (IRB) to develop an understanding of the religious concepts and psychological theories that Board members apply when formulating their judgments. Second, the team will analyze case law—the appeals and judicial reviews of IRB decisions—to shed light on the relationship between the IRB's front-line assessment of the arguments and credibility of religious refugee claimants, and the appellate courts' overall approach to the adjudication of religious refugee claims. Third, the team will develop a psychological account of the religiosity and experience of refugee claimants, identifying measures of religiosity that can be employed to improve

credibility assessments in refugee status determinations.

Led by Raymond Chiu (Brock University) the team is made up of scholars working in the areas of psychology, organizational behavior, cross-cultural management, and law. I will use my faculty fellowship at the CSRS to work on the law and religion aspects of the project, and look forward to sharing initial results at a public lecture next spring.



Rohingya children in Aceh, 2015. Wikimedia-commons.

COMMUNITY

End of an Era: An Interview with Logan McMenamie

Scott Dolff, CSRS Research Fellow

I sat down for a remote tea and a chat with former bishop of the Diocese of Islands and Inlets, Logan McMenamie. What follows are excerpts from our wide-ranging discussion.

How do you understand the role of bishop?

Martin Brokenleg preached at my consecration, and he challenged me not to be a “prince bishop.” I believe that was easy for me, in the sense that I grew up on the west coast of Scotland, my family was a working class family, I tend to lean to the left politically. But he also said to me, “don’t be a CEO bishop.” That was difficult with all of the regulations that are coming in, the stuff around human resources, employment standards; you get involved in that very quickly. So I tried as much as I could not to be that, but to be what he challenged me to be. He asked me to be a “*Si’em*” bishop. *Si’em* means “honoured one,” “family chief.” That was my goal, to be that, and to treat everyone who came into my office the same.

What will you miss?

The part I enjoyed most of all was being with folk on a Sunday, being with parishes. Certainly I will continue, when the time is right, the work of First Nations communities. I will miss the opportunity that is before us as a church in the midst of Covid. As I said to clergy, “If after all of this we just go back to doing what we have done, shame on us!”

Are there any moments that stand out?

St. Michael’s was the largest residential school in Canada. I was asked by the local First Nation to speak [during a ceremony at the site], and I spoke about coming as a colonial church, and how we had tried to recreate them in our image, that we had not respected their language, their culture, their teaching. We came “as if we were carrying the Creator on our back.” I said that we had so much to learn from your language, your culture, from your tradition, and if we listen to that, if we engage with that, we will become a better church and a better people. And I apologized on behalf of the church, for the sexual abuse, the physical abuse, the cultural and the spiritual abuse.



Logan McMenamie

The diocese is out ahead of the rest of the Anglican Church in Canada on certain social issues. What was your experience trying to push the envelope?

Um, frustrating. I really like to think that we are ahead of the church as a whole on the issue of marriage. It was a decision that did not come cheaply. The general synod that voted down the amendment to the marriage canon was frustrating. But I was very moved when I came back and the leadership said “We are with you bishop. Just go ahead.” The clergy were very supportive. Not all clergy. But overwhelmingly in the diocese they said, “it’s time.” I am hoping the motions that went forward around the privileged position that the bishops have in this system will be reviewed in the next general synod.

How do you deal with the colonial element of the church? What does the church need to do to disengage itself from that legacy?

I think that part of my sacred journey was to name that—we have to de-colonize ourselves. We as Anglicans need to symbolically leave and reenter the land. Only this time as we reenter the land, do not come as a colonial power, as if we are bearing the Creator, but come to experience the Creator in the creation. The church needs to look at itself, at its buildings. The cathedral says, “Look, England has come!” How could we do that differently? Also names. The business name now is the Diocese of the Islands and Inlets — an attempt to be named by the land, rather than to name the land.

Speaking of buildings: if you had *carte blanche* what would you do?

We have become property managers. This is a crisis time for the church. Most of our churches survive through rentals. The younger clergy were really challenged by that. I said, you don’t have to be that.

That’s not what you were ordained to be. You were not ordained to be a property manager. Unburden yourselves. Go and have communion with nature. You might not want to go back into the buildings.

What do you see as the role of ecumenical discussion and conversation across faiths or religions? Is there a way to hear the prophetic voice of other traditions?

I think you do need to. We always say, “Let’s focus on what we have in common and celebrate that.” But let’s also look at what makes us different. What is different about being a Buddhist? What is different about being a Muslim? About being a Roman Catholic? Concentrate on that and what we can learn, how we can grow. For a long time we thought we were the only way. How do we sit down and learn from other people?

You expressed partisan views on political issues—Wet’suwet’en hereditary chiefs, pipelines and so on. What do you see as the role of the church in speaking to society? Can one be a prophet and a bishop?

That is a role that we really need to rediscover. If the church sees in society those who are vulnerable and not being cared for, or policies that are going to hurt people, then the church has a role to speak to that, to be prophetic. But it is pastoral as well. Those who are not going to be happy about what you have to say, you need to look out for those folk as well. Martin Luther King, Jr., who is one of my heroes, said “we will not suffer from the anger of evil men, but from the silence of our friends.” There is a liturgy now and the response says, “we are what we do with our silence.”

The Cascadia bioregion is trending away from institutional affiliation and towards alternative forms of spirituality. Do you see something instructive in that movement?

Part of the diocesan vision is emerging communities. What does it mean to gather people together who have a variety of understandings of what the divine is like? They are like-minded in one sense: they want community, they want ritual, they want a fair relationship with one another, and they want a relationship with the divine. How do you gather those folk together? That, I think, is the hope we have in the Cascadia region to meet people where they are at.

What the Buddha Never Taught

Martin Adam

What the Buddha Never Taught is a new play by Martin T. Adam. Scheduled for December 9-20, 2020 at Vancouver's Jericho Arts Centre, the production will be staged by Theatre Alive, a Salt Spring Island based theatre company. It brings together a West-coast production team: director Chris Humphreys, musical director Scott White, and Hornby Island musicians Marc Atkinson and James Emerson.



The play is based upon a well-known work of autobiographical travel literature by Vancouver born author, Tim Ward. Mr. Ward's book is a humorous account of the spiritual journey of a young Canadian backpacker and philosophy student residing at an international Buddhist monastery in Thailand. Our production adopts this basic premise to provide a platform for a theatrical celebration of the western encounter with Buddhism.

The production marks the culmination of

a story that began in 2011 with a CSRS-sponsored public reading by Mr. Ward. Shortly afterwards the author agreed to allow for an adaptation to be made. In 2017-18 Martin was joint CSRS Artist in Residence with Jeffrey Renn (Theatre), leading to a public tabled reading by UVIC theatre students. In April 2019 two staged readings were held.

The production exposes audiences to a religious minority whose presence in Canada has seldom been made the object of artistic attention. At the same time, the influence of Buddhist sensibilities can be seen everywhere, from music and film to advertising and social activism. The project breaks new ground in opting for a quintessentially North American artistic form — the musical — as a medium to represent the west's engagement with Buddhism and Buddhist ways of seeing. This choice can be seen as a very Buddhist one, exemplifying the kind of cultural adaptation for which Buddhism itself has historically been known.

Since the 1950s Buddhism has increasingly become the spiritual tradition of choice for many North Americans, a good percentage of whom remain secular-minded and skeptical of organized religion. Attractive for its meditative practices and non-doctrinaire approach to spiritual life, the Buddhist path

offers both inner peace and personal insight. At the same time, the path is not always straightforward. Our production showcases the kinds of complication that can result when modern western enthusiasts attempt to put the Buddha's ancient teachings into practice in a post-modern, globalized world.

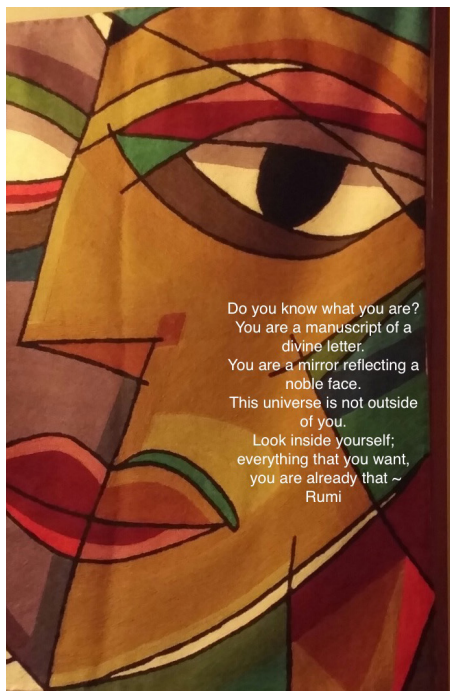
In this play, as the protagonist discovers a possible murder, western paradigms of justice and free choice are brought into conversation with Buddhist understandings of the human condition and the nature of action (karma). Our production chooses action — on stage — as the appropriate vehicle to represent the ongoing encounter of East and West. It adopts the original spirit of Ward's book: intellectual honesty, deep respect for the Buddhist tradition and its teachings, and a healthy recognition that sometimes laughter is indeed the best medicine. We think the Buddha would agree.

An album of play's twenty-one songs is scheduled for release this summer.

The Vancouver production will play to a reduced audience and will be livestreamed. For further details see www.whatthebuddhanevertaughtmusical.com.



FELLOWS



Letters to Rumi

Meharoona Ghani
CSRS Artist-in-Residence

I recall a question at eight-years-old. I was on the veranda of my cousin's house in Nairobi, Kenya when I was asked: "what do you want to be when you grow up?" "A writer...I want to write books," I said. I forgot this until one fine unemployed morning while surfing Facebook to find someone to write for advice, I found a page for Rumi. I joined it. I was reminded of my love for this 13th century Sufi theologian and poet from Konya, Turkey. I began to share Rumi's poetic newsfeeds onto own Facebook page. Then, I decided to respond on my page to the poetic quotes with "Dear Rumi" ... *Letters to Rumi* was born.

Letters to Rumi is a memoir expressed in letters using lyrical prose interspersed with poetry / anecdotes / narratives. I draw upon the spirit of the free poetic self-expression in the Mushaira tradition of the South Asian subcontinent (gatherings in which poets perform poetic works), as well as the Ghazal, a strain of 7th C Arabic poetry that expresses the pain of loss or separation and the beauty of love in spite of that pain. *Letters to Rumi* moves from a journey of self-discovery to a wider examination of justice, equity and humanity through my lived experiences, family, ancestry, faith, spirituality, sacredness,

questions and internal thoughts. *Letters to Rumi* crosses all genders, race, faiths and ethnicities leaving the reader to ask: where do I truly belong? What have I found? Am I found? How should I be?

I leave you with an excerpted letter inspired by the epigraph on Rumi's Facebook page:

Dear Rumi,

What if you were caught in a hairball?

I woke up to limp fingers – my arm was pinned in an awkward position. I shot up in bed, shook my arm – waited. Is this what paralysis feels like? The fingers became conscious. Then, I continued my morning gratitude practice:

vision – check;

hearing – check;

appendages – check;

speech – check;

memory – check.

I was thirty-four when I was told I had MS. That's all I needed: another barrier. I was eight-years-old when I learned I was different. Yup, those white kids surrounded my sister and me, made fun of our names and yelled "Paki" and "Hindu."

This Rocky Mountain born and raised Golden girl....who had labels imposed on her, or had chosen labels and tossed them out, is unraveling that hairball. I still don't quite belong.

Rumi –

you. Embody.

My. Every experience,

every one. My. Skin. Hair.

Veins. Bones. Soul. Senses.

Swallowed. You. Spit out.

Hairball. I. Unravel. A

WTF attitude. I.

Write. Letters

to you.

Love always,

Meharoona (your light of the moon)

A Welcome and Introduction: John Thatamanil

Rachel Brown
CSRS Program Coordinator

I sat down with Visiting Research Fellow John Thatamanil, over Zoom, to talk about where he's come from, what brought him into our CSRS community, and what he's working on now. John is Associate Professor of Theology and World Religions at Union Theological Seminary in New York.

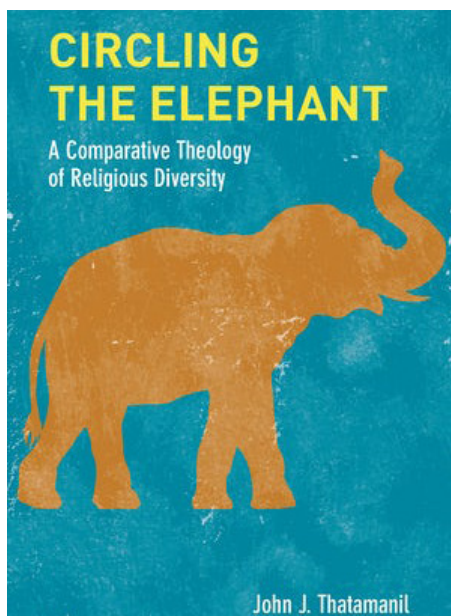
Give me a bit of a trajectory of where you've come from in your academic life.

I did my undergraduate work at Washington University in St Louis. My Masters of Divinity and PhD were at Boston University. My MDiv mentor, Robert Neville, who is a philosophical theologian, was long committed to engaging other religious traditions. So, I suppose I didn't have a typical MDiv because most MDiv students still don't have much exposure to other religious traditions. I went upstairs [for my PhD] to the Division of Religious and Theological Studies (DRTS). When I first met with the Buddhologist David Eckel and said, "I'd like to apply" and told him that I was thinking of comparative theology, he said, "Well if you're going to do that and be serious, you have to learn Sanskrit."

David was also very keen that I knew theory of religion and I took a basic theory course; that proved to be of greater importance to my scholarship than I could have imagined. If you don't know the field, your writing becomes confined within the disciplinary boundaries of theology. And if that's dominantly mono-religious, then you are not only bereft of theory but also of conversation partners outside Christian theology. My new book, *Circling the Elephant*, has a chapter on genealogy of religion which deconstructs the category of religion, and then another chapter which offers my own constructive theory of religion. I could not have written those without my time at BU.

How did you end up at Union?

Some of my mentors studied and taught there. Union is the former home of Paul Tillich, my primary inspiration in philosophical theology. So this was the appropriate place for me to continue the work he was doing. I think of his final essay, "The Significance of the History of Religions for the Systematic Theologian," as the baton he hands off to me.



I love the image of Tillich handing you a manuscript scroll as a baton in some cosmic theological relay race. So, what are you working on now?

I am working on the idea of interreligious wisdom. I've been inspired by my friend and theological giant, Edward Farley. He argued that the very genre of theology has undergone radical transformation. In its earliest meaning, theology was the pursuit of sapientia, wisdom, but in our moment, theology has come to mean scientia, science, narrowly construed, a university discipline. I've long been impressed by his sense of theology as religious knowing of ultimate reality, a habitus acquired by contemplative practice. So, if you are doing comparative theology, and if "theology" for the people you are learning from—in my case Hindus and Buddhists—remains the pursuit of wisdom leading to liberation, but you're still doing theology as university discipline, then why should they be interested? I want to say that the Buddhists and Hindus are right; we need to recover a conception of theology as wisdom with their help..

I am also inspired by Foucault, who makes a brilliant argument that the enlightenment, and I'm paraphrasing here, is the first moment in western history in which all one needed to know the truth was to open one's eyes. Prior to the enlightenment, it was assumed that if you wanted to know the truth, you had to become the kind of person who was capable of seeing the truth. Which usually meant

undertaking, to use one of Foucault's terms, technologies of the self. You have to do something: meditate, undertake some kind of asceticism.

I argue that we need wisdom and interreligious wisdom because we've come to a point where we're in a situation of world loss, where the world's gone missing, we can't find it, and we ourselves have forgotten how to undertake disciplines of transformation that might give us a half a chance of finding the world. Our post-truth, fake news culture, and our inability to live in accord with ecological constraints are all elements of a cultural psychosis in which we simply don't see the reality.

You write prolifically for blogs and various news sites, can you tell me a little bit about why being a public intellectual is an important role for you?

If you've put in the long and hard work that it takes to become a writer and a teacher, then it seems a provincial use of your schooling to contribute solely to one's academic discipline. It's as though you forget that you've become a writer, not just a writer of say comparative theology. You've become a teacher, not just to the handful of students in your classroom but you're potentially a teacher for people who need to hear these ideas beyond the ambit of your classroom. And I also wonder if the very idea that I am only to write for my discipline isn't part of the problem I'm identifying when I'm talking about theology reduced to scientia? If what I'm writing and cultivating in myself is a kind of wisdom, then it should be on offer to anyone interested.

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

I don't know that it's much that I'm bringing, so much as it is what you're bringing me. I'm mindful that I still have a ton to learn about this region. My work might help me to offer a hypothesis about the region though. The Pacific Northwest, Victoria and surroundings, have a real commitment to, what in my recent work I've called therapeutic regimes. In my theory of the religious, I argue that religious traditions are like spice cabinets and pantries out of which we cook up interpretive schemes and therapeutic regimes; we employ therapeutic regimes to comport ourselves properly to what the interpretive schemes say the world is like. In the Pacific Northwest, the Spiritual

But Not Religious are really interested in therapeutic regimes: meditation, yoga, etc., but because the interpretive schemes mediated to us by religious traditions have come under suspicion, or have fallen into obsolescence, we've got many people who are doing various therapeutic regimes but without any conception of how those fit into some reading of the world. My candid worry about that turn is then the de facto interpretive scheme is provided to you by capitalism. Therapeutic regimes become an accommodation to social norms that happen to be in the air, and it all gets commodified. It's all, of course, de facto white; it won't really address questions of power, marginalization, race and indigeneity. I think my categories help me name what I think I see going on in places like the Pacific Northwest.

Is there anything else that the CSRS community should know about you??

All of this work begins because I am an immigrant. It's due to my being a young person who came here [to the US] when I was nearly 9, and trying to figure out what it means to be Indian in North America. That motivated me to study these other traditions. Those traditions are much more interested in *transforming* me than *informing* me. So, if I keep engaging these traditions for information rather than transformation, I'm doing violence to the traditions I claim to be learning from. This entire trajectory is shaped by the fact that I'm an immigrant, trying to reconnect to the traditions that are part of my larger cultural history but were left behind in the process of being dislocated from India.



John Thatamanil

2020-21 FELLOWS

IAN H. STEWART GRADUATE STUDENT FELLOWS



Isabelle Kostecki

(UMontreal, Anthropology)

An Anthropological Study of End-of-Life Rituals in Hospitals in Quebec and Western Switzerland

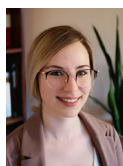


Drexler Ortiz

(UVic, Psychology)

Sexual Minority Filipinx Immigrant Youth: Religious Identity and Mental Health

CSRS GRADUATE STUDENT FELLOWS



Randa El Khatib

(UVic, English)

Paradise Lost and Early Modern Biblical Cartography



Eliza McClenagan

(UVic, Germanic and Slavic Studies)

German Christians and the De-Judaization of Protestant Theological Texts in Nazi Germany

WINNIFRED LONSDALE GRADUATE STUDENT FELLOW



Katey Flechl

(UVic, History)

Female Education and Enlightenment Discourse in Post-Revolutionary America

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



Françoise Keating

(UVic, Art History and Visual Studies)

Fifteenth-Century Heart Spirituality: René d'Anjou and Religious Rebirth

VISITING RESEARCH FELLOWS



Daniel Boyarin

(University of California, Berkeley)

Why the Jews Aren't a Religion



Zachary Buck

(National and Kapodistrian University of Athens)

The Phenomenology of Healing in the Cult of Asklepios



Abby Day

(University of London)

Baby Boomers and Beyond: A Century of Religious Change



David Eagle

(Duke University)

From Seminary to Early Ministry: How an Elite Divinity School Shapes Religious Leaders



Manvinder Gill

(McMaster University)

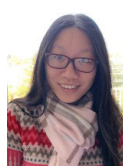
Problem Drinking in Second-Generation Sikh-Canadians



Chris Goto-Jones

(University of Victoria)

Archetypes of Mindfulness



Jingjing Li

(Leiden University)

Authenticity and Contextuality: Buddhist Texts as Lived Objects



Isabelle Mutton

(University of Exeter)

Holocaust Memorials in Ottawa and London: Sacred Secular Space



Edmund Pries

(Wilfred Laurier University)

Abelard and Heloise: An Exploration of a Peaceable, Love-based Approach to Atonement



Jennifer Selby

(Memorial University)

Romance and the Secular Body



John Thatamanil

(Union Seminary)

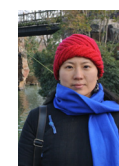
The Quest for Interreligious Wisdom: Religious Diversity and Theological Method



Edda Wolff

(Durham University)

Religious Imagery in the Reconciliation Process of the Anglican Diocese of BC and Indigenous Communities



Shuangyang Wong

(Zhejiang Gongshang University)

Inter-religious Dialogue through Music and Painting: Another Way to Understand Zen



Deepali Yadav

(Banaras University)

The Paradox of Ghandi's Saintliness

ARTISTS IN RESIDENCE



Mehroona Ghani

Letters to Rumi



Terry Marner

Searching for Home-Finding Fingerposts in Neuroscience

2020-21 FELLOWS

FACULTY FELLOWS



Kathryn Chan

(Faculty of Law)

Assessing Religious Refugee Claims on Religious Grounds: Law, Psychology and Religion



Maggie Jones

(Department of Economics)

The Economic Legacy of Indian Missions in the United States



Robert Florida

Ethical Issues in Modern Buddhism



Christopher Gillespie

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



Nicola Hayward

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



Victor Hori

The Modernization of Buddhism in Global Perspective



Chelsea Horton

Living Histories of Religion, Irreligion, and Settler Colonialism in the Pacific Northwest



Graham Jensen

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



Lesley Jessop

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



Francis Landy

The Book of Isaiah



Lytton McDonnell

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



Graham McDonough

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



Brendon Neilson

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



Jordan Paper

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



Paige Thombs

Religion and Lawyers: Strange Bedfellows or Intimate Partners?



Lycia Trouton

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



Carolyn Whitney-Brown

Henri Nouwen's Unfinished Last Manuscript: The Flying Trapeze



Grace Wong Sneddon

Chinese Canadian Spirituality in the 21st Century



Katherine Young

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

ASSOCIATE FELLOWS



Angela Andersen

Islamic Architectures: Muslim Spaces of Prayer, Ceremony and Learning Beyond the Mosque



Russell Callaghan

A Comparison of "Mindfulness" in Buddhism and Medical/Psychological Interventions



Harold Coward

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



Michel Desjardins

Food: Connector to People's Spiritual Worlds



Erica Dodd

Treasures of the Early Christian Church



Scott Dolff

Evangelicals and the Environment in the United States

EVENTS

Thursday Public Lecture Series

These CSRS lectures feature our fellows and special guests. They are held from 5:00-6:00pm Pacific Time on Thursdays throughout the academic year, with the exception of some special lectures (see dates below with an **asterisk*** for exceptions). Due to precautions related to Covid-19, lectures are online only. All lectures include a live audience Q&A.

For further lecture details and updates, visit our website at: uvic.ca/csrs/events/.

September 17, 2020	Gary Kuchar	Literature, Religion and the Senses of Place in the English Civil War
September 24, 2020	Nikki Sanchez	Exploring Emergent Media for Indigenous Sovereignty and Resurgence
October 1, 2020	Sheryl Reimer-Kirkham, Sonya Sharma, Rachel Brown and Melania Calestani	Prayer as Transgression? The Social Relations of Prayer in Healthcare Settings
October 8, 2020	Erica Greenup	Leaving Catholicism: Secularization among Women on Vancouver Island since the 1960s
October 15, 2020	Tamsin Jones Farmer, Victor Hori and Russell McCutcheon	Should 'Religious Insiders' Teach Religious Studies?
October 22, 2020	Drexler Ortiz	The Role of the Congregation: Religious Identity Among Filipinx Sexual Minorities
October 29, 2020	Chris Goto-Jones	Archetypes of Mindfulness
November 5, 2020	Merinda Simmons and John Thatamanil	What just Happened? Religion and Politics in the US
November 19, 2020	Jingjing Li	Buddhist Texts as Lived Objects
November 26, 2020	Tim Gosley	The Heart Coffin: Spiritual Explorations through Puppetry
*December 3, 2020 (5:00-6:30pm)	Esi Edugyan with Tim Lilburn	Writing and the Great Change Upon Us
*January 7, 2021 (5:00-6:30pm)	Miroslav Volf	At Home in the World?
January 14, 2021	Françoise Keating	Creating a Civil Society: A Manuscript of René d'Anjou
January 21, 2021	Daniel Boyarin	What's Wrong with 'Religion'?
January 28, 2021	Randa El Khatib	Early Modern Biblical Cartography in John Milton's <i>Paradise Lost</i>
*February 2, 2021 (Tu 11:00am-12:30pm)	Noam Chomsky	Confluence of Challenges: The Fate of the Human Experiment
February 11, 2021	Maggie Jones	The Economic Legacy of Indian Missions in the United States
February 25, 2021	Manvinder Gill	Tense Misalignments: Exploring Sikh Canadians' Relationship with Alcohol
*March 4, 2021 (11:00am-12:30pm)	Linda Woodhead	Values Are the New Religion
March 11, 2021	Kathryn Chan	The Adjudication of Religious Refugee Claims
*March 16, 2021 (Tu 11:00am-12:30pm)	JAH Guest Panel	Featuring: Noam Chomsky, Miroslav Volf, Esi Edugyan, Linda Woodhead
March 25, 2021	Meharoon Ghani	Letters to Rumi
April 1, 2021	Eliza McClenagan	Purifying Protestantism: Anti-Jewish Theology and the Holocaust

John Albert Hall Lecture Series

Ian Alexander



The John Albert Hall Lectures are a joint initiative of the CSRS and the Anglican Diocese of Islands and Inlets of British Columbia. They are made possible through the generous financial support of the John Albert Hall Trust.

We are living through a perfect storm. The worldwide pandemic has uncovered fissures that until now lurked just below the surface. These existential challenges include systemic racism, economic inequity, and environmental collapse. The times are transformative, if not apocalyptic.

In such times, some people yearn for a return to a remembered (or perhaps imagined) former normalcy. Others hope that perhaps we can put things back, but better. Still others are convinced that we face both the opportunity and the necessity of creating something entirely new.



Noam Chomsky

If there is to be a new world, must it be founded on fundamentally new and different shared values and assumptions? If so, what might those be? How might they be different from what has gone before and (some would say) brought us to this place? How do we identify and articulate our convictions and beliefs in ways that are honest, humane, productive and inclusive?

Like the sailors at the opening of Shakespeare's *The Tempest*, we are trying to have a conversation during the storm – and a conversation *about* the storm. How can we have this conversation in a world where respectful yet frank dialogue, in both the public and private spheres — even in the university — appears increasingly difficult? What role, if any, do conventional religions and emergent spiritualities have in helping to inform this conversation?

To explore these and related questions, the John Albert Hall Lectures for 2020-2021, like so much else in our time, have been reinvented. We are inviting a group of prominent, respected thinkers from our own community, elsewhere in Canada, and internationally to address our theme in a series of online talks, spread throughout the



Esi Edugyan photo credit: Tamara Poppitt Exclusive



Linda Woodhead

For updates and links to our video archive visit uvic.ca/csrs/events.

academic year. The presentations will be available both on video and as text. We will also bring our speakers together in one or more live forums, to interact with one another and with an audience of students and the general public.

Confirmed speakers as of publication date are listed below. Dates and times refer to the initial livestream; videos will remain available for subsequent viewing. We are in conversation with several other individuals, and will announce their participation as they are confirmed.



Miroslav Volf

Th Dec 3 [5-6:30pm]: **Esi Edugyan**
• novelist and non-fiction writer; two-time winner of the \$100,000 Giller Prize for Fiction (*Half-Blood Blues*; *Washington Black*).

Th Jan 7 [5-6:30pm]: **Miroslav Volf**
• public intellectual, leader of interfaith engagement, “theological bridge builder”, Professor and Director of the Centre for Faith and Culture, Yale University.

Tu Feb 2 [11am-12:30pm]: **Noam Chomsky**
• linguist, philosopher, cognitive scientist, historian social critic, political activist; author of >100 books; Professor Emeritus, MIT.

Th Mar 4 [11am-12:30pm]: **Linda Woodhead**
• Distinguished Professor of Religion with a focus on belief and values in modern societies, Lancaster University, UK.

GOVERNANCE AND STAFF



Our People

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

Program Committee

Paul Bramadat, Chair (History/CSRS)
Neilesh Bose (History)
Kathryn Chan (Law)
Alexandra D'Arcy (Assoc. Dean Humanities)
April Nowell (Anthropology)
Réal Roy (Biology)
Coby Tschanz (Nursing)

Ex officio:

Cynthia Milton (Assoc. VP Research)
Graham McDonough (CSRS Advisory Council)
Oliver Schmidtke (Political Science/CFGs)

Advisory Council

Peter Beyer (University of Ottawa)
Michelle Brown (Cree poet, performer, homilist)
Rory Dickson (University of Winnipeg)
Victor Hori (McGill University—emeritus)
Dvora Levin (Congregation Emanu-El)
Mary Louise Meadow (Anglican Church)
Graham McDonough, Chair (University of Victoria)
Rubina Ramji (Cape Breton University)
Jo-Ann Roberts (Media/Civil Society)
Gurdeep Singh (Victoria Sikh Community)
Grace Wong Sneddon (University of Victoria)

Fellowships

The 2021-2022 fellowship deadline is **Monday, November 16, 2020** unless otherwise stated. For more information please visit: uvic.ca/csrs/fellowships. All fellowships include office space at the CSRS and membership in our dynamic, interdisciplinary research environment.

UVic Faculty Fellowships

For UVic faculty working on scholarly research projects related to some aspect of religion and society. Includes course-release.

Visiting Research Fellowships

The CSRS offers research space for scholars working on projects related to our mandate.

Graduate Student Fellowships

Includes an award of \$5,000-6,000.

Heather J. Lindstedt & Brian A. Pollick Graduate Student Fellowship

An award of \$5000 given to a graduate student in Art History and Visual Studies.

Artist-in-Residence Fellowship

The Chih-Chuang and Yien-Ying Wang Hsieh Award for Art and Spirituality is valued at approximately \$6,000. The deadline is **Monday, April 5, 2021**.

Community Fellowships

For members of the broader public to join our research community on a short-term basis. Applications have no specific deadline.

Indigenous Arts and Research Fellowships

Fellowships include a \$10,000 stipend. Academic fellowship deadline: **November 16th, 2020**. Arts fellowship deadline: **April 5, 2021**.

Harold Coward India Research Fellowship

Support for faculty, senior doctoral and post-doctoral students at Indian universities to pursue research at the CSRS.

Katherine Young Travel Award

Travel funds for graduate students or faculty in Religious Studies at McGill University to pursue research at the CSRS.

Associate Fellowships

For local scholars who are actively engaged in research and interested in scholarly community, but who may not need office space. Applications are considered on an **on-going basis**.

Giving to the CSRS

The CSRS has always been supported by the generosity of individuals and groups. The charitable giving of our donors helps young scholars achieve their life goals, provides a productive intellectual home for established scholars from UVic and all over the world, advances public dialogue towards greater critical understanding of the role of religion in society and assists in the creation of scholarly publications that inform public policy. Any and all contributions are appreciated. Those interested in making a donation can visit <https://extrweb.uvic.ca/centre-for-studies-in-religion-and-society>.

A charitable bequest directed to the Centre for Studies in Religion and Society is a tangible 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. Designating the centre as the beneficiary of your RRSP, RRIF, or insurance policy can also have significant tax advantages for your estate. To discuss how you could leave a legacy for future generations, please contact Kelsi Langdon, Development Officer, at 250-721-8044 or at leadershipgiving3@uvic.ca for a confidential conversation.

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