

“God is not a child protection policy”: Faith-Based Conviction and the Conundrums of Orphan Care

Kristen Cheney
Faculty Fellow

In my previous research and advocacy work around what I call the global ‘[Orphan Industrial Complex](#)’—the commercialization of lay humanitarian interventions on behalf of orphans around the world—faith-based organizations and faith-driven individuals have been heavily implicated in problematic activities that often contravene established best practices in child welfare and development. Sometimes this is done unwittingly and sometimes it is done willfully. Either way, faith-based organizations and faith-driven individuals are persistent and powerful players in the Orphan Industrial Complex, both at home and abroad.

This project will therefore delve deeper into the religious aspects of the Orphan Industrial Complex. Specifically, I hope to gain a better understanding of the cultural politics driving evangelical Christians and other people of faith to engage in the kinds of interventions that comprise the Orphan Industrial Complex—and what consequences that has for the children, families, and communities, as well as for the child protection systems, with which they engage. Citing Bible verses such

as James 1:27—“Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world”—as a mandate, countless evangelical Christians from the global North fuel the Orphan Industrial Complex by funding, founding, visiting, and staffing orphanages in the global South. However, I have argued that their ambitions to ‘save’ orphans in fact manufactures orphans where they do not actually exist, through establishing and supporting local orphanages that act as pull factors for children in poverty or through fueling lucrative international adoption markets (Cheney and Ucembe 2019). Consequently, these activities not only incentivize unnecessary and damaging family separation but can undermine local child protection efforts which seek to prevent it. As one care reformer pointed out to me, “God is not a child protection policy”. Even when confronted with evidence of such adverse effects, though, evangelicals often cite their religious conviction as reason for persevering with harmful activities.

During this fellowship, I will explore the religious motivations for participation in such activities as orphanage volunteering, tourism and mission trips, as well as the establishment of orphanages (including ‘children’s villages’). While recent evidence suggests that faith-based interventions are turning away from these models toward family preservation and community-based care, there are still prevalent ‘orphan rescue’ narratives keeping



Pinterest pin by [Hedgy's Good Deeds](#).

harmful practices active.

Moreover, I wish to trace the cognitive dissonance between the evolution of faith-based orphan care paradigms and the continuation of corollary practices such as orphan choirs, orphan exchanges, the Christian adoption movement, and various ‘orphan rescue’ missions in the midst of global crises such as [natural disasters](#), [pandemics like Covid-19](#), and wars, [most recently in Ukraine](#). What is—and what should be—the role of religion in orphan care, especially given the troublesome historical entanglements of religion and orphan care across Canada and the world?

Baring Bodies, Baring Souls: Beauty/Body Professionals as Secular Priests.

Abby Day
Visiting Research Fellow

My research seeks to understand the complex role of the ‘body/beauty’ professional as, perhaps, secular priest. Clients regularly ‘bare their souls’ during their interactions with the professional, whether that occurs during a manicure, haircut, tattoo or training session at the gym. They share their problems and sometimes confess misdoings in ways they conceal to even their best friends, and partners. Interviews with the professionals revealed how they experience such encounters, the importance

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Photo by Bailey Torres on Unsplash. Pierre Payen, Haiti.

CSRS UPDATES



Message from the Director

Paul Bramadat

I've been on sabbatical since July 2022. In my absence, Kathy Chan did a wonderful job as acting director, a role made easier, no doubt, by our superb colleagues, Rachel Brown, Scott Dolff, and Noriko Prezeau. I would like to thank all four of them for allowing me to spend an entire year focused almost entirely on my research.

The intellectual life at the centre remained vigorous and collegial in my absence, thanks in large part to the fellows we selected in the previous year. I am hopeful that they will take advantage of the open-door policy we have for former fellows to participate in our community.

As you can see from the lecture schedule and the other features of this newsletter, this coming year promises to be lively. We are now – it appears – leaving the pandemic behind us, so we can be together in person more easily. That is a real relief.

As usual, our fellows are interested in a wide range of themes. One of the most rewarding experiences I have as director is connecting people whose interests do not – at least on paper – overlap at all. What on earth might a scholar specializing in 8th Century Islamic jurisprudence have to say to a literary theorist interested in religious themes in graphic novels about zombies, not to mention an expert on contemporary Swedish bio-ethics?

Initially the answer is: very little beyond small-talk.

However, we all contain multitudes, and so after a couple weeks at the centre, people find, and make, connections between their other interests, and (my ideal scenario) between the meta-level themes animating their official projects. Since fellows meet nearly every day, and often over the whole year, we have the luxury of time to build connections between what appear to be disparate interests and biographies. It works.

Once people can see the value in speaking across disciplinary boundaries, our daily academic and social meetings change dramatically. People who are not familiar with the kinds of conversations we have at the centre find them thrilling – but these engagements continue to humble and impress me, too, even after 15 years as director.

As you will notice from the advertising in this newsletter, our next John Albert Hall event will address issues related to gender and sexuality in Christian (and other) communities. We will also host a major event in February scheduled around the 100th birthday of the late Bishop Remi De Roo. In both events we continue to create spaces for scholars and lay people to engage the key challenges and opportunities facing members of religious and non-religious communities.

Please participate in our events in whatever way makes sense to you – and on this theme, please see the important announcement about an entirely new format we are using for most of our lectures this year. If you have any questions about our community, our events, or our research projects, please do not hesitate to reach out to me and my colleagues.

SSHRC Project Update

Paul Bramadat

In 2022 we began work on a major international research project that focuses on North American forms of postural yoga linked in various ways to religious or spiritual ideas and practices. An Insight Grant from the Social Sciences and Humanities Research Council allowed a research assistant and me to travel to six cities in North America (between August and December) to interview students and teachers, and to practice in their studios.

In addition, I completed a yoga teaching certificate program in order to understand better the communities that emerge around this popular form of embodied spirituality. Prior to starting our fieldwork, we also conducted a survey of practitioners in North America.

Initially we were looking for the influence of nationally-specific norms (e.g., healthcare, women's autonomy, public safety, and multiculturalism) that might somehow influence Canadian and American yoga spaces. We found some evidence of this, but as is often the case in ethnographic research, we also uncovered other concerns that seemed to have a larger influence on the ways yoga teachers and students experience and speak about their practices. I am currently writing a book, with a focus on trauma, cultural appropriation, disenchantment and re-enchantment, and the dividing line between religion, spirituality, and secularity.



The next phase of the project involves hosting a traditional CSRS interdisciplinary research project with western-trained scholars who study as well as engage in new religious or spiritual practices (e.g., yoga, mindfulness, and reiki). What does it mean for trained scholars to participate in spiritual practices with historical roots elsewhere (usually in Asia)? What is the impact of our training upon the practices that interest us personally as well as intellectually? How does what we might call the post-colonial turn in academic life influence the ways we think about these issues?



Scholars in the Square: Our New Public Lecture Format

Paul Bramadat

This year, we will host major events such as the John Albert Hall and Artist in Residence presentations in lecture spaces as we have done for over 30 years now.

However, we all learned so much during, and from, the pandemic. Having access to live and recorded lectures and symposia from around the world was exciting, and built communities in surprising ways.

We are delighted to launch the brand-new **Scholars in the Square** format in September 2023. These lectures will be held in an intimate venue, with a maximum audience of 20 people. The speaker will present their lecture in 20 minutes, after which the CSRS director and an interlocutor with expertise in the speaker's topic will engage the speaker in conversation for 20 minutes. The "Square" in our new format refers to the public square, and so in the final 20 minutes of the event, we will take questions from the other people in the room and from an online audience. The talks will then be posted on our website. This format helps us to share with the world the very best of the CSRS: collegial conversations that build bridges between specialists and broadly curious members of the public.

Stay tuned to our website and social media accounts for more details on how to secure your in-person spot for lectures that interest you and to follow along as we launch this new initiative this fall.

Publications and Partnerships

Rachel Brown

In the course of his sabbatical, Paul completed a full draft manuscript of the book arising out of our SSHRC funded *Global Spiritualities, Local Bodies* project. The research includes survey data and fieldwork on modern postural yoga in six North American cities. Alongside this sole-authored book, Paul and the team at the centre continue to work on the *Indigenous Spiritualities* volume, as well as a special journal issue on Health Humanities. All of these publications promise to be interesting and important contributions to the field in varied ways.

The Centre continues to foster international research networks and partnerships. Our collaboration with Lori Beaman's "Nonreligion in a Complex Future" project continues, and we are thrilled to be welcoming another graduate student fellow from the project at the CSRS in the Fall.

Paul is a co-investigator (with colleagues in Australia, Spain and Canada) on a major project funded by the Australian Research Council. This project, *Australian Spirituality: Wellness, Wellbeing and Risks*, is the first nationwide study of spirituality in Australia and draws on the expertise of leading First Nations, Australian and International scholars. Paul travelled to Australia this summer as a part of this project, and delivered multiple talks in Australia universities, including a Masterclass on "Research on Religious and Spiritual Communities: Insiders, Outsiders, and Other Useful Fictions," at the University

of Notre Dame Australia.

We are working closely with collaborators on campus to offer some inspiring and important events in the coming year. In November, together with the Holocaust Education Committee in the UBC Department of History and multiple departments at UVic, we host renowned historian Dan Stone. He will speak on some of the ongoing misunderstandings regarding the Holocaust, drawing on his recent work, *The Holocaust: An Unfinished History* (Pelican 2023). We are also partnering with UVic's Religion, Culture and Society Program to host an exciting Lansdowne Lecture by Francesca Stavrakopoulou. Stavrakopoulou will deliver a lecture titled "What Does God Look Like?" based on her recent book *God: An Anatomy* (Knopf, 2022). This lecture will act as the first in a two part series hosted by the CSRS. The second, "Scenes from the Life of God's Ex-Wife" will be one of our John Albert Hall lectures for 2023-2024 (see pg. 15 in this Newsletter for more details).

Paul will also be a co-investigator on a project with Géraldine Mossière, a colleague at the Université de Montréal. This proposal will be submitted to SSHRC in the fall, and will focus on the nature and broader implications of the growing movement of "spiritual coaches" in Quebec and British Columbia. Paul also worked with a colleague from Spain to host two sessions on spiritual wellness discourses around the world. These were offered at the International Society for the Sociology of Religion meetings in Taiwan in July 2023. These partnerships and projects will bring exciting new fellows and publications to the CSRS community in the coming years, so keep an eye out for developments.

Harold Coward India Research Fellowship

The CSRS is excited to announce that Zohra Batul will be joining the UVic community as a Harold Coward India Research Fellow in January 2024. The fellowship is a partnership between the CSRS, the Centre for Asia-Pacific Initiatives, and the Centre for Global Studies.



RESEARCH

Islamization and Activist Art in Pakistan

Amina Ejaz
Graduate Fellow

Pakistan gained independence in 1947 from the British Raj. Its founder, Muhammad Ali Jinnah (1876-1948), initially promoted a secular state, but after his death in 1948, subsequent political leaders and religious figures used Islamic ideology for political purposes. Zia-ul-Haq (1924-1988), the third military dictator of Pakistan, established a regime that aimed to implement Sharia and Islamize society in an attempt to legitimize his rule. His Islamization campaign targeted women's rights and imposed regressive laws, such as the Hudood Ordinance, resulting in false accusations and restrictions on women's mobility and participation in the public spaces. As a response, feminism, covert feminist art and activism gained momentum in the late 1970s and 1980s, which was influenced by global feminist movements and local socio-political conditions.



Lala Rukh, *Musaawi Haqooq*, Offset Printing 68.58x48.26 CM 1983, Image Courtesy Ms Maryam Rehman- The Lala Rukh Estate.

My research is on the transformation of Pakistani visual art during the late 1970s, 1980s and early 1990s, particularly in



Salima Hashmi, *The Water Song Ends (Series)*, Mixed Media 40.64 x 50.8 CM 1985, Image Courtesy Asia Art Archive

response to religious extremism and military dictatorship under Zia-ul-Haq. This period holds significant relevance within the larger debate of activism and decolonization in South Asia. I argue that by shifting away from traditional western art media such as oil paintings and embracing a diverse range of materials and techniques, the artists challenged the dominance of Western artistic conventions and sought to reclaim their identity on their own terms in a dissident manner.

During this period of surveillance and censorship, both male and female, created socially and politically informed artworks. Despite a ban on figurative and expressive political art during Zia-ul-Haq's dictatorship, artists fearlessly critiqued the regime and adverse social conditions through activist art. They also moved away from Western modernist techniques, embracing collage, mixed-media, and watercolor as expressive tools to create their artistic narratives. I argue that this shift marked a transition from modern to contemporary in Pakistani art history. The art produced during Zia's regime can be divided into two themes: state-patronized non-figurative calligraphic and landscape art, and subversive figural art with social and activist themes. This activist

direction established a legacy, particularly among contemporary female artists.

This research aims to contribute to the understanding of the transition from modern to contemporary Pakistani art and the influence of sociopolitical factors on artistic practices. It sheds light on the role of women artists in challenging oppressive systems and engaging in activism through their creative expressions. The study also explores the dynamics between the role of galleries and art centers, and the global reception of Pakistani art during the 1980s. The art that questioned gendered relationships and advocated for women's rights can be seen as a form of resistance against patriarchal structures inherited from colonial legacies. In this way, I hope to contribute to the broader discourse on decolonization by illustrating how Pakistani artists used visual art to reclaim agency, challenge dominant narratives, and assert their cultural autonomy in the face of postcolonial challenges.

The Scales Family Fellowship: Exciting New Graduate Student Research Funding

The CSRS is pleased to announce a new graduate student fellowship for 2023-24. The Scales Family Fellowship supports research on aspects of religion in British Columbia. Suggested topics include: changes in religion in BC; the religions of immigrants to BC and adherence to the home country religion; BC as a destination for persecuted people; impacts of immigrant and settler religions on First Nations people, the persistence of elements of those religions, and the development or rediscovery of First Nations spiritual practices in BC; and the use of land and property by religious institutions, including unused church buildings and untended graveyards. The Fellowship also supports research on Zoroastrian & Parsi communities and individuals in BC, Iranian Muslim, Baha'i and Christian immigrants to BC, and the impacts of the imposition of strict religious adherence by the Islamic Republic regime on people in Iran and in the diaspora in BC.

The annual fellowship value is \$6000 CAD. For more details on this and other fellowship opportunities, please see the ["fellowships and awards" section](#) of the CSRS website.

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to them of relationships, how they respond and see their roles, and the extent to which they are prepared and trained for the demanding interactions with their, sometimes vulnerable, clients.



The project will explore this intimate, therapeutic relationship within a broader sociology of religion framework concerning secularisation, (non) religiosity and secular forms of transcendence. The research will contribute to the academic study of religion, which has largely dismissed such activities and therapies as poor, superficial surrogates for religion—and yet, perhaps those professionals are contributing in important ways through their social, emotional and technical labour to their clients' physical, spiritual, and mental health. The findings and recommendations will also be disseminated to the professionals through their professional bodies.

Priests of 'Time Immemorial Right'

Neil Montgomery
Graduate Fellow

At the Supreme Court of Canada, it is most often Indigenous peoples that make appeals to history to justify their contemporary constitutional authority. Such appeals regularly invoke the existence of an Indigenous people on lands, now claimed by the Canadian state, since 'time immemorial'. In interpreting such claims, the Court has turned to the recognition and affirmation of 'existing aboriginal and treaty rights' provided by section 35 of the Constitution Act, 1982. In landmark cases of Aboriginal law such as *R v Van der Peet*, the Court has gone further, describing such rights as a means by which to reconcile 'the pre-existence of aboriginal societies with the sovereignty of the Crown'.

To speak of 'time immemorial' rights is to utilize a legal discourse long familiar to what we now refer to as the common law. Throughout the middle ages, English law recognized in customary practices extending beyond a living person's memory a sufficient basis for contemporary legal rights. By the early modern period, however, this discourse had become more explicitly ideological. In 17th-Century England 'time immemorial' rights were appealed to by every sort of political faction, from radicals to royalists, a byproduct of which was that the common law was itself constituted on the basis of various political, constitutional, and theological conflicts. Insofar as Canadian law inherits the common law tradition, it bears traces of such historical moments in its contemporary jurisprudence.

My research suggests that as Indigenous peoples in Canada have appealed to contemporary 'time immemorial' rights, they have demonstrated the relevance not only of the concepts of the historical common law, but also the conflicts found in the broader intellectual tradition out of which such concepts emerged. That Canadian courts have generally struggled to make sense of the contemporary relevance of such history is not surprising. The time immemorialism of Sir Edward Coke (1552-1634), perhaps the most influential of the early common lawyers, for instance, was constructed using theological concepts and rhetoric drawn from the Elizabethan Religious Settlement. An examination of

Coke's thought, at once constitutional and theological, reveals the complexity of the task set before Canadian courts. As Coke would describe them, the 'priests' of the



Edward Coke, attributed to Thomas Athow, after Unknown artist, after Cornelius Johnson, Public domain, via Wikimedia Commons

Canadian common law must wander into historical territory unfamiliar to the common sense of a nominally secular legal practice. The strangeness of this history, however, may reveal resources in Canada's common law tradition useful for the reconciliation between Indigenous peoples in Canada and the Canadian state. As Indigenous-state relations today are themselves only the most recent configuration of a tortuous historical encounter, my work shows how a turn to history might bring needed perspective to a Canadian constitutional culture too often insulated from the present force of its history.



Proclamation of the Constitution Act, 1982

RESEARCH



Ecospirituality in Generation Z

Meghan Richey
Graduate Fellow

My research examines the links between climate change concern, transformative experiences in nature, and mental health for members of Generation Z (born 1995-2012). I explore the beliefs, values, and spiritualities that inspire some individuals within this population to engage with nature in meaningful ways, as well as the processes and events that enable nature connection and shifts in perspective. I am especially curious about the spiritual dimension of nature experiences and how this spirituality is integrated into young peoples' daily lives and practices, as well as the potential implications for one's mental health. I also consider the ways young people may be reinterpreting their faith traditions and religious beliefs to find integration with ecospiritualities.

I have often felt at a loss for how to navigate the complexity of my own emotions around the issue of anthropogenic environmental destruction. Anxiety, grief, despair, and guilt can quickly become overwhelming. I heard and saw these same feelings, and overwhelm, expressed by many of my young clients while working as a clinical counsellor, and found the resources available didn't always connect with young people in helpful ways. Inspired by my clients and my own ongoing confusion and struggle, I wanted to explore not only what was difficult, but also what was working, and fostering hope and action, for members of this generational cohort. Generation Z is

entering adulthood at a pivotal time in human history. As the first generation that grew up with constant digital connectivity, as well as the generation facing the consequences of centuries of environmental degradation, today's young adults must negotiate intense pressures and strain on their mental health. Research of Gen Z consistently reports record levels of anxiety and depression, and the most time spent in front of screens and indoors of any generation so far. But Gen Z has also brought a wave of youth climate activists, innovative uses of digital media to enact social and environmental change, and new perspectives on the climate crisis. This exploratory research utilizes an ethnographic approach to position Generation Z as wayfinders for their own growth and healing, and the healing of the planet.

Through interviews with members of Gen Z, we take a deep dive into what it is like to grow up with an acute awareness of climate change, the emotional impacts of witnessing environmental degradation and an uncertain future, and the actions they've taken in light of this knowledge. We discuss the events and relationships that have led to changes in worldview, the meaning making they've generated through their shifting relationships with the natural world, and the spiritual depth they find there. Participants share their creative work, art, and stories, and the connections, both human and non-human, that form the foundations of their relationship with their surrounding ecology. From conversing with plants, to

finding flow states in the backcountry, to connecting with their ancestors, to making art, to building sacred communities, these stories point towards the complexity of being humans, embedded within a larger bio-physical system on which we are dependent.

Bridging Divides: Strategies for Combating Antisemitism in Canada

Megan Hollinger
Graduate Fellow

Antisemitism has existed in Canada since Jews first settled here in the mid-1700s. Anti-Jewish discrimination, prejudice, and hate have taken various forms over time, both in Canada and around the world. However, Canada has seen a concerning rise in antisemitic hate crimes and incidents in the 21st century. This rise tallies only reported incidents and crimes. Thus, antisemitism, like other forms of hate, may be more prevalent than we realize. Numerous legal and political strategies have been employed to combat antisemitism, often led by state actors and prominent community members. But are these measures effective in limiting the rise of antisemitism in Canada?

My MA research examined legal strategies aimed at curbing antisemitic incidents, and focused particularly on hate crime cases and lower court responses across Canada. I found





Archives of the Montreal Holocaust Museum <https://museeholoacte.ca/app/uploads/2018/10/breve-histoire-antisemitisme-canada-1920x1532.jpg>

several inadequacies and shortcomings with these responses that prevented the law from having a more significant limiting effect on antisemitism. Courts framed antisemitism, as well as Jewish identity, in monolithic ways. This framing, I argue, limits the ways in which the law can target and combat certain forms of antisemitism, particularly anti-Zionism and anti-Israel criticism, and illustrates the need for more nuanced strategies to address antisemitism in Canada.



From B'nai Brith article, "Stats Canada: Hate Crimes Up 5% in 2015, Jews Remain Most Targeted Group," June 13, 2017 <https://d3n8a8pro7vhmx.cloudfront.net/bnaibrithcanada/pages/1128/attachments/original/1497447720/5940589.jpg?1497447720>

My research examines social and community-based strategies that are proactive, preventative, and focus on intergroup contact and bridging divides between Jewish and non-Jewish communities. We

see antisemitism arising predominately from the social sphere, which is why we need strategies, programs, and initiatives that target its social roots. Much research on reducing prejudice suggests that intentional, positive, and structured intergroup contact can reduce prejudiced attitudes in individuals. It is under this premise that I examine various community initiatives between Jewish and non-Jewish people across Canada that seek to improve their social relations for lasting and meaningful change.

The 'Other' in the Matrimonial Context: Women with Invisible Disabilities in India

Devyani Tewari
Graduate Fellow

The sexual and marital rights of disabled individuals is an overlooked issue. In India, disabled women face greater marginalisation than their male counterparts due to the combination of ableism and sexism. Social constructs of gender and disability are linked to religious and cultural factors. Disabled women's undesirability and marginalisation stems from several social, cultural, and religious norms and factors which are legitimised by law. In Indian culture, disability indicates a "lack or flaw". Hindu mythological portrayals of disabled people connote them as being tormented by God and being chastised for wrongs committed by them or their families in their past lives – a form of repentance or justice. The roots of the disabled

woman's 'Othering' and undesirability can be found in Hindu mythology. Further, disabled women are perceived as sexless objects. Disabled women in India find it harder to find intimate partners compared to their male counterparts and non-disabled women due to these religious, social and cultural factors.

According to Indian matrimonial laws, marriage with a person having "a mental disorder" is voidable at the wishes of the other party. Additionally, if an individual develops a "mental disorder" during marriage, the other party can seek divorce. The term "mental disorder" is defined broadly and vaguely which has resulted in a broad judicial interpretation to include many invisible disabilities, such as depression, schizophrenia, and epilepsy. This has resulted in men deploying the law to their advantage by filing annulment and divorce petitions against their wives and subjecting them to cruelty. While Hinduism recognises the sanctity of marriage, it has historically legitimised the gender hierarchy in a way that continues to marginalise women with disabilities, not least these less visible mental disabilities.



Jaisingh Rathore, CC BY 2.5 <<https://creativecommons.org/licenses/by/2.5/>>, via Wikimedia Commons

What elements of these laws create these discriminatory outcomes, rendering them ineffective for the protection of sexual and marital rights of disabled women? How might they be differently framed in order to protect the rights of disabled women? My project addresses these questions using a theoretical framework which studies the disparate impact of law on historically, economically, socially marginalised parts of the population. It will also draw upon scholarship from feminist, religious, cultural and disability studies.

RESEARCH



Rumi Mausoleum, Konya, Turkey. Image by Joe Wallace <https://www.flickr.com/photos/40165750@N06/52551197797/>, CC BY-SA 2.0, Wikimedia Commons.

Sufism, Rumi, and Questions of Religious Appropriation

Merin Shobhana Xavier
Visiting Research Fellow

I became interested in Sufism as a religious studies undergraduate student at York University (Toronto, Canada). I was taking courses related to several religions (Buddhism, Confucianism, Judaism), but a class on Sufism, a spiritual and mystical dimension of Islam, taught by Professor Amila Buturovic really captivated me. We studied all the classical figures and ended the course in the contemporary era. I became interested in how Sufism was unfolding today, especially in North America. This interest landed me in the PhD program at Wilfrid Laurier University, where I decided to write my dissertation on M. R. Bawa Muhaiyaddeen (d. 1986), a teacher from Sri Lanka who came to Philadelphia in 1971. He created a transnational movement between Sri Lanka and America and had an eclectic group of followers of all religions and races. When he died in 1986, he was interred in Coatesville, PA, and his burial spot (image below) has now grown into an important Sufi pilgrimage site, especially amongst diasporic Muslims in the United States.

This dissertation topic was an entry into broader questions of how religious practices and stories travel, change, and redevelop in new regions, contexts, and cultures. Space is one way I dwelt on this question of how religion travels.

Another way that I began to think about

Sufism in new regions was through the legacies of Jalaluddin Rumi (d. 1273). A thirteenth century Muslim Persian poet and scholar, Rumi's poems have travelled via interested American and European seekers and scholars into new landscapes. Coleman Barks, an American English Professor and poet, eventually began vernacularizing Rumi's poems in the 1990s (not translating them directly). These versions have become best sellers. Such access to Rumi's poem has led to the popularization of Rumi, especially on social media like Instagram and Facebook and even amongst celebrities like Beyonce (who has a child named Rumi). Some of the poems attributed to him on memes online are at times not really his words. But like the images of the Buddha, Rumi has become a figure that has become an icon in the world of popular spirituality. These instances of Rumi on social media raise challenging questions of legitimacy and authenticity. Not only around who Rumi is, but who gets to represent him. These questions are also important part of thinking about contemporary global Sufism, and issues that are taken up in my new book, *Dervishes of the North: Rumi, Whirling and the Making of Sufism in Canada* (2023).



Burial site of M. R. Bawa Muhaiyaddeen in Coatesville, PA

Gender and Religion in Kashmir's Contentious Politics: The Spatial Significance of Sacred-Sites

Zohra Batul

Harold Coward India Research Scholar

My research project is the first comprehensive study of gender and spatial politics in the shrines and mosques of the Kashmir Valley. The ongoing conflict in the area and its related uncertainties have obstructed women's substantial participation in the public sphere. As a result, shrines and mosques are important spaces in the everyday disrupted existence of Kashmiri women, not only for religious reasons, but also as the predominant sites of political activity and socialization.



Image credit: Mubashir Khan

Broadly speaking, men control both the spatial settings and the administrative arrangements in shrines. Even so, women negotiate sacred spaces to produce a socially engaged religion, including participation in political protest and other forms of collective action. How do the religious teachings and gendered forms of access to sacred space and power shape devotees' subjectivities regarding gender and religious ideals? How do they inform women's participation in the public sphere and political engagement? My research revolves around these questions at the intersection of lived religion, gender studies, and spatial politics. I look forward to exploring the answers with my CSRS colleagues in the coming year.

The Stigmatization and Appropriation of Indigenous Peoples and Traditions in India

Arvind Kumar
Graduate Fellow

My research challenges the idea that Brahmanism (popularly known as Hinduism) is the Great Tradition of India from which other small traditions have emerged. This research questions the dominant discourse which held British colonialism responsible for everything which has gone wrong in Indian society, particularly with Adivasis, the de-facto Indigenous peoples of India.

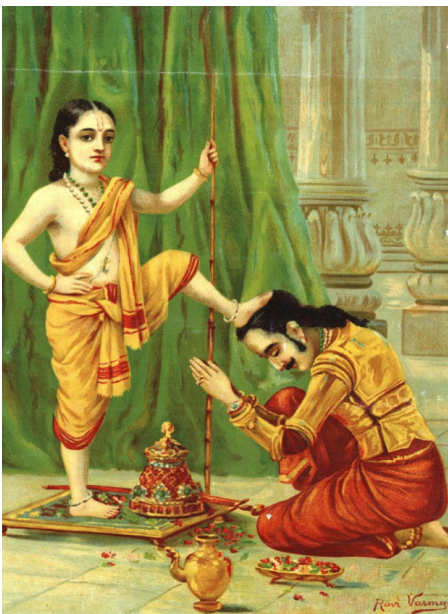


Image credit: 'Vamana' by Raja Ravi Verma, The Hindu (28th August, 2020)

British colonialism is usually held primarily responsible for constructing the prejudices against the Adivasis. However, this characterization ignores the fact that British colonialism and the making and remaking of identities in India is really a convergence of British colonial and Brahmanical perspectives. While colonialism undoubtedly led to significant changes in attitudes towards the Adivasis, the stigmatization of Adivasis is not solely a colonial phenomenon. More than the British categorization of Adivasis as 'savages' and 'primitive' peoples, I argue, the Brahmanical stories have contributed to an image of Adivasis as 'lowly' in the minds of ordinary Indians. The Brahmanical/Hindu



Villagers (Saharia adivasis), Bathpura, district Gwalior, India. © Yann Forget / Wikimedia Commons / CC-BY-SA.

texts and stories are full of references to Indigenous peoples as *Rakshasa/Daitya/Asur* (demons), *Jambuvan* (boor men), *Dasyus* (robbers), etc. Thus, it is not (only) the British categorization but the Brahmanical stories from which ordinary caste Hindus draw their perspectives concerning Adivasis. Just as the Brahmanical/Hindu scriptures provide sanctity for caste-based discrimination and violence, so too the Brahmanical/Hindu scriptures, through myths and stories, provide the basis for non-Adivasis to perceive Adivasis as 'uncivilized' and 'barbarian' peoples. This argument is consonant with that of Dalit (ex-untouchables) and Adivasi thinkers who argue that Brahmanical stories and mythologies have been written and told with a purpose: to lay out the laws and legal principles of a caste-based society rooted in the philosophy of graded hierarchy determined by birth, of which Dalit, Adivasi, and Women are the foremost victims.

As I critically analyze the Brahmanical scriptures and stories, I seek to understand and explain why and how the Brahmanical tradition stigmatized the original inhabitants and appropriated the indigenous socio-cultural-religious traditions of India. My research is informed by the voices 'from below', particularly Dalit and Adivasi, voices marginalized within studies of religion, societies, histories, and law.

The research highlights the problematic nature of Brahmanical mythologies and stories, together with the implicit and explicit messages contained in them, for Indigenous peoples and certain socio-cultural-religious

traditions of India. The purpose of this critical analysis is not to dismiss or demean myths and stories, but to highlight the importance of these stories in our societies. This would be the first step in rejecting problematic stories and embracing stories that spread the message of love, equality, fraternity, respect, and justice.



Woman in a tribal village (Gondi tribe), Umariya district, India. © Yann Forget / Wikimedia Commons / CC-BY-SA.

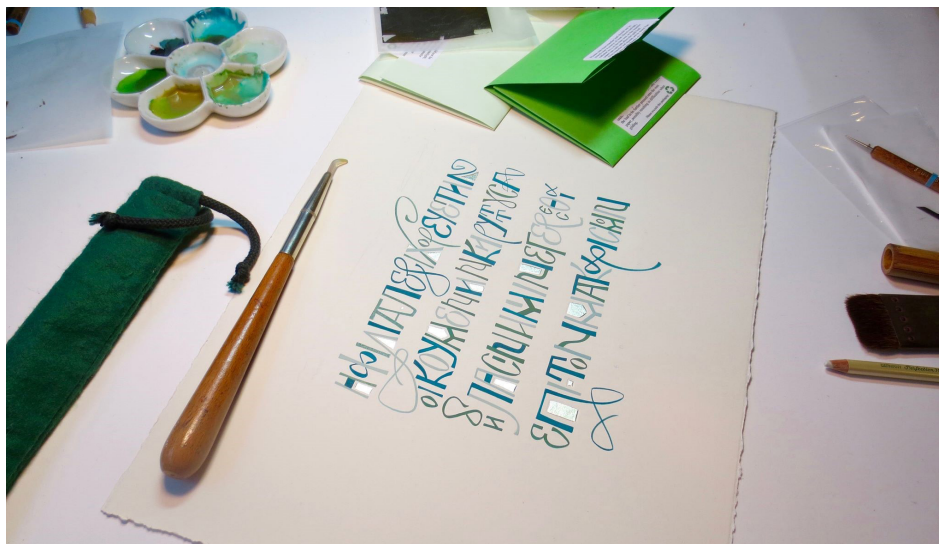
RESEARCH

Sacred Technologies: Writing Practices in Ancient Greece & Byzantium

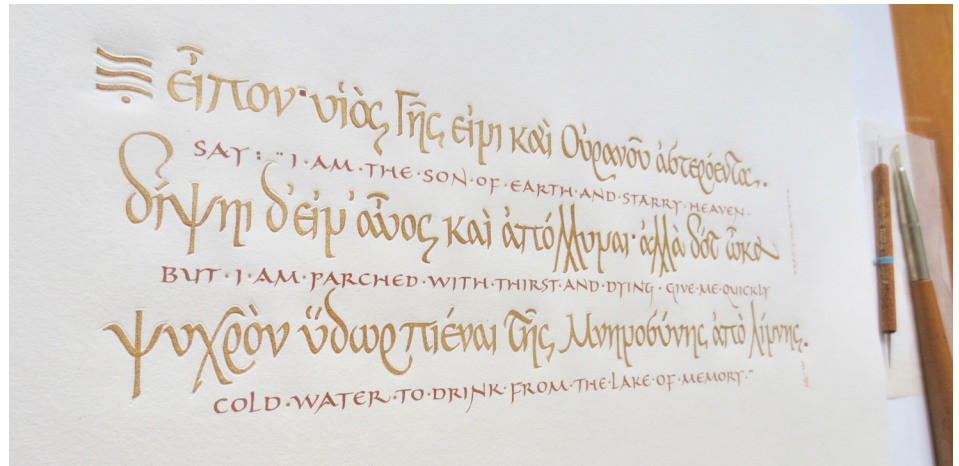
Georgia Angelopoulos
CSRS Artist-in-Residence

In my project, 'technologies' refers to the evolution and developments in the art and craft of writing in the ancient Greek world through to the Byzantine Empire. 'Sacred' characterizes the writing systems and practices that I will be researching as they are connected to philosophy and religion. Lesser-known esoteric writing practices attest to the depth, diversity and ingenuity within this tradition, the power attached to the written word and its capacity to effect change in one's self, others and the world.

Like artifacts, writing practices can tell us as much about a culture as the information conveyed in the writing. Sometimes 'how' something is written is just as important as 'what' is written. Beginning with alphabetical writing, I will explore the notion that Greek letters appear to be conceived in geometrical terms. Current observations suggest they evolved as ciphers for spiritual, philosophical, political, and cultural ideals and beliefs. To what extent was sacred geometry or philosophical thought about beauty, truth, goodness and the cosmos expressed in these forms and what kind of evidence might there be to support this? Were these ideas understood and expressed in the Roman writing systems that underpin our own or were they lost in transmission?



Friendship. Text in Greek by Epikouros. Light and dark green gold and mineral pigments on watercolour paper.

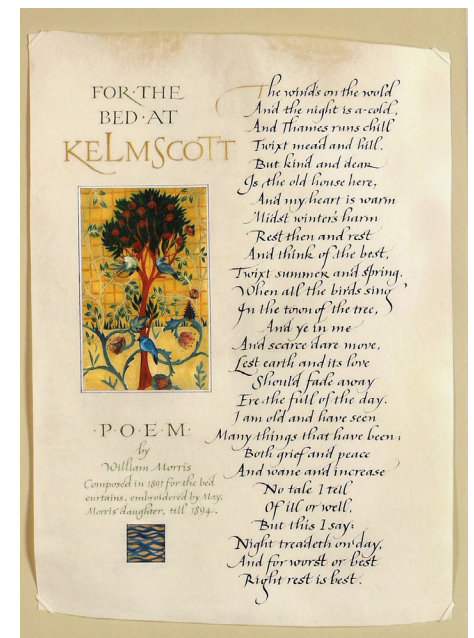


Orphic Prayer. Letters painted in 23.5 carat gold and red earth gouache on handmade watercolour paper for Dr. Fitch

Letters and writing practices changed perceptibly as the classical world shifted to a Christian one. While secular styles of writing persisted, albeit evolving slowly, others were adapted to suit the emerging aesthetic and needs of a new faith. Some writing necessarily remained legible and some was purposefully puzzling or obfuscated, requiring some effort to decipher. Some of these traditions include 'visual poetry' where words were designed to create a visual image related to the meaning of those words, the complex Byzantine charter hands, and 'monocondylic' writing where the pen is allowed to dance whimsically on the page with little or no regard for legibility.

Although contemporary calligraphy as it is practiced in the West is often of a secular and commercial nature, there is increasingly

an interest in the historical and sacred practices and in calligraphy as a form of spiritual discipline. The revival of calligraphy and illumination as tools for contemplation,



For the Bed At Kelmscott. Text by William Morris. Japanese ink stick, gouache, watercolour and 23 carat gold leaf and powder on calfskin

meditation, devotion and self-expression seems to reflect a widespread trend to 'mindfulness' in many spheres of our lives. That this is almost a global phenomenon speaks to a fundamental need to find meaning and purpose in life, to connect in tangible ways with other human beings, to find commonalities in our unique expressions and understandings of what constitutes the divine.

COMMUNITY ENGAGEMENT



Jessica Ziakin-Cook

A Conversation with Jessica Ziakin-Cook

Rachel Brown

CSRS Program and Research Coordinator

It is always encouraging to us when past fellows find their experience with us so worthwhile that they decide to apply for a follow-up fellowship. When Jessica Ziakin Cook (a past Rev. H. Lindstedt and Dr. B. Pollick graduate fellow) came to us and told us she wanted to continue her affiliation with the Centre, we were so pleased. When she told us she had created a PhD project around the *Saint John's Bible*, the corner stone text in our Found in Translation collection, we were absolutely thrilled. What follows is my conversation with Jessica about this choice and about what Jessica will be working on during her time as a CSRS Associate Fellow.

Can you tell me a bit about yourself and your work?

I am a practicing artist, teacher, art historian, and student of theology conducting research on the connections between spirituality, art, and social justice. As a faculty member at the Vancouver Island School of Art I teach drawing, art history, and creative development. In my Master's research I explored Anglo-Catholic sacramentalism and the Arts and Crafts movement in the work of Eric Gill and Jacques Maritain.

You are a new Associate Fellow at the Centre, but you were also a grad fellow last year. How did being at the Centre as a grad

student help to shape your research?

My fellowship at the Centre was and is indispensable to my research! As an art historian, I am very interdisciplinary and am used to dabbling in philosophy, theology, religious studies, and political science. It was humbling and deeply instructive to be in the company of specialists in these fields. The real benefits seemed to come when they were least expected. For instance, Ratana Ly's research into Cambodian Labour practices gave me a wonderful glimpse of a contemporary society in which the divide between sacred, secular and denominational commitments (a heavily policed boundary

of the way that craft traditions can facilitate embodied spiritual practice. The making of them is devotional, and the viewing of them is contemplative. There is a lot of research documenting the physical, social, and psychological benefits of contemplative practices and their potential role in education. I think this is very important in our current day and age, as we give more and more over to digital production and artificial intelligence.

The people who made the *Saint John's Bible* did so with a number of values in mind, one of them being "reignite the imagination." I am still cherishing John Thatamanil's talk at the CSRS John Albert Hall colloquium on Land, Law, Religion and Reconciliation. He spoke of how theology can help us "refurbish the imagination." I felt he described my vocation with that phrase, and I am excited to discover that the *SJB* was created with a similar hope in mind.

What are you most excited about for your time as an Associate fellow at the CSRS and how do you feel like your work might impact the broader CSRS community?

I look forward to my fellowship as a time when I will settle into the scholarly, capable, collegial self that I discovered during my Master's. The Centre was instrumental in affirming these aspects of my identity. In terms what I may have to offer the broader community, it feels presumptuous to say, but I am always up for an art history lecture at coffee hour!



Chris Tomlin. Monarch Butterflies. (15) [Digital ID# itw0015] [//www.loc.gov/exhibits/stjohnsbible/images/](http://www.loc.gov/exhibits/stjohnsbible/images/)

in Western art and histories of modern art) are permeable. Sa'diyya Shaikh's conceptual framework of 'radical critical fidelity' also helped me find my way, both personally and scholastically. This is to say nothing of the moral support and physical space provided by the Centre and its community. I have found mentors and friends, and started to learn how my contributions might fit into the bigger picture of the academy. (Having lots of artists in residence around really helped with the latter!).

You are going to be working with the Heritage Edition of the Saint John's Bible that is a part of the Found in Translation collection at the CSRS. Why do you think this text, and illuminated texts in general, are interesting/important?

Illuminated texts are a wonderful example



Jessica with the St. John's Bible at the CSRS

2023-24 FELLOWS

REV. HEATHER J. LINDSTEDT & DR. BRIAN A. POLLICK GRADUATE STUDENT FELLOW



Amina Ejaz
(University of Victoria)
*Pakistani Art and Artists during
the 1980s-1990s*

IAN H. STEWART GRADUATE STUDENT FELLOWS



Megan Hollinger
(University of Ottawa)
*Combating Antisemitism in
Contemporary Canada*



Sean Kiley
(University of Victoria)
*Inducing Trance and Flow through
Music Found in Spiritual Contexts*



Devyani Tewari
(University of Victoria)
*Women with Invisible Disabilities in
the Matrimonial Context in India*

CSRS GRADUATE STUDENT FELLOWS



Arvind Kumar
(University of Victoria)
*Indigeneity and the Demonization
of the Indigenous Peoples of India*



Neil Montgomery
(University of Victoria)
*The Sacred Foundations of Time
Immemorial Right*



Meghan Richey
(University of Victoria)
*Generation Z and the Ecological
Crisis*

INDIGENOUS RESEARCH FELLOW



Spencer Greening
(University of Victoria)
*Indigenous Reflections on
Spirituality and Harvesting the
Animals Who Feed Us*

WINNIFRED LONSDALE GRADUATE STUDENT FELLOW



Andy Muchin
(University of Victoria)
*The Barry Sisters as Exemplars of
Mid-Twentieth-Century American
Jewish Acculturation*

KATHERINE YOUNG TRAVEL AWARD



Sujata Chaudhary
(McGill University) *Gods and
Temples, Government and
Secularity in Himachal Pradesh*



Swati Chauhan
(McGill University)
*Devotional Tantric Hymns to the
Goddess*



Meera Kachroo
(University of Saskatchewan)
*Public Esotericism in a
Contemporary Tantric Tradition*

FACULTY FELLOW



Kristen Cheney
(School of Child and Youth Care)
*Faith-Based Conviction and the
Conundrums of Orphan Care*

ARTISTS IN RESIDENCE



Georgia Angelopoulos
Sacred Technologies



Terry Marner
*Searching for Home-Finding
Fingerposts in Neuroscience*

VISITING RESEARCH FELLOWS



Tina Block
(Thompson Rivers University)
*A Social History of Unbelief in
Postwar English Canada*



Seçil Dağtaş
(University of Waterloo)
*Everyday Politics of Religious
Difference in Southern Turkey*



Abby Day
(Goldsmiths, University of London)
*Beauty/Body Professionals as
Secular Priests*



Assem Dandashly
(Maastricht University)
*The Role of Religion in the
Democratization Process in the
Middle East and North Africa*



Jingjing Li
(Leiden University)
*Feminist Theories in Buddhist
Philosophy of Consciousness-only*



John Nelson
(University of San Francisco)
*Encounters with Contemporary
Asia and its Religions*



Matthew Orr
(Oregon State University)
*Science-Based Directions in
Ecospirituality*



Daniel Orogun
(University of Pretoria)
*Psycho-Spiritual Support in Mental
Healthcare*



Jyoti Ahlawat
(Consultant, Chamba, India)
*The Piety of Women Artisans of
Chamba Rumal: Exploring the
Interplay of Religion and Art*



Shobhana Xavier
(Queen's University)
*Sufi Shrines in Contemporary
Postwar Sri Lanka*



Adam Yaghi
(New York University Shanghai)
*Collapse and Recovery around the
Dinner Table: Food as Paradise in
Global Literary Contexts*

2023-24 FELLOWS

HAROLD COWARD INDIA RESEARCH FELLOW



Zohra Batul

Gender and Religion in Kashmir's Contentious Politics: The Spatial Significance of Sacred-Sites



Robert Florida

Ethical Issues in Modern Buddhism



Graham McDonough

How Supersessionist Commitments Impede Catholic Christianity's Approach to Reconciliation with Indigenous Persons and Groups

COMMUNITY SABBATICANT FELLOWS



Folawiyo (Kareem) Olajoku

The Role of Religious Institutions in the Selection Process of Political Leadership



Nicola Hayward

The Use of Funerary Art for Commemorating Social Identity



Brendon Neilson

Futuring Secular Christianity



Reilly (Roberta) Yeo

Climate Ready: Preparing Physically, Mentally and Spiritually for Climate Change



Victor Hori

The Modernization of Buddhism in Global Perspective



Brian Pollick

The Merchant's Moral Eye: The Visualization of Moral Identity in Late Trecento Art



Ambreen Hussaini

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



Justine Semmens

Dangerous Liaisons: Sex Crimes and the Courts in Catholic Reformation France, 1500-1700

ASSOCIATE FELLOWS



Angela Andersen

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



Lesley Jessop

A Re-evaluation of the Sculptures on the South Transept of the Cathedral of Notre-Dame in Paris



Paige Thombs

Religion and Lawyers: Strange Bedfellows or Intimate Partners?



Jim Cohn

Deals with the Devil: The Faust Theme in Marlowe, Goethe, and Mann



Françoise Keating

Innovative Aesthetics and "Unusual Christianity": The Re-Imagined Society of King René d'Anjou.



Reeta Tremblay

Missionaries, Colonial Imageries and Modern Kashmiri Muslim Identity



Harold Coward

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



Todd Klaiman

Evaluating the Effects of State Endorsed Cultural Tourism on Religious Sites in China



Carolyn Whitney-Brown

Henri Nouwen's Unfinished Last Manuscript: The Flying Trapeze



Michel Desjardins

Food: Connector to People's Spiritual Worlds



Francis Landy

Utopia, Catastrophe, and Poetry in Isaiah



Grace Wong Sneddon

Chinese Canadian Spirituality in the 21st Century



Erica Dodd

Treasures of the Early Christian Church



Estraven Lupino-Smith

Landscape Liturgy: Weaving as Land-Based Ritual



Katherine Young

Śrīvaishava Formation: Musical Tropes and Identity Negotiations



Lytton McDonnell

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



Jessica Ziakin-Cook

The Romantics are Prompting: Modern Art, Craft, and Catholicism in the Saint John's Bible

EVENTS

Thursday Public Lecture Series

The CSRS lecture series features our fellows and special guests in our exciting new Scholars in the Square format (see p.3). They are held from 5:00-6:00pm Pacific Time on Thursdays during the academic year, with the exception of certain special lectures (see dates below with an **asterisk*** for exceptions).

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

September 14, 2023	Abby Day	Who Needs a Priest When You Have a Hairdresser?: Baring Bodies, Baring Souls
September 21, 2023	Paul Bramadat	Yoga: Punch-line, Panacea, or Problem?
September 28, 2023	Megan Hollinger	Creating Contact, Bridging Divides
October 5, 2023	John Nelson	Adventures with Religions in Contemporary Asia
October 12, 2023	Matt Orr	Science, Spirituality and a Sustainable Future
*October 17, 2023 (Tuesday)	Francesca Stavrakopoulou	What Does God Look Like?
*October 19, 2023	Francesca Stavrakopoulou	Scenes from the Life of God's Ex-Wife
October 26, 2023	Julian Evans	Deep Listening and the Animist Imaginary
*November 3, 2023 (Friday)	Dan Stone	The Holocaust: An Unfinished History
November 9, 2023	Devyani Tewari	Flawed: Disability and Marriage Law in India
November 23, 2023	Neil Montgomery	The Religious Threads of Canada's Colonial Constitution
November 30, 2023	Andy Muchin	The Barry Sisters: America's Yiddish Swingsters
January 11, 2024	Shobhana Xavier	Sufism, Rumi, and Religious Appropriation
January 18, 2024	Seçil Dağtaş	An Uneasy Coexistence: Rethinking Minority Lives in Turkey
*January 25, 2024	Zohra Batul	Sites of Resistance: Gender and Religion in Kashmir
February 1, 2024	Meghan Richey	Ecospirituality in Gen Z
*February 8, 2024	Linn Tonstad	Queerness Isn't Inclusive, and Church Shouldn't Be Either
February 15, 2024	Amina Ejaz	Islam and Art-ivism in Pakistan
*February 24, 2024 (Saturday)	Various	The Prophetic Vision of Bishop Remi De Roo: A Symposium
February 29, 2024	Kristen Cheney	"God is not a child protection policy"
March 7, 2024	Arvind Kumar	The (Sacred) Stories We Tell: Stigma and Myth in India
March 14, 2024	Sean Kiley	Music and Trance: Mapping Altered States through Sound
*March 21, 2024	Georgia Angelopoulos	Sacred Technologies

The Prophetic Vision of Remi De Roo: A Symposium

In February 2024 the Centre will host a special gathering to honour and learn from the teachings of Bishop Remi De Roo on the occasion of what would have been his 100th birthday. De Roo was Bishop of the Diocese of Victoria, a Council Father at the Second Vatican

Council, a courageous advocate for social justice, a champion of women's rights, and an ecumenical pioneer. He was one of the great bishops in the history of the Catholic Church in Canada. This symposium will feature discussions on Remi and the Church, Remi the person, and a book launch for the new book *The Pilgrim and Prophet: Bishop Remi De Roo in His Own Words*.





John Albert Hall Lecture Series

Brendon Neilson

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

The John Albert Hall Lecture Series returns this year with another exciting lineup of talented speakers and important topics. The first co-sponsored event will be a film viewing and discussion of Marianne Nicolson's "There's Blood in the Rocks". The film chronicles the often silenced history of the 1862 Small Pox epidemic in Victoria that utterly devastated thousands of West Coast First Nations people. The event will be hosted with Christ Church Cathedral Victoria on September 30.

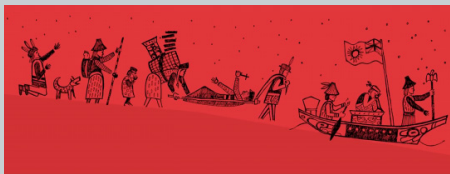


Image credit: *There's Blood in the Rocks*, Video Installation Still, Marianne Nicolson. <https://legacy.uvic.ca/gallery/blog/origin-stories-first-nations-prints-and-carvings/>

The first featured lecture will be given by Francesca Stavrakopoulou, Professor of Hebrew Bible and Ancient Religion at the University of Exeter. Stavrakopoulou is a

specialist in portrayals of the religious past in the Hebrew Bible, with a particular focus on biblical traditions and ancient religious practices most at odds with Western cultural preferences—especially those bound up with the materiality and sociality of the body. Her recent book, *God: An Anatomy* (2021), focuses on the ancient constructs of God's body, and won the PEN Hessel-Tiltman Prize for non-fiction. She will also be presenting the UVic Lansdowne lecture during her stay. We look forward to these two events happening in mid-October.

Our final lecture in the Spring of 2024 will be delivered by Linn Tonstad, Associate Professor of Theology, Religion, and Sexuality at Yale Divinity School. Tonstad works at the intersection of systematic theology and feminist and queer theory. Her 2018 book *Queer Theology: Beyond Apologetics* grapples with the fundamental challenges of the body, sex, and death, as these are where queerness and Christianity find (and, maybe, lose) each other. Tonstad will introduce and build on the themes of her work and dialogue with local scholars on the challenges and prospects around queering religion.



Religion and sexuality scholar Linn Tonstad joins us in February 2024 to discuss queering religion



Biblical scholar Francesca Stavrakopoulou lectures on God and the body in October 2023

The John Albert Hall Committee is pleased to continue the work of exploring the questions at the intersections of academic excellence and faith. Please look for more details as they dates draw near, and thank you for your continued support of these events.

For updates and links to our JAH video archive visit [uvic.ca/csrs/events](https://www.uvic.ca/csrs/events).

GOVERNANCE AND STAFF



Our People

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

Program Committee

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Evanthia Baboula (Art History and Visual Studies)
Shamma Boyarin (Religion, Culture and Society)
Patrick Boyle (Music)
Alexandra D'Arcy (Linguistics)
Maneesha Deckha (Law)
Amy Verdun (Political Science)

Ex officio:

Cynthia Milton (Associate VP Research)
Peter Scales (Chair, CSRS Advisory Council)
Oliver Schmidtke (Political Science/CFGS)

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Gwen Jahelka (Roman Catholic Diocese of Victoria)
Kate Newman (Anglican Diocese of BC)
Rubina Ramji (Cape Breton University)
Gurdeep Singh (Victoria Sikh Community)
Grace Wong Sneddon (University of Victoria)

Fellowships

The 2024-2025 fellowship deadline is **Monday, November 13, 2023**. For more information please visit: uvic.ca/csrs/fellowships. All fellowships include office space 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 research space and an award of \$6000.

Scales Family Fellowship

An award of \$6000 for research related to religion in British Columbia.

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

An award of \$6000 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 \$6000. The deadline is **Tuesday, April 2, 2024**.

Community Fellowships

For members of the broader public to join our research community on a short-term basis. Applications accepted on a rolling basis.

Indigenous Arts and Research Fellowships

Fellowships include support for faculty, graduate students, and artists working on

projects related to religion/spirituality and reconciliation.

Harold Coward India Research Fellowship

Support for faculty, senior doctoral and post-doctoral students at Indian universities 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 through 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 the UVic Development Officer, at 250-721-7211 ext. 3893, or at humsdev@uvic.ca for a confidential conversation.

Contact Us

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