



CENTRE FOR STUDIES IN RELIGION & SOCIETY NEWSLETTER

Writer in Residence

Marita Dachsel

CSRS Artist in Residence

I've been interested in faith, spirituality, and religion for a very long time. In elementary school, my best friend was the daughter of a Lutheran Pastor and I occasionally went to their church and Vacation Bible School. Their worship was slightly different from my Anglican upbringing, and it was enough to make me start noticing differences and questioning why those differences exist. But what hooked me was researching an essay on creation myths from around the world way back in grade seven.



Decades later, I am the Artist-in-Residence at the Centre for Studies in Religion and Society for the 2013-2014 academic year. Early in 2013 my second book of poetry was published. *Glossolalia* is a series of poems told from the points-of-view of the wives of Joseph Smith, founder of the Mormon Church.

Even before starting working on *Glossolalia*, I had been reading about Mormonism and other religions that started or flourished in the United States in the 1800s. I'm especially interested in the role of women in these new sects. After six years of researching and writing about early Mormon polygamy, one would think I'd be ready to move on to something else, but I've found myself returning to that time and place.

During my time as the Artist-in-Residence, I'll be researching female messiahs and prophets for *The Voice in Your Head*. I've started my research with Ann Lee, leader of the Shakers, and will also be looking at Mary Baker Eddy of the Christian Scientists among others.

The narratives of self-proclaimed prophets and messiahs captivate me and there seems to be a wealth of these stories in North America. I can't help but feel like there is a connection between the idea of a new country and the space for new religions and their leaders to thrive. When considering the story of Ann Lee, I wonder if her claims to be the female form of Christ would have been accepted if she had stayed in England.

I'm also interested in the role of the transformative power of grief, and what that looks like as a spiritual manifestation.

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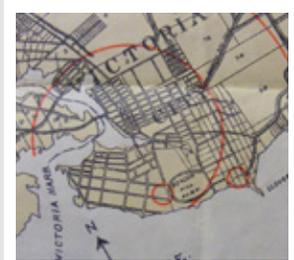
Blame it on Jane - The City Walks: Religion in the City

Vincent Gornall

Vandekerkhove Family Trust Graduate Student Fellow

Blame it on Jane Jacobs. In 1958, she wrote an article in Fortune Magazine, declaring that if you want to know about your city, "you've got to get out and walk."¹ She argued in favour of making street level observations about what worked and what didn't in diverse downtowns, and insisted that regular citizens are as capable as highly trained experts at asking the right questions, making observations and choosing appropriate interventions to improve their urban environment.

I led my first Jane's Walk in Victoria in May 2012,² using a discussion-based method loosely inspired by Jacobs' article. I chose a number of sites, and posed questions to get the discussion going. I applied a similar method last year, when I led a series called *The City Walks*. It was a partnership with the



1897 Cycling Map of Victoria
UVic Special Collections
G3514.53 C3P2 1897 P7

The City Talks, a series of lectures organized by UVic's Urban Studies Committee.³ In each case, the walks were well attended, the discussions were universally engaging and participants seemed to learn a lot about their cities, while contributing their own knowledge and perspectives to the discussions. Jacobs was right: regular citizens have a great contribution to make to thinking through our common future in cities.

CONTINUED ON PAGE 5

IN THIS ISSUE

Writer in Residence

Blame it on Jane

News & Notes

CSRS Research

Honour Roll

Featured Scholar

Research in Action

Fellows

Projects in Brief

Lecture Quick Guide

Staff, Associates & Donors

Message from the Director

Paul Bramadat



Recently I attended a lecture by eminent British sociologist of religion, Linda Woodhead. In her talk, “Four Ways Religion Has Changed and Will Never Be the Same,” she outlined both the reasons our subject matter is changing before our eyes and also the need to develop the capacity to interpret these emerging forms of religious, post-religious, and spiritual life. In particular, she observed that it is becoming increasingly untenable to expect religious life to be tied tightly to an institution, or to expect insiders to identify with a finite identity in an exclusive or enduring manner.

As I look at the topics addressed at the CSRS since it opened its doors 20 years ago, I see that our fellows’ interests have reflected the developments within religion and society to which Woodhead referred in her lecture. I would like to highlight some of the events in the coming year at which you’ll be able to join us as we engage in sophisticated debates about the history, nature and future of religion.

For example, we will be offering two events at UVic’s annual IdeaFest during the first week of March. In one, a number of my colleagues and I will lead a discussion of Quebec’s now notorious Charter of Values. In a second event that week, I will be engaged with academics from UVic and UBC in a debate over what we can learn about contemporary political and social life from the ways members of the public, scholars, museum curators and politicians talk about the places, rituals, stories, objects or human remains said to be sacred.

In addition to these special events, you will see from this newsletter that we offer a dynamic public lecture series exploring everything from the use of robots and religion in modern Japanese theatre to ways we have shifted from largely religious to largely secular ways of explaining natural disasters. As well, we have been working with the Urban Studies committee and a Vandekerkhove student fellow for several months to offer not only a series of lectures (the *City Talks*) by prominent urbanists interested in religion in contemporary cities, but also walking tours (the *City Walks*) that literally take the content of the lectures to the streets.

We continue to work on existing major research projects addressing some of the most significant issues facing our society – from radicalization and securitization in Canada to the ways India, China and Canada have “managed” religious diversity through state policies to the growing number of people who, for religious or cultural reasons, are reluctant to vaccinate themselves or their children against dangerous illnesses.

We would not be able to function without the tireless efforts of our staff, Rina Langford-Kimmitt, June Thomson, and Robbyn Gordon Lanning (the centre’s new Administrative Coordinator), as well as our loyal community of donors, friends and colleagues, whose contributions I appreciate immensely. I remain humbled by the intellectual energy and acumen of CSRS fellows and friends from all over the world and from all over the proverbial intellectual map, and look forward to continuing to work with them – and you – as we explore some of the most interesting and rapidly changing topics in the world.

Stay tuned! We are planning a special evening in the spring to celebrate our 20th year as a research centre. Please check our website, Facebook, Twitter, or your email box for details.

TEDx

x = independently organized TED event

Watch Linda Woodhead’s TEDx talk, *Most Religious People Are Normal* at http://youtu.be/Giv_XmOTr0w

CSRS Community Online

Become a part of the CSRS online community. Visit us on the web at www.csr.s.uvic.ca or follow us on Twitter, Facebook, and Vimeo. Contact us at csr.s@uvic.ca to be added to our e-distribution list to receive our annual newsletter, report, and information about our lectures and events.



2014/15 Fellowship Deadlines

Visiting Research Fellowships

The CSRS offers fellowships to provide research space and an environment conducive to writing and reflection to scholars working on research projects related to our basic mandate. The deadline for summer/fall arrivals is January 31, 2014; the deadline for winter/spring arrivals is June 30, 2014.

Vandekerkhove Family Trust and Ian H. Stewart Graduate Student Fellowships

The CSRS offers four fellowships to UVic graduate students valued at \$5,000 each. The deadline for applications for the 2014/2015 academic year is February 1, 2014.

CSRS Artist-in-Residence Fellowship

Chih-Chuang and Yien-Ying Hsieh Award for Art and Spirituality. The AIR Fellowship is valued at about \$4,000 plus space at the CSRS. Deadline: April 15, 2014

Community Sabbatical Fellowships

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

For full CSRS fellowships details visit www.csr.s.uvic.ca/Awardsandfellowships

New Acquisitions

September 8, 2012 – Florence Marily. Born to 2012/13 Vandekerkhove Family Trust Graduate Fellow Gaelan Gilbert and his partner Megan Gilbert.

Spring 2013 – Kiniw. Born to 2012/13 Artist-in-Residence Celeste Pedri and her partner Rob Spade.

May 10, 2013 - Elisabeth Saturna Helen Ash. Born to Religious Studies Teaching Assistant Graduate Student Fellow Justine Semmens and her partner Walter Ash.

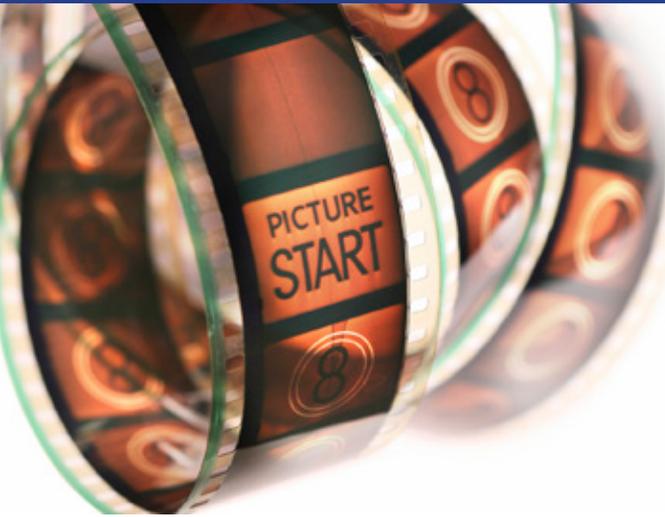
June 5, 2013 - Tabitha Gwendolyn Joy Nicholl. Born to Associate Fellow Scott Dolff and his partner Heloise Nicholl.

Photo: Greg Lanning



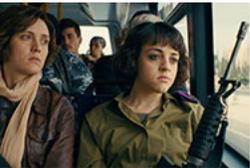
From my window
Robbyn Gordon Lanning
CSRS Administrative Coordinator

From my window at the CSRS, the autumn is unfolding through the maples, oaks and firs. It has been my pleasure to join Paul, Rina, June, and Mona on the CSRS team this past summer, and I am amazed that I am now four months into my "new" role as Administrative Coordinator. I have had the opportunity to meet many members of the CSRS community, and offer this brief introduction for those whom I am yet to encounter. I hold a BFA, double major honours degree in Visual Art (photography) and History and Art, and a MA in Interdisciplinary Studies (Social Science and Fine Art). I have been an active member of the UVic community for over ten years; currently I am an elected member of the UVic Senate and a Positive Space Network Resource Person committed to making UVic a safer and more inclusive space for people of all genders and sexualities. In my personal time I am thrilled to be pursuing my passion for the methods and philosophies behind collecting, documenting, preserving and displaying by undertaking a Masters of Library Information Science through the University of Washington. I am proud to have this opportunity to take root in and contribute to the Centre's rich legacy of providing support for scholars, students and members of the community.



MEICON - Annual Middle East Film Festival

Hosted at UVic Cinecenta www.cinecenta.com



INCH'ALLAH
 November 19, 7:00 & 9:10 pm
 Canada, 2012, 102 minutes
 English, French, Arabic, Hebrew
 with subtitles

DIRECTOR – Anaïs Barbeau-Lavalette
CAST – Evelyne Brochu, Sabrina Ouazani, Sivan Levy



THE ATTACK
 November 26, 7:00 & 9:10 pm
 Lebanon, 2012, 105 minutes
 Arabic/Hebrew with subtitles

DIRECTOR – Ziad Doueiri
CAST – Ali Suliman, Evgenia Dodena, Reymond Amsalem



WADJDA
 December 1, 3:00, 7:00 & 9:00 pm
 December 2, 3 & 4, 7:00 & 9:00 pm
 Saudi Arabia, 2012, 98 minutes
 Arabic with subtitles

DIRECTOR – Haifaa Al-Mansour
CAST – Waad Mohammed, Reem Abdullah,
 Abdullrahman Al Gohani

**Spiritual but not Religious:
 Is Scholarship Keeping Pace with this Growing Phenomenon?**

Siobhan Chandler *Visiting Research Fellow*

Today, nearly a quarter of Canadians say they have “no religion,” but in reality, many of these individuals are spiritual but not religious (SBNR) seekers who cannot name their religion. Why? My research suggests it is because they are monist. Western monism—the non-theistic view that god is inside you and that spiritual insight comes from your true self—is not well studied or understood. It is almost impossible to learn about it in depth at any religious studies department in this country, and the discourse is steeped in polemics. My doctoral thesis explored how western monist spiritualities are often portrayed as narcissistic and damaging to the health of society. This negative evaluation has contributed to the perception that SBNR is not worth taking seriously; it has hindered the development of critical theories and ethnographic studies. It also contributes to the perception among monists that what they practice is not “real religion.” For these reasons, the field remains theoretically underdeveloped despite the rapid growth of the cohort. My goal as a researcher is to address the shortfall of critical studies, and to expand the typical western understanding of religion to accommodate western monist practices.

SBNR is not easy to pin down. It is what sociologists call a multi-factorial phenomenon—as much a religious orientation as a way of being religious. Sometimes it appears as a stand-alone religiosity, other times it appears to attach itself to pre-existing theologies. Yet, it is growing because it is relevant, timely and ingeniously and indestructibly fluid. This fluidity is part of what makes SBNR a challenge to study. To ground the study of SBNR, I work to make it a more granular concept. For instance, I am examining different ways the term spiritual but not religious is being used. What are the differences between SBNRs who are affiliated with organized religion and those who are not? How do their theologies differ and why? In the end, I suppose I want to know what it would take for millions of SBNRs to be able to name their religion as a religion. Though this likelihood is largely dismissed, I believe it is possible. Identity is a powerful motivator and many SBNRs want to be part of a self-conscious collectivity with the potential to influence society. I see my research contributing to this effort by providing the vocabulary and concepts to bring the phenomenon into focus.



Blame it on Jane - The City Walks: Religion in the City ...CONTINUED FROM PAGE 1

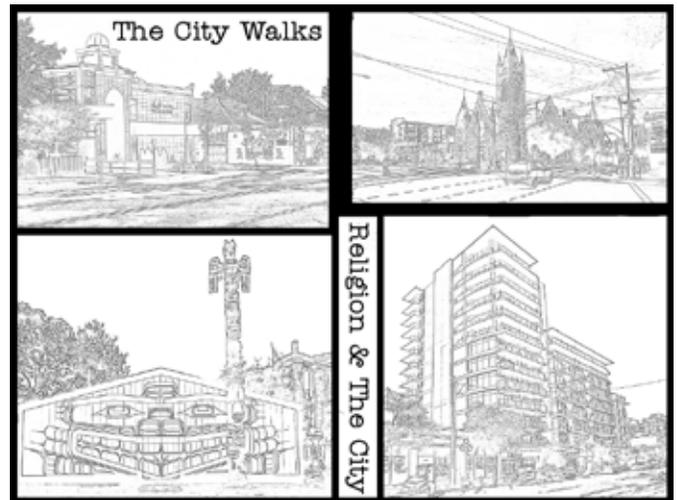
Vincent Gornall

This fall, I'm leading another series, called *The City Walks: Religion in the City*. The CSRS has partnered with *The City Talks* to bring four speakers from UVic and other universities to share their ideas with us and help us "explore the intersection of religion and the city." The weekend after every lecture, I am leading a discussion-based tour that applies some of the themes of the lecture to local issues in Victoria. Based on my reading of each speakers' previous work, and the issues that they raise in their lecture, I chose a number of sites in Victoria that illustrate some of what they talk about. To start the discussion at each site, I pose a number of questions aimed at encouraging participants to observe and engage with their urban environment, build on their knowledge about their city, and think explicitly about how their values influence their experience of religious diversity in the city.

These walks function in two ways:

- as educational public programming, aimed at delivering the results of academic research to the public, while encouraging participants to think about their city in new ways;
- and as an opportunity for the public to engage with academics, leaders of faith communities, and other members of the public, over issues of how religion interacts with their city.

For the first part to work, I'll organize the walks and ask some questions based on my experience as an academic. For the second part to work, I need you to provide "an observant eye, curiosity about people, and a willingness to walk."⁴ By the time you read this, two of the walks will already have happened, but you will still have the opportunity to attend two more. They are tentatively scheduled for November 23 and December 7. For more information about when and where to join the tours,



please go to vincentsvictoria.wordpress.com.⁵ For more information on *The City Talks*, go to thecitytalks.ca.

1. Jane Jacobs, "Downtown is for People," *Fortune*, April 1958.
2. <http://www.janeswalk.net/>
<http://www.thecitytalks.ca/>
3. Jane Jacobs, "Downtown is for People," *Fortune*, April 1958.
4. These walks are part of a research project investigating the pedagogical utility of discussion based walking tours. Participants will be invited to provide information for this research project, and will have the opportunity to participate in later focus groups.

 *The City Talks* lectures are now available on Youtube. For more information visit www.thecitytalks.ca.

CSRS Artist in Residence ...CONTINUED FROM PAGE 1

Marita Dachsel

At this point, I'm not completely sure what the final project will look like—perhaps a series of monologues for installation, perhaps poems, perhaps a longer piece of fiction—but it will be based on a mix of truth and fiction, historical fact and modern fabrication. I want to preserve a degree of authenticity in portrayals while leaving much room for invention. There is a danger in writing about history, that one can be too true to the "truth" while the art suffers. I also believe that some of the greatest truths can be found in fiction and I plan for my work to include

facets of both. I feel honoured to be part of this incredible community, where a cross-pollination of ideas and disciplines is paramount. I am grateful for the space, conversations, and am enjoying falling deeper into my research.

You can read more of Marita's work by visiting her blog, *All things said and done*, at maritadachsel.blogspot.ca.

The Grammar of Laws

Robert Gibbs *Visiting Research Fellow*

Robert Gibbs is Inaugural Director of the Jackman Humanities Institute and Professor of Philosophy at the University of Toronto. While his research is located on the borderlines of philosophy, religion and law, he has a special interest in ethics in relation to the modern Jewish philosophical tradition. He has numerous publications in this and in related fields in continental philosophy, including two books, *Correlations in Rosenzweig and Levinas* (Princeton, 1992) and *Why Ethics? Signs of Responsibilities* (Princeton, 2000). His most recent project has been a collaboration, funded by SSHRC, on *Reason and Authority: Islamic and Jewish Legal Reasoning*, with Anver Emon, (Law). A group of scholars of each tradition met to explore the way that theological and political authority interacts with jurisprudence to rationalize law in living legal traditions. It addresses key philosophy of law questions by close comparison of the two traditions.



The project he will be concluding at CSRS in 2014 is entitled *The Grammar of Laws*. It explores how the laws and commands are written different grammatically: commands are imperatives, laws are not imperatives, but rather future descriptions (and often simple indicatives). As a result, the normative order is constructed with different moods, and as such creates different kinds of social relations that require different kinds of ethical abilities. The lens he uses for exploring this grammatical difference is Biblical translation: the King James Version in English, and three German versions. Each translation both reflects and attempts to instigate a specific theory of responsibility, and each is bound to its own theological tradition. The focus will be on the theological and philosophical face-off between Jewish and Protestant theories, looking to Luther, Kant, Hermann Cohen, Mendelssohn, Rosenzweig and others. Because the project focuses on the lenses of grammar and translation, the work will also extend to translation theory and to questions about the history of grammar.

FROM MARCH TO MARCH:

UVIC'S ANNUAL ACTIVITIES IN THE MIDDLE EAST & ISLAMIC CONSORTIUM OF BC

Mona Goode *Coordinator, MEICON UVic*

The Middle East and Islamic Consortium of BC (MEICON-BC) is a collaborative project of University of Victoria, Simon Fraser University, and the University of British Columbia. The purpose of MEICON-BC is to provide an organizational basis for communication and cooperation among British Columbian academics interested in the study of the Middle East and Muslims societies and cultures.

This past year has been busy for MEICON-BC, particularly for the local affiliate, MEICON-UVic. This was the year that UVic hosted the 5th annual MEICON Student Conference, an event that was made more elaborate by adding two other events. Over the course of three days in March, the events included the 2013 Distinguished Lecture in Islam, and the first MEICON Faculty Symposium, and the Student Conference. In total the events attracted approximately 200 people.





Photo: UVic Photo Services

With Honours — Naz Rayani

by Andrew Rippen *Former CSRS Program Committee member*

Naz Rayani, former member of the CSRS Advisory Council, founder of the Centre's *Muslim Library Resources Fund*, and key figure in fundraising for the Centre's endowed *Distinguished Lecture Series in Islam* received an Honorary Doctor of Laws (LLD) from the University of Victoria on June 10, 2013. The following is an excerpt taken from a speech celebrating Naz's honorary degree written by Andrew Rippen, Scholar of Islam, UVic Dean of Humanities (2000 - 2010), and former member of the CSRS Program Committee.

A champion of community advocacy and cross-cultural understanding, Naz Rayani is first of all a member of our local community. An ever-present figure in his pharmacy in Cadboro Bay and a central force in the local business community, Naz has shared his warm, open and all-embracing spirit with everyone he has encountered.

Born in Kenya and educated as a pharmacist in Aberdeen, Scotland, Naz emigrated to the more politically stable environment of Canada in 1974. He settled in Victoria in 1978, purchasing the first of what would become a sequence of pharmacies across town, starting in Colwood, then Langford, and Cadboro Bay (with a branch outlet being opened right here on campus). In 2011, he celebrated

his recovery from a challenging illness with the purchase of three nearby branches of Peoples Pharmacy. The pharmacist's role is one of helping his patients get well through careful dispensing of medications and monitoring patient's health. Pharmacists are also concerned with educating their customers on the full range of products that are available in what we have come to call 'drug stores'. It is a profession dedicated to public service and Naz Rayani has fulfilled the mission of his profession with business acumen and dedicated service. But his contribution to our community has gone much further than that.

From the beginning of his stay in Colwood, Naz devoted time to supporting aspects of a healthy lifestyle – sponsoring local athletes and promoting health education, and extending his reach into the wider community of Greater Victoria. More recently his volunteer work has focused on bringing people of different faiths together to bridge cultural, ethnic and religious divides.

In its original Arabic form, Naz Rayani's full name, Nazmudin, conveys the sense of "the organizer of the religion". What an apt name for this gentleman! As an expression of his commitment as an Ismaili Muslim, Naz has put countless hours into organizing the extended community around him, working to improve the conditions in less fortunate parts of the world. Prominent in those efforts has been his involvement in the annual World Partnership Walk. That event is designed to increase public awareness of global poverty and to raise funds to support development programs through the Aga Khan Foundation of Canada. Naz has tirelessly championed that event.

One special aspect that Naz has emphasized through his involvement with the partnership walk has been overcoming the barriers between different religious groups. Bringing everyone together for the walk has been important but those efforts have extended much further. Naz has been a leading force in ensuring that Islam and Muslims are perceived as an open and inviting group in our community. He has always been there, reaching out to inform, join together and provide mutual support to the community at large. This has included conducting regular tours of an Ismaili place of worship, the magnificent Burnaby Jamatkhana. He has also been an enthusiastic supporter of the University of Victoria's own Centre for Studies in Religion and Society. His generosity of spirit in the time and energy he has devoted to such activities is described by his friends as resulting in a contagion that infects those surrounding him with an empathy for the other.

Naz Rayani's contributions have brought him recognition that he truly deserves in the form of being made a Member of the Order of Canada, awarded in 2006, and in 2012 being given the Leadership Victoria Lifetime Achievement Award. The University of Victoria is proud to add to that list of honours.

Unsettling Theology



Bruce Bryant-Scott is a Visiting Research Fellow at the CSRS, and a PhD candidate at Heythrop College, University of London. He has been an ordained Anglican minister for over 25 years, serving in parishes in Ontario and British Columbia. He was Executive Officer and Archdeacon of the Anglican Diocese of British Columbia from 2004-2012. He is this issue's CSRS featured scholar.

The Problem

Between the 1870s and the 1970s some 150,000 First Nations, Métis, and Inuit children attended Indian Residential Schools (IRS). These schools were organized and funded by the federal government with the explicit purpose of assimilating these children into mainstream settler society – to get rid of the “Indian problem” forever and, in the words of Duncan Campbell Scott, “drive the Indian out of the child.” The results of this policy included: a) loss of language and culture by a majority of attendees; b) involuntary separation from parents; c) physical abuse; d) sexualized violence; e) failure to inculcate parenting skills; f) the failure to provide basic necessities of food and shelter, and disregard for the prevention of disease, resulting in death rates of up to 50%; g) the failure to train students with useful skills. Arguably, this was genocide under the Genocide Convention (1947). These schools were almost entirely staffed by missionaries and teachers from the various Christian denominations in Canada: Catholic, Anglican, Methodist, Presbyterian, United Church, Baptist, and Mennonite.

Dr. Paulette Regan is the Director of Research for the Truth and Reconciliation Commission (TRC) of Canada. In her book *Unsettling the Settler Within* (UBC Press, 2010) she asks: “How can we, as non-Indigenous people, unsettle ourselves to name and then transform the settler – the colonizer who lurks within – not just in words but by our actions, as we confront the history of colonization, violence, racism, and injustice that remains part of the Indian Residential Schools legacy today?” Regan’s answer is that we need to let go of the myths of settler Canadians as peace-makers, and acknowledge the damage done. The development of a historical counter-narrative will allow for Aboriginal and settler peoples to move beyond colonial relationships.

The various church denominations that were part of the IRS have done many things to address this horrific legacy. Apologies have been made and restitution made to most survivors. The churches are full participants in the TRC process. In many of the denominations ordained and lay leadership in Aboriginal communities is indigenous. I would argue that more needs to be done, though.

I am a Christian in Canada. I am not a First Nations person. My ancestors came over in the 1830s to what was then Lower Canada and New Brunswick. As far as I can tell, they were pious Methodists and Presbyterians, who took the world pretty much as they found it – colonial, imperialistic, and racist. I am now a priest in the Anglican Church of Canada, and if I hear the call of Pauline Reagan correctly, I need to decolonize my thinking, and act accordingly. As much of that thinking is theological, I need to decolonize my theology.

The Critical Method

In order to decolonize anything, one needs to identify the pre-existing ideology and narrative, and then critique it. Out of that critique should emerge what the feminist theologian and historian of Early Christianity Elisabeth Schüssler Fiorenza calls “a rhetorical-empiricist paradigm.” In the case of this inquiry, I have used the philosophy of Emmanuel Levinas (1906-1995), the French Jewish philosopher who saw “ethics as first philosophy.” In his first major book *Totality and Infinity* (1961) he describes what he calls “totalizing thought” which characterized much of Western philosophy. These characteristics included:

- a) egoism, that is, the primary relationship of a person is with himself or herself;
- b) it suppresses plurality. That which is “other” is subsumed into a totality;
- c) this suppression is carried out by a use of force – by violence and killing, if necessary. A totalizing philosophy, like Heidegger’s ontology, is a philosophy of power, which issues in the State, and results in injustice and inhumanity;
- d) freedom, considered so necessary for the self, typically arises in that the other is a limit on one’s freedom;
- e) peace is achieved by overwhelming the other;
- f) truth, however derived by the self, is situated in an impersonal reason, which sustains itself and justifies itself as a “divine order;”
- g) the “good” is reduced to one topic amongst many within a totality of being, and questions of morality are referred to psychology;

h) history is an abstract concept turned concrete and anonymous, so that whether past or future, history judges humanity, and social relations become enacted in the destiny of sedentary peoples, the possessors and builders of the earth.

The theologies of mission in operation in the IRS can be discerned by a study of sermons, reports, and conference proceedings. It becomes quite evident that the theologies of mission satisfy the criteria to be “totalizing.”

Reconstruction

My doctoral research asks, “What does a decolonized theology of mission look like?” One way to get at it is through a *via negativa* – we know what we do not want, so what would a “negative image” of this look like? I identify several characteristics: a) It acts from a position of weakness and humility; “the first must become last;” b) it is fundamentally concerned with the needs of others, not the salvation of the self; c) it celebrates plurality and alterity, acknowledging the diversity and “otherness” of people; d) it proclaims “Christ crucified” – which is seen as “foolishness” and “scandal” (1 Cor 1-2), and thus is not subjected to reason; it speaks of reality through parables and narrative; e) it is suspicious or questioning of the state, not allied or established by it; f) the good is reached through dialogue, not rational self-reflection;

g) it proclaims the eschatological intervention of God in history in the person of Jesus Christ, and prophetically challenge the inevitability of injustice; h) it forswears military, strategic planning and is characterized by poverty and spendthrift generosity.

Arguably, these are the same characteristics one finds described in the gospel accounts of Jesus of Nazareth. Historically there are theologies of mission that satisfy these characteristics. The one that seems most useful for settler Christians is “kenotic Christology.” This is a theology that sees Jesus in the words of Paul in Philippians 2.5-8: “Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross.” The Greek work for “to empty” is “kenosis.” Thus, a kenotic Christology is one which takes Jesus’ self-emptying as foundational.

Kenotic Christology flourished and then died down in the work of Protestant German and English theologians between 1850 and 1920. It was revived in the work of Swiss Catholic theologian Hans Urs von Balthasar (1905-1988), who draws on patristics to ground it more thoroughly in tradition. A major influence on von Balthasar was Sergei Bulgakov (1871-1944), a Russian economist and Orthodox theologian driven into exile by Lenin in 1922. Bulgakov made kenosis central to his whole theology, making it a characteristic of the immanent Trinity, and on the First and Third persons of the Trinity, not just the Second. The contemporary English feminist theologian, Sarah Coakley (CSRS JA Hall Lecturer in 2007) in a series of essays has critiqued and reclaimed kenotic Christology, in particular through advocating the use of wordless contemplative prayer. There is now an explosion of “kenotic” themed scholarly research, and one may find it as a topic in diverse non-theological fields.

My work may be of interest only to Christians, but I hope that it may act as a model for all non-indigenous Canadians to seek to rewrite the colonial scripts in their minds, and unsettle their old ideologies.



Images courtesy of the Anglican Archives of the Provincial Synod of BC and Yukon



From the Field: Islamic Microfinance in Indonesia

Madeline Holden

Vandekerkhove Family Trust Graduate Student Fellow



Photo: Madeline Holden

In June 2009, I left Canada for 15 months on a solo world tour. My objective was to learn about foreign cultures, strange (to me) customs and subsistence economies through immersion. I was in the pursuit of knowledge, wisdom and understanding and attempted to achieve these by living in remote villages, studying difficult languages while observing people's daily economic activities. It was when I was in Dubai that I first heard about Islamic banking and finance and it was when I was in Indonesia that I first saw it in action. In September 2012, I began my Master of Arts at the University of Victoria. Never, in my wildest dreams, could I ever have imagined doing a Master's thesis on such a cutting edge, exciting, and controversial topic as Islamic microfinance in Indonesia.

What exactly is Islamic microfinance and how does it work? I am currently in Indonesia to find out. I am living in central Java in a busy, smoggy city called Solo (also known as Surakarta). I live in the suburbs, in a small municipality or district surrounded by rice fields. This neighbourhood is unlike any that I have ever seen in Canada. Most houses seem to have a sign above the door advertising a home-based business. For example, every couple of blocks someone is offering laundry services. For Rp. 2,500 per kilo (approximately \$0.25) you can get your clothes washed, ironed, folded and ready in four days. Other houses have the front entrance set up to sell candy, food and toiletries. Local university students can rent a single room, known as a kost, which is built alongside up to nine other rooms, all in a row, in someone's backyard. If you forget to go to the gas station on the way home you need not worry. Some of the neighbours sell gasoline by the litre

which is kept in clear, glass, bottles in a locked box or set up on shelves on the street.

Many of the owners of these businesses are customers of the Islamic microfinance cooperative where I will be studying until early December 2013. Female employees and managers of Islamic banking and finance, including this Islamic microfinance cooperative, are required to wear the hijab (the face is NOT covered; only the head is covered). I have agreed to do the same. Although I am not required to wear the hijab outside of the Islamic microfinance cooperative, I have discovered that doing so affords many benefits. Status is extremely important in Indonesian society and wearing the hijab generates instantaneous respect both personally and professionally. It baffles people when they see a pasty, white foreigner wearing the hijab and renders them speechless which turns to awe and delight when they discover that I am not even Muslim. This often results in doors opening and processes being expedited which might otherwise be slowed by bureaucratic policies. Additionally, the hijab silences the daily whistling, hollering, and marriage proposals I receive when I do not wear it; it is 100% more effective than wearing a fake wedding band. I feel safer wearing the hijab. Furthermore, I have found that when I wear the hijab I do not need to wear sunscreen, a hat or mosquito repellent and that I never have to worry about having a bad hair day!

All humour aside, the growing popularity in Indonesia among the young women in their 20s and 30s in choosing to wear the hijab of their own accord provides evidence, as does the practice of Islamic microfinance, of one of the many ways in which Indonesian are attempting to reconcile their faith with modernity.

The above is an excerpt from a blog post by Madeline Holden titled, *Food, Fashion, and Islamic Finance in Indonesia*, available at: <http://coffee.bc.ca/>

IDEAFEST 2014

Democracy, Religion and Toleration: Lessons from the Charter of Quebec Values

7:00 - 9:00 pm, Tuesday, March 4, 2014

University of Victoria, Murray and Anne Fraser Building, Room 152

Hosted by the Department of Philosophy, the CSRS, and DEMCON

The proposed Charter of Quebec Values has generated controversy about the place of religion in a democratic community. The forum will explore the lessons that can be learned for Canadian democracy from the Quebec case. Is the integrity of the public service threatened by expressions of religious identity by public employees? Are some religious traditions hostile to democratic values? Is freedom of religion in Canada threatened? What are the limits of religious toleration?



Religion and the Politics of Memory

7:00 - 9:00 pm, Thursday, March 6, 2014

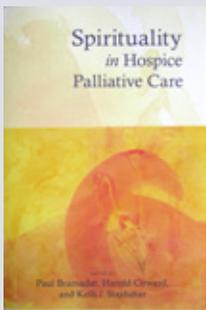
University of Victoria, Harry Hickman Building, Room 105

Hosted by the CSRS

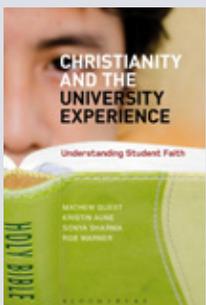
When we make claims about the cultural or religious past, what contemporary political forces might be involved? In this public forum five BC scholars reflect on the ways we speak about the essential sacredness of a place, ritual, story, object or human remains. Whether those conversations about the past occur in museums, universities, legislatures, courtrooms or the media, and whether they involve ancient Greece or pre-contact First Nations, they always teach us a great deal about our present predicaments. Join us for a spirited discussion of these fascinating lessons.

SELECTED NEW PUBLICATIONS

For a complete list of publications from CSRS fellows, check out our soon-to-be-renovated website.



- **Adam, Martin.** 2013. "Buddhism, Equality, Rights." *Journal of Buddhist Ethics* Special 20th Anniversary edition, 20:421-443.
- **Bramadat, Paul, Harold Coward and Kelli I. Stajduhar,** eds. 2013. *Spirituality in Hospice Palliative Care*. New York: State University of New York Press.
- **Coward, Harold.** 2013. "Hinduism in Canada" in *Brill's Encyclopedia of Hinduism*, Vol IV, Leiden, pp. 206-211.
- **Guest, Mathew, Kristin Aune, and Rob Warner.** 2013. *Christianity and the University Experience Understanding Student Faith*. UK: Bloomsbury.



- **McDonough, G.P.; Mintz, A.I.; and Memon, N.A.,** eds. 2013. *Discipline, Devotion, and Dissent: Jewish, Catholic, and Islamic Schooling in Canada*. Waterloo, ON: Wilfrid Laurier University Press.
- **Reimer, Sam.** 2012. "Pentecostal Assemblies of Canada's Congregations: Vitality, Diversity, Identity and Equity." *Canadian Journal of Pentecostal-Charismatic Christianity*, 3(1):41-69.
- **Semmens, Justine.** 2013. "Plague, Propaganda and Prophetic Violence in Sixteenth-Century Lyon," in Jonathan Davies, ed., *Aspects of Violence in Renaissance Europe*. Aldershot: Ashgate, pp. 83-106.

2013/14 FELLOWS

VANDEKERKHOVE FAMILY TRUST GRADUATE STUDENT FELLOWSHIPS



Vincent Gornall (MA Cand., UVic History)
*Walking the Labyrinth of Religious Sites:
Walking Tours and the Religious Landscape of Victoria*



Madeline Holden (MA Cand., UVic Pacific & Asian Studies)
Religion and Economics: Islamic Microfinance in Indonesia

WINNIFRED LONSDALE GRADUATE STUDENT FELLOWSHIP



Bonnie Sawyer (MA Cand., UVic History)
*The Role of Religion and Science in the Canadian Salvation
Army's Construction and Reclamation of the 'Fallen Woman'*

IAN H. STEWART GRADUATE STUDENT FELLOWSHIP



Michelle St. Pierre (PhD Cand., UVic History)
*The Meaning of Disaster: Natural Catastrophes in
Twentieth-Century Europe*



Adam Yaghi (PhD Cand., UVic English)
*A Nation of Narrations: Religion, Hegemony, Identity
and Heterogeneity in the Arab American Literary Tradition*

RELIGIOUS STUDIES TEACHING FELLOWSHIPS



Marcel Parent (Concordia University, Dept. of Religion)
Issues in Comparative Philosophy

RELIGIOUS STUDIES TA GRADUATE STUDENT FELLOWSHIP



Justine Semmens (PhD Cand., UVic History)
*The Shifting Dynamics of Sexual Deviance
in Catholic Reformation France, 1550-1650*

ETHICS & CULTURE GRADUATE STUDENT FELLOWSHIP



Sarah Wilkinson (PhD Cand., UVic Political Science)
The Politics of Cultural Possession

UVIC FACULTY FELLOWSHIPS



Cody Poulton (Pacific & Asian Studies)
*Encounters with the Non-Human in Japanese
Theatre: Spirits, Animals, Technology*



Charlotte Schallié (Germanic & Slavic Studies)
*Examining Secondary Antisemitism
as a Cultural Code*

ASSOCIATE FELLOWS

James Acken
*Sacred Violence and Divine Eloquence in
Early Norse and Celtic Culture*

Harold Coward
*Powerful Words for Spiritual Practice in
Hinduism, Buddhism, Judaism, Islam (Sufism),
Christianity, and Aboriginal Chanting*

Erica Cruikshank Dodd
*Liturgical Instruments of the Early
Christian Church*

Scott Dolf
Practicing Place: Theology and the Local

Robert Florida
Ethical Issues in Modern Buddhism

Michael L. Hadley
Radical Evil and Restorative Justice

Graham McDonough
*What Catholic Schooling Means to
Adolescents as Lay Persons in the Church*

Terence Marner
*The Medieval Concept of "L'Homme Armé" in the
Victorian Hymn and in the 20th-Century American
Western*

Jordan Paper
*The Spirits Are Drunk: Comparative Approaches
to Chinese Religion*

Joseph Polzer
*Cimabue's Position in Late Medieval Italian
Painting*

John Sandys-Wunsch
*An Introduction to the Old Testament for
Non-Specialists*

Radha Banerjee Sarkar
*Silk Road: A Crossroad of Ideas on Art,
Religion and Trade*

Genevieve von Petzinger
*Signs and Symbols: Tracking Geometric
Rock Art Across the Landscape of Upper
Paleolithic Europe*

VISITING RESEARCH FELLOWS



Abdelmadjid Benhabib (University of Tlemcen, Algeria)
A Study of Noah's Story in the Qur'anic Text



Rachel Brown (Wilfrid Laurier University)
Immigration, Integration and Ingestion: The Use of Food and Drink in Religious Identity Negotiations for North African Muslim Immigrants in Paris and Montreal



Bruce Bryant-Scott (Heythrop College, U of London)
Interruption: The Implications of the Philosophy of Emmanuel Levinas for Christian Theology in Canada



Siobhan Chandler (University of Waterloo)
Spiritual Not Religious: Implications for Health Science Education, Research and End of Life Care



Robert Gibbs (University of Toronto)
The Grammar of Laws



Mathew Guest (Durham University)
Christianity and the University Experience in Contemporary England



Victor Sögen Hori (McGill University)
The Consecrated Life in Canada Today; The Modernization of Buddhism in Global Perspective



Tim Labron (Concordia University College of Alberta)
The Academy and Society on Religion and Science



Nathan Loewen (Vanier College)
Teaching a Global Introduction to the Philosophy of Religions



Sam Reimer (Crandall University)
Educational Outcomes Among Private Religious Schools in Canada: Insularity, Religious Preservation, and Tolerance



Merinda Simmons (University of Alabama)
Selling Slave Religion: Theorizing Experience in the American South



Oriana Walker (Harvard University)
A Cultural History of Breathing

CSRS ARTIST-IN-RESIDENCE



Marita Dachsel (Writer)
The Voice in Your Head

COMMUNITY SABBATICAL FELLOWS



Charles Asilutwa (Anglican Church of Kenya)
A Christian Approach to Dealing with Domestic Violence in Kenya



Bill Israel (Dialogue House, Ohio)
Reviewing Dr. Ira Progoff's Intensive Journal® Theory and Method Implementation



John Jolliffe (Royal Canadian Navy)
The Role of the Padre in Today's Largely Secular Military Society



Logan McMenemy (Christ Church Cathedral)
Interpreting and Applying the Ancient Wisdom of the Celts



Mary Louise Meadow (Anglican Church of Canada)
Transforming a Church: Second Wave Feminists, Sexual Misconduct and Anglican Canada



Carolyn Whitney-Brown (United Church of Canada)
Exploring the Past, Present and Future Connections Between the United Church of Canada and L'Arche in Canada

PROJECTS IN BRIEF

Snapshot: Projects in Progress

RELIGIOUS RADICALIZATION AND SECURITIZATION IN CANADA AND BEYOND

Duration: 2012 - 2014 – *Currently in press at University of Toronto Press*

Aim: An interdisciplinary team of scholars collaborate with Canadian security specialists to coauthor a book on religiously motivated violence.

Investigators: Paul Bramadat (UVic), Lorne Dawson (University of Waterloo).

Sponsor/Funder: Public Safety Canada and Defense Research, Development Canada.

Big Question: How well do scholars and security analysts understand the religious dimensions of radicalization? How might radicalization (of individuals and small groups) be related to securitization (by states and societies)?

RELIGIOUS AND CULTURAL ROOTS OF VACCINE HESITANCY

Duration: 2013 - 2014

Aim: Experts from the health disciplines and social sciences to work together to understand the growing anxieties related to vaccines.

Investigators: Paul Bramadat (UVic), Julie Bettinger (UBC), Maryse Guay (University of Sherbrooke), Real Roy (UVic).

Sponsor/Funder: Réseau de recherche en santé des populations du Québec (RSPQ), Université de Sherbrooke.

Big Question: What do we know about why members of some religious and cultural groups are reluctant to vaccinate themselves and their children? How might scientists and public health practitioners better relate to these concerns about vaccine safety in order to prevent serious outbreaks of diseases?

THE GOVERNANCE OF RELIGIOUS DIVERSITY IN CHINA, INDIA AND CANADA

Duration: 2012 - 2014

Aim: To prepare a scholarly manuscript resulting from resulting from an international workshop held at UVic in the Fall of 2012.

Investigators: Paul Bramadat (UVic), Rinku Lamba (Jawaharlal Nehru University).

Sponsor/Funder: Social Sciences and Humanities Research Council of Canada (SSHRC), University of Victoria (CSRS, Centre for Asia-Pacific Initiative, Faculty of Law).

Big Question: How do India, China and Canada respond to or “manage” the challenges and opportunities of religious diversity?



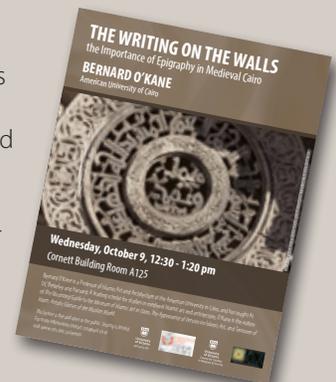
March to March... ...CONTINUED FROM PAGE 6

Mona Goode

The Distinguished Lecture in Islam, a CSRS sponsored biennial event, featured Dr. Zayn Kassam (Pomona College), whose lecture was entitled, *Representation of Muslim Women: Image and Reality* on the evening of Friday, March 21, 2013. Dr. Kassam, also spoke at the Student Conference on March 23. Her talk to the students was entitled *Studying the Middle East and Islam in an Age of Empire*.

The first MEICON Faculty Symposium 2013, *Canadian Contributions to Middle Eastern and Islamic Studies*, attracted faculty from across Canada including University of Manitoba, University of Waterloo, University of Alberta, Ryerson University, Simon Fraser, and UVic. On the following day, March 23, the MEICON Student Conference involved thirty presenters on eight panels covering a wide variety of subjects. Four papers have been selected to be published through the Centre for Studies in Religion and Society's *Illumine* journal.

October is Canada's Islamic History Month and this year, UVic was fortunate to celebrate the event with two lectures. The first was a lecture by Bernard O'Kane from the American University of Cairo whose lecture, *The Writing on the Walls*, discussed epigraphy on Cairo's medieval mosques and other edifices. In addition, Islamic History Month was honoured by a talk by Niall Christie from Langara College on *Friends, Foes or Fools? Muslim Views of the Crusaders*. MEICON-UVic helped sponsor both events.



THURSDAY PUBLIC LECTURE SERIES

CSRS public lectures are held 4:30 - 5:30 pm Thursday afternoons in the David Strong Building Room C122.

*Lectures that are part of the *City Talks* lecture series are held 7:30 pm at the UVic Legacy Gallery 630 Yates Street.

All lectures are free and open to the public. For lecture details visit the UVic online events calendar at www.events.uvic.ca

Sept. 19, 2013 ^H	Mathew Guest	<i>The Curious Case of Campus Christianity: How Students of Faith Respond to the University Experience</i>
Sept. 26, 2013 ^{*H}	Paul Bramadat	<i>Old Religions in New Cities, New Religions in Old Cities: Lessons for and from Canada</i>
Oct. 3, 2013	Cody Poulton	<i>Gods and Puppets: The Ghost in Japanese Theatre's Machine</i>
Oct. 10, 2013	Sarah Wilkinson	<i>Who Owns Antiquity; and What Purpose Does Owning Antiquity Serve? The Role of Artifacts in Contemporary Politics.</i>
Oct. 17, 2013 ^H	Bruce Bryant-Scott	<i>Unsettling Theology: Questioning the Theologies that Supported Christian Participation in the Indian Residential Schools</i>
Oct. 24, 2013*	Annick Germain	<i>The Unexpected Other: Place of Worship, City Planning, and Social Transactions in Montréal</i>
Oct. 31, 2013	Marcel Parent	<i>Rethinking Scholarly Categories in Cross-Cultural Comparison</i>
Nov. 7, 2013	Bonnie Sawyer	<i>The Transition From Evangelical Charity to Modern Social Work: A Case Study of the Canadian Salvation Army from 1884-1930</i>
Nov. 14, 2013 ^H	Siobhan Chandler	<i>i-God: Four Varieties of Spiritual but not Religious Experience</i>
Nov. 21, 2013 ^{*H}	Myer Siemiatycki	<i>The City in the Religious Imagination</i>
Nov. 28, 2013	Michelle St. Pierre	<i>From Christians to Scientists: The Shifting Meanings of Natural Disaster Movies</i>
Jan. 9, 2014 ^H	Michael Hadley	<i>Victims of Evil: A Challenge to Forgiveness and Faith</i>
Jan. 16, 2014	Marita Daschel	<i>The Voice in Your Head: Monologues from the New Messiahs</i>
Jan. 23, 2014	Harold Coward	<i>The Guru-Sishya (Teacher-student) Relationship in Sanskrit Scholarship</i>
Jan. 30, 2014*	Charlotte Schaille	<i>"The Same Dark Tale of Intrigue and Conspiracy": Examining Antisemitism in Post-1989 Germany</i>
Feb. 6, 2014	Victor Sögen Hori	<i>The Study of Modernized Buddhism: What Are the Issues?</i>
Feb. 20, 2014 ^H	Robert Gibbs	<i>Religious Laws: Do We Need "You Shall"?</i>
Feb. 27, 2014*	Adam Yaghi	<i>Islam in Contemporary America through the Lens of Arab American Literature: Are We Witnessing Samuel P. Huntington's Civilizational Clash in Action?</i>
Mar. 6, 2014 ^H	Vincent Gornall	<i>Walking Tours and the Religious Landscape of Victoria</i>
Mar. 13, 2014 ^H	Harold C. Joe	<i>Dust and Bones: The Land and Law of the Cowichan People and the Protection of Coast Salish Ancestral Burial Sites</i>
Mar. 20, 2014	Madeline Holden	<i>Religion, Globalization and Economic Rationality: Women and Islamic Microfinance in Indonesia</i>
Mar. 27, 2014	Justine Semmens	<i>A Family That Kills Together...: Household Violence in Catholic Reformation France</i>
Apr. 3, 2014	Christopher Douglas	<i>The Literary Response to the Conservative Christian Resurgence in America</i>
Apr. 10, 2014 ^{*H}	Valérie Amiraux	<i>How Do We Experience Religious Diversity?</i>

^H indicates lectures generously supported by the Anglican Diocese of BC through the John Albert Hall Endowment.

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The Centre for Studies in Religion & Society has, from the outset, been supported by the generosity of individuals and faith groups. Through their charitable giving, our donors help young scholars achieve their life goals, help create venues for public dialogue towards greater understanding, and assist in the creation of scholarly publications that inform public policy.

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



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