



Botanical Beach (Vancouver Island, BC), by John Sakaluk ©

Religion, Social Innovation, and Entrepreneurship: Understanding the Entrepreneurial Spirit of Young Canadian Sikhs

Zabeen Khamisa

CSRS Graduate Fellow

Early immigrant Sikhs to Canada have been recognized for their entrepreneurial pursuits (in the lumber industry in BC, for example) during a time when they faced significant discrimination, as well as their diasporic philanthropic efforts that allowed for their institutional development and political engagement. Now, generations later, that early entrepreneurial spirit remains a significant part the Canadian Sikh community's identity, as young professional Sikhs are taking up leadership roles as change makers in both the public and private sectors across the country. That spirit, combined with the Sikh faith's emphasis on social equality and volunteerism, is creating a new generation of millennial Sikh social innovators.

My dissertation research is an interdisciplinary investigation of the ways in which Sikh millennials are creatively expressing their religious identity, principles, and moral positions in the growing social innovation and entrepreneurship movement in Canada. Taking on the role of the "entrepreneurial activist," Canadian Sikh millennials are establishing new modes of religious expression in the form of innovative solutions to society's most persistent and complex social and environmental problems. From creating a network of community gardens intended to provide Canadian food banks with fresh local produce, to designing fashion lines that help foster economic stability in Punjab, second-generation Canadian Sikhs are striving to create social change at various scales.

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Protest banners created by young Sikh activists taped to the Toronto Police Headquarters at the Black Lives Matter rally in downtown Toronto. Photo by Zabeen Khamisa ©

Exciting Changes!

The CSRS welcomes new staff Sally Lin, Scott Dolff, Chelsea Horton, and Terry Jones.



Sally Lin joined the CSRS as the administrative co-ordinator in July.

She has a Masters of Public Health (MPH) from the University of British Columbia (UBC) and a BA in Anthropology and Psychology from McGill University.

Previously, she has worked on projects related to prison health, community-based HIV research, child health, and rural/remote health. Even prior to arriving at the CSRS, she has been interested in spiritual health at the individual and population levels, Eastern religions (Taoism, Shinto, and Buddhism), and representations of religion in pop culture and the arts, such as in film, visual arts, and design.

Sally is a grateful guest on these unceded Coast Salish territories, and enjoys exploring it through cycling, hiking, and writing poetry.

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Message from the Director

Paul Bramadat

The coming year will see the CSRS both initiate an exciting major research project and continue our tradition of fostering advanced research and critical public engagement about religion and society.

As usual, the new research fellows come from a great many academic fields, and are pursuing scholarly questions that seem, on the surface, to be almost entirely unrelated. What brings them to the CSRS is a common interest in the connection between broad societal forces (politics, economics, culture, colonialism, etc.) and specific issues within religious communities, texts, histories, and individuals.

It is difficult to characterize the conversations that occur here between emerging and established scholars interested in such a diverse range of topics, but after nine years as director, I can say that they are unlike discussions occurring anywhere else I have observed. To get a sense of the kind of work that animates us, join us for our weekly lecture series (Thursdays at 4:30pm) and for all of the other events we organize.

I am especially eager to start working on a new four-year project called *Religion, Spirituality, Secularity, and Society in the Pacific Northwest* (see page 5) with an excellent team of scholars from Canada and the United States.

This research is funded by the Social Sciences and Humanities Research Council, and will focus on religion in the “Cascadia” bio-region (British Columbia, Washington, Oregon). Many people know that this region is home to the largest concentration of “religious nones” (those who tell pollsters they have no religion) in North America, but beyond this noteworthy fact, what might the distinctive religious profile of the region mean:



- a) for civil society;
- b) for efforts to include traditional religious individuals (especially from ethnic minority communities);
- c) for our understanding of religious and social change over the past few centuries; and
- d) for the future of religion not just as a social phenomenon but as a category or object of analysis?

I would like to draw your attention to two other activities. First, this autumn is the 500th anniversary of the Protestant Reformation, and so our John Albert Hall lecture series will showcase four renowned scholars who will explore the history and ongoing implications of this pivotal event in world history.

Second, I am delighted to say that we have embarked on a book project that will bring together Indigenous and non-Indigenous scholars to explore the dynamic, difficult, and promising intersections between Canadian society and Indigenous forms of religion and spirituality.

I look forward to seeing you this year as we share the results of these collaborations, projects, and the work of our fellows.

Universalism, Comparison, and the Meanings and Ends of Religion in Colonial India

Neilesh Bose *CSRS Faculty Fellow*

During my CSRS fellowship, I will work on my book manuscript that will propose a shared global intellectual history between Christianity and Indian religious thought, inclusive not only of Hinduism, but of sources from Islam, Buddhism, Vaishnavism and Sikhism.

Through a detailed study of the colonial reformist organization, the Brahma Samaj, the project considers how universalism and conceptions of universal religion grew out of an encounter between these strands of Christian and Christian-inflected traditions and Indian intellectual traditions.

The book emerging from this research will feature three sections, each exploring the history of the category of religion as a discrete object in Indian society. The first section will review and explore the various genealogies of religion as a discrete object, and how India and Indian religion have figured into the history of that term vis a vis Christian interlocutors.

The second section will focus on research carried out by Indian reformers into Indian religions, with an emphasis on Islam, Buddhism, Vaishnavism, and Sikhism, all traditions that figured centrally into reformist activity, but often left out of mainstream histories of reform. The final section will explore how late colonial figures like Taraknath Das, Mohandas Gandhi, Muhammed Iqbal, and B.R. Ambedkar all drew on variations of universal religion emanating out of this history.

During the fellowship period, I will focus on writing the first section of my book, with a focus on encounters between various strands of Christian thought and the diverse world of Indian reformist life embodied by Kolkata-based intellectuals and reformers such as Ram-mohan Roy and Debendranath Tagore in the early nineteenth century, as the starting point of a set of translations that eventually result in the notion of “universal religion” frequently deployed in contemporary India.

Fellowship Deadlines

UVic Faculty Fellowships

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

Visiting Research Fellowships

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

Graduate Student Fellowships

The CSRS Offers up to five fellowships to UVic graduate students valued at \$5,000 each.

CSRS Artist-in-Residence Fellowship

The Chih-Chuang and Yien-Ying Hsieh Award for Art and Spirituality is valued at about \$4,000 plus space at the CSRS. the deadline is **April 16, 2018**.

Community Sabbatical Fellowships

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

The deadline for the 2018/19 academic year is **November 16, 2017**, unless otherwise stated.

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

For more information about the CSRS fellowships, please visit our website at <http://www.uvic.ca/research/centres/csrs/fellowships-awards/index.php> or contact us directly.



The Heather J. Lindstedt and Brian A. Pollick Graduate Fellowship

Brian A. Pollick has loved the Middle Ages since he was a student at York University. For over 35 years, he worked in the Justice and Information Technology fields and was a senior manager for both the federal and British Columbia governments, as well as in the non-profit and profit sectors. In 1987 he co-founded his own company and was the CEO/managing director until his retirement in 2007, when he rediscovered his interest in the Middle Ages.

In 2008-09, Brian, along with his wife, Heather Lindstedt, spent a year in Italy to study the Italian language and Italian cuisine. While there, they were able to travel around on the weekends to see the wealth of art and architecture in Central and Northern Italy.

His experiences in Italy inspired him to pursue graduate studies in art history at the University Of Victoria. After being out of school for almost 40 years, he completed his MA in November 2011 and in January 2012, Brian started his PhD in the Department of Art History and Visual Studies. His particular area of interest is in how the art commissioned by wealthy Italian merchants in Trecento Italy used the images they commissioned to affirm and broadcast their moral identity.

Heather J. Lindstedt has been playing piano since the age of 5 and is an accomplished recital pianist and teacher. She completed her Masters in 1970 at the University of Oregon and taught at the University of Victoria in the Music Education Department in the Faculty of Education. She was ordained into the United Church of Canada in 1979 and actively practiced as a congregational minister until 1994, when she returned to her first love – music. Heather is still an active performer both individually and with a group of four other pianists.

Brian had heard a lot about the CSRS from fellow students and had attended lectures before applying for a fellowship here. He was inspired by the range of topics, methods, and disciplines in this unique research centre, where academics, non-academics, artists, and musicians of all ages and at various stages of their careers are able to meet regularly for a rich cross-fertilization of interests. Brian became a graduate student fellow in 2016.

This year, Brian and Heather wanted to show their support for the centre and its community through establishing the Heather J. Lindstedt and Brian A. Pollick Graduate Fellowship for Art History students, a five-year commitment for one \$5,000 fellowship per year for a graduate student to join the CSRS. Please see our website for additional information about this fellowship. Thank you, Brian and Heather, for your generosity.

Religion, Spirituality, Secularity, and Society in the Pacific Northwest

Paul Bramadat *Principal Investigator*

One of the distinctive features of the Pacific Northwest of North America (the “Cascadia bio-region”) is its approach to the institutions, ideas, and practices associated with religion and spirituality. A unique environment for religious communities was created through the historical challenges of settlement, economic development (in forestry and mining, for example), political contestation (between Indigenous, British, and American groups), and the physical and psychological distance from the rest of the continent.

Although religious monopolies and oligarchies have existed in a number of places in North America, the Anglican, Presbyterian, Lutheran, Catholic, and United Churches of the 19th and 20th centuries never achieved as strong a foothold in the region as elsewhere in Canada and the US. This helps explain why Cascadians say they have “no religion” at much higher rates than people in other parts of North America.

In addition, Cascadia is home to a dynamic array of religious, post-religious, and spiritual movements, which people are arguably freer to adopt and adapt than ever before (and possibly than anywhere else). Indeed, the region is arguably the site of extraordinary natural beauty that has animated what I call a reverential naturalism among many residents.

Some see the account I have provided above as the death knell for religion in the area, but these forms of irreligious, spiritual, and post-religious identity do in fact coexist with conventional liberal and deeply conservative religious perspectives. To put it briefly: it’s complicated.

This year we begin a four-year study, supported by the Social Sciences and Humanities Research Council. Our team of faculty and graduate students from various disciplines and universities will address three outstanding questions: 1) What are the similarities and differences between the forms of religion and spirituality one finds in the Canadi-



an and US components of Cascadia? 2) How inclusive is Cascadia for those from minority or conservative religious backgrounds? 3) What are the public and social implications of the religious, spiritual, and cultural changes we observe in the region?

Of course, Indigenous communities have lived here for millennia and have well-established political, legal, aesthetic, cultural, spiritual, and moral traditions that have survived centuries of mistreatment and misrecognition from the dominant settler societies on both sides of the border. In this project and others we will initiate, we hope to work with colleagues to address the creative tensions one sees in the Indigenous religious landscape among, syncretic, revivalist, and assimilationist orientations toward Christian and traditional spiritualities.

In Cascadia we are able to pursue unresolved debates about the nature, scale, and implications of secularization and the new ways in which individuals and communities in the region are re-imagining religion, spirituality, and society. I am joined in this project by colleagues from Cascadia and beyond. Together we will provide our academic peers, students, the CSRS community, and the broader public with a new account of the complex interactions between religious and social forces in Cascadia.

From Religious Imperative to Personal Religion: Maternal Mystique in Contemporary Spanish Society (1967-2017)

Marina Bettaglio *CSRS Faculty Fellow*

This research project explores the resignification of motherhood, which Francoist propaganda considered women's destiny, and its transformation over the last five decades from a religious imperative predicated on maternal sacrifice to a 'freely' embraced form of self-fulfilling lay religiosity. Starting from the late Francoist period, I will turn to a wide range of sources, including graphic novels, women's magazines, novels and blogs to explore the silencing mechanisms that censored maternal expression.

As Spain ceased to be a totalitarian regime predicated on the ideas of National Catholicism, feminists struggled to free women from the traps of motherhood. During the Transition Period (1975-82) motherhood as an institution was put on trial; yet starting in the 1990s, when Spain reached the lowest birth rates in the world, a massive campaign was launched to lure women 'back' to their reproductive role. The iconography surrounding mothering acquired a more assertive quality, and titles such as "Las madres son guerreras" ["Mothers are warriors"] appeared in popular newspapers and magazines (Sánchez Mella 1999). Advertisements and the media are a privileged locus for the repackaging of maternal images that exploit the dubious notion of maternal instinct to return women to their 'natural' gender role. Although women have gained access to education and have made significant strides in the workplace, the ideological construction



of the maternal figure has retained some of its most fundamental qualities: "Ser madre significa en nuestra cultura adoptarse a un patrón ideal: mujer abnegada, completamente serena" [In our culture being a mother means subscribing to an ideal model: that of the abnegated, totally serene woman] (Moreno 107).

While the "madre sufridora" is considered outdated, motherhood in the third millennium is enshrined in an aura of personal satisfaction. With her unbounded love and generosity, she preserves some of the qualities of the traditional Catholic mother, e.g. her dedication, but she is glamorously repackaged so that her body ceases to be an emblem of purity and instead embraces its sexuality. On the surface, she has little to do with the Francoist asexual and abnegated mother. She in fact often flaunts her sexuality in publications such as the self-help manual *Mamá es sexy* [Mommy is Sexy] (Cuisidó 2013). She is portrayed as beautiful, strong, independent, fulfilled, and radiant; nonetheless her entire existence is spent at the service of her children's upbringing. Her postfeminist qualities share many elements with those of the Francoist propaganda that placed motherhood at the center of women's lives, and thus attest to the return of a suppressed patriarchal imagery that sees women first and foremost as mothers.

Literature and popular culture show how the maternal role undergoes seemingly profound changes, while still continuing to occupy a crucial position within women's

life. With a neoliberal twist, freely-embraced reproduction provides not only an identity but also a professional status. New representations and new sources of discontent accompany this postmaternal twist. Reading recent women-authored novels vis-à-vis maternal chronicles, parenting and women's magazines, advertisements, and maternal blogs, I explore the ways in which motherhood is conceptualized and embraced as a form of lay religiosity in a country that continues to be haunted by the spectre of its National Catholic past and by neoliberal work forces.



**The Windspir Sisters:
a magic realist novel about an asylum & the afterlife**
Laura Trunkey *CSRS Artist in Residence*

I am excited to join the CSRS in 2017/2018 as an Artist in Residence. I've been interested in matters of faith since I was a young Baha'i child eager to reveal to my classmates that the reason Santa Clause didn't visit me was that he didn't exist. My religion in those early years set me apart from all my school friends, and it was confusing that they believed in things I didn't. That while they read "fairy tales" in Sunday school – a place I visited mornings after sleepovers – in Saturday school I learned facts about the persecution of Baha'is in Iran.

For my father, being Baha'i was an escape from his strict Mormon childhood. When my parents divorced, he drifted – experimenting with other religions until he moved in with a woman who was a Wiccan. My mother returned to her disbelief, and my brother and I joined her. As a teenager I claimed to be an atheist but that was never accurate, as I often grappled with issues of spirituality, and what I could, and did, believe in.

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A former CSRS Associate Fellow, **Chelsea Horton** is very pleased to be returning to the CSRS in the capacity of research coordinator for the Cascadia project.

Chelsea holds a PhD in History from the University of British Columbia and is co-editor, with Tolly Bradford, of the interdisciplinary collection, [*Mixed Blessings: Indigenous Encounters with Christianity in Canada*](#) (UBC Press, 2016). Chelsea also teaches in the field of Indigenous History and works as a research consultant with First Nations communities in British Columbia. A maritime creature, Chelsea can frequently be found stand-up paddle boarding on the Salish Sea.



Scott Dolff joins the CSRS as a research associate. He likes to think of himself as the drone to the Paul Bramadat queen bee.

Scott holds a PhD in religious studies from Yale University, and taught a variety of courses in theology and social ethics at Yale Divinity School before arriving in Victoria as a CSRS visiting fellow. Love and paradisiacal climate have conspired to make the West Coast his home. Scott is interested in what makes communities flourish, how to open up opportunities for kids to play, and pies.

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The Windspir Sisters:

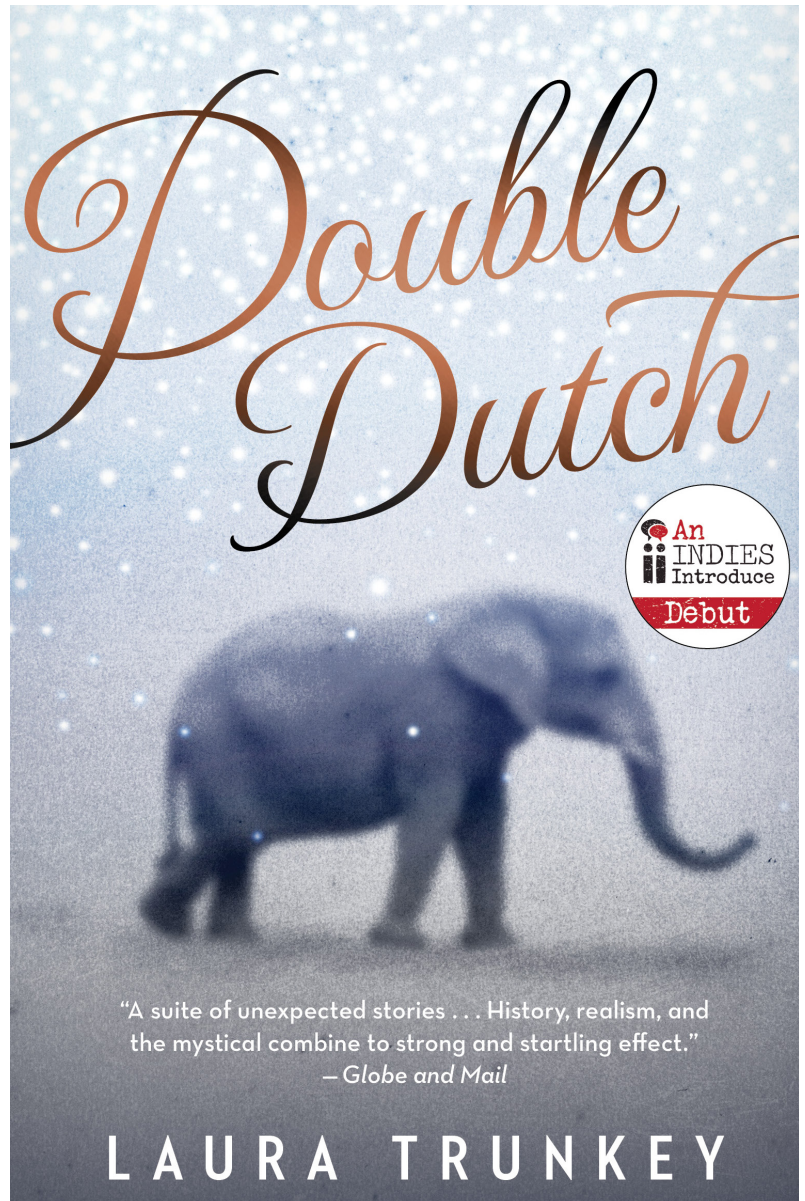
a magic realist novel about an asylum & the afterlife ...CONTINUED FROM PAGE 7

Laura Trunkey CSRS Artist in Residence

As a writer, issues of spirituality often push themselves into my work. Though only one of the stories in my recent collection, *Double Dutch* (House of Anansi, 2016) explores organized religion almost all of them contain a spiritual dimension: reincarnation, death as transfiguration and “the shuffling off of the mortal coil”. Perhaps the most illustrative of this is *The Windspir Sisters’ Home for the Dying*, a novella I intend to use as a point of departure for a magic realist novel during my time at the Centre.

The novella is the story of sextuplets – two of whom died in infancy in 1860, days after their mother’s death during childbirth. The spirit sisters are confined to the Windspir homestead, which exists for them in the centre of an endless, pulsing “White”. They are visible only to their living sisters, and together – a secret sextet – the Windspirs grow into adulthood. It is during Mr. Windspir’s final days that he sees his lost daughters for the first time. The jubilation they bring him leads the sisters to open a hospice, where the living sisters tend to the bodies of the dying while the spirit sisters look after their souls. The novella ends in tragedy – the closure of the hospice, two of the living sisters dead, the other two carted to an asylum.

The novel will push beyond that ending, to the short time the sisters spend in the county asylum. Soon after, a doctor arrives to select a patient for his treatment centre. Motivated by the death of his twin sisters in their teenage years, the doctor has spent his life researching experimental “cures” for hysterical women. He selects both Elizabeth and Isabelle. Together they make the long journey through a mountain range to a remote castle – where they are to be forcibly cloistered. It is here – and in the adjoining spirit world – the rest of the story takes place. While Isabelle quickly becomes absorbed into the social structure established by the other patients, Elizabeth is consumed with the loss of her sisters. She escapes into the spirit world at every opportunity and her health in the living world deteriorates. While those around her believe Elizabeth is falling deeper into madness, she attempts to prove that her “fairy tales” about the spirit world are true.



Religion, Social Innovation, and Entrepreneurship: Understanding the Entrepreneurial Spirit of Young Canadian Sikhs ... *CONTINUED FROM PAGE 1*

Zabeen Khamisa

CSRS Graduate Fellow

Conducting ethnographic fieldwork and participant observation using a systems/design-thinking approach, I spend time with these innovators and seek to understand how they are incorporating, translating, and negotiating their understanding of Sikh principles such as sarbat da-balla (the well-being of others), seva (self-less volunteerism) and miri piri (spiritual and worldly engagement) in the creative ideation process and implementation of their work. I engage them on their religious responses and attitudes toward capitalism and socio-political reform. I add to the ongoing discussion of the importance of lived religious experiences and practice as means to navigate societal change.

Significant to this discussion is the broader cultural milieu of the social innovation and entrepreneurship movement in Canada amongst which young Sikhs are growing up. While it may seem that I am discussing two disparate fields of interest—that of the study of religion and social innovation and entrepreneurship—religion has a long history of influencing Canada's social economy. At the same time, the Canadian government's recent Innovation Agenda, of which diversity and inclusivity are central themes, encourages the participation of young people in entrepreneurship. Interestingly, the faces of the Canadian Innovation Agenda are Minister of Innovation, Science and Economic Development, Navdeep Singh Bains and Minister of Small Business and Tourism, Bardish Chaggar, both of whom are Sikh. My research provides an entry point to discuss the role that religious diversity plays in the expanding Canadian social economy.

At the moment, I am writing about how these young Canadian Sikhs social innovators are also using religious food practices, such as langar (community kitchen), to form political coalitions in progressive social movements such as Idle No More and Black Lives Matter in Toronto, which will be the topic of my public lecture at the CSRS during the winter term. I will begin my fellowship at the CSRS at the midpoint of my fieldwork and I look forward to delving further into the dissertation writing process during my stay.

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Terry Jones joins the CSRS as administrative assistant. She has extensive administrative experience in university settings, with the provincial government, and in the private sector. She earned her BFA in Writing, minoring in Journalism from the University of Victoria in 2013, and currently serves as editor of the Diocesan Post for the Anglican Diocese of British Columbia. Terry enjoys everything Balkan and travels there whenever possible to study dance, music and voice.

Farewells

This July, the CSRS bid farewell to our Administrative Coordinator, Robbyn Lanning, and our Administrative Assistant, Jeremy Riishede.

Robbyn has finally realized her dream of working as a librarian at the Camosun College library.

Jeremy has moved to the Astronomy Research Centre, where he will help to coordinate a new NSERC project.

We wish them both well.

Luther Lecture Series

Mitch Lewis Hammond *MEICON*

In the last five centuries, the Protestant Reformation has been embraced (or criticized) as many things: as a formative event in the history of Germany; a social movement that redrew the map of Europe; an impetus for the emergence of capitalism; or, as a force that promoted individualism. These claims are all open to discussion but there is no question that the events of the Reformation era posed enduring questions with remarkable power.

For example, the Protestant challenge to the Catholic spiritual order forced a reconsideration of relationships among men and women. As part of what philosopher Charles Taylor called Protestantism’s “affirmation of ordinary life,” Luther and his followers denied the special spiritual status of the celibate clergy. They celebrated the everyday activities of life, including family and sexuality. The marriage of priests—and Luther himself—ignited a fiery debate over intimate relationships, spirituality and communal integrity. The argument continues today as many nations, including Canada, have recently legalized the marriage of non-heterosexual couples. Canada’s Anglican Church is only one of many faith communities to engage this issue recently, against the backdrop of a global faith communion where more traditional views and legal structures often predominate.

The Reformation was also a turning point for the role of media in social protest. Prior to the sixteenth century, ideological criticism of the church or satirical cartoons of its authorities could only be shared as fast as manuscripts could change hands. In

1517, with the printing of Luther’s 95 Theses, Protestant reformers were among the first to take advantage of the movable type press. While Luther was initially surprised by the power of print, he soon became a master of volatile polemic and invective—who knows what he would have done with a Twitter feed. Despite Catholic objections, the Bible was translated from Latin into European vernacular languages. Even as Protestants proclaimed the central value of sacred texts, arguments erupted over how the Bible was “true.” By the late sixteenth century, as religious rifts deepened, communities retreated from dialogue and conflicts erupted into open war. Today, many social clashes—about climate change or medically assisted dying, for example—often reflect a similar tribalism. Again we face questions, not only of what to believe but of how to argue, as competing groups use diverse media tools to reinforce solidarity of conviction.

Moreover, Luther and later Protestants insisted on a new conception of the relationship between humans, nature, and divine power. By and large, Protestants rejected the influence of saints and denied a role for miracles (although not magic) in their own time. They found the divinity of nature in its wondrous workings; its goodness lay within reach of human comprehension and the human ability to turn nature to useful purposes. Today, environmental challenges around the world indicate that the human understanding of nature is incomplete and attempts at mastery have caused many problems. We wrestle with a religious legacy that has sanctioned the exploitation of nature’s bounty. Can this legacy play a role in the quest for a sustainable future?

Although the questions raised by the Reformation are Christian in origin, they range beyond church politics or the doctrinal debates of a bygone era. The John Albert Hall lectures this fall point as much to the future as they do to the past.



Nada Yoga, Pranayama, and Vocal Psychotherapy: Singing and Breathing Practices as Forces for Transformation in Counselling Psychology

Christina Gentile *CSRS Graduate Fellow*

The voice and the breath have been used as spiritual tools for millennia to provide healing from suffering. In Christianity, hymns of hope are sung in times of despair, Native Americans use song and dance for shamanistic rituals, and Hinduism integrates vocal and breathing techniques in Ayurveda and yoga.

Though yoga is mostly recognized in the western world as a physical discipline, yoga philosophy is also anchored in the notion that we can restore our body, mind, and spirit through sound vibration (Nāda Yoga) and breath control (Prānāyāma). Nāda yoga is the ancient spiritual art of inner transformation through sound. Sound vibrations and breathing techniques are used to calm various problematic psychological conditions such as anxiety and stress. Yet, these practices also serve to raise the level of awareness of an individual.

Although some of these practices are making inroads via mindfulness approaches, music therapy, and yoga classes, not enough attention is attributed to the study of the human voice and its capacity to support and inspire healing. Singing and breathing are universal to the human experience and, therefore, multicultural in their application to counselling. The overarching theme of this project is to increase understanding and awareness of the interrelatedness of the voice and breath in counselling psychology in order to create a link between yoga philosophy, vocal psychotherapy, and counselling psychology. An in-depth analysis of yogic singing and breathing traditions will have the potential to increase knowledge in the field of psychotherapy and enhance clinical practice. Therapists may gain a better understanding of how to incorporate these techniques in order to better support and empower their clients.

As a yoga student and teacher, as a professional musician, and as a future psychotherapist, this project is of particular importance to me as it blends my passion for yoga, sound, and mental health. I look forward to researching practices such as deep breathing, toning, vocal improvisation, chanting, holding, kapalabhati, nadi shodhana, and free associative singing. By exploring various vocal and breathing techniques, from both western and eastern traditions, I hope to create a comparison and synthesis of the different tools available, in order to inform and educate therapists, teachers, and health practitioners of the benefits of singing and deep breathing.



Image on Sun Temple, Jaipur (India). Photo by Christina Gentile ©

TRIBUTE: ANDREW RIPPIN

Last year the CSRS community lost a great friend when Dr. Andrew Rippin passed away in the fall. As a tribute him, we have reprinted an obituary that appeared in the Globe and Mail. Reverend Duncan Barwise is Andrew's friend.

Lives Lived: Andrew Lawrence Rippin, 66

Reverend Duncan Barwise

Scholar. Educator. Adventurer. Inspiration. Born May 16, 1950, in London; died Nov 29, 2016, in Victoria, of brain cancer; aged 66.

Dr. Andrew Lawrence Rippin was one of the world's leading and most respected scholars. A much-loved and highly esteemed dean of the faculty of humanities at the University of Victoria, Andrew was most recently professor emeritus of Islamic history – and considered an academic “titan” by his peers. But to me, for 53 years, he was Andy, my oldest pal and co-adventurer.

Knowing he was on the planet only once, Andrew made his time count. Long, flowing hair and an impressive beard served notice that here was a man who was comfortable in his own skin.

Born in London, Andy emigrated in 1959 to Toronto with his parents Dennis and Margaret and older sister, Jill. He attended high school in Scarborough before attending the University of Toronto and then McGill University for doctoral studies. In 1980, Andy joined the faculty of the department of religious studies at the University of Calgary, becoming associate dean (student affairs) in 1994 until his move to Vancouver Island in 2000 to serve as dean of humanities at the University of Victoria.

Andy was passionate about the world outside. Whether he was mountain biking in the Rockies, telemark skiing through deep powder, skate skiing at the Canmore Nordic Centre, backpacking in the back country, paddling his sea kayak on the Salish Sea or running trails and road races, Andy excelled. He had no need to stop to admire the view or smell the roses. He did that at his trademark high rate of speed. That, of course, accounted for some dramatic tumbles and missed corners, which led to mutually shared gales of laughter. His navigation skills in the back country became legendary, as did his propensity to have to make use of them. It was, after



all, much more fun knowing where we were, especially if we'd just been hopelessly lost. "Finding his way" was something my pal did very well in life, very well indeed.

When we weren't sharing an outdoor adventure, we discussed weighty subjects, philosophical and theological. But we enjoyed, as much as anything, talking about classic VW vans, rock 'n' roll, skegs versus rudders in sea kayaks, the drive we shared to California in 1971 and how my Harris tweed jacket looked much better on him.

Andy had a kind and generous spirit, a courageous heart and a personal warmth that touched students, colleagues, friends and family. Andy, and his wife, Beth, enjoyed countless adventures together, sharing the exquisite beauty of the mountains and the sea and the natural world in hemispheres, north and south, east and west. He modelled to his children, Courtney, Casey and Lucas, a passion for the natural world, a hunger for knowledge and the richness that comes when we pursue opportunities for exploration and discovery. Andy's grace, humility and strength of character demonstrated deep respect and appreciation for each and every one of life's precious moments.

Selfless to the very end, his concern was always for others. Andy's life was cut short by cancer, but he was never intimidated, nor did he ever complain. His response was framed with dignity, courage and elegance.

If you would like to make a donation in memory of Dr. Rippin, please visit <http://bit.ly/2vk2INa>.

First Glance at *Found in Translation*

Paul Bramadat CSRS Director

These pictures provide you with a glimpse of our expanding *Found in Translation (FIT)* collection. These items reflect our interest in the ways religious communities in North America pass down their sacred scriptures from one generation to another.

The *FIT* collection of artful contemporary (usually post-1960s) translations, illustrations, or illuminations of sacred texts will serve as the central concern of a scholarly conference on the ways communities use modern artistic and literary techniques to reimagine scripture in light of the fact that the receiving generation and society have been transformed by increasing ethnic diversity and secularization. We also hope to use this material both for a gallery-quality display and the subject of an undergraduate course that combines historical, literary, textual, and sociological methods.



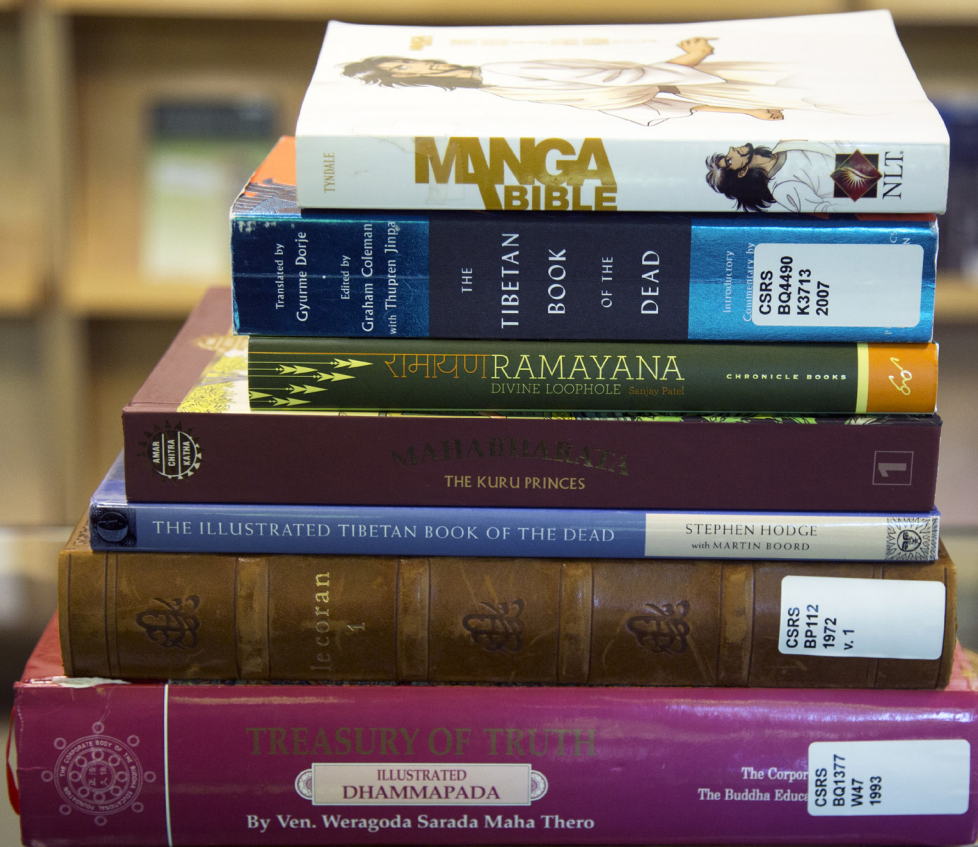
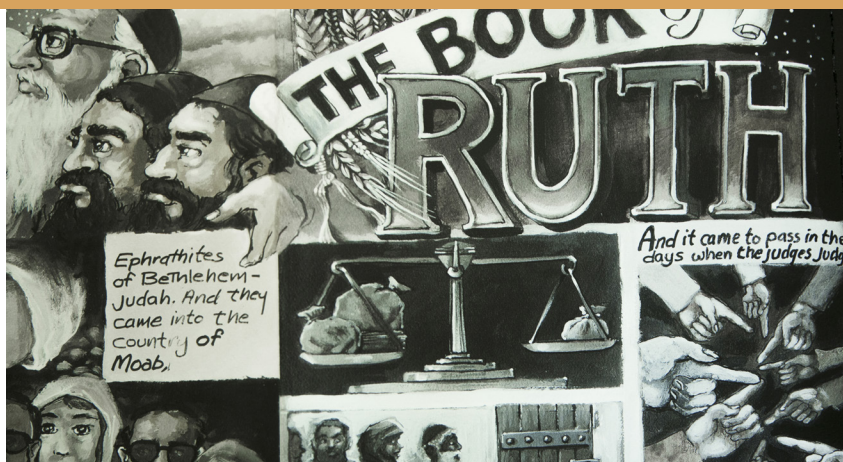
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The collection already contains several dozen items, such as: the large-format seven volumes of the *St. John's Bible* (a gift from the friends of Bishop Remi De Roo), graphic novel versions of the *Bhagavad Gita* and the *Ramayana*, Sandow Birk's *The American Qur'an*, *The Yoga Sutras of Patanjali*, the *Tibetan Book of the Dead*, *The Brick Bible* (using Lego to tell biblical stories), the *Guru Granth Sahib*, and a number of digital format texts.

Found in Translation is meant to be open-ended to reflect the complex and creative ways religion is redefined by artists, intellectuals, critics, theologians, and broad social forces.

We will keep you abreast of the development and use of *FIT*. In the meantime, a portion of the collection is on display for public viewing in our new custom designed case in the foyer of the CSRS. The items on display will be refreshed every week or two.



UVic's Annual Activities in the Middle East and Islamic Consortium (MEICON) of BC

Atri Hatef Naiemi

CSRS Ian Stewart Graduate Student Fellow

The Middle East and Islamic Consortium of British Columbia (MEICON-BC) was founded in 2008 as a collaborative project of Simon Fraser University (SFU), the University of Victoria (UVic), and the University of British Columbia (UBC) with the participation of other British Columbian universities and colleges. The purpose of MEICON-BC is to provide an organizational basis for communication and cooperation among all British Columbian academics interested in the study of the Middle East and Muslim societies and cultures.

Among several events organized by MEICON across UVic campus over the academic year of 2016-2017, as the most notable one, MEICON-BC witnessed the foundation of the Dr. Andrew Rippin Essay Prize in November 2016. The Centre for the Comparative Study of Muslim Societies and Cultures at SFU and the Centre for Studies in Religion and Society (CSRS) at UVic jointly established the Essay Prize in honor of Dr. Rippin. This Prize is awarded at the MEICON-BC Student Conference for the paper that best exemplifies excellence in critical thought and scholarship within the general field of Islamic Studies.

Dr. Rippin (1950-2016) made an immense contribution to the life of the University of Victoria, most notably through his roles as dean of the Faculty of Humanities (2000-2010), the coordinator of the Congress of the Federation of Humanities and Social Sciences in 2013, and Deputy Orator for the University (2011-2014). He was instrumental in the foundation of MEICON. Not only has this consortium promoted contacts between academics in British Columbia, it has also organized a series of highly successful student conferences.

The prize was announced in a public lecture co-sponsored by MEICON and the Centre for Studies in Religion and



Society (CSRS) in honor of Dr. Rippin. The event took place on November 26, 2016 and brought together Andrew's colleagues and former students from as far away as the United Kingdom and New Zealand, and celebrated his career and academic achievements. The most important part of the day was the presentation of a set of essays, published by Brill, that have been written in his honor. The editors of the book, Walid Salih and Majid Daneshgar, and several other contributors attended. There was also a keynote address given by SOAS University of London Professor Gerald Hawting, funded by the CSRS Distinguished Lecture in Islam series, and a roundtable discussion.

The first Rippin Essay Prize of \$500 was awarded to a paper presented at the 2017 MEICON Student Conference at SFU and will be awarded in the next four MEICON conferences.

This year eleven UVic students from different departments presented their papers at the conference. The UVic members of the MEICON committee are delighted to announce that UVic will host the next MEICON-BC Student Conference in March 2018.

2017-2018 FELLOWS

SCHOLARS-IN-RESIDENCE who form the heart of our community

HAROLD COWARD INDIA RESEARCH FELLOWSHIP



Ramesh Bairy (Indian Institute of Technology Bombay),
Querying the 'Religious': The Martha, Caste and the Contemporary

IAN H. STEWART GRADUATE STUDENT FELLOWS



Christina Gentile (MA Cand., UVic Counselling Psychology),
Nada Yoga, Pranayama & Vocal Psychotherapy: Singing and Breathing Practices as Forces for Transformation in Counselling Psychology



Zabeen Khamisa (PhD Cand., UWaterloo Religious Studies/Arts),
Religion, Social Innovation, & Entrepreneurship: Understanding the Entrepreneurial Spirit of Young Canadian Sikhs



Elsie-May Mountford (MA Cand., UVic Art History & Visual Studies),
On the Wires: Digital Art History and the Life Cycle of Ottoman Mosques in the Peloponnese



Paige Thombs (MA Cand., UVic Sociology/Cultural Social & Political Thought),
The Rise of Secular Values in Canada and its Impact on Freedom of Religion and the Duty to Accommodate



Seyedhamed Yeganehfarzand (PhD Cand., UVic Art History & Visual Studies),
Ismaili Castles: Beyond Defensive Functions

COMMUNITY SABBATICAL FELLOWS



Michelle Brown
Religious Practice as an Expression of Ethnicity in a Minority Environment: Szekely People in Transylvania

RELIGIOUS STUDIES AND WINNIFRED LONSDALE GRADUATE STUDENT FELLOWSHIP



Justine Semmens (PhD Candidate, History),
Marriage, Moral Delinquency, and the Criminal Courts in Counter Reformation France, 1550-1650

VISITING RESEARCH FELLOWSHIPS



Sofie Pederson (University of Southern Denmark),
Being a "Good Danish Muslim": Subjectivity Formation among Young Muslims in Denmark



Mo Wei (Shanghai Normal University),
Sparkling Light of Renaissance and Religious Art in Zikawei (Xujiahui)—T'ou-Sè-Wè (1847-1949)



Masoud Ghorbaninejad (Northeastern University),
"Protesting Shias, Pope-ish Sultans? Cross-Religious Alliance Building Across the Mediterranean in the 1600s"



Brandi Estey-Burt (Dalhousie University),
"When the Messiah Comes: Ethics, Affective Citizenship, and Faith in 21st Century Literature"



Michael Wilkinson (Trinity Western University),
The Emergence, Development and Contemporary Context of Canadian Pentecostalism

UVIC GRADUATE RESEARCH FELLOWSHIPS



Ethan Calof (MA Cand., UVic Slavic Studies)
Giving Voice to Chaos: Changing Masculinities in Jewish Literature in Late Imperial and Early Revolutionary Russia (1903-1925)

CSRS ARTIST-IN-RESIDENCE



Laura Trunkey
The Windspir Sisters: a magic realist novel about an asylum and the afterlife



Terry Marner
Searching for Home-Finding Fingerposts in Neuroscience



Martin Adam & Jeffrey Renn
Theatre Meets Religious Studies on the Path to Nirvana: What the Buddha Never Taught

UVIC FACULTY FELLOWSHIPS



Neilesh Bose (Department of History/Humanities)
Universalism and the Means and Ends of Comparative Religion: Global Histories of Religious Reform in Modern India



Marina Bettaglio (Department of Hispanic and Italian Studies)
From Religious Imperative to Personal Religion: Maternal Mystique in Contemporary Spanish Society (1996-2016)

ASSOCIATE FELLOWS



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



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



Jane Dawson
What About the Bible? An Exploration of Current Practices



Erica Dodd
Treasures of the Early Christian Church



Scott Dolff
Evangelicalism and the Environment in the United States



Robert Florida
Ethical Issues in Modern Buddhism



Mona Goode
The Evolution of the Muslim Zakat Tax as an Obligatory Act



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



Victor Hori
The Modernization of Buddhism in Global Perspective



Lesley Jessop
*Students or Tailors?
A re-evaluation of the sculptures on the south transept of the cathedral of Notre-Dame in Paris*



Francis Landy
The Book of Isaiah



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



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



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



Anna Tsurkan
Islam and politics in "Arab spring" countries from an international community perspective



Carolyn Whitney-Brown
The Meaning of Founding Stories: Jean Vanier and L'Arche communities around the world



Grace Wong Sneddon
Chinese Canadian spirituality in the 21st Century



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

THURSDAY PUBLIC LECTURES

Sept. 14 2017	Patricia Killen	<i>A Canary in the Mine? Spirituality, Religious Institutions, Civic Life and Secularization in the Pacific Northwest</i>
Sept. 21 2017	Hasina Banu Ibrahim	<i>Muslim Childhoods: Critical Issues in Child Rearing & Early Childhood Education</i>
Sept. 28 2017	Deanna Thompson	<i>Martin Luther and the Ambiguity of Reform</i>
Oct. 5 2017	Marcus Milwright	<i>Shock of the New? The Written Word in the first Century of Islam</i>
Oct. 12 2017	Carlos Eire	<i>Reshuffling the seen and the unseen: a reappraisal of the legacy of the Reformation</i>
Oct. 19 2017	Lesley Jessop	<i>The Cathedral of Notre-Dame in Paris: then and now</i>
Oct. 26 2017	Marina Bettaglio	<i>From Mater Dolorosa to Mater Glamurosa: Maternal Mystique in Contemporary Spain</i>
Nov. 2 2017	Colin Macleod	<i>Have A Little Faith: Religion, Democracy and the American Public School</i>
Nov. 9 2017	Phyllis Airhart	<i>Reformation and Canada: Theme and Variations</i>
Nov. 16 2017	Brandi Estey-Burt	<i>When the Messiah Comes: Religion and Ethics in 21st Century Literature</i>
Nov. 23 2017	Sunila and Christian Lee Novetzke	<i>Yoga as Politics: An Alternative History</i>
Nov. 30 2017	Brad Gregory	<i>Why the Reformation Still Matters</i>
Jan. 4 2018	Elsie Mountford	<i>Click to Enter: Exploring Ottoman Mosques in the Peloponnese</i>
Jan. 11 2018	Ethan Calof	<i>The Bold New Men: On Jewish Literature in Late Imperial and Early Revolutionary Russia</i>
Jan. 18 2018	Shamma Boyarin	<i>Jewish Critical Reflections on Luther and the Protestant Reformation</i>
Jan. 25 2018	Michael Wilkinson	<i>"Evangelicalism, Moral Panic, and the Criminal Law Amendment Act"</i>
Feb. 1 2018	Zabeen Khamisa	<i>Langar in the Public Sphere: Young Sikhs and Religious Food Activism in Canada</i>
Feb. 8 2018	Neilesh Bose	<i>Slavery, Translation and Religion: Indian Conceptions of Universal Religion in the Era of Atlantic Abolition, 1170-1830"</i>
Feb. 22 2018	Francis Landy	<i>Death and Exile in the Book of Isaiah</i>
Mar. 1 2018	Christina Gentile	<i>Nada Yoga, Pranayama, and Vocal Psychotherapy: Singing and Breathing Practices as Forces for Transformation</i>
Mar. 8 2018	Ideafest Panel	<i>Blessings and Burdens in Medical Assistance in Dying</i>
Mar. 15 2018	Ramesh Bairy	<i>Thinking Religion Regionally: Hindu Institutions in Contemporary South India</i>
Mar. 22 2018	Syedhamed Yeganehfarzand	<i>Ismaili Castles: Beyond Defensive Functions</i>
Mar. 29 2018	Paige Thombs	<i>Religious Freedom v. Secular Canada: A Case of Conflicting Values?</i>
Apr. 5 2018	Martin Adam & Jeffrey Renn	<i>Theatre Meets Religious Studies on the Path to Nirvana: What the Buddha Never Taught</i>
Apr. 12 2018	Laura Trunkey	<i>The Windspir Sisters: a magic realist novel about an asylum and the afterlife</i>

THURSDAY PUBLIC LECTURE SERIES

These CSRS lectures feature our fellows and special guests.

They are held from 4:30-5:30pm on Thursdays in David Turpin Building A110 (Sept. - Dec. 2017), and in David Strong Building C118 (Jan. - April 2018).

The four John Albert Hall lectures are held in other rooms - see below.

All lectures are free and open to the public.

For lecture details visit the UVic online events calendar at www.events.uvic.ca.



THE JOHN ALBERT HALL LECTURE SERIES

CRISIS, CONSCIENCE, COMMUNITY: THE 500TH ANNIVERSARY OF THE REFORMATION

When: Thursdays, 5:00-6:20pm

Where: David Turpin Building A120, University of Victoria



September 28

Martin Luther and the Ambiguity of Reform
Professor Deanna A. Thompson,
Hamline University



October 12

*Reshuffling the Seen and the Unseen:
A Reappraisal of the Legacy of the
Reformation*
Professor Carlos M. N. Eire,
Yale University



November 9

Reformation and Canada: Theme and Variations
Professor Phyllis D. Airhart,
University of Toronto



November 30

Why the Reformation Still Matters
Professor Brad S. Gregory,
University of Notre Dame

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

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

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