

Exploring Notions of Justice Among Protestors Opposed to the Trans Mountain Expansion Project

Lauren Strumos
Graduate Fellow

The Trans Mountain Expansion (TMX) project entails the construction and operation of an oil pipeline that runs from Alberta to Burnaby, British Columbia, alongside the existing Trans Mountain Pipeline. In southwestern British Columbia, opposition to the TMX project has brought together Indigenous peoples and their settler allies in cooperative acts of protest. The diverse identities of these protectors and what draws them together is the focus of my research. I propose that notions of environmental and ecological justice form a conceptual foundation of unity for these land and water protectors, as shaped by their subjective worldviews and cosmologies.

Whereas environmental justice focuses on how development, pollution, and climate change impact human communities, ecological justice recognizes intrinsic worth in the nonhuman natural world. Individuals and groups have highlighted, for instance, that TMX-related oil spills from marine shipping would gravely harm the Southern Resident Killer Whales of the Salish Sea. Such harm would constitute ecological injustice for the waters and whales, and environmental injustice for Indigenous communities whose

spiritualities are connected to the whales and their presence in the Salish Sea.

Through focusing on the self-identities of participants, whether Indigenous or non-Indigenous, and religious, spiritual, or nonreligious (which includes but is not limited to agnostics, atheists, humanists, and those indifferent to religion), I aim to understand how various identities and (non) religious worldviews are entangled with notions of environmental and ecological justice.

Further, I suggest that environmental and ecological justice offer a framework for identifying the boundaries and overlaps between human-related and environment-related concerns, even if the language of justice is not explicitly used by participants. As part of a broader effort to conduct postcolonial research, Indigenous values and knowledges of justice will inform my final theorization of justice.

The significance of understanding cooperative protest surpasses the TMX project, as it connects to greater concerns about the impacts of natural resource extraction during an era of reconciliation and social change. Canada's social landscape is shifting due in part to a rising number of people who self-identify as having no religion, a heightened awareness and presence of Indigenous spiritualities, and the eroding dominance of Christianity. Focusing on religious, spiritual and nonreligious identities, as opposed to other measures of diversity, will help elucidate how this social diversity is

reflected in contemporary attitudes toward Indigenous rights and nonhuman life.



COVID-19 Vaccine: Religion, Trust and Vaccine Hesitancy

Paul Bramadat, Benjamin L. Berger, and Noni MacDonald

In the debates and discussions over vaccine hesitancy, eyes commonly turn to religion as a potential obstacle to vaccine uptake. But to advance the vaccination project, better questions must be asked and answered: how should we understand the role of religion in vaccine hesitancy and, most importantly, how can we productively respond to the attitudes and concerns that generate it?

Religious concerns about immunization have been raised since the late 1700s when vaccination was introduced into western medicine. In Canada formal religious concerns have not been especially prominent in vaccine hesitancy survey data, but there have been outbreaks of vaccine preventable diseases in some religious communities that eschew some aspects of conventional health care, including immunization. For example, a recent study on vaccine acceptance for school age children from Ontario revealed that hot spots for under-immunization were in some instances closely associated with specific religious communities.

The good news is that research suggests that contemporary religious institutions

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CSRS UPDATES



Message from the Director

Paul Bramadat

In “Wild Geese” – so popular it is nearly a meme, but neither less true nor less beautiful because of that – the American poet Mary Oliver writes:

*Whoever you are, no matter how lonely,
the world offers itself to your imagination,
calls to you like the wild geese, harsh and
exciting –
over and over announcing your place in the
family of things.*

When I wrote my newsletter column last summer, I mused on the phrase “in these uncertain times,” which had begun to make an appearance in nearly every email and news story.

I also invited you to join us for a year not just of virtual programming but virtual mentoring, learning, and community building. The job of this column is not to look back, but I do feel it is important to note how difficult this year has been for so many of us.

The *pandemic* was hard enough on its own, but in our Values for a New World series several commentators noted that we were in the midst of a *syndemic* the other components of which threatened to create an unprecedented dystopia. Whether one imagined a future of climate change, forest fires, dark populisms, anomie, economic inequalities, systemic racism, and indeed even just murder hornets and toilet paper hoarding, there were many times in this last year when it was hard to find much reason for optimism.

I suspect that even those who were fortunate

enough to pass the last year and a half in comfort and safety register the turbulence and trauma of these last many months somewhere in their minds and bodies. These were months in which many of us felt the need to let what Oliver calls “the soft animal of your body / love what it loves,” and reach out to find solace and hope.

What could a research centre do in the face of such upheaval? Well, it turns out, quite a lot. We asked questions, we argued, we worried, we edited, we wrote, we read, we proposed and launched new projects, we had (so many) meetings. It was not the same, but we learned lessons about religion, society, politics, stress, research, and community that we probably would not have learned otherwise.

Of course, the lessons were also local – and related to the people and practices that protected us. Here I need to thank my superb colleagues—Rachel, Scott, and Noriko—for being stalwart in their support of our research and our community. As we look forward to a different—hopefully better—future, I hope we all find a way to thank the friends and communities that sustained us during our recent past.

This newsletter will give you a good sense of what the centre—if not the world—“offers... to your imagination.”

We are making significant progress on our project on Indigenous spiritualities in the public arena, and hope to submit something to the University of Toronto Press by late autumn. *Religion at the Edge: Nature, Spirituality, and Secularity in the Pacific Northwest*, our book on the Cascadia bioregion, should be available by early 2022 with UBC Press. In late October, we host a workshop on health humanities in which we

are bringing scholars and practitioners to campus to discuss the relationship between conventional medical systems and emerging post-institutional religious and spiritual expressions.

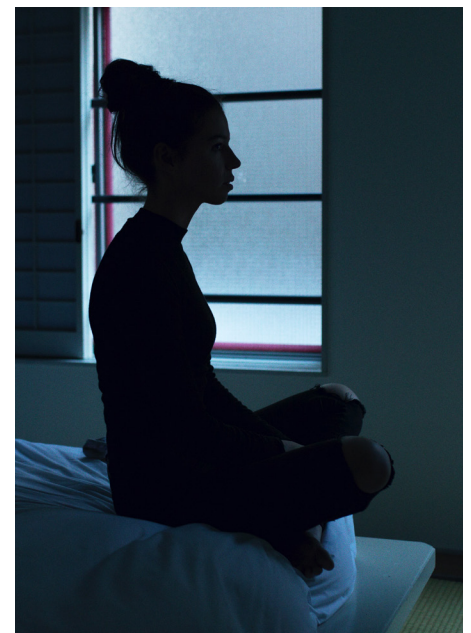
Between now and the end of the academic year we have talks lined up on everything from public health non-compliance to European values debates to Indigenous understandings of land to portraits of Ottoman women to Mormon business dynasties to Jiddu Krishnamurti.

It is exciting to cover so much space and time in our events and projects, but this year has underlined the importance of fellow travellers. And so, more than anything, I am looking forward to sharing coffee and tea with my colleagues, students, mentors, and friends in the CSRS library.

Health Humanities

Paul Bramadat

The COVID-19 pandemic has reminded us just how complicated is the relationship between public health and both religious and spiritual ways of being. In particular, the pandemic has made it clear that personal, post-institutional, embodied, and often



political, forms of spirituality are more and more obviously present in healthcare and wellness settings, debates, and discourses.

Scholars of health, spirituality, and the sociology of religion are uniquely poised to help hospital staff, academic colleagues, government policy makers, and members of the general public come to terms with the relevance of relatively unconventional forms of spirituality for our understanding of public and personal health. In October we are bringing together a group of scholars and practitioners for a two day workshop on health humanities. We will open up critical conversations about what it means to be healthy and to promote health in societies in which not just conventional religion but also alternative spiritualities impact both the ways people think about their own health and the kinds of problems healthcare providers are asked to address.

The workshop guests each explore different aspects of the new reality facing patients, care providers and the broader society. In addition to five workshop sessions, we will have public lectures—by Jane Macnaughton, the Director of Durham University’s Centre for Medical Humanities, and Andrea Jain, a religious studies scholar and author of *Peace Love Yoga: The Politics of Global Spirituality*.

Speaking of Death...

Peter Scales

On Tuesday, November 2, 2021—*Día de Muertos*, or “Day of the Dead” in some traditions—the CSRS will host an open conversation about death and dying. This special event will feature a panel of experienced professionals whose jobs involve intimate exposure to death, as well as the implications of death for the living. Misha Butot is a registered clinical social worker who works with the hospice crisis outreach team. Deanna Hutchings is a registered nurse and palliative education consultant. Peter Scales is the Unitarian chaplain at UVic.

Why host a conversation about death? In my work as a Unitarian lay chaplain, I meet with families who are grieving the impending death of someone (i.e., the patient is well into the dying process) or are grieving the recent death of their loved one. In most cases the bereaved do not have the language to describe what is happening to them, and they do not know what to say or how to act. They may have thoughts on the soul, heaven, guilt, fear, dread, relief, etc., that surprise them, and their confusion can lead them to make decisions or accept advice that they later regret. I see part of my job as being

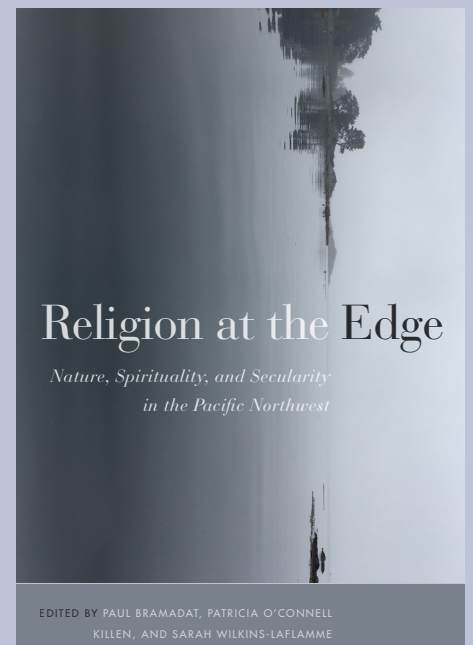
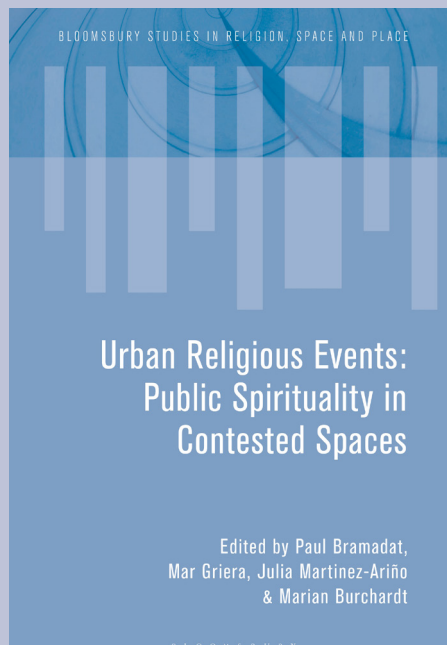
Publications and Partnerships

Rachel Brown

2021-2022 will be an exciting year for us with the publication of two new books: *Urban Religious Events: Public Spirituality in Contested Spaces* (Bloomsbury 2021) and *Religion at the Edge: Nature, Spirituality and Secularity in the Pacific Northwest* (UBC Press 2022). We will also be submitting our edited volume, tentatively titled *Opening and Closing Relations: Indigenous Spirituality in Canada* to the University of Toronto Press toward the end of the year.

The centre is also actively involved in several academic partnerships. We continue to

collaborate on Lori Beaman’s “Nonreligion in a Complex Future” project, and look forward to welcoming our first visiting graduate fellow from the team—University of Ottawa doctoral student Lauren Strumos—in the Fall of 2021. Articles and interviews arising from the 2020-21 John Albert Hall Lecture Series “Values for a New World” will soon appear in upcoming editions of the *Bulletin for the Study of Religion*. We have also gathered a group of international Religious Studies scholars for a written symposium on the new book by Aaron Hughes, *From Seminary to University: An Institutional History of the Study of Religion in Canada*. Keep your eyes open in the coming year for the special issue of *Studies in Religion* in which these articles will be published.



an interpreter of death. Any normalizing discussion of death and dying will help citizens prepare for and deal with their feelings and actions when a close person dies.

Why is it appropriate for the CSRS to host such a discussion? The centre is for many a trusted environment in which varying perspectives are shared and heard. Its lack of institutional religious affiliation, and yet sensitivity to the ways in which religion and spirituality impinge on difficult and important topics such as death, make it a fitting host for such an event.



RESEARCH

Business Dynasties, Tradition and the Resilience of Ancient Institutions

Trevor Israelsen
Graduate Fellow

Despite enormous efforts geared towards generating a sustained competitive advantage, the most successful of business corporations today tend to last only a couple of decades.

By contrast, the longevity of religious institutions is typically measured in centuries, if not millennia. For example, I'm a member of a religious community—the Church of Jesus Christ of Latter-day Saints—that many consider to be a “new religious movement”. It was established nearly two hundred years ago. Clearly, the pace of historical time, and the associated standards of longevity, differ



across economic and religious forms of human organization.

What is it that makes ancient, traditional forms of organization—like religion, tribe, and family—so resilient and enduring in modern societies? What are the processes whereby institutions like religion and family lineage are infused with a sense of permanence and continuity in the minds of their members? And how are the heritage, tradition, and legacy of social groups maintained and perpetuated across generations?

My dissertation research combines such questions to examine a highly successful form of family organization termed the

“business dynasty”. Dynasties are a form of kinship lineage that occupy a prominent position within society. Business dynasties are lineage families that occupy privileged cultural positions based on the historical establishment of business organizations.

Like innovative corporations, business dynasties mobilize resources to pursue opportunities in their economic and cultural environments. However, business dynasties tend to mobilize resources outside of the norms observed by more bureaucratic forms of economic organization. So, whereas corporations exchange resources in environments that are organized by markets and industries, business dynasties work to mobilize resources across economic, philanthropic, religious and political domains. By working across the inter-institutional landscape of society, dynasties accumulate resources to survive, thrive, and contribute to broader communities across generations.

Moreover, as ancient forms of human organization, family, and religion share a common underlying thread that may make them particularly resilient across generations. Both family lineage and religion are theorized—in their respective literatures—as intergenerational chains of memory that are actively and creatively maintained by their present members. Honoring a tradition or carrying a legacy forward across generations (either as families or as a faith) is an interpretive, aspirational process involving evocative narratives, unifying memories and sacred artifacts.

In my thesis, I am exploring these themes in the context of a small number of successful



Latter-day Saint business dynasties. The themes of family and family history occupy a prominent place within Latter-day Saint theology. And the forms of social and economic organization originating from the Mormon settlement of the Intermountain West of the United States tend to emphasize the importance of traditional authority as an underlying ethos for organizing across economic, social, and political domains. So, while the themes of family history and traditional authority may be particularly pronounced in the Latter-day Saint context, I hope that this early research will inform future work that can explain, in a more general sense, why, how, and with what effects ancient forms of organization persist in modern societies.



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and leaders overwhelmingly see vaccines as being consistent with internal values such as caring for others, preserving life and having a duty to community. Although notable exceptions do exist, the major religious traditions with which most are familiar do not eschew vaccines.

Nevertheless, it is worthwhile to make at least two observations. First, religious, spiritual, and social forces do not combine in the minds and habits of individuals and communities in predictable, straightforward ways. For example, even though the official statements of the Anthroposophy Medical Association are strongly supportive of vaccines, in practice some parents of children in Waldorf schools (rooted in Anthroposophy) shy away from vaccination for their children. As well, despite the tenet of Christian Science



that illness is an illusion that can be cured by prayer, acceptance of vaccines is seen as a free choice and not disparaged.

Second, the boundary between “religious” and so-called “cultural” reasons for vaccine hesitancy is much more unstable than we normally think. Here we need to note the spiritual components of many alternative or complementary health norms and practices such as reiki, homeopathy, Ayurveda, Traditional Chinese Medicine, and some forms of yoga – just to name a few of the more popular modalities with which vaccine hesitancy is sometimes correlated.

It might be better to think of vaccine hesitancy as a rhizome, with entangled root systems, wide-ranging nodes and above-ground shoots that often change appearances. If we are interested in eradicating or even just pruning this complex organism, we should expect that it looks different in different times and places. This allows us to

focus on the ways otherwise unconnected communities in which some kind of religion or spirituality is at work (advocates of homeopathy and adherents of Reformed Protestantism, e.g.) imagine health, threats to health, and the sources of trustworthy information to address those threats. In vaccine hesitant communities, health is often understood to be a function of an individual’s correct orientation to powers and principles both seen and unseen. Another common node of hesitancy for some is the sense that the dominant biomedical explanation of the way the body and pathogens work is inadequate or disrespectful, hostile to richer, more complete perspectives on wellness. In some hesitant communities one often finds a mistrust of government authority in general and state-sanctioned information or programs in particular, all of which are framed as antagonistic to deep commitments about a good life. Though found in small numbers of communities we classify as “religious,” these attitudes are far from exclusive to them.

Since a high level (perhaps 80%) vaccine acceptance is needed to control the COVID-19 pandemic, it is imperative that we work to address all concerns that arise. One important step is to slow down and listen carefully. In some instances, the biomedical facts will be enough to allay concerns, quite apart from whether we share the worldview that generates those objections. For example, one concern raised about vaccines, sometimes with a religious overlay, has been about use of cells and tissue culture components derived from humans and/or animals. However, the two COVID-19 mRNA vaccines now approved for use in Canada do not include cells or tissues, making these concerns/arguments irrelevant, yet it is not clear how many Canadians understand this.

In many cases, the issue is not a simple lack of information but a lack of trust in mainstream authorities and experts. Here, efforts should be made to build partnerships at the community level. This is a pragmatic and humble acknowledgment that making COVID-19 vaccine acceptance a normative behavior is far more influenced by what we see and hear in our social networks and closer communities than it is by law, regulation, and broader public policy. In this respect, our point is that responses to religious communities with concerns about vaccination should not be fundamentally different than how we would approach hesitancy in any community: We can be nudged to accept the COVID-19 vaccine by having those we

trust support vaccine acceptance, as well as ensuring that access is easy. Hence, it behooves public health workers to partner with leaders of all local communities, ensuring they are well informed about the benefits and safety of COVID-19 vaccines and the risks of COVID-19, empowering them to engage members of their congregations in meaningful conversations. They need to be encouraged to speak up about the safety profile of COVID-19 vaccines and their crucial role for regaining control over our health and our lives. Specific concerns (both religious and otherwise) must be addressed; potential adverse effects must be acknowledged; past discrimination must be accepted; making vaccine access work well for all subgroups must be collaborative and well supported. Given the data in the COVID-19 vaccine hesitancy surveys, religious communities associated with ethnic and visible minorities are key partners.

Concerns about vaccine hesitancy can swiftly move the debate to questions of legal mandates and penalties, producing competing claims about religious freedom and conscience-based exemptions. As is so often the case, turning too swiftly to law on truly complex social issues distracts us from the most productive paths to achieving our goals. We cannot afford that. What we need is to marry our fidelity to scientific fact with an equally energetic commitment to engaging with communities, understanding their



values, and focusing on building trust. That is the public policy burden of the pluralism that so enriches us.

This article is abbreviated from a piece that appeared in the Globe and Mail on February 5, 2021.

RESEARCH



Religion in the European Union—Values, Migration and Policy

Amy Verdun
Faculty Fellow

My project seeks to serve the scholarly community that focuses on understanding European integration from the angle of religion. I also hope to give back to those who are the object of study—people who have migrated to the European Union (EU) and have been ‘othered’ by the dominant groups in Europe. Ideally, my research would help improve the lives of these people by raising consciousness of their predicament among scholars.

To provide some background, six West European member states founded the European Communities (EC) in the 1950s. During this process all kinds of ideals played a strong role. They were to avoid war and find paths to peace. In the 1990s the EC was renamed the European Union (EU). In 2012 it got the Nobel Peace Prize for its achievement for maintaining peace.

The EU has been founded on Christian ideals. In the 1950s and 1960s the original countries still had a mostly Christian population. What has remained has been a particular religious culture, rather than many church-going people of faith. In the early days of European integration, after the Second World War, workers from other countries were invited. These so-called ‘guest workers’ were recruited to come work in the original six, some from the rest of the EU (about a quarter) but others

from countries to the south and east. A good number of them were Muslim. It brought to the fore the need to consider what the expectation was of the member states for these newcomers. Without a policy to integrate them, the expectation was that they would at some point leave. Over time many of these so-called guestworkers stayed and in fact brought their families. The EU member states in which they settled eventually realized their guestworker-policy did not cover the needs either of the newcomers or the country in which they had settled. When



the process of European unification started there was no concept of the role of inward migration. Things have changed in recent years. As the EU develops, EU member states become more attractive as destinations for migrants, and now a need for the EU to explore migration policies and more support

for the newcomers.

The project I intend to do during my fellowship at the CSRS seeks to focus on the role of Muslim migrants in the EU. It has three components which correspond with three papers. The first paper looks at the role of religion in the creation of the EU. This is a historical paper that looks at original documents and the speeches of the founding fathers of Europe. By closely reading historical texts, the importance of religion and religious values is examined. The goal is to bring to the fore how much religious values (in particular Christian religious values) played a role at the birth of the EU. The second paper aims to be a literature review of the studies that have focused on the guest worker policy. The question is to what extent the fact that many guestworkers were Muslim played a role in the development and maintenance of guestworker policies at the outset until the end of that mode of thinking. The third paper investigates the way Muslim faith and Christian faith overlaps or differs in terms of religious and cultural expectations..

How Supersessionism Obstructs the Catholic Church’s Approach to Reconciliation with Indigenous Persons

Graham McDonough
Faculty Fellow

One of the most urgent topics concerning the Catholic Church today is its relations with Indigenous persons and groups. Since the dismantling of the federal system of Indigenous residential schooling, the release of the Truth and Reconciliation Commission’s Report and 94 Calls to Action in 2015, and the discovery of unmarked graves at the Kamloops Residential School and Marieval Indian Residential School in 2021, the Church has made some efforts toward reconciliation. Part of these efforts arise from compliance with government-mandated changes to curricula in both the public and Catholic separate school systems. They also reflect major shifts in the Church’s thought that have acknowledged residential schooling’s harms and recognized that reconciliation is required.

I argue that while those shifts in its thought are important, any Catholic Church efforts at reconciliation—including what Catholic



Pfarrkirche St.Jakobus der Ältere in Gottsdorf - Epitaph für Georg Fuchs, Pfarrer in Gottsdorf (+ 1839): Allegorisches Relief zur Substitutionstheologie, photo by Walter Sauber. [Creative Commons license](#).

schools teach—will remain insufficient if they do not also confront a deeply embedded theological structure that prefigures Christian colonialism. That structure is supersessionism, which is the belief that Christianity has fulfilled and replaced Judaism, based on the assumption of superiority that follows from its claim to possess religious truth uniquely and exclusively. Embedded in Christian scripture and doctrine for centuries, supersessionism is at the root of Christian anti-Judaism and anti-Semitism, and according to Rosemary Radford Ruether (1974) remains an essential feature of Christianity. I contend that colonial attitudes, rooted in Christian triumphalism, directly mirror supersessionist thought. As early supersessionism negatively evaluated Jews and Judaism, it eventually extended to other religions and became a pattern for the later and broader triumphalism that Christians used to justify their later acts of conquest and colonialization. Supersessionism therefore informed Catholicism's attitude toward Indigenous persons and spiritualities, including colonizers' beliefs that they were accelerating the cultural progress of the peoples they encountered.

While Catholic teaching since 1965 has disavowed the 'hard' forms of supersessionism—like claims that God

was punishing Jews for their non-belief in Christ—its 'soft' form remains within statements that "followers of other religions ... are in a gravely deficient situation in comparison with those who, in the Church, have the fullness of the means of salvation" (Congregation for the Doctrine of the Faith 2000, #22). Statements like this reveal a major problem, which is that any Church efforts at reconciliation—including apologies

for residential schooling—are undermined by teachings that continue to negatively evaluate and paternalistically condescend to non-Catholic beliefs. This amounts to the Church today apologizing for misdirecting and misapplying its supersessionist beliefs during the past residential schooling era, and not addressing the living historical fact that remnants of those same structures of thought persist within today's Church. I argue that if Church efforts at reconciliation—including what Catholic schools teach to their students—proceed without confronting its supersessionist commitments, then they will offer only the appearance of reconciliation, while ignoring the persistence of this colonial structure.



CSRS Anniversary: 30 Years of Religion and Society Research in Canada

The 2021-2022 academic year will see the centre reach another important milestone—30 years of serving the global academic community as a research centre at UVic. At the conclusion of the second semester we will come together for a time of celebration and reflection. It has been a memorable journey, and we are grateful to all who have travelled it with us. Gather your photos and best stories, and join us in the Spring of 2022 to toast the vision and visionaries that have brought us to this point. Details TBD—check the website for updates!



RESEARCH

A Province on Fire

Shianna McAllister
Indigenous Arts and Research Fellow

On June 30th, 2021, the Village of Lytton, located in the southern interior of British Columbia on Nlaka'pamux territory, burned down. Over 90% of the town structures were completely destroyed. The extremely dry conditions, made worse by record breaking temperatures and no precipitation in the week prior, led to the fire engulfing the town in the span of 15 minutes. The community as a whole will take a very long time to recover as all the services required to live in a rural area, such as a hospital, pharmacy, bank, and grocery stores, are all gone.

In the immediate aftermath of the fire, media coverage consistently focused on the broader picture of what the Lytton fire represents, as a new kind of fire season in British Columbia and beyond. Fires in recent years throughout the province have been burning earlier in the summer and longer



image credit: Chad Harris/City News

For Indigenous communities in particular, their spiritual connections to land are mythologized as immaterial, or depicted as the backdrop for the main story: fires and

way to stop perpetuating this harm is to understand the specific colonial context that is and was materially produced on the suppression of Indigenous understandings of land, spirituality, and relationality. My work seeks to ask, in a variety of contexts: In what ways do these instances of environmental disaster emerge from the continual denial of Indigenous authority over their lands, waters, and communities within B.C.? Furthermore, how have Indigenous people pushed back against this colonial co-option to continue practicing their ongoing modes of relationality rooted in Indigenous ways of knowing and being?



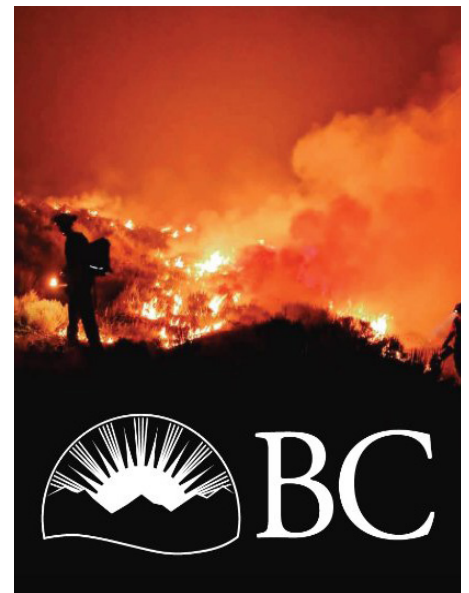
into the fall, causing much of the province to be enveloped in smoke for most of the summer. It is the new normal for the months of July and August to be incredibly smoky as fires light up the province. Building on this emerging realization, many saw this incident as representative of another major issue on the minds of many: climate change. The Lytton fire became a neat snapshot for those arguing the importance of acknowledging climate change as a real threat on a local and global scale.

While this message is not untrue, often times these conversations around climate change obscure fundamental structural issues that shape the material realities of Indigenous and low-income rural communities most affected by the fires and climate change.

imminent climate change.

Rhetorical gestures to include Indigenous experiences of climate change are included to reinforce a broader narrative of humanity that places the collective blame for climate change on everyone, including communities with the least structural power who are most affected. Rather than centering their experiences as a part of a long line of colonial processes that marginalize Indigenous communities, they are used as a cautionary tale for the world.

This shift in the framing of the conversation, perpetuates harm by moving a tragedy felt by a specific community to an all encompassing narrative that serves a diluted message of settler colonial guilt. A



Queen, Sultana or Saint? Interwoven Identities as a Portrait of Sixteenth-Century Venice

Jaiya Anka
Graduate Fellow

In my research, I investigate how the medium of portraiture negotiates spaces of cultural and religious encounter between northern Italy and the Islamic world vis-à-vis the Ottoman Empire during the early modern period. Specifically, I examine images that were created by Venetian artists during a decisive cultural moment – one which



Portrait of Cameria as St. Catherine of Alexandria, ca. 1560, Titian (or his studio), The Courtauld Gallery, London. (Artstor).

coincided with the reign of Kanuni Sultan Süleyman (r. 1520-1566, known in the West as “the Magnificent”). The siege of Vienna (1529) and the convocation of the Council of Trent (1543-63) amplified political, cultural, and religious tensions and complicated a relationship of diplomacy between the regions.

Essential to my doctoral project is the study of the visual and textual representations of two elite Ottoman women of Sultan Süleyman’s court: his wife Hürrem Sultan (or “Rossa”) “Roxelana” as she was referred to in European sources, d. 1558) and his only

daughter Mihrimah (or “Cameria”, d. 1578). Even though their images held considerable currency throughout Europe during the sixteenth century, portraits of Hürrem and Mihrimah as presented through the influential Venetian lens have yet to form the subject of critical art historical scholarship.



La Sultana Rossa, ca. 1545-1555, Titian (or his studio), The John and Mable Ringling Museum of Art, Sarasota. (Wikimedia Commons).

It is the compelling *Portrait of Cameria as St. Catherine of Alexandria* (ca. 1560, Titian’s studio) that provides a critical window for my analysis. Intriguingly, the female subject stands in front of and rests her hand upon the Wheel of Torture, the attribute of the virgin martyr saint Catherine of Alexandria. This is an atypical portrait of *both* Cameria and St. Catherine. Only one other portrait I am aware of currently shares similar attributes –



Portrait of Sultan Süleyman the Magnificent, Titian, after 1543, Kunsthistorisches Museum Wien, Vienna. (Wikimedia Commons).

that believed by many scholars to be of the Venetian noblewoman and Queen of Cyprus, Jerusalem and Armenia, Caterina Cornaro. What could be the meaning of this evocation of Saint Catherine of Alexandria? And, why has the artist enmeshed elements of both “East” and “West” to create such portraits of cultural imagining?

In my project, I strive to reveal how Venetian (and European) patrons, writers, artists and consumers of cultural material translated ideas about the Islamic world, and the Ottoman Empire in particular, through the medium of portraiture. Portraits of European women and images of women associated with the Islamic world are typically studied separately in art historical scholarship.



Caterina Cornaro as St. Catherine of Alexandria, ca. 1542, Titian (or his studio), La Galleria degli Uffizi, Florence. (Artstor).

In addition, works that are traditionally understood as “high arts” (architecture, painting, sculpture) are often considered apart from everyday objects (prints, textiles). By bringing these artefacts together, my research connects works—and figures—that have fallen between or traverse boundaries. The study of images of women who blur simplistic binaries will allow us to nuance our understanding of the making of the Renaissance “Self” in relation to its encounters with figures from the Islamic world, the connotations of which continue to resonate today.

FELLOWS



Nowhere to Now Here

Patrick Boyle

CSRS Artist-in-Residence

My life intersects intent and circumstance. On stage or off, I'm constantly at the point between what I mean to do and what actually occurs. Cooking, walking, driving, playing, learning, remembering, talking, helping, dancing, thinking, musicking, praying, waiting, loving, seeing, hearing, experiencing. All of it is improvising. If improvisation is so pervasive, why bother calling "improvisation" anything at all? Defining it inevitably leads to considerations of where does improvisation begin and end? As a musician, when I improvise on when is my playing merely an iteration of the particular musical style and when am I generating spontaneous utterances?

The great Dizzy Gillespie came to my hometown when I was 12. At the time, he was just the flamboyant trumpeter with bulging cheeks from *The Muppet Show*. It was all mysterious and compelling. I had never heard or played jazz music before and I didn't yet play the trumpet. Something was happening beyond sound, or so I sensed. Dizzy was intense, a little ridiculous, and seemed to be aware of everything all the time. The musicians shared some type of code that provoked joy. They walked onstage, played

things that have never been played before or since, and then walked away into the rest of their lives. This project continues an investigation that began that very night into the unspoken rules and unheard messages going on in the minds of improvisers. Now, as a teacher and performer myself, I am constantly asked by students "what am I thinking about when I play?"

Nowhere To Now Here blurs any lines between improvisation, composition, podcast, conversation, and interview. It might even erase and redraw them. The title of this project is taken from a poem by a dear friend and mentor, the late John Wyre of the percussion group *Nexus*:

*O sacred sound that I have found
Within the ear, within your care
That carries me from nowhere to now here*

For this project, I offer an episodic digital experience in sound that explores connections between what improvisers believe and how they work. Listeners will hear the diverse perspectives of working improvisers (e.g., musicians, comedians, hostage negotiators, paramedics) shared alongside and within immersive original music. I'm interested in how error and risk are perceived and negotiated in any improvised collaborative situation. What does one do when something goes wrong? How has your training, if any, prepared you for those situations? What does wrong mean, or even what does meaning mean? You can listen to the episodes in order or each on their own.

To me, the purpose of art is to find connections and I can't wait to forge new ones in my time at CSRS. It's exciting to put myself forward for this residency to see what manifests. I've never specifically undertaken a project in sound design that unites my skills as an artist, scholar, and recordist. I hope it sparks questions and conversations surrounding risk, error, attention, danger, and awareness.

A Welcome and Introduction: Estraven Lupino-Smith

Rachel Brown

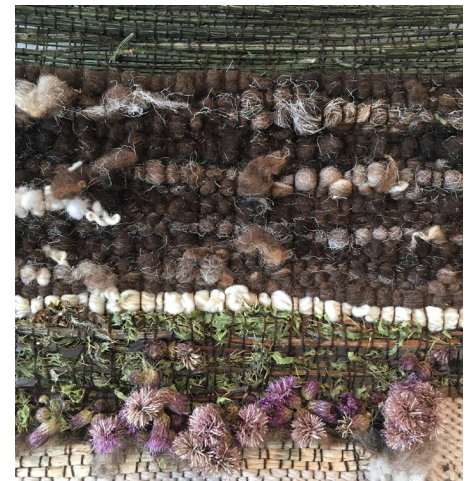
CSRS Program Coordinator

I sat down with Artist-in-Residence Estraven Lupino-Smith, over Zoom, to talk about where they've come from, their art and artistic influences, and what brought them into our CSRS community. Estraven is interested in how people respond to their

environment and landbase through material practices, specifically weaving.

Can you tell me about yourself and your work?

My name is Estraven. My pronouns are they/ them. I've been here on Lekwungen territory for maybe five years now, as an uninvited guest. I'm an artist and a researcher and I often work between producing sort of academic art work and then doing work that is either in collaboration with community or more community engaged. As somebody who was trained as a geographer, there's often a tone of geography in all my work. What I usually tell people is that I'm interested in human and non-human interactions in environments, which can be natural, cultural, or constructed. I'm really interested in how people relate to their environments.



And how does that get worked out in your artwork?

Well, right now I'm doing a lot of weaving work. I mostly weave with things that I collect. It's a kind of a land-based practice as well as a way of thinking about either spatial relationships or about ecologies. Currently, I'm working on tapestries that are woven with wool and with plants. I'll often use invasive species or other things that were introduced to this landscape. I collect materials on this territory and I work on weaving together both the histories and the human relationships to those plants in the tapestry. I haven't always been a textiles or fibre artist. I get inspired by an idea or a concept or a question that I have, and then work to think about what will best answer that question or at least investigate it. I've worked with sound, video, installation, and sculpture and I started as a printmaker.



Who are some of your early influences and who are some of your influences now?

That's a great question. I knew a lot of printmakers and learned about their work through being involved in punk and also in activism. So I was inspired by all of the work that those people were doing and therefore was inspired by their artwork as well. I really admire artists like Syrus Marcus Ware, who is trained as a traditional painter, but he does all kinds of different work. His work is really grounded in his experience as a black trans person and also in his decades long work in activism and community organizing. I'm mostly inspired by artists that are doing work like that.

What role does religion and or spirituality play in your work?

I'm going to use an example to try and answer that. Last night I was teaching a weaving workshop and I went to get some water and came back and someone had started teaching a song, and so everybody was singing and weaving at the same time. It really felt like the workshop wasn't just, "okay, you're going to learn how to make this thing". It was clear there was something else going on there where people were weaving and it was really an embodied practice. And I think that's the key entry point for me is thinking about weaving, and I guess art in general, as a potential way to connect people with their ancestors, and/or with their ancestral skills or culture that has been sort of pushed aside, sometimes in more forceful and deliberate ways. I think about what it means for people to connect to the environment, to each other,

through these hand skills, and to ground themselves in the process of doing that. And for me, I think that's like a spiritual practice, you know? For me, any practice or any artwork, that's about reminding us to be in our bodies and be present and also develop relationships could have a spiritual element.

I'm a food scholar, so everything you say really resonates with me. It makes me think about how food and art are both embodied practices and embodied rituals.

Right. Half my family is Scottish and the other half is Italian, and both have so many rituals and lingering cultural practices that come from a long time ago. Sometimes they will just call it "the old religion" and you're like, "how old? when you say old religion, what are you talking about?" (laughs). This little peninsula has been Catholic for a long time,



you know? But I think that there's something there about the way that things were passed down through stories or through gestures or rituals. This includes weaving. Weavings were used to bless the field or to ensure a good harvest or to keep whatever away. For example, there's the Brigid's cross that people would make. It's just a really simple woven thing, often made out of willow. And then it became Saint Brigid's cross, but it's still part of ritual and practice now. I'm really curious about how those practices persist over time.

I was wondering if you could talk a little bit more about your community based work. What does that look like and why is that important to you?

I've done work usually at this nexus between nature/science and art, doing a lot of environmental art with youth or with kids, working at museums, and teaching workshops. For the last two decades I've

facilitated workshops with different not-for-profits or on my own. Community work is so important to me; community organizing, making relationships. I think that that's how we build alliances; we create connection with each other so that we can make things better—more just, more resilient, more radical even. I also like what comes out when I work with other people. That includes projects with my friends and peers, and what happens when you see what a bunch of kids will do with a work or an idea. I think that there's a lot of other questions that get asked and a lot of different kinds of investigation that happens when I work in collaboration.

What are you excited about for your time at the CSRS and how do you feel your work might impact the CSRS community?

I think that there'll be a lot of really interesting conversations. I loved the idea that there's these smaller chats that happen and that they are more formalized rather than just kind of like who's kicking around and who you run into by accident. These opportunities to engage with other people, I think that was a really key thing for me to want to do this art residency. It's interesting because there's that old adage "don't talk religion or politics with people". Well, I really talk about both all the time. I was thinking it would be good to be in a place where there are people who are committed to talking about religion as there must be quite a lot of having to understand other points of view. It sounded interesting to me to be in an environment where people are potentially coming from really different places and finding ways to talk to each other about their work.



Estraven Lupino-Smith

2021-22 FELLOWS

IAN H. STEWART GRADUATE STUDENT FELLOWS



Isabelle KostECKi

(University of Montreal)

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



Lauren Strumos

(University of Ottawa)

Exploring Notions of Environmental Justice Among Protestors Opposed to the TMX Pipeline Project



Trevor Israelsen

(University of Victoria)

Institutionalizing Legacy: Entrepreneurial Pathways for Constructing a Business Dynasty

CSRS GRADUATE STUDENT FELLOW



Stacie Swain

(University of Victoria)

Reorienting "Public" Space through the Politics of Indigenous Ceremony

WINNIFRED LONSDALE GRADUATE STUDENT FELLOW



Jerry Flexer

(University of Victoria)

Jiddu Krishnamurti's Invention of Religion Without Beliefs

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

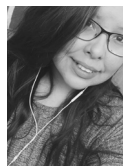


Jaiya Anka

(University of Victoria)

Queens, Saints, and Sultanas: Interwoven Identities as Portrait in the Sixteenth Century

INDIGENOUS ARTS AND RESEARCH FELLOW



Shianna McAllister

(University of Victoria)

Indigenous Understandings of Land, Spirituality, and Relationality

VISITING RESEARCH FELLOWS



Kolawole Samuel Adeyemo

(University of Pretoria)

Indigenous Education in Colonial and Post-Colonial Africa



Dustin Benac

(Baylor University)

Ecclesial Innovation in the Pacific Northwest



Abby Day

(University of London)

Baby Boomers and Beyond: A Century of Religious Change



Bob Gibbs

(University of Toronto)

Study and Dialogue: Buber and Rosenzweig



Dominique Leydet

(Université du Québec à Montréal)

Challenges in Cross-Cultural Dialogue between Indigenous and Non-Indigenous Legal Traditions



Justin Lewis

(University of Manitoba)

Listening to Hasidic Stories



Alexander Rosenblatt

(Zefat Academic College)

The Revival of Historical-Style Music in the Modern Canadian Church: Artistic and Social Aspects



Timothy Stacey

(Leiden University)

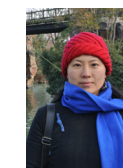
Animist Imaginaries and Environmental Activism



John Thatamanil

(Union Seminary)

The Quest for Interreligious Wisdom: Religious Diversity and Theological Method



Shuangyang Wang

(Zhejiang Gongshang University)

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



Man Kong Wong

(Hong Kong Baptist University)

Protestant Christianity and the History of Medical Care in Colonial Hong Kong, 1842-1997

ARTISTS IN RESIDENCE



Patrick Boyle

(University of Victoria)

Nowhere to Now Here



Estraven Lupino-Smith

Landscape Liturgy: Weaving as Land-Based Ritual



Terry Marner

Searching for Home-Finding Fingerposts in Neuroscience

FACULTY FELLOWS



Graham McDonough
(Faculty of Education)
How Supersessionism Impedes Catholic Reconciliation with Indigenous Persons and Groups



Amy Verdun
(Department of Political Science)
Religion in the European Union – Values, Migration and Policy



Robert Florida
Ethical Issues in Modern Buddhism



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



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



Brendon Neilson
Futuring Secular Christianity



Victor Hori
The Modernization of Buddhism in Global Perspective



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

ASSOCIATE FELLOWS



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



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



Brian Pollick
The Merchant Moral Eye Model in Late-Medieval Art



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



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



Paige Thombs
Religion and Lawyers: Strange Bedfellows or Intimate Partners?



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



Todd Klaiman
Developing a Pedagogic Curriculum to Evaluate the Effects of State Endorsed Cultural Tourism on Religious Sites in China



Carolyn Whitney-Brown
Henri Nouwen's Unfinished Last Manuscript: The Flying Trapeze



Michel Desjardins
Food: Connector to People's Spiritual Worlds



Francis Landy
The Book of Isaiah



Grace Wong Sneddon
Chinese Canadian Spirituality in the 21st Century



Erica Dodd
Treasures of the Early Christian Church



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



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

EVENTS

Thursday Public Lecture Series

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

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

September 23, 2021	John Thatamanil	Desiring Truth: The Fate of Knowing in a Post-Truth Era
October 7, 2021	Dustin Benac	Collaborative Partnership as a Way of Life
October 14, 2021	Karin Meyers	Love it or Leave it? Buddhist Perspectives on the Natural World
*October 20, 2021 (Wed., 12:00-1:00pm)	Jane Macnaughton	Medical Humanities and Post-Covid Futures
October 21, 2021	Andrea Jain	Eat Your Own Leg: Medicine, Religion, and Non-Compliance in the Time of Planetary Crisis
October 28, 2021	Dan Russek	Secular Mysticism: Aesthetic Experience and the Epiphanies of the Everyday
*November 2, 2021 (Tues., 5:00-6:30pm)	Misha Butot, Deanna Hutchings, and Peter Scales	Speaking of Death...
November 4, 2021	Man Kong Wong	Christian Contributions to Medicine in Hong Kong during WWII
November 18, 2021	Graham McDonough	How Supersessionism Obstructs the Catholic Church's Approach to Reconciliation
November 25, 2021	Estraven Lupino-Smith	Landscape Liturgy: Weaving as Land-Based Ritual
*December 2, 2021 (5:00-6:30pm)	Cynthia Moe-Lobeda and David Seljak	Resisting Structural Evil: Climate, Economy, and Hope
January 13, 2022	Andrew Wender	Messianic Imperialism: The Nature of a Paradox
January 20, 2022	Abby Day	Why Baby Boomers Turned From Religion
January 27, 2022	Amy Verdun	The Wellbeing of Bangladeshi Migrants in Italy: The Impact of Muslim Religious Practices
February 3, 2022	Shianna McAllister	Property, Industry, and Climate Injustice in Nlaka'pamux Territory
February 10, 2022	Trevor Israelsen	Business Dynasties, Tradition and the Resilience of Ancient Institutions
February 17, 2022	Stacie Swain	Reorienting Politics through Public Expressions of Indigenous Ceremony
*March 3, 2022 (5:30-7:00pm)	Tzaporah Berman, Deondre Smiles, and Christiana Zenner	Watershed Moment: Spirituality, Forests, and Fresh Water
March 10, 2022	Jaiya Anka	Queen, Sultana or Saint? Interwoven Identities as a Portrait of 16th Century Venice
March 17, 2022	Jerry Flexer	Jiddu Krishnamurti's Invention of Religion Without Beliefs
March 24, 2022	Dominique Leydet	Indigenous and Non-Indigenous Legal Traditions in Canada: Some Challenges
March 31, 2022	Lauren Strumos	Notions of Justice Among Activists Opposed to the Trans Mountain Pipeline
April 7, 2022	Patrick Boyle	Nowhere to Now Here



John Albert Hall Lecture Series

Brendon Neilson

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

Last year, the pandemic forced a shift to an online offering of the John Albert Hall events that centred on the theme “Values for a New World”. This year, we are pleased to offer in person lectures that will also be live-streamed for digital audiences.



Cynthia Moe-Lobeda

There is arguably no greater concern facing our communities than the changing climate and its effects. This year’s John Albert Hall events will engage this theme.

In the fall semester, we welcome **Cynthia Moe-Lobeda**, Professor of Theological and Social Ethics at Pacific Lutheran Theological Seminary. Cynthia will offer a short lecture and will be joined by **David Seljak**, Chair of Religious Studies at University of Waterloo,



David Seljak

who will engage her in conversation on the themes of climate, structural evil, economics, and ethics. Join us on **Thursday, December 2, 2021**, when Cynthia and David will invite us into deeper reflection on this important set of themes.

As a component of UVic’s 2022 Ideafest, we are organizing an event called “Watershed Moment: Spirituality, Forests, and Fresh



Tzeporah Berman

Water” on **Thursday, March 3, 2022**. Our ecosystems and lives are entirely dependent upon water, and it is quickly becoming apparent that if we do not place this often taken for granted essential at the foreground of our concerns the impacts will be profound. Across the earth, forests are quickly becoming center stage for movements of resistance and ecological protection. Water is, of course, a feature in ritual and ceremony across religions and spiritual practices, and forests are central in various eco-spiritual manifestations that are increasingly prevalent. Climate leader and activist **Tzeporah Berman**, International Program Director at STAND. earth, will be paired with **Christiana Zenner**, Associate Professor of Theology, Science, and Ethics at Fordham University in New York City, and **Deondre Smiles**, Assistant Professor of Geography at UVic. Together

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

they will explore questions such as: What difference do religious or cultural values and ontologies make for understanding fresh waters and forests in an era of climate change and resource extraction? How do these intersect with paradigms of Western



Deondre Smiles

liberal governance, such as human rights and financialization? The combination of this topic and these scholars will surely provide ideas that have significant change potential.

We are grateful to the John Albert Hall Endowment for the legacy and contribution to our communities at the intersection of faith and contemporary thought. We look forward to these events and once again seeing you in person!



Christiana Zenner

GOVERNANCE AND STAFF



Our People

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

Program Committee

Evanthia Baboula (Art History and Visual Studies)
Paul Bramadat, Chair (History/CSRS)
Shamma Boyarin (Religion, Culture and Society)
Kathryn Chan (Law)
Alexandra D'Arcy (Linguistics)
Réal Roy (Biology)
Coby Tschanz (Nursing)

Ex officio:

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

Advisory Council

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Rory Dickson (University of Winnipeg)
Paul Gareau (University of Alberta)
Victor Hori (McGill University—retired)
Gwen Jahelka (Roman Catholic Diocese of Victoria)
Dvora Levin (Congregation Emanu-El)
Mary Louise Meadow (Anglican Church)
Peter Scales, Chair (Unitarian chaplain)
Rubina Ramji (Cape Breton University)
Jo-Ann Roberts (Media/Civil Society)
Gurdeep Singh (Victoria Sikh Community)
Grace Wong Sneddon (University of Victoria)

Fellowships

The 2022-2023 fellowship deadline is **Monday, November 15, 2021**. For more information please visit: uvic.ca/csrs/fellowships. All fellowships include office space and membership in our dynamic, interdisciplinary research environment.

UVic Faculty Fellowships

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

Visiting Research Fellowships

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

Graduate Student Fellowships

Includes research space and an award of \$5000-6000.

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

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

Artist-in-Residence Fellowship

The Chih-Chuang and Yien-Ying Wang Hsieh Award for Art and Spirituality is valued at approximately \$6000. The deadline is **Monday, April 4, 2022**.

Community Fellowships

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

Indigenous Arts and Research Fellowships

Fellowships include support for faculty, graduate students, and artists working on projects related to religion/spirituality and reconciliation.

Harold Coward India Research Fellowship

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

Katherine Young Travel Award

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

Associate Fellowships

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

Giving to the CSRS

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

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

Contact Us

Mailing address:

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

Phone: 250-721-6325

Email: csrs@uvic.ca

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

Facebook: facebook.com/uvic.csrs

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