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## Editorial Address

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# Editorial Address

*Arc* is delighted to present the following selection of articles, which, as discussed above, are the product of the thinking, conversations, and workshopping of ideas that arose during the *Decolonization and the Study of Religion* workshop series, the first in North America to engage with decolonization, Indigenization, and decoloniality as practical concerns for the study of religion.

While decolonial and Indigenous theories, methodologies, approaches, and pedagogies are often acknowledged as fundamentally important topics in the study of religion, it is, unfortunately, far less often that these theories, methodologies, approaches, and pedagogies are actually and earnestly employed in the study of religion. A sticking point, undoubtedly, lies in what these ways of thinking about the study of religion are really asking of us, which is a lot more than simply “making space for” the voices of Indigenous and formerly colonized peoples in our preexisting frameworks. To employ an oft-used metaphor, these ways of thinking aren’t asking for a seat at the table so much as they are asking for the table to be rebuilt – a challenge which, as Lucie Robathan and Jordan Molot note in their introduction to this volume, requires us to think *with*, rather than simply *about*, these discourses.

This type of “thinking with” is exactly what the papers in this volume have striven to do, and, at least in our humble opinion, have succeeded at doing. Opening the volume is Marcel Parent’s “Thinking through Decolonial Pedagogies,” a piece which provides a thoughtful exposition of some of the major challenges of, developments in, and opportunities opened up by decolonizing pedagogies in theory and praxis. Next is Miranda Crowds’ “Decolonial Affordances: Sounding and Listening Interventions in

Higher Education.” Crowdus is a Professor of Religious Studies with training in Musical Performance and Ethnomusicology, and her piece compliments Parent’s paper by showcasing the affordances of her own pedagogical praxis of “sounding interventions,” which she describes as “sound-based dismantling practices” that can help students “re-learn knowledge that has been pushed aside, forgotten, buried, or discredited by the forces of modernity, settler-colonialism, racial capitalism and other subjugating forces” (79). Third is “Believing in an Otherwise: Studying Religion as Spiritual Activism” by Lucie Robathan. Robathan’s article sketches out a decolonial mode of religious scholarship centered on Gloria Anzaldúa’s notion and praxis of “spiritual activism,” and is particularly notable for the warning it provides on “constrict[ing] and circumscrib[ing] decoloniality into a utilitarian method that sources ideas as instruments” (122).

Fourth is Jordan Molot’s “Decolonizing Judeans: ‘Jewish-Indigeneity’ and the Social Life of Decolonial Language.” Molot, through a critical analysis of the way decolonial language is used in Jewish and Zionist communal discourses, argues for the value of generating theoretical models that can grasp the divergent and sometimes contradictory ways decolonial ideas and language get used in social and political discourse. The penultimate article, by Colby Gaudet, uses Catholic archival documents to show how colonial-era day schools, mission schools, hospitals, convents and other organizations laid the “literal and conceptual groundwork for the later launching of the IRS system,” thereby demonstrating how religionists can contribute to a deeper understanding of the Canadian residential school system by interrogating the broader theological and organizational dimensions of residential schools. Concluding the volume is Ellen Dobrowolski’s “Honouring All of Our Relations: Centering Relationality in the Study of Indigenous Religious Traditions,” which uses the Cree and Métis cultural/religious concept

of *wahkohtowin*, as well as the corresponding theoretical perspective of relationality, to demonstrate that the most “accurate and fulsome” accounts of Indigenous religious traditions are those that make use of Indigenous worldviews and theoretical perspectives.

To conclude some important housekeeping items should be noted. The first is that *Arc* is now fully indexed on both the *Directory of Open Access Journals* and *Érudit*, which, in addition to our preexisting indexing on AtlaPlus and EBSCO, means that our authors now enjoy maximum online discoverability. Our partnership with *Érudit* also includes annual funding – provided by the *Partnership for Open Access* – to help cover our article processing fees, which, along with the generous annual funding we receive each year from the School of Religious Studies, allows us to continue our mission of providing high quality immediate open access publishing as well as professional editing services to those who need it.

The second is more bittersweet (for us, at least!): after five years of navigating many exciting advancements for *Arc* – most notably our shift from print to open-access and the successful online archiving of our fifty-year back catalogue – Amanda Rosini and I are passing the editorial baton to Isabelle Lindsay and Adam J. Smith. Daniel Fishley, our Book Review Editor, is also moving on – he will be replaced by Ana de Souza – and we would like to thank him for his years of stellar work. The new team has our complete confidence, and we hope they enjoy their time with *Arc* as much as we have.

Finally, we must extend our sincere thanks to Lucie Robathan and Jordan Molot – their commitment to expanding decolonial thinking and praxis in the study of religion is humbling, and without them this volume simply would not have been possible.

As always, we thank you for your continued interest in *Arc*,

– Elyse MacLeod & Amanda Rosini