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Editorial Address

Religious studies is a notoriously diverse discipline. This diversity does not just include the complexity of the world's religions and the multifarious phenomena contained within them, but more broadly encompasses the manifold sets of methods employed to study these phenomena. This diversity both produces and includes second-order reflections, especially those focused on comprehending religion as a phenomenon and religious studies as a discipline adequate to its study. While this diversity is most prominently seen in the range of topics covered between religions and their practices and beliefs, it can also be seen within singular religions or religious phenomena themselves. It is probably simpler to say what religious studies is not than to enumerate all that is included within it. This gives religious studies a unique character within the academy, if only for its constant preoccupation for self-understanding as a field of study. In this spirit, Arc is proud to present the following series of articles, as they both embrace and reflect the diverse character of religious studies as it is known and practiced in the academy today.

First is Daniel Salas from McGill University, whose article, "Discontinuities in the Vision of Islam Between Medieval France and Castile: A Comparison Between Les Chétifs and its Castilian Translation," through two translations of a single text, Les Chétif, examines the diverse views of Islam that existed in a single cultural milieu during the Crusades. This is followed by Hiruni Nathasha Fernando's "Who Infected Whom? - Religio-Political Discourse Surrounding Sri Lanka's Pandemic Governance," which tracks the role that religious rhetoric played in the reaction to the COVID-19 pandemic in Sri Lanka. Then we have Ellen Dobrowolski's article, "Honouring All of Our Relations: Centering Relationality in the Study of Indigenous Religious Traditions," which uses Sara Riel – sister of Louis Riel – to interrogate misapplied Western categories used in the study of religion and propose new ones rooted in

indigenous concepts and histories. The last article, "Qur'anic Phenomenology: How Can the Researcher Reach the Real Topic?," by Dr. Seyed Mohammad Houshisadat uses and re-works phenomenology to offer a uniquely Islamic answer to the fundamental problem of identifying and working with a research topic. As Dr. Houshisadat has positions at the University of Tehran and the University of Toronto, he is well-situated to work with the materials from both Islamic and Western thought.

This is our first issue as the new editorial team (Isabelle Lindsay, Adam Smith, Ana de Souza). We trust you will find the articles and book reviews valuable contributions. The editorial team also wants to thank Elyse Macleod for her advice, skills, and patience in getting us up to speed in all the aspects of editing and publishing as the new editorial team. We also want to thank her and Dr. Amanda Rosini for their guidance and stewardship as they grew Arc. As the faculty advisor, we would also like to thank Prof. Gerbern Oegema for his guidance. We of course would like to enthusiastically and gratefully thank the School of Religious for their continued institutional support of Arc.

As always, we thank you for your continued interestin *Arc*,
– Adam Smith & Isabelle Lindsay