

Editorial Address

Although many will remember 2020 as the year of the pandemic, it was also the year when George Floyd, a Black man, was brutally murdered by White police officer Derek Michael Chauvin under the pretense of reasonable policing. The Black Lives Matter demonstrations in protest of the systematic racism laid bare by this murder inspired a global response: in the months following Floyd's death, millions of people from around the world held demonstrations protesting racial inequality, racialized violence, and racialized police violence specifically.

In the wake of these protests have been calls for renewed vigilance in reflecting on and responding to issues related to race and the reality of racialized discrimination and violence; calls to seriously foreground these discussions and not let them slip out of public consciousness as so commonly occurs in our world of twenty-four hour news cycles. The present volume – “Religion, Resistance, and Racialization” – was inspired by these calls, and seeks to showcase research dealing with some of the ways racism and religion intersect.

Our first article, “Purity Culture's Racist Fruit: Centering the Voices of Black Womanists and Feminists in the Deconstruction of Purity Culture,” by Olivia Jayne Schultz, interrogates the racialized underpinnings of contemporary North American Evangelical purity culture, and highlights the need to foreground Black womanist and feminist interventions in the deconstruction of this culture. Next is Filippo Pedretti's “Race and Zen: Julius Evola, Fascism, and D. T. Suzuki,” which highlights how discourse analysis can be used to problematize political narratives rooted in the intersection of racism and spirituality. Following this is “The Racialization of Islam in Sub-Saharan Africa” by Brenda McCollum, a work which examines how colonial powers, and later academics, participated in constructing a

racialized notion of Sub-Saharan Islam – Islam *noir* – which is framed as inherently inferior to the Islam practiced in North Africa and the Middle East. The final article is Ana de Souza’s “Interpreting the Muscular Ram Statue in Procession,” which examines the inter-ethnic tensions informing Hindu devotional expression at the annual Ram Navami festival in Hyderabad, India. As an important editorial note, we would like to make it explicit to our readers that *Arc* follows the Chicago Manual of Style in respecting individual author preferences on whether to capitalize “Black” and “White” when referring to racial or ethnic identity.

The books reviewed in this volume are: David G. Horrell’s *Ethnicity and Inclusion: Religion, Race, and Whiteness in Constructions of Jewish and Christian Identities* (reviewed by both Arazoo Ferozan and Louis-Joseph Gagnon); Larissa Brewer Garcia’s *Beyond Babel: Translations of Blackness in Colonial Peru and New Granada* (reviewed by Eduardo Dawson); Kirk A. Johnson’s *Medical Stigmata: Race, Medicine, and the Pursuit of Theological Liberation* (reviewed by Sarah Hodge); Anabel Inge’s *The Making of a Salafi Muslim Woman: Paths to Conversion* (reviewed by R. Scott Bursey); Mark McIntosh’s *The Divine Ideas Tradition in Christian Mystical Theology* (reviewed by Daniel Fishley); Jarred Austin Mercer’s *Divine Perfection and Human Potentiality: The Trinitarian Anthropology of Hilary of Poitiers* (reviewed by Jessica Gauthier); and *The Michel Henry Reader*, edited and translated by Scott Davidson (reviewed by A. J. Smith).

In parting, we must acknowledge that McGill University – and therefore *Arc* – is located on unceded Indigenous lands. We acknowledge and thank the diverse Indigenous peoples recognized as the original custodians of this land.

Thank you for your continued support and interest in *Arc*,
Elyse MacLeod & Amanda Rosini (*Editors*)