



# 2014 Call for Papers

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## General Call Instructions

### Meeting Location

The 2014 AAR and SBL Annual Meetings will be held in San Diego, California. Registration and the Exhibit Hall will be located in the San Diego Convention Center. Academic sessions will be held in the Convention Center, the Hilton Bayfront, and the Marriott Marina. The Employment Center will be located in the Grand Hyatt.

### Questions about the Call

The work of the Program Unit is coordinated by the Chair(s) and a Steering Committee who design the sessions and make the decisions about which proposals will eventually be on the program. Each proposal is carefully refereed, usually in an anonymous procedure (i.e., without the name of the proposer being provided to the referees). All proposals, abstracts, and completed participant information (as well as any questions you may have) should be sent to the individual(s) named in the Call; this occurs automatically in the online system (PAPERS).

**The deadline for proposal submission is 5:00 PM EST, Monday, March 3.**

Please inquire with the appropriate Program Unit Chair(s) about the amount of time granted for your presentation and by what date the respondent (if any) must receive your completed paper.

### Questions about the Annual Meeting

Concerns of a general nature may be sent to the AAR Executive Office to the attention of the following:

Director of Meetings  
825 Houston Mill Road NE  
Suite 300  
Atlanta, GA 30620  
Phone: 404-727-3049  
Fax: 404-727-7959  
E-mail: [annualmeeting@aarweb.org](mailto:annualmeeting@aarweb.org)

### Guidelines for Submitting Proposals

- **Step 1:** Find a topic in the Call that interests you.
- **Step 2:** Determine which type of proposal you wish to submit.
  - o **Paper proposal** — A paper written by you (and possibly a coauthor) that you will present in response to a theme within a Program Unit's Call.
  - o **Papers session proposal** — A proposal of a complete session of different papers on a theme, complete with a presider, paper presentations, and (optionally) a respondent. Presenters in a papers session must submit their proposals to the papers session organizer, who in turn is responsible for inputting them into the Program Administration Proposal, Evaluation, Review, and Submission System (PAPERS).

o **Roundtable session proposal** — A proposal of a complete session, including a presider, list of panelists, and (optionally) a respondent; all of whom will speak (ex tempore) on a common theme.

- **Step 3:** Write your proposal and 150-word abstract. You have 1,000 words to make the case for your proposal. Paper sessions require a separate 1,000-word proposal for each paper in the session. The abstract will be listed in the online Program Book.
- **Step 4:** Submit your proposal via the method requested by the Program Unit no later than **Monday, March 3**. A [Participant Form](#) is required for any proposal submitted outside of the online PAPERS system. Carefully note any audiovisual equipment you require before you submit your proposal.
- **Step 5:** Notification of your proposal's acceptance status for the Annual Meeting program will be sent by **April 1, 2014**.

### **Participation Requirements at the Annual Meeting**

Membership is not required to submit a proposal in response to the Call for Papers. However, **all participants accepted to the program must be current (2014) AAR members and registered for the Annual Meeting by June 15, 2014.**

Participants may appear no more than two times in any capacity (e.g., paper presenter, panelist, presider, or respondent). The only exception is a business meeting presider.

A person can have only one role in a session. You cannot preside and present a paper in the same session.

People can submit no more than two proposals in response to the Call for Papers. This includes submitting the same proposal to two separate Units or two different proposals to two different Units.

### **Wildcard Sessions**

Wildcard sessions are intended to be experimental, creative, or exploratory sessions that address an area of interest that does not naturally fall within the purview of an existing Program Unit. These sessions offer members direct access to the Annual Meeting program outside of the normal Program Unit structure.

### **Guidelines for wildcards:**

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All wildcard sessions are ninety-minutes in length and will be scheduled for Sunday afternoon at the Annual Meeting.

Wildcard sessions are accepted through PAPERS only.

Wildcard sessions must use one of the prearranged session proposal formats (papers session or roundtable).



Make sure the wildcard session does not cover an area already covered by an existing Program Unit. If a proposal fits within an established Program Unit's mission, the proposal will be forwarded to that Unit. If a proposal is submitted as a Wildcard session and also to another Program Unit, it will be eliminated from consideration as a Wildcard.

The Program Committee evaluates all Wildcard proposals. Notification of program acceptance will be announced by **April 1, 2014**.

### **Exploratory Sessions**

All proposals for new Program Units must begin as exploratory sessions. An exploratory session is a complete prearranged session that provides a platform for a group of members to announce a line of inquiry new to the AAR program and to seek out others interested in pursuing it further. The proposal can be for a paper, panel, or other creative type of session format. Exploratory sessions are submitted through the Program Administration Proposal, Evaluation, and Review System (PAPERS), and must be submitted before **March 3, 2014**. Notification of program acceptance will be announced by **April 1, 2014**. Exploratory sessions that are accepted onto the program are then invited to submit an application for new unit status by **November 30, 2014**.

### **Ninety-Minute Sessions**

The Sunday afternoon schedule for the Annual Meeting program consists of three ninety-minute sessions, scheduled for 1:00–2:30 PM, 3:00–4:30 PM, and 5:00–6:30 PM. In addition, the Tuesday morning schedule consists of two ninety-minute sessions, 8:30 AM–10:00 AM and 10:30 AM–12:00 PM. The AAR encourages creative and innovative proposals for these sessions. Some possibilities include: restricting a panel to two thirty-minute papers followed by discussion; posting papers in advance to focus on discussion rather than presentation; topical panel discussions; discussion of a book or film; a panel on teaching in the field; or workshop-style sessions. The ninety-minute format is perfect for hosting specialized conversations on an aspect of the field or "teaching" a topic to the audience.

### **Audiovisual Requests**

The AAR recognizes the importance of using digital equipment during presentations. A limited number of meeting rooms are supplied with LCD projectors for connecting to a personal laptop or tablet. Additionally, some rooms will have the capacity to amplify audio from a presenter's device. AAR encourages participants to bring or share a personal or departmental laptop or tablet to run any PowerPoint, CD, or DVD presentation. Free wifi access will be available in some properties, but for bandwidth-intensive applications, please request "Internet Access" in the **Other:** box in the PAPERS system. In order to ensure quality, video presentations should be downloaded to a native device and not streamed over the internet when possible. **All AV requests must be received at the time of the proposal. Late requests cannot be accommodated.**

### **Submission Methods**

#### **PAPERS**

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Submit your 1,000-word proposal and 150-word abstract via the Program Administration Proposal, Evaluation, Review, and Submission System (PAPERS) system at <http://papers.aarweb.org>. **NB: Do not place your name or other identifying remarks in the body of the proposal field or abstract field in PAPERS; this may endanger the anonymous review process of the Unit and acceptance of your proposal may be jeopardized.**

## E-mail

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Submit your 1,000-word proposal and 150-word abstract within the BODY of ONE single e-mail to the contacts listed in the unit's call (usually the Chairs). Click [here](#) to open the Participant Form for E-mail Submission. Please be sure you use the exact same title on the Participant Form for E-mail Submission as you do on the e-mailed proposal. Proposals received without the participant forms will be disqualified. Participant forms received without proposals or abstracts will also be disqualified. If you are requested by the Program Unit to submit a copy to both co-Chairs or Steering Committee members, follow the instructions listed. If no one person is specified, send your complete proposal to either one of the co-Chairs.

## E-mail with Attachments

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Submit your 1,000-word proposal, 150-word abstract, and Participant Form as attachments in one single e-mail. Please click [here](#) to open the Participant Form for E-mail Attachment Submission for your participant form. Be sure you use the exact same title on the Participant Form for E-mail Submission as you do on the attached proposal you e-mail. Proposals received without the participant forms will be disqualified. Participant forms received without proposals or abstracts will also be disqualified.

## African Diaspora Religions Group

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- African diaspora religions and indigenous theory: We seek proposals that will generate analytical categories from within African Diasporic experience and traditions. Papers should demonstrate (briefly) the category and consider how these analytical categories intersect with and challenge current and traditional models, as well as offer strategies for getting indigenous categories recognition as legitimate scholarly discourse.
- African diaspora religions: how far have we come?: This roundtable will reflect on African Diaspora Religions, theories, themes and critical issues by bringing together scholars from interdisciplinary perspectives to reflect on how African Diaspora Religions have been shaped by the academy.

**Mission Statement:** This Group endorses the study of African diaspora religions beyond its traditional parameters to include broader geographies, histories, and cultures of people of African descent and the way they shaped the religious landscape, not only in the Caribbean and the Americas, but also in Europe and Asia. This study defines “diaspora” as the spread and dispersal of people of African descent—both forced and voluntary—through the slave trade, imperial and colonial displacements, and postcolonial migrations. This Group emphasizes the importance of an interdisciplinary approach and is central to its vision. The aim is to engage a wide range of disciplines and a variety of scholars who work on different aspects of African diaspora religions. It considers the linguistic and cultural complexities of the African diaspora, the importance of African traditional religions, Afro-Christianity, Afro-Islam, and Afro-Judaism, the way they have and continue to inform an understanding of Africa, and also the way they have and continue to shape the religious landscape of the Americas, Europe, and Asia.

**Anonymity of Review Process:** Proposer names are visible to chairs and steering committee members at all times

**Method of submission:** Other

Both will be roundtables where we will invite scholars to engage in a conversation about the subject

**Leadership:**

Chair – Marouan, Maha, University of Alabama, [mmarouan@bama.ua.edu](mailto:mmarouan@bama.ua.edu)

## African Religions Group

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This Group encourages critical inquiry about religions originating in Africa as well as all those practiced there. Proposals should go beyond description; they should analyze the conceptual tools and methods employed. We invite individual papers, paper sessions, and roundtable proposals on the following five themes relevant to any region of the African continent (North, West, East, Central, Southern, and the Horn):

- Religious dimensions of violence, displacement, and politics in Rwanda and the Democratic Republic of the Congo 20 years after the Rwandan genocide (*for a possible quad-sponsored session with the Religion, Holocaust, and Genocide Group; the Comparative Approaches to Religion and Violence Group; and the Religions, Social Conflict, and Peace Group*): Two decades after the Rwandan Genocide, President Kagame still leads Rwanda. Rwanda's *gacaca* courts that judged genocide perpetrators only closed recently in 2012. And violence continues just beyond Rwanda's border in the neighboring Democratic Republic of the Congo. We seek contributions that explore the gendered, political, ritual, transnational and other dimensions of the current situation in relation to religion and ethics, broadly construed, in either or both countries.
- Religious responses to and reflections on the ecological and environmental impact of international development and climate change (*for a possible quad-sponsored session with the International Development and Religions Group; the Religions, Social Conflict, and Peace Group; and the Religion and Ecology Group*): As apocalyptic scenarios for climate change and its impacts on the Global South gain attention, religious authorities and ethicists are interpreting changing climate patterns in moral terms or taking ritual action to address them, giving scholars of religion opportunities to assess the religious and ethical aspects of the current situation. We seek contributions that focus on such issues on the African continent in autochthonous, Christian, Muslim, or other religious or ethical contexts.
- LGBTIQ women in Africa (*for a possible cosponsored session with the Lesbian-Feminist Issues and Religion Group*): Although the lives of LGBTIQ persons are receiving increasing international attention by scholars and the media, the focus is more often on men than on women. We seek insights into how women in specific communities on the African continent fashion their gendered and sexual lives in light of various religious and ethical dynamics and contexts—in cities and villages, in Christian and Muslim communities, and in light of autochthonous religious logics and practices, etc. We also welcome contributions that evaluate Western notions of LGBTIQ identity and queer theory in light of local categories of gender and sexuality—including critiques of the concepts of gender and sexuality themselves and of other theoretical frameworks—as they affect these women's lives.
- Mental health and religion in Africa: As state resources for the treatment of mental illness continue to dwindle across Africa, ritual and religious sources of treatment come into greater public view, having long coexisted with biomedicine. We invite contributions that explore the coexistence of these healing systems; the treatment of mental illness by religious (including missionary) institutions; religious or ritually grounded etiologies of mental illness (including etiologies prevalent in Islam); ethical dimensions of mental health and illness on the continent; and the impacts of shamanism, spirit possession, divination, or other ritual practices on mental health. Related topics are also welcome.
- African religions and agriculture: Agricultural work in Africa has long involved ritual action to assure the intervention of ancestors and spirits in providing rain and for the fertility of the land. We seek contributions that explore intersections among ritual, ethics, and farming—from ethnographies of agricultural rituals to studies of cooperatives organized by religious practitioners to assessments of state policies linked to the redistribution or commodification of land in ways that reveal socialist or capitalist cosmologies, to the ethics of land ownership and the use of genetically modified crops. We welcome related topics as well.

**Mission Statement:** This Group provides a forum for the discussion of research on the multiple religious traditions of Africa, methodological issues in the study of the religions of Africa, and African religious responses to ethical and social issues affecting the continent. The Group encourages the participation of African and non-African scholars in the leadership of the Group and in participation in its programs.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Hellweg, Joseph, Florida State University, [jhellweg@fsu.edu](mailto:jhellweg@fsu.edu)

Chair – Nyangweso, Mary, East Carolina University, [wangilam@ecu.edu](mailto:wangilam@ecu.edu)

## **Afro-American Religious History Group**

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We invite proposals that explore the relationship between religious identity and racial identity in the Americas. For our 2014 meeting, we would like to encourage doctoral students working on relevant dissertations to submit proposals for a panel on:

- "The Future of Afro-American Religious History: Best Proposals from Graduate Students"

We also welcome proposals that might contribute to panels on:

- Black religions in diaspora
- Brown-black relations
- Black humanism and freethought
- Religion, race, and environmental/ecological questions
- Esotericism and African American culture (*for a possible joint session with the Western Esotericism Group*)

We're also excited to continue to host panels that pose theoretical challenges to the study of African American religious history, as well as those that include works authored outside the field of religious studies but might be usefully connected to our work. Given the year and locale of AAR's 2014 meeting, the group is also interested in proposals that address:

- The history of the civil rights movement, especially those that might contribute to a panel on *Brown v. The Board of Education (1954)*
- The role of William J. Seymour in the Azusa Street revival and questions of racial/ethnic/cultural diversity and difference in early U.S. Pentecostalism (*for a possible cosponsorship with the Pentecostal–Charismatic Movements Group*)

**Mission Statement:** The purpose of this Group is to recover the sources and histories related to the African-American religious experience, to create a forum to explore critically and creatively the history of African-American religions, and to infuse that knowledge into the study of religion within North America. The Group is committed to the investigation of the diversity of African-American faith traditions and religious experiences.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Manigault-Bryant, LeRhonda, Williams College, [rhon.manigault-bryant@williams.edu](mailto:rhon.manigault-bryant@williams.edu)

Chair – Sorett, Josef, Columbia University, [js3119@columbia.edu](mailto:js3119@columbia.edu)

## **Animals and Religion Group**

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This Group addresses issues in the study of animals and religion and seeks to engage religion scholars with the emergent field of animal studies. We welcome theoretically informed paper and panel proposals on all topics related to these themes. We especially seek proposals on the following topics in 2014:

- Climate change, death, and dying (*for a possible cosponsored session with the Death, Dying, and Beyond Group and Religion and Ecology Group*)
- Disability studies, animal studies, and the study of religion (*for a possible cosponsored session with the Religion and Disability Studies Group*)
- Climate change, animals, and ethical responses
- Minority religions and animals
- Ethics of zoos, aquaria, and other animal displays
- Fantastic/liminal animals in comparative religious perspective
- Interspecies relationships (predation, friendship, play, etc.)
- Anthropomorphism after the animal turn

**Mission Statement:**

The purpose of this Group is to advance scholarship by providing a forum for scholars whose work addresses relevant issues in the study of animals and religion, and to engage religious studies scholars with the emergent field of animal studies. The Group emphasizes the theoretical implications of attention to animals for the study of religion and a diversity of approaches, including, but not limited to:

- Cultural and comparative history of religions
- Critical theory
- Ethnography and anthropology of religion
- Descriptions of the role(s) religious/theological traditions have played in mediating images of nonhuman animals
- Assessments of relationships between religious constructions of animals and those animals

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

Papers are first reviewed anonymously by the entire steering committee, including cochairs. The cochairs then look at the names of submitters to consider factors such as the number of times the scholar has presented in our group and to support diversity. Papers are generally accepted solely on the basis of merit, fit, and the frequency with which an individual has presented (we give preference to scholars who have not presented in the group in the last five years). We strive for balance in gender representation when looking at sessions collectively but not necessarily at the level of an individual session. We especially encourage submissions from traditionally underrepresented minorities.

**Method of submission:** PAPERS

**Leadership:**

Chair – Aftandilian, David, Texas Christian University, [d.aftandilian@tcu.edu](mailto:d.aftandilian@tcu.edu)

Chair – Clough, David, University of Chester, [d.clough@chester.ac.uk](mailto:d.clough@chester.ac.uk)

## **Anthropology of Religion Group**

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We invite proposals from the full range of anthropological theories and methods, exploring diverse traditions, regions, and periods. In particular, we welcome individual and panel submissions that address:

- The 2014 presidential theme on severe climate change: engaging environmental concerns as part of religious identity and practice (e.g., food, farming, fasting); materiality and/of the environment; class and social stratification related to consumption, asceticism, and activism.
- Ethnography and historical anthropology of social justice: how ideals of compassion, humanitarianism, and the civic good are performed within and across traditions and communities.
- Ethnographies of the secular: exploring varieties of secularism as actively present in modern life; secularisms in dialogue with religions.
- Self-reflexivity in ethnographic approaches to the study of religion and sexuality; research ethics and relationships (*for a possible cosponsorship with Religion and Sexuality Group*)
- Feminist methodologies in the anthropology of religion (*for a possible cosponsorship with the Women and Religion Group*)

Doing ethnography in undergraduate classrooms: best practices for the conceptual, pragmatic, and ethical challenges of students conducting fieldwork (*for a possible cosponsorship with the Teaching Religion Section*): We are seeking submissions about ethical and pragmatic best practices. As pedagogical use of site visits, practitioner interviews and neighborhood mapping increases, we invite reflections on productive uses and pitfalls of sending students into the field. Please submit to both sections.

**Mission Statement:** This Group draws together scholars who utilize the methodological tools and theoretical perspectives of anthropology in the study of religion as a social and cultural phenomenon. Given the increasing importance of anthropology and ethnography for the academic study of religion, we serve the academy as an important forum for sustained discussion and critique of anthropological approaches that can connect scholars working on diverse traditions, regions, and eras who otherwise might not have the opportunity to learn from each other. Interested members are encouraged to join our (low volume) list-serv: <http://groups.yahoo.com/neo/groups/AAR-Anthropology/info>

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:**  
PAPERS

**Leadership:**

Chair – Zwissler, Laurel, Central Michigan University, [lzwissle@chass.utoronto.ca](mailto:lzwissle@chass.utoronto.ca)

Chair – Suárez, Margarita M. W., Meredith College, [suarezm@meredith.edu](mailto:suarezm@meredith.edu)

### **Arts, Film, Literature, Media, Popular Culture, Visual Culture, and Religion Cluster**

There is a sign that hangs over the entrance to Disneyland which reads: "Here you leave the world of Today and enter the world of Yesterday, Tomorrow, and Fantasy." This session is devoted to the exploration of those worlds, from Disney's Magic Kingdom to its fantasy films, from its theme parks to its theme cruises, from its iconic ears to its creations of femininity and masculinity. Presentations will cover the many facets of the industrious, imaginative, and ideological enterprise that is Disney.

**Please note: This is an invited panel, and we do not solicit proposals for it.**

**Mission Statement:** As religious practice is deeply embedded in the everyday aesthetic lives of people, careful analysis of these aspects of culture have become crucial for the academic study of religion. Several program units of the AAR have responded to this need, and this Cluster seeks to find overlaps and differences in methodology, subject matter, media analysis, and historical investigations between ways of approaching the material and artistic mediations of religious life. These four Program Units (Arts, Literature, and Religion Section; Religion and Popular Culture Group; Religion, Film, and Visual Culture Group; and Religion, Media, and Culture Group) collectively examine the ways humans engage the sacred through various media including, but not limited to film, literature, television, architecture, the fine arts, and a wide variety of material objects.

**Anonymity of Review Process:** We are not inviting submissions for this session.



**Method of submission:** We are not inviting submissions for this session.

**Leadership:**

Chair – Plate, S. Brent, Hamilton College, [splate@hamilton.edu](mailto:splate@hamilton.edu)

## Arts, Literature, and Religion Section

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The Arts, Literature, and Religion Section invites proposals for individual papers and preorganized panels on the following topics:

- Interreligious aesthetics (*special session quad-sponsored by Arts, Literature, and Religion Section; Interrereligious and Interfaith Studies Group; Music and Religion Group; Religion, Film, and Visual Culture Group; and the Society for the Arts in Religious and Theological Studies*): Given that images, ritual and music are often integral to the experience of religious devotion and worship, it is important to understand the ways in which aesthetic practices are experienced as religious. This session will explore the role of artistic expression in various modes of worship through a comparative look at several religious traditions. We also welcome proposals that focus on aesthetics as a medium for interreligious engagement. Priority will be given to presentations that include a performative or visual dimension.
- Mormon science fiction, including the work of Orson Scott Card and other LDS speculative fiction writers (*special session quad-sponsored session by Arts, Literature, and Religion Section; Mormon Studies Group; New Religious Movements Group; Religion and Science Fiction Group; and Religion and Popular Culture Group*)
- Biblical art in the San Diego Museum (with the SBL Bible and Visual Art Unit)
- Children's literature and religion (*cosponsored with Childhood Studies and Religion Group*): religious implications of artistic and literary responses to climate change; the creation theme in arts and literature; women, the Bible, and the arts; modes of literary translation and religion; religion, the arts, and social media; new religious movements, literature, and the arts; interdisciplinary training in arts, literature, and religion; representations of spirit worlds; apocalyptic/utopian visions; arts and literature in spiritual journeys or practice; the artist or writer as shaman; art and witchcraft.

The Arts, Literature, and Religion Section also welcomes individual papers and/or panel proposals on any other topic in the arts, literature, and religion.

**Mission Statement:** This Section seeks to engage the critical issues at the intersection of religion, literature, and the arts. We are concerned with both the aesthetic dimensions of religion and the religious dimensions of literature and the arts, including the visual, performative, written, and verbal arts. Approaches to these two avenues of concern are interdisciplinary and varied, including both traditional methodologies — theological, hermeneutical, and comparative approaches associated with the history of religions — and emerging methodologies, those that emerge from poststructuralism, studies in material culture, and cultural studies.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Pierce, Yolanda, Princeton Theological Seminary, [yolanda.pierce@ptsem.edu](mailto:yolanda.pierce@ptsem.edu)

Chair – Apostolos-Cappadona, Diane, Georgetown University, [apostold@georgetown.edu](mailto:apostold@georgetown.edu)

## **Asian North American Religion, Culture, and Society Group**

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This Group invites and welcomes individual papers, panel proposals, and nontraditional ways of sharing scholarly work that address:

- Issues of gender and sexuality, as they intersect with race and religion
- Intersections with Native American and indigenous critiques of settler colonialism
- Ecology and environmental justice
- Intersections of religion and politics that rethink the political and the secular, as well as the role of political theology, in Asian American religious life
- Transnational, diasporic, and globalized configurations of religious life
- Asian American religious life in the San Diego and Southern California area
- Any other critical aspect of Asian North American religions, culture, and society
- Borderlands, gatekeepers, and exclusions (*for a quad-sponsored session with the Religion and Migration Group; Latin America and the Caribbean Group; and Law, Religion, and Culture Group*): Proposals may consider any aspect of the interface between religion, law, and the borderlands; we are especially interested in those foregrounding Asian American, Latin American, and Caribbean experiences and perspectives.

In addition to paper and panel submissions, we encourage the submission of nontraditional ways of sharing scholarly work and welcome a variety of formats to promote interactive sessions.

**Mission Statement:** This Group (hereafter referred to as ANARCS) is one of the primary vehicles for the advancement of the study of the religions and practices of Asian-Americans and Pacific Islanders in the United States and Canada. As an integral player in the development of the emerging field of Asian-American religious studies, ANARCS has cultivated the work of junior and senior scholars from an impressive array of disciplines, including the history of religion, sociology, theology, philosophy, ethics, anthropology, psychology, education, and American and ethnic studies. ANARCS encourages new perspectives on Asian North American religious practices and faith communities, as well as innovative theoretical work that extends the concepts of empires, diaspora, transnationalism, globalization, im/migration, orientalism, adaptation, acculturation, race, ethnicity, marginalization, oppression, and resistance. In addition to this list of concepts, ANARCS will explore theoretical, philosophical, and theological concepts, such as aesthetics, beauty, and love. ANARCS seeks to foster and mentor scholars (junior, senior, and nontraditional) through preconference sessions, gathering for meals, and maintaining a robust listserv.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Singh, Devin, Yale University, [devin.singh@yale.edu](mailto:devin.singh@yale.edu)

Chair – Campos, Michael Sepidoza, Graduate Theological Union, [mcampos@ses.gtu.edu](mailto:mcampos@ses.gtu.edu)

## **Augustine and Augustinianisms Group**

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- Augustine on the emotions: Recent work in ancient philosophy has revealed not only a great deal of thinking and analysis of human emotions, but how those emotions can be assigned widely divergent meaning within competing philosophical and theological systems. Augustine is widely credited with being one of the most psychologically acute ancient writers, but a large amount of work remains to be done on the interpretation of the wide array of emotions discussed by him and how such emotions function systematically within his broader theoretical outlook and social context. Papers are invited from all disciplines that examine particular emotions in Augustine's texts and advance our theoretical understanding of the work they do. While love and desire necessarily intrude into any analysis of Augustine, papers are particularly sought on understudied emotions such as anger, compassion, despair, envy, fear, grief, hatred, hope, jealousy, joy, sadness, and wonder.
- Eros, Kenosis, and Rhetoric: A Conversation on Lee C. Barrett's *Eros and Self-Emptying: The Intersections of Augustine and Kierkegaard* (Eerdmans, 2013) (for a cosponsored session with the *Kierkegaard, Religion, and Culture Group* and the *Martin Luther and Global Lutheran Traditions Group*). We invite proposals around these themes at the intersection of Augustine and Kierkegaard, and we also seek to enrich the conversation with proposals addressing these themes from the Lutheran tradition. Papers must be submitted by September 1 in order to be shared with all presenters and made available to AAR members in advance.

**Mission Statement:** This Group provides a forum for the historical and constructive study of issues relating to the thought of Augustine, including how it was received in various eras and how it might be a resource for religious thought today.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Kolbet, Paul R., Wellesley, MA, [kolbet@aya.yale.edu](mailto:kolbet@aya.yale.edu)

Chair – Kloos, Kari, Regis University, [kkloos@regis.edu](mailto:kkloos@regis.edu)

## **Bible in Racial, Ethnic, and Indigenous Communities Group**

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In 2014, two sessions are planned:

- Overlapping, emerging, complementary, and descanting diasporas: hermeneutical implications: Panelists will be invited to focus on Chicano/a, Latino/a, Mujerista, and Indigenous perspectives on biblical texts, tropes, and experiences.
- Cinematic representations of the Bible and its intersections with racial, ethnic, and indigenous communities: Of particular interest will be papers that explore the ways in which biblical books, themes, and figures are either present in or strategically absent from mainstream and independent cinema.

Panelists selected for the first session, and those seeking to participate in the second, are especially invited to engage the 2014 Annual Meeting theme of climate change in their respective presentations and proposals for these sessions.

**Mission Statement:** This interdisciplinary Group emphasizes traditions of reading and interpreting the Bible in racial, ethnic minority, and indigenous communities. We welcome perspectives utilizing such diverse methodologies as the history of religion, ethnography, literary studies, cultural or social criticism, and postcolonial studies in investigating how the Bible has been used in preaching, storytelling, religious education, transmission of values, and social movements in various historical periods.

**Anonymity of Review Process:** Proposer names are visible to chairs and steering committee members at all times

**Method of submission:** Other

Papers should be submitted using the AAR online submission portal.

**Leadership:**

Chair – Page, Hugh Rowland, University of Notre Dame, [hpage@nd.edu](mailto:hpage@nd.edu)

Chair – Fernandez, Eleazar S., United Theological Seminary of the Twin Cities, [efernandez@unitedseminary.edu](mailto:efernandez@unitedseminary.edu)

## Bible, Theology, and Postmodernity Group

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This Group encourages partnerships between biblical scholars and constructive theologians and welcomes proposals that work across disciplines. This year, we invite proposals that explore:

- Modes of theological writing; responses to the question: “how do we write theology (in postmodernity)?”
- The use of scripture and healing rituals in traditionally nonreligious spaces or by nonreligious actors (*for a cosponsored session with the Religions, Medicines, and Healing Group*)
- comedians as public theologians?

This group also plans to cosponsor a session with the SBL Biblical Literature and Hermeneutics of Trauma consultation on biblical studies, theology, and hermeneutics of trauma.

**Mission Statement:** This Group encourages dialogue between constructive theologians and biblical scholars, dealing with themes of interest to both disciplines in the wake of postmodernity. We encourage creative proposals that work at the intersection of biblical studies, contemporary philosophy, and theology.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

### Leadership:

Chair – Rambo, Shelly, Boston University, [srambo@bu.edu](mailto:srambo@bu.edu)

Chair – Grau, Marion S., Graduate Theological Union, [mgrau@cdsp.edu](mailto:mgrau@cdsp.edu)

## Bioethics and Religion Group

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The Bioethics and Religion Section invites submissions in the area of Environment, Health, and Justice for the 2014 Annual Meeting. We encourage projects that explore the connection between environmental factors (such as climate change and the effect of industrialization), health (broadly construed to include public health, mental health, health care delivery, or other bioethics issues), and justice (such as poverty, access to goods and services). Papers on other bioethics topics not directly related to these will also be considered.

**Mission Statement:** This Group offers a unique venue within the AAR for addressing the intersections of religion, bioethics, and health/healthcare related matters. It encourages creative and scholarly examinations of these intersections, drawing on such disciplines as religious and philosophical ethical theory, theology, ethnography, clinical ethics, history, and law. It seeks to undertake this scholarly work by drawing on a variety of perspectives (e.g., Feminist/Womanist/Mujerista, cross-cultural, and interreligious) and to demonstrate the contributions that religious and ethical scholarship can offer to the critical exploration of contemporary bioethical issues.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Kicklighter, Laura, Lynchburg College, [kicklighter@lynchburg.edu](mailto:kicklighter@lynchburg.edu)

Chair – Randels, George D., University of the Pacific, [grandels@pacific.edu](mailto:grandels@pacific.edu)

## **Black Theology Group**

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The range of divergent voices in the scholarship of black theology reflects the vitality of the field, even as it raises the question of what features are particular to the discipline. To showcase the discipline's recent innovations in its intellectual tradition, the Black Theology Group welcomes individual papers, paper sessions, and roundtable proposals that engage the following:

- Methodological interrogations of black theology: questions of method, theory, and sources, common ground and so-called non-negotiables, the place of doctrine in black theology, and the materiality of black existence.
- Interdisciplinary features of black theology: the ways in which black theology engages the visual arts, black popular culture, political theology, philosophical theology, psychology of religion and trauma theory, natural sciences, to name a few.
- Eco-justice: Given the urgent need to address the underdeveloped theme of eco-justice in black theology, consideration will be given to papers, paper sessions, and roundtable proposals that address the 2014 Annual Meeting theme of "Climate Change and its Effect on Global Poverty" especially as it pertains to environmental racism, issues of ecology, and health and wellness.
- Racial essentialism and social activism: Black theological interpreters have critiqued ontological whiteness (e.g., James Cone) and ontological blackness (e.g., Victor Anderson) as obstacles in the flourishing of black life. In response to these critiques, black religious scholars utilized postmodern constructs of racial identity to avoid essentialist pitfalls. These academic constructs have produced more malleable, porous, hybrid understandings of racial identity, but their usefulness in justice struggles has been ambiguous. We invite papers on "racial essentialism and social activism" to discuss the relationship between racial identity and the struggle for justice.

- Islamic liberation theology: Black theology links to Islamic liberation theology through the life and legacy of Malcolm X, Al-Hajj Malik El-Shabazz. The “blackness” of black theologies of liberation was defined by the life and legacy of Malcolm. One of the primary sources for understanding the narrative arc of Malcolm’s life was *The Autobiography of Malcolm X as told to Alex Haley*. Haley’s work is used to depict Malcolm as a black revolutionary. Manning Marable’s classic *Malcolm X: A Life of Reinvention* puts forth a more complex and ambiguous understanding of Malcolm. There has been no sustained reflection of the impact Manning’s new narrative has on black theological understanding. We invite papers that examine Marable’s *Malcolm* as a way of addressing the question, what does it mean to be black, religious and free?
- Islamic liberationist and postcolonial analysis of Islam and questions of justice (*in partnership with the Contemporary Islam Group; Liberation Theology Group; International Development and Religion Group; and the Religion, Colonialism and Postcolonialism Group*): This panel will be prearranged, proposals will not be considered. Advance inquiries, however, are welcome via email to the group chairs.

**Mission Statement:** This Group seeks to further develop black theology as an academic enterprise. In part, this is accomplished by providing opportunities for exchanges related to basic issues of black theology’s content and form. In addition, the Group seeks to broaden conversation by bringing black theology into dialogue with other disciplines and perspectives on various aspects of African diasporan religious thought and life.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – White, Andrea C., Emory University, [andrea.white@emory.edu](mailto:andrea.white@emory.edu)

Chair – Clark, Adam, Xavier University, [clarkadam@xavier.edu](mailto:clarkadam@xavier.edu)

## **Body and Religion Group**

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This Group aims to provide a forum for multi-, inter-, and transdisciplinary conversations on issues of body and religion. We are especially interested in the overall question of “what is body?” We invite proposals presenting diverse methodologies and understandings of body, as well as traditional and alternative presentation styles. *This year we are particularly interested in several topics, any of which may be gathered for a possible joint session with Religion, Affect, and Emotion Group :*

- “Policing” the body, including such things as religiously sanctioned clothing and gender
- Aging, death, and the body, including croning ceremonies and funeral customs
- The “fragmented” body, including its use in advertising and potential connections to violence
- The "digitized" body, including avatars, virtual identities, and online video games

- The “performing” body in religion (dance, ritual, meditation, sex, artistic, and other kinds of performances, etc.), including alternative formats to the usual panel setting, and our theme for next year
- Green religion, nature, and body.

**Mission Statement:** This Group aims to draw together scholars working with different methodologies who address body as a fundamental category of analysis in the study of religion. The Group provides a forum for sustained discussion and critique of diverse approaches to body and religion that can encompass scholars working on a wide range of traditions, regions, and eras.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Bado, Nikki, Iowa State University, [nikkibf@iastate.edu](mailto:nikkibf@iastate.edu)

Chair – Pati, George, Valparaiso University, [george.pati@valpo.edu](mailto:george.pati@valpo.edu)

### **Bonhoeffer: Theology and Social Analysis Group**

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- 2013 saw the publication of the final volume in the monumental English translation of the *Dietrich Bonhoeffer Works (DBWE)*, *Theological Education at Finkenwalde: 1935-1937* (Augsburg Fortress, 2013). This volume includes materials from one of the richest and most innovative periods of Bonhoeffer's life. We invite papers that engage the themes of this volume, particularly the continuing significance of Bonhoeffer's bold experiment in theological education.
- The recent publication of Mark Thiessen Nation, et al's *Bonhoeffer the Assassin?: Challenging the Myth, Recovering His Call to Peacemaking* (Baker, 2013) provides an occasion for re-examining the nature and extent of Bonhoeffer's involvement in the resistance in light of his peace ethic. We invite papers addressing pacifism, resistance, and other related themes.

**Mission Statement:** This Group seeks to explore the historical and contemporary interface between theology and public life within the context of Dietrich Bonhoeffer's legacy in theology. Together with professional societies affiliated in the study of Bonhoeffer's life and thought, the Group has explored a variety of topics from medical ethics to political life in a global context.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – McBride, Jennifer, Wartburg College, [jennifer.mcbride@wartburg.edu](mailto:jennifer.mcbride@wartburg.edu)



## Buddhism in the West Group

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The Buddhism in the West Group seeks submissions on the following topics:

- Buddhism and secularism
- Contemplative studies
- Role of meditation in Western Buddhism
- Buddhism and education
- Race and ethnic diversity
- Climate change and environmental issues
- Author response on major book
- Globalization, feedback loops, and the "pizza effect"
- "Experience"
- Meditative maps
- Buddhism under capitalism (*possibly cosponsored with the Buddhism Section*)

**Mission Statement:** This Group seeks to:

- Provide a venue for new studies on Buddhism in non-Asian locales
- Further communication and exchange between scholars working on Buddhism outside of Asia
- Offer a forum within which to collectively clarify the intellectual and methodological underpinnings of research on Buddhism in the West, and consider new possibilities in methods and approaches

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – McMahan, David, Franklin and Marshall College, [dmcghan@fandm.edu](mailto:dmcghan@fandm.edu)

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## Buddhism Section

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The Buddhism Section welcomes proposals for panels, individual papers, and roundtables in all areas of Buddhist studies. To facilitate greater exchange among the various subfields within Buddhist studies, we are particularly interested in sessions that confront enduring problems in the study of Buddhism, raise important methodological issues, or bring fresh materials or perspectives to bear on themes of broad interest. Proposals that adopt innovative formats and/or take advantage of options such as ninety-minute sessions are also of particular interest.

The Section participates in the AAR's Full Paper Submission Pilot Program and would like to host at least one session in this format this year. For such sessions, the full text of the papers will be made available to members (only) on the AAR website in advance of the meeting; at the session, presenters will only briefly summarize their arguments, with the bulk of the time given over to discussion. Panel submissions that intend to follow this format should note this clearly in the proposal.

Individual paper proposals are also encouraged. Each year, the Section hosts a session composed of the best individual paper submissions. Sometimes this takes the form of an omnibus panel, though these are as often thematized by the Steering Committee.

All proposals are welcome and given careful consideration; the topics below are provided only to facilitate collaboration among members of the Section. The following themes have been proposed for the 2014 meeting. Please contact the listed organizers if you wish to contribute to one of these.

- Buddhism under capitalism (Richard Payne, [rkpayne1@mac.com](mailto:rkpayne1@mac.com); *possible cosponsorship with Buddhism in the West Group*)
- Zen temples (Pamela Winfield, [pwinfield@elon.edu](mailto:pwinfield@elon.edu))
- Buddhism and sexuality (Sarah Jacoby, [s-jacoby@northwestern.edu](mailto:s-jacoby@northwestern.edu))
- Historical Mahavira and Historical Buddha (Christian Haskett, [christian.haskett@centre.edu](mailto:christian.haskett@centre.edu); *possible cosponsorship with Jain Studies*)
- History and historiography of Buddhism in the late Schopen Period (Christian Haskett, [christian.haskett@centre.edu](mailto:christian.haskett@centre.edu))
- Buddhist femininities (Karma Lekshe Tsomo, [ketsomo@sandiego.edu](mailto:ketsomo@sandiego.edu))
- East Asian Buddhism in the context of East Asian intellectual systems (Jongmyung Kim, [jmk@aks.ac.kr](mailto:jmk@aks.ac.kr))
- Buddhism, ethnicity, and religious minorities in South and Southeast Asia (Mahinda Deegale, [m.deegalle@bathspa.ac.uk](mailto:m.deegalle@bathspa.ac.uk))
- Relationships and interdependence in renunciants' lives: community connections, family ties, and cooperation between monks and nuns (Linda LaMacchia, [lindalamacchia@yahoo.com](mailto:lindalamacchia@yahoo.com))

**Mission Statement:** This Section is the largest, most stable, and most diverse forum for Buddhist studies in North America. We embrace the full historical range of the Buddhist tradition from its inception some two-and-a-half millennia ago to the present and span its entire geographical sweep — the Indian subcontinent, Sri Lanka and Southeast Asia, Central Asia, Tibet, Mongolia, China, Korea, Japan, and the West. In addition to being historically and geographically inclusive, we have made efforts to encourage methodological plurality. Papers presented in recent years reflect, in addition to the philological and textual approaches of classic Buddhology, the methods of intellectual history, institutional history, philosophy, anthropology, sociology, gender and cultural studies, art history, literary theory, and postcolonial studies. We will continue to encourage cross-disciplinary exchange. This Section is the forum of choice for many established scholars. For some years now, we have also striven to provide a forum for younger scholars to aid them in establishing their careers. Under normal circumstances, at least one session at the Annual Meeting is devoted to four or five individual papers; often many or all of these are from graduate students or younger scholars making their first academic presentation at a national conference. In recent years, a growing number of foreign scholars have come to recognize this Section as a valuable forum to submit proposals, including scholars whose primary language is not English. We wish to continue to promote communication with scholars abroad and to provide opportunities for younger scholars.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Wedemeyer, Christian K., University of Chicago Divinity School, [wedemeyer@uchicago.edu](mailto:wedemeyer@uchicago.edu)

Chair – Meeks, Lori, University of Southern California, [meeks@usc.edu](mailto:meeks@usc.edu)

### **Buddhist Critical—Constructive Reflection Group**

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The Buddhist Critical–Constructive Reflection Group explores how Buddhist thought and practice can address contemporary issues and how Buddhist modes of understanding can inform or be informed by academic studies (in religious studies, philosophy, ethics, theology, sociology, economics, etc.). We invite paper or panel proposals on the following topics (or another topic relevant to our mission):

- Buddhist responses to the climate crisis and the urgent need for action
- Models of ideal dhammic societies
- The popularization of mindfulness
- Advocating for change as a minority religious tradition
- Pedagogies based on Buddhist principles

**Mission Statement:**

This Group explores how Buddhist thought and practice can address contemporary issues and how Buddhist modes of understanding can inform or be informed by academic studies (in religious studies, philosophy, ethics, theology, sociology, economics, etc.).

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Burford, Grace G., Prescott College, [gburford@prescott.edu](mailto:gburford@prescott.edu)

Chair – Ives, Christopher, Stonehill College, [cives@stonehill.edu](mailto:cives@stonehill.edu)

**Buddhist Philosophy Group**

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This Group entertains individual paper proposals, but mostly encourages thematically integrated sessions. These sessions might focus on specific philosophical topics, on methodological issues, or on a recent publication in the field or a classical text of particular importance. Sessions representing a diversity of methods to address a regionally-defined topic are also encouraged. There is particular interest in developing a papers session or roundtable proposal that would be suitable for cosponsorship with another section or group. Possible topics include:

- Buddhism, Sāṃkhya, Yoga (contact: Stuart Sarbacker, [stuart.sarbacker@oregonstate.edu](mailto:stuart.sarbacker@oregonstate.edu))
- Buddhist aesthetics (contact: Richard Nance, [rfnance@indiana.edu](mailto:rfnance@indiana.edu))
- Buddhist philosophy and tantra
- Ethos and ethics of/in nonduality (contact: Sara McClintock, [slmccli@emory.edu](mailto:slmccli@emory.edu))
- Intention(s) in ethics
- Method(s): historical, constructive, both, or neither? (contact: Karin Meyers, [karin.meyers@ryi.org](mailto:karin.meyers@ryi.org))
- No-mind/no-thought (contact, John Dunne: [jdunne@emory.edu](mailto:jdunne@emory.edu))
- Perspectivalism
- Philosophy and narrative (contact: David Fiordali, [jdunne@emory.edu](mailto:jdunne@emory.edu))
- Rhetoric and Buddhist philosophy

If a contact person is not listed, those interested in that topic should contact the cochairs for information on other members intending to develop proposals on the same topic.

**Mission Statement:** This Group provides a forum for the scholarly study of Buddhist philosophical thought in its various forms across all regions and traditions of the Buddhist world. We seek to develop tightly organized sessions that deal not only with intra-Buddhist philosophical issues — such as those involving major philosophical traditions and major thinkers and texts — but also with topics involving the relationship between Buddhist philosophy and other traditions of philosophical thought, both ancient and modern. The Group likewise provides a venue to examine the relationship between Buddhist thought and Buddhist practice. We encourage work on the full range of Buddhist philosophy, including metaphysics, epistemology, soteriology, ethics, and philosophy of mind.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Nance, Richard, Indiana University, [richard.nance@gmail.com](mailto:richard.nance@gmail.com)

Chair – McClintock, Sara L., Emory University, [slmcli@emory.edu](mailto:slmcli@emory.edu)

## **Childhood Studies and Religion Group**

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We are seeking individual paper or panel proposals on the following topics:

- The child and environmental justice
- Children and sacrifice cosponsored with the SBL group Children in the Biblical World
- Infantilizing individuals and religious traditions
- Lost and stolen childhoods due to genocide (*cosponsored with Religion, Holocaust, and Genocide Group*)
- Children’s literature and religion (*cosponsored with Art, Literature, and Religion Section*)
- Comic books (*cosponsored with Religion and Popular Culture Group*)

Proposals or prearranged panels on other topics are also welcome.

**Mission Statement:** This Group’s overall aim is to investigate the complex and multifaceted relation between religion and childhood. The specific goals of the Group are as follows:

- Provide a forum for focused interdisciplinary and interreligious dialogue about the diverse relations of children and religion
- Heighten academic interest in this topic in all fields represented in the AAR
- Prepare scholars in religious studies to contribute to wider academic discussions about children and childhoods

- Lend the voice of the academy to current questions of public policy and child advocacy

The focus of the Group is both timely and significant given the present concern for children across the globe and the rising interdisciplinary academic interest in childhood studies. The Group functions as a forum at the AAR for advancing childhood studies as a new line of scholarly inquiry.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Ridgely, Susan, University of Wisconsin, Oshkosh, [ridgelys@uwosh.edu](mailto:ridgelys@uwosh.edu)

## Chinese Religions Group

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All proposals are welcome and given careful consideration. Please contact the organizers if you wish to contribute to the following themes:

- Analyzing the relationships between oral practices and sacred texts (contact: Cuilian Liu, Harvard University, [liu6@fas.harvard.edu](mailto:liu6@fas.harvard.edu))
- Analyzing new religious movements in China and the Sinophone world (contact: Joseph Adler, Kenyon College, [adlerj@kenyon.edu](mailto:adlerj@kenyon.edu))
- Analyzing religious education in modern and contemporary China, looking both at both a) religion-related courses in the curricula of secular schools and b) educational programs sponsored by religious groups (Buddhist, Daoist, Muslim, etc.) (contact: Stefania Travagnin, [s.travagnin@rug.nl](mailto:s.travagnin@rug.nl))

**Mission Statement:** This Group is dedicated to the academic, comparative study of Chinese religions in all forms, both historical and contemporary. The Group makes every effort to recognize Chinese voices in religious practice as well as scholarship, and applies rigorous standards of linguistic, cultural, historical, and social-scientific understanding to the study of religion in China.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Benn, James A., McMaster University, [bennjam@mcmaster.ca](mailto:bennjam@mcmaster.ca)

Chair – Halperin, Mark, University of California, Davis, [mhalperin@ucdavis.edu](mailto:mhalperin@ucdavis.edu)

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## Christian Spirituality Group

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The Christian Spirituality Group solicits proposals in the following areas:

- Spirituality and the contemplative life (*for a cosponsored session with the Contemplative Studies Group*): We seek proposals on topics where the concerns of our groups overlap. In general we seek proposals on “spirituality and the contemplative life.” This might include, but is not limited to, contemplative pedagogies, the role of contemplative practice in interreligious dialogue and understanding, comparative investigations of mindfulness practices and mystical traditions, the implications of cognitive and neuroscience for contemplative spirituality, etc.
- Spirituality and healthcare (*for a session sponsored by multiple program units, including the Psychology, Religion, and Culture Group*): We seek proposals exploring the intersections of clinical and contemplative practices that address mental health. Papers may also address any aspect of health care.
- Spirituality and the natural sciences: We are particularly interested in reflection on the implications of recent neuroscientific research for the understanding of religious experience, theological anthropology, contemplative practice, etc.
- Spiritual responses to climate change: Related to the suggested presidential theme, we invite proposals on spiritual responses to climate change. Papers might address ritual, prayer, or activist responses from the perspective of spirituality studies.
- Spirituality and the city: As sixty percent of humanity lives in urban environments, cities have a vital role in shaping the human spirit. Their meaning and future as both communities and built environments present a profoundly spiritual as well as social challenge.
- Spiritual direction: recent and emerging approaches: Proposals might address new disciplinary or methodological approaches to the practice and study of spiritual direction, spiritual direction in various contexts, the implications of electronic media for direction, etc.

**Mission Statement:** This Group serves as a forum for scholars working in the interdisciplinary field of Christian spirituality. It is committed to the following:

- Developing, refining, and demonstrating appropriate methodologies for the academic study of spirituality
- Exploring models for describing and facilitating interdisciplinary conversation on the nature of spirituality among religion scholars of all perspectives and religions
- Initiating discussion in the field of global spirituality, both religious and secular
- Articulating the connections between scholarship and spiritual practice
- Insuring diversity in denominational affiliation, gender, race, and ethnic backgrounds
- Focusing on the retrieval and contemporary assimilation of issues of central interest to the field itself

Our AAR sessions and panels are intended to expand dialogue, understanding, research, writing, and teaching in the area of spirituality in general, and of Christian spirituality in particular.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Robinson, Tim, Brite Divinity School, [tim.robinson@tcu.edu](mailto:tim.robinson@tcu.edu)

Chair – Young, Glenn, Rockhurst University, [glenn.young@rockhurst.edu](mailto:glenn.young@rockhurst.edu)

## **Christian Systematic Theology Section**

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General Theme: Human, Non-human, Inhuman

We invite constructive (not merely descriptive or historical) proposals that theologically explore the idea of being human. We seek proposals for individual papers, panels, or book discussions that relate to the general theme and especially to one or more of the following subtopics:

- Humanity as “image of God” and/or created as “good”(1)
- The “uniqueness” of humanity in relationship to other animals and/or angels (2)
- Human bodies, souls, and spirits (3)
- Transhumanism and cloning. We also are interested in receiving proposals that put transhumanism issues in dialogue with aspects of Christian theological anthropology (doctrines, theologians, or aspects of the tradition that make claims about the reasons for, constitution of, calling, purpose, or destiny of humanity) (4)
- Human origins and/or human ontology (5)
- The extent to which humans are free (6)
- Dehumanization, race, negative anthropology, and “the other.” (7)

In all cases we invite papers that address the theme with attention to questions of sex and gender, race, and dis/ability.

We are also interested in paper proposals that could lead to *cosponsored sessions with the Transhumanism and Religion Group on topic (4)*, and with *the Comparative Theology Group on topics (1), (2), and/or (3)*.

For planning purposes, the theme for 2015 will be “The Doctrine of God.”

**Mission Statement:** This Section promotes new constructive work in Christian systematic theology that is in dialogue with the historical Christian theological traditions on the one hand and with all aspects of the contemporary context on the other — intellectual movements, methodologies, multiple theological and religious perspectives, and ethical/social/political contexts.



**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Coolman, Holly Taylor, Providence College, [htc@providence.edu](mailto:htc@providence.edu)

Chair – Stubbs, David, Western Theological Seminary, [david.stubbs@westernsem.edu](mailto:david.stubbs@westernsem.edu)

## **Christian Zionism in Comparative Perspective Seminar**

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In this, the final year of the Seminar on Christian Zionism, we are interested in pushing the boundaries of the conversation. We are especially interested in analyses of Christian Zionism outside of the western world. In what ways does Christian Zionism function in African, Asian, or Latin American contexts as a response to local dynamics? How were these commitments imported and/or developed contextually? Additionally, we invite proposals that identify the specific contributions of women to the development of Christian Zionism as well as proposals linking the study of Christian Zionism to analyses of broader themes in contemporary apocalyptic thought.

**Mission Statement:** The phenomenon of Christian Zionism—in its contemporary forms, faith-based Christian political support for the State of Israel—provides opportunities for reflecting on the intersections of religion with history, popular culture, domestic political movements, foreign policy analysis, and interreligious engagement, among other topics. Specifically, the subject is becoming a locus of rich intra-Christian conversation, including matters of biblical interpretation, fundamentalism, and evangelicalism. Although Christian Zionism is largely an Anglo-American phenomenon, scholars in several contexts have turned their attention to the topic. More precise studies are needed so the phenomenon can be better comprehended.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Smith, Robert O., Evangelical Lutheran Church in America, [Robert.Smith@elca.org](mailto:Robert.Smith@elca.org)

Chair – Gunner, Göran, Church of Sweden Research Unit, Stockholm, Sweden, [goran.gunner@svenskakyrkan.se](mailto:goran.gunner@svenskakyrkan.se)

## **Class, Religion, and Theology Group**

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For its first year, this Group invites proposals that address the complex relations of class and religion or theology in diverse cultural, social, political, and religious spaces. What are the most productive ways of conceptualizing class today and how does this make a difference for the study of religion and theology? We especially invite engagements of the various conceptualizations of class and their use in religious and theological studies as presented in the recently published volume *Religion, Theology, and Class: Fresh Engagements after Long Silence* (Palgrave Macmillan, 2013).

**Mission Statement:** This unit seeks to study class as a relational concept that needs to be explored in its complex manifestations, which will yield more complex understandings of religion and theology in turn. Avoiding reductionistic definitions that occur when studying each class in itself or viewing class only according to stratified income levels or particular historical and sociological markers, this unit will investigate how classes shape up in relation and tension with each other and with religion and theology. This unit's investigations of class, religion, and theology also include intersections with gender, sexual orientation, race, ethnicity, and ecology.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

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Chair – Estey, Ken, Brooklyn College, [kestey@brooklyn.cuny.edu](mailto:kestey@brooklyn.cuny.edu)

## **Cognitive Science of Religion Group**

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This group welcomes proposals for individual papers or sessions on any aspect of the cognitive science of religion. We welcome both theoretical treatments and empirical data pertaining to the topics. Topics of particular interest include:

- Increasing dialogue between CSR and Humanist approaches to religion (*as a single or possibly cosponsored session with the Comparative Approaches to Religion and Violence Group; the International Association for the Cognitive Science of Religion; and the SBL*)
- Methods used in CSR research
- Cognitive linguistics and religious discourse
- Supernatural surveillance and cooperation
- The development of religious cognition

**Mission Statement:** This Group is dedicated to advancing cognitive scientific approaches to the study of religion in a critically informed, historically responsible manner. "Cognitive science" designates a broadly interdisciplinary approach to the study of the mind that integrates research from the neurosciences, psychology (including developmental, cognitive, evolutionary, and social psychology), anthropology, and philosophy. The main goal of this Group is to bring together cognitive scientists, historians of religion, ethnographers, empirically-oriented theologians, and philosophers of religion to explore applications of cognitive science to religious phenomena, as well as religious insights into the study of the human mind. We wish to consider ways in which historical and ethnographic data can be used to test theories and discuss theoretical and methodological concerns that are directly relevant to study design and data interpretation.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

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Chair – Chilcott, Travis, Iowa State University, [chilcott@iastate.edu](mailto:chilcott@iastate.edu)

## **Comparative Approaches to Religion and Violence Group**

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For the 2014 Annual Meeting of the AAR, we seek papers that examine the intersections of religion and violence, with attention to the condition in which religion lends itself to the justification and/or promotion of violence. Papers should demonstrate comparative or theoretical approaches. Below are recommended themes within this framework:

- Religion and torture: an examination of the role of religion in justifying torture devices and applications
- The violence of nonviolence: a look into the ambiguity surrounding self-pronounced nonviolence, such as strict forms of asceticism and activist, conceivably militant, movements for nonviolence
- Violence as performative: here we seek to explore violent behavior shaped by anticipation of a witnessing audience, whether actual or imagined, human or otherworldly
- Religious disputes on violence within communities: clearly religious rhetoric is significant here
- Religious dimensions to the Palestinian/Israeli conflict

In addition to these themes, we are soliciting papers for three cosponsored sessions:

- Religiously rooted practices of self-directed pain, such as self-flagellations, bodily piercings, and bodily transformations or alterations within rites of passage (*cosponsored with the SBL Violence and Representations of Violence program unit*)
- Representing and documenting religion and violence (cosponsored with the SBL Warfare in Ancient Israel program unit): exploring the ways ideologies of warfare are documented and represented in the ancient world that include the ancient Near East, Asia, Africa and the Americas

- Religious dimensions of violence, displacement, and politics in Rwanda and the Democratic Republic of the Congo 20 years after the Rwandan Genocide (*for a possible quad-sponsored session with the African Religion Group; Religion, Holocaust, and Genocide Group; and the Religions, Social Conflict, and Peace Group*): Two decades after the Rwandan Genocide, President Kagame still leads Rwanda. Rwanda's *gacaca* courts that judged genocide perpetrators only closed recently in 2012. And violence continues just beyond Rwanda's border in the neighboring Democratic Republic of the Congo. We seek contributions that explore the gendered, political, ritual, transnational and other dimensions of the current situation in relation to religion and ethics, broadly construed, in either or both countries

In addition to these suggested themes, we welcome other submissions that fall within our program unit's mandate.

**Mission Statement:** Since the end of the Cold War, acts of religiously motivated violence have become prominent worldwide. Academics from various disciplines have attempted to account for these incidents, noting a resurgence of anticolonialism, poverty and economic injustice, the failures of secular nationalism, uprootedness and the loss of a homeland, and the pervasive features of globalization in its economic, political, social, and cultural forms. Yet the religious narratives that motivate these violent actors are too conspicuous to be ignored. Today, scholars no longer debate whether people's use of religion has a role in violence; rather, the discussion has turned to what kind of role it plays, and how this role affects the nature and scale of the conflict. This Group contends that the theories, methodologies, and scales for studying the expanding field of religion and violence remain underexplored and require interdisciplinary work and collaboration to provide greater insights into the thorny issues involved. The sociology, anthropology, psychology, philosophy, evolutionary psychology, cognitive science, economics, and political science of religion all have provided great insights into the nature of religion and violence over the last few decades and all are arguably interdisciplinary by nature. This Group provides a venue devoted specifically to interdisciplinary discussions of the subject. We hope to channel and enhance contributions from the historically delineated (albeit constructed) humanities, social sciences, and physical sciences. In that vein, we hope to hear papers presenting cross-disciplinary dialogue and research on the topic of religion and violence.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS; E-mail with Attachment (proposal is in attachment, not in body of e-mail)

**Leadership:**

Chair – Kitts, Margo, Hawaii Pacific University, [mkitts@hpu.edu](mailto:mkitts@hpu.edu)

Chair – Jerryson, Michael, Youngstown State University, [mjerryson@gmail.com](mailto:mjerryson@gmail.com)

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## Comparative Religious Ethics Group

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This group encourages the submission of any individual paper, papers session, and roundtable proposals that make cultural and moral diversity central to ethical analysis. Themes especially welcome this year include:

- “What constitutes a healthy body?”
- Ethics of food consumption
- Technology and ethics
- Ethics of leadership and authority

**Mission Statement:** While comparative assessment of the ethics of different religious groups is an ancient and widespread pursuit, the modern field of comparative religious ethics arguably dates from the founding of the *Journal of Religious Ethics* in 1973. [For the purposes of this statement, “ethics” as a subject will refer to reflection about how best to live as human beings; an “ethic” is one more or less determinate position on the best mode(s) of life.] While there have been a variety of motivations for the attempt to study “religious ethics” rather than or in addition to “Christian ethics,” one animating idea has been the growing recognition that people from numerous religions propound sophisticated and powerful moral visions, which possess intriguing similarities and differences and are not easily reducible to a common denominator. In addition, the variety and particular characteristics of such visions are historically and politically significant in the modern era of increasingly pervasive globalization. Indeed, comparative ethics may be desperately needed in our contemporary context of global interdependence, misunderstanding, and mutual mistrust. There are thus ample grounds, both social and purely intellectual, to suggest that this ethical variety needs to be engaged directly via rigorous comparison. Comparative ethics makes such diversity central to its analysis, which includes three main aspects:

- Describes and interprets particular ethics on the basis of historical, anthropological, or other data
- Compares such ethics (in the plural) and requires searching reflection on the methods and tools of inquiry
- Engages in normative argument on the basis of such studies, and may thereby speak to contemporary concerns about overlapping identities, cultural complexity and plurality, universalism and relativism, and political problems regarding the coexistence of divergent social groups, as well as particular moral controversies

Ideally, each of these aspects enriches the others; for example, comparison across traditions helps generate more insightful interpretations of particular figures and themes. This self-conscious sophistication about differing ethical vocabularies and the analytical practices necessary to grapple with them is what makes comparative ethics distinctive within broader conversations in religious and philosophical ethics. Comparative ethics as envisioned here induces conversation across typical area studies boundaries by involving scholars of different religions; all sessions in this Group are constructed with this goal in mind, so that data from multiple traditions will be brought to bear on any comparative theme.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – McGuire, Beverley Foulks, University of North Carolina, Wilmington, [bevfulks@gmail.com](mailto:bevfulks@gmail.com)

Chair - Bucar, Elizabeth, Northeastern University, [e.bucar@neu.edu](mailto:e.bucar@neu.edu)

## **Comparative Studies in Religion Section**

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This Section seeks group proposals that provide occasion for comparative inquiry, engaging two or more religious traditions around a common topic and reflecting critically on the conceptual tools employed in the inquiry. We request only group proposals in the form of thematic paper sessions (four presenters, presider, and respondent) or roundtable sessions (maximum of six presenters). No individual papers as final submissions please. We reserve the right to add individuals to any group proposal. Each paper in a proposed session or panel need not be comparative, although this is welcomed and encouraged. Overall intellectual coherence of each group proposal is crucial. Please contact listed organizers if you wish to take part in any proposed session. Proposals for comparative panels and sessions other than those listed are welcome.

Suggested themes are:

- Reconsidering magic (contact: Eric Mortensen, [emortens@guilford.edu](mailto:emortens@guilford.edu))
- Motherhood in the religious imagination (contact: David Mozina, [david.mozina@bc.edu](mailto:david.mozina@bc.edu))
- Trance and possession (contact: Corinne Dempsey, [cdempse6@zimbra.naz.edu](mailto:cdempse6@zimbra.naz.edu))
- Regurgitation as a comparative theme (contact: Kathryn McClymond, [kmcclymond@gsu.edu](mailto:kmcclymond@gsu.edu))
- Monsters
- Transience and fragility (perhaps connected to "Climate Change," the AAR 2014 Presidential theme)

**Mission Statement:** This Section provides the opportunity for significant cross-traditional and cross-cultural inquiry. We traditionally solicit papers and panels that provide occasions for comparative inquiry seriously engaging two or more religious traditions around a common topic and we ensure that critical reflection is given to the conceptual tools therein employed.

**Anonymity of Review Process:** Proposer names are visible to chairs and steering committee members at all times

**Method of submission:** PAPERS

**Leadership:**

Chair – McClymond, Kathryn, Georgia State University, [kmcclymond@gsu.edu](mailto:kmcclymond@gsu.edu)

Chair – Mortensen, Eric D., Guilford College, [ericdmort@yahoo.com](mailto:ericdmort@yahoo.com)

**Comparative Theology Group**

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We encourage submissions relating to the practice of theology drawing from the resources of multiple traditions. Panel proposals (consisting of 3 to 5 papers relating to a common theme) are preferable to individual paper proposals. This year we are especially interested in proposals concerning the following topics:

- Interreligious responses to climate change (possibly in conjunction with the Interreligious and Interfaith Studies Group): A guiding principle of Comparative Theology is exploring and enriching one's own theology and practice through the close study of another theological tradition. This invariably leads to a degree of solidarity between traditions. Interreligious engagement similarly seeks to create solidarity through joint action (actions for peace and social justice), grass-roots encounters and relationship-building. Both modes of engagement can be seen at play in interreligious responses to the global crisis of climate change. We invite papers that explore how these two modes of response are informed or deepened by the other, in the specific context of climate change but keeping in mind the broader ramifications. How can we create a space at the intersection of comparative theology and interreligious dialogue and action that allows for pragmatic and constructive responses to global crises?;
- Comparative pastoral responses to human suffering; comparative approaches to human sexuality, including the use of erotic language in various devotional traditions
- Post-Holocaust Jewish/Christian comparative theology
- Comparative theology and nontextual religious traditions; comparative theologies centered on traditions other than Christianity; Comparative Theology and the "world religions" paradigm
- Comparative theological reflection on the relation between humanity and other beings (gods, spirits, animals, etc.) (*possible cosponsorship with the Christian Systematic Theology Group*)
- Comparative theologies drawing from multiple traditions, without assuming exclusive commitment to any single tradition.

**Mission Statement:** Comparative (interreligious) theology tries to be seriously theological, interreligious, and consciously comparative—all at the same time. It is, like other forms of theology as familiarly understood, primarily a matter of “faith seeking understanding” (or, more broadly, perhaps “the practice of reflective meditative perception” or “insight”) and reflection on this faith as it has been enacted in doctrine, argument, meditation, ritual, and ethical behavior. Like other forms of theology, it is an academic discipline, but may also be about and for the sake of knowledge of God or, more broadly, the ultimate mystery toward which life points. In comparative theology, faith and practice are explored and transformed by attention to parallel theological dimensions of one or more religious or theological traditions, examined historically or in the contemporary context. As a discipline within the academy, this communal and intercommunal faith and practice are open to the analyses, comments, and questions of insiders to the involved traditions, and to scholars not necessarily defined by any such commitments who are nonetheless able and willing to explore the full range of dynamics of faith seeking understanding in a comparative perspective. Please contact any Steering Committee Member for further information on the Group, including the most recent self-study and statement of purpose, or to be added to the Group.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

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Chair – Johnston Largen, Kristin, Lutheran Theological Seminary, Gettysburg, [klargen@lts.edu](mailto:klargen@lts.edu)

## **Confucian Traditions Group**

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This Group invites proposals concerning any aspect of Confucianism from any geographical area. Topics of particular interest this coming year are:

- Confucianism as a religion
- Confucian education
- Parenthood
- Attitudes toward animals
- New or contemporary Confucianism
- Political Confucianism
- Interreligious dialogue
- Feminism



Prearranged roundtable and papers session proposals have a much better chance of acceptance than individual paper proposals. Panels that are in the traditional two-and-a-half-hour format are welcome, but we also encourage applicants to propose panels in a ninety-minute format. This can take the form of a mini-panel or a symposium on a particular text, author, or pedagogy. Underscoring that Confucianism is not just a Chinese phenomenon, we would also like to encourage people working on Confucian topics outside of China to send in proposals.

**Mission Statement:** This Group is committed to the study of the diversity of religious traditions associated with Confucius and his followers, including areas where Confucian thought and practice intersect with those of other traditions. The Group embraces historical, philosophical, and dialogical approaches, and is not located in any single country or discipline.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

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## Contemplative Studies Group

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We welcome individual paper, papers session, and roundtable proposals on the following topics:

- Comparative study of contemplative practice, especially the contextual nuances of religiously-committed forms of meditation and contemplative prayer
- Contemplative pedagogy, with particular attention to the liberal arts and university education (Andrew Fort and Judith Simmer-Brown, organizers)
- Illustrated manuals of contemplative practice (Louis Komjathy, organizer)
- Opportunities and pitfalls related to the scientific study of contemplation, including potential areas of collaboration between contemplative studies, religious studies, and neuroscience
- Spirituality and the contemplative life (*for a possible cosponsored session with the Christian Spirituality Group*): We seek proposals on topics where the concerns of our groups overlap. In general we seek proposals on “spirituality and the contemplative life.” This might include, but is not limited to, contemplative pedagogies, the role of contemplative practice in interreligious dialogue and understanding, comparative investigations of mindfulness practices and mystical traditions, the implications of cognitive and neuroscience for contemplative spirituality, etc.

We also welcome panel and paper proposals on any other topic related to contemplative studies.

**Mission Statement:** This Group aims to strengthen and develop contemplative studies as an academic field of inquiry, especially in the context of religious studies and the AAR. Our Group provides a forum for:

- The investigation of contemplative practice and experience, considered inclusively and comprehensively
- Critical discussions on the field itself, including theoretical and interpretive issues
- The application of contemplative practice to academic life and university culture, including the possible contribution of “contemplative pedagogy” to teaching and learning

The Group thus aims to gather together currently diffused groups as well as dislocated, marginalized, and underrepresented individuals in the academy. To this end, we encourage research that is topical, tradition-specific, comparative, and cross-cultural. We also invite scholars to investigate contemplative practice and experience in ways that traverse and transcend the boundaries of traditions, disciplines, and research methodologies. Visit our website at [www.sandiego.edu/cas/contemplativestudies](http://www.sandiego.edu/cas/contemplativestudies).

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Komjathy, Louis, University of San Diego, [komjathy@sandiego.edu](mailto:komjathy@sandiego.edu)

Chair – Klein, Anne C., Rice University, [ack@rice.edu](mailto:ack@rice.edu)

## **Contemporary Islam Group**

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This Group invites submissions on all subjects related to Islam in the contemporary world. We are, however, particularly interested in papers dealing with contemporary Islam in relation to the following topics:

- Religious responses to the climate crisis
- Economic development and social justice
- Addiction and consumption
- LGBT issues in Muslim communities
- Contemporary musics: hip-hop, heavy metal, punk, qawwali fusion
- Women, gender, and sexuality in contemporary Islam (*for a possible cosponsored session with the Women and Religion Section*)
- Changes in the politics, ritual practice, and social construction of death and dying in contemporary Islam (*for a possible cosponsored session with the Death, Dying, and Beyond Group*)

- Islam in Southeast Asia (*for a possible cosponsored panel with the Religion in Southeast Asia Group*): We welcome proposals on, especially contributions that problematize the analytical framework of ‘core and periphery.’
- Emerging Islamic theologies of liberation, justice, and postcoloniality (*for possible cosponsorship with the Liberation Theologies Group, the International Development and Religion Group, the Black Theology Group, and the Religion, Colonialism, and Postcolonialism Group*): We are prearranging a panel that critically and creatively examines emerging Islamic theologies of liberation, justice, and postcoloniality. As the panel will be prearranged, proposals will not be considered. Advance inquiries, however, are welcome via email to the group chairs.

**Mission Statement:** The mission of this Group is to provide a venue for discussing emerging problems and developments within Muslim societies and Islamic studies during the past 200 years, particularly in the late twentieth and early twenty-first centuries.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Esack, Farid, University of Johannesburg, [fesack@uj.ac.za](mailto:fesack@uj.ac.za)

Chair – Widmann Abraham, Danielle, Harvard University, [abrahamd@jmu.edu](mailto:abrahamd@jmu.edu)

## Contemporary Pagan Studies Group

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We invite individual papers, papers, sessions, and roundtable proposals related to all aspects of Pagan studies (including historic) from different parts of the globe. We welcome papers using diverse methodologies: theoretical and practical, qualitative and quantitative, normative and descriptive. In addition to proposals on topics generally in the purview of this group, this year we especially welcome proposals that address the following for possible cosponsored sessions with other groups:

- Sexuality and gender politics in contemporary Paganism (*for a possible cosponsored session with the Women and Religion Section*): We seek papers on the critical analysis of women, gender roles, and ideals about women in the contemporary Pagan movement. Possible topics include but are not limited to: ideals about motherhood as envisioned in stories of the divine versus lived parenting, explicit critiques of Western gender and power dynamics in Contemporary Paganism, analysis of gender politics in small groups (e.g., How does the idealized, authoritative high priestess (role manifest in social relations in groups?), analysis of gender ideals versus lived realities and what this means for group cohesion and stability, analysis of British Traditional Witchcraft ideals and the reality of homosexuality in Paganism, analysis of gender fluidity in practice (e.g., Can an effeminate male be high priestesses or take “women's roles,” and how does this affect group dynamics?). Other topic proposals are welcome.

- Exploring sexual identity and conversion in today's shifting paradigms (*for a cosponsored session with Gay Men and Religion Group; Lesbian-Feminist Issues and Religion Group; Men and Masculinities Group; Religions Conversions Group*)
- The new animism: ritual and response to the nonhuman world (*with the Ritual Studies Group and Religion and Ecology Group*): Graham Harvey's recently edited volume, *The Handbook of Contemporary Animism* (Acumen, 2013) opens possibilities for dialog among many religious traditions about humans' relationships with the other-than-human or nonhuman world. This panel seeks papers that engage with the concept of the New Animism from multiple perspectives.
- Contemporary Paganism as "lived religion": We seek papers for a methodologically oriented panel exploring how religiosity shapes the values and practices of people in their everyday lives. How do our religious views help us to create meanings and take action in the world, how do individuals shape and create practice, and what are the wider social and cultural contexts in which religiosity functions?

**Mission Statement:** This Group provides a place for scholars interested in pursuing studies in this newly developing and interdisciplinary field and puts them in direct communication with one another in the context of a professional meeting. New scholars are welcomed and supported, while existing scholars are challenged to improve their work and deepen the level of conversation. By liaising with other AAR Program Units, the Group creates opportunities to examine the place of Pagan religions both historically and within contemporary society and to examine how other religions may intersect with these dynamic and mutable religious communities.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Clifton, Chas, Colorado State University, Pueblo, [chas.clifton@mac.com](mailto:chas.clifton@mac.com)

Chair – Salomonsen, Jone, University of Oslo, [jone.salomonsen@teologi.uio.no](mailto:jone.salomonsen@teologi.uio.no)

### **Critical Approaches to Hip-Hop and Religion Group**

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From "Keepin' It Real to Keepin' it Right": Hip-Hop, Representation, and Epistemology

We encourage submissions that explore the generational and geographic impact on hip-hop epistemologies, knowledge formations, and interpretations of such formations. Old school/new school (for one example, see:

<http://www.youtube.com/watch?v=0rVup66StNo>), East Coast/West Coast (for another, see: <http://www.youtube.com/watch?v=rvL44DxNjp>), conscious/gangsta, mainstream/underground, even male/female—are but a few among a wide variety of dichotomous classifications that attempt to order and make sense of hip-hop historiography, products, output, cultural divides, conversion narratives, meaning-making and recurring social ills (e.g., homophobia, misogyny, patriarchy, among other domains). This year, we invite papers that engage various hip-hop epistemologies with attention to their construction through metaphoric and material “shout outs” to space, time, and other taxonomies. What impact do classifications like “East Coast/West Coast” “god/slave” “real/fake” or “sacred/profane” have on the epistemological and hermeneutic parameters and possibilities of what and how hip-hop and religion is studied? How do universalizing, homogenous narratives about “hip-hop” emerge from local, specific cultural products grounded within a specific space and a time? And how are scholars and artists—whether through representing one’s city, country, university, affinity, discipline or methodology—impacted by the weight of time and space shaping what we know about Hip Hop(s) and the academic engagement with it? These are but some of the questions we seek to address as we engage hip-hop epistemologies.

We also seek submissions exploring indigenous hip-hops and the manner in which questions of affinity, appropriation, and/or appreciation become troped and understood in the ensuing cultural battle for/over identity, authenticity, etc. (*for a possible cosponsored papers session with the Indigenous Religious Traditions Group*).

We also plan to cosponsor a prearranged session with the Religion and Popular Culture Group.

**Mission Statement:** This Group’s purpose is to provide a space for interdisciplinary, sustained, scholarly reflection and intellectual advancements at the intersections of religion and hip-hop culture. We believe the Group will assist religious and theological studies to take more seriously hip-hop culture — while expanding the conversation of hip-hop culture beyond a thin analysis of rap music. To these ends, this Group is marked by an effort to offer critical reflection on the multiplicity of the cultural practices of hip-hop culture. We also see something of value in advancing the field of religious studies through attention to how hip-hop might inform these various disciplines and methods. Understood in this way, scholarly attention to hip-hop will not transform it into a passive object of the scholar’s gaze — rather, through our attention to hip-hop, it also speaks back to the work of the AAR, offering tools by which to advance theory and method in the field.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

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Chair – Miller, Monica R., Lehigh University, [mrm213@lehigh.edu](mailto:mrm213@lehigh.edu)

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## Critical Theory and Discourses on Religion Group

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This year, the CTDR Group invites proposals on the following topics:

- Discursive formation of categories in the study of religion, e.g., magic, ritual, the secular, and belief.
- Foundational scholarship in critical theory relevant to the study of religion: proposals that either rethink foundational approaches (Marcuse, Althusser, Horkheimer, Adorno, Gramsci, Hall, Gilroy, McRobbie, etc.; Frankfurt and Birmingham Schools) or address the enduring resonance of early social theory on current religion scholarship.
- Anniversaries in French social theory: 2014 marks the thirty- and forty-year anniversaries of several key works. We especially invite proposals considering:
  - Pierre Bourdieu's *Distinction* (30th anniversary) as a lens through which to examine class and economics in the study of religion.
  - The French feminists: rethinking psychoanalysis, gender, and heteronormativity, with reference to Luce Irigaray's *Speculum of the Other Woman* (40th anniversary) and *An Ethics of Sexual Difference* (30th anniversary), and/or Julia Kristeva's *Revolution in Poetic Language* (40th anniversary in French, 30th in English).
- The death of Michel Foucault: Thirty years later, what is Foucault's impact on the study of social order and power? How does Foucault's work inform our analysis of the intersection of religion and the social, political and cultural? (Please note: We expect papers that use Foucault's work and critically explore the boundaries of its utility and applicability.)
- Religion and narration as discursive traditions: storytelling and affirmative genres of speech in the social formation of religion, e.g., with reference to Ricoeur, de Certeau, Bender, or other theorists.

**Mission Statement:** This Group seeks to provide a forum in which scholars of religion from a wide range of disciplines can examine and question their disciplinary presuppositions. The work of this Group can be placed under three main rubrics:

- Critical investigation of the categories generated and employed by the discourses on religion, such as experience, the sacred, ritual, and the various other 'isms' that can be found in classic and contemporary studies of religion
- Analysis of new and neglected theorists and works central to the critical study of religion, including those produced in cognate fields such as anthropology, political science, or literary theory
- Theoretically-informed examination of elided and often neglected themes in religious studies, including class, race, gender, violence, legitimation, and the material basis of religion

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Arnal, William E., University of Regina, [warnal@hotmail.com](mailto:warnal@hotmail.com)

Chair – Walker, David, UC Santa Barbara, [dwalker@religion.ucsb.edu](mailto:dwalker@religion.ucsb.edu)

## **Cultural History of the Study of Religion Group**

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The Cultural History of the Study of Religion group seeks papers that examine the formation and transformation of “religion” (together with other related categories) both in social, cultural, and political practice in various historical periods and in relation to the scholarly study of religion as that study has evolved over time. We seek to explore diverse geographical areas and historical moments. For the 2014 Annual Meeting, we particularly welcome proposals exploring:

- Assessments of Brent Nongbri’s *Religion Before Religion: A History of a Modern Concept* (Yale University Press, 2013) and other recent efforts to explore the phenomenon of cultural categorization before the emergence of the modern notion of “religion”
- Historical examples of the role of “encounter” with cultural and religious difference in shaping the development of the study of religion since the early modern period, with particular attention to the ways in which that “encounter” was conceptualized and recorded for broader Western audiences
- The evolution of the canon in the theory and method of the study of religion, with a focus both on the inclusion and reception of various major figures within the canon and on the cultural dynamics at play in changes to the canon both historically and in the contemporary scene.

This group regularly uses its sessions to develop new models for conference conversation. Toward that end, we ask that participants write shorter papers, which we will circulate mid-October in order to focus our discussions in a more collaborative and interactive way. We welcome further suggestions for new conversational models (please e-mail the cochairs with your ideas).

**Mission Statement:** This group is devoted to historical inquiry into the social and cultural contexts of the study of religion and into the constructions of “religion” as an object of scholarly inquiry.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS; E-mail with Attachment (proposal is in attachment, not in body of e-mail)

**Leadership:**

Chair – Burlein, Ann M., Hofstra University, [ann.burlein@hofstra.edu](mailto:ann.burlein@hofstra.edu)

Chair – Styers, Randall, University of North Carolina, [rstyers@unc.edu](mailto:rstyers@unc.edu)

**Daoist Studies Group**

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This Group welcomes proposals concerning all aspects of Daoism from any period or geographical area. We request only group proposals in the form of papers sessions (3–4 papers, presider, respondent) and panel sessions (4–6 panelists) that cohere thematically, methodologically, chronologically, or by some other means. No individual papers as final submissions, please. However, if you have an individual paper and need help connecting with other scholars to form a panel, please contact the cochairs. We also encourage applicants to propose innovative formats, such as roundtables, that might enable group study or extensive discussion, and might take advantage of ninety-minute sessions. Questions about various formats and innovative possibilities, as well as help in building traditional paper or panel sessions, may be directed to the cochairs.

**Mission Statement:** This Group has been formed as an independent gathering place for the field of Daoist studies and for investigating the religious tradition which is Daoism and related topics. As we understand it, Daoism is a Chinese religious tradition that has been continually modified and transformed for some two thousand years and is currently in the process of globalization. As here conceived, the field of Daoist studies, historically associated with Sinology, textual study, and Chinese area studies, is now expanding to include other theoretical and methodological approaches — anthropology, archaeology, comparative religious studies, cultural studies, intellectual history, material culture studies, philosophy, sociology, and women’s and gender studies.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Mozina, David, Boston College, [dmozina@post.harvard.edu](mailto:dmozina@post.harvard.edu)

Chair – Valussi, Elena, Loyola University, Chicago, [evalussi@luc.edu](mailto:evalussi@luc.edu)

**Death, Dying, and Beyond Group**

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The Death, Dying, and Beyond Group invites research focused on the intersection of death and religion. We invite papers that focus on the theme of purgatorial and liminal after-death states. We are open to any other proposals that deal with death, dying and beyond. We are considering proposals on the following cosponsored themes:

- Changes in the politics, ritual practice, and social construction of death and dying in contemporary Islam (*with the Contemporary Islam Group*)



- Climate change, death, and dying (*for a possible cosponsored session with the Religion and Animals Group and the Religion and Ecology Group*): deaths, mourning, and/or afterlives of individuals or species in religious and/or ethical context,

and therefore will be particularly receptive to papers that treat those topics.

**Mission Statement:** This Group was formed to address all manner of scholarly discussion relating to death. While death is the single certainty in every life, a myriad number of ways exist to study and approach it. Our aim is to provide an outlet for the scholarly discussion of all issues relating to death, the dying, the grieving, the dead, and the afterlife. We are open to all methodologies, religious traditions, and topics of inquiry.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Walsh-Pasulka, Diana, University of North Carolina, Wilmington, [pasulkad@uncw.edu](mailto:pasulkad@uncw.edu)

Chair – Garces-Foley, Kathleen, Marymount University, [garces.foley@marymount.edu](mailto:garces.foley@marymount.edu)

## Eastern Orthodox Studies Group

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The Eastern Orthodox Studies Group seeks submissions on the following topics:

- Ecological theology: The Eastern Orthodox Studies Group invites papers on ecological theology that draw on Eastern Christian sources, patristic and contemporary. The papers need not present an Orthodox ecological theology, but demonstrate some engagement with an Eastern Christian resource(s) in thinking about questions, themes, issues related to ecological theology. Proposals are encouraged to consider the recently *published Toward an Ecology of Transfiguration: Orthodox Christian Perspectives on Environment, Nature, and Creation* (Fordham University Press, 2013).
- Georges Florovsky and changing paradigms of modern Orthodox theology: Panel discussion. Panelists include George Hunsinger, Cyril O'Regan, Matthew Baker and Vera Shevzov. The panelists will be responding to the recent book by Paul Gavrilyuk, *Georges Florovsky and the Russian Religious Renaissance* (Oxford University Press, 2013), with a response by the author.
- The “Arab Spring” and Middle Eastern Christians: history and responses (*for possible quad sponsorship with History of Christianity Section; Middle Eastern Christianity Group; Eastern Orthodox Studies Group; and the World Christianity Group*): We welcome proposals that examine Christian “minority” religions in the “Arab Spring” and other seasons (historical epochs) of great political and social flux in Egypt, Syria and surrounding areas.

- Vernacular translations of the "Septuagint" Psalms: stylistic, exegetical and theological issues: The last several decades have seen a proliferation of English and other vernacular translations of the "Septuagint" Psalms. Many of these translations are intended for use during Eastern Orthodox worship services. As with all biblical versions, exegetical assumptions guide the translation process. One is often required to deduce or surmise these assumptions as the translators do not always elucidate them. Furthermore, translators seldom discuss the broader translation philosophy that guides their work. The SBL Greek Bible Section and the AAR Eastern Orthodox Studies Group invite papers concerned with the analysis of vernacular translations (mostly English, French, and German) of the "Septuagint" Psalter with reference to such topics as translation technique, linguistic and stylistic features, theological presuppositions and other relevant perspectives. Analysis of the influence of patristic exegesis on translation choices is also encouraged.

**Mission Statement:** This Group exists to study the theology, history, and practice of the Eastern Christian churches, including their mutual interaction with Western Christian and non-Christian groups.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Papanikolaou, Aristotle, Fordham University, papanikolaou@fordham.edu

Chair – Shevzov, Vera, Smith College, vshevzov@smith.edu

## **Ecclesial Practices Group**

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The Ecclesial Practices Group seeks submissions on the following topics:

- Sociologist Robert Bellah, in his classic 1970 text, *Beyond Belief*, called for a rapprochement between theology and social science. In recent years, sociologists such as T. M. Luhrmann and Mark Juergensmeyer are participating in what might be called a "sociotheological turn" in the social sciences. Likewise, theologians as diverse as Sarah Coakely, Nicholas M. Healy, Stephanie Mitchem, and Siobhan Garrigan are participating in an "ethnographic" turn in theology. We invite papers either embodying or evaluating these related trends as they impact attention to what, broadly speaking, might be called "ecclesial practices".
- Practical theology often begins with a descriptive move, but ultimately must contribute more. By what interpretive methods can practical theologians most productively make the move from description to analysis and revised theoretical (especially, theological) understandings? Specific aspects of this call might include: What analytical methods best serve the purposes of practical theology? What counts as theology/theological studies, in terms of method and research subject? And/or, what counts as religion/religious studies? How does attending to reflexivity deepen these questions? (*for a cosponsored session with the Practical Theology Group*)

**Mission Statement:** Ecclesial Practices provides a collaborative space at the intersection of ethnographic and other qualitative approaches and theological approaches to the study of ecclesial practices. This might include churches, other (new, emerging, para-church, and virtual) communities, and lived faith in daily life. International in scope, the group encourages research contributing to a deeper understanding of 'church in practice' in a global context, including decolonization and postcolonial theologies. The group encourages ongoing research in the following areas:

- Empirical and theological approaches to the study of ecclesial communities (churches, congregations, and emerging communities), especially as interdisciplinary efforts to understand lived faith and practice extending from them;
- Studies of specific ecclesial activities, e.g. music, liturgy, arts, social justice, youth work, preaching, pastoral care, rites of passage, community organizing;
- Studies of global contexts of lived faith in relation to ecclesial communities, for example, decolonizing and postcolonial theory and theology;
- Discussions of congregational growth and decline, new church movements, and ecclesial experiments connected to shared practices in a worldly church;
- Explorations of Christian doctrine in relation to the potential implications of empirical and qualitative research on ecclesial communities and lived faith for discerning, defining, and challenging standard theological genres such as systematics and doctrine, as well as inviting new ways to understand normative logics;
- Discussions of methodological issues with regard to qualitative research on theological topics, especially related to ecclesial communities and lived faith;
- Discussions (both substantive and methodological) of the implications of new technologies and digital cultures for ecclesial communities and lived faith.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Scharen , Christian A. B., Luther Seminary, [cscharen001@luthersem.edu](mailto:cscharen001@luthersem.edu)

Chair – Fulkerson, Mary McClintock, Duke University, [mfulkerson@div.duke.edu](mailto:mfulkerson@div.duke.edu)

## Ecclesiological Investigations Group

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The Ecclesiological Investigations Group welcomes paper proposals on:

- The Church's mission and the poor: In response to the *Apostolic Exhortation Evangelii Gaudium* (2013) by Pope Francis, and new mission statement by the World Council of Churches, *Together towards Life: Mission and Evangelism in Changing Landscapes* (2013), there is clearly a renewed interest in the interrelationship between mission, marginality, and material poverty. We invite contributions from theologians and practitioners who are engaged in research and practice throughout the world, both in countries in the northern hemisphere and in the global south. We would encourage new thinking about the legacy of liberation theology and theologies attentive to issues of gender and race, and their application in increasingly postcolonial and neocolonial contexts. In addition we invite contributions from Evangelicals and others who are developing new approaches to mission among the poor.
- The Church in times of war: On the occasion of the centennial anniversary of the First World War, proposals are invited that explore the enormous impact of war on the churches, as on all aspects of twentieth-century history. We welcome contributions from theologians and practitioners who have engaged with the impact of war on the churches, both historically and in the present day, including proposals considering issues of gender and/or race. We do not intend to limit the time frame purely to the First World War and its impact, but to widen it to include other wars in the modern era (e.g. Revolutionary Wars, the US Civil War, WW2, Vietnam), including contemporary conflicts (e.g. Balkans, Afghanistan, Syria) and regional conflicts in the global south.
- The decree on ecumenism of the Second Vatican Council *Unitatis Redintegratio* (November 21, 1964) (*for possible cosponsorship with Vatican II Studies Group*): The Ecclesiological Investigations Group and Vatican II Studies Group welcome proposals on the following topics related to:
  - The genesis and development of the text, as well as the conciliar debates and behind the scenes maneuverings concerning the document itself.
  - The text and particularly the theology of *Unitatis Redintegratio*, itself.
  - The role played by the non-Catholic observers in shaping the final version of the text.
  - The reception of *Unitatis Redintegratio* by non-Roman Catholic Churches and particularly in the ecumenical movement after Vatican II.
  - Assessments of Roman Catholic contributions to the ecumenical movement and of the current state of the ecumenical movement fifty years after the conciliar decree on ecumenism.

**Mission Statement:** This Group is a part of the Ecclesiological Investigations International Research Network, which seeks to serve as a hub for national and international collaboration in ecclesiology, drawing together other groups and networks, initiating research ventures, providing administrative support, as well as acting as a facilitator to support conversations, research, and education in this field. Hence the network exists to promote collaborative ecclesiology. The Network's five fundamental aims are as follows:

- The establishment of partnerships between scholars, research projects, and research centers across the world
- The development of virtual, textual, and actual conversation between the many persons and groups involved in research and debate about ecclesiology
- Organizing and sharing in colloquia, symposia, and conferences
- Encouraging joint teaching and exchanges of postgraduate students and faculty
- Publishing the best fruits of all such collaboration in our T&T Clark (Continuum) series of volumes entitled *Ecclesiological Investigations*, as well as in the journal *Ecclesiology* (Brill), published in association with the Network. The Network is a "network of networks" serving a "church of churches." See <http://www.ei-research.net/> for more information.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Chapman, Mark, Ripon College Cuddesdon, [mark.chapman@rcc.ac.uk](mailto:mark.chapman@rcc.ac.uk)

Chair – Hinze, Bradford E., Fordham University, [bhinze@fordham.edu](mailto:bhinze@fordham.edu)

**Ethics Section**

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This Ethics Section invites proposals providing theoretical analysis and diverse ethical methodologies in response to the following themes:

- The rise of political theology and political action in social ethics
- 50th anniversary of Lyndon B. Johnson's War on Poverty campaign in America
- Victims' rights and the prison industrial complex
- The genealogies of disciplined disciplines
- How the ethics debates have evolved film and ethics: real-lived, make believe, and the memorable roles of movies in society
- *MISSED* (Midrash, Interdisciplinarity, Social Ethics and Solidarity in Education) opportunities: the unlikely scholarly alliance of the dispossessed and their disciplines (*cosponsored with SBL Midrash Section*)

**Mission Statement:** This is an established Section that has served scholars concerned in the field, others interested in the intersection of ethics, and other disciplines within the academy over an extended period of years. We believe it is inconceivable for any comprehensive study of religion to be undertaken without serious attention to the ethical teachings that are an integral part of every known religion. This Section seeks to serve the AAR by providing a forum for the ethical interests and issues all religious traditions address. We provide the opportunity for intellectual and academic exchange through the discipline of ethics. We encourage younger scholars and work to have a diversity of perspectives and methodologies represented from various religious traditions.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Floyd-Thomas, Stacey M., Vanderbilt University, [s.floyd-thomas@vanderbilt.edu](mailto:s.floyd-thomas@vanderbilt.edu)

Chair – Anderson, Victor, Vanderbilt University, [victor.anderson@vanderbilt.edu](mailto:victor.anderson@vanderbilt.edu)

## **Evangelical Studies Group**

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The Evangelical Studies Group sessions in San Diego will have a panel discussion with invited participants and will not have a call for papers in 2014.

- Panel session with contributors for a session honoring the life and work of the late Stanley J. Grenz in Autumn 2014, which will be just ahead of what would have been Stan's 65th. (contributors—all senior scholars: Vanhoozer, Hauerwas, Ellen Charry, Billy Abraham, etc.) to a festschrift for Grenz that Derek Tidball and Jason Sexton are editing.
- Panel session on moral theology with invited participants.

**Mission Statement:** This Group is one of a very few academic professional groups specifically created for the academic study of evangelical theology without a confessional requirement for membership or participation and that seeks to be diverse with regard to gender, denomination, ethnicity, and culture. The Group seeks to construct sessions at each Annual Meeting that address crucial issues both within the evangelical communities of North America and the world and between evangelicals and nonevangelical religious movements and theologies. The Group sponsors sessions with theological, historical, and/or sociological foci. The Group's goal has always been to stay on the "cutting edge" of evangelical thought and to cross boundaries between evangelical and non-evangelical religious communities in order to create dialogue and constructive mutual understanding.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** Other

Panel session with contributors for a session honoring the life and work of the late Stanley J. Grenz in Autumn 2014, which will be just ahead of what would have been Stan's 65th. (contributors - all senior scholars: Vanhoozer, Hauerwas, Ellen Charry, Billy Abraham, etc.) to a festschrift for Grenz that Derek Tidball and Jason Sexton are editing.

#### **Leadership:**

Chair – Moore, Joy J., Fuller Theological Seminary, joymoore@fuller.edu

Chair – Barton, Paul, Seminary of the Southwest, paul.barton@ssw.edu

### **Feminist Theory and Religious Reflection Group**

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FTRR seeks papers that apply feminist theory (understood broadly) to some of the most compelling religious issues of our times, including:

- The gender dynamics of the rhetoric and practices of religious violence
- The significance of gendered framings of nature in the age of climate crisis
- The growing power of relational ethics at the interface of ecology and feminist theory, including critiques of economic models, caste (class, caste, and other hierarchical social structures), consumer culture, and 21st century materiality
- Indigenous women and boundary crossing, transgressing borders (interpreted more broadly), or the borderlands of indigenous and immigrant landscapes (*for a possible cosponsored session with the Indigenous Religions Group*)

We seek papers from a variety of perspectives, both global and local, in which feminist theory is important to the analysis of religion, from the ethics of entanglement to ethnographies of place. Continuing with our emphasis on "turns" in feminist theory, we particularly encourage papers that address the needs of communities that are most vulnerable to religious violence, climate crisis, and gender oppression. We especially encourage work that engages a range of religious traditions, including those that reflect on or engage with questions of spirit, power, energy, matter, food, and habitus. We welcome papers that engage Indigenous science and non-hegemonic theological horizons.

**Mission Statement:** This Group has consistently provided programmatic space for a wide variety of feminist theories, including feminist theology, queer theory, continental feminist theory, feminist political theory, etc., as these intersect with a broad understanding of "religious reflection," including institutional religious settings, or intersections of religion and culture, religion and aesthetics, religion and the body, and religion and nature. As the 21 century commences, FTRR will plan to invigorate feminist analyses of religious discourse within a global setting. Urgent concerns include forms of religious violence and climate crises, among others.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – White, Carol, Bucknell University, [cwhite@bucknell.edu](mailto:cwhite@bucknell.edu)

Chair – Keller, Mary, University of Wyoming, [mkeller@uwyo.edu](mailto:mkeller@uwyo.edu)

**Gay Men and Religion Group**

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Given the AAR's 2014 theme of climate change and the coming global crisis, the Gay Men and Religion Group (GMARG) invites proposals for papers and/or panels that explore the broadly conceived theme "Crimes Against Nature?":

- Any aspect of "nature" as it intersects with the spiritual lives of gay men (e.g., nature as a place of erotic encounter; urban gay culture and fear of the natural world; gay men, spirituality and animality; the natural world as gendered and sacralized; gay spiritual resources for addressing climate change; and, the familiar claim that gay sex is a cause of natural disaster).
- Practicing (un-)safe sex ... religiously: We seek papers that address the changing world of gay male sex practices in relation to, for example, new hook-up apps, the "manageability" of HIV, the rise of barebacking and bug chasing as possible expressions of the death drive and/or of a posture of radical solidarity—and the values and meanings of these practices in relation to religion and theology broadly conceived.
- How religious and legal ideas and practices work together to advance or resist the regulation of (homo)sexuality (*for a possible cosponsored session with the Law, Religion, and Culture Group*). The session will be comparative in nature, so preference will be given to projects that explore geographical contexts outside the United States, especially in the Pacific Basin.
- Critically examining the documentary film *Frisbee: The Life and Death of a Hippie Preacher* (*for a possible cosponsored session with the Pentecostal-Charismatic Movement Group; Religion, Film, and Visual Culture Group; and Religion, Media, and Culture Group*). The session will include a screening of scenes from the film. One of the major figures of the Jesus Movement, Lonnie Frisbee was also a gay man, who died of HIV/AIDS in 1993. Proposals are encouraged that address the question: How does homosexuality and the specter of HIV figure in the film and its reception, as well as more generally in the life and legacy of this important but overlooked figure in evangelical America?
- Sexual identity and conversion in today's shifting paradigms (*for a possible cosponsored session with the Lesbian-Feminist Issues and Religion Group; Men and Masculinities Group; Religions Conversions Group; and Contemporary Pagan Studies Group*)

**Mission Statement:** This Group seeks to understand and provide scholarly reflection and writing on the varied intersections of gay male experience, religious traditions, and spiritual practices. We seek to affirm the contributions made to religious scholarship by gay male perspectives, methodologies, and approaches. We also seek to challenge the privileging of those perspectives that undermine or discredit such contributions.



**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Sneed, Roger A., Furman University, [roger.sneed@furman.edu](mailto:roger.sneed@furman.edu)

Chair – Haldeman, W. Scott, Chicago Theological Seminary, [shaldeman@ctschicago.edu](mailto:shaldeman@ctschicago.edu)

## **Global Perspectives on Religion and HIV/AIDS Seminar**

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We are in the third year of the seminar and are especially interested in considering proposals on religion and HIV/AIDS in Asia, Latin America and Europe and proposals on HIV/AIDS and non-Christian traditions.

Scholars interested in joining this conversation are encouraged to contact the chairs, Lynne Gerber, [l\\_gerber@sbcglobal.net](mailto:l_gerber@sbcglobal.net), or Anthony Petro, [apetro@bu.edu](mailto:apetro@bu.edu), for more information and/or details about submitting a proposal.

**Mission Statement:** This Seminar brings together an interdisciplinary group of scholars to develop an analysis of the various roles religion has played historically and continues to occupy in shaping the global AIDS pandemic. We are particularly interested in examining how religion and HIV cuts across, generates, and challenges social, economic, geographic, and cultural differences. In addition to building theoretical and conceptual tools for understanding religion and AIDS, we aim to create an anthology appropriate for a wide academic audience interested in the religious and moral dimensions of the AIDS epidemic, including their effects on the lived experience of disease and the formation of religious and public health efforts to fight HIV/AIDS and prevent infection. Much of the work of our multiyear Seminar focuses on creating an internally cohesive project that incorporates our diverse methodological and regional perspectives, but shares a set of common themes and questions concerning the convergence of religion and HIV/AIDS over the past three decades. We seek to advance existing research and to foster new studies of this important, emerging field.

**Anonymity of Review Process:** Proposer names are visible to chairs and steering committee members at all times

**Method of submission:** PAPERS

**Leadership:**

Chair – Petro, Anthony, Boston University, [apetro@bu.edu](mailto:apetro@bu.edu)

Chair – Gerber, Lynne, University of California, Berkeley, [l.gerber@berkeley.edu](mailto:l.gerber@berkeley.edu)

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## Graduate Student Committee

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**Special Topics Forum on Graduate Training and Scholarly Formation:** Graduate training is one of the foundations of our academy. It shapes individual scholars, academic structures and expectations, and conceptual categories and methods within scholarship. The Graduate Student Committee therefore invites brief proposals from scholars at all levels for a session on graduate training and scholarly formation in the academic study of religion.

Are scholars in the academic study of religion “well trained”? For what are students being trained and how has this varied over time and across institutions? Through which official and unofficial avenues does scholarly formation take place and what kinds of scholars are being formed? How does graduate training shape scholarly identity, research, teaching, service to the academy, and career options? What is the relationship of professional development to graduate training? What are the mentoring relationships, expectation gaps, and power dynamics between students and those tasked with their training? What innovative methods and “best practices” have been developed by those doing the training and those experiencing the training? To what extent do the structures and methods of this training take into account the conditions of graduate life? These concerns, and others, relate to the larger task of how we might re-envision the relationship of graduate training to the rest of the academy and how a critical re-evaluation of our current practices of scholarly formation could be used shape the future of our discipline.

If you have a perspective or experience that you want to contribute as a panelist for this session, please email your brief proposal (~150 words) to AAR Student Director Kristy Slominski ([slominski@umail.ucsb.edu](mailto:slominski@umail.ucsb.edu)) by March 1, 2014. This does not count towards your two-proposal submission limit within the PAPERS system.

**Mission Statement:** The Graduate Student Committee addresses the needs and concerns of graduate students and promotes their professional development and participation in the American Academy of Religion and the academy as a whole.

**Anonymity of Review Process:** Proposer names are visible to chairs and steering committee members at all times

**Method of submission:** E-mail with Attachment (proposal is in attachment, not in body of e-mail)

### Leadership:

Chair – Slominski, Kristy, University of California, Santa Barbara, [slominski@umail.ucsb.edu](mailto:slominski@umail.ucsb.edu)

## Graduate Student Committee Leadership Development Series

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The Graduate Student Committee invites paper or workshop proposals that explore leadership within the fields of religious studies and theological studies. We are particularly interested in the intersection between leadership development and graduate students. Possible topics include, but are not limited to:

- Innovative forms of academic leadership for the new academy

- Leadership training within graduate school
- Developing leadership through the mentoring relationship
- Marketing leadership skills on the academic job market
- Leadership as a public scholar
- Academic leadership and identity politics
- Ethical considerations of leadership development
- Opportunities and barriers for learning academic leadership

**Mission Statement:** The Leadership Development Series is dedicated to conversations and workshops on leadership development within the academic study of religion. It is sponsored by the Graduate Student Committee and is particularly dedicated to the leadership development of graduate students.

**Anonymity of Review Process:** Proposer names are visible to chairs and steering committee members at all times

**Method of submission:** E-mail with Attachment (proposal is in attachment, not in body of e-mail)

## Hinduism Group

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This year the following paper panel topics were proposed at our business meeting. If you would like to participate in a panel, please contact the person listed below as the panel organizer. Of course proposals on other topics are more than welcome.

- Creativity and innovation in Hinduism: artistic, architectural and theological (contact: June McDaniel, [mcdanielj@cofc.edu](mailto:mcdanielj@cofc.edu))
- Hindu missions and conversion in Hinduism (contact: Abhishek Ghosh, [a.g@uchicago.edu](mailto:a.g@uchicago.edu))
- The legacies of Vedanta (contact: Arun Brahmabhatt, [arun.brahmbhatt@mail.utoronto.ca](mailto:arun.brahmbhatt@mail.utoronto.ca))
- Classical women in the modern world: Proposals are invited for papers that consider significant ways in which classical Hindu women have been and are understood in the 20th and 21st centuries. Possible areas of inquiry include: new modes of scholarly analysis of their compositions, biography, teachings and/or historicity; ethnographies of their reception; discussions of their deployment in political, feminist, and/or cultural movements (contact: Karen Pechilis, [kpechili@drew.edu](mailto:kpechili@drew.edu))
- The production of Holi in an international frame (contact: Amanda Lucia, [Amanda.Lucia@ucr.edu](mailto:Amanda.Lucia@ucr.edu))

- Adjudication in contemporary Hinduism: The Yoga Case. Cosponsored by the Law, Religion, and Culture Group (contact: Cassie Adcock, [cadcock@wustl.edu](mailto:cadcock@wustl.edu))
- H. Daniel Smith memorial session (contact: Richard Davis, [rdavis@bard.edu](mailto:rdavis@bard.edu))
- Visual studies and Hinduism (contact: Tim Dobe, [dobetimo@grinnell.edu](mailto:dobetimo@grinnell.edu))
- Museums and curators of Hindu objects (contact: Richard Davis, [rdavis@bard.edu](mailto:rdavis@bard.edu))
- Globalization without the West: Hinduism and South-South Transregional Movement (contact: Tim Dobe, [dobetimo@grinnell.edu](mailto:dobetimo@grinnell.edu))
- Consideration of a Seminal Work in Hindu Studies (contact: Tim Dobe, [dobetimo@grinnell.edu](mailto:dobetimo@grinnell.edu))

**Mission Statement:** This Group was established in 1997 with the mission of providing a forum within the AAR for the academic study of Hinduism as a distinctive world religious tradition including, but not limited to the geographical region of South Asia. The Group seeks to foster research on all periods and registers of Hindu texts and practices through the presentation of new data, critical analysis, and interpretative strategies, based on textual, sociohistorical, ethnographic, philosophical, theological, and theoretical studies. We are particularly interested in forging connections between the study of Hinduism and other areas of religious studies, and we welcome proposals from scholars in the field that can provide such connections.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

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Chair – Viswanath, Rupa, University of Gottingen, [rupa.viswanath@gmail.com](mailto:rupa.viswanath@gmail.com)

## **History of Christianity Section**

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The History of Christianity section welcomes proposals that consider Christian history in all time periods and regions as either individual papers or proposed panels. We especially invite submissions in the following areas:

- The history of Christianity through a trans-Pacific prism, including Christianities inflected through contact with non-Christian religions, cases of reverse missions to the “West”, and Asian-driven global missions

- Given Pentecostalism’s early roots in the long border swath that extends eastward from San Diego-Tijuana, the section invites proposals that examine contested origins of modern pneumatic Christianity and its growth in similar interstices, borderlands and migration circuits throughout the world.
- The 2014 AAR will meet in the shadow of military installations that form San Diego’s primary economic base; thus, the Section also invites proposals that examine Christian approaches to war, militarism and peace, and Christian appropriation of soldiering motifs.
- Christian mystical practitioners throughout all periods of Christianity name experience of the divine as a source for embodied creative works of justice in this world in many forms—early Egyptian desert monastic protests to urbanization and trade; medieval mystical poverty and health-care movements; contemporary eco-theology and activism, and others. We thus encourage proposals in the area of Christian mysticism as roots of activism
- The impact of World War I on religious communities, Christian and non-Christian, embedded in the warring nation-states and empires, including the development of new theories of religion in that period (*for a possible cosponsored session with the Religion in Europe Group*)
- “Minority” religions in the “Arab Spring” and other seasons (historical epochs) of great political and social flux in Egypt, Syria and surrounding areas (*for a possible cosponsored session with the Middle Eastern Christianity Group, and the Eastern Orthodox Studies Group, and the World Christianity Group*)

**Mission Statement:** The mission of this Section is to deepen and broaden the study of the Christian past by presenting innovative and engaging research on the history, culture, and development of Christianity from its origins to the present, while at the same time promoting interdisciplinary dialogue among the fields of history, religious studies, ritual studies, art history, anthropology, and historical theology. We have a strong commitment to providing a showcase for the work of both younger and established scholars in the field.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

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Chair – Ramirez, Daniel, University of Michigan, [dramire@umich.edu](mailto:dramire@umich.edu)

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## **Holmes Welch and the Study of Buddhism in Twentieth Century Seminar**

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For this, the first year of a five-year seminar series, we are seeking proposals for full research papers that directly address any aspect of Welch's scholarship, and which use original work to critique it, bring it up to date, and to suggest new avenues of research within the field. We welcome submissions from all scholars, but scheduling priority will be given to previously-confirmed participants. In order to facilitate substantive conversation during the panel, this seminar will participate in the AAR Full Paper Submission system. Full drafts of all accepted papers must be posted online several weeks prior to the Annual Meeting, and will be accessible to AAR members only. Participants will read all papers in advance, and the meeting time will be devoted to comments and suggestions on those papers. At the conclusion of this five-year seminar, the best papers in the seminar series will be collected into an edited volume on Welch's life and work.

**Mission Statement:** This seminar will celebrate the significant scholarly contributions made by Holmes Welch (1924-1981) to the study of twentieth-century Chinese Buddhism, and also explore how we might advance the field beyond the boundaries and scope of his original ideas through the use of new sources and methodologies. Revisiting and expanding Welch's scholarship is urgently needed, since his work continues to function as both a standard resource for specialists and as an authoritative summary of Chinese Buddhism during this era for non-specialists. The final goal of this seminar is to produce a critical collected volume covering the major aspects of Welch's work, in which contributors will update his findings and approaches with their own cutting-edge scholarship. The publication of this volume will roughly coincide with the upcoming fiftieth anniversaries of the publications of Welch's volumes *The Practice of Chinese Buddhism* and *The Buddhist Revival*.

**Anonymity of Review Process:** Proposer names are visible to chairs and steering committee members at all times

**Method of submission:** PAPERS

Leadership

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Scott, Gregory Adam, Columbia University, [gas2122@columbia.edu](mailto:gas2122@columbia.edu)

## **Indigenous Religious Traditions Group**

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This Group invites papers on these themes:

- The issue of water (e.g. in narratives, use and activism)
- Speaking and listening as indigenous methodologies or indigenous rhetoric/words/frames of reference in the academy
- Museums, methodologies, and indigenous communities, including critical debates about indigenous engagements with museums and vice versa
- Indigenous traditions and new technologies

- Indigenous women and boundary crossing, transgressing borders (interpreted more broadly), or the borderlands of indigenous and immigrant landscapes (*for a possible cosponsored session with the Feminist Theory and Religious Reflection Group*): We seek papers from a variety of perspectives, both global and local, in which feminist theory is important to the analysis of religion, from the ethics of entanglement to ethnographies of place. Continuing with our emphasis on "turns" in feminist theory, we particularly encourage papers that address the needs of communities that are most vulnerable to religious violence, climate crisis, and gender oppression. We especially encourage work that engages a range of religious traditions, including those that reflect on or engage with questions of spirit, power, energy, matter, food, and habitus. We welcome papers that engage Indigenous science and nonhegemonic theological horizons.
- "Indigenous" hip-hops and the manner in which questions of affinity, appropriation, and/or appreciation become troped and understood in the ensuing cultural battle for/over identity, authenticity (*for a possible cosponsored session with the Critical Approaches to Hip Hop and Religion Group*)

In line with our statement of purpose, papers with a focus on methodological, theoretical and conceptual issues are strongly encouraged.

**Mission Statement:** This Group focuses on theoretical, methodological, and conceptual issues in the study of indigenous religious traditions the world over. Though particularly interested in interdisciplinary approaches to the study of indigenous religions, we are primarily grounded in the "history of religions" approach as it concerns the analysis of indigenous traditions. The Group is also concerned with the interface of indigenous religious traditions and modernity, colonial and postcolonial conditions, and local and global forces that shape the practice of indigenous traditions and their categorizations.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

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Chair – Baum, Robert M., Dartmouth College, [baumr@missouri.edu](mailto:baumr@missouri.edu)

## **International Development and Religion Group**

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The International Development and Religions Group invites proposals at the intersection of religious, theological, and international development studies. We are particularly interested in proposals that bridge theory and practice, specifically, but not limited to, applied and/or field-based proposals. This may include the colonial, theological, and/or missionary context of the global confluence of international development with indigenous, non-Western and Western religions, religious and/or theological analyses of current development interventions, and/or critical reflections on development policy and praxis. Suggested topics include:

- Islamic theologies of liberation, justice, and postcoloniality (*for a possible session with the Contemporary Islam group, Liberation Theologies Group and Religion, Colonialisms and Postcolonialisms Group*): We seek proposals that critically and creatively examine emerging Islamic theologies of liberation, justice, and postcoloniality.
- Religious responses to and reflections on the ecological and environmental impact of international development and climate change (*for a possible sessions with the Religions, Social Conflict, and Peace Group; African Religions Group; and Religion and Ecology Group*)
- Theological foundations of, and critical reflections on, international development and poverty (*for a possible session with the Scriptural Reasoning Group*)

International presenters via teleconferencing (e.g., Skype) will be considered.

**Mission Statement:** The cross-section of religious studies and development studies is this Group's focus. We wish to support research that is applied and field-based. This may include the colonial, theological, and missionary background of the global confluence of international development with indigenous and Western religions, or investigate current projects. The primary objective is to establish the focus of an ongoing discussion that engages the relevant areas of the academy. A second related objective is to bring scholars from "outside" the AAR into this discussion. As such, we hope to strongly encourage the AAR to engage international scholars from across the disciplines of humanities and social sciences.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS; E-mail with Attachment (proposal is in attachment, not in body of e-mail)

**Leadership:**

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Chair – Duncanson-Hales, Christopher, Independent Scholar, [theolog3n1@gmail.com](mailto:theolog3n1@gmail.com)

## **Interreligious and Interfaith Studies Group**

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The Interfaith and Interreligious Studies group invites paper and panel proposals that critically examine modes of response to religious pluralism from multiple disciplinary perspectives. We welcome proposals that are interdisciplinary, incorporate alternative pedagogies of presentation, make use of new media, and reflect the dialogical nature of this field. As always, we invite papers that map the discourse of interreligious studies (with critical examination of the use of terms such as interfaith, interreligious, multifaith, etc). For 2014, we are also seeking papers in the following areas:



- The politics of representation in interreligious engagement: Many models of interreligious engagement, particularly dialogical models, are based on implicit or explicit ideas of religious representation. On one end of the spectrum are models where representatives are appointed to speak on behalf of a particular branch or geographic region within a tradition. On the opposite end of the spectrum are interfaith events where individuals are instructed to speak only for themselves. What are the limits and possibilities of various models? What is at stake in each case? We welcome case studies.
- Historical models of interreligious engagement: Interreligious engagement is not a new phenomenon. Throughout history we find examples of individuals encountering each other across religious lines in formal and informal ways. What are the possibilities and limitations of drawing on historical models of engagement for contemporary contexts?
- Interreligious responses to Climate Change (*cosponsored with Comparative Theology Group*): A guiding principle of comparative theology is exploring and enriching one's own theology and practice through the close study of another theological tradition. This invariably leads to a degree of solidarity between traditions. Interreligious engagement similarly seeks to create solidarity through joint action (actions for peace and social justice), grassroots encounters and relationship-building. Both modes of engagement can be seen at play in interreligious responses to the global crisis of climate change. We invite papers that explore how these two modes of response are informed or deepened by the other, in the specific context of climate change but keeping in mind the broader ramifications. How can we create a space at the intersection of comparative theology and interreligious dialogue and action that allows for pragmatic and constructive responses to global crises?
- Encountering the stranger in the wake of genocide (*cosponsored with the Religion, Holocaust and Genocide Group*): We welcome proposals focusing on issues of religious identity post-Holocaust and in the context of genocide, with a particular focus on the place we make for others in our own fundamental identities. Our traditions are, whether naturally or deliberately, formed and framed by the encounter with others. How is this encounter changed in the traumatic aftermath of genocide? We welcome case studies.
- Interreligious aesthetics in devotional practice (*quadsponsored with the Society for the Arts in Religious and Theological Studies; Art, Literature, and Religion Section; Religion, Film and Visual Culture Group; and Music and Religion Group*): Given that images, ritual and music are often integral to the experience of religious devotion and worship, it is important to understand the ways in which aesthetic practices are experienced as religious. This session will explore the role of artistic expression in various modes of worship through a comparative look at several religious traditions. We also welcome proposals that focus on aesthetics as a medium for interreligious engagement. Priority will be given to presentations that include a performative or visual dimension.

**Mission Statement:** This Group creates a space for critical interdisciplinary engagement with interfaith and interreligious studies, which examines the many modes of response to the reality of religious pluralism (theological, philosophical, historical, scriptural, ethical, praxological, and institutional). This Group will:

- Expand and enrich the modalities of interreligious and interfaith discourse in a diverse set of academic disciplines that have grappled with religious pluralism
- Give voice to what has already been happening for years at the cutting-edge of institutional and pedagogical innovation and at the intersection of the academy and civic engagement in many disciplines

Our intention is that this Group will encourage the rigorous analysis necessary to establish the contours of this emerging field. A crucial first step involves systematic attention to common terminology (interfaith, interreligious, engaged pluralism, multifaith, multireligious) and the intersection of these terms with the disciplinary approaches that are increasingly using this language (interfaith just peacemaking, comparative theology, and scriptural reasoning). Similarly, we will encourage critical analysis of both national and international interfaith organizational models and other praxis-oriented responses to religious pluralism.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Ziad, Homayra, Trinity College, [homayra.ziad@trincoll.edu](mailto:homayra.ziad@trincoll.edu)

Chair – Peace, Jennifer Howe, Andover Newton Theological School, [jpeace@ants.edu](mailto:jpeace@ants.edu)

## **Interreligious Reflections on Immigration Seminar**

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The Interreligious Reflections on Immigration Seminar invites proposals for papers that address religion and immigration, broadly conceived. This is the first year of the Seminar whose goal is to produce a follow-up volume to *Strangers in this World: Multi-Religious Reflections* (Fortress Press, 2015). Scholars interested in contributing to the new volume of essays are encouraged to submit a proposal/abstract that addresses immigration and religion from any scholarly perspective—for example, philosophical, economic, political, theological, historical, and sociological. Selected proposals will be invited for further discussion at the seminar session at the San Diego AAR, 2014 meeting.

**Mission Statement:** The overall purpose of this seminar is to promote interreligious and interdisciplinary dialogue and reflection on immigration, broadly conceived. Globalization and the ever-increasing movement of individuals and groups across multiple types of borders are fertile ground for theological and religious exploration. The issue of immigration and religion is especially timely. This seminar continues the work of scholars of diverse religious, cultural, ethnic, racial, and gender identities whose collaborations resulted in the publication of *Strangers in this World: Multi-Religious Reflections on Immigration* (Fortress Press, early 2015). This new seminar will work towards publication of a follow-up volume and coordinate with other related AAR program units to help address the growing interest and need for more religious reflections on immigration.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

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Chair – Alexander, Laura, University of Virginia, [lek2fb@virginia.edu](mailto:lek2fb@virginia.edu)

## Islamic Mysticism Group

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The Islamic Mysticism Group solicits paper and panel proposals for the 2014 AAR Annual Meeting. While all proposals related to Islamic mysticism are welcome, special attention will be paid to the following topics formulated at the 2013 AAR Islamic Mysticism Group business meeting:

- Embodiment within Islamic mysticism
- Islamic mysticism as it engages with sexuality and eroticism
- New religious movements with respect to Islamic mysticism in North America
- Women within traditions of Islamic mysticism
- Figurations of specific personalities (such as Ali, Fatima, or Satan) in various discourses of Islamic mysticism.

Prearranged session or panel proposals reflecting diversity in gender, ethnicity, theoretical method, and rank are highly encouraged.

**Mission Statement:** Islamic mysticism is a broad rubric, one that allows us to engage in areas such as Sufism, Isma'ili and broader Shi'i esoteric thought, some aspects of Islamic philosophy, and allegorical interpretations of the Qur'an. The study of Islamic mysticism also allows our members to engage Islamic materials from many different parts of the world including, but not limited to Persianate regions, the Arab world, South Asia, Southeast Asia, Sub-Saharan Africa, Europe, and North America.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

### Leadership:

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Chair – Safi, Omid, University of North Carolina, [omid@email.unc.edu](mailto:omid@email.unc.edu)

## Jain Studies Group

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The Jain Studies Steering Committee, in consultation with other interested scholars, has decided on the following two topics as the possible themes for its one session in 2014:

- The Matha: shared patterns of institutional organization in medieval India
- To build a temple: narratives of patronage of temple construction and renovation

We strongly recommend that scholars interested in submitting a paper proposal for the first topic, or who have questions concerning the possible range of suitable papers, contact Sarah Pierce Taylor ([sarahpiercetaylor@gmail.com](mailto:sarahpiercetaylor@gmail.com)), and those interested in the second topic contact Steven Vose ([svose@fiu.edu](mailto:svose@fiu.edu)). Both topics are explicitly comparative in focus, and so individual papers need not specifically deal with Jain materials. The Jain Studies Group plans to precirculate papers through a secure AAR link in advance of the San Diego meetings and to run the session as a discussion.

**Mission Statement:** This Group began in 2009 in recognition of the burgeoning state of the field and its relative neglect in the AAR. Originating in India in the first millennium BCE, Jainism — historically as dominant a South Asian religious tradition as Buddhism and Hinduism and, in the light of current demographics, a disproportionately powerful presence in the cultural and economic life of India — is a world religion now extending far beyond South Asia to East Asia, Europe, North America, Africa, and Australia. Given the increasing focus of scholarly attention on Jainism both in India and around the globe, this Group provides a venue in North America for scholars of Jainism to meet regularly and exchange ideas.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

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Chair – Owen, Lisa, University of North Texas, [lowen@unt.edu](mailto:lowen@unt.edu)

## Japanese Religions Group

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We invite proposals for individual papers, papers sessions, and roundtables related to all aspects of Japanese religious practice and thought, both historical and contemporary. We welcome proposals relating to, but not confined by, the following topics:

- Applied religion
- Secularism
- Defining new religions
- Roundtable on issues of translation (*for potential cosponsorship with multiple units*)
- Religion and gender
- Transnationalism/Pan-Asianism
- Religion and the environment
- Negative discourses, perceptions, and images of Buddhist clerics

- Religion and the law

We are also keenly interested in proposals for screening a film or documentary and then building a panel around discussions with the director.

Panel proposals should include a panel abstract and individual paper abstracts, to be submitted as a complete package by the panel organizer. Proposals that include explicit reflection on the study of religion more broadly are preferred. Creative formats—film, organized discussion, workshop, etc.—are encouraged.

**Mission Statement:** This Group is a forum for scholars of different disciplines — including textual, historical, anthropological, sociological, ritual, artistic, and other areas of study using different approaches — to present their research findings on various theories and forms of Japanese religious life in the past and in the contemporary setting, within Japan and other areas of the world.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Ambros, Barbara, University of North Carolina, [bambros@email.unc.edu](mailto:bambros@email.unc.edu)

Chair – Rowe, Mark, McMaster University, [rowemar@mcmaster.ca](mailto:rowemar@mcmaster.ca)

## **Kierkegaard, Religion, and Culture Group**

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This Group invites proposals on the following topics:

- Kierkegaard and nature: In conjunction with the AAR 2014 theme, proposals are invited on Kierkegaard's relevance for issues related to the environment and the natural world. For Kierkegaard, nature stands under the category of necessity: it is always related to itself in the same way and cannot undergo the change of coming into existence. Humans, however, are free moral beings who are constantly evolving (or coming into existence) precisely by repenting and forgiving. Yet how, then, is the human being to be situated in nature? The Group invites proposals that address, but are not limited to, the relationship between Kierkegaard's thought and the topics of creation, spirituality, environmental ethics, ecology, and global climate change.
- The intersection of the thought of Søren Kierkegaard and Reinhold Niebuhr (*for a cosponsored session with the Niebuhr Society*): we invite proposals exploring the intersection of the thought of Søren Kierkegaard and Reinhold Niebuhr, especially their respective social philosophies and ethical thought, and how that intersection might contribute to current issues in ethics or political theology.

- Eros, Kenosis, and Rhetoric: a conversation on Lee C. Barrett's *Eros and Self-Emptying: The Intersections of Augustine and Kierkegaard* (Eerdmans, 2013) (for a cosponsored session with the Augustine and Augustinianisms Group and the Martin Luther and Global Lutheran Traditions Group): We invite proposals around these themes at the intersection of Augustine and Kierkegaard, and we also seek to enrich the conversation with proposals addressing these themes from the Lutheran tradition. Papers must be submitted by September 1 in order to be shared with all presenters and made available to AAR members in advance.

**Mission Statement:** This Group seeks to explore the significance of the religious thought and ethics of Kierkegaard for contemporary culture in its various aspects—social, political, ecclesiastical, theological, philosophical, and aesthetic.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Robinson, Marcia C., Syracuse University, [mrobin03@syr.edu](mailto:mrobin03@syr.edu)

Chair ← Gouwens, David J., Brite Divinity School, [d.gouwens@tcu.edu](mailto:d.gouwens@tcu.edu)

## Korean Religions Group

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We welcome any proposal (paper or panel) related to Korean religions, in all their forms and periods. Topics that are of special interest are listed below:

- Religion and society in Korea: How religions have influenced and have been influenced by societal forces in Korea from the premodern period to the present
  - Religion and politics: Formation and dissolution of official religions in Korean history; doctrinal, cultic, and institutional expressions of official religions; religious legitimation in politics; contestation over the representation of religions in secondary schools and the military in South Korea; religion and the Kim regimes in North Korea
  - Popular religions in Korea: magical beliefs and practices; cultic and material dimensions; demographic changes and popular religions
  - Environment, climate change, and religion in Korea
  - Healing in Korean religions
  - Gender and religion in Korea
  - Religion and social conflict in Korea

- Sacred Places and Spaces over Time in Korea: issues regarding sacred places and spaces in Korean history (*for a cosponsored Session with the Space, Place, and Religion Group*):
  - Formation and evolution of sacred places in Korea: Examples: Mt. Odae in Kangwŏn Province (Korea's Mt. Wutai with links to the Bodhisattva Manjusri); Mt. T'oham, Sŏkkuram, and Pulguksa; and the evolution of sacred space at Kyŏngju's Hwangnyongsa; Namsan in Kyŏngju (from being a Buddhist elysium to a UNESCO World Heritage site); Chŏldusan, the sacred sit of Catholicism; Mt. Paektu in North Korea (and Tan'gun and Km Il Sŏng); and Yanghwajin Foreigners' Cemetery in Seoul (from being a burial ground for the foreign deceased to a sacred place for Korean Protestants)
  - Contests over sacred places and environment in Korea: e.g., conflict between early Protestants and traditionalists over the construction of churches on certain sites; contestation over the building a naval station at Kangnŭng, Chejudo; Mt. Mani on Kanghwa Island and Tan'gun
  - Mountains and mountain gods of Korea
  - The effect of rapid industrialization on sacred sites of Korea
  - Comparing sacred places and spaces in major religious traditions of Korea

**Mission Statement:** This Group provides a forum for the scholarly exchange of ideas on the religions of Korea. It addresses all aspects of religions and religious experiences of Korea—past and present and traditional and modern. The Group investigates Korean religions in all its diversity, including social, cultural, historical, political, and philosophical, giving full weight to the complexity of religious phenomena in Korea. The Group encourages conversations that compare aspects of Korean religions with those of other religious traditions, as well as theoretical conversations about religion that are grounded in Korean religions. In order to facilitate a comprehensive understanding of Korean religions, the Group welcomes scholars from both in and outside of Korean religions and fosters a dialogue among scholars from different religious traditions as well as different disciplinary approaches to religions.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – McBride, Richard D., BYU - Hawaii, [rick\\_mcbride17@hotmail.com](mailto:rick_mcbride17@hotmail.com)

Chair – Torrey, Debernieri, University of Utah, [djtorrey@gmail.com](mailto:djtorrey@gmail.com)

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## Latina/o Critical and Comparative Studies Group

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Located at the intersection of the United States and Mexico, the San Diego setting for the AAR occasions a multiplicity of topics on the borderlands. Hence, we seek papers on the Latina/o borderlands together with the Religion in Latin America and the Caribbean Group. Borderlands theory has gained currency in many academic fields, simultaneously its originator, Gloria Anzaldúa, has been increasingly overlooked. Hence, we invite proposals on Anzaldúa, either on her work itself or how her theories have influenced other scholars and scholarship. Additional issues evoked by the border include: immigration, transnationalism, maquiladoras, women of Ciudad Juarez, narco-culture, especially narco-Christianity and La Santa Muerte, (un)bordered genders and sexualities, and the utility of borderlands categories in theorizing Latin American and the Caribbean more broadly.

In keeping with the 2014 theme of religion and environmentalism, we solicit papers on environmental racism, particularly pollution along the actual physical space dividing the first world from the third.

**Mission Statement:** This Group, founded in 2009, fosters interdisciplinary and theoretically innovative analyses of Latina/o religiosities and spiritualities in the Americas. Our goal is to advance knowledge and ways of knowing that expand traditional areas of religious studies with respect to Latina/o communities, mindful of transnational and global realities. Thus, we encourage studies that explore non-Western beliefs and practices, including the indigenous, the African diasporic, Buddhist, and Islamic, as well as those that advance more complex understanding of culturally hybrid Christianities. We wish to foster dialogue that is respectful of the culturally different theological understandings of the sacred within different traditional or emerging spiritualities. We encourage feminist- and queer-centered perspectives as well as thought rooted in community experience.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** E-mail without Attachment (proposal appears in body of e-mail); E-mail with Attachment (proposal is in attachment, not in body of e-mail)

### Leadership:

Chair – Perez, Laura, University of California, Berkeley, [leperez@berkeley.edu](mailto:leperez@berkeley.edu)

Chair – Leon, Luis, University of Denver, [luis.leon@du.edu](mailto:luis.leon@du.edu)

## Latina/o Religion, Culture, and Society Group

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The Latina/o Religion, Culture, and Society Group invites submissions on the following topics:

- Bless Me Ultima: We invite papers related to religious analysis and any other combination of themes of the movie and/or book Bless Me Ultima.

- Cruzando fronteras: Latina/o Catholic/Pentecostal dialogue centered on issues of immigration in honor of Otto Maduro: In recognition of the legacy of Dr. Otto Maduro, who crossed theological and disciplinary borders in order to denounce injustices committed against immigrant communities, we invite papers from Latina/o Catholic and Pentecostal scholars interested in engaging in dialogue focused on immigration issues in the Tijuana-San Diego border. We welcome proposals from the broad spectrum of fields represented at AAR. Some possible topics of interest include (but are not limited to):
  - Biblical, theological, and ethical responses to issues of unjust practices along the border and just immigration reform.
  - Historical sketches of the work and/or cooperation of Catholic and Pentecostal parishes/ministries involved in civic activism, particularly but not limited to the Mexico/USA border.
  - Religious studies documenting the transnational modalities of churches as its members (and their faith) travel back and forth across the border.
  - Critical perspectives on issues of criminality, drug & human trafficking, and the sex trade industry across the border.
- Senses, bodies, and education: teaching and learning from this place and this space (*a partnership with the Liberation Theologies Group; Transformative Scholarship and Pedagogy Group; Women and Religion Group; and Lesbian-Feminist Issues in Religion Group of the AAR as well as the Bible and Cultural Studies Section of the SBL*): For this project, we invite papers engaging theoretical and practical concerns on the possibilities of how embodied decolonial pedagogies and practices in the teaching of religion and theology are intersectionally incarnated in persons occupying multiple positionalities of race, gender, class, sexual orientation, and religious commitments within the enmeshed and complicated relationships between teachers' bodies, students' bodies, and the bodies of the wider community and contexts in which teaching and learning may occur.

Decolonial embodied pedagogies for the purpose of this project are understood as ways of teaching and learning which engage educators in both processes of unlearning those methodologies which continue logics of colonization as well as in the creation of new and alternative ways of teaching and learning with a hope toward ripple effects which are more beneficial rather than deleterious to socio-political-economic-religious structures and systems.

Core Concerns:

- A concern of how bodies are engaged in different spaces of teaching and learning.
- The uses and abuses of teachers' bodies.
- Performance: including embodied performances of teachers and uses of performativity and performance theory in teaching.

- Impact of technological developments in bodies: how are bodies displayed and displaced through the virtualization of bodies.
- Generational Shift in Technology Use: generational differences in the understanding of technology as well as digitizing thinking.

**Mission Statement:** This Group examines, through systematic study and reflection, the social locations, religious beliefs, and practices of the rich and diverse multicultural backgrounds of Latinas/os in the United States. The Group recognizes that this is an interdisciplinary enterprise in view of the cultural and religious roots and sources of Latinos/as, including heritages from Europe, indigenous nations of the Americas, Africa, and Asia. The traditions emerging out of the mixture of these cultures throughout the Americas continue to undergo further development and innovation in the North American context, producing the distinct phenomena of Latino/a theologies and religions. It is this rich and deep religious/theological-cultural-social-political complex that is the focus of this Group.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – De Anda, Neomi, University of Dayton, [ndeanda1@udayton.edu](mailto:ndeanda1@udayton.edu)

Chair – Alfaro, Sammy, Grand Canyon University, [sammy.alfaro@gcu.edu](mailto:sammy.alfaro@gcu.edu)

## **Law, Religion, and Culture Group**

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This Group invites individual papers, papers session, and roundtable panel proposals, including author-meets-reader sessions, on any aspect of the cultural, historical, critical, and comparative study of the intersections of law and religion, including legal categories in religious traditions, the treatment of religion within legal traditions, human rights, and freedom of religion and belief. We especially welcome submissions on the following themes:

- Corporations and the legal category of religion (e.g. corporate “personhood” and religious exemptions)
- Religion in emerging constitutional orders (e.g. the new constitutions emerging from the Arab Spring)
- The politics of religious freedom in comparative contexts (e.g., the contribution of law to secularism and religion-making in Asia)
- How different legal frameworks regulate religious uses of the body and senses

- The co-constitution of race and religion in law, and/or in subaltern navigations and negotiations of legal regimes
- How religious and legal ideas and practices work together to advance or resist the regulation of (homo)sexuality (*for a possible cosponsored session with the Gay Men and Religion Group*): The session will be comparative in nature, so preference will be given to projects that explore geographical contexts outside the United States, especially in the Pacific Basin.
- Borderlands, gatekeepers, and exclusions (*for a quad-sponsored session with the Religion and Migration Group; Latin America and the Caribbean Group; and Asian North American Religions Group*): Papers or panels may consider any aspect of the interface between religion, law, and the borderlands; we are especially interested in proposals foregrounding Asian, Latin American, and Caribbean experiences and perspectives.

**Mission Statement:** This Group is interested in the cross-cultural, interdisciplinary, and comparative studies of the interrelationships of law and religion. The terms “law” and “religion” are broadly conceptualized and our interests have extended to include ancient and contemporary contexts and a wide variety of critical approaches. We hope to instigate consideration of religion and law issues at the AAR beyond issues concerning religious freedom and the United States Constitution.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Roantree, Bronwyn, Harvard University, [roantree@fas.harvard.edu](mailto:roantree@fas.harvard.edu)

Chair – Adcock, Cassie, Washington University, Saint Louis, [cadcock@wustl.edu](mailto:cadcock@wustl.edu)

## **Lesbian-Feminist Issues and Religion Group**

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The Lesbian-Feminist Issues and Religion Group invites submissions on the following topics:

- Outlaws and in-laws: new constructions of family from bowties and brassieres to bootlickers and beyond: We are searching for papers that explore the various lesbian normative and post normative turns in the definition of family. We are looking to explore specifically constructions of family including: mothering/ parenting/ female fathering/ leather culture and other traditional as well as outlaw practices. We are also interested in reviewing for consideration any scholarship that examines lesbian feminist issues in religion.

- Decolonial embodied pedagogies project: senses, bodies, and education: teaching and learning from this place and this place (*a partnership with the Latina/o Religion, Culture, and Society Group; Liberation Theologies Group; Gay Men and Religion Group; and Transformative Scholarship and Pedagogy Group of the AAR as well as the Bible and Cultural Studies Section of the SBL. Other possible partners include the Women and Religion Section of the AAR.* )

For this project, we invite papers engaging theoretical and practical concerns on the possibilities of how embodied decolonial pedagogies and practices in the teaching of religion and theology are intersectionally incarnated in persons occupying multiple positionalities of race, gender, class, sexual orientation, and religious commitments within the enmeshed and complicated relationships between teachers' bodies, students' bodies, and the bodies of the wider community and contexts in which teaching and learning may occur.

Decolonial embodied pedagogies for the purpose of this project are understood as ways of teaching and learning which engage educators in both processes of unlearning those methodologies which continue logics of colonization as well as in the creation of new and alternative ways of teaching and learning with a hope toward ripple effects which are more beneficial rather than deleterious to socio-political-economic-religious structures and systems.

Core Concerns:

- A concern of how bodies are engaged in different spaces of teaching and learning.
  - The uses and abuses of teachers' bodies.
  - Performance: including embodied performances of teachers and uses of performativity and performance theory in teaching.
  - Impact of technological developments in bodies: how are bodies displayed and displaced through the virtualization of bodies.
  - Generational Shift in Technology Use: generational differences in the understanding of technology as well as digitizing thinking.
- Exploring sexual identity and conversions in today's shifting paradigms (*for a hexsponsored session with Lesbian-Feminist Issues and Religion Group; Gay Men and Religion Group; Contemporary Pagan Studies; Religious Conversion Group; Men and Masculinities Group*): We seek papers that address religious conversions and sexual identity within the study of religion. Examples include lesbian conversions to Paganism, conversions from Christianity to Guadalupanas, Santeria, Vodoun, Ecofeminism; sexuality perspectives include conversion from monogamy to polyamory, Back-to-the-Land Feminism, and deconstructions or reconstructions of the performance of gender across varying and multiple spectrums. Methodological interests include ethnographic studies, demographic analyses, interviews, and biographical or autobiographical reports.

- **LGBTIQ women in Africa** (*for a possible cosponsored session with the African Religions Group*): Although the lives of LGBTIQ persons are receiving increasing international attention by scholars and the media, the focus is more often on men than on women. We seek insights into how women in specific communities on the African continent fashion their gendered and sexual lives in light of various religious and ethical dynamics and contexts—in cities and villages, in Christian and Muslim communities, and in light of autochthonous religious logics and practices, etc. We also welcome contributions that evaluate Western notions of LGBTIQ identity and queer theory in light of local categories of gender and sexuality—including critiques of the concepts of gender and sexuality themselves and of other theoretical frameworks—as they affect these women's lives.

**Mission Statement:** For over twenty-five years, this Group has employed feminist perspectives to explore the multiple dimensions of lesbian interaction with religion, providing one of the few consistent academic settings where discussions on lesbian issues in religion and feminist perspectives on lesbian issues take place. Whether pursued through religious studies, social-scientific, historical, or theological methods during the approach to the academic study of religion, lesbian-feminist scholarship challenges hegemonic discourse within gay, lesbian, and queer movements that function to privilege queer theory as capable of eclipsing theories and methodologies that are explicitly feminist in the face of entrenched patriarchy and self-consciously lesbian in the face of persistent maleness and heteronormativity. Along with the obvious concern for both historical and contemporary issues pertaining to gender and sexuality, a longstanding feature of the scholarship of this Group has been analysis of race/class/postcolonial critiques. The Group handles important, diverse, and timely themes, providing a theoretical space for probing and further developing the openings and opportunities afforded by changing sociopolitical and theoretical contexts.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Henderson-Espinoza, Robyn, Iliff School of Theology, University of Denver, [robyn@iespinoza.com](mailto:robyn@iespinoza.com)

Chair – Cartier, Marie, California State University, Northridge, [ezmerelda@earthlink.net](mailto:ezmerelda@earthlink.net)

## **Liberal Theologies Group**

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We seek proposals that place liberal theologies in dialogue with nature religion, religious naturalism, indigenous and local religions, Mormonism, and/or various forms of secularity. We understand all these terms capaciously, but urge proposers to be explicit about how they are using each term. We especially welcome proposals that address the 2014 annual meeting theme of climate change, as well as those that consider liberal theologies in the context of California and the American West. As always, we welcome both normative and descriptive (textual, historical, or ethnographic) arguments, both spirited defenses and polemical critiques of liberal theologies, and studies of both classical western liberalism and its analogues in other cultural traditions. Presenters will be asked to provide a full manuscript for precirculation by October 15, 2014.

**Mission Statement:** Liberal theology in all its varieties has been a robust intellectual and religious presence from the early modern period to the present. The theologians involved with this Group, who come from many different universities and religious schools in North America and from abroad, are committed to continuing this tradition. Our focus is plural — we look across religious traditions. It is interdisciplinary — we welcome the participation, among others, of historians, political scientists, anthropologists, sociologists, and philosophers engaged with questions of vital moment to liberal theologies. Our gaze is to the future — we are determined to develop new perspectives, new ways of speaking, and new combinations of ideas that will better address the intellectual and social circumstances in which we find ourselves.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Bradshaw, Anita L., [albsrs@usewireless.com](mailto:albsrs@usewireless.com)

Chair – McKanan, Daniel, Harvard University, [dmckanan@hds.harvard.edu](mailto:dmckanan@hds.harvard.edu)

## **Liberation Theologies Group**

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The Liberation Theologies Group invites submissions on the following topics:

- **Borders of sex:** As AAR prepares to convene in San Diego—a military city close to the United States and Mexico border— the Liberation Theologies Group is mindful of the historical and contemporary struggles not only at this border, but at all borders around the globe. We appreciate that borders take manifold geopolitical, economic, and ideological forms, and we recognize that these struggles integrally involve sex and sexuality.

Accordingly, the group invites proposals that consider sex or sexualities at, on, or across geopolitical, economic, or ideological borders. We also invite considerations of the borders that organize sex, sexualities, or genders. Some keywords might include, but certainly are not limited to: sex trafficking, femicide, militarization, occupation, homonationalism, settler colonialism, neoliberalism, fetish, immigration, capitalism, machismo, marriage, globalization, nationalism, nomadism, class, compulsory sexualities, apartheid, walls, torture, indecency, paternalism, exoticization, desire, checkpoints, surveillance.

The group encourages crossover dialogue—between contexts, between disciplines, and between religions—and reflection on the implications of liberationist discourse for the transformation of theology as a whole, both its methods and substance. We welcome proposals arising out of or engaging all religious or ritual traditions including, but certainly not limited to: indigenous religions, Hinduism, Judaism, Islam, Christianity, traditional African religions and Buddhism. We encourage broad interpretation of the terms of the call and creative, constructive proposals for liberation theologies in the 21st century.

- Senses, bodies, and education: teaching and learning from this place and this space (*a partnership with the Latina/o Religion, Culture and Society Group; Liberation Theologies Group; Transformative Scholarship and Pedagogy Group; Women and Religion Section; and Lesbian-Feminist Issues in Religion Group of the AAR as well as the Bible and Cultural Studies Section of the SBL*): For this project, we invite papers engaging theoretical and practical concerns on the possibilities of how embodied decolonial pedagogies and practices in the teaching of religion and theology are intersectionally incarnated in persons occupying multiple positionalities of race, gender, class, sexual orientation, and religious commitments within the enmeshed and complicated relationships between teachers' bodies, students' bodies, and the bodies of the wider community and contexts in which teaching and learning may occur.

Decolonial embodied pedagogies for the purpose of this project are understood as ways of teaching and learning which engage educators in both processes of unlearning those methodologies which continue logics of colonization as well as in the creation of new and alternative ways of teaching and learning with a hope toward ripple effects which are more beneficial rather than deleterious to socio-political-economic-religious structures and systems.

#### Core Concerns:

- A concern of how bodies are engaged in different spaces of teaching and learning.
  - The uses and abuses of teachers' bodies.
  - Performance: including embodied performances of teachers and uses of performativity and performance theory in teaching.
  - Impact of technological developments in bodies: how are bodies displayed and displaced through the virtualization of bodies.
  - Generational Shift in Technology Use: generational differences in the understanding of technology as well as digitizing thinking.
- Islam, liberation theologies, and decolonization (*in partnership with the Contemporary Islam Group; International Development and Religion Group; Black Theology Group; and possibly the Religion, Colonialism and Postcolonialism Group*): We are planning a panel to foster Islamic liberationist and postcolonial analysis of Islam and questions of justice. As the panel will be pre-arranged, proposals will not be considered. Advance inquiries, however, are welcome by email to the group chairs.

**Mission Statement:** This Group asks “what does liberation theology mean in and for the twenty-first century?” We encourage crossover dialogue—between contexts and between disciplines—and reflection on the implications of liberationist discourse for the transformation of theology as a whole, both methodologically and theologically.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS



**Leadership:**

Chair – Hofheinz, Hannah, Harvard University, [hhofheinz@mail.harvard.edu](mailto:hhofheinz@mail.harvard.edu)

Chair – Slabodsky, Santiago H., Claremont School of Theology, Claremont Graduate University, [sslabodsky@cst.edu](mailto:sslabodsky@cst.edu)

## **Martin Luther and Global Lutheran Traditions Group**

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The Martin Luther and Global Lutheran Traditions Group invites submissions on the following themes:

- **Body Matters!:** Martin Luther and the Global Lutheran Traditions Group invites proposals for papers to address the “matters of the body” and “bodily matters,” broadly conceived. Specific topics can range from human sexuality to ecological issues to sacraments (e.g., body and food, sensuality and eroticism, care of the creation and consumerism, matter and means of grace). Papers can explore ways to counter the many forms of dualism imbedded in Christian tradition—and daily life— and do so in light of Luther’s theology of the goodness of creation and the immanence of the holy, and in consideration of Lutheran theologies of incarnation. Papers that employ creative and diverse methodologies and engage experiences and perspectives from different global contexts are most welcome.
- **Eros, Kenosis, and Rhetoric** (*for a cosponsored session with the Augustine and Augustinians Group; Kierkegaard, Religion, Culture Group; Martin Luther and the Global Lutheran Traditions Group*): We invite proposals on the theme Eros, Kenosis, and Rhetoric: A Conversation on Lee C. Barrett's *Eros and Self-Emptying: The Intersections of Augustine and Kierkegaard* (Eerdmans, 2013). We invite papers around these themes at the intersection of Augustine and Kierkegaard, and we also seek to enrich the conversation with papers addressing these themes from the Lutheran tradition. Papers must be submitted by September 1 in order to be shared with all presenters and made available to AAR members in advance.
- **Johann Sebastian Bach and the musical interpretation of Lutheran theology** (*for a cosponsored session with the Religion and Music Group*): We invite proposals for a session that examines the Lutheran theology uniquely expressed and interpreted in the music of Johann Sebastian Bach. Presentations may include brief musical performances or recordings (e.g., from BWV 248 Christmas Oratorio, Sixth Part, Finale Chorale) and short presentations that explore and interpret the theology and/or dimensions of religious experience expressed and inspired with Bach's music and lyrics. We invite attention to the global influence of Bach's music in Lutheran theological and spiritual traditions. The session seeks to promote innovative and interdisciplinary methodological work in the study of music, theology and religious experience, with globally diverse participants.

**Mission Statement:** This Group seeks to provide an avenue for a comprehensive conversation on both Lutheran history and thought in the global context. In so doing, it is able to draw on an immensely rich tradition that goes far beyond Lutheran parochial interests as it includes the relationship to other Christian traditions as well as cultures in the global South.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Stjerna, Kirsi, Lutheran Theological Seminary, Gettysburg, [kstjerna@ltsg.edu](mailto:kstjerna@ltsg.edu)

Chair – Westhelle, Vitor, Lutheran School of Theology, Chicago, [vwesthel@lstc.edu](mailto:vwesthel@lstc.edu)

## **Material Islam Seminar**

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Material objects and spaces have been enduring foci in Islamic Studies since the earliest articulations of the field, and as Islamic Studies has evolved, scholars in different disciplines (religion, anthropology, art history, archeology, history) have adopted varying methodological approaches to the study of materiality in Islam with very little convergence between them. In its inaugural year, the Material Islam Seminar invites papers that interrogate this problem. More specifically, we seek explorations that are grounded in particular objects, spaces, or problematic themes, which critically examine conceptual and/or structural barriers to the interdisciplinary study of material culture in Islam.

**Mission Statement:** The Material Islam Seminar is an interdisciplinary initiative bringing a variety of theoretical, methodological, and historical perspectives to the study of Islam and material culture, broadly conceived as encompassing spatial formations, objects, relics, embodiments, arts, crafts, and material forms of popular culture. The seminar aims to foster interdisciplinary dialogue between the fields of art and architectural history, archeology, performance theory, folklore, practice theory, studies of space and the body, affect theory, and material religion. This seminar will be a forum through which all of these approaches and others can be represented and brought together in conversation leading to new directions, methodologies, and theories relating to the mutual imprimatur of material culture and Islam. The seminar intends to explore these various approaches to Islamic materiality, not only to demonstrate what they can contribute to Islamic Studies, but also how the particularities of Muslim cultures can advance the study of religion and materiality more generally. The Material Islam Seminar will convene annually at the AAR for five years (2014-2019) to discuss pre-circulated papers on specific thematic topics including the challenges and opportunities of interdisciplinary research, the interplay between discourse, practice, and objects, and the circulation of objects and aesthetics in particular historical contexts.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Bigelow, Anna, North Carolina State University, [anna\\_bigelow@ncsu.edu](mailto:anna_bigelow@ncsu.edu)

Chair – GhaneaBassiri, Kambiz, Reed College, [kambiz.ghaneabassiri@reed.edu](mailto:kambiz.ghaneabassiri@reed.edu)

## Men, Masculinities, and Religions Group

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The Men, Masculinities, and Religions Group plans the following sessions for the 2014 Annual Meeting:

- An invited panel session reviewing the book *The Crisis of Islamic Masculinities* (Bloomsbury, 2014) by Amanullah De Sondy.
- Women, men, and gender in relation to war, militarism, and moral injury (*for a cosponsored session with the Women and Religion Section*)
- Exploring sexual identity in religious conversions in today's new world (*for a quad-sponsored session with the Lesbian-Feminist Issues and Religion Group; the Religious Conversions Group; and the Contemporary Pagan Studies Group*): We seek papers that address religious conversions and sexual identity within the study of religion. Examples include lesbian conversions to Paganism, conversions from Christianity or other culturally dominant religions to Guadalupanas, Santeria, Vodoun, Ecofeminism; sexuality perspectives include conversion from monogamy to polyamory, Back-to-the-Land Feminism, and deconstructions or reconstructions of the performance of gender across varying and multiple spectrums. Methodological interests include ethnographic studies, demographic analyses, interviews, and biographical or autobiographical reports.

**Mission Statement:** This Group provides a forum within which the phenomenon of masculine gendered identity is examined using the range of methodologies found in the broad fields of theology and religious studies. This Group engages in the critical study of men and the performance of masculinities in culturally specific settings.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – van Klinken, Adriaan, University of Leeds, [a.vanklinken@leeds.ac.uk](mailto:a.vanklinken@leeds.ac.uk)

Chair – De Sondy, Amanullah, University of Miami, [a.desondy@miami.edu](mailto:a.desondy@miami.edu)

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## Middle Eastern Christianity Group

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The Middle Eastern Christianity Group invites submissions on the following themes:

- Middle Eastern Christians mediating their tradition: The Middle Eastern Christianity Group invites paper proposals studying the way Middle Eastern Christians have conveyed and preserved their traditions through various media, both historically and in current times. We encourage analysis of all historical periods, in any locations, whether in the Middle East or in emigrant communities, and relating to all types of media, such as: textual, audio and video, broadcasting, publishing, musical and artistic composition and performance. This panel seeks to encourage participation relevant to television broadcasting among emigrant Middle Eastern Christians, much of which is based in southern California.
- The “Arab Spring” and Middle Eastern Christians: history and responses (*for a quad-sponsored session with the History of Christianity Section; the Eastern Orthodox Studies Group; and the World Christianity Group*): We welcome proposals that examine Christian “minority” religions in the “Arab Spring” and other seasons (historical epochs) of great political and social flux in Egypt, Syria and surrounding areas.
- Eco-spirituality: Middle Eastern Christianity and the environment (with SBL units Syriac Literature and Interpretations of Sacred Texts and Ecological Hermeneutics): In accordance with the AAR general theme focusing on religion and climate, we solicit papers that explore themes of ecology and the environment with relation to the traditions of Middle Eastern Christians. Proposals are sought from all historical periods and all types of topics—such as theology of creation, aesthetic expressions, desert reclamation, sacred space, animals—or any concepts relevant to modern discussions of climate.

**Mission Statement:** This Group is devoted to the study of developments within Coptic, Armenian, Chaldean/Assyrian, Syrian, Maronite, and other relevant communities living inside the Middle East or in lands of immigration. The Group covers themes from the early Christian period to the present, encompassing various approaches and subjects. Its aim is to establish an interdisciplinary platform for dialogue among differing approaches and projects and to provide opportunities for scholars to discuss their work in relation to the overall field of the study of religion.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS; E-mail with Attachment (proposal is in attachment, not in body of e-mail)

**Leadership:**

Chair – Van Doorn-Harder, Nelly, Wake Forest University, [vandoopa@wfu.edu](mailto:vandoopa@wfu.edu)

Chair – Zaborowski, Jason R., Bradley University, [jzaborowski@bradley.edu](mailto:jzaborowski@bradley.edu)

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## Moral Injury and Recovery in Religion, Society, and Culture Group

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In this emerging interdisciplinary topic of moral injury, this new unit invites papers on:

- The impact of moral injury on families and religious communities
- Religious constructions of gender differences and their relationship to recovery from moral injury in veterans and health care workers
- Moral injury in sacred texts
- Other groundbreaking work on the relationship of religion to moral injury and recovery, especially in the context of the military bases in the San Diego area.

**Mission Statement:** The Moral Injury and Recovery in Religion, Society, and Culture Group engages interdisciplinary study on moral injury, an emerging concept which attempts to engage the impact of making difficult moral choices under extreme conditions, experiencing morally anguishing events or duties, witnessing immoral acts, or behaving in ways that profoundly challenge moral conscience and identity and the values that support them.

In examining how understandings of recovery from moral injury might illuminate post-conflict situations in many areas of the world, this unit will interrogate how educating a wider public about moral injury might challenge the role of religion in supporting war and the militarization of international and intra-national conflicts, the effects of war on combatants in post-conflict societies, and more effective means for social support in recovery from moral injury.

Contributions are welcome engaging:

- diverse religious, cultural, and social systems and their sacred texts;
- neuroscientific approaches to ritual, and the moral emotions;
- proposed methods for recovery, such as ritual, pastoral counseling, spiritual direction, arts, community life, narrative, and interreligious cooperation;
- the roles of gender, ethnicity, sexuality, class, and race and other forms of oppression

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection.

**Method of submission:** PAPERS

**Leadership:**

Chair – Bounds, Elizabeth Margaret, Emory University, [ebounds@emory.edu](mailto:ebounds@emory.edu)

Chair – Brock, Rita, Brite Divinity School, [ritabrock@sbcglobal.net](mailto:ritabrock@sbcglobal.net)

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## Mormon Studies Group

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We seek proposals for individual papers or full sessions on questions of interest in Mormon Studies. For 2014, we especially encourage proposals on the following topics:

- The globalization and localization of Mormonism around the world, particularly Latin American Mormonism and postcolonial perspectives
- Methodologies in Mormon Studies
- Writing Mormon biographies
- Conversion in comparative perspective
- Mormon attitudes toward ecology and environmental issues
- Mormon masculinities and Mormon men's performances of femininity.
- Mormonism and Science Fiction (*for a session sponsored by Arts, Literature and Religion Section; Mormon Studies Group; New Religious Movements Group; Religion and Science Fiction Group; and Religion and Popular Culture Group*) We are seeking papers/panel proposals on Mormonism and Science Fiction, including the work of Orson Scott Card and other LDS speculative fiction writers; Mormon cosmology; popular depictions of Mormonism; and other ways of viewing the Mormon tradition science-fictionally.

**Mission Statement:** This Group will examine the range of topics, disciplines, and methodologies that can be brought into dialogue with Mormonism as studied in an academic environment. It is interested in exploring strategies for teaching about Mormonism, both as the main focus of a class or as a unit within a survey course. It seeks to identify the best resources available for teaching and understanding the tradition and provide encouragement for scholars to fill gaps in what is currently available. The Group encourages significant comparative studies and interdisciplinary cross-fertilization and hopes to explore intersections between Mormonism and ethics, theology, philosophy, ecclesiology, missiology, spirituality, arts and literature, sociology, scripture, and liberation studies.

**Anonymity of Review Process:** Proposer names are visible to chairs and steering committee members at all times

**Method of submission:** PAPERS

**Leadership:**

Chair – Newell, Quincy, University of Wyoming, [qdnewell@uwyo.edu](mailto:qdnewell@uwyo.edu)

Chair – McDannell, Colleen, University of Utah, [colleen.mcd@utah.edu](mailto:colleen.mcd@utah.edu)

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## Music and Religion Group

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The Music and Religion Group invites papers or panels on the relationship between music and religion in the context of contemporary or historical cultures. We seek proposals that bring innovative methodological considerations to the study of musical phenomena in relation to these themes:

- "Spirituality" and John Coltrane's *A LOVE SUPREME* (in recognition of the 50th anniversary of the recording of the album)
- Music in healing practices across religious traditions (*cosponsored with Religions, Medicines, and Healing Group*)
- Music and Western esotericism

And these co- and quad-sponsored sessions:

- Theological/aesthetic analysis of the music of J.S. Bach (*cosponsored with Martin Luther and Global Lutheran Traditions, in anticipation of the 500th anniversary of the Reformation in 2017*): We invite proposals for a session that examines the Lutheran theology uniquely expressed and interpreted in the music of Johann Sebastian Bach. Presentations may include brief musical performances or recordings (e.g., from BWV 248 Christmas Oratorio, Sixth Part, Finale Chorale) and short presentations that explore and interpret the theology and/or dimensions of religious experience expressed and inspired with Bach's music and lyrics. We invite attention to the global influence of Bach's music in Lutheran theological and spiritual traditions. The session seeks to promote innovative and interdisciplinary methodological work in the study of music, theology and religious experience, with globally diverse participants.
- Interreligious aesthetics and music in devotional practice (*quad-sponsored with Interrereligious and Interfaith Studies Group; Arts, Literature and Religion Section; Religion, Film, and Visual Culture Group; and the Society for the Arts in Religious and Theological Studies*): Given that images, ritual, and music are often integral to the experience of religious devotion and worship, it is important to understand the ways in which aesthetic practices are experienced as religious. This session will explore the role of artistic expression in various modes of worship through a comparative look at several religious traditions. We also welcome proposals that focus on aesthetics as a medium for interreligious engagement. Priority will be given to presentations that include a performative, recorded, or visual dimension.

**Mission Statement:** The discipline of religious studies is expanding beyond linguistic rationality to include the importance of musical phenomena in the development of healthy religious communities and religious consciousness. Meanwhile, theological aesthetics is moving beyond the textual to include music as a resource in its own right for constructive and transformative meaning-making. Music, religiously speaking, is no mere adjunct to the study of sacred space, ritual, visual art, liturgy, or philosophical aesthetics; rather, it is a distinct field in its own right — with its own particular content, methods, and norms. By placing the relationship between music and religion at the center of our endeavor, this Group seeks to serve scholars who operate out of this ubiquitous, but ironically unrepresented, realm of academic pursuit within the guild.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Stoltzfus, Philip, United Theological Seminary of the Twin Cities, stoltzfusp@gmail.com

Chair – Trost, Theodore, University of Alabama, ttrost@as.ua.edu

## **Mysticism Group**

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The Mysticism group welcomes proposals on the following topics:

- Mysticism and the environment (earth-based mysticism/mysticism and the global climate crisis)
- Mysticism and ritual/the sacramental imagination (*in possible cooperation with the Ritual Studies Group*)
- Mysticism and the Quaker movement (*in possible cooperation with the new Quaker Studies Group*)
- Mysticism and ethnography (interviewing mystics?)
- The debate on gradual vs. immediate
- Approaches to enlightenment/awakening; the commodification of mysticism (as well as the opposition to the commodification of mysticism)
- Mysticism and entheogens.

We welcome both proposals for individual papers as well as proposals for panels.



**Mission Statement:** This Group began as a Consultation within the AAR in 1987 and achieved formal Group status in 1989. While its early focus was primarily Christianity and Western religions — and the study of experience and textual interpretation within those areas — the Group has grown and changed over time, paralleling the change and growth in the AAR itself. Today, our conversations cut across boundaries that characterize many of the Program Units within the AAR — boundaries of discipline, tradition, temporality, and region. Members of our Group use different methodologies and work across a variety of disciplines, among which are the psychology of religion, sociology of religion, history of religions, hermeneutics and textual analysis, biographical analysis, feminist studies, film studies, philosophy of religion, mysticism and science, art criticism, postmodern theory, cultural studies, and anthropology of consciousness, among others. This interdisciplinarity has importance not only to our work as scholars, but also to our work as teachers and public educators. We post our current call, past sessions, a selection of past papers, as well as links in the field of mysticism to our Website at [www.aarmysticism.org](http://www.aarmysticism.org). We have also started a listserv, and those interested may write to [aarmysticism-owner@yahoogroups.com](mailto:aarmysticism-owner@yahoogroups.com) or sign up through the Website.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS. We do NOT accept proposals by e-mail.

**Leadership:**

Chair – Sarbacker, Stuart R., Oregon State University, [stuart.sarbacker@oregonstate.edu](mailto:stuart.sarbacker@oregonstate.edu)

Chair – Cattoi, Thomas, Graduate Theological Union, [tcattoi@jstb.edu](mailto:tcattoi@jstb.edu)

## **Native Traditions in the Americas Group**

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We invite individual paper and group proposals on any aspect of Native traditions in the Americas (North, Central, and South). We especially encourage proposals in the following areas (topics not listed in order of importance):

- Native religious traditions or issues in Central or South America or in the Southwestern United States, including those in the San Diego area, either a) during any era, or b) for a possible cosponsored session with the Religion in Latin America and the Caribbean Group, specifically Mesoamerican and Indigenous Latin American religion and ritual in the precolonial and early colonial periods
- Native religious traditions in the Americas and peacemaking (*for a possible cosponsored session with the Religions, Social Conflict, and Peace Group*)
- Native traditional knowledge and the environment, including climate change (*for a possible cosponsored session with the Religion and Ecology Group*)
- Religious significance of or issues concerning oceans, waterways and watersheds

- Native religious traditions and architecture, including traditional homes
- Native religious traditions and gender roles
- Indigenous concepts of power

**Mission Statement:** This Group sees its mission as the promotion of the study of Native American religious traditions and thereby the enrichment of the academic study of religion generally, by engaging in discourse about culturally-centered theories and encouraging multiple dialogues at the margins of Western and non-Western cultures and scholarship. The Group is committed to fostering dialogue involving Native and non-Native voices in the study of North, Central, and South American Native religious traditions and to engaging religious studies scholarship in robust conversation with scholarship on other facets of Native cultures and societies.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Zogry, Michael, University of Kansas, [mzogry@ku.edu](mailto:mzogry@ku.edu)

Chair – Pesantubbee, Michelene, University of Iowa, [michelene-pesantubbe@uiowa.edu](mailto:michelene-pesantubbe@uiowa.edu)

## **New Religious Movements Group**

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For 2014, the New Religious Movements Group seeks papers and panels on the following topics:

- Dark Green Religions (as defined by Bron Taylor); especially papers that seek to use Dark Green Religions to pose and/or answer theoretical questions, or to otherwise engage theoretical frameworks
- Issues related to New Religions (NRs) and the southern U.S. borderlands, including but not limited to migration of religious people, the movement of groups, and NRs of Mexico and Central America.
- The innovative or unexpected use of ordinary printed media by NRs, past and present.
- Mormonism and science Fiction, including the work of Orson Scott Card and other LDS speculative fiction writers; Mormon cosmology; popular depictions of Mormonism; and other ways of viewing the Mormon tradition science-fictionally (*for a quint-sponsored session with Religion and Science Fiction Group; Mormon Studies Group; Religion and Popular Culture Group; and Arts, Literature and Religion Section*)

We are also interested in proposals related to any other aspect of the study of NRMs.

**Mission Statement:** This Group supports and encourages research on all aspects of the study of New Religious Movements. Presenters in our sessions study new and alternative religions, past and present, from a variety of methodological and disciplinary perspectives. Our sessions and additional meetings are intended to create opportunities for dialogue among academics who share a passion for understanding NRMs, and to make known to a broader audience the importance of such movements for understanding issues of religious tolerance, community building and maintenance, ritual and doctrinal innovation, and other aspects of religious life.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Dallam, Marie W., University of Oklahoma, [mwdallam@ou.edu](mailto:mwdallam@ou.edu)

## **Nineteenth Century Theology Group**

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This Group invites proposals for papers on, but not limited to, the following topics:

- Gendered categories in nineteenth-century religious thought and social theory: Analyses of the gendered dimensions of theological concepts or theories of religion among key nineteenth-century thinkers, and/or examinations of how categories like the family, the emotions, female culture, marriage, or the household are defined in major philosophical or theoretical works (e.g. in anthropology or sociology) of the period.
- Religion reconceptualizing Romanticism: Reappraisals of the religious dimension of Romanticism in light of recent analyses of secularization and the theological origins of modernity, with a focus on such areas as cosmology, metaphysics, and epistemology.

**Mission Statement:** Our Group focuses on major themes, thinkers, and movements in nineteenth century religious thought and theology—from the French Revolution to World War I—and on the relation of religious thought to its historical, political, and cultural contexts. Each year the Group selects two or three focused topics and predistributes papers before the AAR sessions.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Gooch, Todd, Eastern Kentucky University, [todd.gooch@eku.edu](mailto:todd.gooch@eku.edu)

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## North American Hinduism Group

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This Group seeks paper and panel submissions that advance the study of Hinduisms in North America and related diaspora contexts, develop a more sophisticated understanding of what distinguishes these Hinduisms from those in South Asia, and nurture thoughtful debate on the methodologies unique to and appropriate for their study. We welcome any paper or panel submissions that might fulfill these goals. Additionally, we are interested in panels and papers addressing these more specific topics:

- Racialization of Hindus in North America
- Visual and material culture (*for possible trisponsorship with Religion, Film, and Visual Culture and Religion, Media, and Culture groups*): In addition to paper or panel submissions the NAH Group is interested in curating an exhibit of material and visual culture and seeks recommendations for objects, artifacts, and media for inclusion.
- Green Hinduisms: Hinduism and the environment in North America

**Mission Statement:** This Group was established in 2006 for the purpose of drawing greater scholarly attention to Hinduisms outside of South Asia. Though it will focus on North America, the Group also welcomes relevant research on Hinduisms in other non-Indian contexts. The Group has three main goals:

- To study and describe Hinduisms in North America and related diaspora contexts
- To develop a more sophisticated understanding of what distinguishes these Hinduisms from those in South Asia
- To nurture thoughtful debate on the methodologies unique to and appropriate for their study

**Anonymity of Review Process:** Proposer names are visible to chairs and steering committee members at all times

**Method of submission:** PAPERS

### Leadership:

Chair – Gandhi, Shreena, Kalamazoo College, [shreena.gandhi@kzoo.edu](mailto:shreena.gandhi@kzoo.edu)

Chair – Altman, Michael, University of Alabama, [maltman2@ua.edu](mailto:maltman2@ua.edu)

## North American Religions Section

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This Section advances the study of religions in North America, broadly conceived (Mexico, the United States, Canada, etc.), as well as the study of historical, social, and structural links between North American religions and those beyond North American boundaries. We are especially interested in sponsoring sessions that explore the fundamental questions that have shaped the field in the past or should shape it in the future. Sessions for 2014 might focus on:

- Religion and its Pacific or Atlantic networks
- Early modernity
- The “American Mediterranean” (geographies of the Gulf of Mexico)
- National security and the intelligence state
- Political identity (including at the state level)
- Race (including whiteness), ethnicity, and the production of foreignness
- Secularism and race (including whiteness)
- Indigenous religions
- Law
- Democracy
- Reproductive politics
- Objecthood/materiality
- Carceral (incarceration) studies
- Monstrosity
- American scriptures
- Cultural history of the North American Religions subfield
- Real or imagined boundaries in the Americas, or how race, geography, nation, culture and similar rubrics transform or limit the way the NAR subfield is conceptualized (*for a cosponsored panel with the Religion in Latin America and the Caribbean Group*)

The Section sponsors sessions including roundtables, debates, workshops, performances, pre-circulated papers and other creative formats. As always, the section also welcomes proposals for keyword panels based on important concepts in the field. We encourage the submission of both individual contributions and complete panels, though we may reconfigure proposed panels in order to place them on the conference program. For panel proposals, diversity of rank/seniority (including graduate student, post doctorate, junior and senior participants) is especially welcome. Presenters in any format should expect to give short presentations that maximize time for audience questions and comments. All presenters should explicitly relate research to ongoing discussions in the field and the wider academy.

**Mission Statement:** This Section exists to sponsor conversations about the field at thematic, theoretical, definitional, experimental or historiographical levels in order to ask where the study of North American religions is going or should be going. Such conversations embrace the diversity of scholars, disciplines, methods and traditions that make up the field.

**Anonymity of Review Process:** Proposer names are anonymous to chairs and steering committee members for the first round of steering committee review. For the next rounds and until final acceptance or rejection, proposer names are visible to both chairs and steering committee members.

**Method of submission:** PAPERS

**Leadership:**

Chair – Suh, Sharon A., Seattle University, [suhs@seattleu.edu](mailto:suhs@seattleu.edu)

Chair – Johnson, Sylvester, Northwestern University, [sylvester.johnson@northwestern.edu](mailto:sylvester.johnson@northwestern.edu)

## **Open and Relational Theologies Group**

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Our 2014 Open and Relational Theologies Group sessions have two foci. In one, we explore the work and writing of John B. Cobb, Jr. Presentations on major themes in Cobb's work will be given, and Cobb will respond. In our second session, we celebrate the 20th anniversary of the publishing of the *Openness of God* (InterVarsity, 1994). Original contributors will reflect on the book and its influence. Others will evaluate the book's ideas and consider open theology's future.

**Mission Statement:** This Group brings together scholars of diverse interests and concerns. Prominent among those who participate are scholars who label themselves as process-oriented, openness-oriented, Wesleyan, feminist, liberationist, Arminian, trinitarian, evangelical, etc. Those participating generally affirm the following:

- Theology involves speculation about who God truly is and what God really does
- God's primary characteristic is love
- Creatures—at least humans—are genuinely free to make choices
- God experiences others in some way analogous to how creatures experience others
- Both creatures and God are relational beings, which means that both God and creatures are affected by others in give-and-take relationships
- God experience changes, yet God's nature or essence remains the same
- Creatures are called to act in ways that please God and make the world a better place
- The future is open—it is not predetermined by God
- God's expectations about the future are often partly dependent upon creaturely actions

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Oord, Thomas, Northwest Nazarene University, [tjoord@nnu.edu](mailto:tjoord@nnu.edu)

## Pentecostal—Charismatic Movements Group

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The Pentecostal—Charismatic Movements Group requests paper proposals on:

- Lonnie Frisbee, sexuality, and the Jesus Movement, as described in the *documentary Frisbee: The Life and Death of a Hippie Preacher* (2008) (for a quad-sponsored session with the Religion, Film, and Visual Culture Group; Religion Media, and Culture Group; and the Gay Men and Religion Group): We invite proposals for papers that critically examine the documentary film *Frisbee: The Life and Death of a Hippie Preacher*. The session will include a screening of scenes from the film. One of the major figures of the Jesus Movement, Lonnie Frisbee was also a gay man, who died of HIV/AIDS in 1993. Proposals are encouraged that address the question: How does homosexuality and the specter of HIV figure in the film and its reception, as well as more generally in the life and legacy of this important but overlooked figure in evangelical America?
- William J. Seymour, the Azusa Street revival, and questions of racial/ethnic/cultural diversity and difference in early U.S. Pentecostalism (for a possible joint panel with the Afro-American Religious History Group)
- Pacific Rim Pentecostal/Charismatic Christianities, especially as they pertain to Australia, Aotearoa New Zealand, Korea, Indonesia, the Philippines, the Pacific Islands, and China (for a possible a cosponsored panel with the World Christianity and Religion in Southeast Asia groups)
- The prosperity gospel's portrayal on television, particularly reality programming, sitcoms, and other nontraditional "televangelism." e.g. *The Preachers of LA*, *Thicker Than Water*, etc.

**Mission Statement:** This Group provides a forum for scholarly consideration of global phenomena associated with Pentecostalism and Charismatic movements. This Group provides an arena for a wide array of scholars, disciplinary orientations, and methodological approaches bringing together those working constructively from within these traditions with scholars considering the phenomena from historical, sociological, ethnographic, theological, and other perspectives. The Group intentionally seeks to encourage a global and pluralist perspective.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Sanchez Walsh, Arlene, Azusa Pacific University, [asanchez-walsh@apu.edu](mailto:asanchez-walsh@apu.edu)

Chair – McClymond, Michael J., Saint Louis University, [michael@slu.edu](mailto:michael@slu.edu)

## Philosophy of Religion Section

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This Section invites proposals on the following topics:

- Literature and philosophy of religion
- Religion and critiques of capitalism
- Foucault
- Philosophy and religious texts
- Pantheistic controversies
- Divine hiddenness
- Hume's Dialogues

Although proposals for individual papers will surely be given due consideration, we also encourage proposals for prearranged sessions on these or other topics that will be of interest to philosophers of religion. Proposals have a much greater chance of acceptance if they are written so as to be accessible to philosophers with no expertise on the particular topics or figures dealt with in the proposed paper, and they make very clear the central thesis and main line(s) of argument of the proposed paper.

**Mission Statement:** This Section analyzes the interface between philosophy and religion, including both philosophical positions and arguments within various specific religious traditions and more generalized philosophical theories about religion. We include in our purview not only traditional topics of Western philosophy of religion but also those arising from non-Western traditions and from the study of religion in a comparative context.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Rea, Michael, University of Notre Dame, [michael.rea2@gmail.com](mailto:michael.rea2@gmail.com)

Chair – Rubenstein, Mary-Jane, Wesleyan University, [mrubenstein@wesleyan.edu](mailto:mrubenstein@wesleyan.edu)



## Platonism and Neoplatonism Group

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The Platonism and Neoplatonism Group invites papers that address the following themes:

- Image and idol in Platonism and Neoplatonism: papers discussing philosophy, theology and religious practice in Pagan, Jewish, Christian, and Islamic Platonism are welcome.
- Platonism and Romanticism: Papers should be textual and historical in character, addressing specific authors.

**Mission Statement:** This Group is committed to the ongoing study of Platonic traditions in connection with the history and philosophy of religions, from antiquity to the present. We are supported in this effort by the International Society for Neoplatonic Studies. Several of our panelists have published their papers in the Society's Journal of Neoplatonic Studies as well as in other refereed journals in classics, religious studies, theology, and philosophy.

**Anonymity of Review Process:** Proposer names are visible to chairs and steering committee members at all times

**Method of submission:** PAPERS

### Leadership:

Chair – Kenney, John, Saint Michael's College, [jkenney@smcvt.edu](mailto:jkenney@smcvt.edu)

Chair – Hedley, Douglas, University of Cambridge, [rdh26@cam.ac.uk](mailto:rdh26@cam.ac.uk)

## Practical Theology Group

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The Practical Theology Group invites submissions on the following topics:

- Practical theology often begins with a descriptive move, but ultimately must contribute more. By what interpretive methods can practical theologians most productively make the move from description to analysis and revised theoretical (especially, theological) understandings? Specific aspects of this call might include: What analytical methods best serve the purposes of practical theology? What counts as theology/theological studies, in terms of method and research subject? And/or, what counts as religion/religious studies? How does attending to reflexivity deepen these questions?
- How does practical theology address asymmetrical relations of power and privilege in research, pedagogy, and/or public engagement? Papers should demonstrate how theoretical claims are related to a particular practice and/or be based on field research.
- How does finitude, understood as limitation in human capability and capacity, impact practical theology, particularly with regard to human relatedness (for example, broken personal relationships or inter-group conflicts) or systemic social problems (for example, injustice or climate change)? Papers are especially welcome that are based on field research in which claims are tested or exemplified or that in some other way study lived experience.

**Mission Statement:** This Group engages practical theology and religious practice, reflects critically on religious traditions and practices, and explores issues in particular subdisciplines of practical theology and ministry. The Group engages this mission in five interrelated public spheres with the following goals:

- For practical theology — to provide a national and international forum for discussion, communication, publication, and development of the field and its related subdisciplines
- For theological and religious studies — to foster interdisciplinary critical discourse about religious practice, contextual research and teaching for ministry, and practical theological method and pedagogy
- For a variety of religious traditions — to enhance inquiry in religious practice and practical theology
- For academic pedagogy — to advance excellence in teaching and vocational development for faculty in divinity and seminary education generally and for graduate students preparing to teach in such settings specifically
- For the general public — to promote constructive reflection on social and cultural dynamics and explore the implications of religious confession and practice.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Kaufman, Tone Stangeland, MF Norwegian School of Theology, [tkaufman@mf.no](mailto:tkaufman@mf.no)

Chair – Greider, Kathleen, Claremont School of Theology, [kgreider@cst.edu](mailto:kgreider@cst.edu)

### **Pragmatism and Empiricism in American Religious Thought Group**

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The Pragmatism and Empiricism in American Religious Thought Group extends the following call for papers for AAR Annual Meeting 2014 addressing the topics described below:

- Has pragmatism eclipsed empiricism?
- What need do pragmatists have for a concept of experience?
- Pragmatism and "the other" among us, the alien, the immigrant
- Pragmatism and environmental ethics/bioethics
- Historical reflections on the founding of this group and its history
- Ideas or suggestions for an "author meets critics" panel or roundtable

As always we welcome intriguing paper proposals on other topics as well.

**Mission Statement:** Our mission is to foster the advancement and understanding of the pragmatic and empiricist traditions in American religious thought, as well as the intersections of those traditions with other methodologies, intellectual figures, artistic movements, communities, and issues. This Group is concerned with critically interrogating, evaluating, and developing the insights and relevance of the pragmatic and empiricist traditions of American thought, broadly construed, for the study of religion and theology, with attention both to the historical interpretation of ideas and contemporary developments within this critical sphere of philosophical and theological reflection. Recent areas of interest include pragmatism and democracy, the continued relevance of empiricism to the revival of pragmatism, multidisciplinary aspects of the tradition (intersections with other fields of inquiry), overlaps with cultural criticism and analyses of gender and race, and the application of pragmatic and empiricist analyses to contemporary problems.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Eddy, Beth, Worcester Polytechnic Institute, [bleddy@wpi.edu](mailto:bleddy@wpi.edu)

Chair – Hart, William David, University of North Carolina, Greensboro, [wdhart@uncg.edu](mailto:wdhart@uncg.edu)

## **Psychology, Culture, and Religion Group**

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The Psychology, Culture, and Religion (PCR) Group welcomes proposals for 2014 on the following themes:

- Contemporary clinical uses of mindfulness: psychological and religious perspectives
- Surprised by joy: critical perspectives on positive psychology and religion
- Exploring polydoxy, hybridity, "syncretism", ritual mixing, and multiple religious identities: psychological perspectives (*for a cosponsored session with the Religion and the Social Sciences Section*)
- Reframing and revising of chaplaincy and clinical pastoral education (CPE) in cross-cultural, interreligious, and global health settings (*for a cosponsored session with the Religions, Medicines, and Healing Group*)
- A multiple-program session exploring the intersections of clinical and contemplative-meditational practices in mental health care.

PCR also welcomes proposals on other themes dealing with psychology, culture, and religion.

**Mission Statement:** This Group is an informal association of scholars and practitioners in the fields of religion and psychology who share common interests in the relationship between religion, psychology, and contemporary cultures. Our primary purposes are to foster creative research in the fields of the Group's interest, to encourage the exchange of ideas among the membership, and to provide a forum associated within the AAR for those with shared backgrounds in the fields of psychology, religion, and cultural theology. Please visit our Website at <http://pcr-aar.org/>.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Bingaman, Kirk A., Fordham University, [bingaman@fordham.edu](mailto:bingaman@fordham.edu)

Chair – Zock, Hetty, University of Groningen, [t.h.zock@rug.nl](mailto:t.h.zock@rug.nl)

## Quaker Studies Group

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The Quaker Studies Group invites submissions on the following topics:

- Mysticism, the "inward light," and the "inner landscape": in Quakerism, Pietism, and affective religion across traditions (*cosponsored with the Mysticism Group*): This panel seeks to explore the texts, language, theology, and experiences of mysticism in affective religious movements. We seek paper proposals from a variety of disciplines and perspectives that address mystical perceptions of truth, revelation, and social engagement. We are also interested in analyses of modern religious groups, or segments within larger groups, that self-identify as inherently mystical.
- "Process" and "testimony": the significance of Quaker ethical decision making: Recent scholarship has argued that Quaker ethics are distinctive for the priority given to group process and corporate testimony/values. This panel seeks to explore the grounds of Quaker ethical decision making in theoretical and practical terms. Historical and contemporary case studies concerning Quaker approaches to race relations, abolition, globalism, business practices, imprisonment/justice, feminism, ecology, and treatment of animals are welcome. Papers proposals that compare Quaker ethics to other "dissenting" religious groups are also encouraged.

**Mission Statement:** The Quaker Studies Group seeks to advance critical scholarship of Quakerism and sub-fields that interact with Quaker history, practice and thought. This group is particularly focused on interdisciplinary analyses of Quakerism in its global contexts and the breadth of its theological diversity. Quaker Studies includes the variety of religious traditions that derive from the Religious Society of Friends (Quakers), as well as the spiritual and social movements and practices that claim Quaker influence.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Leadership:**

Chair – Spencer, Carole Dale, Earlham School of Religion, [spencca@earlham.edu](mailto:spencca@earlham.edu)

Chair – Kershner, Jon, [jon.kershner@gmail.com](mailto:jon.kershner@gmail.com)

## **Queer Studies in Religion Group**

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This Group welcomes proposals for individual papers, papers sessions, and roundtables on all topics related to queer theory and LGBT studies in religion, in particular those focused on bisexual and/or transgender studies and on religions other than Christianity.

- We seek proposals for a panel that will discuss the varying accounts of queer theory's origins in order to sketch possible futures for queer studies and religion. What are the sources for queer theory? What are its most significant foundations—feminist theory, the work of writers of color, psychoanalysis, AIDS activism, queer aesthetic practice? What is the significance of various recent works that sketch different genealogies for the body of work we now name as queer theory? How do these respective sources and streams of thought give rise to different analyses, emphases, inquiries? What do these respective modes of thought reveal about religion and the religious? What do they make possible, what do they foreclose? How can we productively articulate our disagreements without policing what is and is not queer work?
- We are also interested in proposals exploring the following topics: the relevance of José Esteban Muñoz's work for the study of religion; the relevance of J. Halberstam's *The Queer Art of Failure* (Duke University Press, 2011) for the study of religion; environmentalism, ecology, and climate change as sites for queer theoretical reflection; queering whiteness; queering space and place in geographies of migration; and critical reflections of queer practices and queer embodiment.

Finally, we seek proposals for possible cosponsored sessions:

- Sexual normativity and empire, including any topic relating to patriarchal constructions of power in the colony/postcolony, sexual identity, and gendered constructions of the colonial/postcolonial subject (*with the Religion, Colonialism, and Postcolonialism Group*)
- Transformative and performative aspects of gender in esoteric practices (*with the Western Esotericism Group*)
- The role of love, eros, desire, sexuality and/or pornography in the work of Paul Tillich (*with the Tillich: Issues in Theology, Religion, and Culture Group*)

**Mission Statement:** The core goals of this Group are as follows:

- Foster the application of queer theory and gender theory to the study of religion
- Encourage comparative study of lesbian, gay, bisexual, and transgender issues in religion
- Support the growth of bisexual studies and transgender studies in the field

We actively seek to explore the connections between queer theory in religion and complementary or overlapping fields of inquiry, such as postcolonial theory, critical race theory, disability theory, feminist theory, and cultural studies, among others.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Brintnall, Kent, University of North Carolina, Charlotte, [kbrintna@uncc.edu](mailto:kbrintna@uncc.edu)

Chair – Young, Thelathia, Bucknell University, [nikki.young@bucknell.edu](mailto:nikki.young@bucknell.edu)

## **Qur'an Group**

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The Qur'an Group invites individual proposals for individual papers and prearranged panels in the following areas:

- Qur'an, climate disturbance, and the environment (2014 Presidential theme)
- Feminist hermeneutics
- Women's contributions to the formation of the Qur'an
- Qur'anic activism, such with contemporary scholars of Islam
- Teaching Qur'an
- Qur'an and Queer Studies.

We also invite ideas for potential cosponsorship with other units of the AAR and SBL. All proposals should be submitted through AAR's PAPERS system for consideration (for assistance entering submissions into the system, please contact AAR administration or Qur'an unit co-chairs).

**Mission Statement:** This Group seeks to provide a forum for comprehensive scholarly discussion of the Qur'an, its commentaries, and its role in Muslim and world societies through a variety of disciplinary and methodological perspectives. We particularly welcome student-scholars and scholars from all areas of the academy to help us achieve our goals of promoting an understanding of the Qur'an.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Saleh, Walid, University of Toronto, [walid.saleh@utoronto.ca](mailto:walid.saleh@utoronto.ca)

Chair – Gade, Anna M., University of Wisconsin, Madison, [amgade@wisc.edu](mailto:amgade@wisc.edu)

## Reformed Theology and History Group

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The Reformed Theology and History Group seeks proposals on the theme of the relationship of lament to the Reformed tradition. Papers may be historical or theological in nature; the best contributions will ordinarily be constructive and not merely descriptive. Topics might include:

- How and why have Reformed thinkers discouraged expressions of lament in favor of trusting a sovereign God?
- How have Reformed thinkers upheld lament as a faithful form of prayer, element of worship, or expression of doubt?
- How do Reformed understandings and critiques of lament interface with views of other Christian traditions, with varied approaches to what it means to live a Christian life, and/or with concerns related to pastoral care?

The Reformed Theology and History Group also invites proposals on the theme of creation in the Reformed tradition. Papers may be historical or theological in nature; the best contributions will ordinarily be constructive and not merely descriptive. Topics might include:

- Reformed approaches to the understanding of creatio ex nihilo or Christ as the One through whom all things were created
- Reformed contributions to the Christian view of the relationship between God and humanity/creation
- Reformed perspectives on the way in which human beings are called to engage with other creatures/creation at large.
- The 500th anniversary of the Protestant Reformation will be celebrated worldwide in 2017. In anticipation of that anniversary, the Reformed Theology and History Group and the Schleiermacher Group invite papers exploring that most quintessential and controversial feature of Reformed theology: the doctrine of election. Specifically, we invite considerations of Schleiermacher's 1819 essay, "On the Doctrine of Election," recently published in translation by Westminster John Knox Press. How does Schleiermacher's treatment continue and depart from earlier understandings of that doctrine? How is election incorporated into his later theology, and how is it taken up by later theologians in the Reformed tradition? In addition to the doctrine of election, we welcome papers on other facets of Schleiermacher's theology, particularly those related to his soteriology. Proposals that discuss Schleiermacher's reframing of historic themes of the Reformation are strongly encouraged.

**Mission Statement:** This Group seeks to open up the Reformed tradition for critical review and study, focusing on its characteristic themes in theology and historical patterns of polity and practice. Our aim is to present panels and paper sessions that balance historical with theological methods, single figures within larger cultural movements, and core themes with emerging or forgotten elements of Reformed thought and practice. In all of these topics, we hope to demonstrate the vitality, originality, and diversity of Reformed Christianity in its worldwide expression.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Rigby, Cynthia, Austin Theological Seminary, [crigby@austinseminary.edu](mailto:crigby@austinseminary.edu)

Chair – Moore-Keish, Martha L., Columbia Theological Seminary, [keishm@ctsnet.edu](mailto:keishm@ctsnet.edu)

## **Religion and Cities Group**

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The Religion and Cities Group invites papers that explore the multilayered intersections of religion, ethnicity, gender, and global migration within the world's urban contexts. The realities of the city of San Diego, situated on territory that once belonged to the Spanish empire and now lies in close proximity to one of the world's busiest land borders, calls us to an exploration of religions as they are being lived out within the varied urban contexts being reshaped by global migration. We are interested in the consequences of migration on new forms of urban religious hybridity, activism, as well as increased religious pluralism. We seek papers that explore how urban border spaces are disrupting traditional religious identities, leading to new religious configurations globally, and also how migrant religions are simultaneously reshaping cities globally. We invite submissions that are grounded in empirical research suggestive of fresh theoretical paradigms for interpreting these urban dynamics.

We welcome papers that rely on original, critical analysis and/or methodological reflection on cities, urbanization, and migration as categories of inquiry in empirical approaches to the study of religion (for a possible cosponsored session with the Religion and Social Sciences Section). We seek empirically grounded and theoretically sensitive papers from scholars working with various methodologies from fields such as sociology, anthropology, psychology, and cultural studies for the study of the role of religion and cities, especially as people migrate and engage social structural challenges, whether economic, cultural, and/or political challenges. We also welcome papers featuring San Diego, California, as a border space.

**Mission Statement:** This Group is focused on scholarship that explores the dynamics of religion in urban contexts. We draw largely, though not exclusively, from social research in looking at the ways in which the cultures, economies, space, and politics both shape and are shaped by the presence of an increasing diversity of faith traditions in cities.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** E-mail with Attachment (proposal is in attachment, not in body of e-mail)

**Leadership:**

Chair – Day, Katie, Lutheran Theological Seminary, Philadelphia, [kday@ltsps.edu](mailto:kday@ltsps.edu)

Chair – Slessarev-Jamir, Helene, Claremont Lincoln University, Claremont School of Theology, [hslessarevjamir@cst.edu](mailto:hslessarevjamir@cst.edu)



## Religion and Disability Studies Group

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This Group invites proposals in all areas related to disability and religion. We are particularly interested in paper proposals on the following themes:

- Neurodiversity in religion and disability studies
- Disability and intersectionality, including the incorporation of disability/disability studies into existing discourses of intersectionality
- Engagements with John Hull's new book, *The Tactile Heart: Blindness and Faith* (SCM Press, 2013), or other topics related to blindness and religion
- Cross-cultural and non-Christian approaches to disability in religious texts, traditions, law/practice, and communities
- Disability in liturgy, ritual, and religious community
- Disability studies, animal studies, and the study of religion (*for a possible cosponsored session with the Animals and Religion Group*)

**Mission Statement:** The Religion and Disability Studies Group is committed to maintaining the visibility, viability, and value of the experience and politics of disability as they relate to the study and practice of religion. We promote engagement between disability studies theory and the study of religion, examine the role of disability in lived religious experience and theology, and consider the historical and contemporary role of disability in diverse religious traditions, texts, and cultures.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Watts Belser, Julia, Georgetown University, [jwb84@georgetown.edu](mailto:jwb84@georgetown.edu)

Chair – Iozzio, Mary Jo, Boston College, [mary.jo.iozzio@bc.edu](mailto:mary.jo.iozzio@bc.edu)

## Religion and Ecology Group

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Enthusiastically supporting AAR President Laurie Zoloth's selected theme of climate change and religion, the Religion and Ecology Group invites panels (preferred) or papers related to:

- Climate change and: resilience, or humanistic approaches, or other-than-human animals
- Water and immigration

- Throw away economies
- Activist academics
- Apocalypse(s) and new worlds

Or for these possible cosponsored panels:

- The new animism: ritual and response to the nonhuman world (*with Contemporary Pagan Studies Group and Ritual Studies Group*)
- Climate change, death, and dying (*with Religion and Animals Group and Death, Dying, and Beyond Group*)
- Ecology and environment in Southeast Asia (*with Religion in Southeast Asia Group*)
- Land and landedness (*with Scriptural/Contextual Ethics Group*)
- Native traditional knowledge and environment (including climate change) (*with Native Traditions in the Americas Group*)
- Religious responses to and reflections on the ecological and environmental impact of international development and climate change (*for a possible cosponsored session with the African Religions Group; International Development and Religions Group; and the Religions, Social Conflict, and Peace Group*): As apocalyptic scenarios for climate change and its impacts on the Global South gain attention, religious authorities and ethicists are interpreting changing climate patterns in moral terms or taking ritual action to address them, giving scholars of religion opportunities to assess the religious and ethical aspects of the current situation. We seek contributions that focus on such issues on the African continent in autochthonous, Christian, Muslim, or other religious or ethical contexts.

Preference is typically given to coherent, fully formed papers sessions or roundtable proposals. Individual papers related to the themes specified above, or devoted to the specific bioregion that includes San Diego, are also welcome.

**Mission Statement:** This Group critically and constructively explores how human–Earth relations are shaped by religions, cultures, and understandings of nature and the environment. We are self-consciously inter- and multi-disciplinary and include methods such as those found in the work of theologians, philosophers, religionists, ethicists, scientists, and anthropologists, among others.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Eaton, Heather, Saint Paul University, [heaton@ustpaul.ca](mailto:heaton@ustpaul.ca)

Chair – Johnston, Lucas, Wake Forest University, [johnstlf@wfu.edu](mailto:johnstlf@wfu.edu)

## Religion and Food Group

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This Group provides an opportunity for scholars to engage in the intersection of religion and food, foodways, and food ethics. We are interested in examining these topics across broad geographical areas, religious traditions, and historical eras. We seek papers investigating practices and beliefs related to food, drink, fasting, the production of food, the ethics of production and consumption, or on any aspect of religiously influenced foodways.

Topics might include, but are not limited to:

- Ceremonial foods and rituals
- Sacred texts and food rules
- Religious attitudes toward wine (and alcoholic beverages more broadly)
- Interreligious encounters through food
- The cross-cultural applicability of the categories of “religion” and “food” themselves
- Issues of food (in)justice, which may include food availability or insecurity, commitment to wellness, access to healthy foods, etc.
- Faith, foodways, and festivals (*for a cosponsored session with the Religion and Migration Group*): We encourage submissions exploring the intersection of migrant foodways, faith, festivals, and ethnicity. We are especially interested in multivalent migrant perspectives in Muslim/Western contexts (i.e. Muslims in the US and non-Muslims in Islamic nations).
- Jewish food traditions (for a possible quad-sponsored session)
- With respect to the 2014 emphasis on climate change and religious responses, we welcome submissions on food-related responses such as: sustainability in both diet and agriculture, bioethics and meat consumption, apocalyptic responses regarding food preservation, and food production, preparation, and consumption in intentional communities.

**Mission Statement:** This Group provides an opportunity for scholars to engage in the intersection of religion and food, foodways, and food ethics. We are interested in examining these topics across broad geographical areas, religious traditions, and historical eras. We encourage critical reflection regarding:

- The relationships of religious commitments to food (consumption, production, and invention)
- Diet and sustainability
- Issues of food (in)justice, which may include food availability or insecurity, commitment to wellness, access to healthy foods, etc.
- Theological, spiritual, and religious interrelationships as expressed in food commitments or confluence
- The cross-cultural applicability of the categories of “religion” and “food” themselves

We seek to develop ongoing investigations into practices and beliefs related to food, drink, fasting, the production of food, the ethics of production and consumption, or on any aspect of religiously influenced foodways

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Rubel, Nora L., University of Rochester, [nrubel@mail.rochester.edu](mailto:nrubel@mail.rochester.edu)

## Religion and Humanism Group

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The Religion and Humanism Group seeks papers focusing on historical resources of religious humanism for thinking about the human relationship to the natural world. Papers may address the history of humanistic thinking on the relationship of the divine and nature; or they may focus on historical resources in religious humanism for thinking about the relationship of human and natural life in light of the challenges arising from secular humanistic and/or 'posthumanistic' perspectives.

**Mission Statement:** This Group seeks to open a space of reflection at the intersection between various positions that fall under the general title of “humanism” and the contemporary study of religion. This reflection includes philosophical, historical, and comparative methodologies. We provide a forum for scholars exploring the following:

- The historical legacy of religious humanism
- Traditional humanist concern with rhetoric as a means to study religion
- The offer of critiques and constructive reappraisals of humanism as a contemporary theological and philosophical stance

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Elwell, J. Sage, Texas Christian University, [sage.elwell@tcu.edu](mailto:sage.elwell@tcu.edu)

Chair – Jakelic, Slavica, University of Virginia, [sj3d@virginia.edu](mailto:sj3d@virginia.edu)

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## Religion and Migration Group

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The Religion and Migration Group seeks proposals from varied religious traditions, geographical locations, and disciplinary backgrounds, including the humanities, social sciences, and theology on the following topics:

- The impact of global climate change on refugee and migrant religious experiences, ecologies and communities, and especially indigenous, Filipino/Filipina and North African and Syrian experiences, and ecology of the American/Mexican border
- Faith, Foodways and Festivals (*for a cosponsored session with the Religion and Food Group*): the theme of exploring the intersection of migrant foodways, faith, festivals, and ethnicity. We are especially interested in multivalent migrant perspectives in Muslim/Western contexts (i.e. Muslims in the US and non-Muslims in Islamic nations).
- Borderlands, gatekeepers, and exclusions (*for a quad-sponsored session with the Latin America and the Caribbean Group, Law, Religion and Culture Group and Asian North American Religions Group*): Proposals may consider any aspect of the interface between religion, law, and the borderlands; we are especially interested in those foregrounding Asian American, Latin American, and Caribbean experiences and perspectives.

**Mission Statement:** This Group is a forum in which scholars working on religion and migration from multiple perspectives can interact across methodologies, religious traditions, and regions. We solicit papers addressing the religious practices, experiences, needs, and beliefs of migrating peoples who adapt to new environments and impact their societies of origin and destination. We understand religion and migration broadly, from the religious communities of rural migrants in regional cities to the new understandings of religion that second-generation children construct in order to make sense of their ethnic identities or ethical responses of receiving communities. If you are interested in subscribing to our listserv, please contact Alison R. Marshall, Brandon University, [marshalla@brandonu.ca](mailto:marshalla@brandonu.ca).

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS; E-mail without Attachment (proposal appears in body of e-mail); E-mail with Attachment (proposal is in attachment, not in body of e-mail)

**Leadership:**

Chair – Marshall, Alison R., Brandon University, [marshalla@brandonu.ca](mailto:marshalla@brandonu.ca)

Chair – Snyder, Susanna, University of Texas, [s.snyder@austin.utexas.edu](mailto:s.snyder@austin.utexas.edu)

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## Religion and Politics Section

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In addition to receiving proposals on topics generally in the purview of the Section (which encompasses both domestic and global interconnections of religion and politics, in practice and theory), we especially welcome proposals that address the following:

- Religious politics and political theologies of those who embrace or deny calls for action in the face of climate change; or other analyses of religion, politics and climate change
- Religious and academic freedom in American higher education
- Politics of contraception
- Changing religion and politics landscape (e.g. new atheism, nones, Pope Francis effect, etc.)
- Religion and foreign policy focus on Middle East/North Africa (e.g. Syria and responsibility to protect, Libya, drones, etc.)
- Religion and politics in the context of Southern California and the Southwest (e.g., migration, transnational communities, environmental justice and native American communities, conflicts over land and water rights, etc.)
- Religious nationalism and Islamophobia, United States and/or transnational

**Mission Statement:** This Section provides a forum for scholars and professionals interested in the relationships between religion, the state, and political life, both in the United States and around the world. Our members focus on the interaction between religious and political values, movements, and commitments, and the role of religious individuals and communities in bodies politic. This focus includes attention to the ways in which religion and religious actors participate in public discourse, contribute to debates over public values and social policy, and affect — and are affected by — activity in the political sphere. We welcome members doing both normative and descriptive work from a variety of disciplinary backgrounds, including religious studies, political science, philosophy, social ethics, law (including church–state studies), history (as it relates to contemporary understandings), and theology. We seek to advance scholarly inquiry on religion and politics and we seek also to speak to broad and diverse publics about areas falling under the Section’s purview.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Syeed-Miller, Najeeba, Claremont School of Theology, [nsyeed-miller@cst.edu](mailto:nsyeed-miller@cst.edu)

Chair – Jones, Robert P., Public Religion Research Institute, [rjones@publicreligion.org](mailto:rjones@publicreligion.org)

## Religion and Popular Culture Group

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This Group invites both organized sessions and individual paper proposals that explore the intersections of religion and popular culture. We strongly encourage presentation formats that foster interactive environments and provide creative alternatives to the conventional reading of papers. This year, we encourage presentations that examine the following areas:

- Alternate reality games
- Religion and play
- Zombies
- Frankenstein (or Gothic monsters through history)
- Comic books (*with the Childhood Studies Group*)
- Asian religion in popular culture
- Climate change and popular culture
- Branding—consuming and ecology
- Possible cosponsor with Pedagogy and Religion
- Possible cosponsor Critical Approaches to Hip-Hop
- Mormonism and science fiction, including the work of Orson Scott Card and other LDS speculative fiction writers; Mormon cosmology; popular depictions of Mormonism; and other ways of viewing the Mormon tradition science-fictionally (*for a session sponsored by Arts, Literature, and Religion Section; Mormon Studies Group; New Religious Movements Group; Religion and Popular Culture Group; and Religion and Science Fiction Group*)

Finally, we offer an open call for any other topics dealing with religion and popular culture, especially proposals that address the relevance of popular culture studies for larger theoretical and methodical issues in the field of religious studies.

**Mission Statement:** This Group is dedicated to the scholarly exploration of religious expression in a variety of cultural settings. We encourage a multidisciplinary display of scholarship in our sessions and are committed to taking popular culture seriously as an arena of religious and theological reflection and practice.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Grieve, Gregory, University of North Carolina, Greensboro, [gpgrieve@uncg.edu](mailto:gpgrieve@uncg.edu)

Chair – Seales, Chad, University of Texas, [seales@austin.utexas.edu](mailto:seales@austin.utexas.edu)

## **Religion and Public Schools: International Perspectives Group**

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We invite papers on teaching about religion and environmental issues in K–12 public schools. What are the key curricular, pedagogical, and ethical-political issues that arise in connection with teaching about climate change and other environmental issues? How can teachers best help students understand the ways that religious and scientific perspectives shape public discourse and policy regarding environmental issues?

We also invite papers on:

- Approaches to training religion education teachers in public schools
- Open call

**Mission Statement:** This Group will promote the comparative study of religion education in public schools around the world. By encouraging interdisciplinary research on the range of ethical, legal, political, pedagogical, and religious issues that arise in connection with the study of religion in elementary and secondary education, we seek to extend and deepen our understanding of alternative approaches to religion as an academic subject matter in public schools, alternative ways of responding to increasing religious diversity in schools and societies, and the relationship between religion education and citizenship education in pluralistic democratic societies.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Grelle, Bruce, California State University, Chico, [bgrelle@csuchico.edu](mailto:bgrelle@csuchico.edu)

Chair – Jensen, Tim, University of Southern Denmark, [t.jensen@sdu.dk](mailto:t.jensen@sdu.dk)

## **Religion and Science Fiction Group**

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This Group invites proposals exploring the intersections of religion and science fiction (SF) in ways that illuminate theoretical, methodological, and substantive issues in the study of religion. We are especially interested in proposals that invite audience conversation, make use of new media, and imagine presentations coincident with SF techniques for presenting alternative "sciences" and worlds. We seek proposals on the following topics:

- Religion, ecology and climate change in SF, especially in the work of Kim Stanley Robinson



- Religion and female SF authors, especially the work of Octavia Butler
- End of the world, postapocalypticism, dystopias (and especially youth and young adult dystopias)
- Religion in SF fan and slash fiction
- The final frontiers of Religion, Film, Visual Cultures, and SF (*for a possible cosponsored session with the Religion, Film, and Visual Cultures Group*)
- Mormonism and science fiction, including the work of Orson Scott Card and other LDS speculative fiction writers; Mormon cosmology; popular depictions of Mormonism; and other ways of viewing the Mormon tradition science-fictionally (*for a session sponsored by Arts, Literature, and Religion Section; Mormon Studies Group; New Religious Movements Group; Religion and Popular Culture Group; and Religion and Science Fiction Group*).

**Mission Statement:** This Group connects the study of religion to the limitless possibilities for world-making, soul-saving, god-imagining, community-forming, and human-being posed by science fiction (and broadly, “speculative” fictions). Science Fiction (SF) is a literary and visual medium addressing the most basic existential and teleological questions human beings can pose. As the genre of infinite possible worlds, and human and superhuman becoming, SF has a unique ability to ask, examine, and suggest answers to the most profound questions and to envision transcendence beyond traditional realist literature or religious interpretations of the world.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Busto, Rudy V., University of California, Santa Barbara, [rude@religion.ucsb.edu](mailto:rude@religion.ucsb.edu)

Chair – Sullivan, Bruce, Northern Arizona University, [bruce.sullivan@nau.edu](mailto:bruce.sullivan@nau.edu)

## **Religion and Sexuality Group**

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In keeping with our aim to facilitate reflection on questions of why and how sexuality (broadly conceptualized) matters for religious persons, communities, or traditions, we invite papers and panels on the following themes:

- Papers reflecting on the salience of Gayle Rubin's “Thinking Sex: Notes for a Radical Theory for the Politics of Sexuality” for the study of religion
- Attention to religious beliefs/practices that unsettle or disrupt a normative homosexual/heterosexual binary, including asexuality, bisexuality, polyamory, alternatives to “sexuality,” etc.

- Reflections on the meanings of the "fetish" in the study of religion and sexuality (*for possible cosponsorship with the Religion, Colonialism, and Postcolonialism Group*)
- Self-reflectivity in ethnographic approaches to religion and sexuality (*for possible cosponsorship with the Anthropology of Religion Group*)
- Islam and sexuality (*for possible cosponsorship Study of Islam Section*)

Other proposals for panels and papers in keeping with the general mission of the Group are always welcome.

**Mission Statement:** This Group examines religion and sexuality, broadly conceptualized, and focuses on questions of why and how sex matters for particular religious persons, communities, or traditions. We welcome collaboration with other Program Units doing work in some area of sexuality. Distinguishing this Group from other Program Units are an emphasis on empirical research and analysis and an intentionally multidisciplinary and comparative religious focus. We especially encourage interdisciplinary approaches, interest in gender (broadly defined), and strong attention to methodological issues.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – White, Heather, New College of Florida, [hwhite@ncf.edu](mailto:hwhite@ncf.edu)

Chair – Moultrie, Monique, Georgia State University, [mmoultrie@gsu.edu](mailto:mmoultrie@gsu.edu)

## **Religion and the Literary in Tibet Seminar**

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Presentations are determined by seminar members.

**Mission Statement:** This Seminar seeks to shift focus from literature conceived of as an inert container to literature conceived of as an active process that is itself conceptually rich. We will collectively engage in new research on the forms, structures, and styles of Tibetan literature and their effects on religious discourse and practice. In so doing, we will bring into high relief the very question of how the category of “literature” is heuristically productive for the future of the study of Tibetan religion. We will address this central question from two directions:

- From the contemporary discussions of what constitutes literature
- From traditional Tibetan theoretical work, which itself has explored how some kinds of writing may be distinguished from others in terms of their style, level of self-consciousness, and intentional impact on the religious life of the reader

**Anonymity of Review Process:** Proposer names are visible to chairs and steering committee members at all times

**Method of submission:** No call for papers

**Leadership:**

Chair – Schaeffer, Kurtis, University of Virginia, [ks6bb@virginia.edu](mailto:ks6bb@virginia.edu)

## Religion and the Social Sciences Section

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This Section invites proposals on the following topics:

- Religion and global citizenship, including the teaching of religion in context of global citizenship
- Religion and the study of social movements
- Religious dynamics and political theology/ontology
- Original research to explore heterogeneity within the religiously unaffiliated “nones,” with a particular interest in non-theists, atheists, and/or nonbelievers (*for a possible cosponsored session with the Secularism and Secularity Group; Sociology of Religion Group; and Religious Conversions Group*): We seek empirically grounded and theoretically sensitive papers from scholars working with various methodologies from fields such as sociology, anthropology, psychology, religious studies, and cultural studies for the study of religion, secularity, and nonbelievers.
- Cities, urbanization, and migration (*for a possible cosponsored session with the Religion and Cities Group*): We welcome papers that rely on original, critical analysis and/or methodological reflection on cities, urbanization, and migration as categories of inquiry in empirical approaches to the study of religion. We seek empirically grounded and theoretically sensitive papers from scholars working with various methodologies from fields such as sociology, anthropology, psychology, and cultural studies for the study of the role of religion and cities, especially as people migrate and engage social structural challenges, whether economic, cultural, and/or political challenges. We also welcome papers featuring San Diego, California, as a border space.
- Psychological perspectives on polydoxy, hybridity, ritual mixing, and multiple religious identities (*for a possible cosponsored session with the Psychology, Culture, and Religion Group*): We welcome papers that rely on original social-scientific research that discusses psychological perspectives on polydoxy, hybridity, ritual mixing, and multiple religious identities.

In addition, all proposals that indicate substantive analysis of major trends or other issues and questions in the study of religion and the social sciences are also welcome. All proposals should clearly state their key question(s), methodologies, data, and disciplinary perspective(s).

**Mission Statement:** This Section supports scholarship at the intersection of the social sciences — including psychology, ethnography, sociology, political sciences, economics, and cultural studies — and religious or theological studies. Topic areas include the study of religious and theological questions through specific social scientific methodologies, the contribution of religious and theological approaches to the work of social scientific disciplines, and comparative assessments of current issues by humanities-based and social scientific methods.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – McClenahan, Ann B., Independent scholar, [abmcclenahan@gmail.com](mailto:abmcclenahan@gmail.com)

Chair – Marti, Gerardo, Davidson College, [gemarti@davidson.edu](mailto:gemarti@davidson.edu)

## **Religion and US Empire Seminar**

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Presentations to be made by seminar participants.

**Mission Statement:** This seminar supports a critical examination of the complex relationship between religion and US empire from the formal inception of the US as a nation-state to the present. The seminar will encourage attention to fundamental theoretical issues relating to religion and US expansionism, including but not limited to the following: the co-constitution of race, religion, and nation; the political and institutional mechanics of empire; the role of civic, ethnic, and religious nationalisms in supporting and critiquing empire; the value of transnational and national approaches to understanding US religious history; and the implications of reconceiving the standard periodization of US history to depart from standard state-building categories. The specific research projects of the collaborators attend to such issues as militarism and the materiality of religion and empire; the influence of empire on rituals, practices, and beliefs of US public religion; and the linkages between colonial administrators, missionaries, and the scientific study of religion.

**Anonymity of Review Process:** Presentations to be made by seminar participants.

**Method of submission:** PAPERS

**Leadership:**

Chair – Curtis, Heather D., Tufts University, [heather.curtis@tufts.edu](mailto:heather.curtis@tufts.edu)

Chair – Leavelle, Tracy, Creighton University, [tracy.leavelle@lists.creighton.edu](mailto:tracy.leavelle@lists.creighton.edu)

## Religion in Europe and the Mediterranean World, 500–1650 CE Group

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We invite paper and panel proposals on all subjects related to religion in medieval and early modern Europe and the Mediterranean: individual papers might (and usually do) focus on one specific tradition, but presenters should be interested in engaging this material comparatively during the discussion period. This year, we especially encourage papers that explore either conversion or prayer. We also envision a panel discussing David Freidenreich's *Foreigners and their Food* (University of California Press, 2011) and encourage proposals that consider the implications of this book for further research into food and ritual, law, the formation of religious "others," and the possibility of comparative religious studies.

**Mission Statement:** This Group provides a venue for scholars of premodern Judaism, Christianity, and Islam to examine questions of comparison and influence in a geographically and temporally defined context.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

### Leadership:

Chair – Newman, Martha, University of Texas, [newman@austin.utexas.edu](mailto:newman@austin.utexas.edu)

Chair – Furey, Constance, Indiana University, [cfurey@indiana.edu](mailto:cfurey@indiana.edu)

## Religion in Europe Group

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This Group analyzes religion in Europe or related to Europe in any historical period. We encourage interdisciplinary, interreligious, and comparative approaches to the topic. We especially seek proposals related to one or more of the following themes:

- Religious developments in Eastern Europe, twenty-five years after the fall of the Berlin Wall. This includes changes in traditional religions, post-Communist religious discourse, the rise of new religious movements, as well as the role of Islam in Eastern Europe.
- The various forms of secularism and secularization in Europe (*with the Secularism and Secularity Group*)
- The changing face of European Islam, including but not limited to reflections on the tenth anniversary of the hijab ban in France
- The impact of World War I (*with the History of Christianity Section*): We are especially interested in papers that examine, at a century's distance, the impact of World War I on religious communities, Christian and non-Christian, embedded in the warring nation-states and empires, as well as the development of new theories of religion in that period.
- For a possible cosponsoring with the SBL, we invite proposals that critically address the question of 'European roots' in Mediterranean antiquity.

- Proposals for papers or complete sessions related to Europe in some fashion, or related to another theme not listed above.

Successful proposals will be considered for publication in the peer-reviewed *Journal of Religion in Europe* (Brill).

**Mission Statement:** This Group is designed to serve as a forum for the examination of religious issues related to the social, cultural, and political development of Europe. Its guiding principles include a commitment to scholarly dialogue across disciplines, a comparative spirit sensitive to Europe's religious diversity, and a transhistorical appreciation of the full trajectory of the European experience.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Green, Todd, Luther College, [greeto02@luther.edu](mailto:greeto02@luther.edu)

Chair – von Stuckrad, Kocku, University of Groningen, [c.k.m.von.stuckrad@rug.nl](mailto:c.k.m.von.stuckrad@rug.nl)

## Religion in Latin America and the Caribbean Group

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The Religion in Latin America and the Caribbean Group invites submissions on the following topics:

- Latina/o borderlands (*cosponsorship with the Latina/o Religion, Culture, and Society Group and the Comparative Studies in religion Section*): Located at the intersection of the United States and Mexico, the San Diego setting for the AAR occasions a multiplicity of topics on the borderlands. Borderlands theory has gained currency in many academic fields, simultaneously its originator, Gloria Anzaldúa, has been increasingly overlooked. Hence, we invite proposals on Anzaldúa, either on her work itself or how her theories have influenced other scholars and scholarship.

Additional issues evoked by the border include: immigration, transnationalism, maquiladoras, women of Ciudad Juarez, narco-culture, especially narco-Christianity and La Santa Muerte, (un)bordered genders and sexualities, and the utility of borderlands categories in theorizing Latin American and the Caribbean more broadly.

- In keeping with the 2014 theme of religion and environmentalism, we solicit papers on environmental racism, particularly pollution along the actual physical space dividing the first world from the third.
- Borderlands, gatekeepers, and exclusions (*for a quad-sponsored session with the Religion and Migration Group; Law, Religion and Culture Group; and Asian North American Religions Group*): We invite proposals on the theme of Borderlands, Gatekeepers, and Exclusions. Proposals may consider any aspect of the interface between religion, law, and the borderlands; we are especially interested in those foregrounding Asian American, Latin American, and Caribbean experiences and perspectives.

- Artificial and concrete borders that divide the Americas (*for a possible cosponsored session with the North American Religion Section*)
- The Latin American and Caribbean Religion Group also calls for proposals on Native religious traditions or issues in Central or South America or in the Southwestern United States, including those in the San Diego area, either (1) during any era, or (2) for a possible cosponsored session with Native Traditions in the Americas Group.

We welcome proposals on any area of Latin American and Caribbean religions, past and present, as well as panel proposals.

**Mission Statement:** This Group explores the richness and diversity of religious traditions in Latin America, the complex and often explosive relations between religion and politics in the region, the centrality of religion in Latin American culture since pre-Conquest times, and the global significance of religious events and lived religion in Latin America. We provide a forum for scholars to address religion in Latin America and the Caribbean with special attention to their larger sociopolitical and cultural contexts. Diverse disciplinary and methodological perspectives are highlighted in presentation of this scholarship.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Schmidt, Jalane D., University of Virginia, [jds7b@virginia.edu](mailto:jds7b@virginia.edu)

Chair – Gonzalez Maldonado, Michelle, University of Miami, [mmaldonado@miami.edu](mailto:mmaldonado@miami.edu)

## **Religion in South Asia Section**

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This Section gives strong preference to papers sessions (not roundtable sessions). Proposals for papers sessions should include specific titles and proposals for each paper included in the session. We give preference to proposals for entire sessions over individual papers and accept few individual paper proposals. Although all topics are welcome, we are particularly interested in the themes listed below. Please contact the listed organizers if you wish to contribute to the following themes (where no organizer is identified, we welcome someone to take on that role):

- Temple patronage across traditions (Steven Vose, [svose@fiu.edu](mailto:svose@fiu.edu))
- Usages of the concept of avatar outside Hinduism (Robin Rinehart, [rinharr@lafayette.edu](mailto:rinharr@lafayette.edu))
- Translation across South Asian languages and communities (Shankar Nair, [nair01@illinois.edu](mailto:nair01@illinois.edu))
- Teaching South Asian religions at the intro level (Peter Gottschalk, [pgottschalk@wesleyan.edu](mailto:pgottschalk@wesleyan.edu))

- Print culture and religions of South Asia (Arun Brahmabhatt, [arun.brahmbhatt@mail.utoronto.ca](mailto:arun.brahmbhatt@mail.utoronto.ca))
- Dalit religion (Eliza Kent, [ekent@colgate.edu](mailto:ekent@colgate.edu))
- Contemporary religious movements in South Asia and the diaspora (Purvi Parikh; [purvip@sas.upenn.edu](mailto:purvip@sas.upenn.edu))
- Philosophies of South Asia (Shashank Srivastava, [shashanksribhu@gmail.com](mailto:shashanksribhu@gmail.com))

Other things to keep in mind as you formulate possible paper sessions:

- The theme of the 2014 AAR is religion and climate change
- 2014 is the 30th anniversary of the storming of the Golden Temple in Amrtsar and the Delhi riots.

**Mission Statement:** This Section's mission is to provide a venue for new and important research in the many religious cultures, texts, and histories of South Asia. Within the area of South Asia, all world religions exist in unique forms, from religions that originated in India — such as Hinduism, Jainism, Buddhism, Sikhism, Tantra, and tribal religions — to religions that have taken on longstanding and distinctive forms in South Asia — such as Islam, Judaism, Christianity, and Zoroastrianism. The focus of our work is thus on a geographical area, the religious, cultural, and intellectual traditions of that area, and changes that have occurred in those traditions over several millennia. Scholars of South Asia explore the distinctive manifestations of religious traditions in the subcontinent, their interactions, and their movements to and expressions in other parts of the world. This Section encourages contextualizing religion within debates on a broad array of parallel and intersecting issues, such as (but not limited to) politics, secularism, literature, philology, globalization, modernity, colonialism and postcolonialism, history, society, media, popular culture, material and visual culture, and economics. Our scholarship often emphasizes sessions and papers that look at more than one tradition and thus frequently entail some degree of comparative approach. Our Website is [www.montclair.edu/RISA](http://www.montclair.edu/RISA). We also have a listserv, which is essential to the work of our Section. Information on joining the listserv can be found on our Website.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Stoker, Valerie, Wright State University, [valerie.stoker@wright.edu](mailto:valerie.stoker@wright.edu)

Chair – Bellamy, Carla, Baruch College, CUNY, [carlabellamy@gmail.com](mailto:carlabellamy@gmail.com)

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## Religion in Southeast Asia Group

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The Religion in Southeast Asia Group invites proposals for individual papers, paper sessions, and round tables. We are especially interested in the following areas:

- Modernization and ritual change and/or religion and political legitimization
- Issues of religion, ecology and the environment in Southeast Asia (*for a possible cosponsored panel with the Religion and Ecology Group*)
- Islam in Southeast Asia, especially contributions that problematize the critical framework of 'core and periphery' (*for a possible cosponsored panel with the Contemporary Islam Group*)
- Pacific Rim Pentecostal/Charismatic Christianities, especially as they pertain to Australia, Aotearoa New Zealand, Korea, Indonesia, the Philippines, the Pacific Islands, and China (*for a possible a cosponsored panel with the Pentecostal and Charismatic Movements Group and the World Christianity Group*)

Proposals may also be submitted on any other subject relating to religion in Southeast Asia.

**Mission Statement:** Situated at the nexus of several civilizational influences—including Indian, Chinese, and Middle Eastern—Southeast Asia, as a region, remains understudied in terms of its relevance to the theoretical and methodological study of religion. This neglect is in part due to the tendency to reduce Southeast Asian religious systems to the named “world religions” often identified with other regions. As a result, indigenous practices are not viewed in terms of their conceptual and other linkages — and in some cases the dynamic interactions between those practices and the religious practices brought over by different classes of immigrants are frequently overlooked. However, and especially in the last fifteen years, exciting materials addressing different religious cultures in Southeast Asia have emerged. Hitherto, there has been little scholarly conversation at the AAR on Southeast Asia. And, perhaps even less commonly, are Southeast Asian religious cultures (e.g., Buddhist, Islamic, Christian, Hindu, “animist,” Chinese, and Pacific) put into conversation with one another. In light of this need in the field, we strive to provide a context for this conversation as well as to foster critical thinking about Southeast Asia as a region.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS; E-mail without Attachment (proposal appears in body of e-mail); E-mail with Attachment (proposal is in attachment, not in body of e-mail)

**Leadership:**

Chair – Fox, Richard, Universität Heidelberg, [rfox@eth.uni-heidelberg.de](mailto:rfox@eth.uni-heidelberg.de)

Chair – Angeles, Vivienne, La Salle University, [angeles@lasalle.edu](mailto:angeles@lasalle.edu)

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## Religion in the American West Group

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Proposals for individual papers or a full session are solicited on the following topics:

- Drawing on the meeting's location in San Diego, we invite proposals that touch on the the notion of boundaries in the North American West. In addition to considerations of the U.S.-Mexico border, we encourage submissions that highlight how religion in the region has facilitated and/or constrained crossing boundaries of ethnicity, race, socioeconomic class, language, gender, sexual orientation, aesthetics, and other constructions of difference.
- Religion and natural resources. We solicit proposals that examine how religion is influences and is influenced by the intersection of environmental resources and limitations and human needs in the American West. Possible themes include but are not limited to water usage, urbanization, local environments, agriculture, land ownership, and tourism.

**Mission Statement:** The Religion in the American West Group is a forum for graduate students, independent scholars, and faculty who situate their work regionally in the North American West, broadly conceived. The study of religion in this region allows scholars to use a broad array of methodologies (historical, anthropological, literary, sociological, and others) to explore the most pressing questions in the field of American religion and in Religious Studies more generally. These include, but are not limited to: the history of empire and colonialism; the connections between religion and violence; the construction and deployment of racial, ethnic, gender, and sexual identities; transnational movement of people and ideas; religion and the natural and built environments; myth-making and its role in the construction and critique of nationalist ideologies; and the development of the category of religion. The purpose of this subfield is not to remain in the American West, to define the West, or to argue that religion in the West is unique. Instead, by situating scholarship regionally, scholars of the American West are able to develop theories and methods that can be useful interpretive lenses for other regions defined by land, transnationalism, migrations, diversity, and colonialism. Moreover, the Group supports the development of a rigorous intellectual community by pre-circulating papers in advance of the national meeting and maintaining a blog.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of Submission:** PAPERS

**Leadership:**

Chair – Denison, Brandi, University of North Florida, [b.denison@unf.edu](mailto:b.denison@unf.edu)

Chair – Hendrickson, Brett, Lafayette College, [hendribr@lafayette.edu](mailto:hendribr@lafayette.edu)

## Religion, Affect, and Emotion Group

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We welcome proposals for individual papers or paper sessions on emerging topics and thinkers in religion, affect, and emotion, including proposals that foreground theory and method of affect/emotion or that engage in comparative or inter-religious perspectives. We especially welcome paper or panel proposals on the following themes:

- For the 2014 annual theme of climate change, approaches from affect theory, Bruno Latour's actor-network theory, or other New Materialisms (Jane Bennett, Timothy Morton, et al.) thinking through religious/theoretical implications of global warming and other features of climate change in the "anthropocene." (*Possible cosponsored session with Religion, Media, and Culture*)
- Material religion and contemporary theories of affect: how do religious objects feel?
- What are the implications of an affective approach to religion for consciousness, will, and agency?
- What does it mean for religion to locate affect/emotion inside or outside of language?
- Typologies and typographies of affect: putting religious/traditional theories of affect/emotion in conversation with contemporary approaches
- Affect/emotion in the production of religious norms; religious performativity, especially death and aging rituals; the political/digital fragmentation of the body (*for a possible joint session with Body and Religion Group*)
- Reflections on José Muñoz's contributions to religious studies

**Mission Statement:** This Group provides space for theoretically-informed discussion of the relationship between religion, affect, and emotion. The Group serves as a meeting point for conversations on the affective, noncognitive, and passionate dimensions of religion coming from diverse fields, including anthropology, comparative religion, psychology, decolonial theory, gender and sexuality studies, cultural studies, philosophy, and theology. Proposals drawing on these theoretical resources to examine specific religious traditions, shifting historical understandings of religion and affect/emotion, comparative work that looks at affective forms across traditions, and broader theoretical reflections are all welcome.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

### Leadership:

Chair – Schaefer, Donovan, Haverford College, [dschaefer@haverford.edu](mailto:dschaefer@haverford.edu)

Chair – Hamner, M. Gail, Syracuse University, [mghamner@syr.edu](mailto:mghamner@syr.edu)

## Religion, Colonialism, and Postcolonialism Group

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The Religion, Colonialism, and Postcolonialism Group invites papers and panel proposals related to any issue in the study of religion, colonialism, and postcolonialism. We conceptualize colonial and postcolonial spaces broadly and encourage papers that develop postcolonial studies approaches to examine North America and Europe. We are particularly interested in three projects for the 2014 AAR meeting:

- Over ten years after its publication Richard King's *Orientalism and Religion* (Routledge, 1999) remains an important scholarly work for engaging with religion and postcoloniality. We look for papers that either engage the text directly, or use the text as a pedagogical tool for cultivating postcolonial critique in the classroom. We imagine this session as a collaborative conversation and ask that proposals discuss not only original reflections on teaching and/or research, but also: (1) the specific chapter or chapters of the text they will draw on so that those may be marked in the program book; (2) one to two questions that the panelists will use to frame their presentations and foster discussion.
- Reflections on the meanings of the "fetish" in the study of religion and sexuality (*for possible cosponsorship with the Religion and Sexuality Group*)
- We invite papers that address questions of sexual normativity and empire. Papers can deal with any topic relating to patriarchal constructions of power in the colony/postcolony, sexual identity, and gendered constructions of the colonial/postcolonial subject (*for a possible joint session with Queer Studies in Religion Group*)
- We look for papers that critically and creatively examine emerging Islamic theologies of liberation, justice, and postcoloniality (*for a shared session with Contemporary Islam Group; Liberation Theologies Group; Black Theologies Group; and International development and Religion Group*)

**Mission Statement:** This Group presents an opportunity for scholars in various subfields of religious studies to explore a topic whose relevance cuts across specializations. We bring together scholars treating different time periods, geographical regions, and traditions in working to strengthen our field's role in the study of empire, colonialism, and postcolonialism.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Hussain, Syed Adnan, University of Toronto, [syedadnan.hussain@mail.utoronto.ca](mailto:syedadnan.hussain@mail.utoronto.ca)

Chair – Foody, Kathleen, College of Charleston, [foodykm@cofc.edu](mailto:foodykm@cofc.edu)

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## Religion, Film, and Visual Culture Group

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We welcome proposals for individual papers, papers sessions, and roundtables dealing with religion, film, and visual culture, with particular emphasis invited on the following themes:

- The theoretical and experiential intersection between visual studies and film studies
- Comedy, satire and spoof
- Unlikely heroes and new superheroes (moving beyond the Christ figure in film)
- New religious movements (especially on the West Coast)
- Borders, immigration, and diaspora
- Southeast Asian cinema
- In honor of the location of AAR in California, a focus on the rise of Hollywood, especially the films of D. W. Griffith, Cecil B. DeMille, and/or other early twentieth century filmmakers, with an emphasis on religious themes in silent film
- In honor of the "climate" theme for 2014, films and/or visual culture that deal with natural phenomena, especially beaches and oceans (including much-neglected "beach films" of the mid-twentieth century)
- Papers that consider the transformation of film and visual media through new interactive contexts such as fandoms, real-life events, YouTube transformations, etc.
- *Aesthetics/art/film as a medium and arena for interreligious engagement (for multiple-sponsorship with the Interreligious and Interfaith Studies Group; the Music and Religion Group; the Arts, Literature and Religion Section; and the Society for the Arts in Religious and Theological Studies):* This shared session invites proposals that focus on aesthetics/art/film as a medium and arena for interreligious engagement, with priority for proposals that integrate a performative or visual dimension. Given that images, ritual and music are often integral to the experience of religious devotion and worship, it is important to understand the ways in which aesthetic practices are experienced as religious. This session will explore the role of artistic expression in various modes of worship through a comparative look at several religious traditions. We also welcome proposals that focus on aesthetics as a medium for interreligious engagement.

- The life and filmic story of Lonnie Frisbee and/or the larger context of "hippie preachers" and the Jesus Movement (*for quad-sponsorship with the Pentecostal-Charismatic Movements Group; the Religion, Media, and Culture Group; and the Gay Men and Religion Group*): The session will include a screening of scenes from the film. One of the major figures of the Jesus Movement, Lonnie Frisbee was also a gay man, who died of HIV/AIDS in 1993. Proposals are encouraged that address the question: How does homosexuality and the specter of HIV figure in the film and its reception, as well as more generally in the life and legacy of this important but overlooked figure in evangelical America?
- The final frontiers of religion, film, visual culture and science fiction (*for a cosponsored session with the Religion and Science Fiction Group*)
- Visual and material culture, dress and bodily performance as media (*for a cosponsored session with the North American Hinduism Group and the Religion, Media, and Culture Group*): In addition to paper or panel submissions the NAH Group is interested in curating an exhibit of material and visual culture and seeks recommendations for objects, artifacts, and media for inclusion.

As always, we welcome papers and panels of any topic relating to religion, film, and visual culture.

**Mission Statement:** This Group offers a forum for theory and methodology of the visual for those interested in the serious interdisciplinary study of religion, film, and visual culture. There is no single way to study religion and the visual, and we expect scholars to provide new perspectives on the way we understand visual culture and to provide this understanding through traditional and emerging methodologies.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Wagner, Rachel, Ithaca College, [rwagner@ithaca.edu](mailto:rwagner@ithaca.edu)

Chair – Derry, Ken, University of Toronto, [ken.derry@utoronto.ca](mailto:ken.derry@utoronto.ca)

## **Religion, Holocaust, and Genocide Group**

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We are seeking individual paper or panel proposals on the following topics:

- Religious identity and the post-Holocaust encounter with the stranger (*cosponsored with the Interreligious and Interfaith Studies Group*): We welcome proposals focusing on issues of religious identity post-Holocaust and in the context of genocide, with a particular focus on the place we make for others in our own fundamental identities. Our traditions are, whether naturally or deliberately, formed and framed by the encounter with others. How is this encounter changed in the traumatic aftermath of genocide? We welcome case studies.

- Problematizing the shift from Holocaust-specific work to other genocides in religious studies
- Lost and stolen childhoods due to genocide (*cosponsored with Childhood Studies and Religion Group*)
- Religious dimensions of violence, displacement, and politics in Rwanda and the Democratic Republic of Congo 20 Years after the Rwandan Genocide (*cosponsored with the African Religions Group; the Comparative Approaches to Religion and Violence Group; and the Religions, Social Conflict, and Peace Group*): Two decades after the Rwandan Genocide, President Kagame still leads Rwanda. Rwanda's gacacha courts that judged genocide perpetrators only closed recently in 2012. And violence continues just beyond Rwanda's border in the neighboring Democratic Republic of the Congo. We seek contributions that explore the gendered, political, ritual, transnational and other dimensions of the current situation in relation to religion and ethics, broadly construed, in either or both countries.

Proposals or prearranged panels on other topics are also welcome.

**Mission Statement:** This Group provides an academic forum to integrate the analysis of the Holocaust with past and ongoing problems of genocide around the globe. It asks critical questions about the implications of these histories and their legacies for the study of religion, building on Jewish and Christian theological, literary, ethical, ritual, and philosophical responses to the Holocaust, and opening conversations with responses to genocide from other communities — such as Muslim, Hindu, Buddhist, Sikh, Native American, and LGBT.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Pinnock, Sarah K., Trinity University, [sarah.pinnock@trinity.edu](mailto:sarah.pinnock@trinity.edu)

Chair – Gubkin, Liora, California State University, Bakersfield, [lgubkin@csub.edu](mailto:lgubkin@csub.edu)

## **Religion, Media, and Culture Group**

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This Group invites individual paper, paper session, panel, and roundtable proposals on the following themes:

- Materiality of media and technology, particularly papers and panels that address interventions between the materiality of media and the environment, such as footprints (e.g., server farms) and religious responses to this materiality (e.g., tech-free retreats, "alt spirituality" pilgrimages, New Age ambivalent relationship to nature, environment, and technology, etc.).
- New Materialisms (Jane Bennett, Timothy Morton, et al.) (*for a possible cosponsorship with the Religion, Emotion, and Affect Group*)

- Crossing technological boundaries: work-arounds, bootlegs, crowd sourcing, transnationality, and copyright
- Hollywood and media industry, particularly research dealing with religion and transmedia storytelling
- Dress and bodily performance as media (*for a possible cosponsorship with the North American Hinduism Group and Religion, Film, and Visual Culture Group*)
- Lonnie Frisbee, sexuality, and the Jesus Movement (*for a possible cosponsorship with Gay Men and Religion Group; Pentecostal–Charismatic Movement Group; and Religion, Film, and Visual Culture Group*): We invite proposals for papers that critically examine the documentary film Frisbee: The Life and Death of a Hippie Preacher. The session will include a screening of scenes from the film. One of the major figures of the Jesus Movement, Lonnie Frisbee was also a gay man, who died of HIV/AIDS in 1993. Proposals are encouraged that address the question: How does homosexuality and the specter of HIV figure in the film and its reception, as well as more generally in the life and legacy of this important but overlooked figure in evangelical America?
- Practical workshop on technology skills
- New approaches in digital religion/digital culture studies, especially reconceiving religion online and offline

We are particularly interested in session proposals that break from traditional paper-reading formats, use media in creative ways, and propose innovative ways to develop collaborative conversation.

**Mission Statement:** This Group provides a multidisciplinary forum for exploring the intersections between media and religion. Areas of interest include the participation of religion in digital culture, mediation of religion, the interplay between religious and media communities and between religious and media practices, and the significance of both media and religion in the transformation of religious structures and practices.

**Anonymity of Review Process:** Proposals are anonymous to the steering committee throughout review, but names are visible to one designated co-chair solely for communication purposes so that panel and session organizers can be contacted with questions or clarifications that may arise during the review process.

**Method of submission:** PAPERS

**Leadership:**

Chair – Supp-Montgomerie, Jenna, Quest University Canada, [jennasuppmontgomerie@gmail.com](mailto:jennasuppmontgomerie@gmail.com)

Chair – Taylor, Sarah McFarland, Northwestern University, [sarah@northwestern.edu](mailto:sarah@northwestern.edu)

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## Religion, Memory, History Group

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The Religion, Memory, History Group invites submissions on the following themes:

- **Ghostly Assassins and absent perpetrators:** This session investigates how assassins and perpetrators are (mis)remembered or omitted in material representations of commemorative manifestations. Often motivated by strong convictions, assassins play an ambiguous role vis-a-vis enacted violence: can they be integrated in religious and national memory? Perpetrators, on the other hand, are mostly banned from memorials so as not continue remembrance of their culpable wrongdoing. But does the omission of perpetrators distort communal and national attempts of commemorating sites of agony and atrocities? For instance, how is James Earl Ray remembered at the King Memorials? If at all? Or how is the assassin of Gandhi remembered in India today? We welcome proposals from a wide variety of cultures and histories, that is, assassins/perpetrators that are remembered in biblical, Hindu, Shinto, and all ancient myth and ritual, to name a few.
- **Religion and technology:** Following up assassins and perpetrators, the group also recognizes our society tends to strive for an overabundance of visibility at the expense of invisibility of some images, such as video games and the fantasy industry. In this context, we are interested in papers that explore the relations between religion and materiality and highly technologized cultures. Among other possible angles, how do new and rapidly changing forms of technology transform historic practices of religious memorialization?
- **Historiography:** We are intrigued by the question of how varied historiographical approaches change the ways in which we conceptualize religion and history. We are particularly interested in work that includes global perspective and pre-modern work.

While we especially welcome papers on the themes of in/visibility and historiography, we also invite other topics that offer new perspectives on the relations of religion, memory, and history.

**Mission Statement:** This Group explores the construction of narratives of the past as memory and history in relation to religious practices, ideologies, and subjectivities. The role of memory and history in the formation of religious subjectivities calls for examination within a comparative context, to allow for an intercultural and interdisciplinary exploration of its forms and contexts, and to provide engagement with theoretical and methodological concerns across traditions.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** E-mail with Attachment (proposal is in attachment, not in body of e-mail)

**Leadership:**

Chair – Eichler-Levine, Jodi, University of Wisconsin, Oshkosh, [eichlerj@uwosh.edu](mailto:eichlerj@uwosh.edu)

Chair – Miyamoto, Yuki, DePaul University, [ymiyamot@depaul.edu](mailto:ymiyamot@depaul.edu)

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## Religion, Sport, and Play Group

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The Religion, Sport, and Play Group invites papers that consider the intersection of religion, games, and violence. Papers may focus on violence in a variety of manifestations related to games and sport: as fan hooliganism; expressed in embodiment issues (e.g. gender and sexuality); in the world of video gaming; as connected to globalization and nationalism; in controversies over mascots; on the field of play (e.g. concussions); and, in keeping with the theme of the conference, as enacted in the environment. We also welcome proposals that address other related questions and encourage papers that use historical or contemporary cases and draw on a range of disciplinary perspectives and diverse religious traditions. We also will consider panel proposals and papers on other topics related to religion, sport, and play.

**Mission Statement:** This Group provides an opportunity for scholars to engage in the emerging research at the intersection of religion and sport, games, and play. We are interested in examining these topics across broad geographical areas, religious traditions, and historical eras. We encourage critical reflection regarding relationships of religious institutions to sport, play, and games; theological and spiritual experiences of participants and spectators invested in these activities; and the cross-cultural applicability of the received categories th

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

### Leadership:

Chair – Blazer, Annie, College of William and Mary, [annie.blazer@gmail.com](mailto:annie.blazer@gmail.com)

Chair – Bain-Selbo, Eric, Western Kentucky University, [eric.bain-selbo@wku.edu](mailto:eric.bain-selbo@wku.edu)

## Religions in Chinese and Indian Cultures: A Comparative Perspective Group

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Cultivation and Its Consequences: While the intellectual exploration of ideas as intrinsically significant is, of course, understood and celebrated in classical Indian and Chinese thought, most achievements of the greatest intellectual significance were usually embedded within teleologies intended to transform the nature of human existence, individually, socially, or universally. We therefore find that particular areas of philosophical activity—ethics, epistemology, metaphysics, phenomenology, theory of mind, and the like—developed with the intention of securing some further good. Consequently, philosophical activity was also closely correlated with practices meant to make its conceptual achievements tools for the attainment of some such good. As a result, the theme of cultivation—the practices that enabled understanding to become transformative of the condition of the practitioner—is an important one in our study of Chinese and Indian traditions. The structures and processes of cultivation varied with the conceptual resources utilized, as well as the further good to which it was held to lead. But all this was not contained within a strict linear development: practices themselves came to be theorized, practices of cultivation influenced other traditions, and the intellectual content and higher goals of traditions were often transformed as the power and potential of some practices came to be more widely realized.

Many issues arise in the scholarly study of cultivation, and include the following:

- The theorization of ‘cultivation’ found in the native categories of Indian and Chinese traditions
- The similarities and differences that mark cultivation and its consequences, both within and between Indian and Chinese traditions
- The philosophical underpinnings of practices of cultivation
- The relationship between cultivation and the good it is held to secure
- The historical transformation of practices of cultivation through philosophical and cultural interactions
- The unintended yet illuminating consequences that occasionally arose in the development of particular theories and practices of cultivation

As always with this panel, we ask for the following:

- Papers should be grounded in particular texts and/or ethnographic materials.
- Papers MUST engage comparatively between one or more Indian AND Chinese traditions, systems or texts.

We very much recognize that panelists will be specialists of one or the other area of India and China, and encourage innovative, exploratory and even preliminary study of the area they are unfamiliar with, in a spirit of scholarly curiosity and conceptual open mindedness.

**Mission Statement:** This Group addresses two significant gaps in the current scholarship on Chinese and Indian religious traditions. The first gap is on historical scholarship. India and China have been the two mother cultures of South Asia and East Asia. Historically, the two were connected through the transmission and transformation of Buddhism from India to China. This remarkably fruitful incorporation and assimilation of a foreign system of thought and cultural practice into another well-established civilization is one of the first of its kind in the human history of cross-cultural exchanges, especially at such a magnitude. Unfortunately, there has been inadequate scholarly attention paid to how Indian Buddhism — and its central Asian variants — introduced new issues and imaginations to the Chinese people and how the Chinese managed to appropriate the alien tradition into their own intellectual milieu, hence deeply enriching and reshaping the indigenous Chinese culture. Second, we also seek to redirect some of the attention of the comparative study of religion and philosophy away from the default Western-centered approach. India and China are profoundly important civilizations, both historically and contemporarily. Despite the historical connection of Buddhism, the differences in their cultural products — whether religious, linguistic, philosophical, artistic, or material — are so striking that comparing them would highlight the true richness, plurality, and diversity of human creativity and cultural productivity.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

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**Religions, Medicines, and Healing Group**

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This Group welcomes proposals that explore specific intersections of religious and healing traditions and practices. We ask that proposals address the socio-political context of the topic, as well as theoretical and analytical framework(s). Our group is also experimenting with posting full papers online before the meeting, with brief presentations, responses and open discussions at one or more of our sessions.

We are particularly interested in proposals that examine the following themes:

- Music and healing practices across religious traditions, e.g., chants, musical movements, and sound, music as a source of spiritual power (*for a cosponsored session with the Music and Religion Group*)
- Reframing and revising chaplaincy and clinical pastoral education in cross-cultural, interreligious and global health settings (*for a cosponsored session with the Psychology, Culture, and Religion Group*)
- The use of scripture and healing rituals in traditionally nonreligious spaces or by non-“religious” actors (*for a cosponsored session with the Bible, Theology, and Postmodernism Group*)
- Panel on healing prayer and petition across religious traditions
- Book review panel to discuss Ellen Idler’s edited volume, *Religion as a Social Determinant of Public Health* (Oxford University Press, 2014) (*possible quad sponsorship with other units*)

**Mission Statement:** The study of religions, medicines, and healing is a growing field within religious studies that draws on the disciplines and scholarship of history, anthropology (particularly medical anthropology), phenomenology, psychology, sociology, ethnic studies, ritual studies, gender studies, theology, political and economic theory, public health, bioscientific epidemiology, history of science, comparative religion, and other interdisciplinary approaches to interpret meanings assigned to illness, affliction, and suffering; healing, health, and well-being; healing systems and traditions, their interactions, and the factors that influence them; and related topics and issues. As a broad area of inquiry, this field incorporates diverse theoretical orientations and methodological strategies in order to develop theories and methods specific to the study of illness, health, healing, and associated social relations from religious studies perspectives. Although religious texts serve as important resources in this endeavor, so do the many approaches to the study of lived religion, religious embodiment and material culture, and popular expressions of religiosity. Finally, like its sister field of medical anthropology, the field of religions, medicines, and healing encourages examination of how affliction and healing affect social bodies through fractured identities, political divides, structural violence, and colonialism. We support the work of graduate students, religion scholars, scholar-activists, and scholars in allied fields. We promote collaboration with other interdisciplinary Program Units and those focused on particular traditions and/or regions.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

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## **Religions, Social Conflict, and Peace Group**

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This group welcomes individual papers and paper session proposals (presider, 3-4 papers, and respondent) on any aspect of the intersection of religion, violence, social conflict and peace. We are particularly interested in the following topics:

- Cross-border peacemaking, borders as places of conflict and peace
- The intersection of religion and international law
- Religion, migration, and transnational identities
- Methodology and/or theory in the study of religion, social conflict and peacemaking
- Religious thinking in cyberwarfare/cyberterrorism
- Peacemaking and Native religious traditions in the Americas (*for a possible cosponsored session with the Native Traditions in the Americas Group*)
- Religious Dimensions of Violence, Displacement, and Politics in Rwanda and the Democratic Republic of the Congo 20 Years after the Rwandan Genocide (*for a possible quad-sponsored session with the African Religions Group; Religion, Holocaust, and Genocide Group; Comparative Approaches to Religion and Violence Group*): Two decades after the Rwandan Genocide, President Kagame still leads Rwanda. Rwanda's gacaca courts that judged genocide perpetrators only closed recently in 2012. And violence continues just beyond Rwanda's border in the neighboring Democratic Republic of the Congo. We seek contributions that explore the gendered, political, ritual, transnational and other dimensions of the current situation in relation to religion and ethics, broadly construed, in either or both countries.
- Religious responses to, and reflections on, the ecological and environmental impact of international development and climate change (*for a quad-sponsored session with African Religions Group; International Development and Religion Group; Religion and Ecology Group*)

**Mission Statement:** Relationships between religions and the causes and resolution of social conflict are complex. On the one hand, religion is a major source of discord in our world, but on the other, religious agents have often played a central role in developing and encouraging nonviolent means of conflict resolution and sustainable peace. While religion as a factor in conflicts is often misunderstood by military and political leaders, it is also the case that the popular call for an end to injustice is quite often a religious voice. We seek to add a critical dimension to the understanding of how religion influences and resolves social conflict. We want to develop and expand the traditional categories of moral reflection and response to war and also to investigate kindred conflicts — terrorism, humanitarian armed intervention, cultural and governmental repression, ecological degradation, and all of the factors that inhibit human flourishing. We also hope to encourage theoretical and practical reflection on religious peace-building by examining the discourses, practices, and community and institutional structures that promote just peace. Through our work, we hope to promote understanding of the relationships between social conflict and religions in ways that are theoretically sophisticated and practically applicable in diverse cultural contexts.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS; E-mail without Attachment (proposal appears in body of e-mail)

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## **Religious Conversions Group**

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The Religious Conversions Group invites submissions on the following topics:

- **Conversions and violence:** We are interested in the many expressions of violence involved in conversion. These include forced conversions, but are not only restricted to conversions where physical violence is a factor. Here "violence" may also include psychological, emotional, cultural, sexual, ethnic, economic, familial, and other forms of violence more broadly construed, in addition to physical violence. The purview for our consideration of conversion and violence is likewise broad, encompassing any historical or geographical context, any ethnicity or ethnicities, and any tradition or traditions.

- Exploring sexual identity and conversions in today's shifting paradigms (*for a possible cosponsored session with Lesbian-Feminist Issues and Religion Group; Contemporary Pagan Studies Group; Gay Men and Religion Group; and Men, Masculinities, and Religions Group*): We seek papers that address religious conversions and sexual identity within the study of religion. Examples include lesbian conversions to Paganism, conversions from Christianity to Guadalupanas, Santeria, Vodoun, Ecofeminism; sexuality perspectives include conversion from monogamy to polyamory, and Back-to-the-Land Feminism, and deconstructions or reconstructions of the performance of gender across varying and multiple spectrums. Methodological interests include ethnographic studies, demographic analyses, interviews, and biographical or autobiographical reports.
- Heterogeneity within the religiously unaffiliated "nones" (*for a possible cosponsored session with the Religion and the Social Sciences Group; Secularism and Secularity Group; Sociology of Religion Group; and Religious Conversions Group*): We seek original research to explore heterogeneity within the religiously unaffiliated "nones," with a particular interest in non-theists, atheists, nonbelievers. We seek empirically grounded and theoretically sensitive papers from scholars working with various methodologies from fields such as sociology, anthropology, psychology, and cultural studies for the study of religion, secularity, and nonbelievers.

**Mission Statement:** This Group studies the full spectrum of issues related to religious conversions, in any historical or geographic context, encompassing different forms of religious belief and practice. The scope of the issues we cover is broad and wide-ranging. We consider investigations into the reasons for various types of religious conversions including, but not limited to intellectual, theological, philosophical, historical, experiential, psychological, social, cultural, political, and economic causes. We also study the consequences of religious conversions, both individually and socially, and their implications. We encourage the methodologies of multiple disciplines, as well as interdisciplinary approaches. More narrowly focused areas of inquiry suggested by interested scholars include, but are not limited to the following:

- Multiple conversions
- Group and individual conversions
- Forced conversions
- The narrative and/or literary aspects of conversions
- Hybridity
- Ecclesiological consequences of conversion
- The place and role of conversion in a specific religious tradition
- Theories of conversions
- Formulas of religious conversion (as step-by-step processes)

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

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## Ricoeur Group

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*The Symbolism of Evil*: Paul Ricoeur's contribution to contemporary discussions of 'myth', 'evil' and 'sin':

It has been four decades since the publication of Paul Ricoeur's *The Symbolism of Evil* which gave voice to one of the most enduring aphorisms in Ricoeur studies: "the symbol gives rise to the thought." Charting a course between religion, biblical studies, philosophy and mythology, *The Symbolism of Evil* sought to reflect on the most primal and spontaneous symbols of evil across disciplinary boundaries. How has Ricoeur's project endured into the 21st century? Are the key symbols of evil that Ricoeur addresses at length—defilement, sin, and guilt—still necessary areas for reflection in religion?

We are inviting papers seeking to reflect on the questions and themes addressed in Ricoeur's *The Symbolism of Evil* as it resides in our contemporary context. Themes we wish to explore on this panel include:

- Symbolic functions of myth in religious studies after Ricoeur
- The "Adamic" myth and its role in biblical studies today
- Ricoeur's notion of the "Wicked God" and the tragic view of existence
- How do the typologies of defilement, sin, and guilt play out in religious and biblical studies today that differ from the ways *The Symbolism of Evil* outlines?
- Ricoeur's notion of Sin as 'Nothingness' in relation to eastern religion's notion of 'nothingness'
- How current reflection on the Holocaust provide commentary on Ricoeur's understanding of the "symbolism of evil"

Papers presented at this panel will be considered for possible publication in an edited volume on contemporary readings of *The Symbolism of Evil* that is under review.

**Mission Statement:** The purpose of this Group is to promote the work of Paul Ricoeur within the broad fields of theology and religious studies. We believe that Paul Ricoeur, as a dialogue partner, has continued relevance to the manifold disciplines that constitute the AAR. Yet more than a group dedicated to the study of a particular scholar's work — as a form of academic fandom — this Group seeks to build up and creatively utilize Ricoeur's work in a way that enriches a wide range of theological and religious subdisciplines.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS; E-mail without Attachment (proposal appears in body of e-mail)



**Leadership:**

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**Ritual Studies Group**

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The Ritual Studies Group encourages submissions from scholars whose research employs ethnographic and field-based methods in the study of ritual, and from scholars keen to develop theoretical sophistication in the study of ritual. This year, we particularly invite papers on:

- Critiques and developments of the theories of Victor Turner
- Theoretical and methodological contributions to the study of ritual and knowledge
- Ritual and poverty
- Ritual and politics and/or democracy
- New animism and ritual assemblies with the other-than-human (*possible cosponsorship with Contemporary Pagan Studies Group and Religion and Ecology Group*)
- Ritual and material culture
- Interaction rituals and the organization of social relations (*possible cosponsorship with Sociology of Religion Group*)
- Discourses on ritual: Classifying and theorizing ritual practice within different religious traditions
- Ritualized aspects of North American culture
- Ritual and mysticism (*possible cosponsorship with Mysticism Group*)
- Women and religious ritual, ritual construction of gender identity, gender and ritual studies (*possible cosponsorship with Women and Religion Section*)
- Western esotericism and ritual studies (*possible cosponsorship with Western Esotericism Group*)

In addition to the listed topics, the Ritual Studies Group is also open to reviewing any proposals that might contribute positively to the academic study of ritual.

**Mission Statement:** This Group provides a unique venue for the interdisciplinary exploration of ritual — broadly understood to include rites, ceremonies, religious and secular performances, and other ritual processes — in their many and varied contexts, and from a range of theoretical and methodological perspectives. To learn more about this Group, visit our Website at <http://www.ritualstudies.org>.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

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## **Roman Catholic Studies Group**

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The Roman Catholic Studies Group is continuing the engagement with critical Catholic studies, calling for papers with a focus on the following:

- Ethnographies on Catholics/Catholic communities
- Varieties of violence (e.g. the sex abuse crisis; Catholicism and the military; gender, sex or race discriminations, etc.)
- Engaged research on labor Issues/unionization and other forms of Catholic social teaching in the public square.
- Assessing the papacy of Pope Francis
- Intercultural dynamics of Catholicisms in the San Diego area, including, but not limited to: Asian American, Native American and Latino/a communities and their histories, interreligious encounters and current practices.

Additional panels might consider pedagogical practices engaged with Catholic Social Teaching (for example, service-learning and other engaged pedagogies).

We are especially interested in proposals that are attentive to the ways in which history and theology relate to one another within the field. Cochairs are happy to consult with individuals who are developing individual paper, papers session, or roundtable proposals to answer questions, discuss ideas, and help shape final submissions.

**Mission Statement:** This Group provides a scholarly forum to study the global Roman Catholic community. Consequently, we welcome critical studies, cultural, ethical, historical, and theological perspectives. We seek to mirror the subject community's diversity in pursuing equally diverse methods to study that community.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

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**Schleiermacher Group**

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The Schleiermacher Groups invites submissions on the following topics:

- The Ecological Schleiermacher: The AAR's theme for its San Diego meeting is religion and severe climate change. The Schleiermacher Group invites papers that explore the usefulness of Friedrich Schleiermacher's theology for reimagining our interdependence amidst planetary peril. How might Schleiermacher's doctrine of creation, or his notion of *Naturzusammenhang* (the connected whole of nature) be brought to bear upon contemporary ecological issues? How might his understanding of human sociality or ecclesiology help us to think through demographic displacements caused by extreme weather? Does the ecological predicament of our time suggest re-readings of Schleiermacher's Christology, doctrines of justification and sanctification, or other topics in his writings? Ought we to view some features of Schleiermacher's thinking as prophetic but others as deleterious for a world undergoing threatening environmental changes? We welcome exegetical and constructive proposals alike for our 2014 session.
- Reformed Themes in Schleiermacher's Theology: Election and Soteriology (*cosponsored with the Reformed Theology and History Group*): The 500th anniversary of the Protestant Reformation will be celebrated worldwide in 2017. In anticipation of that anniversary, the Reformed Theology and History Group and the Schleiermacher Group invite papers exploring that most quintessential and controversial feature of Reformed theology: the doctrine of election. Specifically, we invite considerations of Schleiermacher's 1819 essay, "On the Doctrine of Election," recently published in translation by Westminster John Knox Press. How does Schleiermacher's treatment continue and depart from earlier understandings of that doctrine? How is election incorporated into his later theology, and how is it taken up by later theologians in the Reformed tradition? In addition to the doctrine of election, we welcome papers on other facets of Schleiermacher's theology, particularly those related to his soteriology. Proposals that discuss Schleiermacher's reframing of historic themes of the Reformation are strongly encouraged.

**Mission Statement:** This Group is committed to the following:

- Providing a forum for sustained and focused study of texts—texts penned by Schleiermacher, read by Schleiermacher, and inspired by Schleiermacher
- Identifying theological, religious, ethical, and philosophical themes with a wide range of appeal and contemporary relevance and sponsoring sessions on them
- Balancing the interests and scholarship of specialists and nonspecialists alike
- Identifying, helping to establish, and supporting scholarship in new areas of Schleiermacher research

- Being fully and creatively engaged in theological conversations in the AAR and inviting serious scholarship on Schleiermacher's oeuvre — scholarship that will shape the questions for the next generation of Schleiermacher scholars

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

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## Science, Technology, and Religion Group

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This Group is accepting individual papers, paper sessions, or roundtable proposals that engage the natural sciences from religious perspectives and consider the import of developments in science and technology for religion. We encourage submissions in the following areas:

- The importance of social networking and the work of James Fowler
- Human identity, especially how technology influences who we are
- Narrative and storytelling in science and religion

Ecological issues, particularly related to climate change models or climate engineering

**Mission Statement:** This Group supports scholarship that explores the relationship of religion, theology, technology, and the natural sciences. We support research that attempts to bridge the gap between religious and scientific approaches to reality and encourage the development of constructive proposals that encourage engagement and dialogue with the sciences, along with a critical assessment of the meaning and impact of technologies for the human condition and the natural world.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

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## Scriptural Reasoning Group

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This Group gathers Jewish, Christian, and Muslim thinkers for the study of scriptural texts related to themes of contemporary import. Papers should examine brief scriptural passages—drawing on both textual scholarship and reception history—and suggest how they address contemporary readers’ concerns. Participants will be asked to circulate drafts in advance and revise their papers in conversation with each other. At least one session will include text study in small groups. We invite paper or panel proposals in the following areas:

- Climate change and environmental ethics
- Hermeneutics
- Scriptural reasoning methodology
- The nature of Scripture
- The use of religious texts (including commentaries) in ethical/political debates about environmentalism more generally—climate change, ecological sciences, and the natural world  
*(for possible cosponsorship with the Scriptural/Contextual Ethics Group)*

We welcome proposals on other topics as well and encourage complete panel proposals.

**Mission Statement:** “Scriptural reasoning” is a practice of interreligious scriptural study — as illustrated in the *Journal of Scriptural Reasoning*. This Group provides one “home,” within the AAR itself, for sustained study of the Abrahamic scriptural traditions, for exploring postmodern approaches to the study of scriptural religions, for interreligious and intercultural fellowship as an essential aspect of study, and as an experimental workshop in the practices of collaborative, dialogic, and interdisciplinary study.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS; E-mail without Attachment (proposal appears in body of e-mail); E-mail with Attachment (proposal is in attachment, not in body of e-mail)

**Leadership:**

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Chair – Ahmed, Rumeel, University of British Columbia, [rumeel.ahmed@ubc.ca](mailto:rumeel.ahmed@ubc.ca)

## Scriptural/Contextual Ethics Group

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The Scriptural/Contextual Ethics Group invites papers analyzing the use of scriptural and other foundational religious texts, including commentaries, in ethical or political discourse (either contemporary or historical). We welcome papers from all religious traditions and methodologies, including constructive ethical reflection with a textual basis.

We are particularly interested in the following questions:

- The ethics of land and landedness, particularly as these themes intersect with ecological questions. This theme is designed to echo the 2014 AAR annual meeting theme of climate change (*may be presented in cosponsorship with the Religion and Ecology Group*)
- The use of religious texts (including commentaries) in ethical/political debates about environmentalism more generally—climate change, ecological sciences, and the natural world (*for possible cosponsorship with the Scriptural Reasoning Group*)
- Immigration, ethics, and religious texts
- The relationship between different textual genres (narrative, legal, poetry, letters, etc.) and religious ethics.
- Religious texts and pedagogy: This might include such questions as: what are the ethical obligations of teaching religious ethics in the secular academic world? How are religious texts taught to children?
- The use of scriptural texts in religions' self-critique. How do religious institutions make use of religious texts for self-critique or institutional change?

**Mission Statement:** The Scriptural/Contextual Ethics Group invites scholars across the disciplines to consider (or reconsider) the complex and enduring role of scriptural and foundational religious texts in the contemporary world as well as historically, and to theorize the roles these texts play in ethical reflection, lived religious practice, and political debate.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

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## Secularism and Secularity Group

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In recent years, scholars have begun to attend to the ways in which secularism develops uniquely in specific national contexts. This work has analyzed the various legal, political, and cultural formations that go under the sign of secularism, as well as how religions of the majority or the ruling class can appear unmarked while simultaneously reshaping less powerful groups and traditions in the name of the secular neutral. At the same time, other scholars have traced the genealogies of secularism and the secular to a particular historical transformation in the North Atlantic and to particular historical articulations within Christianity and capitalism. Thus the broad question remains: What is the relationship between the general and the particular in thinking about secularism? More specifically, what is the origin of secularism, and how has it become available as a universal frame and structuring logic? We invite proposals that engage these questions through original historical or social scientific research, and we are especially interested in papers that elaborate the moments and mechanisms of transformation from the “religious” to the “secular” and vice versa. We also encourage proposals that investigate the body, culture, and materiality as sites of secular transmission and transformation.

Papers that consider the particularity of national secularisms in Europe or the role of Europe in the development of secularism will be considered (for a cosponsored panel with the Religion in Europe Group).

In addition, we welcome papers that rely on original research to explore the heterogeneity of the religiously unaffiliated, with a particular interest in the varieties of non-theism (*for a possible cosponsored session with the Religion and the Social Sciences Section; Sociology of Religion Group; and the Religious Conversions Group*)

**Mission Statement:** This Group seeks to explore a set of questions associated with secularism, secularity, and secularization—questions that pertain to the shifting relationship between “the religious” and “the secular”—to the changing role of religion in law, politics, and public life, to the metamorphosis of personal identities, practices, and affiliations (figured as religious, spiritual, secular, or otherwise), and to a broader set of historical transformations that have conditioned and been imbricated in these and other changes. The Group seeks to promote and enable more sustained interdisciplinary engagement among scholars of secularism, secularity, and variously conceived forms of “nonreligion.”

**Anonymity of Review Process:** Proposer names are visible to chairs and steering committee members at all times

**Method of submission:** PAPERS

**Leadership:**

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## Sikh Studies Group

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The Sikh Studies Group invites papers on any topic related to Sikhism, with any methodological and theoretical approach, but in particular papers that relate to teaching about Sikhism in the Western academy. We encourage people to suggest papers through this Group as well as others, to promote the development of jointly sponsored sessions. Complete paper sessions or roundtable proposals and cosponsored sessions are especially welcome and will be prioritized, and we encourage those with participation from different ranks in the field (from graduate students to faculty) and reflecting diverse perspectives.

### **Mission Statement:**

This Group provides a forum for highlighting the most recent and innovative scholarship in the area of Sikh studies. Our work draws from a broad range of methodological and theoretical approaches—history, postcolonial theory, performance theory, popular culture, philosophy, literary criticism, gender studies, etc.—by both established scholars as well as those new to the field. Seeking a balance between critical theory and substantive content, we seek to call into question key critical terms, challenge established frames of reference, and offer innovative and alternative ways in which Sikhs and Sikhism can be understood and studied in the academy.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

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## Social Theory and Religion Cluster

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To have a presentation or a panel considered by the Social Theory and Religion Cluster, please submit a proposal to one of the three constitutive units of the cluster, the Critical Theory and Discourses on Religion Group, the Cultural History of the Study of Religion Group, or the Sociology of Religion Group.

**Mission Statement:** This Cluster is a collaboration of three program units, the Critical Theory and Discourses on Religion Group, the Cultural History of the Study of Religion Group, and the Sociology of Religion Group, and we hope to use our sessions to expand consideration of the use of social theory in the scholarly study of religion.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS



### Leadership:

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Chair – Styers, Randall, University of North Carolina, [rstyers@unc.edu](mailto:rstyers@unc.edu)

### Sociology of Religion Group

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- Units of observation in sociology and religion: “belief(s),” “experiences,” “spirituality,” “sacred,” and “things deemed special”: from the 1990s there has been a trajectory of discussion about base units of observation in sociological studies of religion. Neitz and Spickard, McRoberts, Taves, Latour and Lynch: discuss and deploy in original research.
- Sociology of Islam: With the 2013 launch of the journal, *The Sociology of Islam*, this subfield has a new platform: <http://www.brill.com/publications/journals/sociology-islam>. SOR welcomes proposals for original sociological research on Islam.
- Sociology, ritual, and religion (*cosponsored with the Ritual Studies Group*): We seek proposals on “Interaction Rituals” and the organization of social relations.
- Heterogeneity within the nones (*for a possible cosponsored session with the Secularisms and Secularity Group; Religion and the Social Sciences Section; and the Religious Conversions Group*) We welcome papers that rely on original research to explore the heterogeneity of the religiously unaffiliated with a particular interest in the varieties of non-theism.
- Sociology, religion, and the environment: With the 2014 presidential theme of environmental change we solicit submissions on sociology, religion, the environment and, or ecology.
- Foundational and contemporary scholarship in sociology and religion: We ask that proposals rethink and apply the foundational or contemporary literature in sociology and religion or apply general sociological scholarship to the study of religion: DuBois, Simmel, Durkheim, Marx, Weber, Goffman, Willis, McRobbie, Hall, Gilroy, Neitz, Spickard, Patillo, Riesebrodt, McRoberts, Wuthnow, Bender, Cadge, Smilde and Levitt, etc.

SOR welcomes proposals and panels on other topics within sociology and religion; open submissions should clearly delineate use of sociological theory, methods, and relevant ties to existing sociological secondary literature on the topic proposed. SOR and the Religion, Media, and Culture Group recognize media to be common ground for our constituencies we have and will continue to evaluate collaboratively submissions marked for either or both groups.

**Mission Statement:** This Group provides a forum for the discussion of empirical and theoretical research on religion and society. “Sociology” is broadly conceived; discussions will include different epistemologies, varying theoretical backgrounds, qualitative and quantitative methodologies, and a wide range of empirical data. By liaising with other Program Units, we seek to provide a platform for research that empirically and theoretically engages the question of the role of religion in societies globally.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS; E-mail with Attachment (proposal is in attachment, not in body of e-mail)

**Leadership:**

Chair – Chatterjea, Ipsita, Vanderbilt University, [ipsita.chatterjea@vanderbilt.edu](mailto:ipsita.chatterjea@vanderbilt.edu)

## **Space, Place, and Religion Group**

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This group seeks paper proposals representing scholarship of diverse traditions, religions, and time periods, which explore the function of religious space and/or place as a constitutive component of religious systems. We seek papers that employ theoretically or methodologically self-conscious and innovative approaches to understanding the relationships between space and religious meaning. We also feature ethnographically-informed studies of sites and historically-informed studies of texts that shed light on the role of space and location in religious traditions or examine religious activity (performance, ritual, and practice) in contexts.

In this inaugural year for this unit we are particularly interested in the following topics:

- Recent or new directions in the study of space and place, particularly in urban settings (*possibly to be cosponsored with the SBL unit on Space, Place, and Lived Experience in Antiquity*).
- Sustainability through the lens of religious space: contemplating and theorizing the relationship between human-built and natural environments
- Theorizing pilgrimage-tourism in twenty-first century Asia
- Religious Space in Korea especially papers on shifts and redefinitions of sacred space over time (*for possible cosponsorship with the Korean Religions Group*)

**Mission Statement:** This Group seeks to bring together scholars of diverse traditions, religions, and time periods who explore the function of space or place as a constitutive component of religious experience, practice, thought, institutions, and communities. We support scholarship that employs methodologically-innovative approaches for understanding the relationships between space and religious meaning within specific traditions, and we encourage comparative work that investigates these topics across traditions and time periods. In particular, we seek to encourage analysis of the structures of power embedded in notions of sacred space and in the social formations mapped onto religious spaces, in how hierarchies are maintained and challenged within religious spaces and places, and in the materiality and physical experience of space. We wish to encourage examination of how contests over physical space and place function over time and how divergent meanings associated with individual places are negotiated, both peaceably and (all too frequently) violently.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:**

Chair – Bains, David, Samford University, [drbains@samford.edu](mailto:drbains@samford.edu)

Chair – Nichols, Brian J., Mount Royal University, [shilong.nichols@gmail.com](mailto:shilong.nichols@gmail.com)

## **Stand-alone MA Programs in Religion Seminar**

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The Stand-alone MA Programs in Religion Seminar invites proposals for the 2014 AAR/SBL Annual Meeting on topics that are germane to the common programmatic and pedagogical issues faced by departments that confer master of arts degrees in religion or religious studies. The seminar typically follows an open, collaborative format that encourages discussion among all in attendance. Participants in the last seminar meeting have identified three topics of particular interest for next year's meeting:

- What nonacademic professions do the MA in Religion help students to pursue?
- What are the funding issues and opportunities shared by MA programs in Religion?
- How can MA programs assist underrepresented and international students enter the field?

Individuals with an interest in participating in the 2014 AAR Stand-alone MA Programs in Religion Seminar are encouraged to submit their proposals on one of these topics or on a relevant topic of their choice. The Seminar welcomes faculty and students from stand-alone MA programs in religion/religious studies to take part in its discussions, and it is open to faculty from other institutional types who are interested in learning about or supporting the MA degree in the field.

**Mission Statement:** Across the country numerous departments of religious studies offer MA degrees, but not PhD degrees. Recently, leaders in these departments have gathered in formal and informal settings to address issues particular to these departments. Increasingly, we find that deans and presidents encourage us to begin offering PhD degrees without adequate understanding of the resources needed and the dim job prospects in academia that graduates of such PhD programs face. In addition, in tough budget times it is increasingly important for us to identify external sources of funding for our faculty and this can be difficult when a department does not offer a PhD degree. And as the public conversation regarding the importance of liberal arts programs and degrees has heated up, we are being asked to make the case for religious studies as a relevant and helpful undergraduate major or graduate degree. Departments are being asked to “make the case” about how they contribute to the broader mission of higher education. This Seminar provides a multiyear workshop to address issues faced by stand-alone MA programs. We have gathered for a “state of the programs” information-gathering and review meeting and are seeking to articulate the strengths of and imagine the possibilities for these programs. We plan to:

- Focus on implementation (i.e., how does an MA-only program grow into a viable PhD program)
- Make the case to an administration that it is valuable as a masters program
- Shape itself so as to produce employable graduate students?

When appropriate either during or after the three year Seminar series, we plan to produce materials that might be valuable to AAR members.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Whitaker, Jarrod L., Wake Forest University, [whitakjl@wfu.edu](mailto:whitakjl@wfu.edu)

Chair – Berkwitz, Stephen C., Missouri State University, [sberkwitz@missouristate.edu](mailto:sberkwitz@missouristate.edu)

## **Student Lounge Roundtables**

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The Graduate Student Committee invites you to share your hard-earned wisdom with students in the Student Lounge Roundtable series. We are looking for individuals who will be responsible for leading an hour-long conversation or workshop about a practical dimension of graduate studies. A variety of formats are welcome. Possible topics include, but are not limited to:

- Academic employment
- Nontraditional or alternative academic employment
- Identity politics (in graduate school, on the job market, in teaching or research, etc.)
- Networking

- Mentoring
- Publishing
- Grant writing
- CVs
- Presenting research to the public
- Teaching (online teaching, teaching portfolios, syllabus design, teaching technology, etc.)
- Time management
- Work-life balance
- Sustainability in relation to graduate life, teaching, research, etc.

Please send a 150-word proposal and a CV to Daniel Cochran, [cochran2@wisc.edu](mailto:cochran2@wisc.edu), by March 1, 2014. Please indicate if you are willing to co-present if your topic aligns with another proposal. Roundtable time slots are flexible. This does not count towards your two-proposal submission limit within the PAPERS system.

**Mission Statement:** The Student Lounge Roundtable Series consists of a series of workshops dedicated to professional development and the current needs of graduate students. The series is sponsored by the Graduate Student Committee and the workshops are led by graduate students, professors, and other professionals with relevant expertise to offer.

**Anonymity of Review Process:** Proposer names are visible to chairs and steering committee members at all times

**Method of submission:** E-mail with Attachment (proposal is in attachment, not in body of e-mail)

## Study of Islam Section

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This Section encourages individual paper, papers session, and roundtable proposals in all areas of Islamic studies. Successful proposals will reflect theoretical and methodological sophistication and engagement with existing scholarship along with innovative examination of Muslim practices, texts, and material culture in diverse contexts and geographies. As always, we welcome submissions dealing with the Qur'an and the Sunna, law, philosophy, theology, mysticism, ritual, gender and sexuality, modernity and globalization, teaching, religious pluralism, and other areas of general interest. Furthermore, we encourage proposals dealing with Shi'ism within and across these areas.

For the 2014 meeting in San Diego we are especially interested in paper and/or panel proposals on the following themes:

- Environment and climate change
- Animals, animality, the boundaries of the human
- Food
- Mapping and landscape
- Political theology and philosophy
- Humor, play, and playfulness
- The senses/perception
- Skepticism and nonbelief
- Islam and sexuality (*for a cosponsored session with the Religion and Sexuality Group*)
- Southeast Asia

**Mission Statement:** This Section is the home for the academic study of Islam within the AAR. This Section encompasses various approaches and subjects, from Qur’anic studies to modern reform movements and from textual research to sociology. The Section also has an enduring interest in pedagogical issues associated with the teaching of Islam. The purpose of the Section is both to provide a forum for dialogue among differing approaches and projects within Islamic studies and also to provide opportunities for the discussion of work that affects the overall field of the study of religion. We normally meet for five to seven sessions at each Annual Meeting. We coordinate our work with other Islam-related AAR Program Units, including the Contemporary Islam Group, the Islamic Mysticism Group, and the Qur’an Group.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Colby, Frederick S., University of Oregon, [fscolby@uoregon.edu](mailto:fscolby@uoregon.edu)

Chair – Hammer, Juliane, University of North Carolina, [jhammer@email.unc.edu](mailto:jhammer@email.unc.edu)

## **Study of Judaism Section**

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This Section welcomes individual paper, papers session, and roundtable proposals from the wide scope of Judaism, Jews, and Judaic studies—from late antiquity to the present. For 2014, we are particularly interested in the following topics:

- Judaism and the academic study of religion
- Classic texts, new theories
- Judaism, food, and eating
- Judaism and the political
- The insider/outsider problem in Jewish studies
- Judaism and social justice

**Mission Statement:** The goal of this Section is to develop and expand the relationship between the study of Judaism and the broader study of religion. We work to meet this goal in three primary ways:

- Methodologically
- Topically
- By cosponsorship with other Program Units

First, this Section engages in active conversation with the methodologies common to the study of religion by exploring the historical, social, aesthetic, and political aspects of Jewish religion in its various contexts. All the while, we challenge methodologies in place at the AAR and offer new approaches to the study of religion through our focus on textual studies and the engagement between texts/doctrines and other aspects of religious culture. Second, we wrestle with topics of concern to the community of religious scholars in general, including community and commitment, gender, and the intersection between religion and politics. Finally, we actively pursue cosponsorship with other AAR Program Units. Recently, we have worked with the Study of Islam Section, the Mysticism Group, the Theology and Continental Philosophy Group, and several SBL Sections. In the future, we look forward to continuing to work with various AAR—and whenever possible, SBL—Program Units.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Imhoff, Sarah, Indiana University, Bloomington, [seimhoff@indiana.edu](mailto:seimhoff@indiana.edu)

Chair – Hughes, Aaron W., University of Rochester, [aaron.hughes@rochester.edu](mailto:aaron.hughes@rochester.edu)

## Tantric Studies Group

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The Tantric Studies Group invites individual paper, papers session, and/or roundtable proposals for a variety of topics. Here following is a list of proposed panel themes, all of which were put forward at the annual business meeting of the Tantric Studies Group. Contact information for the point person of each proposed panel is listed below, as well. General queries can be addressed to the cochairs of the Tantric Studies Group. The Tantric Studies Group welcomes any panel or paper proposals, not just those listed here. Individual paper proposals are also welcome.

Proposed Panel Themes:

- Regional tantra(s). Proposed by Jef Pierce, University of Virginia, [jfp5f@virginia.edu](mailto:jfp5f@virginia.edu)
- Doctrines, symbols, and rituals on time in Tantra. Proposed by David Lawrence, University of North Dakota, [david.lawrence@email.und.edu](mailto:david.lawrence@email.und.edu)
- Solar religion and tantra. Proposed by David Lawrence, University of North Dakota, [david.lawrence@email.und.edu](mailto:david.lawrence@email.und.edu)
- Caryā/caryāvrata (tantric vows/rites). Proposed by David DiValerio, University of Wisconsin, Milwaukee, [divaleri@uwm.edu](mailto:divaleri@uwm.edu)
- A cosponsored panel with the Yogācāra Studies Group. Proposed by Jeffrey Lidke, Berry College, [jlidke@berry.edu](mailto:jlidke@berry.edu)
- Jain tantra. Proposed by Christian Haskett, Centre College, [christian.haskett@centre.edu](mailto:christian.haskett@centre.edu)
- Tantra and animal sacrifice. Proposed by Joel Bordeaux, Columbia University, [jeb2104@columbia.edu](mailto:jeb2104@columbia.edu)
- Contemporary occultism and tantra. Proposed by Joel Bordeaux, Columbia University, [jeb2104@columbia.edu](mailto:jeb2104@columbia.edu)
- Tantric studies and the internet/technology. Proposed by Glen Hayes, Bloomfield College, [glen\\_hayes@classic.classic.bloomfield.edu](mailto:glen_hayes@classic.classic.bloomfield.edu)
- A cosponsored panel with the Tibetan and Himalayan Religions Group. Proposed by Loriliai Biernacki, University of Colorado, Boulder, [loriliai.biernacki@colorado.edu](mailto:loriliai.biernacki@colorado.edu)
- Tantra across Asia/Ttantra in China and Japan: Proposed by Richard Payne, Richard Payne, [rkpayne1@mac.com](mailto:rkpayne1@mac.com) and Loriliai Biernacki, [loriliai.biernacki@colorado.edu](mailto:loriliai.biernacki@colorado.edu)

**Mission Statement:** This Group brings together scholars who utilize a range of methodological and theoretical perspectives in their studies of the complex religious, social, and cultural phenomena known collectively as tantra. “Tantra” refers to a range of esoteric religious traditions that developed in India and were disseminated throughout Asia during the first millennium CE. These diverse traditions have used mental and bodily disciplines, devotional and ritual practices, and gendered cosmologies, and have created elaborate artistic as well as sociopolitical systems. The collective study of tantra has led to several important conclusions:

- The demonstrated diversity of tantric practices and ideologies demands a plurality of methods, theories, and interpretative strategies by scholars
- These richly varied tantric traditions became, by the twelfth century CE, central to many Asian religious and sociopolitical systems, including those of India, Nepal, Tibet, Mongolia, Cambodia, Japan, and China



- Various traditional Asian forms of tantra have been brought to the Western world since the early twentieth century and are undergoing a vital process of reinterpretation and appropriation

Our goal is to provide a venue for scholars of different areas of tantric studies to collaborate across traditional boundaries of religious traditions (e.g., Hinduism, Buddhism, Jainism), present-day nation-states, geography (e.g., India, Tibet, China, Japan), and academic disciplines (e.g., history of religions, anthropology, art history, linguistics, sociology). We seek to be a cross-cultural and cross-disciplinary enterprise. Tantra as a set of practices—a religious technology—and as a set of doctrines explaining, justifying, and rationalizing those practices in fact exists across religious, national, and geographical boundaries. For example, an adequate understanding of Japanese Tantric Buddhist practice and doctrine requires not only locating it in an East Asian Buddhist context, but also in an Indian and South Asian context where the juxtaposition of Buddhist and Hindu tantras can fruitfully reveal aspects that might otherwise remain obscured. Similarly, by setting Buddhist materials in relation to Hindu traditions—both of which might otherwise be seen either as uniquely Hindu or Buddhist—will be highlighted as part of a broader, shared tantric discourse. This Group will also allow scholars to present new methodologies for the study of tantra and help to bridge more traditional academic approaches, such as textual-based and fieldwork-based studies. We seek to further the study of tantra as a global, transnational phenomena and as an important new religious movement. Finally, the Group will also explore new perspectives for studies of gender, power, identity, and sexuality that are so germane to modern religious scholarship.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Biernacki, Loriliai, University of Colorado, [loriliai.biernacki@colorado.edu](mailto:loriliai.biernacki@colorado.edu)

Chair – Nemeč, John, University of Virginia, [nemec@virginia.edu](mailto:nemec@virginia.edu)

## Teaching Religion Section

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This Section critically examines pedagogical theory and practice. Proposals are sought that join innovative teaching practice with the scholarship of teaching and learning. Preference will be given to proposed presentation formats that model engaged, interactive, and experiential pedagogy. For 2014, paper and panel proposals that address the following themes are especially welcome:

- Teaching Tactics
  - Teaching critical skills (like reading and writing) when students use electronic devices like e-readers, I Phones, etc. The tip should be submitted in the format available on the Wabash Center for Teaching Theology and Religion webpage: <http://www.wabashcenter.wabash.edu/journal/article2.aspx?id=14417>
  - Tactics for teaching students to generate and write a research paper for capstone courses. Follow the instructions above.
- Demonstrate a teaching tactic: Participating with the audience, demonstrate a teaching tactic. Please submit the tactic in the form above and a short description of what you will do in the allotted time (approximately 15 minutes).

Paper proposals on the following topics:

- How do religious studies and theology address general education and humanities learning outcomes in ways that other fields cannot do? What outcomes can our field address—for example, can we teach quantitative reasoning and how? Please include a strategy for teaching this outcome in your proposal.
- Ethnography in the undergraduate classroom: ethical and pragmatic best practices (*cosponsored session with Anthropology of Religion Group*). As pedagogical use of site visits, practitioner interviews and neighborhood mapping increases, we invite reflections on productive uses and pitfalls of sending students into the field. Please submit to both sections.
- Open Call

**Mission Statement:** This Section critically examines pedagogical theory and practice. We invite proposals that join innovative teaching practice with the scholarship of teaching and learning. Preference will be given to presentation formats that model engaged, interactive, and experiential pedagogy.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Medine, Carolyn, University of Georgia, [medine@uga.edu](mailto:medine@uga.edu)

Chair – Gallagher, Eugene V., Connecticut College, [evgal@conncoll.edu](mailto:evgal@conncoll.edu)

## **Theology and Continental Philosophy Group**

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We invite proposals for papers or panels on:

- alternate conceptions of (political, human, divine) sovereignty
- political theology and/as political ethics
- the human/other-than-human connection as a resource for an ethics/politics of nonviolence

Proposals that consider the import of Foucault's recently published lectures at the Collège de France or Derrida's recently published seminars on forgiveness and the death penalty are especially welcome. To honor the fiftieth anniversary of the civil rights movement, we particularly invite proposals on Derrida's seminar on the death penalty in relationship to "the new Jim Crow" (Michelle Alexander). We invite submissions that produce a theological and critical reading of the text considering the intensification of the "prison industrial complex/mass incarceration" and racial issues pertaining to it (*for a possible cosponsored session with Theology and Religious Reflection Group*). Other topics of interest are also welcome.

**Mission Statement:** This Group seeks to further discussions at the intersection of post-Kantian philosophy in its various permutations with historical and contemporary theological reflection. While we remain centered on continental European thought on the philosophical side, the term "theology" in our parlance extends to critical reflection on a range of religions worldwide. Contact the Program Unit Chairs if you seek further information on the Group's activities.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

Chair – Armour, Ellen T., Vanderbilt University, [ellen.t.armour@vanderbilt.edu](mailto:ellen.t.armour@vanderbilt.edu)

## Theology and Religious Reflection Section

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The section invites proposals that address the following topics and issues:

- Derrida's *The Death Penalty* (University of Chicago, 2013): a theological and critical reading of the text considering the intensification of the "prison industrial complex/mass incarceration" and racial issues pertaining to it (*cosponsored with the Theology and Continental Philosophy Group*)
- Geographies of the borderland: syncretism and transformation in Californian religious movements
- Reconfiguring theologies of the sovereign self at the intersection of race, gender, and colonialism
- What is a holy person? Historical and contemporary hagiographies, theories of exemplarity and iteration, etc.
- Religion, class, and intersectionality
- Ranciere on resistance, aesthetics, and religion
- Dance as religious practice: liturgy, history, and bodily disciplines

- Theology as agonistic: Religion in a pluralistic and political world (engaging with theorists such as Mouffe, Honig and Adorno)

**Mission Statement:** This Section promotes new constructive work that is in dialogue with the historical theological traditions on the one hand, and with all aspects of the contemporary context on the other — intellectual movements, methodologies, multiple theological and religious perspectives, and ethical/social/political contexts. We have continued to indicate more specific topics in our annual call for papers, which we believe adds to the relevance and interest of the sessions.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

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Chair – Jones, Tamsin, Trinity College, [tamsin.jones@trincoll.edu](mailto:tamsin.jones@trincoll.edu)

## **Theology of Martin Luther King Jr. Group**

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We are soliciting papers for a book review panel on Hak Joon Lee's *The Great World House: Martin Luther King, Jr. and Global Ethics* (Pilgrim, 2011). The group is also interested in papers that explore King's contributions as a theologian to global movements for justice and peace. We are particularly interested in his inspiration for and appropriation by such movements in the Southern Hemisphere.

**Mission Statement:** The work of this Group is focused on creating conversations around the unique contributions of Martin Luther King Jr. to the Christian theological tradition in the twentieth century and to the religious, cultural, political, and economic consequences of his work. We are particularly interested in the many facets of the Civil Rights Movement, of which King was a significant part. These explorations have included a focus on the role of women in the movement, the economic dimensions of King's work, and his use of both the theological traditions and rhetoric of the Black Church. In all of our sessions we are interested in fostering inter- and multidisciplinary approaches to this project.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

Chair – Jackson-Weaver, Karen, Princeton University, [kjweaver@princeton.edu](mailto:kjweaver@princeton.edu)

Chair – Mingo, AnneMarie, Pennsylvania State University, [annemariemingo@aol.com](mailto:annemariemingo@aol.com)

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## Tibetan and Himalayan Religions Group

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The Tibetan and Himalayan Religions Group promotes scholarship about all aspects of religion in Tibet and Himalaya, broadly defined. We solicit proposals for individual papers, fully formed panels, and roundtables in sessions lasting 90 or 150 minutes. We encourage proposals that make creative use of the ninety-minute session and that foster discussion and group engagement.

Possibilities include short sessions with just 1 or 2 presenters (or perhaps one presenter and a respondent), reading a text together, precirculating papers, etc. We further encourage proposals that seek cosponsorship with other AAR program units.

Based on responses at the 2013 business meeting, specific topics of interest for 2014 include:

- Dreams and visions in the Tibetan literary imaginaire
- Animals in Tibetan religion
- Monks, kings, and Tantrikas: negotiating power in Tibet
- Teaching Tibetan and Himalayan studies
- Religious patronage in Buddhist political thought

The THRG also seeks panels suitable for cosponsorship with the Tantric Studies group.

**Mission Statement:** This Group's mission is to create an environment that promotes discussion among scholars taking diverse approaches to the study of Tibetan and Himalayan religions. Our identity and cohesion derive from the fact that we deal with a delimited geocultural space, but the intellectual excitement comes from the fact that we are specialists in different historical periods and cultural areas, from the fact that we are interested in different religious traditions, and from the fact that we have different methodological approaches to the study of religion. In particular, we encourage scholarship that approaches Tibetan and Himalayan religions through a wide range of approaches:

- Multidisciplinary focus — we are committed to methodological diversity and to promoting scholarship that challenges the traditional disciplinary dichotomies through which the field has defined itself, such as text/practice, written/oral, philology/ethnography, and humanistic/social scientific study
- Transregional focus — we encourage a holistic approach to the study of Tibet and the Himalaya as a region, albeit a diverse one. One of the most important features of religious traditions in our field — perhaps in every field — is the degree to which they are inextricably connected, and it is only through the exploration of such interconnections that the phenomenon of religion in the Tibeto-Himalayan region can be understood. Such interconnections often cut across ethnonational boundaries

- Focus on cultural history — in the last decade, the study of Asian religions has taken a quite drastic cultural/historical turn. Nowhere is this more evident than in the study of Tibetan and Himalayan religions. A previous generation of scholars was concerned principally with elite religious institutions — and more specifically with their doctrinal/philosophical texts. Today scholarship is much more diverse. A new generation of scholars is concerned, for example, with folk religious practices, religion and material culture, the politics of religious institutions, the representation of Tibetan religions in the media, and the historical construction of the field itself.

This Group is committed to fostering such a multifaceted approach to the cultural history of Tibet and the Himalayas.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

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Chair – Jacoby, Sarah, Northwestern University, [s-jacoby@northwestern.edu](mailto:s-jacoby@northwestern.edu)

### **Tillich: Issues in Theology, Religion, and Culture Group**

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Paul Tillich's theology contribution was distinctive in the twentieth century in the extent to which he recognized that theology must respond to its contemporary situation. In his Systematic Theology as well as his writings in theology of culture (and his sermons), Tillich sought to correlate the substance of the Christian message to the questions of his context.

In 2014 the AAR Tillich Group invites proposals for papers and/or panels that take up Tillich's legacy and reassess correlational theology for the twenty-first century. As new situations pose new questions, what are the theological resources available to a contemporary Tillichian? Is the method of correlation still viable at all, given the rise of liberation and contextual theologies? We welcome proposals that engage any aspect of Tillich's thought and/or that address contemporary concerns.

We also welcome proposals that explore how Paul Tillich's thought may be used in constructive and creative ways to engage a theology of the arts that sees the arts not merely as a medium for theological reflection but rather a generative source for theological thinking about, and engagement with, the natural and cultural worlds.

In addition, we seek papers addressing love, eros, desire, sexuality and pornography in relation to the work of Paul Tillich (*for a cosponsored session with the Queer Studies in Religion Group*).

**Mission Statement:** This Group fosters scholarship and scholarly exchanges that analyze, criticize, and interpret the thought or impact of Paul Tillich (1886–1965) and that use his thought—or use revisions of or reactions against his thought—to deal with contemporary issues in theology, religion, ethics, or the political, social, psychotherapeutic, scientific, or artistic spheres of human culture. We cooperate with the North American Paul Tillich Society (a Related Scholarly Organization of the AAR), which is linked with the German, French, and other Tillich societies. Papers at our sessions are published in the Society’s quarterly Bulletin without prejudice to their also appearing elsewhere.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS; E-mail with Attachment (proposal is in attachment, not in body of e-mail)

**Leadership:**

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Chair – Burch, Sharon Peebles, Interfaith Counseling Center, San Anselmo, CA, [spburch@att.net](mailto:spburch@att.net)

## **Traditions of Eastern Late Antiquity Group**

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For its inaugural year, the group is issuing an open call for papers on any topic within the boundaries of the program unit. However, proposals are especially welcome on the subject of *urban life and religious community in Eastern Late Antiquity*. What do we know about how religiously-defined communities congregated (or not) in the big urban centers of the late antique east? How did they relate (or not) to cities, the other people that lived there and the folks that governed them? What do we know about, and what can we learn from, the study of traditions which thrived solely or primarily in urban (or rural) areas, and from the comparison of sources and material evidence related to those traditions which spanned the urban-rural divide?

**Mission Statement:** This program unit focused on *Late Antiquity in the East* aims to provide a home for the study of religious traditions that are rooted in Mesopotamia, Persia, and western Asia, particularly those parts that were outside the Roman cultural reach such as Zoroastrianism, Manichaeism, and Mandaeism. While the group will focus on late antiquity, many of these traditions, and particularly their extant texts come to us from much later periods, and this scholarly issue will be part of our discussions. In addition, many of the traditions that were born in this time and place also spread to other parts of the world, and the study of them in those forms and contexts also has a place within this program unit, as does investigation of their response to the rise of Islam in the region. In addition, this group’s focus is not exclusively on those traditions that developed uniquely in this region, but also those which, when transplanted there, had significant evolutions in that milieu that differ from their counterparts in other times and places (e.g. Christianity, Judaism). We likewise encourage research which focuses on the interaction between the various communities and traditions of this place and time.

**Anonymity of Review Process:** Proposer names are visible to chairs and steering committee members at all times

**Method of submission:** PAPERS

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Chair – McGrath, James F., Butler University, [jfmcgrat@butler.edu](mailto:jfmcgrat@butler.edu)

## **Transformative Scholarship and Pedagogy Group**

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This Group offers a forum for developing transformative strategies for integrating activism, education, and scholarship. This includes learning and research in conversation with activist communities, thus allowing our understanding of religious traditions, culture, and knowledge itself to be challenged and shaped by such engagement. We invite proposals on the following topics:

- Teaching for transformation in online environments: What are best practices to connect students with activist communities in geographically dispersed online teaching? How do virtual bodies impact transformative online teaching? Does online education open up possibilities for transformation that face-to-face education limits?
- Pedagogies of immersive learning: What pedagogical theories and practices catalyze or enable transformative learning and/or scholarship in relation to immersion trips/experiences or off-campus study, whether local, domestic, or international?
- Papers, paper session, or roundtable discussions that explore engagements between scholars, teachers, and activists in the San Diego area.
- Place-based teaching/learning/scholarship as transformative praxis. In addition to individual paper proposals, proposals for roundtable or coordinated paper sessions are also welcome. Creative presentation formats are encouraged.
- Senses, bodies, and education: teaching and learning from this place and this space (*with Latina/o Religion, Culture, and Society Group; Liberation Theologies Group; Transformative Scholarship and Pedagogy Group; Women and Religion Group; Lesbian-Feminist Issues in Religion Group; and the SBL Bible and Cultural Studies Section*): For this project, we invite papers engaging theoretical and practical concerns on the possibilities of how embodied decolonial pedagogies and practices in the teaching of religion and theology are intersectionally incarnated in persons occupying multiple positionalities of race, gender, class, sexual orientation, and religious commitments within the enmeshed and complicated relationships between teachers' bodies, students' bodies, and the bodies of the wider community and contexts in which teaching and learning may occur. Decolonial embodied pedagogies for the purpose of this project are understood as ways of teaching and learning which engage educators in both processes of unlearning those methodologies which continue logics of colonization as well as in the creation of new and alternative ways of teaching and learning with a hope toward ripple effects which are more beneficial rather than deleterious to socio-political-economic-religious structures and systems.

Core Concerns include:



- A concern for how bodies are engaged in different spaces of teaching and learning
- The uses and abuses of teachers' bodies
- Performance: including embodied performances of teachers and uses of performativity and performance theory in teaching
- The impact of technological developments in bodies: how are bodies displayed and displaced through the virtualization of bodies
- Generational shifts in technology use and digitized thinking

**Mission Statement:** This Group seeks to provide a forum for exploring transformative scholarship and pedagogy across religious traditions and scholarly disciplines, challenging the traditional boundaries between scholarship and activism while experimenting with alternative teaching strategies. address pedagogical issues in relation to social transformation. We seek to develop models of transformational pedagogy that assist educators to combine social analysis, social action, and academic vocations of teaching, administration, and research.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of submission:** PAPERS

**Leadership:**

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## **Transhumanism and Religion Group**

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This Group welcomes papers on any aspect of transhumanism and religion and seeks perspectives from a variety of religious traditions. We encourage feminist, queer, and postcolonial analyses as well as more overtly philosophical critiques of posthuman discourse. We are interested, particularly, in original research.

Papers may identify and critically evaluate any implicit religious beliefs, practices, and values that might underlie key transhumanist claims, goals, values, and assumptions. For example, are there operative notions of anthropology, soteriology, ethics, and eschatology at play in transhumanist quests? Papers might consider how transhumanism challenges religious traditions to develop their own ideas of the human future; in particular, the prospect of human transformation, whether by technological or other means. Papers may provide critical and constructive assessments of an envisioned future that place greater confidence in nanotechnology, robotics, and information technology to achieve virtual immortality and create a superior posthuman species.

We also are interested in receiving proposals that put transhumanism issues in dialogue with aspects of Christian theological anthropology including doctrines, theologians, or aspects of the tradition that make claims about the reasons for, constitution of, calling, purpose, or destiny of humanity (*for a possible session cosponsored with the Christian Systematic Theology Section*).

**Mission Statement:** “Transhumanism” or “human enhancement” refers to an intellectual and cultural movement that advocates the use of a variety of emerging technologies. The convergence of these technologies may make it possible to take control of human evolution, providing for the enhancement of human mental and physical abilities deemed desirable and the amelioration of aspects of the human condition regarded as undesirable. These enhancements include the radical extension of healthy human life. If these enhancements become widely available, it would arguably have a more radical impact than any other development in human history — one need only reflect briefly on the economic, political, and social implications of some of the extreme enhancement possibilities. The implications for religion and the religious dimensions of human enhancement technologies are enormous and are addressed in our Group. We are interested in encouraging and providing a forum for a broad array of input from scholars, including Asian and feminist perspectives. For more information, or to be placed on a very occasional mailing list, contact Calvin Mercer, East Carolina University, [mercerc@ecu.edu](mailto:mercerc@ecu.edu) .

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

**Leadership:**

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## Vatican II Studies Group

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A New Theology of the Church: The Vatican II Studies Group welcomes proposals on the following topics related to:

- Vatican II's constitution "Lumen Gentium" (November 21, 1964): drafts, debates, disagreements and impact. Of particular interest is the legacy of the council's “black week” (November 14 – 21, 1964) and its impact on relations between differing subjects of ecclesial authority, especially with regard to theological and institutional dimensions both during the council itself and during the last fifty years—a period of (often disputed) conciliar reception and reinterpretation.
- Vatican II's decree "Orientalium Ecclesiarum" (November 21, 1964): drafts, debates and impact, particularly its significance as marking an important transition in the ecclesial self-consciousness of the Eastern Catholic Churches and its significance for intra-Catholic and ecumenical relations (*for a cosponsored session with the Ecclesiological Investigations Group*).
- The impact of the 1964 decrees of Vatican II on the self-understanding of Catholicism in its subsequent institutional and organizational life.

- The Decree on Ecumenism of the Second Vatican Council *Unitatis Redintegratio* (November 21, 1964) (*for a cosponsored session with the Ecclesiological Investigations Group*): We welcome proposals on the following topics:
  - The genesis and development of the text, as well as the conciliar debates and behind the scenes maneuverings concerning the document itself
  - The text and particularly the theology of *Unitatis Redintegratio*, itself
  - The role played by the non-Catholic observers in shaping the final version of the text
  - The reception of *Unitatis Redintegratio* by non-Roman Catholic Churches and particularly in the ecumenical movement after Vatican II

Assessments of Roman Catholic contributions to the ecumenical movement and of the current state of the ecumenical movement fifty years after the conciliar decree on ecumenism.

**Mission Statement:** From 2012 to 2016, this Group will pay scholarly attention to the Second Vatican Council (1962–1965), one of the most significant events in the history of the Catholic Church—an event that had wide-ranging implications for other faiths, other Christian churches, and for the wider world alike. This Group has a double focus. On one hand, we focus on deepening the understanding of the history of Vatican II, its link with movements of renewal in Catholic theology and in the Church in the decades prior to Vatican II, the history of the reception of the Council, and the redaction history of the different documents of the Council. On the other hand, we have a strong theological focus and will pay attention both to hermeneutical issues connected to methods of interpreting conciliar teaching and to the interpretation of the most important documents of Vatican II in the year of their anniversary, starting with the liturgical constitution (1963–2013). By looking more closely at the past, our Group hopes to promote conciliarity and synodality in the Christian churches in the present.

**Anonymity of Review Process:** Proposer names are visible to chairs and steering committee members at all times

**Method of submission:** PAPERS

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## Wesleyan Studies Group

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Wesleyan Theological Perspectives on Embodiment: In her book *I Am My Body: A Theology of Embodiment* (Bloomsbury, 1995), Elisabeth Moltmann-Wendel argued that, "A reorientation of Christianity must begin with a rediscovery of the body and its energies." Writing from a feminist perspective, she focused on the value of and need for physical expression in worship as well as in human relationships, and sought to articulate a theology of the body stemming from the Incarnation. Embodied ecclesial and spiritual practices, such as sacrament, prayer, preaching, and fasting, reflect undergirding theological perspectives. For this session we invite papers that explore what an explicitly Wesleyan theological perspective contributes to the embodiment of spirituality. Specific theological foci might include but are not limited to Christology, ecclesiology, anthropology, soteriology, and pneumatology.

### **Mission Statement:**

This Group seeks to promote the critical understanding and appropriation of Wesleyan traditions. Our sessions are purposefully structured to encourage not only historical/sociological studies, but also theological reflection, critique, and extension. We understand Wesleyan traditions to include Methodist, Holiness, and other related strands of Christian tradition.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

### **Leadership:**

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## Western Esotericism Group

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This Group invites paper proposals on the following topics:

- Lived esotericism: In the last fifteen years the concept of "lived religion" has gained attention from scholars and has been at the basis of a growing number of researches and publications. The Group would like to explore the possibility to apply this concept to the study of Western esotericism. Western esotericism has often been studied by focusing on texts and doctrines, more rarely on the actual experiences of esotericists trying to translate those texts and doctrines into lived, daily practice. The predominant approach based on intellectual history has perhaps led to an idealized, partial image of the social and cultural dimensions of Western esotericism. Please note that proposals should not focus necessarily on contemporary Western esotericism. Proposals on earlier periods will also be welcome.
- Esotericism and imaginative narratives: Possible topics include but are not limited to mystical or initiatory rites presented as fiction, novels that deal extensively with the transmission of esoteric knowledge, and esotericism in popular culture and film. As always, the Group seeks papers from as wide a range of historical periods as possible.

- Transformative and performative aspects of gender in esoteric practices (*for a possible joint session with the Queer Studies in Religion Group*)
- Western esotericism and African American culture: There is in recent years a growing interest in the study of Western esotericism in the context of African American culture. The Group welcomes proposals on this topic (*for a possible joint session with the Afro-American Religious History Group*).

Western esotericism and ritual studies: We are interested in receiving proposals that focus on the way in which esoteric rituals can be related to nature, the environment, or ecological concerns (*for a possible joint session with the Ritual Studies Group*)

**Mission Statement:** This Group seeks to reflect and further stimulate the current process—reflected in the recent creation of new teaching programs, international associations, journals, book series, and reference works—of professionalization and scholarly recognition of Western esotericism as a new area of research in the study of religion. For more information on the field, see the websites of the European Society for the Study of Western Esotericism (ESSWE, <http://www.esswe.org>), the Association for the Study of Esotericism (ASE, <http://www.aseweb.org>), and the Center for the History of Hermetic Philosophy and Related Currents at the University of Amsterdam (<http://amsterdamhermetica.nl>). Information about the academic journal *Aries* and the *Aries* Book Series can be found on the website of Brill Academic Publishers (<http://www.brill.com/aries>; and <http://www.brill.com/publications/aries-book-series>).

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

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## **Womanist Approaches to Religion and Society Group**

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For 2014, the Group is planning two prearranged panels on the following topics, and will not be accepting proposals:

- "Eco-Womanism 101" roundtable with womanist scholars who are working on shaping ecowomanist agenda from different disciplinary homes that include women's studies, social ethics, and theology. Discussion will include a range of themes from cultivating ecowomanist sources and practices to food deserts and environmental history.

- Third Wave Womanism panel that attends to the continued building upon womanist scholarship, its points of departure, and the possible overarching challenges of the “wave” construct/branding to articulate Womanist work across time. The panel will highlight the robust range of identity and difference that characterize third wave discourse while bringing a range of theoretical and methodological perspectives and expertise to the conversation. The panel will also discuss Monica A. Coleman's new book, *Ain't I a Womanist, Too?: Third Wave Womanist Religious Thought* (Fortress, 2013).

**Mission Statement:** This Group provides a forum for religious scholarship that engages theoretically and methodologically the four-part definition of a Womanist as coined by Alice Walker. We nurture interdisciplinary scholarship, encourage interfaith dialogue, and seek to engage scholars and practitioners in fields outside the study of religion. We are particularly concerned with fostering scholarship that bridges theory and practice and addresses issues of public policy in church and society.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:** PAPERS

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## **Women and Religion Section**

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The Women and Religion Section invites individual papers and panel proposals from a variety of religious and cultural traditions exploring women’s experiences in local and transnational contexts. We encourage the use of alternate presentation formats. We are particularly interested in proposals related to one of the following themes:

- Identity politics and deconstructing privilege (e.g. white, heterosexual, class, Christian)
- Women and environmentalism/climate change/bioethics
- Women, anti-capitalism, and new economic model
- In keeping with the location of next year's AAR in San Diego, women and transnationalism/water crossings/border crossings
- Analyses of women, gender, and/or sexuality and conservative or traditional religions/theologies

- Women and interfaith/interreligious work
- Women, gender and sexuality in contemporary pagan studies (*for a possible cosponsored session with the Contemporary Pagan Studies Group*)
- Feminist methodologies in the anthropology of religion (*for a possible cosponsored session with the Anthropology of Religion Group*)
- Women, gender, and sexuality and contemporary Islam (*for a possible cosponsored session with the Contemporary Islam Group*)
- Women, men, and gender in relation to war, militarism, and moral injury (*for a possible cosponsored session with the Men, Masculinities, and Religions Group*)
- Women, gender and religious ritual; ritual construction of gender; gender and ritual theory/ritual studies (*for a possible cosponsored session with the Ritual Studies Group*)
- Decolonizing Pedagogies: Senses, Bodies, and Education: Teaching and Learning from this Place and this Space (*a partnership with the Latina/o Religion, Culture and Society Group; Liberation Theologies Group; Transformative Scholarship and Pedagogy Group; Women and Religion Section; Lesbian-Feminist Issues in Religion Group; as well as the Bible and Cultural Studies Section of the SBL*) For this project, we invite papers engaging theoretical and practical concerns on the possibilities of how embodied decolonial pedagogies and practices in the teaching of religion and theology are intersectionally incarnated in persons occupying multiple positionalities of race, gender, class, sexual orientation, and religious commitments within the enmeshed and complicated relationships between teachers' bodies, students' bodies, and the bodies of the wider community and contexts in which teaching and learning may occur.

Decolonial embodied pedagogies for the purpose of this project are understood as ways of teaching and learning which engage educators in both processes of unlearning those methodologies which continue logics of colonization as well as in the creation of new and alternative ways of teaching and learning with a hope toward ripple effects which are more beneficial rather than deleterious to socio-political-economic-religious structures and systems.

Core Concerns:

- A concern of how bodies are engaged in different spaces of teaching and learning
- The uses and abuses of teachers' bodies
- Performance: including embodied performances of teachers and uses of performativity and performance theory in teaching

- Impact of technological developments in bodies: how are bodies displayed and displaced through the virtualization of bodies
- Generational shift in technology use: generational differences in the understanding of technology as well as digitizing thinking.

**Mission Statement:**

This Section is the forum for broad-based scholarly discussion of the public and private lives of women and religion. We explore inter- and intrareligious discussions related to any aspect of women's religious experience across the wide spectrum of cultures, time periods, theories, and methodologies. We encourage innovation, new insights, and emerging themes in scholarship as we seek to facilitate the mainstreaming academic study of gender and women in religion in all fields represented in the academy. We welcome research committed to rethinking categories and contexts of analysis, facilitating dialogue across disciplinary boundaries, and extending and reformulating conversations on the relations between theory and practice. This Section seeks to promote inclusivity and excellence in scholarship. We have been intentional about including participants and presenters from interdisciplinary approaches and we encourage nontraditional ways of sharing scholarly work on women in religion. In the process of making selections for Annual Meeting sessions, we work collaboratively with other Sections, Groups, and Seminars to promote scholarly conversations across fields and methodologies. We are committed to providing an inclusive scholarly environment where new voices can be heard and critical analyses of women and religion can be advanced

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

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## **Women of Color Scholarship, Teaching, and Activism Group**

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This Group welcomes proposals in any area related to women of color scholarship, teaching, and activism. We are particularly interested in proposals that focus on:

- Ecowomanist/ecofeminist scholarship, teaching, and activism
- Relationship between violence against women and environmental concerns
- Environmental racism and women of color (politics of pollution)
- Children of color and urban/rural health
- Teaching environmental justice in churches and in the academy



- Cognitive imperialism and pedagogical strategies of resistance.

**Mission Statement:** This Group fosters intellectual exchange in the fields of religious studies and theology as they are developing in diverse communities of color from a gendered analysis. While the AAR features Program Units from diverse communities of color, we provide a space for conversation between communities of color. This Group does not assume a prior “women of color” identity, but centers a woman of color analytic that deconstructs the intersecting logics of gender and race. At the same time, we do not hold to a “post-identity” framework and are also concerned with the status of women of color in the academy, the politics of pedagogy, and the relationship between women-of-color-centered activism and scholarship. Understanding identity as performative and shifting, we make the very category of “women of color” itself a site for political and intellectual engagement.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

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## World Christianity Group

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The World Christianity Group invites proposals in the following areas:

- The "Arab Spring" and Middle Eastern Christians: History and Responses (*for a quad-sponsored session with the History of Christianity Section; the Middle Eastern Christianity Group; the Eastern Orthodox Studies Group; and the World Christianity Group*): We welcome proposals that examine Christian “minority” religions in the “Arab Spring” and other seasons (historical epochs) of great political and social flux in Egypt, Syria, and surrounding areas.
- Pacific Rim Pentecostal/Charismatic Christianities, especially as they pertain to Australia, Aotearoa New Zealand, Korea, Indonesia, the Philippines, the Pacific Islands, and China, (*for a cosponsored session with the Pentecostal and Charismatic Movements Group and the Religion in Southeast Asia Group*)
- Postcolonial-evangelical conversations
- Ecumenism, plural belonging, ecclesial boundaries, mission, and liberation ecclesiologies in Latin American contexts, with particular attention to Mexico, Central America, and the US/Mexico borderlands. (Proposals on South America will be considered.)
- Climate change, Christianities, and transnational networks.

**Mission Statement:** This Group seeks to explore the intercultural, interconfessional, and interreligious dynamics of Christianity as a world religion, bringing into conversation scholars in the disciplines of history, mission studies, theology, sociology of religion, and religious studies.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

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### **Yoga in Theory and Practice Group**

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This Group seeks individual paper, papers session, or roundtable proposals on the topic of Yoga in theory and practice from a variety of perspectives, including sociology, anthropology, history of religions, philosophy and theology, and cultural studies. We prefer complete session submissions rather than individual paper proposals whenever possible. You are encouraged to contact the cochairs for more information about the suggested topics and to suggest other possible topics.

Suggested topics include:

- Women, gender, and yoga
- Yoga in religious and secular space
- Yoga in comics, popular magazines, and cartoons
- Yoga, New Thought, occultism, and western esotericism
- Patanjali's Yoga and Buddhism: dialogues and debates
- Teaching yoga in the academy

**Mission Statement:**

This Group seeks to elucidate the religious and sectarian representations of yoga in South Asian history and the profoundly fascinating contemporary yoga culture that has emerged in the past century. Among other topics that are addressed in our Group is the emergence of modern yoga out of the encounter between Indian and European cultures in the late nineteenth and early twentieth century. In connection with this, it examines the relative pervasiveness of spiritual and religious ideologies in manifest or latent forms within the contemporary yoga scene, and the overarching sociological relevance of yoga within global culture. We also examine changing paradigms with respect to the nature and function of yoga in the larger South Asian religious context. Our goal is to provide a venue in which the body of scholars working in this area can collectively evaluate this extremely timely material. We actively pursue scholars from Europe, Asia, and other areas that have worked at length on these issues, so as to bring an important international component to the Group.

**Anonymity of Review Process:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of submission:** PAPERS

**Leadership:**

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**Yogācāra Studies Group**

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The Yogācāra tradition within Buddhism provides the seminal basis for many forms of Mahāyāna Buddhism. Yogācāra was the preeminent Buddhist school for many centuries in India, East Asia, and Tibet. Even after relative decline as a distinct tradition, its teachings continued to provide the basis for both the theory and practice of subsequent Buddhist Mahāyāna schools throughout Asia, and it has seen a resurgence in the 20th and 21st century in Asia, including in China, Hong Kong, Japan, and among Tibetans.

In light of the success and excitement that our text-discussion format has had in recent years, the following candidates for the next AAR were proposed at the business meeting:

- The “Tattvārtha” chapter of the Bodhisattvabhūmi
- A chapter of the Saṃdhinirmocana Sūtra, e.g., Paramārthasamudgata

Panel and Paper topics:

- Tantric Appropriations of Yogācāra (*for a possible cosponsored session with Tantric Studies Group*)
- The body in Yogācāra (can include medicine)

- Intersubjectivity
- Yogācāra and cognitive science
- Yogācāra and phenomenology
- Modern Yogācāra revivals

Additional topics welcome.

**Mission Statement:** The Yogācāra tradition within Buddhism provides the seminal basis for many forms of Mahāyāna Buddhism. Yogācāra was the preeminent Buddhist school for many centuries in India, East Asia, and Tibet. Even after its relative decline as a distinct tradition, its teachings continued to provide the basis for both the theory and practice of subsequent Buddhist Mahāyāna schools throughout Asia.

**Anonymity of Review Process:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of submission:**PAPERS

**Leadership:**

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