



2019 CALL FOR PROPOSALS

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General Call Instructions

Deadline

The deadline for the Call for Proposals is **Monday, March 4, 2019, 5:00 PM Eastern Standard Time.**

Meeting Location

The 2019 AAR and SBL Annual Meetings will be held November 23-26 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, Hilton Bayfront, Marriott Marquis and Marina, Grand Hyatt, and Omni hotels. Registration and housing for the Annual Meeting will open in early April.

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 [Program Administration Proposal, Evaluation, Review, and Submission \(PAPERS\) System](#). The deadline for proposal submission is **5:00 PM EST, Monday, March 4.**

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.

Guidelines for Submitting Proposals

- **Step 1:** Find a topic in the general [Call for Proposals](#) or Call of a specific [Program Unit](#) that interests you.
- **Step 2:** Determine which type of proposal you wish to submit.
 - **Paper proposal** — A paper written by you (and possibly a co-author) that you will present in response to a theme within a [Program Unit](#)'s Call.
 - **Papers session proposal** — A proposal of a complete session of different papers on a theme, complete with its own description, abstract, 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 \(PAPERS\) System](#).

- **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 1,000 word proposal and 150-word abstract. Paper sessions require a separate 1,000-word proposal and 150-word abstract for each paper in the session. The abstracts 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 4. Most Program Units have elected to use the online [PAPERS system](#) only.** 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.
 - [PAPERS](#): Submit your 1,000-word proposal and 150-word abstract via the [Program Administration Proposal, Evaluation, Review, and Submission \(PAPERS\) system](#). **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.** Your name and contact information is sent automatically with the proposal so you do not have to submit a separate participant form. For help using the [PAPERS](#) system, please consult the [PAPERS User Manual](#) or if you still require assistance, email support@aarweb.org.
 - **E-mail:** Submit your 1,000-word proposal and 150-word abstract within the BODY of ONE single e-mail to the contacts listed in the [Program 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:** Submit your 1,000-word proposal, 150-word abstract, and Participant Form as attachments in one single e-mail to the contacts listed in the [Program Unit's](#) Call (usually the Chairs). 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.
- **Step 5:** Notification of your proposal's acceptance status for the Annual Meeting program will be sent by **April 1, 2019**.

Participation Requirements at the Annual Meeting

Membership is not required to submit a proposal in response to the Call for Proposals. However, **all participants accepted to the program must be current (2019) AAR members and registered for the Annual Meeting by June 30, 2019.**

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 Proposals. 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 Wildcard sessions:

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 Session proposals. Notification of program acceptance will be announced by **April 1, 2019.**

Exploratory Sessions

All proposals for new 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 [PAPERS system](#), and must be submitted before **March 4, 2019**. Notification of program acceptance will be announced by **April 1, 2019**. Exploratory sessions that are accepted onto the program are then invited to submit an application for new Unit status by **December 13, 2019**.

New Schedule for 2018-2019

The AAR is experimenting with a new session schedule for 2018 and 2019 with 2.5 hour sessions in the mornings and a mix of 2 hour and 90 minute sessions in the afternoons. The new schedule will be:

Saturday, Sunday, and Monday

9:00 am-11:30 am (2.5 hours)

1:00 pm-3:00 pm (2 hours)

3:30 pm-5:00 pm (90 minutes)

5:30 pm-7:00 pm (90 minutes)

Tuesday

8:30 am-10:00 am (90 minutes)

10:30 am-12:00 pm (90 minutes)

The AAR encourages creative and innovative proposals for the shorter sessions. Some possibilities include: restricting a panel to two or three 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.** See the [AAR Audiovisual Policy](#) for more information.

Questions about the Annual Meeting

Concerns of a general nature may be sent to annualmeeting@aarweb.org.

African Association for the Study of Religions

Call Text:

This is a call for papers/presentations for four separate sessions. There are two roundtables and two panels. Please see below for details and let us know clearly for which session you are submitting a proposal.

- Relationship of Africa and Israel (Panel)
For this panel we solicit papers that explore the varied ways in which Judaism and Israel have interacted with Africa and African religions. We welcome papers that explore these connections through Biblical, historical, ethnographic or anthropological, theological, or theoretical lenses. Topics may include but are not limited to the ties between Africa and Israel; Ethiopian Jews or other African Jewish populations; the recent phenomenon of asserting Jewishness in countries like Nigeria; the growth of Christian pilgrimages to Israel, the growing use of Israeli and Jewish symbols by Christian ministers in Africa and the African Diaspora; and the influence of religion on African and Israeli relations. This session is a panel with formal papers. Please submit proposals for 15-minute papers.
- Session in Honor of Lamin Sanneh (Panel)
In light of his recent passing, we solicit papers that explore the legacy and impact of Lamin Sanneh. We welcome engagement on a variety of topics including his many books, his approach to the relationship between Islam and Christianity in Africa, his influence in the creation of the field of World Christianity, or reflections on his autobiography. Most especially we request papers that look forward, exploring future possibilities for study emerging from Sanneh's legacy. This session is a panel with formal papers. Please submit proposals for 15-minute papers.
- Music and Spirituality in Africa (Panel)
Music making in Africa is often derived from religious experience and the belief that the spiritual cosmos responds to and is affected by music. For this panel we solicit papers that explore the relationship between religion and music, broadly conceived. Themes could include but are not limited to the religiosity of popular music; the association of music with life events; the spiritual and symbolic potency of rhythm; dance, music, and spirituality; or, sound as evocative with mystical powers. We encourage presenters to include musical examples in their presentations. This session is a panel with formal papers. Please submit proposals for 15-minute papers.
- Author Meets Critics
For a session cosponsored with the Gay Men and Religion Unit and the Religion and Sexuality Unit, we welcome papers engaging with Adriaan van Klinken's *Kenyan*,

Christian, Queer: Religion, LGBT Activism, and Arts of Resistance in Africa (to be published by Penn State University Press, 2019).

Mission Statement:

The purpose of the African Association for the Study of Religions is

- to promote the academic study of religions in Africa, and
- to promote the study of the religions of Africa and its Diaspora worldwide through the international collaboration of all scholars in Africa and elsewhere whose research has a bearing on the subject.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Acolatse, Esther, Knox College, esther.acolatse@utoronto.ca

Chair - Spencer, Althea, Drew University, aspencer@drew.edu

African Diaspora Religions Unit

Call Text:

This is a call for papers/presentations for THREE separate sessions. All are roundtables. Please see the descriptions below and let us know clearly for which session you are submitting a proposal.

- The Encounter of Digital Media and Ritual in African Diaspora Religions: The Redux - In 2018, our most popular session was the one examining the many ways people in diasporic traditions are increasingly using Skype, FaceTime, WhatsApp, Instagram and other digital media sources to discuss, represent and perform ritual work, thus engaging with people who are not in the same physical space. At the close of our session last year there was still a great deal of interest in exploring this theme more fully. So, we are again inviting presentations that address the use of social media among ritual practitioners of African Diaspora religions. We are especially soliciting contributions around the complexities of sacrifice/offerings/ebô in digital space. What are some of the potentials and limitations of such practices? What opportunities does digital media represent for African diaspora ritual communities? What are the ethical concerns? This session is a ROUNDTABLE and not a panel with formal papers. Please submit proposals for brief presentations (5-7 minutes); presentations will be followed by extended discussion among roundtable participants and the gathered audience.
- Marking the the Maafa: Narratives, Experiences and Embodiments of Slavery and Incarceration in African Diaspora Religions - With the 400th anniversary of 1619 upon us (the date of the first recorded landing of enslaved Africans in North America), we are considering presentations that examine slavery and incarceration in relationship to religion in the Afro-Atlantic Diaspora. We are co-sponsoring this session with the Afro-American Religious History Unit. This session is a ROUNDTABLE and not a panel with formal papers. Please submit proposals for brief presentations (5-7 minutes); presentations will be followed by extended discussion among roundtable participants and the gathered audience.
- Sensing the Sacred: Africana and Hindu Religious Engagements with the Sensual World - Presentations for this session might include comparative approaches to African diaspora and Hindu ritual practices in North America and the Caribbean, especially vis-à-vis sensory experience – touch, taste, movement, visual aesthetics, and smell. Discussions of food as well as the ritual use of spit are appropriate, as are examinations of Hindu spiritualities in the African diaspora and challenges to anti-Black racism in Hindu spaces. We are co-sponsoring this session with the North American Hinduism Unit. This session is a ROUNDTABLE and not a panel with formal papers. Please submit proposals for brief presentations (5-7 minutes); presentations will be followed by extended discussion among roundtable participants and the gathered audience.

- North American Hinduism and African Diaspora Traditions: Interactions and Exchange (Co-sponsorship with the North American Hinduism Unit) - Sailaja Krishnamurti - Sailaja.Krishnamurti@smu.ca

Mission Statement:

Our Unit explores broad geographies, histories, and cultures of people of African descent and the way they shape the religious landscape, not only in the Caribbean and the Americas, but also in Europe and Asia. We define “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 Unit emphasizes the importance of an interdisciplinary approach which 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: 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)

Leadership:

Chair - Harding, Rachel E., University of Colorado, Denver, rachel.harding@ucdenver.edu

African Religions Unit

Call Text:

Our Unit encourages critical inquiry about religions originating in Africa as well as all those practiced there. Proposals should go beyond description; they should critically engage the conceptual tools and methods employed in analysis. The steering committee will evaluate the merit of each proposal based on the clarity of its thesis, the strength of the evidence referenced, and the quality of the conclusions drawn from it in terms of both style and substance. For the 2019 Annual Meeting, we invite papers as well as full panel proposals that respond to the following themes relevant to any region of the African continent and its diverse religious cultures:

- Creative Arts and Religious Cultures in Africa -
For this panel we solicit contributions that explore the representation and appropriation of religious symbol, language, text, and belief in African creative arts, such as film, music, theatre, and literary writing. The panel examines how religion is part and parcel of the artistic, aesthetic, cultural, social, and political dimensions of African cultural production both historically and today.
- Commodification of Religion in Africa -
This panel explores the processes through which religion is commodified – that is, how religious practices and symbols become commercialized and incorporated into a consumer culture and media landscape. These processes can work in different directions: on the one hand, religious services and artifacts are made available for purchase and consumption, while on the other hand consumer products are being branded through a religious aesthetic.
- Religion, Health, and Healing -
We welcome papers that examine the complex and multifaceted intersections between religion, health, and healing in Africa. How do the performance of religious ritual, the engagement in religious practice, and the shape of religious belief, contribute to, or hinder, health and well-being in African societies and cultures? How does organized religion – religious communities, institutions, faith-based organizations – address questions of disease and healing? How does religious engagement with health (broadly defined) negotiate indigenous and Western epistemologies? We specifically welcome papers addressing issues of mental health and wellbeing as well as of disability.
- Studying Religion with Achille Mbembe -
This panel engages the work of Cameroonian (South Africa based) philosopher and political theorist, Achille Mbembe, and explores its implications for the study of religion in Africa and beyond. In particular, it engages Mbembe's two key texts: *De la postcolonie* (2000; transl. *On the Postcolony*, 2001) and *Critique de la raison nègre*

(2013; transl. Critique of Black Reason, 2017). (For a possible co-sponsored session with the Critical Theory and Discourses on Religion Unit.)

- Religion, Governance, and Political Leadership -
The question of religion and politics remains a pertinent one and gains new salience in the ever-changing African religious and political landscapes. With recent developments in countries such as Zimbabwe, Egypt, Mozambique, and Uganda, and with upcoming elections in Nigeria and South Africa among other countries, we solicit papers that provide a critical analysis of current affairs and that contribute to advancing the conceptualization of the complex intersections between religious thought and practice, on the one hand, and structures of governance and the performance of political leadership, on the other.
- Religious Interactions and Flows in Africa -
Where religious traditions are usually conceptualized as separate and fixed entities, this panel foregrounds the multiple interactions between, and the fluidity of, traditions of religious thought and practice in Africa. Moving beyond somewhat static notions of religious diversity and plurality, we solicit papers that explore the ways in which diverse African religious movements – Christian, Islamic, Indigenous, or otherwise – are dependent on, and mutually constitute one another, in local, transnational and global settings. (For a possible co-sponsorship with the World Christianity Unit.)

Mission Statement:

The central aim of the African Religions Unit is to address and fulfill the Mission Statement of the American Academy of Religion with particular reference to the African continent as a vital part of our globalized, post-colonial world.

The African Religions Unit aims to provide a forum within the American Academy of Religion for the discussion of research on the multiplicity of religious traditions in Africa, methodological issues in the study of the religions of Africa, and African religious responses to ethical and social issues affecting the continent. The Unit encourages the participation of African and non-African scholars in the leadership of the Unit and in participation in its programs. It further actively seeks collaboration with other Units in the AAR, as well as with the African Association for the Study of Religions, in order to promote the study and understanding of religions in Africa in the wider academy.

The members of the African Religions Unit come to the study of the subject from a variety of schools of thought and methodological approaches, including but not limited to anthropology, history, history of religions, literary studies, sociology, and theology. The three major religious traditions under investigation are indigenous religions, Christianity and Islam, and the Group's leadership strives to create some balance in the attention paid to these three major traditions.

Website: <https://africanreligionsgroup.wordpress.com/>

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Amponsah, David, University of Pennsylvania, amda@sas.upenn.edu

Chair - van Klinken, Adriaan, University of Leeds, a.vanklinken@leeds.ac.uk

Afro-American Religious History Unit

Call Text:

The Afro-American Religious History Unit invites proposals that explore The Afro-American Religious History Unit invites proposals that explore Black religious legacies old and new. For our 2019 Annual Meeting in San Diego, we are especially interested in proposals that engage one or more of the following:

- The legacy of James Forman's 1969 "Black Manifesto," the 2,500 worded call of accountability to American churches, including Riverside Church of New York, where Forman publicly read his charge.

As well as other notable anniversaries including:

- The publication of James Cone's *Black Theology and Black Power*, 1969 (for possible co-sponsorship with the Black Theology Unit);
- Apollo 11 landing: histories of intersections of race, space, & religion, including especially considerations of the history of Black religion and science fiction;
- Stonewall Riots;
- United States Supreme Court decision in *Alexander vs. Holmes* (1969) in which the Court ordered immediate desegregation of public schools;
- Black religion and the 1969 explosion of Black studies departments, programs, and curricular interventions across college campuses;
- Intersection of Black religion and politics, including the 1969 founding of the Congressional Black Caucus and political firsts such as Shirley Chisholm's Congressional election; and
- Marking the the Maafa: Narratives, Experiences and Embodiments of Slavery and Incarceration in African Diaspora Religions -
With the 400th anniversary of 1619 upon us (the date of the first recorded landing of enslaved Africans in North America), we are considering presentations that examine slavery and incarceration in relationship to religion in the Afro-Atlantic Diaspora. We are co-sponsoring this session with the African Diaspora Religions Unit. This session is a ROUNDTABLE and not a panel with formal papers. Please submit proposals for brief presentations (5-7 minutes); presentations will be followed by extended discussion among roundtable participants and the gathered audience.

Given the location of the meeting, we are also interested in the historical intersections of religion, race, and environmentalism, the connections between Afro-Asian religions, Afro-

Asiatic, and/or Black Trans-Pacific religious connections, Spanish colonial context in the West as well as Africana religions and disability and trauma and Black religion.

Furthermore, we are also open to celebrating newer works in African-American religious history within the past five years, such as LeRhonda Manigault-Bryant's *Talking to the Dead: Religion, Music, and Lived Memory among Gullah-Geechee Women*, (2014), Sylvester Johnson's *African American Religions, 1500-2000: Colonialism, Democracy and Freedom*, (2015), or Judith Casselberry's *The Labor of Faith: Gender and Power in Black Apostolic Pentecostalism*, (2017)

Successful proposals will clearly identify where the project fits within the Call for Papers, and will speak to its broader implications for African American religious history.

Mission Statement:

The purpose of this Unit 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 Unit is committed to the investigation of the diversity of African-American faith traditions and religious experiences.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Wells-Oghoghomeh, Alexis S., Vanderbilt University, alexis.s.wells@vanderbilt.edu

Chair - Martin, Lerone, Washington University, Saint Louis, lerone.martin@wustl.edu

Animals and Religion Unit

Call Text:

This Unit 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 particularly value papers that attend to real animals, alongside theoretical constructs, imagery, or representations pertaining to them, and to intersectionality with key issues such as race, gender and disability. We especially seek proposals on the following topics in 2019:

- The personhood of animals within Native American philosophies and religious traditions, and the impacts of the loss of keystone species for Native cultures. Papers will be considered for a possible joint-session with the Native Traditions in the Americas Unit.
- The interface between Black and womanist theology and animals, for a possible panel following up on the successful session on race, theology, and animals held in 2018.
- The significance of borders, migration, and ethnicity for topics in the study of animals and religion, recognizing that the conference will take place close to the US-Mexico border.
- The contribution scholarship engaging animals and religion may make to creating, redefining, and expanding spheres of public discourse, in response to Laurie Patton's Presidential Theme for 2019. For example, how can animals and religion scholars/scholarship help inform conservation and climate change policy, institutional food and/or research practices?

Mission Statement:

The purpose of this Unit 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 Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Clough, David, University of Chester, d.clough@chester.ac.uk

Chair - Ambros, Barbara, University of North Carolina, bambros@email.unc.edu

Anthropology of Religion Unit

Call Text:

We invite proposals from the full range of ethnographic theories and methods exploring diverse traditions, regions, topics, periods, and encourage standpoints from across the discipline. We especially encourage individual and panel submissions that address:

- Author Meets Critics - We encourage traditional and creative arrangements, including single authors, books from multiple authors on a related or contested theme, and prominent writers of religion in the public sphere. Book(s) should be recently published and anticipated to have an enduring impact on theoretical and/or methodological dimensions of the anthropology of religion.
- Building on the AAR's theme focused on "creating, redefining, and expanding spheres of public discourse," we invite papers on San Diego's Chicano Park and its mural paintings. This multi-unit co-sponsored session will likely be supplemented by a separate tour to the site. In 1970 Chicano Park emerged through the efforts of community activists responding to the fracture and displacement of Chicax communities caused by the construction of the Interstate 5 freeway in the barrio of Logan Heights. On this freeway's pillars, Chicano Park displays one of the largest assemblages of public murals in North America, inspired by Chicax history. In 2018, the San Diego Tribune described the space as a "battleground" for cultural identity between right wing groups waving American flags and Chicax groups waving flags of Aztlan. We welcome papers from multiple disciplinary vantage points. We are particularly interested in proposals that take an ecological approach by engaging both the manner in which the contested space informs religious/spiritual identities and practices and the manner in which Chicax spiritualities have influenced this built environment. Likely co-sponsors include the following Units: Religion and Cities; Religions in the Latin Americas; Native Traditions in the Americas; Latina/o Religion, Culture and Society; Anthropology of Religion; Religion, Memory, History; Ecclesial Practices; and Latina/o and Latin American Biblical Interpretation (SBL).
- Querying the "Public" in "Public Religion" and "Public Scholarship" - Critically reflecting on the relations among contested and diverse publics; the multiple configurations and performances of being public; the spatial, temporal, structural, and ideological dimensions of public-ness.
- Technologies of Fieldwork - Exploring the ways in which various media shape ethnographic theory and method, fieldwork encounters and relationships, and understandings of what constitutes religious practice (including but not limited to smartphone devices, software applications, and social media platforms).

- Contact Zones of Infrastructure and Labor - How does religion help shape the origins, development, and impact of contact zones? How do the transnational, cultural, political, economic, and technological conditions of these zones structure forms of lived religion and religious institutions?
- Borders, Boundaries, and Borderlands - Considering contestations of space and religiosity related to the nation-state or to space more figuratively.
- Nationalism, Religious Violence, and Peace-Making - Emerging forms of religious nationalism, religious critiques of nationalist ideology, religious movements supported and challenged by the nation.
- Ethnographies of Environment and Ecology - Sustainability, nature-culture relationships, responses to climate change.
- Daniel Murray (daniel.murray@mail.mcgill.ca) would like to propose a paper session on fieldwork and ethnography with the Daoist Studies Unit and the Anthropology and Religion Unit.

Further, we encourage panel proposals that use creative and alternative formats that elevate critical dialogue and engage multiple senses, for example:

- Flash Formats - An increased number of presenters are allotted ~7 minutes, followed by a robust, guided discussion.
- Sensory Props - Presenters engage with a material form that bears fieldwork significance, such as physical objects, visual images, and/or sound recordings.

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Bielo, James, Miami University, bielojs@miamioh.edu

Chair - Selby, Jennifer A., Memorial University of Newfoundland, jselby@mun.ca

Artificial Intelligence and Religion Seminar

Call Text:

Religion and Artificial Intelligence: A Review of the Landscape –

We seek papers that explore the different ways in which religion and religious studies intersect with artificial intelligence. We seek analyses of the ways that Artificial Intelligence is or may be used in religion, or ways in which religion may be affected by advances in artificial intelligence. Likewise, we are looking for papers that explore Artificial Intelligence applications to religious studies.

Mission Statement:

Artificial Intelligence (A.I.) is a topic with widespread cultural impact. It is likewise becoming increasingly relevant to religion. Several attempts at using A.I. to understand biblical texts or to model religious practices have yielded fascinating results. But A. I. increasingly is becoming part of the lives of religious people from home A.I. devices, to the application of A.I. by religious groups and organizations, to the prospect of a future superintelligent A.I. that may pose existential threats to humanity or provide solutions to seemingly insoluble problems. Artificial Intelligence is a topic that will increasingly impact religion and religious people as well as individuals who find spirituality in places that are intersecting with digitalization, including popular culture sites such as sport, and music. Changes may be coming from widespread unemployment to the virtual elimination of death itself. These are issues within the purview of Religious Studies and Theology that require systematic analysis.

This the seminar deals with the application and analysis of Narrow A.I. as well as the potential of General A.I. We seek scholars interested in experimental applications of artificial intelligence to religious studies and theology as well as the analysis of current and future implications of A.I. for religion and spirituality. This unit is a resource for engaging the importance and relevance of A.I. as it intersects with religion, theology, and spirituality. We seek to contribute to the larger cultural and multidisciplinary discussion about these issues as A.I develops.

Method of submission:

PAPERS

Anonymity

Proposer names are visible to chairs but anonymous to steering committee members

Leadership:

Chair - Randy Reed, reedrw@appstate.edu

Chair - Tracy J. Trothen, trothent@queensu.ca

Arts, Literature, and Religion Unit

Call Text:

- The Arts and Religion in War, Imperialism, and Protest (potential co-sponsorship with Religion and Politics) Contact person: Matthew Potts mpotts@hds.harvard.edu - San Diego is home to the largest concentration of military personnel in the United States, especially naval forces which aim to extend American power globally. This session welcomes papers that consider the relation among religion, war, and empire, especially as rendered in literature, film, or visual art, as well as readings of art's complicity with or resistance to war and empire, whether alongside or against religion.
- What Is the "Spiritual" in Art-Making? What is the "Mystical" in Art-Making? (potential co-sponsorship with the Mysticism Unit), Contact person: Jeff Brackett jmbrackett@bsu.edu - This panel welcomes papers on the question of how and why artists and art professionals deploy the hotly contested term "spiritual" when referring to visual artists, their artmaking, and art. What is the "mystical?" How has the "mystical" been experienced, enacted or expressed in artistic forms? How do the spiritual and the mystical interact with one another?
- Images of the Ocean in World Religions (potential co-sponsorship with Comparative Studies in Religion Unit), Contact person: Nicole Zhange Ni nizhange@vt.edu - This session welcomes papers that explore images of the ocean in visual, verbal, and audio arts that draw from world religions. What is the significance of the oceans in our globalized world? What resources are available in diverse artistic endeavors and religious traditions that teach us to live with the oceans?
- Destruction and Unmaking in Arts, Literature, and Religion (potential co-sponsorship with Comparative Studies in Religion Unit), Contact person: Margaret Elaine Elwell margaret.elwell@ptsem.edu - This session invites reflection on burning, smashing, unraveling, or undoing in art and literature as religious, spiritual, or theological acts. Of interest are creative practices, rituals, or installations that destroy or unmake, visual and literary methods and representations of destruction, and undoing/unmaking in the processes of art and craft.
- Decolonizing: The Study of Arts, Literature, and Religion, Contact person: Deborah Haynes Deborah.haynes@colorado.edu
- Museum Space as Sacred Space: Problematizing Cultural Appreciation vs. Appropriation, Contact person: George Pati George.Pati@valpo.edu
- Religion and Art in the Public Space, Contact person: Rachel Lindsey lindseyrm@slu.edu

- Literature of Virtues (potential co-sponsorship with the Ricoeur Unit), Contact person: Ben Brazil benbrazil99@yahoo.com
- Comparative Approaches to Religious Visual Culture
Contact person: Eric Huntington, erhuntington@gmail.com
- Arts, Literature, and Daoism (potential co-sponsorship with Daoist Studies Unit), Contact person: Nicole Zhan Ni nizhan@vt.edu
- Textual and Visual Images of Female Deities in Chinese Devotional Practices (potential co-sponsorship with Chinese Religions), Contact person: Nicole Zhan Ni nizhan@vt.edu
- Meet the Authors, Contact person: Pamela Winfield pwinfield@elon.edu

This panel seeks to highlight recent publications in the field.

We welcome individual paper proposals that address the topics list above, but also encourage you to reach out to the contact persons to form pre-arranged panels.

N.B. The Arts, Literature and Religion (ALR) Unit joins other AAR program Units in explicitly informing candidates that acceptance of proposals carries with it the expectation of physical attendance and participation in the panel. It is our policy that any no-show will be refused from participating in an ALR panel for one year, barring unforeseen exceptional circumstances.

Mission Statement:

This Unit 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: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of submission:

PAPERS

Leadership:

Chair - Winfield, Pamela D., Elon University, pwinfield@elon.edu

Chair - Ni, Zhan Ni, Virginia Polytechnic Institute and State University, nizhan@vt.edu

Arts Series

Statement of Purpose:

The AAR strives to engage with religion and religious studies not only through the spoken or written word, but also through material, visual, and auditory culture. As such, we regularly sponsor two to three arts installations or performances at the Annual Meeting. These have ranged from musical, theatrical, and dance performances to art and photography displays.

Call for Papers:

The AAR would especially like to highlight art and artists local to San Diego. If you have a proposal for such an Arts Series event, please submit it as a Roundtable Session proposal, including a short description of the work to be displayed or performed. Please include links to websites where the art can be viewed (if possible). If you wish to have a panel discussion of the event, submit the names of those panelists as well. Finally, the proposal must include a detailed description of all necessary audiovisual or other needs and a detailed budget so that the AAR can adequately assess costs. Additionally, the AAR would like a letter of support from the chairs of a Program Unit willing to sponsor the Arts Series event (this will not count against their regular session allotment). The letter should be sent as an email to annualmeeting@aarweb.org.

For any questions, please contact annualmeeting@aarweb.org.

Anonymity:

Proposer names are visible to chairs and steering committee members at all times

Method of submission:

PAPERS

Asian North American Religion, Culture, and Society Unit

Call Text:

- War and Asian American Religious Life -
The 2019 Annual Meeting will take place in San Diego, which has long been an important military center in the United States. This theme invites papers from across all scholarly disciplines that consider the relationship between war and Asian American religious life. Paper proposals might focus on the following:
 - theological reflections on war and violence;
 - the impact of specific wars—for example, the Second World War, the Korean War, the Vietnam War, and the War on Terror—on Asian American beliefs, practices, religious communities, and forms of faith-based political engagement and activism;
 - any other issue that relates war, military, and state-sponsored violence to Asian American religious experiences and theologies.

- Asian American Interventions in Theology, Religious Studies, and Biblical Studies -
2019 marks the fiftieth anniversary of the creation of the first department and college of ethnic studies in the United States. Since 1969, however, we have witnessed significant changes in how we think about and study Asian Americans. First, the Asian American population has become more ethnically and religiously diverse, causing a broadening of the category of “Asian American.” In addition, scholars are not only focusing on Asian Americans located in the United States, but viewing Asian American life through a transnational frame. In light of both the developments of the past half century and the needs of our current moment, this theme invites scholars to reflect on the significance of pursuing theology, religious studies, and Biblical studies from a distinctly Asian American and transpacific perspective. Paper proposals might focus on the following:
 - ethnic studies and its relationship with theology, religious studies, and Biblical studies;
 - the category of “Asian American” and the opportunities and challenges posed by doing work focused on a large and internally diverse group;
 - the significance of transpacific and transnational frameworks in theology, religious studies, and Biblical studies;
 - any other topic that addresses the past, present, and future of doing theology, religious studies, and Biblical studies from the vantage point of Asian America.

- Asian Americans and “Scholarly Workers in Public Spaces” -
The AAR’s presidential theme for 2019 is “Scholarly Workers in Public Spaces,” focused on asking questions about “creating, redefining, and expanding spheres of public discourse.” In the spirit of that theme, we are seeking papers and panels that demonstrate how scholars of Asian American religions and theology are wrestling with

and reshaping assumed epistemological, geographical, and political boundaries that go into the creation of public discourses and spaces. We are interested in a broad range of methodologies, including theological, historical, sociological, and anthropological. Possible (but not exhaustive) entry points for exploration are:

- How Asian American faith communities--churches, mosques, temples, non-profit organizations, or people (with particular interest in San Diego and the surrounding area) are creatively engaging on issues that have broader political significance, such as LGBTQIA rights, immigration, mass incarceration, gun control, reproductive justice, and homelessness;
- How Asian American scholars are engaging theological and historical discourses of martyrdom, witness, or discipleship to inform or interrogate broader thinking about inclusion, representation, and freedom;
- Provocative instances of how Asian American spirituality or religious performances can help shape or expand public discourses around trauma, communal memory, and embodiment.

Mission Statement:

This Unit (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 pre-conference sessions, gathering for meals, and maintaining a robust listserv.

Anonymity: 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 - Borja, Melissa, University of Michigan, mborja@umich.edu

Chair - Koh, SueJeanne, Irvine, CA, sjkoh@alumni.duke.edu

Augustine and Augustinianisms Unit

Call Text:

We invite papers for the following session:

- Augustine on Prayer -
Jonathan Teubner's recent *Prayer after Augustine* (Oxford University Press, 2018) invites us to reexamine the centrality of prayer for Augustine's philosophical, doctrinal, and pastoral theology. Overlooked by many commentators, Augustine's theology and practice of prayer unveils a theologically and morally rich understanding of Christian existence that does not shy away from embracing the contingencies of human life. As bishop, pastor, and monk, prayer sat at the center of Augustine's life and was, among others, a common reference point for discussions of philosophy, human passions, affections, and virtues, as well as his efforts to comprehend the redemptive economy of sin, grace, and forgiveness. Papers are invited from all disciplines employing a range of methodologies to examine aspects of prayer in Augustine, ranging from exegetical questions to theoretical and methodological questions, and from theological, philosophical, social, and political issues, to historical and contemporary retrievals of Augustine.
- Augustine and Paul –
Along with the Development of Early Christian Theology Unit of the SBL, the Augustine and Augustinianisms Unit of the AAR is co-sponsoring a session on the relation between Augustine and the writings of Saint Paul. The letters of Paul provide a crucial and continuous wellspring of inspiration and guidance for Augustine throughout his life. Paul's claims on issues such as faith, grace, sin, and the Church shape Augustine's understanding of Christianity at crucial junctures. Papers are invited from all disciplines, including: biblical studies, history, philosophy, theology, and ethics. Here, we encourage a wide range of methodologies that examine all aspects of the relation between Augustine and the letters of Paul.

Mission Statement:

This Unit 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: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of submission:

PAPERS

Chair - Drever, Matthew, University of Tulsa, matthew-drever@utulsa.edu

Chair - Kolbet, Paul R., Yale University, kolbet@alumni.nd.edu

Baha'i Studies Unit

Call Text:

- For a session co-sponsored with Religion, Holocaust and Genocide Unit, papers are invited on a range of topics related to the persecution of the Baha'is in Iran. Does 40 years of continuous persecution constitute an attempt at genocide? What is at stake in naming the persecution of Baha'is as such, and what strategies from genocide studies might be brought to bear on the ongoing situation? What are the causes of the persecution? What are the psychological, social, cultural, and theological responses from the Iranian Baha'is? What impact has the persecution had on Baha'i communities elsewhere in the world?

SEPARATE CALL FOR PAPERS Sponsored by the Baha'i Studies Unit and supported by the Women's Caucus

- **Bridging Faith and Feminism: The Role That Religion Can Play in Advancing Gender Equality -**
When one considers the depth and scale of change required for the realization of gender equality worldwide—change that is not only material and technical but also moral, spiritual, and cultural—it becomes clear that the tremendous social, spiritual and intellectual resources of religious communities and faith-based organizations will be a key component of these efforts. Efforts to replace the often confrontational dynamic between secular and faith-based proponents of gender equality are extremely important, recognizing that such tensions are often rooted in conceptions of culture and are driven by broader political agendas and geopolitical realities. No one part of society will succeed in realizing the goal of gender equality in isolation. Faith-based organizations and actors need to join together with secular organizations and social justice movements working towards the same ends—combining their experiences, insights, and resources — to work towards a goal that requires and promotes the participation of all. A wide range of papers are invited from different perspectives and academic approaches to examine how religious and secular actors can work together to advance gender equality worldwide. How can a new narrative that encompasses the ideals inherent in respective worldviews of gender equality be created —a narrative that focuses on our common humanity, on justice and the establishment of peace?

Mission Statement:

The Bahá'í Studies Unit is devoted to the study of the Bahá'í religion in all its aspects: history, lives of its primary figures and their missions, sacred and authoritative texts, scholarly and popular literature, teachings, practices, expressions in art and social action, its public discourse, growth, issues of minorities within it, and its local and national communities, both as these aspects exist today and how the understanding of them has evolved over time. It studies these

aspects using the scholarly tools available, but is particularly interested in interdisciplinary approaches and integrated paradigms of scholarship. It seeks dialogue with researchers of other faith traditions and comparative research involving the Bahá'í Faith and other religious communities.

Anonymity: 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:

Chair - Maneck, Susan, Jackson State University, smaneck@gmail.com

Chair - Stockman, Robert H., Indiana University, South Bend, rstockman@usbnc.org

Bioethics and Religion Unit

Call Text:

Consistent with the theme of "Scholarly Workers in Public Places: A Necessary Long-Term Focus in the Study of Religion", the Bioethics and Religion committee welcomes papers that consider ways the academy might facilitate meaningful engagement between diverse communities to bring about expanded access to higher quality healthcare and greater satisfaction for patients, for families and for health care providers. Diverse categories of analysis might explore the role of religion in the public sphere in terms of decision-making processes, in determination of meanings of health, freedom, autonomy, death, etc. Exploration of encounters at margins are encouraged, especially with respect to bioethics, faith communities, academia, health care providers and institutions.

Mission Statement:

This Unit 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: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of submission:

PAPERS

Leadership:

Chair - Laws, Terri, University of Michigan, Dearborn, terrlaws@umich.edu

Chair - Norling, Marcella, Orange Coast College, mnorling@occ.cccd.edu

Black Theology Unit

Call Text:

The Black Theology Unit invites individual papers and panel submissions on the topics identified below and proposals on additional topics of interest that advance the discipline of Black theology. We also invite papers that address the presidential theme, “Scholarly Workers in Public Spaces” and Black theology’s role in creating, redefining, and expanding spheres of public discourse (see <https://www.aarweb.org/2019-AAR-Presidential-Theme>).

- Black theology and the 400-year commemoration of the arrival of Africans in Jamestown, VA;
- Middle Passage as source for theological reflection;
- 50th Anniversary of the publication of James Cone’s *Black Theology and Black Power* (For possible co-sponsorship with Afro-American Religious History Unit);
- 5th Anniversary of Ferguson;
- Black theological response to forced migration;
- Phenomenology of Black space;
- Theological reflection on Black arts as resistance discourse;
- Blackness, hybridity, multi-racialism;
- Black freedom movements and their impact on Black theological discourse;
- Historiography of Black theology;
- Black theology and critical race theory;
- Black theology and Christian socialism;
- Black theology and Afro-futurism or futurity;
- Black theology and public theology;
- Black theology and pedagogy;
- Black Theology’s role in creating, redefining, and expanding spheres of public discourse;

- For a possible joint session between the Womanist Approaches to Religion and Society Unit, the Black Theology Unit, and the Women of Color Scholarship, Teaching and Activism Unit - Power to the People: Black Women's Power, Black Studies Movement and the Womanist Social Justice Critique - Black women leaders (scholars/activists/artists/revolutionaries) in the academy and the larger world have made profound impact in public spaces. Significant emergence of Black women's power occurred in California during the 1960s with the founding of the Black Panther Party and the Black Studies Movement, in concert with Black women who participated in the cultural, religious, and economic nationalist wing of the Black Power Movement. Powerful women also shaped the Nation of Islam. These brilliant activists, community organizers, writers, artists, and thinkers served important and influential roles, implemented programs that were vital to uplifting the Black community, and called out sexism. Black students from UC Santa Barbara joined the national civil rights movement to end racial segregation and the systematic exclusion of African American studies from the curriculum of major universities. Their protest and vision resulted in the founding of Department of Black Studies and a Center for Black Studies to monitor, coordinate, support, and encourage research in the community. This session explores the intersections of the profound impact of prominent women in the Black Power Movement (e.g., Kathleen Cleaver, Assata Shakur, Elaine Brown, Angela Davis, Gwendolyn Brooks, and Sonya Sanchez, etc.) and the impact of Black Studies Movement as spaces for liberation from oppression in conversation with the 25th anniversary groundbreaking Black Womanist Ethics and the social justice and societal critique of Dr. Emilie Townes' work, *Womanist Justice*, *Womanist Hope*.
- Open call: topics of interest that advance the discipline of Black theology.

Mission Statement:

This Unit 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 Unit seeks to broaden conversation by bringing Black theology into dialogue with other disciplines and perspectives on various aspects of African diasporic religious thought and life.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Proposals have a much greater chance of acceptance if they make clear the central thesis and main line(s) of argument of the proposed paper.

Leadership:

Chair - Clark, Adam, Xavier University, clarkadam@xavier.edu

Chair - Marshall Turman, Eboni, Yale University, eboni.marshall-turman@yale.edu

Body and Religion Unit

Call Text:

The Body and Religion Unit aims to provide a forum for multi-, inter-, and transdisciplinary conversations that theorize the contribution of the body and embodiment to religions. We invite proposals or panels presenting diverse methodologies and understandings of the body, as well as traditional and alternative presentation styles. When reviewing your paper proposals, we particularly appreciate proposals that do not simply discuss bodily activities but also explicitly reflect on the difference this focus makes to the academic study of religions. This year we are particularly interested in proposals on the following topics:

- Gesture, body language and nonverbal communication and religion;
- Merleau-Ponty;
- online bodies;
- studies of religion and food that pay particular attention to the human bodily practices of eating, drinking, or abstaining and/or the consumption of animal bodies (co-sponsored with the Religion and Food Unit);
- Transhumanism: Enhancing or Escaping the Body (co-sponsored with Human Enhancement and Transhumanism Unit); and
- Dying Bodies and Corpses: Decolonial Perspectives, in particular the treatment, care, change, and handling of dying bodies and corpses across generations and borders (co-sponsored with Death, Dying and Beyond Unit).

If your proposal gets accepted and you agree to be on the program, we expect you to show up to participate in the Annual Meeting, barring unforeseeable exceptional circumstances. Please note that it is the policy of the Body and Religion Unit to refuse no-shows at the Annual Meeting from the program for up to the following two years.

Mission Statement:

This Unit aims to draw together scholars working with different methodologies who address body and embodiment as a fundamental category of analysis in the study of religion. The Unit provides a forum for sustained discussion and critique of diverse approaches to body and religion by scholars working on a wide range of traditions, regions, and eras.

Listserv

The Body and Religion Unit maintains a listserv for announcements about conferences, new

publications and other items relevant to the field. To subscribe (or for other listserv information) go to <http://aarlists.org/bodyreligion> and fill out the online form. Once subscribed you will be able to receive messages, control your subscription options, and access the archives.

- Subscription is open.
- The list of subscribers is private. The Body and Religion Unit does not share the list with anyone.
- Anyone can post messages. If you have a new publication, a conference, a workshop or other announcement relevant to the study of body and religion that you want to share, you can write a message to bodyreligion@aarlists.org.
- The listserv is moderated. The listserv moderator must approve every message to prevent spam.
- Traffic is low on this listserv.

Steering Committee Membership

Those who take on the responsibilities of being steering committee members will participate in decision-making processes for the annual call for papers, respond to Unit communication, and read, rank, and comment on submitted proposals in March. If a steering committee member finds that they are not able to fulfill these tasks in a given year, they should communicate with the co-chairs. If a steering committee member cannot participate in this work, the co-chairs may replace them.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Zubko, Katherine C., University of North Carolina, Asheville, kzubko@unca.edu

Chair - Schilbrack, Kevin, Appalachian State University, schilbrackke@appstate.edu

Bonhoeffer: Theology and Social Analysis Unit

Call Text:

In concert with the 2019 AAR Annual Meeting theme of creating, redefining, and expanding spheres of public discourse, the Schleiermacher Unit, Bonhoeffer Unit, and Religion, Peace, and Conflict Unit invite proposals for a jointly sponsored session entitled, "Church as a Political Institution." We seek proposals that explore critically how Christian churches, organizations, or communities are redefining or could redefine their work as political agents. We ask also for proposals that help us understand how acting as political agents re-creates or redefines Christian groups. Proposals might address:

- a public theological discourse;
- a public space in which Christian groups are or ought to be working; or
- the risks/benefits of a particular kind of political agency.
- In concert with the 2019 AAR Annual Meeting theme of creating, redefining, and expanding spheres of public discourse, the Schleiermacher Unit, Bonhoeffer Unit, and Religion, Social Conflict, and Peace Unit invite proposals for a jointly sponsored session, entitled, "Church as a Political Institution." We seek proposals that explore critically how Christian churches, organizations, or communities are redefining or could redefine their work as political agents. We ask also for proposals that help us understand how acting as political agents re-creates or redefines Christian groups. Proposals might address, more specifically, a public theological discourse; a public space in which Christian groups are or ought to be working; the risks/benefits of a particular kind of political agency. We invite especially proposals that, in addressing what it means for churches to function as political agents, refer to the thought of Friedrich Schleiermacher or Dietrich Bonhoeffer.

Also in keeping with the 2019 AAR theme, we invite papers examining Bonhoeffer's brief, but powerful, essay: "After Ten Years: An Account at the Turn of the Year 1942-43" and its role in current public discourse.

Finally, the Bonhoeffer: Theology and Social Analysis Unit also invites papers marking the 80th year since 1939, the year that Bonhoeffer revisited the site of his formative 1930-31 year as a Sloane Fellow at Union Theological Seminary - a year that recent scholarship suggests was particularly important for Bonhoeffer in creating, redefining, and expanding spheres of public discourse, especially work and worship with Abyssinian Baptist Church in Harlem and firsthand encounters with the "Negro Problem" in the American South. In 1939, Bonhoeffer returned to New York to escape the ever-growing dangers of Nazi Germany, but stayed only briefly, naming his responsibility to share in the sufferings of his people. It is also the year that he joined the resistance. We seek proposals that will interrogate themes related to these decisions including, but not limited to, Christian practices during wartime, conscientious objection, the "terrible

alternative,” i.e. willing the defeat of one’s own nation. Moreover, this anniversary invites reflection on the following: Bonhoeffer’s relationship(s) with, and critical assessments of, Reinhold Niebuhr and/or H. Richard Niebuhr; his understanding of patriotism; his critical assessments of American democracy and pragmatism.

Proposals that promise to include some form of audience engagement via powerpoint slides or handouts (with extended quotes or outlines, for example) other uses of multimedia, paper summaries, etc. will be given preference.

Mission Statement:

This Unit 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 Unit has explored a variety of topics from medical ethics to political life in a global context.

Anonymity: 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 - Hale, Lori Brandt, Augsburg College, hale@augsborg.edu

Chair - Haynes, Stephen R., Rhodes College, haynes@rhodes.edu

Buddhism in the West Unit

Call Text:

The Buddhism in the West Unit seeks to provide a venue for new scholarship on Buddhisms in non-Asian locations and to explore critical methodologies in such studies. The Unit invites papers or session proposals on the following topics (but is open to other possibilities):

- Buddhism and the Public Sphere - Individual papers or panel that speaks to the 2019 AAR Presidential theme, possibly focused on engaged Buddhism.
- Books under Discussion - Several important works on Buddhism in the West have been published in the last few years or will be published in 2019; the Unit is open to panels which critically engage any one book or bring several into conversation.
- Other Wests, Other Modernities: Theorizing Modern Buddhism beyond North America
- Secularism, Secularisms, and the Performance of Secularism in Western Buddhism
- Decolonial and/or Antiracist Interventions in Buddhist Studies, Contact Natalie Avalos: Natalie.Avalos@Colorado.edu
- Textbook Buddhism, Contact Thomas Calobrisi: tcalobrisi@ses.gtu.edu - A critical evaluation of standard textbooks used in university classrooms and how these books construct, both positively and problematically, Buddhism as a religion. (Possible co-sponsorship with a proposed seminar on Buddhist pedagogy.)
- We are partnering with the Innovations in Chaplaincy and Spiritual Care Unit for a co-sponsored session on Buddhist theological education and pedagogy.
- The Buddhism in the West Unit is also interested in co-sponsorships with the: Asian North American Religion, Culture, and Society Unit; Buddhist Critical-Constructive Reflection Unit; Yoga in Theory and Practice Unit among others.

Mission Statement:

This Unit seeks to:

- Provide a venue for new studies on Buddhism in non-Asian locales
- Facilitate 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Hickey, Wakoh Shannon, Notre Dame of Maryland University,
wakohshannon@icloud.com

Chair - Mitchell, Scott, Institute of Buddhist Studies, scott@shin-ibs.edu

Buddhism Unit

Call Text:

The Buddhism Unit welcomes proposals for papers sessions, individual papers, and roundtables in all areas of the study of Buddhism. To encourage 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 theoretical or methodological issues, and/ or bring fresh materials or perspectives to bear on themes of broad interest. This year, we again ask you to keep in mind the new format of the AAR Annual Meeting and the Unit's new allotment of sessions—which is as follows (we will choose either Option A or Option B after we evaluate the proposals that come in):

(Option A) Two 2.5-hour sessions, one 2-hour session, and three 90-minute sessions

(Option B) One 2.5-hour session, one 2-hour session, and five 90-minute sessions

(with either option) One additional 90-minute session through cosponsorship with another Unit

We invite proposals for 2.5-hour sessions, 2-hour sessions, and 90-minute sessions. In comparison to previous years, however, there will be a significant decrease in the number of 2.5-hour sessions available and a significant increase in the number of 90-minute sessions available. Please keep this in mind in formulating your proposals. As always, we encourage new and innovative formats. Please do not submit a paper as both an Individual Paper Proposal and as part of a Papers Session Proposal.

Below are some of the themes that our members have proposed for the 2019 meeting, but please also feel free to submit a proposal on topics not represented on this list. If you are interested in contributing to a proposal on one of these topics, please contact the organizer directly.

- Dharmic Aspirations, Poetic Conversations: Scenes of Ethical Instruction in Buddhist Literature, Contacts: Alexis Brown (Harvard University): ALB931@mail.harvard.edu and Elizabeth Angowski (Earlham College): angowel@earlham.edu - This panel puts analyses of dialogues in Buddhist literature in conversation with one another in an effort to see how dialogues work to engage readers and affect them in ethically significant ways. Inspired by Mark Jordan's work on "scenes of instruction" in Christian ethics, each paper focuses not only on the contents of conversations, but also on the time, place, and circumstances of a dialogue to show how all that figures in inter-character relations may serve as both the means and the substance of ethical teaching.

- Buddhism and Disability Studies, Contact: Justin Fifield (Trinity College): justin.fifield@trincoll.edu - Disability Studies was founded on a critical intervention into the biomedicalization of bodily impairment, setting forth a social model of disability that could overturn oppressive conditions for the disabled. A coalitional intersectionality with feminism, critical race theory, Queer Studies, and Animal Studies has pushed the field beyond the social model into exciting new areas, such as epistemology—what is now called cripistemology—postcolonial studies, critical culture studies, and a new historicism that looks beyond representation to chart how the disabled body has historically structured knowledge systems about all bodies. This panel aims to cultivate a needed and overdue engagement between Disability Studies and Buddhist Studies. It calls for papers on Buddhism and disability from a variety of historical, social, and cultural perspectives. Papers should explicitly engage with theory from Disability Studies and, ideally, a political program of overturning systems of oppression, in line with the AAR’s 2019 presidential theme of scholarly engagement in public spheres.
- Polemics and Problematization, Contact: Rae Dachille (University of Arizona): raedachille@email.arizona.edu - How have Buddhists created the conditions for generating diverse solutions to common problems, problems with philosophical, political, practical, and ontological dimensions? The rich polemical traditions of Buddhism have intrigued scholars, providing platforms for engaging with the socio-political and economic dimensions of Buddhist life. However, the sectarian dimensions of Buddhist polemics have often been overemphasized, obscuring the possibility for locating openings in Buddhist discourses for productive exchange. While traditions like philosophical debate provide opportunities to garner prestige and perform tradition, they are also part of a broader pedagogical program. This program involves techniques of assuming the opponents’ views to clarify your own as well as charged and dynamic progress toward the mutual clarification of ideas. In a 1984 interview on his own relationship to politics, Michel Foucault critiqued the manner in which polemics obstructs the possibility for dialogue. He proposed “problematization” as an alternative model for addressing challenging issues. What potential does “problematization” promise for enriching our approach to Buddhist thought? This panel engages Foucault’s definition of “thought” as “freedom in relation to what one does, the motion by which one detaches from it, establishes it as an object, and reflects on it as a problem.” The papers will reevaluate Buddhist polemical encounters as well as consider the obstacles and possibilities for exchange in the university classroom, and the engagement of Buddhist ideas in contemporary public spaces.
- Buddhism and Media, Contact: Brooke Schedneck (Rhodes College), schedneckb@rhodes.edu - How are Buddhism, Buddhist monks, and Buddhist scandals portrayed in local and global media? This panel aims to provide a comparative perspective to these question

with presentations analyzing different countries.

- Later Tiantai Buddhism in China, Contact: Lang Chen (Hong Kong Polytechnic University): lang.chen@polyu.edu.hk - This panel will bring together papers on Tiantai Buddhism after the Song Dynasty down to the present day. (Co-sponsored with the Chinese Religions Unit).
- Contributions of Asian Immigrant Buddhists to the West, Contact: Trung Huynh (University of Houston): thuynh28@cougarnet.uh.edu
- Innovations in Buddhist Monastic Education and the Monastic Curriculum Throughout the Buddhist World, Contact: Manuel López (New College of Florida): mlopezzafra@ncf.edu
- Buddhism & Digital Humanities, Contact: Jann Ronis (Buddhist Digital Resource Center): jann@tbrc.org
- The Kālacakra Tradition in India and beyond, Contact: Vesna Wallace (UCSB): vwallace@religion.ucsb.edu
- Buddhism and Nationalism, Contact: Rachel Pang (Davidson College): rhfang@davidson.edu - This panel seeks papers on the relationship between Buddhism and Nationalism in different cultural contexts.
- Scholars of Buddhism within Buddhist Communities, Contact: Chuck Jones (The Catholic University of America): jonesc@cua.edu, James Robson & Reiko Ohnuma, Co-Chairs, Buddhism Unit
- Representations of Buddhism in Contemporary Japanese Literature and Media Papers would discuss various aspects of Buddhism (or we could expand it to Japanese religions) as characterized in particular books, movies, anime, manga, online environments, etc. These might include, for example, any of Genyū Sokyū's novels, *Zazen Girl* by Taguchi Randy, Yumemakura Baku's series on Kūkai or the 2017 movie based on it, *Legend of the Demon Cat*, anime series (and manga) such as *Saints Young Men*, manga depicting founders of religious traditions and other Buddhists (e.g., the 2018 manga *Zen: Shaku Sōen*), etc. Papers could also focus on Buddhism in the writings of Ishimure Michiko, who passed in February 2018. Ronald Green: rgreen@coastal.edu

Mission Statement:

This Unit 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 Unit 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 Unit 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: 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 - Ohnuma, Reiko, Dartmouth College, reiko.ohnuma@dartmouth.edu

Chair - Robson, James, Harvard University, jrobson@fas.harvard.edu

Buddhist Critical-Constructive Reflection Unit

Call Text:

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 as they pertain to our mission to engage in Buddhist critical and constructive reflection. Please note that in 2019 we will particularly invest in the roundtable format so as to enhance discussion.

- Secularism, post-secularism, and interpretations of Buddhism;
- innovations in Buddhist chaplaincy;
- Buddhism, transgender, and queer theory;
- minority within minority (such as Black or latinx Buddhists, Korean Buddhists in the America where the majority of Korean immigrants are Christian, and queer-identified Buddhists in non-Buddhist-majority countries); and
- follow-up roundtable discussion on sexual scandals.

Mission Statement:

The Buddhist Critical-Constructive Reflection Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Hu, Hsiaolan, University of Detroit Mercy, hhu@udmercy.edu

Chair - Brown, Sid, University of the South, sbrown@sewanee.edu

Buddhist Pedagogy Seminar

Call Text:

We welcome papers on any aspect of Buddhist pedagogy. For our meeting this first year, we are particularly looking to engage with conversations concerning contemplative pedagogy in teaching Buddhism. Buddhist contemplative practices have been studied within a number of academic disciplines and applied in higher education. Moreover, there has been an increased interest in the applications of Buddhist derived meditation techniques in other professional fields, such as health care and the programs of Mindfulness Based Stress Reduction (MBSR), and Cognitively-based Compassion Training (CBCT). However, there is little discussion about how the methodological framework of Buddhist contemplation is integrated into those secular settings and classrooms, or about how to develop best practice for use in those settings. To remedy this lacuna, we solicit submissions that address the following aspects, though we welcome other related topics and inquiries:

- What are strategies for secularizing Buddhist contemplative techniques in higher education? In pedagogy, how can teachers secularize contemplative activities that will not violate students' personal religious affiliations or spiritual pursuits?
- How is Buddhist contemplation pedagogy different from other programs, such as MBSR and CBCT?
- How do you challenge students from equating the Buddhist tradition with a singular technique, such as mindfulness (even though mindfulness has almost become its own subfield and has been appropriated to indicate a broad area of study)? How do you bring various Buddhist meditation techniques from different traditions to the classroom?
- How can we explore the various narratives concerning mindfulness and secular Buddhist techniques from the angle of pedagogy?
- How do we communicate to students the techniques of practicing "contemplation?" Or, Is actually practicing contemplation necessary for students to understand Buddhism? What kinds of projects and assignments can you assign students to complete that will help them understand what Buddhist "meditation" is and how it fits with in the religion as whole?
- How would Buddhist contemplative education stimulate interreligious dialogue? For example, are there parallels in pedagogical methods developed for teaching Western religions or other Asian religions?

- To what extent does teaching Buddhist contemplation cultivate students' moral characters and enhance their emotional well-being? How can we help students measure the effect of such practices on their interactions with each other, their communities, and themselves?
- How can we work with psychologists and neuroscientists to develop data that scientifically illustrates the effects of secular Buddhist contemplation, used in a pedagogical setting, on practitioners?

Mission Statement:

The mission of the Buddhist Pedagogy Seminar is to promote critical reflection on how our teaching and presentation of Buddhism enhances understanding of Buddhist traditions, practices, and values. Our seminar will facilitate discussion and support research about pedagogically effective approaches to teaching Buddhism. We will focus on a variety of pedagogical challenges within the field over the course of five years, including but not limited to, the religious or secularized use of Buddhist meditation practices in everyday life, modern public understanding of Buddhism shaped through current events, hotly debated ethical issues, and scholarship about teaching Buddhism.

This seminar invites discussion about teaching Buddhism in today's classroom, how Buddhism has been taught historically, how different media about Buddhism can supplement classroom instruction, and how insights from Buddhist traditions can enrich pedagogy in other fields. Although we envision the seminar appealing primarily to those in Buddhist Studies, we believe it will be beneficial for instructors and scholars outside of the field who teach about Buddhism in their courses.

We are committed to supporting important work in the nascent field of Buddhist pedagogy. Our goal is to grow this field and provide it with a robust arena in which scholars engage in dynamic conversations.

Method of submission:

PAPERS

Anonymity:

Proposer names are visible to chairs but anonymous to steering committee members

Leadership:

Chair - Gloria I-Ling Chien, chien@gonzaga.edu

Chair - Trung Huynh, thuynh32@uh.edu

Buddhist Philosophy Unit

Call Text:

This Unit 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(s) in the field (books, papers, etc.) 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 co-sponsorship with another Unit. If proposing a session, please provide suggestions for co-sponsorship.

The allocation of sessions for the Buddhist Philosophy Unit is either: A) One 2.5-hour and one 2-hour session; or B) One 2.5-hour and two 90-minute sessions. The choice of which option to use will be dictated by the number and types of panel proposals received. Either allocation allows an additional 90-minute session to be listed if co-sponsorship is secured.

Possible topics include, but are not limited to:

- Back to Basics: What is a Dharma?, Contact: Pierre-Julien Harter, pjharter@unm.edu
- Chinese Madhyamaka, Contact: Rafal K. Stepien, rafal.stepien@asia-europe.uni-heidelberg.de
- Ecology and Buddhist Philosophy, Contact: Karin Meyers, karin.l.meyers@gmail.com
- Is There Room for Zen Philosophy? Contact: Tao Jiang, tjiang@rutgers.edu
- Philosophical Dimensions of Buddha-Fields, Contact: Leah Kalmanson, kalmanson@gmail.com
- Praxis and Philosophy, Contact: Renée Ford, Renee.L.Ford@rice.edu
- Sūtras and Philosophy, Contact: Paul Hackett, ph2046@columbia.edu
- Two Lions Fighting: A Tibetan Debate on the Two Truths, Contact: John Powers, john.powers@deakin.edu.au

Persons wishing to organize a panel on a subject not listed above may also wish to contact one or both of the co-chairs.

Mission Statement:

This Unit 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 Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Jiang, Tao, Rutgers University, tjiang@rutgers.edu

Chair - Meyers, Karin, Kathmandu University, karin.meyers@ryi.org

Childhood Studies and Religion Unit

Call Text:

The Childhood Studies and Religion Unit welcomes proposals for individual papers and panels that engage the intersection of childhood and religion, broadly construed. We especially welcome papers from points of view other than a Euro-American Christian perspective and those that arise from scholarship in anthropology, sociology, and psychology of religion. We encourage engagement of indigenous culture(s).

Specifically, we hope to organize sessions around one or more of the following topics:

- children's experiences with and public engagement around climate change, gun control, violence, and other contemporary issues;
- decolonization of children's experience, including reconsideration of Christian missions and boarding schools; and
- children's popular culture as inherently religious or spiritual.

Our intention is to design at least one session that uses a roundtable format, with papers posted in advance, in order to facilitate engagement of panelists with one another and with other participants in the session.

Mission Statement:

This Unit's overall aim is to investigate the complex and multifaceted relation between religion and childhood. The specific goals of the Unit 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 Unit is both timely and significant given the present concern for children across the globe and the rising interdisciplinary academic interest in childhood studies. The Unit functions as a forum at the AAR for advancing childhood studies as a new line of scholarly inquiry.

Go to <http://childhoodreligion.com/> for more details.

Anonymity: 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 - Stamper, Sally, Capital University, sstamper@capital.edu

Chinese Christianities Seminar

Call Text:

In the first four years of this program Unit, the sessions have explored how the multiplicity of Chinese Christianities both transcend and hinder a number of boundaries: (1) regional, (2) social, (3) religious, and (4) ecclesiological. In this fifth and final year, the program Unit would like to explore the broader conceptualization of the field, itself. Namely, why is it important to speak about Chinese Christianities? Papers can engage micro- or macro-case studies, focus on theoretical concerns, or challenge methodological presuppositions. We welcome papers in the following or related areas:

- What is "Chinese" (religiously, ethnically, culturally, politically, etc.) and what is "Christian" (orthodoxy, orthopraxy, socially, structurally, ritually, etc.) about Chinese Christianities? What is the role of "non-Chinese" agents in the formation of Chinese Christianities? Should we be speaking of Chinese Christianities (in the plural) or Chinese Christianity (in the singular)? How is this a different discourse from "Chinese religion" or "World Christianity/ies"?
- Much of the field of Chinese Christianities is focused on the past century in mainland China, especially within Protestantism. What are the benefits and challenges of looking at the much longer history since the 7th century, the diversity in denominational/ecclesial expression, or the spread through Asia (East and Southeast) and the West (Europe and America)? We especially welcome proposals that take a fresh look at the historical or contemporary discussions of the Church of the East in China (*Jingjiao* 景教), Chinese Catholicism, and Chinese Orthodoxy within China or the global Chinese diaspora.
- In 2019, what can we consider in terms of the Chinese Bible on the centennial of the Chinese Union Version? What has been the significance of the Chinese Union Version and how does it compare to other translation efforts of the Bible into the Chinese languages (e.g., Wenli/Hokkien/Hakka/Cantonese versions, Catholic and Orthodox translations, and ongoing attempts at producing an ecumenical standard)? How has the Chinese Bible assisted or hindered the transmission of the Christian message, the place of inculturation, the role of song and orality, and the relationship between Chinese Christianities with other Chinese religions?

Mission Statement:

This seminar provides a collaborative forum for scholars of different disciplines to engage in an academic discourse about the field of Chinese Christianities. Christianity is the fastest growing religion in mainland China today, and arguably the religion of choice for a growing number of diasporic Chinese. "Chinese" is an expansive term, including mainland China proper as well as a

large, linguistically, and culturally diverse diaspora, and encompassing more than a fifth of the world's population; the Han Chinese people are sometimes described as the world's largest ethnic group. Hence, with the increasing critical mass of Chinese Christians, there has likewise been a growing academic interest in various instantiations of Chinese Christianities, as understood across geographies (e.g., mainland China, Hong Kong, Taiwan, Southeast Asia, North America, etc.) and groupings (e.g., house and state-sanctioned churches, Catholic, Pentecostal, etc.). Chinese Christianities both transcend and hinder a number of regional, social, religious, etc. boundaries. Over the course of these five years, this seminar will offer a unique opportunity for scholars to engage and to debate the implications of the multiplicity of Chinese Christianities with regards to the boundaries they engage.

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

Method of submission:

PAPERS

Leadership:

Chair - Chow, Alexander, University of Edinburgh, alexander.chow@ed.ac.uk

Chinese Religions Unit

Call Text:

The Chinese Religions Unit invites proposals for paper sessions and panels on the following topics:

- Animals in Chinese Religions
- Comparative Technical Aspects of Devotional Rites
- Sinicization of Religion in Contemporary China
- Religion and Property
- Textual and Visual Images of Female Deities in Chinese Devotional Practices (with the Art, Literature, and Religion Unit)
- Later Tiantai Buddhism in China (with the Buddhism Unit)
- Chinese Muslims, State Persecution, and Uighur Communities (with the Study of Islam Unit)

Mission Statement:

This Unit is dedicated to the academic, comparative study of Chinese religions in all forms, both historical and contemporary. The Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Sun, Anna, Kenyon College, suna@kenyon.edu

Chair - Bryson, Megan, University of Tennessee, mbryson4@utk.edu

Christian Spirituality Unit

Call Text:

The Christian Spirituality Program Unit is seeking proposals for papers on the following topics:

- Panel on *Introducing Contemplative Studies* by Louis Komjathy, for a possible co-sponsored session with the Contemplative Studies Program Unit
- Spirituality of pilgrimage
- Christian spirituality, borders, and bridges: refugee and immigration issues
- Interdisciplinary conversations: spirituality and the social science
- A spirituality of liberation (e.g., 50 years after the conference of bishops in Medellin and 30 years after the murder of Jesuits in El Salvador)
- Spirituality and water: ecological and sacramental perspectives

Mission Statement:

This Unit 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.
- Ensuring diversity in denominational affiliation, gender, race, and ethnic backgrounds.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Young, Glenn, Rockhurst University, glenn.young@rockhurst.edu

Chair - Benefiel, Margaret, Shalem Institute For Spiritual Formation, margaret@shalem.org

Christian Systematic Theology Unit

Call Text:

The Christian Systematic Theology Section invites proposals for individual papers or complete panels related to our theme of grace. We invite proposals to consider the nature of grace, the conditions for receiving grace, the effects of grace, the distinctions of grace, and the relation of grace to other major Christian claims. Papers should be constructive or synthetic rather than merely historical or analytical in nature, but grounding in traditional texts and discussions is desired. We especially invite proposals related to the following sub-themes:

- Transformation, Re-formation, and transfiguration (including notions of eschatology, theology of the body, theological engagement with disability, and theosis)
- Nature and grace
- Incarnation
- Soteriology and atonement
- Sacraments
- Justification/sanctification
- The role of grace in artistic making/creativity and the relation of grace to beauty

Mission Statement:

This Unit 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: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of submission:

PAPERS

Leadership:

Chair - Johnson, Junius, Baylor University, junius_johnson@baylor.edu

Chair - Crisp, Oliver, Fuller Theological Seminary, oliver.crisp@fuller.edu

Class, Religion, and Theology Unit

Call Text:

The Class, Religion, and Theology Unit invites paper proposals on any of the following topics, including three co-sponsored sessions:

- For a possible co-sponsored session including multiple Units and in solidarity with the Academic Labor and Contingent Faculty Working Group, we solicit papers on religion and reproductive labor, care work, and/or affective/emotional labor (in the broadest senses of each of these). One way to conceptualize these generically is as physical and/or interactive labor, whether paid or unpaid, that keeps bodies and communities alive from one day, and one generation, to the next. Proposals could address, for example, a particular religious practice interpreted as a form of this kind of labor (or vice-versa), religious meanings of this kind of labor, the role of family, kinship, and community in structuring working relationships, or other relevant topics. We are particularly interested in how white supremacy, patriarchy, heteronormativity, disability oppression, and other apparatuses of inequality impose disparate burdens on intersectionally targeted bodies — e.g., women of color, lesbian-feminists, immigrants, contingent faculty members, people with disabilities — who are involved with this kind of labor. The session will be co-sponsored by these Units: Academic Labor and Contingent Faculty Working Group; Women and Religion; Queer Studies in Religion; Religion, Affect, and Emotion; Religion and Sexuality; Religion and Disability Studies; Lesbian Feminisms and Religion; Feminist Theory and Religious Reflection; and Class, Religion, and Theology.
- For a co-sponsored session with the Womanist Approaches to Religion and Society group and SBL's Gender, Sexuality, and the Bible group, we solicit papers exploring Womanist interpretation of women in the Bible and the roles of reproductive labor/care work/emotional labor, in concert with the discussion of two works: Tamura Lomax's *Jezebel Unhinged: Loosing the Black Female Body in Religion and Culture*; and Monique Moultrie's *Passionate and Pious: Religious Media and Black Women's Sexuality*. We especially invite papers that use the lens of reproductive labor/care work/emotional labor, which can be defined as physical, mental, emotional, and/or interactive labor that keeps bodies and whole communities alive from one day, and one generation, to the next. Black women, in the US and around the world, have historically and in the present day borne the brunt of exploitation in these forms of labor, yet at the same time, they have also been sites for generative community-building and empowerment within Black communities. In addition, these forms of labor have been an important theme in Womanist biblical interpretation, which helps us see the function of oppression in biblical texts that often gets played out in church and society.
- For a possible tri-sponsored session between the Religion and Food Unit, the Class, Religion, and Theology Unit, and the Latina/o Religion, Culture, and Society Unit, we

solicit papers that analyze religion, social class, and the food-chain. Paper topics may include food-chain labor; food ecologies; theological meanings of food labor; food injustice; Latinx food culture/religiosity; the ghettoization, ethnicization, and/or genderization of food labor spaces; and other relevant topics

- Connections and contradictions between whiteness and class identity, particularly the ways whiteness is a stumbling block to class solidarity.
- Intersections of religion, class/labor, and environmental and climate (in)justice.
- Can Religion Save the World? Beyond Capitalism, Consumerism, and Systems of Exploitation Toward Ecological Civilization -
What role can religious and theological studies play in responding to the most important issues of our times? Can religions help cultivate the consciousness needed to avert catastrophe? How might theology contribute to the development of integrated approaches to combating poverty, restoring dignity to the excluded, and at the same time protect nature? In light of the 2019 AAR theme, "Scholarly Workers in Public Spaces: A Necessary Long-Term Focus in the Study of Religions," this session will be an intersectional, interdisciplinary, interreligious exploration on religious responses to our world's most pressing issues. This is a quad-sponsored session with the Open & Relational Theologies Unit, the Religion and Economy Unit, the Religion and Ecology Unit, and the Class, Religion, and Theology Unit.
- We invite papers that explore the nexus of religion and migrant work and/or colonial labor. Focus will be on how central a role work/labor plays both as a driver of migration and as a core apparatus of colonial exploitation. Co-sponsored with the Religion and Migration Unit and Religion, Colonialism, and Postcolonialism Unit.
- Open Call: Papers that thematize issues of class and/or labor in the study of religion. Descriptive/empirical and normative/constructive methods are both welcome.

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 reductionist 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Estey, Ken, Brooklyn College, kestey@brooklyn.cuny.edu

Chair - Posadas, Jeremy, Austin College, prof.posadas@gmail.com

Cognitive Science of Religion Unit

Call Text:

- Current Theories and Applications of the Cognitive Science of Religion -
This call is intentionally broad in scope. We invite scholars who are using current cognitive theories and/or applied research in the study of religion, religions, or religious-related phenomena to submit a proposal for a paper or panel session for inclusion in the 2019 AAR-CSR Unit's sessions.
- Cognitive Science and Mysticism (co-sponsored with the Mysticism Unit) -
The Cognitive Science of Religion (CSR) is a relatively new and burgeoning area of research in religious studies, while mysticism is perhaps one of its oldest subfields. What can these areas of research contribute to each other? CSR offers not only the possibility of novel approaches to a long-standing topic in the field, but has also produced theories of religion that may be germane to the study of mysticism. Alternatively, mysticism might suggest new avenues of research for scholars working in CSR. This session proposes a conversation between these domains, and welcomes proposals on areas of potential convergence and collaboration.
- CSR Approaches to Dreaming, Contact Kelly Bulkeley: bulkeleyk@gmail.com -
The rise of psychology of religion in the early 20th century was driven in part by Freud's and Jung's efforts to understand the nature of dreams. What would a new 21st century approach to dreams look like, using the resources of CSR? Specifically, to what extent do cognitive functions known to operate in religious contexts (e.g., memory, imagination, metaphor, teleological reasoning, social intelligence, agency detection, dual-systems cognition) also operate in dreaming? How does this shed new light on the various roles that dreams have played in the history of religions (e.g., theophany, healing, prophecy, moral guidance, visions of the afterlife)? Proposals are welcome that draw together detailed accounts of religiously significant dreaming with specific CSR concepts and theories.
- Meta-Awareness in Contemplative Experience and the Cognitive Sciences, Contact Michael Sheehy: sheehy@virginia.edu (co-sponsored with Contemplative Studies Unit) -
Meta-awareness – i.e. awareness of the contents of experiential consciousness – is a critical operation of many contemplative practice techniques, and is of increasing relevance to the ongoing dialogue between historical contemplative traditions and the cognitive sciences. Coupled with the study of attention and mind-wandering, inextricable with the study of mindfulness meditation, inquiry into the features of meta-awareness (and its siblings' meta-cognition and meta-consciousness) raises important philosophical and empirical questions about the nature of cognition and conceptuality, to what extent awareness is contingent on concepts, the interior dynamics of contemplation, and the recognition of emotional experiences. This panel invites papers to engage in an interdisciplinary discussion about the features and operations of meta-

awareness, and such implications for understanding related religious phenomena and the human mind.

Mission Statement:

This Unit 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 Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Lenfesty, Hillary, Arizona State University, lenfesty@asu.edu

Chair - Chilcott, Travis, Iowa State University, chilcott@iastate.edu

Comparative Approaches to Religion and Violence Unit

Call Text:

- Religion, Violence, and Technologies of Communication -
In 2018, Facebook executives engaged an opposition research firm to counteract criticism of the media giant; one result was the amplification of antisemitic memes, messages, and press reports about George Soros, a critic of Facebook, in the summer of 2018, even as acts of antisemitic violence were increasing at an alarming rate in the United States. This story broke in the New York Times just prior to the AAR's 2018 meeting, but the use of communications technologies in the dynamics of religion and violence is anything but new. Communications technologies have long played significant roles in ideological violence, "ethnic cleansing," genocide, hate crimes, and war-mongering. We seek papers that explore how various communication tools, strategies, and media are imbricated in facilitating violence, and the ways that religion is intertwined with this process. We welcome proposals that deal with these complex dynamics in any global context or historical era. For people interested in submitting on this theme, please contact Sara Kamali (kamali@ucsb.edu).
- Displacement, Dispossession, Disappearance (co-sponsored with the Native Traditions in the Americas Program Unit) -
We seek papers on the role of religion in rationalizing or resisting violence against Indigenous peoples, with particular emphasis on murdered and missing Indigenous women and girls, militarization and racialization of policies aimed at Indigenous peoples, and the separation of Indigenous children from their families.
- Violence and Eastern Orthodox Christianity (co-sponsored with Eastern Orthodox Christian Studies Program Unit) -
Widespread experiences of unspeakable violence, dehumanization, and terror during the twentieth century—be it on a mass scale under colonial and totalitarian regimes or in more localized spaces of homes and streets—have resulted in a range of responses. Given the atrocities associated with the twentieth-century Assyrian and Armenian genocides, the Bolshevik GULAG regime, and instances where Orthodox teachings, institutions, and structures may be the sources or justifications of violence (eg. gender-based violence, domestic violence, etc.), we welcome proposals for organized panels and individual papers that explore any aspect of violence and atrocity related to Orthodox Christianity. Consideration of theological, ideological, philosophical, ritual, sociological, or artistic responses to radical evil and its resulting trauma (collective or personal) are welcome, as are critical reflections on violence and Orthodox Christianity from comparative and secular perspectives. Examples of topics include: "mundane" and systemic violence, memory and forgetting, witness and testimony, evil, suffering, and

personhood; collective and personal responsibility; justice, forgiveness, and reconciliation; resistance and resentment.

- #MeToo and Misogynoir (co-sponsored session with the Feminist Theory and Religious Reflection Unit) -
We seek papers responding to Kate Manne's *Down Girl* within the broader context of #MeToo and/or the Kavanaugh hearings. In addition to responding to Kate Manne's understanding of misogyny, we are also interested in papers that consider the role of misogynoir in sexual violence.
- *Moment of Reckoning: Imagined Death and its Consequences in Late Ancient Christianity* - We plan to convene a pre-arranged panel, co-sponsored with the SBL's Violence and Representations of Violence in Antiquity Unit, on Ellen Muehlberger's *Moment of Reckoning: Imagined Death and its Consequences in Late Ancient Christianity* (Oxford, 2019).
- How Can Research on Moral Injury and the Study of Biblical Texts Inform One Another? (co-sponsored with the SBL's Biblical Literature and the Hermeneutics of Trauma Unit) - We plan to host an invited roundtable that will take advantage of the Annual Meeting's presence in San Diego to bring together biblical scholars and clinicians from the Moral Injury/Moral Repair Group at Naval Medical Center San Diego to address the questions: What can the study of the Bible (both as a sacred text and as an academic venture) contribute to the study of and work with moral injury? And what can moral injury research contribute to biblical studies? The session will feature two clinicians (Navy psychologists, psychiatrists, or chaplains), two Bible scholars (one addressing Hebrew Bible texts, one considering New Testament texts), and a respondent.

Mission Statement:

Since the end of the Cold War, acts of religiously motivated violence have all too often become part of our quotidian existence. Scholars from various disciplines have attempted to account for these incidents, noting such issues as a resurgence of anti-colonialism, 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. What are the religious narratives that help animate these violent actors? This Unit contends that the theories, methodologies, and frameworks for studying the expanding field of religion and violence remain under-explored and require interdisciplinary work and collaboration to provide greater insights into the complex 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 Unit 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: 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 - Denton-Borhaug, Kelly, Moravian College, denton-borhaugk@moravian.edu

Chair - Fruchtman, Diane, dsf79@religion.rutgers.edu

Comparative Religious Ethics Unit

Call Text:

Reflecting this year's presidential theme of "Scholarly Workers in Public Spaces," our call for papers focuses on the intersection between public discourse and comparative ethical reflection, not only in regard to what CRE can contribute to contemporary moral debates but also in regard to the role that religious ethicists can have in "creating, redefining, and expanding" spheres of public discourse. Themes especially welcome this year include the topics below:

- Migration Ethics in Comparative Perspective -
In the context of the Trump administration's immigration policies and the recent events at the American-Mexican border, what can religious ethics contribute to the debate surrounding the ethics of migration and our moral duties to asylum seekers, the undocumented, and climate/economic migrants.
- Comparative Religious Ethics, Public Scholarship, and Reporting on Ethics: How Public Discourse Informs CRE -
What should be the public role of the comparative ethicist? Do we have a responsibility towards greater social engagement? Conversely, how do public discourses, including how ethical issues are "reported," inform the academic study of CRE? How can we foster greater dialogue between comparative ethicists and those reporting on ethics?
- The Ethical Implications of Gene Editing: What Religious Ethics Can Contribute to the Debate -
The recent gene editing controversy in China raises important moral questions about the potential dangers of "designer babies," future genetic inequality, ideals of human flourishing, and the ethics of research. This session will be organized as a workshop with pre-circulated papers (available in the Fall of 2019 on the AAR website) with each panelist presenting a summary of his or her paper (5-10 minutes) and then leading a discussion on the chosen topic.
- Teaching Comparative Religious Ethics -
This session will focus on the pedagogical methods and practices that instructors have employed in teaching religious ethics in comparative contexts. The session will be organized around brief presentations (5-10 minutes) of particular pedagogical strategies, learning experiences, or assignments that have been effective in a classroom setting. These presentations will then serve as points of departure for group discussions by participants and audience members at arranged tables. Accordingly, rather than the traditional proposal for a paper or panel session, we invite proposals that illustrate specific pedagogical strategies, methods, or experiences that have proven effective in the teaching of comparative religious ethics.

- Grammars of Hope and Resilience: Religious Ethics in Times of Crisis - This panel seeks proposals that address the grammars of hope and resilience that religious traditions employ in times of crisis. Panelists can imagine the notion of “crisis” in the broadest terms, both in regard to content (i.e., political, existential, environmental) and scope (i.e., local, national, cosmic).

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 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 Unit are constructed with this goal in mind, so that data from multiple traditions will be brought to bear on any comparative theme.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Crane, Jonathan K., Emory University, jonathan.k.crane@emory.edu

Chair - Lee, Jung, Northeastern University, ju.lee@neu.edu

Comparative Studies in Religion Unit

Call Text:

We invite papers on the following topics:

- Images of the Ocean in World Religions, Contact person: Nicole Zhange Ni nizhange@vt.edu (potential co-sponsorship with Arts, Literature, and Religion Unit) - This session welcomes papers that explore images of the ocean in visual, verbal, and audio arts that draw from world religions. What is the significance of the oceans in our globalized world? What resources are available in diverse artistic endeavors and religious traditions that teach us to live with the oceans?
- Comparative Studies Roundtable: What Makes for a Productive Collaboration? Contact: Jon Keune (keunejon@msu.edu) - The purpose of this roundtable would be to share experiences about the practice of collaborative comparison, including 1) models/mechanics that enable deep engagement, 2) creative “products” of collaborative scholarship, and 3) reports on ongoing collaborations to share wisdom and seek feedback.
- Mothering across Religious Traditions: A Comparative Roundtable, Contact: Pascale Engelmajer (pengelma@carrollu.edu)
- Religion and Humor, Contact: Jason Smith (jason_smith@mail.harvard.edu)
- Sexual Transgressions, Contact: Christopher Parr (parrch@webster.edu)
- Teaching Comparison, Contact: Oliver Freiberger (of@austin.utexas.edu)
- Destruction and Unmaking in Arts, Literature, and Religion, Contact person: Margaret Elaine Elwell margaret.elwell@ptsem.edu (potential co-sponsorship with Arts, Literature, and Religion Unit) - This session invites reflection on burning, smashing, unraveling, or undoing in art and literature as religious, spiritual, or theological acts. Of interest are creative practices, rituals, or installations that destroy or unmake, visual and literary methods and representations of destruction, and undoing/unmaking in the processes of art and craft.

Mission Statement:

This Unit provides the opportunity for significant cross-traditional and cross-cultural inquiry. We traditionally solicit paper sessions 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. We welcome co-sponsorship opportunities with other AAR Units.

This Unit has a listserv (CompRel), which is used primarily for announcements, calls for papers, and discussions about panel proposals. If you wish to subscribe, please send a request to of@austin.utexas.edu.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

We do not consider individual paper submissions, only roundtables or panels.

Leadership:

Chair - Freiburger, Oliver, University of Texas, of@austin.utexas.edu

Chair - Vargas-O'Bryan, Ivette, Austin College, ivargas@austincollege.edu

Comparative Theology Unit

Call Text:

After a number of years in which we have expanded the outreach of our Comparative Theology Unit by collaborating with a number of different Units in the AAR, this year's call for papers will focus somewhat more strongly on the identity of comparative theology, and on different approaches by practitioners of comparative theology.

However, we will still accept panel proposals for two collaborations that we decided to postpone last year:

- A panel on Karl Barth and Comparative Theology, to be organized in collaboration with the Karl Barth Society
- a panel on genocide in comparative perspective, to be organized in collaboration with the Religion, Holocaust and Genocide Unit. We have been in contact with this Unit and they propose to organize, with the Religious Conversion Unit as third partner, a panel on Conversion/Deconversion in contexts of religious persecution, genocide, or expulsions, with particular interest in the Holocaust and the Iberian Expulsion. We are specifically looking for papers that describe the constructive and comparative theological potential when theology is performed and written from or within the context of such a great evil executed at the intersections of religion, ethnicity, nationality, and race, and we are also interested in proposals that discuss the impact that such conversions may or may not have on theologies of conversion and/or theologies of salvation.

Furthermore, we encourage panel or paper proposals on the following themes that were proposed in the business meeting:

- A panel or set of papers on the underrepresented field of the relationship of Comparative Theology with Judaism (possible themes: Torah, covenant);
- the challenge of studying related traditions (Judaism/Christianity, Christianity/Islam, Hinduism/Buddhism);
- comparative theological study of the place of Jesus in Talmud and/or Qur'an;
- comparative theology and experiential technologies, artificial intelligence;
- engaging African traditions in comparative theology (possibly in collaboration with one of the Units on African religions or African diaspora religions);
- addressing the sin of white supremacy and undermining notions of hegemony in comparative theology;

- forms of comparative theology where Christianity is not the "home tradition"; and/or
- book panel on new publications or series in the field of comparative theology.
- A panel on Karl Barth and Comparative Theology, to be organized in collaboration with the Karl Barth Society and the Reformed Theology and History Unit
- As usual we encourage panel proposals more than paper proposals, but we will try to integrate good paper proposals into panels whenever possible.

We explicitly encourage panel proposals to include members of underrepresented groups.

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 Unit, including the most recent self-study and statement of purpose, or to be added to the Unit.

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

Method of submission:

PAPERS

Leadership:

Chair - Bidlack, Bede, Saint Anselm College, bbidlack@anselm.edu

Chair - Valkenberg, Wilhelmus, Catholic University of America, valkenberg@cua.edu

Confucian Traditions Unit

Call Text:

We welcome full panel proposals and individual paper submissions on the following themes for 2019.

- State representations of Confucianism
- Contemporary issues that shape our scholarship on Confucianism in earlier historical periods
- Translation workshop on a primary text
- Confucian cult devotion
- Confucianism and animal
- Discussions about a recent book or books on Confucianism

Other topics are also welcome, as are co-sponsored sessions with other Units.

Mission Statement:

This Unit 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 Unit embraces historical, philosophical, and dialogical approaches, and is not located in any single country or discipline.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Lee, Pauline, Saint Louis University, leepc@slu.edu

Chair - Stalnaker, Aaron, Indiana University, astalnak@indiana.edu

Contemplative Studies Unit

Call Text:

- Looking Awry at Humanistic and Scientific Research, Contact Person: Niki Clements, Niki.Clements@Rice.edu -
We invite submissions for a panel that explores critical issues challenging the interface between the humanities and the sciences in the study of contemplation. We will explore both the possibilities for how humanists might engage scientific research as complements or challenges to their research, and the necessity of critically recognizing a separation between humanistic and scientific research when considering different epistemologies, cultural hierarchies, and funding structures (amongst other issues).
- Locating Contemplation beyond Traditions, Contact Person: Jared Lindahl, jared_lindahl@brown.edu -
While religious traditions often emphasize contemplative experiences and discourses, attempts to locate analogues outside of religious traditions can bring clarity to the definition and scope of “contemplation.” We invite submission that explores these issues by making a case for a reading of a selected phenomenon in the visual arts, performing arts, cinema, music, or literature as “contemplative.”
- The Role of Affect and Emotion in Contemplative Traditions, Contact Person: Loriliai Biernacki, loriliai.biernacki@colorado.edu -
One of the central dimensions of contemplation is engagement with human emotions, even while emotions are evaluated differently in diverse religious traditions, and methods of working with emotions vary widely. What are the goals of engaging emotions, and how might they relate to knowledge, insight, or wisdom? What methods arise for this engagement?
- Meta-Awareness in Contemplation (Co-sponsorship with the Cognitive Science and Religion Unit), Contact Person: Michael Sheehy, Ms4qm@UVA.edu -
Meta-awareness – i.e. awareness of the contents of experiential consciousness – is a critical operation of many contemplative practice techniques, and is of increasing relevance to the ongoing dialogue between historical contemplative traditions and the cognitive sciences. Coupled with the study of attention and mind-wandering, inextricable with the study of mindfulness meditation, inquiry into the features of meta-awareness (and its siblings’ meta-cognition and meta-consciousness) raises important philosophical and empirical questions about the nature of cognition and conceptuality, to what extent awareness is contingent on concepts, the interior dynamics of contemplation, and the recognition of emotional experiences. This panel invites papers to engage in an interdisciplinary discussion about the features and operations of meta-awareness, and such implications for understanding related religious phenomena and the human mind.

- Panel on *Introducing Contemplative Studies* by Louis Komjathy, for a possible co-sponsored session with the Christian Spirituality Unit.

Mission Statement:

This program Unit aims to strengthen and develop contemplative studies as an academic field of inquiry, especially in the context of religious studies and the AAR. Our Unit 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 Unit 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.

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

Method of submission:

PAPERS

Leadership:

Chair - Simmer-Brown, Judith, Naropa University, jsb@naropa.edu

Chair - Roth, Harold D., Brown University, harold_roth@brown.edu

Contemporary Islam Unit

Call Text:

The Contemporary Islam Group is soliciting proposals for the 2019 AAR meeting on any topics related to the study of Islam in the contemporary period. This year we have particular interests in the following topics and would welcome papers or panels on:

- Islam and Borderlands -
We are interested in addressing the fact that the 2019 AAR is situated on a border, and that in recent years, Muslims crossing borders has created acute anxiety in Europe and the United States. We particularly welcome proposals that address Islam and migration, refugee resettlement, the "Muslim Ban," and the construction and transgression of borders.
- Temporality -
What is so "contemporary" about contemporary Islam? What characterizes the emerging contemporary in Muslim contexts?
- Islam and the Anthropocene -
How are Muslims responding to climate crisis?
- Sexuality, Culture, Activism -
How does sexuality animate new engagements in Muslim public culture?
- Muslim Reflection on Corruption -
How does the fraudulent exercise of power affect Muslim communities? Does contesting certain rhetoric and practices as not just altered but debased help us see more clearly the stakes in shaping Islamic normativity?
- Islam and Athletics/Sports -
How do sports - both popular sports such as soccer and other athletic traditions like zurkhaneh - contextualize the formation of Muslim bodies and publics?
- For a possible co-sponsorship with the Chinese Religions Unit, we are seeking proposals on Islam in China, particularly, but not limited to, the context of recent government suppression of minority Muslims.

The Contemporary Islam Unit is committed to inclusion. Our Unit requires pre-arranged sessions or panel proposals to incorporate gender diversity; diversity of race, ethnicity, and rank are also highly encouraged.

Our Unit seeks to encourage and facilitate dialogue between panelists before, during, and immediately following individual presentations. To this end, it is essential that presenters commit to providing the full text of their presentation for pre-circulation among panel participants by the end of October.

If your proposal gets accepted and you agree to be on the program, we expect you to show up to participate in the Annual Meeting, barring unforeseeable exceptional circumstances. Please note that it is the policy of all Islamic Studies program Units to ban no-shows at the Annual Meeting from the program for the following two years.

Mission Statement:

The mission of this Unit is to provide a venue for discussing emerging issues and developments within Muslim societies and Islamic studies during the past 200 years, particularly in the twentieth and early twenty-first centuries.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Salomon, Noah, Carleton College, nsalomon@carleton.edu

Chair - Ayubi, Zahra, Dartmouth College, zayubi@gmail.com

Contemporary Pagan Studies Unit

Call Text:

Contemporary Pagan Studies is an interdisciplinary Unit, and we welcome submissions of theoretically and analytically engaged papers and panels relating to modern Paganism and Polytheism, employing scholarly analysis to discuss the topic from any relevant methodology or theoretical orientation. In addition to receiving paper or panel proposals on topics generally in the purview of Contemporary Pagan Studies, we especially welcome proposals that address the following themes:

- Pagans in Dialogue: Speaking among Ourselves, Speaking to Others - How do Contemporary Pagans frame thinking about others (social groups, religions, etc.)?
- Problems of Authenticity - How do Contemporary Pagans use and/or situate themselves vis-à-vis the indigenous (knowledge/wisdom, technologies, mythologies, communities, rituals, etc.)?
- Healing modalities among Contemporary Pagans
- Exploring changes in Pagan ethics
- Constructs of Leadership among Contemporary Pagans - How do these constructs support/critique typical social norms? Partnership models?
- Contemporary Pagans & issues of trauma/abuse (as well as questions of how leadership causes, or trains to support, victims of trauma and/or abuse)
- New Directions in Heathenry - Evolving discourses on nationalism.
- Contemporary Pagans and ethical considerations of personhood, animals, and other “other-than-human persons”
- Hybridizing Creolisms & Syncretization in the New Paganisms

Mission Statement:

This Unit 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 Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Arthur, Shawn, Wake Forest University, arthursd@wfu.edu

Chair - Hale, Amy, Atlanta, GA, amyhale93@gmail.com

Contextualizing the Catholic Sexual Abuse Crisis Seminar

Call Text:

For the inaugural session of a seminar devoted to studying the Catholic sex abuse crisis, we seek brief “instigation” essays that will help the seminar determine the questions, topics, and frames of analysis that will guide our work for the next several years. Successful proposals will contain a crisp, provocative, generative statement of an analytical problem related to sexual abuse in the Catholic Church that can be presented in 10-15 minutes and will be of interest to a range of scholars in the field. Proposals may be oriented around historical, ethical, political, legal, ethnographic, theoretical, or theological issues.

We are particularly interested in proposals that gesture toward lacuna in what we know about the crisis historically and ethnographically as well as proposals that press consideration into new anti-racist, anti-colonialist, feminist, or queer directions. We also welcome proposals that sketch comparative modes of analysis, moving our consideration of sex abuse into other religious traditions or institutional sites. The initial meeting of the seminar at the 2019 annual meeting will be devoted to presentation and discussion of these instigations as well as a tentative establishment of topic clusters for the remaining years of the seminar. At the close of the seminar’s term in 2023, the organizers will work to organize an edited collection, so proposals should be made with an eye toward publishable work.

Mission Statement:

Contextualizing the Catholic Sexual Abuse Crisis is a five-year seminar working towards greater understanding about clergy sexual abuse and the range of questions that it raises. Attention to clergy abuse must become normative for any treatment of modern Catholicism to not itself be complicit in the abuse and its concealment.

The seminar seeks collaborative and multidisciplinary research, including through historical, ethnographic, theological, legal, political, psychological, and ethical frameworks. We are especially interested in proposals that press consideration into new anti-racist, anti-colonial, feminist, or queer directions. We encourage methodologies that uplift the voices of survivors, especially victims from African American, indigenous, and non-Anglo parishes. Over the full five years of sessions, the seminar will also examine sexual abuse in contexts beyond the Catholic church, both in other religious communities and secular institutions.

The seminar also encourages conversation across a number of existing program units, including Roman Catholic Studies, Religion and Sexuality, Childhood Studies, Religion and Violence, North American Religions, Religion in Europe, and Ethics. We are committed to supporting research from scholars at all career stages, including doctoral candidates and independent scholars. Participants are required to submit full papers well in advance of the annual meeting, to be pre-circulated to all attendees. This allows for more conversation and deeper reflection during each

session. Proposals should be made with an eye towards publishable work. At the conclusion of the seminar, the Steering Committee will decide which presentations merit development for an edited collection or special journal issue(s).

Method of submission:

PAPERS

Anonymity:

Proposer names are visible to chairs but anonymous to steering committee members

Leadership:

Chair - Brian Clites, clitesbr@gmail.com

Chair - Megan McCabe, mccabem@gonzaga.edu

Critical Approaches to Hip-Hop and Religion Unit

Call Text:

- The Publics of Hip-Hop and Hip-Hop Publics
- Tupac & West Coast diasporas
- Rap artists and community development empowerment, i.e. Nipsy Hustle, Slim Thug
- Ethnic/racial geographical focus on California in Hip-Hop
- The “religio-racial” public works of Kendrick Lamar
- Public work of Black Muslims in Hip-Hop and rap music
- Uses of weed in Hip-Hop cultures, possible topics include but not limited to the following:
 - mediation of spiritual connections;
 - engaging deities in alternate domains;
 - alternative therapeutic uses for creativity, stress relief, and pain management;
 - the West Coast use of weed in rap music;
 - gentrification and commodification of weed;
 - racial disparities in white takeover of weed production;
 - scholarly uses of Hip-Hop in theoretical and methodological approaches;
 - the role of, and connections between, major record labels & the prison industrial complex; and
 - Hip-Hop politics in a Trump era.

We also invite proposals for a possible co-sponsorship with the Religion, Media and Culture Group that address:

- The “digital borderlands” and “the body as media/medium” in the expressive work of Hip-Hop cultures
- Reframing the Identity Game: Intersections of Religion, Media, and Hip-Hop
- How do the intersecting categories of religion, gender, sexuality, class, disability, race/ethnicity, and nationality interact to shape media representations and/or mediated presentations of the self in Hip-Hop culture?
- Stories across Worlds: Transmedia Storytelling in Religion and Hip-Hop - The focus is primarily on music videos, films, video games, and multimodal live

performances but can also include graphic novels, webisodes, mobile apps, or documentaries on Hip-Hop

- Hip-Hop artists as scholarly workers in public spaces

We also invite proposals for a possible Roundtable discussion where “Author” meets “Critic” to think further about Kendrick Lamar and the public work of making Black meaning, or put otherwise, “K-dotting” the landscape of Black meaning in the work of Kendrick Lamar. We also invite proposals for “Author Meets Critic” for Dr. Daniel White Hodge’s latest volume, *Homeland Insecurity: A Hip-Hop Missiology for the Post-Civil Rights Context* (IVP Academic 2018).

Mission Statement:

This Unit’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 Unit 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 Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Miller, Monica R., Lehigh University, mrm213@lehigh.edu

Chair - White Hodge, Daniel, North Park University, dan@whitehodge.com

Critical Theory and Discourses on Religion Unit

Call Text:

The CTDR group offers an interdisciplinary and international forum for analytical scholars of religion to engage the intersection of critical theory and methodology with a focus on concrete ethnographic and historical case studies. Critical theory draws on methods employed in the fields of sociology, anthropology, history, literary criticism, and political theory in order to bring into scrutiny all kinds of discourses on religion, spanning from academic to non-academic and from religious to non-religious.

This year we invite proposals on the following topics:

- Theory and Method 2.0 (For possible co-sponsorship with the Cultural History of the Study of Religion Unit) -
In many graduate and undergraduate religious studies curricula, the core “theory and method” course works to integrate the field. How does this course represent the history of the study of religion? Should this core course be rethought? What work does “theory and method” do to configure and define religious studies?
- Blasphemy and Religiously Offensive Speech
- Philology and Critical Theory: Roles, Relationships, Conflicts, Possibilities
- The Rhetoric of Re-Enchantment
- The relationship between theoretical debates in the study of religion between Europe and the United States, examining differences, influences, and (a)synchronicities. (For possible co-sponsorship with the Religion in Europe Unit)
- Studying Religion with Achille Mbembe (For a possible co-sponsored session with the African Religions Unit.) -
This panel engages the work of Cameroonian (South Africa based) philosopher and political theorist, Achille Mbembe, and explores its implications for the study of religion in Africa and beyond. In particular, it engages Mbembe’s two key texts: *De la postcolonie* (2000; transl. *On the Postcolony*, 2001) and *Critique de la raison nègre* (2013; transl. *Critique of Black Reason*, 2017).

Mission Statement:

The Critical Theory and Discourses on Religion (CTDR) Unit offers an interdisciplinary and international forum for analytical scholars of religion to engage the intersection of critical theory and methodology with a focus on concrete ethnographic and historical case studies.

Critical theory draws on methods employed in the fields of sociology, anthropology, history, literary criticism, and political theory in order to bring into scrutiny all kinds of discourses on religion, spanning from academic to non-academic and from religious to non-religious.

This Unit 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 Unit 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 '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: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of submission:

PAPERS

Leadership:

Chair - Walker, David, University of California, Santa Barbara, dwalker@religion.ucsb.edu

Chair - McCloud, Sean, University of North Carolina, Charlotte, spmcclo@uncc.edu

Cultural History of the Study of Religion Unit

Call Text:

The Cultural History of the Study of Religion Unit seeks papers that examine the formation and transformation of “religion” and related categories in social, cultural, and political practice in different geographic and historical contexts and in relation to the scholarly study of religion as that study has evolved over time.

As always, we welcome new research on the history of religion in its diverse geographical contexts, especially papers that explore new archives for interpreting the intellectual, cultural, and institutional history of the discipline.

For the 2019 Annual Meeting, we are also interested in proposals on the following topics:

- Theory and Method 2.0 (For possible co-sponsorship with Critical Theory and Discourses on Religion Unit) -
In many graduate and undergraduate religious studies curricula, the core “theory and method” course works to integrate the field. How does this course represent the history of the study of religion? Should this core course be rethought? What work does “theory and method” do to configure and define religious studies?
- The Once and Future Philologist -
What is the place of language training in the study of religion? To what extent has language training declined in recent decades? What combination of intellectual and institutional forces have played a role in this process (e.g. the rise and fall of “theory”; postcolonial critique; the ethnographic turn; the corporatization of the university, with attendant pressures to reduce degree time; the diminished role of the humanities more broadly)? What role should language training play in the study of religion, and how are programs changing their requirements in the present?
- Curating Religion (For possible co-sponsorship with Religion, Media, and Culture Unit) -
Museums have long been endowed with the authority to curate public understanding and consumption of religion. This role has entailed their intervention in a number of pressing debates as to the relationship of religion and science, race and racism in the US, nationalism and immigration, and the politics of religious and cultural “heritage.” How have conventional museum spaces responded to critiques of their role as well as to the rise of alternative venues including digital platforms, performance art, etc.? How do various aspects of museum work, including preservation, collections management, and digitization, shape what gets read or counted as religion? We welcome papers that interrogate any aspect of this changing nexus of museums, mediatization and the material history of the study of religion in any historical context.

- Toward a Cultural History of “Public Religion” -
We welcome papers that place the concept of “the public” and of “public religion” in a longer historical perspective. Papers could pursue an intellectual history of “the public sphere” by looking at major thinkers in the Western tradition; examine the translation of the idea of “the public” into various geographic and linguistic contexts; or trace the history of forms of mediation that converge in the contemporary moment to produce our sense of “the public.”

This Unit regularly uses its sessions to develop new models for conference conversation. Toward that end, we ask that participants be prepared to write shorter papers for possible pre-circulation or short position papers for roundtable format. We also welcome suggestions for new conversation models.

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Pritchard, Elizabeth Ann, Bowdoin College, epritcha@bowdoin.edu

Chair - Scott, J. Barton, University of Toronto, barton.scott@utoronto.ca

Daoist Studies Unit

Call Text:

The Daoist Studies Unit offers the most stable platform for sharing research on Daoist materials anywhere in the Western world. We are guided by a vision with three main goals: to reach into the vast recesses of the largely unstudied Daoist tradition; to reach out in conversation with the wider American Academy of Religion; and to promote the Annual Meeting of the AAR as an international venue for sharing and vetting research by all levels of Daoism scholars.

The Daoist Studies Unit of the AAR invites proposals for individual papers and paper sessions concerning all aspects of Daoism from any period, geographical area, or methodological and theoretical approaches to be presented at 2019 AAR Annual Meeting in San Diego. We especially welcome proposals for 90-minute paper sessions (3 records, presider, and/or respondent) and 180-minute paper sessions (4+ papers, presider, and respondent).

At the last business meeting in Denver, several participants proposed the following exciting topics. If you are interested in any of them, please do not hesitate to email the point persons or the DSU co-chairs:

- Zhanze Ni (nizhanze@vt.edu), the co-chair of the Arts, Literature and Religion Unit, hope to co-sponsor a paper session on Arts, Literature, and Daoism.
- Gil Raz (gil.raz@dartmouth.edu) is organizing another installment of the highly successful paper session on Daoist epigraphy.
- Tobias Zuern (tzurn@wisc.edu), who is a member of the DSU steering committee, is interested in a paper session on Daoism and Ritual theory.
- Bede Bidlack (bbidlack@anselm.edu), a member of the steering committee of the Comparative Theology Unit, wants to form a paper session on Global Daoism.
- Jonathan Petitt (jeep@hawaii.edu), who is also a member of the DSU steering committee, is looking for liked-mind individuals to join him in putting together a paper session or roundtable on teaching Daoism in the classroom.
- Josh Capitanio (capitanio@stanford.edu) would like to organize a roundtable discussing the state of the Daoist Studies field.
- Daniel Murray (daniel.murray@mail.mcgill.ca) would like to propose a paper session on fieldwork and ethnography in Daoist studies and seek co-sponsorship from the Anthropology of Religion Unit.

Proposals on topics not listed here are more than welcome. We identify above some of the program Units that would be interested in co-sponsoring paper sessions with the DSU. It is advisable that all applicants submit their proposals to more than one program Unit.

Co-sponsored paper sessions draw a larger audience and promote dialogues between different fields. A complete list of AAR program Unit can be found here ([https://papers.aarweb.org/program Units](https://papers.aarweb.org/program_units)).

The DSU supports diversity and inclusivity. We urge that the balance of gender, race and academic station be among the most important considerations when organizing a paper session. We encourage all applicants to reach out to others in the field by utilizing resources such as The Women in the Study of Asian Religions database (<http://wisar.info>). Questions about formats and innovative possibilities, as well as help in assembling paper sessions, may be directed to the co-chairs.

Mission Statement:

The Daoist Studies Unit organizes the most consistent venue for sharing research on Daoist materials anywhere in the Western world. The DSU is guided by a vision with three main goals: to reach into the vast recesses of the largely unstudied Daoist tradition; to reach out in conversation with the wider American Academy of Religion; and to promote the Annual Meeting of the AAR as an international venue for sharing and vetting research by all levels of Daoism scholars.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Valussi, Elena, Loyola University, Chicago, evalussi@luc.edu

Chair - Choo, Jessey J. C., Rutgers University, j.choo@rutgers.edu

Death, Dying, and Beyond Unit

Call Text:

The Death, Dying, and Beyond Unit invites paper proposal submissions on:

- **Death and Domesticity: Dying, Death & Corpses in the Home** -
This session solicits papers that engage with the theme of dying, death, and disposal in the home, whether issues of gender and sexuality, ritual, aesthetics, food rituals, or the recent attention to conflicts between medical culture and the family. This call also pays attention to the recent 'death positive' movement, which seeks to make dying, death and grief a part of everyday domestic life. We are particularly interested in papers that attenuate the intersection between the domestic sphere and the realm of dying and death.
- **Decolonizing Corpses (Co-sponsored with Body and Religion Unit)** -
This session could include the treatment, care, change, and handling of dying bodies and corpses across generations and borders.
- **Death, Dying and Climate Change (Co-sponsored with the Religion and Ecology Unit)** -
Proposals could address the United Nations' recent climate change report, dying environments or habitats, species extinction, deforestation, natural disasters, etc.
- **Legality of Death (Co-sponsored with the Law, Religion, and Culture Unit)** -
This session welcomes submissions on aid-in-dying, government intervention in the dying process, religious law (very broadly defined), international and national perspectives on laws regarding death and dying, as well as laws governing body disposition.

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Cann, Candi K., Baylor University, candi_cann@baylor.edu

Chair – Defibaugh, Amy, Temple University, amy.defibaugh@temple.edu

Eastern Orthodox Studies Unit

Call Text:

- Violence and Eastern Orthodox Christianity (Co-sponsored with the Comparative Approaches to Religion and Violence Unit) -
Widespread experiences of unspeakable violence, dehumanization, and terror during the twentieth century—be it on a mass scale under colonial and totalitarian regimes or in more localized spaces of homes and streets—has resulted in a range of responses. Given the atrocities associated with the twentieth-century Assyrian and Armenian genocides, the Bolshevik GULAG regime, and instances where Orthodox teachings, institutions, and structures may be the sources or justifications of violence (eg. gender-based violence, domestic violence, etc.), we welcome proposals for organized panels and individual papers that explore any aspect of violence and atrocity related to Orthodox Christianity. Consideration of theological, ideological, philosophical, ritual, sociological, or artistic responses to radical evil and its resulting trauma (collective or personal) are welcome, as are critical reflections on violence and Orthodox Christianity from comparative and secular perspectives. Examples of topics include: “mundane” and systemic violence, memory and forgetting, witness and testimony, evil, suffering, and personhood; collective and personal responsibility; justice, forgiveness, and reconciliation; resistance and resentment.
- Turns and Returns: Conversions to and away from Eastern Orthodoxy (Co-sponsored with the Religious Conversions Unit) -
This panel brings together papers on religious conversions to and away from the multiple different families of Eastern Orthodox Christianity. Over the past decades, there has been a “turn to tradition” among North American Catholic and Protestant Christians who become Eastern Orthodox (Herbel 2013; Slagle 2011). In addition, post 1991, citizens of post-socialist countries have “returned” to Orthodoxy as part of a search for ethnic roots and new moralities, sometimes as part of an exploration of other options on the religious marketplace (Pelkmans 2009; Headley 2010). Both trends have sparked debates about distinctive Orthodox approaches to conversion, rooted in histories of missionization and theological anthropologies. We invite proposals for organized panels and individual papers from scholars of any religious tradition or none that illuminate contemporary conversions to and from Orthodoxy from theological, ethnographic, historical, or psychological perspectives, in Orthodox-majority or diaspora settings.

References:

Headley, Stephen. 2010. *Christ after Communism: Spiritual Authority and Its Transmission in Moscow Today*. Rollinsford: Orthodox Research Institute.

Herbel, Oliver. 2013. *Turning to Tradition: Converts and the Making of an American Orthodox Church*. New York: Oxford University Press.

Pelkmans, Mathijs, ed. 2009. *Conversion after Socialism: Disruptions, Modernisms and Technologies of Faith in the Former Soviet Union*. New York: Berghahn.

Slagle, Amy. 2011. *The Eastern Church in the Spiritual Marketplace: American Conversions to Orthodox Christianity*. DeKalb: Northern Illinois University Press.

- **Contemplation, Meditation, Adoration or What? Prayer in the Eastern/Orthodox Traditions -**
In the contemporary religious agora filled with consumer choices, what constitutes a distinctively Orthodox spirituality—and why so? Is it a matter of process or product, philosophy or phronema? How, for example, might the ancient practice of the Jesus Prayer, guided by the ascetical texts of the *Philokalia*, relate to other forms of “centering” on offer, with their respective mantras, methods and masters? What role does visualization play, whether iconographic, hymnographic or idiographic? Is liturgy a source of, or surrogate for, prayer—and by what criteria could this even be discerned? Where does the spiritual father/mother (geron/gerontissa, staretz/staritsa) fit in today, esteemed as the guidance of such figures has been in the history of Orthodox piety, whether monastic or lay? Our session welcomes proposals for organized panels and individual papers from scholars of any religious tradition or none, interested in exploring the contours of the interior life as conceived and perceived within the Christian East.
- **Orthodoxy, Empire, & Post-Colonialism -**
Much of Orthodox Christianity’s development is marked by its relationship to historical and/or spiritualized empires (Roman, Byzantine, Russian, etc.). Additionally, historical and contemporary Orthodox religious expressions (architecture, iconography, music, vestments, and liturgical practice) reflect imperial and colonial influences and interactions. This session welcomes proposals for organized panels and individual papers considering any aspect of empire and/or post-colonialism in relation to Orthodoxy from scholars of any religious tradition or none. In addition to the areas mentioned above, engagements with this topic in the related areas of authority, alterity, citizenship, exile, diaspora, missionary contexts, church-state relations, conciliar theological formulation, and nationalism from interdisciplinary theological or religious studies perspectives are welcome. We especially invite innovative methodological approaches to considering issues of empire and/or post-colonialism and intersectionality (with regard to gender, race, ethnicity, etc.) both past and present, and review of recent publications informing this area (e.g. George Demacopoulos, *Colonizing Christianity: Greek and Latin Religious Identity in the Fourth Crusade*, New York: Fordham University Press, 2019).

Mission Statement:

This Unit focuses on the critical study of the theology, culture, history, and practices of the many different Eastern Christian churches (numbering some 260-300 million worldwide),

including their mutual interaction and engagement with Western Christian and non-Christian groups.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Purpura, Ashley, Purdue University, apurpur@purdue.edu

Chair - Gallaher, Brandon, University of Exeter, b.gallaher@exeter.ac.uk

Ecclesial Practices Unit

Call Text:

We invite papers addressing intersectionality in the ethnographic study of ecclesial practices and/or the ethnographic theological interpretation of practice. Intersectionality theory analyzes how social identities are situated within dynamic matrices of oppression and privilege, constituted by ideological, economic, and political systems of power. Papers may reflect research employing intersectional analytic frameworks methodologically and/or research that deploys intersectionality theory interpretively, particularly to address categories such as power, race, ethnicity, class, gender, sexuality, age, or physical ability in relation to the field of study. We welcome papers addressing how intersectionality provides both the analytic tools for understanding contexts of Christian practices (such as worship, preaching, justice, congregational care, mission, etc.) and the ethical commitments toward which such practice might be aimed. We are also interested in how theological inquiry may enrich, challenge, or even controvert the prevailing conventions of intersectional theory. Nancy Ramsay will offer a response to the panel of papers.

- Building on the AAR's theme focused on "creating, redefining, and expanding spheres of public discourse," we invite papers on San Diego's Chicano Park and its mural paintings. This multi-unit co-sponsored session will likely be supplemented by a separate tour to the site. In 1970 Chicano Park emerged through the efforts of community activists responding to the fracture and displacement of Chicanx communities caused by the construction of the Interstate 5 freeway in the barrio of Logan Heights. On this freeway's pillars, Chicano Park displays one of the largest assemblages of public murals in North America, inspired by Chicanx history. In 2018, the San Diego Tribune described the space as a "battleground" for cultural identity between right wing groups waving American flags and Chicanx groups waving flags of Aztlan. We welcome papers from multiple disciplinary vantage points. We are particularly interested in proposals that take an ecological approach by engaging both the manner in which the contested space informs religious/spiritual identities and practices and the manner in which Chicanx spiritualities have influenced this built environment. Likely co-sponsors include the following Units: Religion and Cities; Religions in the Latin Americas; Native Traditions in the Americas; Latina/o Religion, Culture and Society; Anthropology of Religion; Religion, Memory, History; Ecclesial Practices; and Latina/o and Latin American Biblical Interpretation (SBL).

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 Unit encourages research contributing to a deeper

understanding of “church in practice” in a global context, including decolonization and postcolonial theologies. The Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Idestrom, Jonas, Church of Sweden, jonas.idestrom@svenskakyrkan.se

Chair - Wigg-Stevenson, Natalie, Emmanuel College, natalie.wigg@utoronto.ca

Ecclesiological Investigations Unit

Call Text:

- **Joint Declaration on the Doctrine of Justification: Impact and Reception -**
2019 marks the 20th anniversary of the Joint Declaration on the Doctrine of Justification (JDDJ) by the Lutheran World Federation and the Roman Catholic Church. With the World Methodist Council, the World Communion of Reformed Churches, and the Anglican Communion affirming the JDDJ, this bilateral agreement has now developed into a multilateral document. The JDDJ opened new ecumenical horizons, but has not led to visible structural Unity. It has also raised objections among some Lutheran theologians. In this session, we will consider the impact and the reception of the JDDJ in theological, magisterial, practical, and other terms. We invite papers that focus on JDDJ-related developments on the global, regional and/or local levels from a variety of perspectives (doctrinal, ecumenical, ecclesial, cultural, linguistic, methodological, etc.). One of the questions that could be explored is why the JDDJ has so far not been received (or is not even well-known) by the “local communities.” We are open to papers from scholars who belong to the signatory churches of the JDDJ and who are associated with traditions that have not signed the JDDJ. Such contributions could also examine the JDDJ's impact and reception in the wider ecumenical movement. We are also interested in studies that explore the methodology used in the JDDJ, the “differentiated consensus” it invokes, its impact on more recent dialogues, and its limitations and potential for future ecumenical dialogue, as well as in proposals for how this ecumenical methodology might be developed further.
- **Doing Public Theology: Theologians and Theological Academic Institutions in Public Spaces -**
In this session, we wish to explore the role of Christian theology and the institutions where it is developed in contributing to public theology. One area of interest here is the theologian as public intellectual, focusing on the personal and vocational consequences of her or his visible public engagement in this discourse. Questions that might be raised include: How do scholars navigate the costs and sacrifices (familial, professional, institutional) of public engagement in the interest of the church? Are churches truly engaged in protecting the role of the scholar in public? How do publicly engaged scholars understand their vocations/callings and sustain them? Do churches and academic/ecclesial-academic institutions provide theologians with the academic freedom necessary for public engagement and are they promoting new generations of theologians who will carry this engagement forward? A second area of interest is how theologians navigate public engagement and ecclesial ties. How does theological education for ecclesial ministry serve the public good? What happens when these types of service come into conflict? What patterns of theological discernment shape wisdom in different public spheres? Are there boundaries around the personal and the professional in the new territory of social media and civic protest? Finally, we are

interested in proposals that explore the corporate, ecclesial contribution to public discourse, particularly in a post-truth and highly polarized and divisive context or in the face of shrinking public spaces and creeping authoritarianism globally.

- **Crisis in the Church: Patterns of Abuse as Challenge and Opportunity for Reform** (For a planned joint-session with the Vatican II Studies Unit) -
The sexual abuse of minors and vulnerable adults, both past and present, and related patterns of abuse of power by church leaders who valued the protection of the institution over the needs of victims in country after country point to a systemic failure of church leadership, structures, and practices. Efforts to cover-up the full extent of abuse and misconduct perpetrated by the ministers of the church have given rise to an unprecedented crisis of confidence and sense of betrayal by Christians world-wide, and have profoundly damaged the church's credibility as a witness to the gospel in the world. What might we learn from the broad history of Christianity, the Second Vatican Council, and the experience of ecumenical partners? What insights might present theology and teaching contribute to a substantial renewal of ecclesiology and to the reform of structures and practices so as to ensure greater accountability and transparency in church governance and in the administration of ecclesiastical justice? Where might the limits of contemporary theology and practice need to be met by new visions, complemented by the resources of the synodal tradition, or by the knowledge of contemporary sciences?

Mission Statement:

This Unit 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
- The Unit seeks to publish the best fruits of all such collaboration in our new Palgrave Series, *Pathways for Ecumenical and Interreligious Dialogue*, 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Latinovic, Vladimir, University of Tübingen, latinovic@akademie-rs.de

Chair - Flanagan, Brian, Marymount University, brianflanagan1@gmail.com

Economics and Capitalism in the Study of Buddhism Seminar

Call Text:

- **Authenticity and Merit: Institutions and Economic Actors -**
This session seeks to address the various aspects of the institutionalization of Buddhism, both within the tradition and in relation to surrounding societies. Presentation topics might therefore cover such matters as: taxes and legal systems, gender, management practices, varieties of economies: capitalist and non-capitalist, expectations and authenticity, Buddhist values and economic value.

Mission Statement:

The seminar will allow an extended and focused examination of the historical background of Buddhism in networks of exchange, under colonialism—the previous global socio-economic system—and the present-day effects of global, or late, capitalism with its ability to transcend traditional national boundaries. In the same way that previous eras saw transcontinental and transoceanic patterns of trade as agencies in the transmission and transformation of Buddhism, there is an integral connection between the ability of contemporary consumer capitalism to make a presence in societies over the entirety of the globe and the technological changes that have contributed to increasingly globalized systems of communication and travel. There are two major areas of inquiry that the seminar explores. The first is the economic formation of Buddhism as an institution, such as the ways that Buddhism is represented, commodified, and marketed in capitalist society. The second area of inquiry is the ways that economic relations and capitalism have influenced the conception of Buddhism as an object of academic study.

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

Method of submission:

PAPERS

Leadership:

Chair - Rambelli, Fabio, University of California, Santa Barbara, rambelli@eastasian.ucsb.edu

Chair - Payne, Richard K., Graduate Theological Union, rkpayne1@mac.com

Emerging Church, Millennials, and Religion Seminar

Call Text:

As we enter into the final year of an AAR five-year research track, the Emerging Church, Millennials and Religion Research Seminar seeks papers in the three following areas:

- What Emerges After? The Future of Emerging Christianities -
Some say the Emerging Church is dead, other say it is in the midst of growth and change. We seek papers that explore the future of the Emerging Church and investigate trends and prospects for progressive Christianity. Papers of interest might address issues that Emerging Christianity may or must address, the unfolding shapes and forms that Emerging Christianity may take, and the impacts of the Emerging Church movement on the future of progressive Christianities/Evangelicalism.
- Understanding Religious Changes Happening Today -
The US is in the midst of a significant religious change. The rise of the “nones,” the trumpification of Evangelicalism, the general decline of Christian mainline denominations and Catholicism, and the small but steady increase of non-Christian religions all indicate that the US is in a time of religious transition. We seek papers that attempt to explore and explain these changes, hopefully adding to the theoretical work on religious change.
- Millennials and Their/Our (Non)Religious Futures? -
Millennials are now the largest demographic group in the U.S. Many questions and concerns have been raised regarding the future of religion with Millennials and without Millennials. We seek papers, *especially from millennial voices*, that explore what the future of religion in the US may look like as the Millennials become an ever more influential force in US culture.

Mission Statement:

The Emerging Church has gained tremendous notoriety in both the popular media and among religious people and scholars. This Research Seminar seeks to begin an interdisciplinary discussion about the Emergent/ing Church in light of other cultural and religious shifts like the rise of the "nones" and the shift in religiosity among the millennial generation. To this end we wish to investigate the Emergent/ing Church by bringing together Philosophy of Religion, Practical and Feminist Theology, American Religious History and Sociology of Religion approaches. We seek to explore how this movement is affecting the religious landscape and its potential to change Evangelicalism, the larger movement of Christianity and the Western European and North American religious environs in general. We anticipate the production of an edited volume from the papers produced as a result of this seminar which will provide a critical analysis of the movement from a Religious Studies perspective.

Anonymity: Proposer names are visible to chairs and steering committee members at all times

Method of submission:

PAPERS

Leadership:

Chair - Reed, Randy, Appalachian State University, reedrw@appstate.edu

Chair - Zbaraschuk, Michael, Pacific Lutheran University, zbarasgm@plu.edu

Employment Workshops

Call Text:

In an effort to offer additional programming and networking opportunities for our members, the Employment Center will host a Workshop Series during the 2019 Annual Meeting.

Are you seeking opportunities to mentor? Do you have learning, insight, or technology tips to share? Are you a wizard with social media and personal branding? Do you have an ability to create a CV from a résumé? Do you have specific advice for creating a successful portfolio and navigating the job market? Please consider leading a 60 to 90 minute workshop or intimate roundtable for 6 to 15 individuals that engages members pursuing academic and non-academic careers. We would love to have you!

Successful proposals from previous years included the following sessions:

- Alt-Ac Employment in Religious Studies and Creative Careers in Church and Faith-Based Non-Profits
- Developing a Public Voice and Making a Living from It
- Envisioning Academic Alternatives
- Job Transitions over 40 with a Ph.D.
- Marketing Matters for Academics: It's Not Just a Corporate Thing!
- Online Pedagogies and Leveraging Online Experience in the Job Market
- Religious Studies and Nonprofit Management

If you are interested in submitting a workshop or roundtable proposal, please submit a proposal through the AAR's PAPERS system at the following address: <https://papers.aarweb.org/content/employment-workshops>

For an example of a successful proposal, please consult the 2018 Annual Meetings Program Book (pp. 15-17), or consider the language in any of the three workshops featured on this website advertising a set of regional workshops: <http://www.phdlifetransitions.com/>

All sessions will be advertised in the online and print program books.

Have questions? Contact Employment Services at careers@aarsbl.org.

Anonymity:

Proposer names are visible to chairs and steering committee members at all times

Method of submission:

PAPERS

Ethics Unit

Call Text:

Aligned with the 2019 Conference AAR theme “Scholarly Workers in Public Spaces,” our call for papers focuses on the various ways scholars participate in creating, redefining and expanding public spheres.

- Sanctuary, Borders and Asylum -
We invite papers that engage contemporary questions related to sanctuaries, borders and asylum from diverse social, moral and religious traditions. Topics may engage the history and contemporary relevance of the Sanctuary Movement; the rise of sanctuary cities; the ethics of “abolishing borders” and “abolishing ICE;” and the contested meanings of asylum.
- The Chaplain in the Public Sphere -
We invite papers that examine the diverse engagement of chaplains in the public sphere. This includes papers addressing the rise of “movement chaplains” serving on the front lines of social movements such as Occupy, Black Lives Matter, Standing Rock and counter-protests to white supremacy; the role of chaplains in serving those unaffiliated with traditional denominations; and the relationship of chaplaincy to advocacy and politics; and new challenges facing chaplains in traditional spaces such as hospitals, prisons and colleges campuses.
- Pedagogy of the Oppressed -
The Ethics Unit and the Transformative Scholarship and Pedagogy Unit, invite papers that discuss the 50th Anniversary of Paulo Freire’s 1968 Pedagogy of the Oppressed. Papers might address such topics as the importance of Pedagogy of the Oppressed in the development of critical pedagogy as practiced by a diverse scholars as bell hooks and Henry Giroux; the possibilities and limits of the public sphere as a site of developing critical consciousness and the role of education in pursuit of social justice and the legacy of Freire’s work for contemporary accounts of oppression. Co-sponsored by Ethics, Transformative Scholarship and Pedagogy, and Liberation Theologies.
- Images of the Public Scholars and Scholarship -
We invite papers to examine diverse ways scholars and scholarship are present public spaces. Topics may include enduring controversies around the idea of “public intellectuals;” scholars and the use of social media to create new publics; scholars engaged in local publics; the risks and dangers of scholarly workers who are public; the work of scholars beyond the academy.
- What Is This “Public” in Public Spaces? -

We invite papers that examine the explicit and implicit assumptions as well as current engagements about what constitutes a public. Topics may include the relationship of racial, gender, class and religious formations to the public sphere; the state of public institutions and public goods; revisiting the Black public sphere; and subalterns and counterpublics; and the ethics of recognition.

Mission Statement:

This is an established Unit 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 Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Simmons, Frederick, Princeton Theological Seminary, frederick.simmons@ptsem.edu

Chair - Ringer, Christophe D., Chicago Theological Seminary, christophe.ringer@ctschicago.edu

Evangelical Studies Unit

Call Text:

Theme for 2019: New Varieties of Evangelicalism

The previous two years our Unit has concentrated focused reflection on the definition and description of Evangelicalism with regards to its public posturing and relationship to questions of race and ethnicity, as well as on the matter of who has and who does define the term “Evangelical.” Throughout our investigation and the scholarly papers generated, we’ve noticed a constant theme: whatever Evangelicalism is, it is changing.

Amid the shifts, we are noticing new varieties of Evangelicalism springing up not only amid the global shape of the movement (many which have a longer historical lineage than North American Evangelicalism), but also underneath the current dominant structures that have defined the movement in North America. This relates to new, dynamic, interracial and intergenerational alliances, often wedding relatively new groups not always defined as “evangelical” (e.g., Pentecostals, or Black mainline groups who have gradually identified increasingly with the evangelical movement and message) together with older structures like publishing houses and various forms of media publication (print, online, social media, etc.), academic institutions, non-profit groups, conferences, etc., and how the traditional structures fit with the contemporary growing networks. Amid the shifts, we are interested to engage data-driven research as well as more qualitative reflection on these matters. While Evangelicalism (and its definition) remains contestable, we are interested in exploring its increasing layers of complexity, shifting numbers, and generational and geographical features.

We are also interested in more constructive proposals that critically develop notions of evangelical intersectionality, as well as the challenges this brings to traditional definitions and institutions. Along with this there are various challenges to long held norms, to what may be the core definition of Evangelicalism, evangelical, or the “evangel,” or to the very gospel message that lends itself to the term and to the wider description of this movement, people, and institutions associated with or participating in it.

We will hold two sessions, and possibly a third book panel session on New Varieties of Evangelicalism and on the best ways to understand current features of the movement.

Mission Statement:

This Unit 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 Unit 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 non-evangelical religious movements and theologies. The Unit sponsors sessions with theological, historical, and/or sociological foci. The Unit'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: 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)

Leadership:

Chair - Sexton, Jason, University of California, Berkeley, jason.s.sexton@gmail.com

Chair - Bacote, Vincent, Wheaton College, vincent.bacote@wheaton.edu

Feminist Theory and Religious Reflection Unit

Call Text:

This Unit 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 21st 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.

For the 2019 meeting, we seek proposals considering the following themes:

Gender, Violence, and Labor

- For a possible co-sponsored session with Comparative Approaches to Religion and Violence, we seek papers responding to Kate Manne’s *Down Girl* within the broader context of #MeToo and/or the Kavanaugh hearings. In addition to responding to Kate Manne’s understanding of misogyny, we are also interested in papers that consider the role of misogynoir in sexual violence.
- For a possible co-sponsored session including multiple Units and in solidarity with the Academic Labor and Contingent Faculty Working Group, we solicit papers on religion and reproductive labor, care work, and/or affective/emotional labor (in the broadest senses of each of these). One way to conceptualize these generically is as physical and/or interactive labor, whether paid or unpaid, that keeps bodies and communities alive from one day, and one generation, to the next. Proposals could address, for example, a particular religious practice interpreted as a form of this kind of labor (or vice-versa), religious meanings of this kind of labor, the role of family, kinship, and community in structuring working relationships, or other relevant topics. We are particularly interested in how white supremacy, patriarchy, heteronormativity, disability oppression, and other apparatuses of inequality impose disparate burdens on intersectionally targeted bodies — e.g., women of color, lesbian-feminists, immigrants, contingent faculty members, people with disabilities — who are involved with this kind of labor. The session will be co-sponsored by these Units: Academic Labor and Contingent Faculty Working Group; Women and Religion; Queer Studies in Religion; Religion, Affect, and Emotion; Religion and Sexuality; Religion and Disability Studies; Lesbian Feminisms and Religion; Feminist Theory and Religious Reflection; and Class, Religion, and Theology.

Temporality and Change

- For this theme, we solicit papers for a panel on gender, religion, time, slow things, savoring and/or swaggering, futurity, and/or Afro-futurism. Proposals might address, for example, the implications of temporality on intersubjective relational exchanges, the dynamism of time in religious practices or social expressions of spirituality, gender, race and cultural interpretations of time as they interface with the fluidity of history, or in what ways time is taken up as an analytic in religious expression, social justice, and human longing for liberation.

Mission Statement:

This Unit 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 21st 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: 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 - Berendt, Tom, Temple University, tom.berendt@temple.edu

Chair - Minister, Meredith, Shenandoah University, mministe@su.edu

Films

Call Text:

Every year the AAR screens 8-12 films at the Annual Meeting, ranging from documentaries made by members as part of their research to blockbuster Hollywood films which impact the public understanding of religion. If you wish to screen a film at the Annual Meeting, please submit your proposal as a Roundtable Session and include a short description of the film, runtime, name of the director, and year it was released. Please include yourself as the president of the session and as a panelist (as the system requires both for a roundtable session). If you wish to have a panel discussion after the film, submit the names of those panelists as well. Preference will be given to films that tie into AAR Program Unit sessions, relate to the Presidential theme, or the Annual Meeting locale.

For any questions, please contact annualmeeting@aarweb.org.

Anonymity:

Proposer names are visible to chairs and steering committee members at all times

Method of submission:

PAPERS

Folklore and Religion Seminar

Call Text:

In addition to paper proposals which generally apply the perspectives and methodologies of Folkloristics as a discipline to the study of religion, this year the Folklore and Religion Seminar seeks paper submissions focused on the following theme:

- Folklore, Religion, and Race -
The discipline of Folkloristics has long concerned itself with the ways in which vernacular beliefs and behaviors shape and are shaped by racial or ethnic identities. Stephen Stern's 1977 article "Ethnic Folklore and the Folklore of Ethnicity" (Western Folklore, Vol. 36, no. 1) examines the myriad ways in which Folklorists have – since the earliest years of the discipline – engaged with concepts of race or ethnicity. Folklore forms and examples – and scholarship concerning them - have also historically been used employed by communities to articulate ideas of Race in both positive and problematic ways. This year, the Folklore and Religion Seminar particularly welcomes proposals that interrogate and explore the roles that Race and Ethnicity play in the shaping of everyday religious practice, belief, and identity.

Ultimately, the direction taken by the Seminar at the 2019 Annual Meeting will depend upon the content, number, and quality of submissions received.

Mission Statement:

Folklore Studies has led and leads the way in directing scholarship on the expressive culture of religious communities, the methodological challenges of ethnographic work within those communities, and research and analysis of the religion of ordinary people diachronically and synchronically. Uniquely representing the theoretical and methodological perspectives of folkloristics on the study of religion, as well as consistently spotlighting the contextual material that folklorists see as significant evidence of religious belief and practice, this AAR Seminar allows a more permanent place at the Annual Meeting for the study of religion as associated with such topics as food, costume, vernacular art, architecture, material culture, medical and healing beliefs, narrative and song, performance, etc., as well as topics relevant to applied folkloristics such as the "paranormal" and the "supernatural".

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Primiano, Leonard Norman, Cabrini University, primiano@cabrini.edu

Chair - Wehmeyer, Stephen, Champlain College, swehmeyer@champlain.edu

Gay Men and Religion Unit

Call Text:

The Gay Men and Religion Group invite paper proposals that address the following questions/themes:

- Scripting Gay Identity from Sacred Texts, Traditions, Philosophies, and Rituals - We invite papers that explore the scripting and formation of gay male identities from sacred texts, religious traditions, and various philosophies and rituals. We invite papers that respond to the following sub-questions:
 - How do gay men script themselves via sacred texts, sacred/religious traditions as well as various philosophies and rituals?
 - How do people within religious traditions use religion to script gay male identities?
 - How do gay men attempt to find themselves in those texts and traditions?
- Male Homoeroticism and Damnation - We invite papers that examine eschatological warnings, karmic punishments and visions of gay male eroticism in religious eschatologies.
- Does gay identity still contribute meaningful insight into religious practice and study? We invite papers that explore the contributions of gay male identity as insight into religious practices and intellectual reflection.
- Homonormativity and the Church: Naming and Resisting Assimilation as Gay Men - We invite papers that explore the role of the church in perpetuating and/or critiquing homonormativity.
- A panel to celebrate (1) the 25th anniversary of Daniel Helminiak's *What the Bible Really Says about Homosexuality* (1994); and (2) to commemorate Robert Wood as the author of *Christ and the Homosexual* (1960), who died on 19 August 2018 at the age of 95.
- Co-sponsored panel with Religion, Memory, and History Unit and North American Religions Unit - We invite papers that explore queer memory, including narratives of coming out and transition and memorialization of trauma, such as the AIDS crisis.
- Potential co-sponsored panel with Religion and Sexuality and the African Association for the Study of Religions - We welcome papers engaging with Adriaan van Klinken's Kenyan, *Christian, Queer: Religion, LGBT Activism, and Arts of Resistance in Africa* (to be published by Penn State University Press, 2019). Relevant papers may be included in a potential co-sponsored

book panel session with the Gay Men and Religion Unit and the African Association for the Study of Religions.

Mission Statement:

The Gay Men and Religion Unit:

- Provides scholarly reflection and writing on the intersections of gay male experience, including sexual experiences, with religious traditions and spiritual practices
- Fosters ongoing contributions by gay men to religious scholarship in all its forms
- Critically challenges homophobic scholarship and religious teaching, on the one hand, and aspects of the LGBTQI equality movement that promote assimilation and normalization, on the other
- Engages a variety of theoretical and political discourses, which critique essentialist notions of gay male identity
- Promotes recognition of the diversity of men-who-have-sex-with-men across time and throughout the world and investigates both the common and the particular among such persons—including their discourses around sexuality and around religion.

Anonymity: 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 - Sneed, Roger A., Furman University, roger.sneed@furman.edu

Chair - Derks, Marco, Netherlands School of Advanced Studies in Theology and Religion, marcoderks@hotmail.com

Global-Critical Philosophy of Religion Seminar

Call Text:

The call is limited to the members of the seminar who have committed to participating in the teaching manual (16 chapters are proposed):

- A Multi-Entry Approach to Philosophy of Religion -
We propose an anthology of collected essays to function as a teaching manual for courses in philosophy of religion that embrace a global-critical approach. In the sixteen chapters of this volume, we will explore sixteen diverse approaches to our discipline. Each chapter will introduce a philosophical system, contextualize it in a specific religious tradition, outline how philosophy of religion would be envisioned from this standpoint, and assess other approaches from this standpoint. We invite members of the seminar who have committed to contribute to this volume to present their chapters for discussion at the AAR.

Mission Statement:

Recent years have witnessed the publication of several new proposals for a philosophy of religion that is religiously inclusive and critically informed. But there is to date no such textbook for philosophy of religion—no textbook that thoroughly integrates non-theistic religious philosophies and critically engages the methodological and theoretical issues of religious studies. This seminar intends to research and write such a textbook. Our seminar is constituted by area-specialist scholars of religion, comparativist philosophers of religion, critical theorists of religion, and traditional (analytic) philosophers of religion. These constituencies will work together over the next five years (2015-2019) to identify the comparative categories and critical terms for global-critical philosophy of religion, to populate these categories with the arguments and ideas of a diversity of religious traditions, to take up critical issues pertaining to cross-cultural comparison and philosophy of these arguments and ideas, and to develop the blueprint and content for an innovative new undergraduate textbook in global-critical philosophy of religion. We will also seek to publish independently the essays that are contributed to each working session of the seminar.

Anonymity: 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 - Knepper, Timothy D., Drake University, tim.knepper@drake.edu

Chair - Kopf, Gereon, Luther College, kopfg@luther.edu

Graduate Student Committee

Call Text:

- **Critical Conversations: Religion and Polarized Publics -**
How do scholars of religion engage with the public, and who is “the public?” In this forum, a lightning round-style panel of scholars will address how scholars of religion begin and sustain fruitful conversation within a variety of public contexts around questions of religion, with particular attention to the polarization of the cultural climate. The Graduate Student Committee invites proposals for short (5-7 minute) presentations that offer experiences or examples of potential avenues for scholars of religion to participate in critical conversations with the public. Proposals may consider specific publics or contexts, including the setting of the Annual Meeting in the AAR Western Region as well as other national and international settings; or proposals may contribute to broader discussions of public engagement in the classroom, on social media, through online or printed journalism, in faith communities, or in other spheres in which scholars of religion actively engage with members of the public.

Please send proposals of no more than 200 words, plus CV to both Meghan Johnston Aelabouni (mjohnstonaelabouni@iliff.edu) and Andrew Klumpp (aklumpp@smu.edu). This forum proposal does NOT count toward the two-proposal submission limit with the PAPERS system.

Anonymity: Proposer names are visible to chairs and steering committee members at all times

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:

Rachel Toombs, Yellowstone Theological Institute, rstoombs@gmail.com

Meghan Johnston Aelabouni, Iliff School of Theology mjohnstonaelabouni@iliff.edu

Andrew Klumpp, Southern Methodist University, aklumpp@smu.edu

Hinduism Unit

Call Text:

The Hinduism Unit invites contributions on the following topics suggested at the 2018 Annual Meeting as well as on other topics consistent with the Unit's Statement of Purpose. Proposals of complete papers sessions and roundtable sessions are especially welcome, as are proposals that specify creative and efficient uses of the ninety-minute sessions that likely will make up most of the Unit's programming for the 2019 Annual Meeting. For further information about potential sessions on the topics already suggested, please e-mail the topic suggesters listed below:

- Class and Caste across Rural and Urban Areas, Jenn Ortegren, jortegren@middlebury.edu
- Contemporary Law Creating Hinduism, Deepak Sarma, deepak.sarma@case.edu
- Hindu bioethics, Deepak Sarma, deepak.sarma@case.edu
- Hindu/Buddhist Interactions with Regard to *Avatāra*, Joel Bordeaux, bordeauxjoel@gmail.com
- Hinduism and Carbon, Vijaya Nagarajan, nagarajan@usfca.edu
- Hinduism and Codes of Comportment, Joel Bordeaux, bordeauxjoel@gmail.com
- Hinduism and Economy, Deonnie Moodie, dmoodie@ou.edu
- Hinduism and Food, Finnian Gerety, finnian_moore-gerety@brown.edu
- Hinduism and Public and Private Spaces, Vijaya Nagarajan, nagarajan@usfca.edu
- Hinduism and the New Materialism, Nancy Martin, nmartin@chapman.edu
- How to Teach Hinduism with and through Translation, Archana Venkatesan, avenkatesan@ucdavis.edu
- Ideological Diversity in Hinduism, Shubha Pathak, pathak@american.edu
- Modern Applications of *Ahimsā*, Easan Katir, easan@hafsite.org
- Modern Hindu Responses to Natural Sciences, Abhi Ghosh, ghoshab@gvsu.edu
- Pre-Modern Hindu Feminisms, Michael Slouber, Michael.Slouber@wwu.edu

- Recognized Re-Incarnations in Hinduism, Joel Bordeaux, bordeauxjoel@gmail.com
- Southeast Asian Influences on Hinduism, Michael Slouber, Michael.Slouber@wwu.edu
- The Roles and Works of Translation in the Study of Hinduism, Archana Venkatesan, avenkatesan@ucdavis.edu
- The Visual and Art-Historical Aspects of Temples and Temple Hinduism, Archana Venkatesan, avenkatesan@ucdavis.edu
- Thinking of Oneself as *Atman*, Easan Katir, easan@hafsite.org
- Understanding Temple Worship: The Hindu's Personal Relationship with God, Easan Katir, easan@hafsite.org
- Women and Modern Cultures of Work, Karen Pechilis, kpechili@drew.edu

Mission Statement:

This Unit 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 Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Burchett, Patton, College of William and Mary, peburchett@wm.edu

Chair - Pathak, Shubha, American University, pathak@american.edu

History of Christianity Unit

Call Text:

The History of Christianity program Unit continues to encourage chronological depth and geographic breadth in the study of Christian histories. Generally, unless otherwise noted, we invite papers and papers sessions that address the issues suggested in this Call for Proposals across time periods. We also continue to invite papers or full panels on topics and periods not explicitly mentioned in this Call.

- The following tri-sponsored session (History of Christianity; Latina/o Religion, Culture, and Society; and Religion, Memory, and History Units) invites proposals that explore the themes of religious contact, crossings, and contestation, and especially encourage historical perspectives on militarized border encounters (broadly construed). The quincentennial of Hernán Cortez's arrival in Mexico occasions us to consider contact cultures in the history of Christianity in the Americas and the longer legacy of incommensurate religious, cultural, political, and social encounters. The location of the AAR's 2019 meeting in San Diego further invites interrogations of borders as sites and metaphors of contact as well as of containment. 250 years after Cortez's landfall, Fr. Junipero Serra, also under the auspices of the Spanish Crown, undertook the establishment of missions throughout California. The first of these, San Diego de Alcalá, founded 250 years ago (1769), symbolizes the expansion and contested legacy of the Spanish borderlands. San Diego itself epitomizes the gateway of contact and encounters. The U.S.A.-México border is an open wound, noted critic Gloria Anzaldúa wrote, "where the Third World grates against the first and bleeds." The recent confrontation between the "caravan" of Hondurans and armed agents of the Mexico and the United States' heavily-militarized border at the gates of the Tijuana-San Diego crossing, serves as a sobering reminder of Anzaldúa's description and, at the same time, complicates the longer legacy of borders in the Americas.
- The following co-sponsored call is issued jointly with the Use, Influence, and Impact of the Bible Unit of the Society of Biblical Literature, and represents a welcome unprecedented opportunity. The location and date of our meeting further prompts us to consider the hemispheric and transatlantic linguistic dimensions of contact, as 2019 represents the 450-year anniversary of the publication of *La Biblia del Oso* (The Bear Bible), the first Spanish-language translation of the Bible which was published in 1569 in Basel, Switzerland by the exiled monk Casiodoro de Reina. His fellow monk Cipriano de Valera, revised his work, culminating in the 1602 *Reina y Valera* Bible. It looms as large in the memory and culture of Spanish-speaking Protestantism as does the 1611 King James translation in English-speaking Protestantism. In keeping with the theme of encounters, we invite papers that explore the history of sacred text making, translating, and reception history within communities in and around the hispanophone world.

- The long legacies of these aforementioned decisive turning points in Christian history, provokes us to consider political uses of the past (e.g., myths, symbols, texts, creeds, figures, etc.). Notions of the past return in material and visual culture and are often deployed to assert dominance (as in the case of new medievalism of white Christians) and/or resistance to systems of domination. What light can historians of Christianity (across the sweep of history and the globe) shed these patterns of violence (physical, discursive, emotional, and otherwise)? What are ways in which progressive Christian movements have also made uses of the past? Furthermore, the modern appropriation of the past provokes us to consider the very use of “religious history” and the “history of religions” (as it pertains to Christianity). At the dawn of the 25th year since the 1993 Religious Freedom Restoration Act, we ask how government and ruling bodies across the Christian tradition have historically applied and denied the use of the term religion in legal and political contexts.

Mission Statement:

The mission of this Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Beckman, Trish, St. Olaf College, beckman@stolaf.edu

Chair - Barba, Lloyd, Amherst College, lbarba@amherst.edu

Human Enhancement and Transhumanism Unit

Call Text:

We invite papers on the following topics:

- **Enhancement Technology: How Can Religion Scholars Engage in Public Spaces?** - This Unit welcomes papers on any aspect of the relationship between religion and human enhancement through technology or on transhumanism. We seek perspectives from a variety of religious traditions and encourage relational, feminist, queer, postmodern, and postcolonial analyses. Original research is a priority. Papers may identify and critically evaluate any implicit religious beliefs, practices, and values that might underlie the development and use of human enhancement technologies or the key claims, goals, values, and assumptions of transhumanism. For example, papers might explore the relationship between enhancement and core doctrines or practices of religious traditions, asking how religion might challenge a culture of enhancement or how the growing use of enhancement technology might challenge or reshape the religions of the future. Papers may provide critical and constructive assessments of an envisioned future that places confidence in nanotechnology, cognitive science, moral bio-enhancements, genetics, robotics, and information technology to achieve enhanced human capacities or extend the human lifespan.
- **Co-sponsored session with the Lesbian-Feminisms and Religion Unit -** If the future is female, what needs to change in technology aimed at human enhancement and transhumanism? What might a lesbian-feminist, crip, people of color focused technology look like? The Lesbian-Feminisms in the Study of Religion and Human Enhancement and Transhumanism Units invite innovative proposals for the diversification of technology aimed at human enhancement and transhumanism. If the major ethical concerns in these endeavors can be attributed to a narrow demographic of developers and consumers (typically white, heterosexual, cisgender, able-bodied, wealthy men) what are the possibilities for a more just future? We are especially interested in constructive and diverse proposals.
- **2019 Theme: Scholarly Workers in Public Spaces: A Necessary Long Term Focus in the Study of Religions** - This Unit welcomes papers focused on the conference theme, particularly those that contribute constructively to the contributions of religious scholars and communities on public engagement with emerging technologies of human enhancement.
- **Transhumanism: Enhancing or Escaping the Body** (co-sponsored with Body and Religion Unit)

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 "desirable" physical, moral, affective, and cognitive enhancements 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 Unit. We are interested in encouraging and providing a forum for a broad array of diverse scholarly input. To be placed on a very occasional mailing list, contact Calvin Mercer, East Carolina University, mercerc@ecu.edu.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - DeBaets, Amy Michelle, Oakland University, adebaets@oakland.edu

Chair - Cole-Turner, Ronald S., Pittsburgh Theological Seminary, coleturn@pts.edu

Indian and Chinese Religions Compared Unit

Call Text:

We invite papers on the theme of mind and consciousness as understood in the religious traditions of India and China. Intangible yet ubiquitous, the locus of thought, emotion, and spiritual insight: what exactly are the mind and consciousness? Are they the same or different? What terms are used to express them? How are states of consciousness analyzed and classified? Can the intangible become tangible, and if so, how? What access or insight do Indian and Chinese traditions offer? Papers may focus on a single tradition or thinker, but comparative approaches are especially encouraged, whether between various Indian traditions, various Chinese traditions, or an Indian tradition and a Chinese tradition.

We are also seeking papers for a co-sponsored session on ritual theory in India and China. What theories have Indian and Chinese intellectuals formulated to explain rituals? What function do rituals serve? How and why do they work? Are there necessary ingredients, and if so, what? To what extent are these theories context-specific, and to what extent might they yield insights that could be applied outside their original contexts? Comparative proposals are welcome, as are proposals focusing on a particular tradition or thinker from either India or China. Examples include (but are by no means limited to) ritual theory in the Brāhmaṇas, Mīmāṃsā theories, Confucian debates on *li* 禮, Daoist ritual theories, Daoxuan's 道宣 theoretical framework, etc. Co-sponsored with the Ritual Studies Unit.

Questions may be directed to either of the co-chairs.

Mission Statement:

This Unit addresses two significant gaps in current scholarship on Chinese and Indian religious traditions. The first gap is in 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. Beyond Buddhism, we encourage comparisons between other native Indian and native Chinese traditions. 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Allen, Michael, University of Virginia, msa2b@virginia.edu

Chair - Lusthaus, Dan, Harvard University, lusthaus@fas.harvard.edu

Indigenous Religious Traditions Unit

Call Text:

The Indigenous Religious Traditions Unit 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 Unit 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. Moreover, Indigenous Religious Traditions fosters inter-Indigenous dialogues with consistent attention to such topics as land, language, and political relationships that inform dynamic Indigenous spiritual practices.

For AAR 2019 in San Diego, we particularly welcome Indigenous paper and panel proposals particularly relating to any of the following topics:

- Seafaring and waterways in Indigenous religious traditions
- Ancestry and Death/Los Muertos in Indigenous religious traditions (Co-sponsored by Latina/o Religion, Culture, and Society & Indigenous Religious Traditions)
- Rematriation and Indigenous women's religious traditions
- Indigenous movement between spiritual worlds and dimensions
- Indigenous methodologies and Indigenous intellectuals in religion scholarship
- Entheogens -
This session is concerned with the role entheogens play in the religious/mystical traditions of a variety of indigenous contexts. Equally important as examining entheogens in their native contexts, however, is addressing their adoption by non-native populations including problems concerning their commodification and appropriation as well as legal issues. For possible co-sponsorship with the Indigenous Religions Unit, the Mysticism Unit, and the Native Traditions in the Americas Unit.

Mission Statement:

This Unit 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 Unit 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: 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 - Estrada, Gabriel, California State University, Long Beach, gabriel.estrada@csulb.edu

Chair - Alles, Gregory D., McDaniel College, galles@mcdaniel.edu

Innovations in Chaplaincy and Spiritual Care Unit

Call Text:

The Innovations in Chaplaincy and Spiritual Care Unit invites proposals for individual papers or complete panels related to the themes of changes in American religious demographics; interfaith/multifaith chaplaincy; organizational and relational models of chaplaincy; and cultural connotations of chaplaincy and its perception in the broader public. Papers should offer meaningful guidance to the field and, whenever possible, be based on new creative research. We especially invite proposals related to the following sub-themes, proposals that examine aspects of spiritual care and chaplaincy across institutional settings, and panels that bring practicing chaplains, educators and researchers into conversation with one another:

- The role of the chaplain in public and private institutions (including, e.g., legal and political issues)
- Education for religious work and placement in chaplaincy roles
- Metrics of chaplaincy's effectiveness or significance in specific settings / institutions
- Workshops on the state of the field from a variety of disciplinary perspectives
- Workshops focused on practical issues for working chaplains (for example, working with the non-religious; working with non-majority religious communities, etc.)
- Workshops on chaplaincy pedagogy, including in seminaries and divinity schools (especially related to the ongoing Henry R. Luce Foundation project on effective theological education)
- Roundtables / listening sessions to hear from chaplains, researchers, and educators on what is needed to support them and professionalize the field
- Roundtables on the engagement of chaplains as they work at intersections of race, class, gender, and religious / spiritual diversity.
- We partner with the Moral Injury and Recovery in Religion, Society, and Culture Unit to invite proposals for a co-sponsored panel on moral injury and military chaplaincy.
- We partner with the Religion, Medicines, and Healing Unit invite proposals for a co-sponsored panel on racialization and spiritual discourses in chaplaincy.

- And we partner with the Buddhism in the West Unit to invite proposals for a co-sponsored panel on Buddhist theological education and pedagogy.

Mission Statement:

Chaplaincy is becoming more and more central to the religious/spiritual experiences of individuals and communities in the world. Shifts in religious leadership, religious/spiritual affiliation, and theological education are all occurring at a rapid pace; this unit helps shape AAR as the primary academic home of these discussions. This unit is not only academic in nature; its work is consonant with the AAR's commitment to the public application of scholarship taking place within the Academy.

This unit gathers researchers, educators, and broad-minded practitioners to extend and make permanent the conversation begun through an exploratory session held at the AAR in November 2018. Innovations in Chaplaincy and Spiritual Care breaks down the barriers between these siloed communities and draws them into a common conversation on how best to meet individuals' and communities' spiritual needs today. Doing so requires:

- translating the research needed to support the work of accompanying individuals through growth, change, and struggle;
- investigating how chaplaincy provision is shaped by the people it is offered to and the institutions within which it is provided;
- asking how chaplains can be more effectively present in settings currently lacking spiritual care providers for those in need and how those chaplains can respond most effectively to the increasingly diverse religious landscape.

The mission of Innovations in Chaplaincy and Spiritual Care is to improve how chaplains are trained, how they work with diverse individuals (including those with no religious or spiritual backgrounds), and how chaplaincy and spiritual care coheres as a professional field.

Anonymity:

Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Michael Skaggs, mskaggs@brandeis.edu

Chair - Wendy Cadge, wcadge@brandeis.edu

International Development and Religion Unit

Call Text:

- Religion, Development, and Humanitarian Aid -
How has a greater attention to religion shaped a shift in thinking in the post-Washington consensus era? How has a greater attention to religion shaped government policy in development? How has the greater dialogue about religion in development affected other policy areas, such as gender, education, and/or health?

Mission Statement:

Since its establishment as an academic discipline in the 1960's the field of International Development Studies (IDS) has evolved from a fragmented topic, contained within the many silos of different academic departments, into an interdisciplinary field that draws on knowledge from across the humanities and social sciences. Despite this growing trend, until recently, religious and theological studies have found it a challenge to contribute to this growing conversation. The International Development and Religion Unit was established at the AAR in 2009 as one avenue through which religious and theological studies could engage in this emerging constructive dialogue with development studies.

The primary objective of our Unit is to use the AAR's interdisciplinary and international reach as a focal point to gather scholars from across the humanities and social sciences, including those outside the AAR, who are engaged in the study of the space and place of religion in the context of economic, political and socio-cultural development in the global south.

We wish to support theoretically robust and practically oriented research that interrogates the post/de/colonial, theological, religious and missionary assumptions and mentalities of the global confluence of international development and religion in the developing world, including, but not limited to the investigations of current faith-based NGO's and their projects in the field, practitioner-based research and reflection from the field and the encounter between private and public religion(s) in the developing world.

Anonymity: 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)

Papers of sufficient quality will be considered for publication in an edited volume on the same theme for the Routledge Research in Religion and Development book series. (see <http://ow.ly/FGEJb>)

Leadership:

Chair - Duncanson-Hales, Christopher, University of Sudbury, theolog3n1@gmail.com

Chair - Tomalin, Emma, University of Leeds, e.tomalin@leeds.ac.uk

Interreligious and Interfaith Studies Unit

Call Text:

The Interreligious and Interfaith Studies group invites paper and panel proposals that examine the encounter of institutions and individuals who approach and embody religion in different ways. We welcome proposals that are interdisciplinary, incorporate alternative pedagogies, make use of new media, and reflect the dialogical nature of this field with interactive formats. We also welcome proposals that address the AAR 2019 Presidential theme regarding public engagement.

In particular, this year we invite papers in the following areas:

- The Racialization of Religion (Co-sponsored Session with Religion and Politics Unit and Interreligious and Interfaith Studies Unit) -
Many encounters with religious difference in the United States manifest racial dimensions. What role do both religion and race play in our current political polarization? In what ways is religion deployed to provide cover for racial bias or to efface intrafaith racial diversity? We seek to explore the intersections of race and religion with interdisciplinary and interreligious rigor.
- Children in Harm's Way -
The field of Interreligious Studies is sometimes lifted up as a collective space for shared problem-solving. How might the tools of analysis and activism be useful in addressing children in war zones, on treacherous migrant journeys, or those who suffer sexual and other abuse? What are the implications for pastoral care? Given that religious structures are sometimes implicated in the harm—catalysts for violent conflicts, protectors for those committing abuse, etc.—what is the role of the academy?
- Decolonizing or “Resetting” the Interfaith Table -
How has the historically dominant understanding of religion predetermined the shape of the interfaith “table?” Liberal and conservative dichotomies, pluralist/inclusivist/exclusivist categories, the nature of boundaries, and conceptions of what qualifies as religion all derive from one particular cognitive framework. We invite discussion of the implications of this history, and strategies for decolonizing interreligious studies.

- **Cultivating the Field -**
As the field of Interreligious and Interfaith Studies takes shape, questions continue to arise about how to guide its growth. This year, we invite consideration of the following intersections:
 - Material Inter/Religion – Artifacts of material religion are often analyzed within particular traditions, but they can also be significant in interreligious space. How are the arts, architecture, liturgy, images, objects, etc. designed or deployed or interpreted to contribute to the field of interreligious studies, and what theorization informs these choices?
 - The Curricular and Civic Projects – What is the relationship of the curricular project of Interreligious Studies and the civic project of Interfaith Engagement? How do institutions of higher learning relate to their surrounding communities in this work? What are the implications for the construction of courses, co-curricular elements, civic and political life?

- **Workshop: Pedagogy of Interreligious Studies -**
We are piloting a new format in an extra session this year. It will be organized as an interactive workshop focusing on teaching practices, strategies, and challenges in teaching Interreligious Studies. While we will have a knowledgeable facilitator at each table, it is designed for peer-to-peer learning. You can propose to be a listed participant whether you are an experienced practitioner, or looking to develop your first course with an interreligious component. For your “paper proposal,” please submit the following: Describe a new or existing course that you would like to develop and/or share. The course may focus in any discipline as long as it incorporates a substantive address of “the dynamic encounter between religious traditions and persons” (Paul Hedges). Briefly discuss approaches, strategies or tools you believe can be valuable in interreligious studies, and/or questions you have about pedagogy and best practices. Include your teaching context and how it fits in the broader curriculum. For this session only, it is fine to reveal your identity in the body of the proposal.

Mission Statement:

This Unit 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, praxiological, and institutional). This Unit 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 Unit 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: 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 - Mikva, Rachel, Chicago Theological Seminary, rmikva@ctschicago.edu

Chair - Sheveland, John, Gonzaga University, sheveland@gonzaga.edu

Intersectional Hindu Studies: Feminist and Critical Race Approaches to Research and Teaching Seminar

Call Text:

There will not be an open call for papers this year; rather, we will be asking participants to produce presentations related to our exploration of the following questions and/or topics:

- The racialized construction of 'insider' and 'outsider' in the field of Hindu Studies.
- Performing 'authenticity' in academic and community spaces as racialized and gendered scholars of Hinduism.
- Intersectional and feminist approaches to research and teaching.
- Challenging casteist, Islamophobic, and anti-Black perspectives in academia and our communities.
- The challenge of responding to and reframing the deployment of critical theoretical language by Hindutva groups.
- Social justice organizing among left-leaning Hindus, especially around issues of race, sexuality, and caste.
- Race, gender, and academic precarity in our fields.
- Supporting/mentoring racialized students; the unspoken expectations and responsibilities of faculty of color.
- The re/production of the Orientalist gaze in contemporary Hindu studies.
- The influence of our own subject positions on our scholarship, in our research--in the field or the archive and everywhere in between.
- The process of writing as racialized scholars and the challenges and obligations we feel in the creation of our scholarship.
- Navigating Institutional and financial (donors, fundraising) issues as racialized faculty.

Mission Statement:

This seminar centers the work of racialized researchers and teachers of Hinduism who use critical race theory (CRT) and intersectional feminist theory in our own work, and who are committed to challenging systemic inequality in academic spaces. We have three objectives:

1. To develop an intersectional critique of the formation and institutionalization of Hindu Studies as a field
2. To challenge the prevailing narratives about Hindus and Hindu Studies in the academy and in the global public sphere
3. To create a space for racialized scholars in Hindu Studies (and connected fields) to examine and share our own experiences in academia

Method of submission:

PAPERS

Anonymity:

Proposer names are visible to chairs and steering committee members at all times

Leadership:

Chair - Harshita Mruthinti Kamath, harshita.kamath@emory.edu

Chair - Shreena Gandhi, shreenaniketa@gmail.com

Islam, Gender, Women Unit

Call Text:

- Workshop Session on Pre-Circulated Works -
In 2019, IGW will conduct a workshop session that explores new or forthcoming books, articles or book chapters in the study of women and gender in relation to Islam and Muslim contexts. Our objective is to invite critical reflection on newly published works in the field that engage new modes of inquiry, emerging methods, trajectories, and challenges. Drawing on pre-circulated articles and book chapters (from monographs or edited volumes), spanning a broad range of topics and subfields, the session will use each piece to examine how the field of Islam and gender is developing and its relationship to other fields, including Islamic Studies and Religious Studies more broadly. In keeping with our commitment to non-traditional programming, the session will be organized as a workshop, with discussion tables formed around those pre-circulated readings. Therefore, IGW is not accepting proposals for standard conference papers or for prearranged paper panels. Rather, we solicit proposals from those who would like their recently published or forthcoming article or chapter of a book to serve as a basis for a discussion at the session. Although we have a strong preference for scholars proposing their own work, we are also willing to consider proposals to serve as table facilitator for a discussion of another scholar's published work. Should such a proposal be accepted, we would then also encourage the author to attend and participate in the session.

Proposals to IGW for this session need to include:

- an abstract of the piece
- a clear explanation of the contribution the piece makes to the field and how it might help to initiate a discussion on the further development of the field of Islam and gender
- the length of the full piece
- its status in the publishing process (if published, details; if forthcoming, where; etc.) and whether it forms part of a larger project (especially if it is a chapter from a monograph)
- suggestions for possible facilitators for discussion of the piece at the workshop

Timeline:

- March 1: Proposals due through the PAPERS system
- March 8: IGW requests full text of articles/chapters/books from finalists before making final selections
- August 30: Discussion tables and themes will be announced and registration for tables opens

- September 15: Readings will be posted on the AAR website (accessible for registered participants)
- Graduate Session -
This year, the IGW Unit will co-sponsor a session centered on graduate student research in Islamic Studies, with the Study of Islam Unit. This session will offer graduate students the opportunity to present for 5 minutes on their dissertation research, followed by short responses from other panelists and open discussion. If you are an advanced graduate student and interested in talking succinctly about your research in this session, please submit a paper proposal through the PAPERS system with the abstract and proposal the same text and length (maximum 150 words) and indicate that your submission is for this special session format at the top of the proposal.

Mission Statement:

The Islam, Gender, Women (IGW) Unit uses non-traditional programming to address meta-questions of the study of gender and women in relation to Islam and Muslims, to support the mentoring and development of its scholars, and to create resources and scholarly networks to advance the field. The name IGW signals that the study of gender and women is an essential subfield of the larger study of Islam and Muslims while shifting attention away from the “woman question in Islam” and toward the study of gender. Our Unit examines the relational formation and subversion of genders, while still taking into account “women” as they are interpellated by complex social and symbolic systems.

IGW brings together scholars at all career stages, including those working outside the academy. It supports scholarly reflexivity in a collaborative and collegial setting, discussing methods/approaches and the professional dimensions of research and teaching in the field. It fosters collective consideration of the aims, evolution, and lacunae of the field as a way to nurture new lines of inquiry. Our non-traditional programming, such as workshops and mentoring/networking sessions, aims to strengthen rather than compete with the work of related program Units, prevent the segregation of scholarship on gender and women into one Unit, encourage sustained “mainstream” engagement with questions of gender and women, and expand opportunities for collaboration and conversation with and among other Units.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:
PAPERS

Leadership:

Chair - Howe, Justine, Case Western Reserve University, justine.howe@case.edu

Chair - Yacoob, Saadia, Williams College, saadia.yacoob@williams.edu

Islamic Mysticism Unit

Call Text:

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, 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.

The Islamic Mysticism Group solicits paper and panel proposals for the 2019 AAR Annual Meeting. While all proposals related to Islamic mysticism are welcome, special consideration will be given to the following topics, including some which were formulated at the 2018 AAR Islamic Mysticism Group business meeting:

- Approaches to Hagiographies
- Religion and Psychology
- Sufism and the Digital Humanities
- Mysticism and Ecology
- Sufism, Politics, and Empire
- Mysticism and Political Dissidents
- Sufism and Social Justice
- Gendered Themes and Constructions in Islamic Mystical Thought
- Comparative Mysticism: Mysticism in Islam and in Other Religious Traditions
- Sex and Light in South Asia (Co-sponsored with Religion in South Asia Unit)
Catt Prueitt (cprueitt@gmu.edu)

As a new explicit requirement of our Unit, a successful pre-arranged session or panel proposal must incorporate gender diversity. Diversity of race and ethnicity, theoretical method, and rank are also highly encouraged. If your proposal is accepted and you agree to be on the program, we expect you to show up to participate in your session at the Annual Meeting, barring unforeseeable exceptional circumstances. Please note that the Islamic studies program units

have a policy according to which no-shows may be barred from the program for the following year.

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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Zargar, Cyrus, University of Central Florida, cyzargar@gmail.com

Chair - Dakake, Maria Massi, George Mason University, mdakakem@gmu.edu

Jain Studies Unit

Call Text:

- Jain Ramayanas, Contact John Cort
- Perceptions of Authority in Jain Traditions, Contact David St. John
- Jain Diaspora Temple Committees and Praxis, Contact Venu Mehta
- Jain Bhashyas (Commentaries) in the 20th Century, Contact Samani Pratibha Pragya
- Twentieth-Century Jain Leaders, Contact Samani Unnata Pragya

Mission Statement:

This Unit 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 Unit provides a venue in North America for scholars of Jainism to meet regularly and exchange ideas.

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

Method of submission:

PAPERS

Leadership:

Chair - Kelting, Mary Whitney, Northeastern University, m.kelting@neu.edu

Chair - Vose, Steven, Florida International University, svose@fiu.edu

Japanese Religions Unit

Call Text:

We invite papers sessions, individual papers, and roundtables that address all aspects of Japanese religious practice and thought. All time periods welcome. To facilitate greater exchange within and beyond Japanese religions, we prefer proposals that include explicit reflection on the study of religion more broadly. Creative formats are encouraged (film, organized discussion, pre-circulated papers/texts, workshop, etc.).

Our Unit is committed to diversity and inclusion. We strongly encourage considering balance in terms of gender, and areas of specialization and time periods, as well as balance between graduate students, junior scholars, and senior scholars. Showing little or no regard for such diversity will reflect very negatively on your proposal.

In submitting proposals, please follow the AAR guidelines carefully. First-timers are encouraged to contact the co-chairs for additional advice (Asuka Sango at asango@carleton.edu; Levi McLaughlin at lmclaug2@ncsu.edu).

Next year's Annual Meeting theme is "Scholarly Workers in Public Spaces: A Necessary Long Term Focus in the Study of Religions." Of course, we need not be limited to this theme.

Also, we would like to draw your attention to the AAR's session allotment. Our Unit has two options: (a) one 2.5 hour session and one 2 hour session; or (b) one 2 hour session and two 90 min sessions. Co-sponsorship adds one 90 min session to this allotment. We are therefore hoping to sponsor more 90 min sessions to allow more people to participate. Please keep this in mind as you compose your proposal.

Below are possible topics proposed by our members this year. We also welcome proposals on other topics as well.

Possible topics for AAR 2018:

- Non-Profit Organizations (NPO) and religion
- Workshop-style panels with pre-circulated papers and conversations with authors, Jolyon Thomas; jolyon@sas.upenn.edu
- Brainstorming session for a new Nanzan Guide to Japanese Religions (with new categories such as "money," "time," etc.), Matt McMullen: mcmullen@nanzan-u.ac.jp
- Disasters as a lens through which to analyze religion and local communities, Kristina Buhrman: kbuhrman@fsu.edu

- "Religion" as an epistemological category in Japan, Ernils Larsson: ernils.larsson@teol.uu.se
- "The Specter of Idealism in the Study of Japanese Religions: Beyond the Practice-Belief Dichotomy", Ethan Bushelle: Ethan.Bushelle@wwu.edu
- Representations of Buddhism in Contemporary Japanese Literature and Media Papers would discuss various aspects of Buddhism (or we could expand it to Japanese religions) as characterized in particular books, movies, anime, manga, online environments, etc. These might include, for example, any of Genyū Sokyū's novels, *Zazen Girl* by Taguchi Randy, Yumemakura Baku's series on Kūkai or the 2017 movie based on it, *Legend of the Demon Cat*, anime series (and manga) such as *Saints Young Men*, manga depicting founders of religious traditions and other Buddhists (e.g., the 2018 manga *Zen: Shaku Sōen*), etc. Papers could also focus on Buddhism in the writings of Ishimure Michiko, who passed in February 2018. Ronald Green: rgreen@coastal.edu

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - McLaughlin, Levi, North Carolina State University, lmclaug2@ncsu.edu

Chair - Sango, Asuka, Carleton College, asango@carleton.edu

Karl Barth Society of North America

Call Text:

In honor of the 100th anniversary of the publication of Barth's *The Epistle to the Romans*, the Karl Barth Society of North America is holding a multi-year series of sessions dedicated to this book and its legacy.

For the 2019 meeting, the Barth Society welcomes proposals related to Barth's discussion of Romans 5-8 in the first or second edition of *The Epistle to the Romans*. Proposed papers could:

- offer critical reflection upon Barth's remarks about the text of Romans 5-8 in the volume;
- examine Barth's commentary on Romans 5-8 in *The Epistle to the Romans* in light of Barth's later writings;
- consider Barth's claims about Romans 5-8 in light of contemporary biblical scholarship; and/or
- bring Barth's discussion of Romans 5-8 into conversation with the insights of others theologians. Proposals on related topics also will be considered.

For a co-sponsored session:

- A panel on Karl Barth and Comparative Theology, to be organized in collaboration with the Comparative Theology Unit

Mission Statement:

The Karl Barth Society of North America exists to encourage a critical and constructive theology in continuity with the work of Karl Barth.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Chair - Molnar, Paul D., St. John's University, molnarp@stjohns.edu

Chair - Sonderegger, Katherine, Virginia Theological Seminary, ksonderegger@vts.edu

Chair - Johnson, Keith, Wheaton College, keith.johnson@wheaton.edu

Chair - Hunsinger, George, Princeton Theological Seminary, george.hunsinger@ptsem.edu

Kierkegaard, Religion, and Culture Unit

Call Text:

- Kierkegaard on Alterity: Fear, Difference, and Our Shared Humanity -
The fear of otherness or difference is at the heart of the polarization plaguing contemporary society in the United States and elsewhere. Kierkegaard's interpretation of the love command—love of God and love of neighbor—in the Judeo-Christian scriptures seems to shed light on this problem by illuminating both the distinctiveness and kinship of all human beings. For example, in *Works of Love*, he indicates that precisely because God serves as the “middle term” between individuals, in loving God we are called to recognize others as our “neighbors,” as ones close to us. Loving our neighbors in God not only “deeply and forever memorably imprint[s] the kinship of all human beings” on us, but in bringing others close to us, it also allows us to overcome the social stratifications and divisions through which “people are inhumanly separated one from another.” This shared humanity in God, insists Kierkegaard, does not eradicate or preclude our distinctiveness or difference. For, in being “neighbors” to each other, we are not called to reduce others to our own individual terms. Rather, the other person is a “You,” not another “I.” Kierkegaard underscores this point in “The Present Age,” where he maintains that religion retains and values each person's individuality or uniqueness along with their kinship to others.
Postmodern thinkers, however, have longed argued that the love command is inadequate for dealing with alterity. For many of them, the command to love the other as *yourself* vitiates the very otherness of the other. With such a critique of the love command and Christianity, one might view Kierkegaard's own avowed critiques of modern politics as only furthering the wedge between the religious and the political. After all, Kierkegaard himself wrote in a journal entry that “political service and religious service relate to each other altogether inversely, inasmuch as politically everything turns on getting numbers of people on one's side, but religiously on having God on one's side.” To what extent, then, can Kierkegaard help us to comprehend and to critique the fear of difference that besets our modern political responses to what ought to be, and to what he envisioned as, our shared humanity? To what extent does he contribute to our understanding of the problem of alterity?
This session invites proposals that address the disparate aspects of Kierkegaard's authorship, the relationship that he establishes between the religious and the political, in order to probe the question of alterity in Kierkegaard's texts—the extent to which his texts are other than themselves and the depths to which Kierkegaard allows his readers to address the fear—the denigration—of difference.

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Barrett, Lee, Lancaster Theological Seminary, lbarrett@lancasterseminary.edu

Chair - Robinson, Marcia C., Syracuse University, mrobin03@syr.edu

Korean Religions Unit

Call Text:

For our standalone panel(s), the Korean Religions Unit welcomes proposals for papers sessions, roundtable sessions, and individual papers. Proposals in all areas of Korean Religions will be considered, but we are especially interested in working around the following themes as they relate to religion in Korea:

- Reunification of the Korean Peninsula
- Peace Process between North and South Korea
- Refugees/Migrants
- March First Movement

Additionally, we have two topics proposed by AAR members who will serve as panel organizers. If you would like to contribute to one of the following potential panels, please contact the organizer directly.

- Material Culture and Korean Religions, Organizer: Liora Sarfati
Email: lsarfati@tauex.tau.ac.il -
Objects play an important role in Korean religions. From Ancestor altars, to churches, shamanic offerings, and golden Buddha statues, the religious practice is embedded in the material world. This panel offers to explore the roles of objects in religious practice and belief in its broadest sense, both historically and in contemporary Korea. Panel proposals can discuss meanings and uses of artefacts in Korean religion, and theoretical perspectives related to the agency of objects, their affect, and the relationship between verbal, behavioural and material social constructs related to any religious manifestation in Korea.
- Transnational Networks and Connections in Korean Religions, Organizer: Sungjin Im
Email: sungjin.im2@duke.edu -
This panel invites papers that explore connections between Korean religions and their counterparts in other countries and/or within the Korean diaspora, transnational expressions of Korean religions, Korean religions and transnational identities, and other related topics.

Finally, we invite proposals for the following panel co-sponsored with the New Religious Movements Unit and the Sikh Studies Unit:

- Innovations in Asian Religions

Mission Statement:

This Unit 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 Unit 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 Unit 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 Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Torrey, Debernieri, University of Utah, djtorrey@gmail.com

Chair - Kim, Hwansoo, Duke University, hwansoo.kim@duke.edu

Latina/o Religion, Culture, and Society Unit

Call Text:

We solicit papers in the following 5 areas of study. Anyone who wishes to organize a panel on a subject not listed below may also contact one or both of the Unit's co-chairs to propose the panel.

- Building on the AAR's theme focused on "creating, redefining, and expanding spheres of public discourse," we invite papers on San Diego's Chicano Park and its mural paintings. This multi-unit co-sponsored session will likely be supplemented by a separate tour to the site. In 1970 Chicano Park emerged through the efforts of community activists responding to the fracture and displacement of Chicana communities caused by the construction of the Interstate 5 freeway in the barrio of Logan Heights. On this freeway's pillars, Chicano Park displays one of the largest assemblages of public murals in North America, inspired by Chicana history. In 2018, the San Diego Tribune described the space as a "battleground" for cultural identity between right wing groups waving American flags and Chicana groups waving flags of Aztlan. We welcome papers from multiple disciplinary vantage points. We are particularly interested in proposals that take an ecological approach by engaging both the manner in which the contested space informs religious/spiritual identities and practices and the manner in which Chicana spiritualities have influenced this built environment. Likely co-sponsors include the following Units: Religion and Cities; Religions in the Latin Americas; Native Traditions in the Americas; Latina/o Religion, Culture and Society; Anthropology of Religion; Religion, Memory, History; Ecclesial Practices; and Latina/o and Latin American Biblical Interpretation (SBL).
- We invite papers that engage and analyze the work of the recently departed scholar Luis León, for a commemorative co-sponsored panel. Likely co-sponsors include the following Units: North American Religions; and Religions in the Latin Americas.
- We invite papers that analyze religion, social class, and the 'food chain.' This may include food-chain labor; food ecologies; theological meanings of food labor; food injustice; Latinx food culture/religiosity; ghettoization, ethnicization, and/or gendering of food labor spaces; and other relevant topics. Likely co-sponsors include the following Units: Religion and Food; and Class, Religion, and Theology.
- We invite papers for a session on Ancestry and Death/Los Muertos in indigenous religious traditions. We are particularly interested in scholarship on indigenous and Latinx celebrations of Día de Muertos. Likely co-sponsors include the following Units: Indigenous Religious Traditions.
- We invite papers that explore the themes of religious contact, crossings, and contestation, and especially encourage historical perspectives on militarized border

encounters (broadly construed). The quincentennial of the Hernán Cortez's arrival in Mexico occasions us to consider contact cultures in the history of Christianity in the Americas and the longer legacy of incommensurate religious, cultural, political, and social encounters. The location of the AAR's 2019 meeting in San Diego further invites interrogations of borders as sites and metaphors of contact as well as of containment. 250 years after Cortez's landfall, Fr. Junipero Serra, also under the auspices of the Spanish Crown, undertook the establishment of missions throughout California. The first of these, San Diego de Alcalá, founded 250 years ago (1769), symbolizes the expansion and contested legacy of the Spanish borderlands. San Diego itself epitomizes the gateway of contact and encounters. Theorizing from her twentieth century context, critic Gloria Anzaldúa argued, "The U.S.-Mexican border es una herida abierta (is an open wound) where the third world grates against the first and bleeds." In recent weeks, confrontations between the "caravan" of Hondurans and armed agents of the United States' heavily-militarized border at the gates of the San Diego-Tijuana crossing, serve as a sobering reminders of Anzaldúa's description, while complicating the longer legacy of borders in the Americas. Likely co-sponsors include the following Units: History of Christianity; and Religion, Memory, and History.

- We invite papers for a session on climate change, displacement, and legal violence. Papers should address topics related to climate-related violence and Latinx communities in the U.S.A. and beyond. Topics of interest include ecological racism, loss of land and economic upheaval, gentrification, or other more hidden forms of climate-related violence against peoples. Recent reports from the United Nations, climate and social scientists, and social movements have demonstrated for a wider audience that climate change is not merely a theoretical hypothesis for the future, but an all too present reality. Moreover, sociologist Tracy Skillington (in "Climate Justice without Freedom," 2015) studied the consequences of climate change for persons displaced by climate change, and referred to the legislative opposition to refugees by industrialized countries as "legal violence." Theology and ethics have rich traditions of speaking to issues related to creation care and the consequences arising when we neglect this calling: from the Jewish notion of *tikun olam*, theologies arising from Native American and other indigenous spiritualities, to more recent contributions of ecofeminists and other scholar-practitioners. Situating our conversation at the intersections of religious/philosophical, environmental, and social scientific thought, we invite papers that address climate-related violence, Latinx communities, religion, and social justice. Likely co-sponsors include the following Units: La Comunidad of Hispanic Scholars of Religion.

Mission Statement:

This Unit 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 Unit 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 Latina/o theologies and religions. It is this rich and deep religious/theological-cultural-social-political complex that is the focus of this Unit.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Guerra, Lauren Frances, University of California, Los Angeles,
laurenguerra18@gmail.com

Chair - Cruz, Jeremy V., St. John's University, New York, cruzj@stjohns.edu

Law, Religion, and Culture Unit

Call Text:

As always, the Law, Religion, and Culture Unit welcomes proposals for individual papers, papers sessions, and roundtable panel proposals, including author-meets-critics sessions, on any aspect of the cultural, historical, critical, and comparative study of the intersections of law and religion in Asia, Africa, Europe, or the Americas, including legal categories in religious traditions, the treatment of religion within legal traditions, human rights, and freedom of religion. We welcome explorations of “formal” law that directly intersects with states and “informal” law that does not.

This year, our Unit particularly invites proposals that address the following broad themes:

- Borderlands and immigration, including examinations of sanctuary cases and cases involving religious exemptions for aiding migrants (such as *United States v. Warren*), for a possible co-sponsorship with the Religion and Migration Unit.
- The "legality of death" - e.g., aid in dying, government intervention in the dying process, religious law (very broadly defined), international and national perspectives on laws regarding death and dying, as well as laws governing body disposition, for a possible co-sponsorship with the Death, Dying, and Beyond Unit.
- Law, religion, and children.
- The "bureaucratization" of religion.

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Amesbury, Richard, Clemson University, ramesb@clemson.edu

Chair - Gray-Hildenbrand, Jenna, Middle Tennessee State University, jenna.gray-hildenbrand@mtsu.edu

Lesbian-Feminisms and Religion Unit

Call Text:

- Audre Lorde (1934-1992), born of Caribbean immigrant parents and raised in New York City, was a lesbian-feminist activist and poet, essayist in the late twentieth century. Before her untimely death from a fourteen-year long battle with breast and liver cancers, Lorde had become well-known not only for the depth of her poetic vision, but also for her importance to the burgeoning Black feminist communities and for her unwavering clarity with regard to the inherent racism of the white feminist movements in the United States. Lorde asserted that creative differences, emerging from the inexorably different identities that we find in the “deep places” (Sister Outsider) within ourselves, could catalyze positive change in our communities and in the world as a whole. In academic contexts, she is especially known for recognizing the erotic as a source of knowledge and for her powerful speech “The Master’s Tools Will Never Dismantle the Master’s House.” What does Lorde’s lesbian-feminist, activist poetry, speeches, and essays offer to the study of religion? What changes occur in evaluating, ‘knowing,’ or ‘doing’ religion when we turn to Lorde? How might she open our imaginations beyond the master’s house, so to speak, within religious studies? We invite papers that explore lesbian-feminism in the study of religion that engage Audre Lorde from diverse perspectives that range in format—such as theoretical contributions, poetry, and comparative studies.
- Lesbian-Feminisms in the Study of Religion and Human Enhancement and Transhumanism Units, Michelle Wolff, Augustana College, michellewolff@augustana.edu, Sarah Bloesch, Elon University, bloesch@mail.smu.edu, Amy Michelle DeBaets, adebaets@oakland.edu, Ronald S. Cole-Turner, coleturn@pts.edu -
If the future *is* female, what needs to change in technology aimed at human enhancement and transhumanism? What might a lesbian-feminist, crip, people of color focused technology look like? The Lesbian-Feminisms in the Study of Religion and Human Enhancement and Transhumanism Units invite innovative proposals for the diversification of technology aimed at human enhancement and transhumanism. If the major ethical concerns in these endeavors can be attributed to a narrow demographic of developers and consumers (typically white, heterosexual, cisgender, able-bodied, wealthy men) what are the possibilities for a more just future? What have we not yet imagined? What does the growth and recognition of SF (speculative/science fiction) authors of color mean for the study of religion? We are especially interested in constructive and diverse proposals. Accepted papers will be invited to submit for publication in a Cosmologies focus section (<https://cosmologicsmagazine.com/>)
- Co-sponsored session including multiple Units and in solidarity with the Academic Labor and Contingent Faculty Working Group, we solicit papers on religion and reproductive labor, care work, and/or affective/emotional labor (in the broadest senses of each of

these). One way to conceptualize these generically is as physical and/or interactive labor, whether paid or unpaid, that keeps bodies and communities alive from one day, and one generation, to the next. Proposals could address, for example, a particular religious practice interpreted as a form of this kind of labor (or vice-versa), religious meanings of this kind of labor, the role of family, kinship, and community in structuring working relationships, or other relevant topics. We are particularly interested in how white supremacy, patriarchy, heteronormativity, disability oppression, and other apparatuses of inequality impose disparate burdens on intersectionally targeted bodies — e.g., women of color, lesbian-feminists, immigrants, contingent faculty members, people with disabilities — who are involved with this kind of labor. Descriptive, comparative, historical, constructive, and other methods are all welcome. Papers that emerge from activism or engage in conversation with activists are especially welcome. The session will be co-sponsored by these Units: Academic Labor and Contingent Faculty Working Group; Women and Religion; Religion, Affect, and Emotion; Religion and Disability Studies; Lesbian Feminisms and Religion; Feminist Theory and Religious Reflection; and Class, Religion, and Theology.

Mission Statement:

For over 25 years this Unit has been committed to lesbian-feminism in the study of religion. 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. We are especially committed to scholars and scholarship that advance people of color, persons with disabilities, decoloniality, and economic justice. This is accomplished with diverse and timely themes, and by providing a theoretical space for probing and further developing the openings and opportunities afforded by changing sociopolitical and theoretical contexts.

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

Method of submission:

PAPERS

Leadership:

Chair - Wolff, Michelle, Augustana College, michellewolff@augustana.edu

Chair - Bloesch, Sarah, Elon University, sbloesch@smu.edu

Liberal Theologies Unit

Call Text:

The Liberal Theologies group invites papers related to the topic, “Theology and the Charge of Liberal Complicity with Totalitarianism.” Strong proposals might include such lines of inquiry as:

- Critical interrogation of the oft-repeated accusation that liberal theologians of the 1920s and 1930s were at worst supporters of, and at best incapable of resisting, totalitarianism;
- Analyses of the charge that liberal theology encodes totalitarian impulses or even (in the popular parlance) “liberal fascism”;
- Appraisals of the theological resources offered by liberal theologies for resisting totalitarianism, as well as any corrections required by liberal theologies for such resistance, given current perceptions that liberal democracy is under attack by the economics of austerity and the politics of populism.

An explicit connection to President Patton’s 2019 theme, “Scholarly Workers in Public Spaces,” will add to the strength of a proposal.

- **Non-Violent Theology: Power, Persuasion, and Peace -**
In addition, the Liberal Theologies Group invites proposals for papers for a co-sponsored session with the Open and Relational Theologies group on the topic, Non-Violent Theology: Power, Persuasion, and Peace. Are some theologies - some models of God - better suited for promoting peace and justice through non-violent means? We welcome proposals that explore this question, especially in connection with open-relational, liberal, and/or personalist theologies. We're especially interested in proposals that explore the impact of personalism on the theology and activism of Martin Luther King Jr.

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 Unit, 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Morice Brubaker, Sarah, Phillips Theological Seminary,
sarah.morice.brubaker@ptstulsa.edu

Liberation Theologies Unit

Call Text:

- Landscapes of Liberation: Building New Horizons of Bodies, Borders, and Belonging - The context of the 2019 AAR meeting in San Diego places concrete demands on all of us to consider how bodies, borders, and belonging are constructed as physical and symbolic realities, powerful enough to determine the life prospects of millions of human beings and the planet. These shifting conceptions of realities are determined by border crisis, military developments, ecological disasters, criminalization and invisibilization of growing homeless and refugee populations, and communal displacement by industrial complexes. The transformations we witness in the San Diego area are not unique, and have devastating correlates at the regional, national and global levels.

The Liberation Theologies Program Unit invites proposals that engage with the changing conceptions of bodies, borders and belongings in the new landscapes. We encourage proposals that depart from local contexts (San Diego, other locations throughout the US or the Globe) to analyze the shifting realities, challenge current systems of oppression, and imagine new horizons of liberation. We welcome proposals that consider comparative, relational or parallel analyses that juxtapose local landscapes to other global regions as these shape and impact various dimensions of human liberation, including through networks of activism, praxis, and resistance.

Topics may include:

- Shifting perspectives of borders and borderlands
 - New methods of policing at borders and mainlands
 - Racialization of bodies and “Public Health Initiatives”
 - Mass Incarceration and financial profitability
 - Criminalization of asylum seekers and refugees
 - Community invisibilizations and displacements by industrial complexes
 - Changing conception of gender and sexualities in new oppressive landscapes
 - Ecological dangers and dystopian present/futures
 - New transnational solidarities
 - Indigenous and intersectional Identities as sources for alternatives
-
- 50th Anniversary of Paulo Freire’s Pedagogy of the Oppressed - In celebration of the 50th Anniversary of Paulo Freire’s groundbreaking book Pedagogy of the Oppressed, we invite proposals that reflect on the importance of his work to transformative scholarship and pedagogy and the field of Religious Studies. How has his approach to education, and his organizing to transform oppressive structures and create a more equitable world influenced pedagogical practices today? What still needs to

change? What does it mean to embrace teaching as a practice of freedom? How has Freire's work shaped scholar-activism and contemporary projects of liberation?

This panel will be co-sponsored by Ethics, Transformative Scholarship and Pedagogy, and Liberation Theologies.

- Religion and Ecology in the Age of Trumpism -
As a co-sponsorship with the Liberation Theologies Unit and the Religion and Ecology Unit, this session is intended to build upon the work of James Cone in his seminal essay "Whose Earth is it Anyway?" In the essay Cone argues that those concerned with the exploitation of nonhuman nature and those fighting against the exploitation of poor people of color are critiquing the same destructive logic and need to be working together. In our current political moment Cone's argument rings even truer. From Flint Michigan to Puerto Rico environmental injustice has inevitably led to human injustice. The United States finds itself led by a president and countless legislators who are anti-science climate change deniers whose environmental policies disproportionately harm people of color. Proposals should address and build upon Cone's arguments and could take a constructive or analytical approach.

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Slabodsky, Santiago H., Hofstra University, santiago.slabodsky@hofstra.edu

Chair - Davila, Maria T., Andover Newton Theological School, mtdavila@ants.edu

Martin Luther and Global Lutheran Traditions Unit

Call Text:

- 90-Minute Stand-Alone Session: Luther, Usury, Anti-Judaism and Justice -
We live in a time in which justice is fractured, setting oppressed communities against one another. Much of current economic and ecological injustice might be broadly traced to neo-liberal regimes birthed in early modern global expansion and funded, in part, by the practice of usury. Luther critiqued usury, and yet his treatment of it is an important instance of the ambiguous character of his legacy. On the one hand, in his “Trade and Usury (1524),” Luther highlights how the practice of usury in the emerging global market economy came at the cost of justice for the poor. Some have seen this to be of a piece with an ethic which criticizes crass ecclesial commercialization and the economic objectification of the poor, a point of some importance for addressing economic and ecological justice. He notes how the practice of increasing the value of a thing because it is in short demand is like selling a neighbor his or her need, and his critique – in concert with the Aristotelian tradition – of decrying making money with money, could well inform critiques of the neo-liberal economic order run amok. Yet there is a dark side to his critique of usury. In his infamous “On the Jews and their Lies (1543),” he notes the Jewish practice of usury as a mark of their moral repugnance. Here Luther reflects a long-standing Christian commonplace, wherein many Jews who are systematically excluded from the guilds are driven to usury, and then persecuted even while being driven to engage in this practice out of necessity. Lutherans and students of Luther, with concerns for economic and ecological justice, are thus faced with a startling irony: the economic exclusion of the Jews helped fuel the engines of emerging capitalism. In this panel, we invite contributors to consider the viability and applicability of Luther’s writings on economic justice to current economic concerns. Mindful of the root sense of economics as the order of a household, how might the various households we inhabit – domestic, urban, national, and global – be ordered so that economic, racial, gender, inter-religious, and ecological justices are pursued as the same justice? What kinds of order promote flourishing that does not pit need against need, and neighbor against neighbor? How might justification inform justice to the end that every form of poverty is decried and every instance of grace celebrated? What might Martin Luther’s writings, reformation scholarship, or Global Lutheran traditions contribute to the possibility of economic and ecological justice?
- 90-Minute Joint Session with Sacred Texts, Theory, and Theological Construction Unit: Planetary Promise in Global Lutheran Traditions: Reading Sacred and Scarred Texts -
We invite papers for an open call that wrestle with the complex interaction of studies of Global Lutheran Traditions, Sacred Texts, and our planetary crises. Biblical texts and theologies doing violence to these have been used for planetary destruction as well as planetary liberation and healing. And land itself serves as text bearing witness to those histories. Land is sacred and scarred in the wake of Christian colonialisms, ecological violence, and exploitation. Co-sponsored by the Martin Luther and Global Lutheran

Traditions Unit and the Sacred Texts, Theory and Theological Construction Unit, this open papers session queries into eco-theological voices as sources for exploring the complex legacy of sacred and scarred texts that Global Lutheran Traditions carry with them. We extend a special invitation to scholars of sacred texts, biblical scholars, Indigenous scholars, and theologians working in the environmental humanities. Such papers might wrestle with contemporary themes in the environmental humanities: petrocultures, Indigenous studies, environmental racism and colonialism, eco-hermeneutics, critical animal, and plant studies, Anthropocene studies, queer ecology, affect theory, etc. These papers may also take a historical view, asking into the environmental history of Martin Luther and other Lutheran reformers or Global Lutheran Traditions. In essence, this session asks with Vitor Westhelle's phrasing, what are the "planetary promises" that Global Lutheran Traditions bear with them?

- 90-Minute Stand-Alone Session with Business Meeting: *The Annotated Luther: Producing and Using the Volumes* (in Classrooms and beyond) - A session on *The Annotated Luther* will focus on the production and use of this six volume collection of Luther texts that was published in 2015-2017. This session will have two foci: 1) discussion of matters related to producing these volumes, and 2) discussion of how the volumes are being used to engage Luther in a variety of courses and settings.

We envision an interactive session in which presenters will make brief opening comments regarding either their role as contributor to TAL or as people engaging TAL in the classroom or beyond it. Presenters then will move to a table and audience members will choose a table with a topic of interest to them, where each presenter will facilitate a conversation on their particular topic with the participants who come to their table.

Toward this end, we invite proposals that describe a specific topic for presentation and roundtable conversation. The proposal should include a working title as well as a description of the topic's significance for studying Luther and Global Lutheran Traditions. We invite proposals from both contributors to TAL and those using it in the classroom or other settings. Topics for persons who worked to produce TAL might comprise identifying Luther's "essential" texts and how to arrange them, exploring best ways to translate Luther into contemporary English including matters of inclusive language, and decisions involved in writing introductions and annotations. Topics for persons using TAL could involve examining ways to employ TAL to engage Luther in a variety of disciplines, course, and settings or exploring values of the visual art forms reproduced in the TAL volumes.

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Jorgenson, Allen G., Wilfrid Laurier University, ajorgenson@wlu.ca

Chair - Kvam, Kristen E., Saint Paul School of Theology, kriskvam@spst.edu

Men, Masculinities, and Religions Unit

Call Text:

- Religion and Masculinity in the Latina/o Americas -
This joint session of the Men, Masculinities & Religion Unit and the Religions in the Latina/o Americas Unit aims to explore the co-construction and performance of masculinities and religious identities in the Latina/o Americas from historical, sociological, or ethnographic perspectives. Masculinity is historically and locally contingent. Masculinities are assemblages of discourses, bodily practices, values, and rituals that are performed in social action and institutional settings. We seek papers that consider the role of practice, ritual, devotion, embodiment, and material/visual cultures in the construction of gender identities, ideals of manhood, religious authority, and the shaping of gendered religious practice.

Papers on the following topics are welcome:

- Masculinities in Colonial Latin America
 - Pentecostal Masculinities
 - Rethinking Machismo
 - Catholic Masculinities
 - Masculinity & Religion in the Public Sphere
 - Masculinity & Religious Authority
 - Lay and Clerical Masculinities
 - Devotionalism and Masculinity
 - Masculinity and Secularism in Latin America
 - Masculinity & National Identity
 - Queer Masculinity
-
- Religion and Masculinities in Popular Culture -
The Men, Masculinities & Religion Unit and the Religion & Popular Culture Unit are seeking papers for a joint panel on “Religion and Masculinities in Popular Culture.” The session seeks to explore how religious and gendered identities and practices are represented in and shaped by popular culture in a variety of religious traditions and national contexts. We welcome papers that analyze film, music, television, comedy, YouTube, and other digital and social media to explore themes such as:
 - Popular culture as a forum for men to define, defend, perform, or subvert their religious and/or masculine identities
 - Reflections of religious and secular masculinities in popular culture
 - Depictions of religious masculinity, sexuality, and gender relations in popular culture
 - Responses to the images of masculine religiosities/religious masculinities portrayed in popular culture

- Pre-Arranged Book Panel -
We seek proposals that examine Harshita Mruthinti Kamath's *Impersonations: The Artifice of Brahmin Masculinity in South Indian Dance* (University of California Press, 2019) for a panel discussion and critique. We are especially interested in responses from diverse traditions and global perspectives.

Mission Statement:

This Unit provides a forum within which the phenomenon of masculine gender – as identity, practice, discourse and structure – is examined, building on scholarship in masculinity, gender, and queer studies, and using the range of methodologies found in the broad field of religious studies. This Unit engages in the critical study of men and the performance of masculinities in culturally and religiously specific settings and traditions.

Anonymity: 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 - De Sony, Amanullah, University College Cork, amanullah.desondy@ucc.ie

Chair - Jones, Linda G., University of Pompeu Fabra, linda.jones@upf.edu

Middle Eastern Christianity Unit

Call Text:

- **Biblical Interpretation and Middle Eastern Christianity -**
The Middle Eastern Christianity Unit is soliciting papers addressing the topic of biblical interpretation as it relates to Middle Eastern Christians. The topic is conceived broadly, to include exegetical traditions, themes, and motifs, or particular exegetes with unique interpretations, within the Middle Eastern Christian milieu. Paper proposals could remark on disjunctions to other Christian exegetical traditions the world-over, or continuities and intersections with others. Topics could also include non-Middle Eastern Christian hermeneutics that bear relevance to the Middle Eastern communities. Proposals must present a clear thesis, explain the theoretical and methodological approaches of the research, and identify a specific body of evidence that the research will interpret.
- **Middle Eastern Christianity and Early Islam -**
The Middle Eastern Christianity Unit invites paper proposals that address Muslim-Christian relations in the early Islamic period, focusing particularly on the time of the Umayyad Caliphate (661-762 CE). Proposals could address, among other things, interpretation of early Christian texts on Islam, Christian reactions to the Islamic conquest, historical and social understanding of what actually happened during that period in light of recent scholarship on this topic, changing concepts of religious identity, and other related themes. Successful proposals must present a clear thesis, explain the theoretical and methodological approaches of the research, and identify a specific body of evidence that the research will interpret.
- **For a possible co-sponsored session with the Religion, Media, and Culture Unit: Text, Texting, and Context for Contemporary Middle Eastern Christians: We invite proposals that analyze the changing approaches to texts that are emerging in Middle Eastern Christian communities. Proposals should address the way textual production, dissemination, and reading is changing for Middle Eastern Christians in the contemporary context of new social media and global mobility. Proposals could give attention to the ways Middle Eastern Christian communities interact with each other and the rest of the world in their diaspora communities, or they could focus on topics related to heritage preservation through the reissuance, translation, dissemination, and preservation of texts in a digital age. Successful proposals must present a clear thesis, explain the theoretical and methodological approaches of the research, and identify a specific body of evidence that the research will interpret.**

Mission Statement:

This Unit 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 Unit promotes scholarship on themes from the early Christian period to the present, encompassing various approaches and subjects. Its aim is to establish an interdisciplinary platform for fostering scholarly approaches to Middle Eastern Christianity, and to provide opportunities for scholars to discuss their work in relation to the overall field of the study of religion.

Anonymity: 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 - Andraos, Michel, Catholic Theological Union, mandraos@ctu.edu

Chair - Zaborowski, Jason R., Bradley University, jzaborowski@bradley.edu

Moral Injury and Recovery in Religion, Society, and Culture Unit

Call Text:

For the 2019 AAR Annual Meeting, we invite papers or complete panels on:

- **Moral Injury and Social Movements -**
Moral Stress and Moral Injury can compel activism and resistance of many forms, which has been particularly visible since the 2016 presidential election. Such engagement can be part of a personal and societal healing process. Yet moral injury and moral stress can also lead to burnout, depression, and suicidal behaviors within activist communities. How can we map the concepts of moral injury within the dynamics of social movements broadly speaking, and/or particular protest events (Baltimore 2015/Black Lives Matter, Standing Rock 2016, Women’s March 2017, People’s Climate March 2017, Veterans for Peace)? How can we better understand movements, direction actions, and activism by applying understandings of moral injury and recovery processes?
- **Moral Injury and Military Chaplaincy -**
Military chaplains are often the first line of response with moral stress and moral injury in military operations contexts. How can the role and duties of the military chaplain be more effective in responding to moral anguish in the military ranks, building moral resilience, and advising chain of command on morally destructive conditions? How are military chaplains subjected to moral stress and moral injury as care providers? (Collaboration with Chaplaincy Innovation Lab and new Unit/group working on Military Service, Religion, and Culture)
- **Moral Injury, Arts, and Recovery -**
Many therapeutic modalities integrate artistic expression and creation in recovery with moral injury. How can poetry, visual arts, and performance create critical space for truth-speaking, lamentation, and reorientation? (Collaboration with Arts, Religion, and Culture (ARC): <https://artsreligionculture.org>)

Mission Statement:

The Moral Injury and Recovery in Religion, Society, and Culture Unit 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 intranational 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, moral formation, 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, race, and other forms of oppression in relation to personal agency and theories of ethics

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Lettini, Gabriella, Graduate Theological Union, glettini@sksm.edu

Chair - Moon, Zachary, Chicago Theological Seminary, zachary.moon@ctschicago.edu

Mormon Studies Unit

Call Text:

The Mormon Studies Unit seeks proposals for full sessions or individual papers that consider any aspect of Mormon experience using the methods of critical theory, philosophy, theology, history, sociology, or psychology. This includes the use of Mormonism as a case study for informing larger questions in any of these disciplines and, thus, only indirectly related to the Mormon experience.

We also are interested in exploring multiplicity within the Mormon tradition (FLDS, Community of Christ, etc.), the recent “name” controversy and how identity is shaped, and the history of backlash and retrenchment within The Church of Jesus Christ of Latter-day Saints.

- Conversions to and Deconversion from Mormonism (Taunalyn Rutherford, taunalynr@gmail.com). Co-sponsorship with the Religious Conversions Unit
-
- We are also hoping to generate a co-sponsored session with the Music and Religion Unit on any aspect of LDS music practices (e.g. Emma Smith and the earliest hymns; Mormon Tabernacle Choir; contemporary trends, etc.).

Mission Statement:

This Unit 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 Unit 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: Proposer names are visible to chairs and steering committee members at all times

Method of submission:

PAPERS

Leadership:

Chair - Petrey, Taylor, Kalamazoo College, tpetrey@kzoo.edu

Chair - Patterson, Sara, Hanover College, patterson@hanover.edu

Music and Religion Unit

Call Text:

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 Unit seeks to serve scholars who operate out of this ubiquitous, but ironically unrepresented, realm of academic pursuit within the guild.

The Music and Religion Unit invites papers or panels on the relationship between music and religion in the context of contemporary or historical cultures. We would be delighted to partner with musicians and scholars affiliated with local institutions, e.g. UCSD or SDSU and associated music archives. Papers or panels which incorporate/demonstrate live performance as part of the session (or at other venues in the AAR program) are particularly welcome. We encourage proposals that relate to San Diego, the US/Mexican border regions, immigrant communities and the American west coast in general, and that connect to important anniversaries: 1969, 1919, etc. useful wiki resource on music by year 1919, highlighting births, deaths, premieres, recordings, etc. – same for 1969.

In particular we welcome submissions on the following topics for the 2019 AAR:

- We are hoping to foster more musical performances as part of the intellectual work of the section; this can include a recital/lecture format. If you submit such a proposal on any theme, please indicate a time frame of between 15-25 minutes, and what resources you would need technically.
- The Music and Religion Section seeks individual or session proposals for a co-sponsored session with the Religion and Science Fiction Unit on musics of the future and/or apocalyptic musics.
- We are also hoping to generate a co-sponsored session with the Mormon Studies Unit on any aspect of LDS music practices (e.g. Emma Smith and the earliest hymns; Mormon Tabernacle Choir; contemporary trends, etc.).
- Other potential topics include but are not limited to:

- commemoration of the 400th anniversary of African peoples being brought to Virginia as slaves, through looking at the musical resources and earliest strata of African-American music;
- the fiftieth anniversary of the Jesus Movement (Lonnie Frisbee and Calvary Chapel, Maranatha Records, Larry Norman's *Upon This Rock*);
- the music of evangelical megachurches and institutions;
- spiritual dimensions in the music of King Crimson on the 50th anniversary of *In The Court of the Crimson King*;
- Latinx religious music in the West and among immigrant populations;
- Native American musico-religious and sonic traditions;
- South Asian devotional music;
- systematic theological aesthetics as they address music;
- the role of music in spiritual formation;
- sonic environments; and
- the 150th anniversary of Brahms' German Requiem.

Other perennial topics of interest include the shifting definitions of "sacred" music; the relationship of music to sound and silence; religious interdicts and prohibition of music and instruments; reflections on the materials of music: sound, time, rhythm, instruments; technological changes in music circulation.

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 Unit seeks to serve scholars who operate out of this ubiquitous, but ironically unrepresented, realm of academic pursuit within the guild.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Jones, Alisha L., Indiana University, jonesall@indiana.edu

Chair - Rycenga, Jennifer, San Jose State University, jrycenga@earthlink.net

Mysticism Unit

Call Text:

- **Entheogens -**
This session is concerned with the role entheogens play in the religious/mystical traditions of a variety of indigenous contexts. Equally important as examining entheogens in their native contexts, however, is addressing their adoption by non-native populations including problems concerning their commodification and appropriation as well as legal issues. For possible co-sponsorship with the Indigenous Religions Unit and/or Native Traditions in the Americas Unit.
- **Mystical Sickness & Trauma -**
We seek papers or panels that explore the multiple intersections between mysticism, sickness, and trauma. These can include articulations of sickness as part of the mystical path within specific traditions, understandings of trauma as a gateway to mystical states, and the utilization of mysticism as a way to heal sickness and trauma. For possible co-sponsorship with the Religions, Medicines, and Healing Unit.
- **Cognitive Science of Mysticism -**
Cognitive Science of Religion (CSR) is a relatively new and burgeoning area of research in religious studies, while mysticism is perhaps one of its oldest subfields. What can these areas of research contribute to each other? CSR offers not only the possibility of novel approaches to a long-standing topic in the field, but has also produced theories of religion that may be germane to the study of mysticism. Alternatively, mysticism might suggest new avenues of research for scholars working in CSR. This session proposes a conversation between these domains, and welcomes proposals on areas of potential convergence and collaboration. For possible co-sponsorship with the Cognitive Science of Religion Unit.
- **What Is the “Spiritual” in Art-Making? What is the "Mystical" in Art-Making? Contact person: Jeff Brackett jmbrackett@bsu.edu (potential co-sponsorship with the Arts, Literature, and Religion Unit) -**
This panel welcomes papers on the question of how and why artists and art professionals deploy the hotly contested term “spiritual” when referring to visual artists, their artmaking, and art. What is the "mystical?" How has the "mystical" been experienced, enacted or expressed in artistic forms? How do the spiritual and the mystical interact with one another?
- **De-Centering Whiteness in the Study and Practice of Mysticism -**
This panel seeks to interrogate the ways in which whiteness has largely dominated the academic study of mysticism, both in terms of authoritative voices on what does and

does not count as "mysticism," and on what research populations are afforded the most attention.

- Jewish Mysticism -
Mysticism has always been a somewhat controversial topic within the tradition of Judaism. From the inside, Kabbalists and other Jewish mystics have pushed the boundaries of the tradition in provocative ways, and from the outside scholars have debated whether the category of mysticism applies at all, and (if so) what types of mystical experiences may be found within Judaism. This panel welcomes proposals on the intersections of mysticism and Judaism, exploring the sometimes tense relationship between the analytical category and the varied traditions of the religion. Co-sponsored by the Study of Judaism Unit.

Mission Statement:

This Unit began as a Consultation within the AAR in 1987 and achieved formal Unit 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 Unit 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 Unit 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 Facebook page at <https://www.facebook.com/groups/aarmysticism/>.

Anonymity: 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

We do NOT accept proposals by email.

Leadership:

Chair - Gleig, Ann, University of Central Florida, ann.gleig@ucf.edu

Chair - Blum, Jason N., Davidson College, jnblum09@gmail.com

Native Traditions in the Americas Unit

Call Text:

We invite individual paper and group proposals on any aspect of Native Traditions in the Americas (North, Central and South).

In particular, in light of AAR's theme of "Scholarly Workers in Public Spaces," we invite papers on the themes of activism as ceremony, activist art, and public art. We are interested in Indigenous activist art in public spaces in the Americas but encourage papers on Indigenous art and activism in California.

We also invite papers on:

- The role of religion in rationalizing or resisting violence against Indigenous peoples, with particular emphasis on murdered and missing Indigenous women and girls, militarization and racialization of policies aimed at Indigenous peoples, and the separation of Indigenous children from their families. Papers will be considered for a joint session with the Comparative Approaches to Religion and Violence group.
- The personhood of animals within Native American philosophies and religious traditions, and the impacts of the loss of keystone species for Native cultures. Papers will be considered for a possible joint-session with the Animals and Religion group.
- The use of entheogens and mystical experiences. This could include papers on Native religious traditions from throughout the Americas that include the ceremonial use of substances such as peyote and ayahuasca. In addition, papers could focus on the commodification and appropriation of Indigenous practices involving entheogens; legal issues related to the ceremonial usage of substances classified as “drugs”; trans-Indigenous practices involving entheogens; entheogens in healing and medicine for substance abuse, decolonization, and/or self-determination; artistic representations reflecting entheogens; and/or issues with terminology and methodology. Papers will be considered for a possible joint-sponsorship with the Mysticism group and the Indigenous Religious Traditions group.
- The Indigenizing of Christianity among California Indians and Indigenous peoples of Mexico, Central, and South America, including the particular role of women and two-spirit people.
- Repatriation and the decolonization of museums.
- Decolonizing love, erotic sovereignty, and healing.

- Rematriation, including the gendered dimensions of Indigenous revitalization/resurgence/retraditionalization, such as the role of two-spirit people.
- Finally, building on the AAR's theme focused on "creating, redefining, and expanding spheres of public discourse," we invite papers on San Diego's Chicano Park and its mural paintings. This co-sponsored session will likely be supplemented by a separate tour to the site. In 1970 Chicano Park emerged through the efforts of community activists responding to the fracture and displacement of Chicanx communities caused by the construction of the Interstate 5 freeway in the barrio of Logan Heights. On this freeway's pillars, Chicano Park displays one of the largest assemblages of public murals in North America and are inspired by Chicanx history. In 2018, the San Diego Tribune described the space as a "battleground" for cultural identity between right wing groups waving American flags and Chicanx groups waving flags of Aztlan. We welcome papers from multiple disciplinary vantage points. We are particularly interested in proposals that take an ecological approach by engaging both the manner in which the contested space informs religious/spiritual identities and practices and the manner in which Chicanx spiritualities have influenced this built environment. Possible co-sponsors include the following Units: Religion and Cities; Religions in the Latin Americas; Native Traditions in the Americas; Latina/o Religion, Culture and Society; Anthropology of Religion; Religion, Memory, History; Ecclesial Practices; and Latina/o and Latin American Biblical Interpretation (SBL).

Mission Statement:

This Unit 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 Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:
PAPERS

Leadership:

Chair - Crawford O'Brien, Suzanne J., Pacific Lutheran University, crawfosj@plu.edu

Chair - Zogry, Michael, University of Kansas, mzogry@ku.edu

Navarātri Seminar

Call Text:

The Navarātri Seminar is currently seeking paper proposal submissions for a panel that addresses:

- Navarātri in Transnational Hinduism (Co-sponsored with North American Hinduism Unit)

As part of our mission, the Navarātri Seminar seeks to study the festival of Navarātri from multiple geographical regions and historical periods and from a variety of methodological and theoretical perspectives. We, therefore, encourage papers that cover a range of traditions, regions, and languages in which Navarātri is celebrated.

Mission Statement:

This Seminar seeks to study the festival of Navarātri from multiple geographical regions and historical periods and from a variety of methodological and theoretical perspectives. Our seminar seeks to take seriously how enactment and performance during Navarātri meaningfully shapes social worlds for its participants and gives us insights into the dynamicity of religious traditions. Over the course of the five-year seminar, Navarātri will be our extended case study through which questions of religious change, performance, ritual timing, transnational migration, affect, etc. can be investigated.

Anonymity: 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 - Simmons, Caleb, University of Arizona, cbs852s@gmail.com

Chair - Huesken, Ute, Heidelberg University, huesken@uni-heidelberg.de

New Directions in the Study of Religion, Monsters, and the Monstrous Seminar

Call Text:

New Directions in the Study of Religion, Monsters, and the Monstrous is a new five-year seminar dedicated to developing a better theoretical foundation for the study of monsters and the monstrous in the field of religious studies. The first year of our seminar will consider the problem of taxonomy: What is a monster, and what do we gain by categorizing an entity as such? We invite papers from any discipline or subfield that either take on this question directly or else consider an illuminating case study. On what grounds should a particular creature, character, or god be classified as a “monster?” What is revealed when these entities are compared across cultures? Where do the limits of this category lie and what is revealed by pushing them? What are the benefits and pitfalls of applying the category of “monster” to contexts beyond Western culture?

Mission Statement:

The Mission of the New Directions in the Study of Religion, Monsters, and the Monstrous Five-Year Seminar is to facilitate dialogue between different areas and methodologies within religious studies to arrive at a better theory of the intersection of religion, monsters, and the monstrous. Due to the diverse nature of our topic, we encourage proposals from any tradition or theoretical perspective. Each year of the seminar will focus on a different theoretical problem as follows:

Year One — Taxonomy. The first task of the seminar will be to explore the taxonomy of “monsters” as a second-order category. What defines a “monster” and what are we talking about when we talk about monsters?

Year Two — Theodicy: What role do monsters serve in explaining misfortune? Are monsters a source of injustice or do they create justice as agents of punishment?

Year Three — Cosmology: How do monsters function to map out reality, including time and space?

Year Four — Monstrification and humanization: When, how, and why are other people and their gods “monstrified?” How does racism intersect with the discourse of the monstrous? Conversely, when, how, and why are monsters humanized?

Year Five — Phenomenology: How should we interpret narratives of encounters with fantastic beings? To what extent are reductionist readings of these narratives appropriate and helpful? Are there viable approaches beyond reductionism?

At the conclusion of the seminar, our findings will be published as an edited volume or otherwise disseminated to the scholarly community

Anonymity:

Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of submission:

PAPERS

Leadership:

Chair - Laycock, Joseph, joe.laycock@gmail.com

Chair - Murphy, Kelly, kelly.murphy@cmich.edu

New Materialism, Religion, and Planetary Thinking Seminar

Call Text:

There is no call for papers this year. This will be a closed meeting between the Steering Committee and the participants over the past three years, to work on various publication projects coming out of the seminar.

Mission Statement:

Recently, a number of methods and ideas for re-thinking ideas as part of the rest of the natural world (including religious ideas and values) have appeared on the religious studies landscape. The ideas of emergence theory, new materialisms, and object-oriented ontologies are all geared toward thinking about religion and science, ideas and nature, values and matter from within what Gilles Deleuze and Felix Guattari call a “single plane” of existence. Others within the field of “religion and ecology/nature” are skeptical of these “postmodern” methods and theories and claim rightly that ideas from various religious traditions such as pantheism, panentheism, animism, and dependent co-arising already do the intellectual work of rethinking “religion and nature” together onto an immanent plane of existence. This closed seminar will begin to explore some of the links and differences between these older religious traditions of thinking immanence with more recent post-modern theoretical moves toward spatially-oriented ways of thinking. Rather than being a final reflection on these connections and differences, this seminar calls for a more sustained comparative study of these different spatial approaches.

Method of submission:

We are not accepting submissions from outside of the seminar participants this year.

Chair - Tucker, Mary Evelyn, Yale University, maryevelyn.tucker@yale.edu

Chair - Bauman, Whitney, Florida International University, whitneybauman@mac.com

New Perspectives on Religion in the Philippines Seminar

Call Text:

For this fifth and last year of a five-year seminar series, we are encouraging the submission of proposals for full research papers that address any aspect of religion in the Philippines from a global perspective while suggesting promising new avenues of research within the field. We welcome submissions from all scholars, but scheduling priority may be given to previously-confirmed participants.

For next year's session(s) we are particularly looking for papers addressing the following issues:

- New and entangled perspectives on 19th century Filipino religion
- Connections and entanglements between the religious histories of China and the Philippines
- The role of the Philippines in the religious history of Southeast Asia

We are considering using a short session for the seminar to organize a round table with the Religion in Southeast Asia Unit. We are also considering making use of the new AAR program structure and offering a second session on an important recent book published by a Filipino/a scholar; we welcome suggestions and proposals for such an author-meets-critics panel via email or via the PAPERS system.

Scholars interested in being part of this conversation are encouraged to contact the chairs for more information and/or details about submitting a proposal. 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 will be posted online several weeks prior to the Annual Meeting, being accessible to AAR members only.

Mission Statement:

This seminar serves as a space at AAR for presenting and discussing innovative research on religion in the Philippines and strives to develop new perspectives in the study of its religious history. The Philippines has always been a crossroads of diverse religious encounters: between indigenous religions, Islam, Iberian and American Catholicism, Protestantism, indigenous Christian and non-Christian traditions, as well as various Charismatic movements. At the same time, it has been a marginal space, at the geographical margin of Asia and the intellectual margins of scholarship on religion in Southeast Asia and the study of Christianity and Islam. In response to these concerns, this five-year seminar on "New Perspectives on Religion in the Philippines" will contribute to understanding the Philippines as an important node in a global history of transregional and transcontinental religious interactions. It pursues two goals:

publishing an extensive edited volume outlining a broad and comparative perspective on religion in the Philippines, as well as establishing a public forum at AAR for discussing the study of religion in the Philippines. As a group we are always open to new voices and topics, please get into contact with the chairs if you want to become involved.

Anonymity: Proposer names are visible to chairs and steering committee members at all times

Method of submission:

PAPERS

Leadership:

Chair - Hermann, Adrian, University of Bonn, adrian.hermann@uni-bonn.de

Chair - de la Cruz, Deirdre, University of Michigan, ddelac@umich.edu

New Religious Movements Unit

Call Text:

The New Religious Movements Unit welcomes all papers that address research pertinent to the study of marginal, emergent, "alternative," innovative, "invented," or minority religions. In particular, we encourage submissions on the topics of:

- new religions & new media;
- religious innovations, health, and healing;
- marginal religions and popular culture (including graphic novels, films, adaptations, or other media);
- dis/ability, access, and NRMs;
- reflections on and new directions for NRMs, including considerations of the subfield's foundations and how the field sees itself changing; and
- innovations in Asian Religions, for a possible collaboration with the Sikh Studies and Korean Religions Program Units.

We are especially interested in papers that forefront concerns of race, gender, sexuality, class, and ability within these topics.

Note: New Religious Movements is particularly interested in proposals for full panels, but strongly encourages scholars to familiarize themselves with existent NRM scholarship while preparing their proposals. We also expect that the composition of proposed panels will reflect the lived diversity of the Academy. When preparing your proposal, please include the demographic data you provide to the AAR and explain how your panel's participants instantiate academic diversity.

Mission Statement:

This Unit 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 difference, community building and maintenance, ritual and doctrinal innovation, and other aspects of religious life.

We, the Steering Committee of the New Religious Movements Program Unit, affirm our solidarity with the Muslim scholars of the American Academy of Religion and the Society for Biblical Literature, with Muslim Americans, and with those seeking refuge and asylum in the United States.

As scholars of minority, alternative, and new religions, we are deeply aware of the challenges facing those on America's religious margins. We know the immense human toll such intolerance causes. Our scholarship also demonstrates the violence and tragedy that can result when federal and state agencies fail to recognize the humanity of marginalized religious groups.

We condemn in the strongest terms Mr. Trump's executive order purporting to "protect the American People from terrorist attacks by foreign nationals".

<https://www.nytimes.com/2017/01/27/us/politics/refugee-muslim-executive-...>

We reject the premise that punitive exclusions of any religious group based on the actions of extremist members make any American safer or freer. We affirm the commitments of our country's first president, who saw in our nation the promise of a government "which gives to bigotry no sanction, to persecution no assistance."

Cognizant of increased travel and personal safety concerns, we are further committed to offering scholars video conferencing options as an alternative means of participation on all New Religious Movements panels at the American Academy of Religion's 2019 Annual Meeting and in the future, should similar needs arise.

We are resolved to make space for difference both within the academy and beyond.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Goodwin, Megan, Northeastern University, me.goodwin@northeastern.edu

Chair – Willsky-Ciollo, Lydia, Fairfield University, lcioollo@fairfield.edu

Nineteenth Century Theology Unit

Call Text:

- Protestantism, Secularization, and Theological Innovation (Co-sponsored by the Reformed Theology and History Unit) -
We invite proposals for papers that explore the intersections between modern religion, especially Protestantism, and secularization in a global context. In particular, we welcome papers on Protestant movements (Lutheran and Reformed) and thinkers that already in the nineteenth and early twentieth centuries problematized the category of the secular. Such papers might address issues of the relationship between culture and theology, science and theology, law and theology, or philosophy and theology.
- Theological Responses to the Rise of Scientific Materialism -
Scientific advances and rapid industrialization contributed in the second half of the nineteenth century to the popularization of several forms of scientific materialism and monism which challenged belief in the existence of a Creator and in an immaterial soul. We invite proposals for papers that analyze theological and related philosophical responses to these developments by theologians and scientific theists in North America, Great Britain, and continental Europe.
- Jacobi's Influence on Nineteenth-Century Religious Thought -
Few thinkers other than Kant had a greater influence on nineteenth-century debates carried out in Germany, Great Britain, and elsewhere about the relationship between faith and knowledge, and about the defensibility of various pantheistic and personalistic conceptions of the divine, than did Friedrich Heinrich Jacobi (1743-1819). We seek papers that examine this influence, and reconstruct the terms of these and/or related debates.

Mission Statement:

Our Unit 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 Unit selects two or three focused topics and predistributes papers before the AAR sessions.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Purvis, Zachary, University of Edinburgh, zachary.purvis@ed.ac.uk

North American Hinduism Unit

Call Text:

The North American Hinduism Unit explores the practice of Hindu traditions in the Americas and transnationally. For the 2019 Annual Meeting, we invite proposals on the following topics. We welcome individual paper submissions, but strongly encourage full panel proposals that note connections between individual papers around a common theme, set of questions, methods of inquiry or theories. If you would like are interested in any of the topics below or would like additional information, please contact the Steering Committee members listed beside each topic.

- Sensing the Sacred: Africana and Hindu Religious Engagements with the Sensual World - Presentations for this session might include comparative approaches to African diaspora and Hindu ritual practices in North America and the Caribbean, especially vis-à-vis sensory experience – touch, taste, movement, visual aesthetics, and smell. Discussions of food as well as the ritual use of spit are appropriate, as are examinations of Hindu spiritualities in the African diaspora and challenges to anti-Black racism in Hindu spaces. We are co-sponsoring this session with the African Diaspora Religions Unit. This session is a ROUNDTABLE and not a panel with formal papers. Please submit proposals for brief presentations (5-7 minutes); presentations will be followed by extended discussion among roundtable participants and the gathered audience.
- North American Hinduism and African Diaspora Traditions: Interactions and Exchange, Sailaja Krishnamurti - Sailaja.Krishnamurti@smu.ca (Co-sponsorship with the African Diaspora Religions Unit)
- Comparative approaches to Hindu and African diaspora religions in North America
- Hindu spiritualities in the African diaspora
- Syncretic religious practices in the Caribbean
- Challenging anti-Black racism in Hindu spaces
- Bodies, Gender, and Agency as Expressed, Constructed, and Reimagined by Hindu Traditions in North America, Shana Sippy - shana.sippy@centre.edu -
 - Performance traditions
 - Gender and ritual in domestic and public spaces
 - Children and the Transmission of Tradition: Questions of Power and Agency
 - Sites and Expressions of Hindu Creativity and Constraint

- Sexualities and Queer Identities among Hindus in Diaspora, Tanisha Ramachandran - ramacht@wfu.edu -
 - Hindu rituals in queer spaces
 - Coming out: challenges and acceptance in families and communities
 - Conservative and progressive community responses to queer Hindus
 - Theological and textual arguments for queer liberation

- Pedagogy and Methodology: Sharing and Evaluating Effective Pedagogical Strategies for Teaching Hindu Traditions in the Americas, Prea Persaud
 - Engaging students with lived Hindu traditions
 - New pedagogical strategies in the space of digital humanities theories and methods

- Navarātri in Transnational Hinduism, Bhakti Mamtara – bhaktim@ufl.edu (Co- sponsorship with the Navarātri Seminar)

The NAH Unit especially solicits roundtables and other panel formats that resist the formal reading of papers and invite discussion, collaboration, and creativity.

Mission Statement:

This Unit 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 Unit also welcomes relevant research on Hinduisms in other non-Indian contexts. The Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Sippy, Shana, Centre College, Carleton College, shana@sippys.net

Chair - Ramachandran, Tanisha, Wake Forest University, ramacht@wfu.edu

North American Religions Unit

Call Text:

This Unit advances the study of religions in North America, broadly conceived (Mexico, the United States, Canada, the Caribbean, etc.), as well as the study of historical, social, and structural links between North American religions and those beyond North American boundaries. We are committed to sponsoring sessions that explore fundamental questions that have shaped the field in the past or should shape it in the future.

The Unit sponsors roundtables, debates, workshops, performances, pre-circulated papers, and other creative formats. As always, this program Unit 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 to place them on the conference program. For panel proposals, diversity of rank (including graduate student, post-doctorate, contingent faculty, and junior and senior participants), and gender, race, and ethnicity is strongly encouraged. While our selection process is anonymous, we especially seek proposals from junior and contingent scholars. 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. Please ensure that all submissions are anonymous.

In addition to the above, we seek proposals on the following topics for our 2019 meeting in San Diego, California:

- The Burning Environment - Papers and panels that consider climate change, its effects on plant and animal life, and human responses to it, in relation to religion. Coastal and island religion (including but not limited to California and the Pacific Islands) in a time of rising waters. The interplay of science and “facts” with religion. Explorations of apocalyptic and dystopic modes. Considerations of religion and race/colonialism amid extractive economies and rising temperatures. Religion as it happens during displacements and migrations, in the space and time of caravans, and in response to those migrations (i.e. borders and checkpoints, but also sanctuary and forms of solidarity).
- Papers and panels that commemorate while turning toward the future. We are interested in recognizing 2019 as the fiftieth anniversary of student strikes demanding disciplinary inclusion of ethnic studies within the academy, and the establishment of the nation’s first ethnic studies department in 1969. We note too the first women’s studies course appeared at a U.S. university the same year. We seek papers and panels that consider the ongoing and two-way impact between ethnic studies and the study of religion in the North American context, or between women’s studies (and its descendants gender and sexuality studies) and the study of North American religions.

- Together with the Religions in the Latin Americas Unit the Latina/o Religion, Culture, and Society Unit, we invite papers that reflect on and engage with the work of the recently departed scholar Luis León for a commemorative co-sponsored panel.
- Papers and panels that take up questions of politics with attention to precarity, circulation, and scale. We seek to develop sessions that move beyond and beneath the framework of the nation, both to critically unpack the rise and fall of “nationalisms” and to explore states and provinces (including within Canada and Mexico) as Units of analysis. We seek to form sessions that interrogate the intersections of religions in North America with global political flows, especially related to the emergence and reemergence of fascism. We encourage submissions that center groups who, by virtue of religion, race, gender, sexuality, or other characteristics, such politics function to marginalize.
- For a possible co-sponsorship with the Religion, History, and Memory Unit and the Religions in the Latina/o Americas Unit, we seek a session on public representation and memories of immigration, borders, and trauma, especially but not limited to representations of immigration to the United States.
- In addition, for a possible co-sponsorship with the Religion, History, and Memory Unit and the Gay Men and Religion Unit we seek panel or paper proposals that consider religion in relation to queer memory, including narratives of coming out and transition, and memorialization of trauma such as the AIDS crisis.
- Finally, we seek informal nominations for sets of recently authored books, which the committee might use to develop one or more sessions. We aim to develop panels in which two or three authors discuss common challenges, questions, or themes raised across their works. Note that we will not consider fully formed proposals for book panels this year. Instead, please email nominations for books, or sets of books, we might use in such panels directly to the committee chairs.

Mission Statement:

The North American Religions Program Unit 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.

Routine functions:

The Steering Committee composes the Call for Papers for NAR sessions for the AAR Annual Meeting; reviews, shapes and accepts proposals for those sessions; reviews and reports on sessions; and communicates with the NAR constituency.

Composition:

The Steering Committee is made up of ten members, two of whom are elected by the members to serve as co-chairs. A Steering Committee term is three years, renewable for a second three years if everyone is amenable. The terms are staggered, so that there are continuity and change on the committee. During a total of six possible years, a member might serve a co-chair term, which is three years. A member elected to serve as co-chair has at least one full year's experience on the Steering Committee. The co-chair elections are staggered as well, so that each new co-chair serves with an experienced co-chair.

Responsibilities:

The co-chairs take care of the business of NAR and moderate communication of the Steering Committee. All members of the Steering Committee make decisions on substantive matters. All attend the Annual Meeting and reserve Friday dinner for Steering Committee socializing, envisioning and business. All attend the NAR Business Meeting.

Succession:

Members of the Steering Committee are replaced by the following procedure: when there is a vacancy, after the Annual Meeting the co-chairs ask the NAR constituency (via email) for nominations. From among the nominees, the Steering Committee votes to elect a new member.

The co-chairs maintain this "NAR Purpose, Practices & Procedures" document, make it available to the Steering Committee and the NAR constituency, and revise it as needed by vote of the Steering Committee.

Anonymity: 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 - Holscher, Kathleen, University of New Mexico, kholscher@unm.edu

Chair - Klassen, Pamela, University of Toronto, p.klassen@utoronto.ca

Open and Relational Theologies Unit

Call Text:

For 2019, the Open and Relational Theologies Unit invites proposals for the following three sessions:

- What Kind of “God” is Most Worthy of Worship? -
What kind of “God” is most worthy of worship? Personal, impersonal, or none at all? Unilaterally omnipotent or persuasively powerful? Unmoved mover or most moved mover? Mutable or immutable? Necessarily loving or freely loving? We welcome proposals that make a strong case for a clear position.
- Non-Violent Theology: Power, Persuasion, and Peace -
Are some theologies - some models of God - better suited for promoting peace and justice through non-violent means? We welcome proposals that explore this question, especially in connection with open-relational, liberal, and/or personalist theologies. We're especially interested in proposals that explore the impact of personalism on the theology and activism of Martin Luther King Jr.
- Can Religion Save the World? Beyond Capitalism, Consumerism, and Systems of Exploitation Toward Ecological Civilization -
What role can religious and theological studies play in responding to the most important issues of our times? Can religions help cultivate the consciousness needed to avert catastrophe? How might theology contribute to the development of integrated approaches to combating poverty, restoring dignity to the excluded, and at the same time protect nature? In light of the 2019 AAR theme, “Scholarly Workers in Public Spaces: A Necessary Long-Term Focus in the Study of Religions,” this session will be an intersectional, interdisciplinary, interreligious exploration on religious responses to our world’s most pressing issues. This is a quad-sponsored session with the Open & Relational Theologies Unit, the Religion and Economy Unit, the Religion and Ecology Unit, and the Class, Religion, and Theology Unit.
- What role can religious and theological studies play in responding to the most important issues of our times? Can religions help cultivate the consciousness needed to avert catastrophe? How might theology contribute to the development of integrated approaches to combating poverty, restoring dignity to the excluded, contesting the exploitation of workers, and at the same time protect nature? In light of the 2019 AAR theme, “Scholarly Workers in Public Spaces: A Necessary Long-Term Focus in the Study of Religions,” this session will be an intersectional, interdisciplinary, interreligious exploration on religious responses to our world’s most pressing issues.

Mission Statement:

The Open and Relational Theologies Unit promotes academic research and discourse on open, relational, and process methods and perspectives (including those of open theism, process philosophy, and other relational and personalists traditions). These explorations tend to be constructive in nature--regularly involving theological and philosophical speculation about the nature of God, freedom, power, relationality, love, and more--as well as studying the implications of open-relational methods and perspectives on a wide range of social and scientific topics.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Schwartz, Wm. Andrew, Center for Process Studies, andrew@ctr4process.org

Origen and Origen Reception Seminar

Call Text:

The Origen and Origen Reception Seminar is seeking papers for the 2019 session that explore Origen of Alexandria's biblical exegesis and its reception. Papers can explore specific examples of Origen's exegesis, but they should also address theoretical and methodological aspects of Origen's exegesis. The seminar also invites papers that explore the reception of Origen's exegetical work and methods in later traditions. Papers that contribute to a comprehensive and complex understanding of Origen's exegetical endeavor and its reception are preferred.

Mission Statement:

The mission of the Origen and Origen Reception seminar is to foster focused discussion about central themes in Origen's thinking and about the reception thereof. The seminar will include all aspects of Origen's thinking such as theology, philosophy, history, exegesis, and philology. The seminar is particularly interested in the reception of Origen of Alexandria's thinking in various times and places. Each session of the seminar will thus focus on a specific aspect of his thought and its reception in later traditions.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Jacobsen, Anders-Christian, Aarhus University, alj@cas.au.dk

Pentecostal–Charismatic Movements Unit

Call Text:

The Pentecostal/Charismatic Movements Group seeks proposals, and possible full panels for the following:

- For a possible co-sponsor with the Quaker Studies Group, views of how these various traditions have explored issues related to class and gender.
- We also would like to see proposals that focus on Pentecostalism and the transformation of the city that explore how Pentecostalism helps/hinders the socio/political issues of poverty, violence, migration crises, and ecological sustainability.
- We also are interested in proposals that focus on Pentecostalism and Popular Culture as expressed through various mediums such as comic books, tattoos, gaming, and other forms of visual and material culture.

Mission Statement:

This Unit provides a forum for scholarly consideration of global phenomena associated with Pentecostalism and Charismatic movements. This Unit 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 Unit intentionally seeks to encourage a global and pluralist perspective.

Anonymity: 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 - Payne, Leah, George Fox University, lpayne@georgefox.edu

Chair - Johnson, Andrea, California State University, Dominguez Hills, anjohnson@csudh.edu

Philosophy of Religion Unit

Call Text:

The steering committee invites proposals on the following topics:

- Philosophy of ritual/ritual as philosophy
- Philosophies of protest and resistance
- Varieties of acceptance, nonbelief, and disbelief (as in, "I can't believe X, Y, Z")
- Sylvia Wynter
- Philosophy and practice of white supremacy
- Literature and orature in African Religions
- Philosophy of religion in multiple publics
- Decolonizing of philosophy of religion
- Nancy Levene's *Powers of Distinction: On Religion and Modernity* (University of Chicago Press, 2017)
- Wael B. Hallaq's *Restating Orientalism: A Critique of Modern Knowledge* (Columbia University Press, 2018)
- Reflecting on philosophy of religion and/in religious studies (with particular interest in papers that address the fate of the field and/or the academic job market)

Although proposals for individual papers will be given due consideration, we encourage proposals for prearranged "papers sessions" (i.e., an entire session with a designated group of presenters) 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 Unit 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: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of submission:

PAPERS

Leadership:

Chair - Rubenstein, Mary-Jane, Wesleyan University, mrubenstein@wesleyan.edu

Chair - Lewis, Thomas A., Brown University, tlewis@brown.edu

Platonism and Neoplatonism Unit

Call Text:

We welcome any papers on the theme of Eros and Ascent in the Pagan, Jewish, Christian, Islamic traditions. This coming year we would like to explore the so-called Theology of Aristotle, that is, Plotinus, Enneads IV-VI translated into Arabic in the Al-Kindi circle. We are also interested in the Commentary tradition.

Finally, we also invite work on heavenly ascents in Apocalyptic literature, and, generally, Jewish Apocalyptic and Mystical Literature, the Biblical Tradition, New Testament.

Mission Statement:

This Unit 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: Proposer names are visible to chairs and steering committee members at all times

Method of submission:

PAPERS

Leadership:

Chair - Corrigan, Kevin, Emory University, kcorrigan@emory.edu

Political Theology Unit

Call Text:

For 2019, the Political Theology Unit invites submissions that consider two areas of inquiry that have been underrepresented in the area.

- Political Theology and Patriarchy -
Historically, the discourses of political theology have been dominated by men. The most influential works on political theology have generally failed to address the problem of misogyny, and in some cases they actively resist addressing questions of gender and sexuality. In response, we are seeking submissions that stage an encounter between political theology and queer, feminist, and womanist theory.
- Political Theology and Decolonialism -
Decolonial theory considers the ways in which the modern political imaginary emerged through encounter with its colonial and racial other. We are looking for submissions that reflect upon the relation between political theology and decolonial thought in order to explore how the questions posed in each conversation might challenge and transform the other.

We welcome a wide range of methodologies - including philosophy, politics, theology, history, anthropology, etc. - and are particularly interested in submissions that move beyond Christian formulations of political theology.

Mission Statement:

The Political Theology Unit examines the interaction between religious and political thought: how do they influence one another, and how should we respond? Political theology emerged as an area of study through the work of scholars such as Carl Schmitt, who examined the origin of political concepts in Christian theology. The area has also drawn upon theological traditions (Christian, Jewish, and otherwise) in order to reflect constructively upon the way in which politics ought to operate. In recent years, political theology has been taken up by scholars in various disciplines, including philosophy of religion, Biblical studies, Islamic studies, African American religion, sexuality and religion, and elsewhere. The seminar will draw upon these diverse approaches in order to explore the contribution of political theology to the study of religion.

The Unit will expand the conversation about political theology to highlight minority, feminist, and queer voices and foreground scholars from Jewish, Muslim, and other religious traditions. The goal of the seminar is to provide a forum for a diverse group of scholars to explore what

political theology means in their own work, how they see the conversation about political theology developing, and how political theology can enrich the study of religion.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Newheiser, David, Australian Catholic University, David.Newheiser@acu.edu.au

Chair - Radzins, Inese, Pacific School of Religion, iradzins@psr.edu

Practical Theology Unit

Call Text:

We invite individual paper or set panel proposals on the two following topics:

- American theologian Mary McClintock Fulkerson's book *Places of Redemption* was a leading example in theological engagement with ethnography, pushing studies of ecclesial practices to be at the same time more robustly empirical and theological. She disrupts traditional modes of doing theological work by starting from "the place of a wound," attending to dynamics of race, gender, ability, and class as part of the lived experience of church, using her work to confront social brokenness and pursuing liberating practices. Further, her insertion of her own presence in the work problematizes the role of the theologian-ethnographer, raising challenging methodological as well as normative theological questions for future work in fields such as practical theology, ecclesiology, social ethics congregational studies, and the social sciences as they engage Christianity. The Practical Theology Committee welcomes papers that explore methodological as well as theoretical and/or substantial implications of her work for these various disciplines, and point to new areas that need to be explored in the future.
- The study and practice of Practical Theology includes the lived experiences of interreligious communities. Interreligious communities include those who are and are not religious and spiritual peoples. Interreligious communities are brought together in various ways, including through dialogue, practice, commitments to justice and peace, and lived experiences of hybridity and fluidity. The Practical Theology Committee invites proposals for papers and presentations centering on the practical theology of interreligious engagement. The committee is particularly interested in presentations discussing ongoing and completed cooperative community projects that bring insight to the discipline of inter-religious practical theology as a burgeoning field of study and meaning making. We welcome papers that explore methodological and theoretical implications for the study of practical theology, as well as substantial implications for inter-religious community engagement. Strategically partnered presentations and papers between scholars and practitioners are highly encouraged.

Mission Statement:

This Unit 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 Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Scharen, Christian A. B., Auburn Theological Seminary, cscharen@auburnseminary.org

Chair - Kaufman, Tone Stangeland, MF Norwegian School of Theology, tkaufman@mf.no

Pragmatism and Empiricism in American Religious Thought Unit

Call Text:

The Pragmatism and Empiricism group invites papers that deal with the following themes and subject matters:

- Religion and Ecological Crisis -
How does American pragmatism intervene into discussions about ecological disaster, environmental ethics, the anthropocene, etc? What are the possibilities and limitations within traditional pragmatic approaches to nature, natural piety, and experience in the context of this ecological crisis? Is democracy necessarily anthropocentric and if so, what are the implications for developing more receptive relationships to the non-human?
- Pragmatism, Settler Colonialism, and indigeneity -
While figures like William James and Cornel West represent a legacy of contesting empire, some pragmatists have been accused of being nonchalant about US exceptionalism and territorial expansion. What kinds of insights does American pragmatism offer to think about the generally acceptable violence associated with settlement, property, and the historical erasure of Native peoples? How do recent developments in Native American studies (Glenn Coulthard, Audra Simpson, Mark Rifkin) interrupt the familiarity of certain categories - recognition, democracy, sovereignty, etc? What is a democratic theory that does not underscore settler colonialism and the containment of indigenous peoples?
- Womanist Theology, Sociality, and Subversive Praxis (Co-sponsored with Womanist Approaches to Religion and Society Unit) -
Papers that examine the influence of womanist theologians, Katie Cannon and Emilie Townes. We invite papers that engage these authors with a particular focus on how womanist theology reimagines practice, experience, and sociality through intersectional analyses of the social order. In addition, we encourage proposals that demonstrate how womanist thought escapes rigid distinctions between theory and practice, the religious and the secular, and the natural and the supernatural.

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 Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Winters, Joseph, Duke University, jrw@duke.edu

Psychology, Culture, and Religion Unit

Call Text:

The PCR Unit is comprised of scholars and practitioners in the fields of psychology, religious studies, and cultural analysis. The interests of our members range from Freudian and Jungian psychoanalysis to the practice of pastoral counseling, from object relations theory to cultural studies of trauma and healing. Our primary purposes are to foster creative research, encourage the exchange of ideas among the membership, and provide a forum within the AAR for people with shared backgrounds in the interdisciplinary study of psychology, religion, and culture.

- **Psychological Interiority of Resistance -**
This session explores the psychological dynamics, personal, professional, and social consequences that instructors and professors at all career stages experience when they address contested topics through teaching, research, and public engagement. We invite submissions that explore the inner experience and social consequences of engaging race, class, gender, sexuality, etc. in the classroom and beyond, especially when these perspectives may prove threatening, compromising, or hold social and political implications for the scholar. For example, what happens when a scholar who identifies as a racial/ ethnic/ sexual/ political/ ideological minority expresses their commitments in an institutional culture that is overwhelmingly opposed to these views? What is the resulting social experience? What is at stake psychologically, and what internal/external resources sustain teachers and scholars in their resolve? We are interested in papers that prioritize personal experience in conversation with religious and psychological theories and frameworks.
- **Experimental Session on Psychologies of Religions: Decentering Christian and Jewish Models of Psychological Wellness -**
In the fields of psychology and religion, pastoral counseling, and spiritual care, Christian and Jewish paradigms of psychological illness and well-being have long dominated the discussion. This session seeks to foster a conversation that de-centers these dominant frames to explore notion of psychological (emotional, cognitive, behavioral, relational, communal) illness and wellness from the perspective of Hindu, Baha'i, Islamic, Buddhist, Jain, Aboriginal, and other religious frameworks.
- **Climate Change Denial: How Religious & Psychological Perspectives May Expand Understanding and Foster Change -**
Americans remain polarized in their attitudes about global climate change. As many as 40% still deny its reality. Professional organizations in both religion and psychology are taking steps to understand and mitigate the problem of "climate change denial" that continues despite nearly universal scientific consensus on the problem. For more than 30 years theologians and scholars of religion have sustained a body of work on ecology and religion, work that explores the religious understandings of natural and built worlds. More recently psychological organizations and theorists in the Americas and Australia

have taken up psychological questions about global climate change exploring risks, interpersonal and intergroup behaviors, psychological barriers, and coping mechanisms, among other topics. This call invites papers that explore the intersection of psychology and religion as they inform understandings of the endurance of climate change itself, explore the religious and psychological commitments that persist in denial of global climate change, and/or offer solutions for fostering healing and change for the planet and its inhabitants.

Mission Statement:

The PCR Unit is comprised of scholars and practitioners in the fields of psychology, religious studies, and cultural analysis. The interests of our members range from Freudian and Jungian psychoanalysis to the practice of pastoral counseling, from object relations theory to cultural studies of trauma and healing. Our primary purposes are to foster creative research, encourage the exchange of ideas among the membership, and provide a forum within the AAR for people with shared backgrounds in the interdisciplinary study of psychology, religion, and culture. Please visit our Website at <http://pcr-aar.org/> and join the PCR listserv at <http://aarlists.org/listinfo/psychculturereligion>

Anonymity: 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 - Campbell-Reed, Eileen, Central Baptist Theological Seminary, eileen.campbellreed@gmail.com

Chair - Cataldo, Lisa M., Fordham University, lisacataldo7@gmail.com

Quaker Studies Unit

Call Text:

- Ecotheology and Global Quakerism - Ecologists, environmental ethicists, and eco-theologians have shown how the Majority World is most susceptible to the impacts of climate change and environmental degradation. It is also in global communities where many creative efforts of sustainability and remediation are being tested. Quakerism is a global religion, with the majority of its membership outside of Western countries, and is theologically diverse among all its traditions. However, despite the theological and cultural diversity of Quakerism, the 2012 Kabarak Call for Peace and Ecojustice (<https://quakersandclimate.files.wordpress.com/2016/08/kabarak-call-for-p...>) represents the United, global focus of Quakerism on environmental justice. This session invites papers from practitioners and theorists on Majority World practices for ecotheology and sustainability as they relate to global Quakerism. This session seeks to be interdisciplinary and globally inclusive.
- Gender and Class in Quakerism and Pentecostal-Charismatic Movements (Co-sponsored session with Pentecostal-Charismatic Movements Unit) - This session seeks proposals that address gender and class in Pentecostalism or Revivalism in conversation with Quaker history or theology.
- Global Quaker Pneumatologies - In the late 20th century Pneumatology as a rigorous theological field has flourished in Protestant theology. The life of the Spirit has implications for ecclesiology, politics, theologies of liberation, the work of God in the world, social justice, Christian renewal, and the relationships between individuals and communities. Pneumatologies vary by culture and tradition, which provides important points for comparison revealing larger implications for the field of Pneumatology. This sessions seeks papers on Quaker Pneumatology that are comparative across various multiplicities (denominational, geographic, etc.) and intercultural. It welcomes submissions from praxiological and theoretical methodologies.

Mission Statement:

The Quaker Studies Unit seeks to advance critical scholarship of Quakerism and sub-fields that interact with Quaker history, practice and thought. This Unit 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: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of submission:

PAPERS

Leadership:

Chair - Kershner, Jon, University of Lancaster, jon.kershner@gmail.com

Chair - Spencer, Carole Dale, George Fox University, cspencer@georgefox.edu

Queer Studies in Religion Unit

Call Text:

The Queer Studies in Religion Unit welcomes proposals for individual papers, papers sessions, and roundtables on all topics related to queer theory and LGBT studies in religion, especially those focused on bisexual and/or transgender studies, those that foreground race as an analytical framework, and those that consider contexts beyond the United States and that engage religions other than Christianity.

For the 2019 Annual Meeting, we are particularly interested in:

- Individual and/or panel submissions for an author-meets-critics session on Melissa Wilcox's *Queer Nuns: Religion, Activism and Serious Parody* (New York University Press, 2018)
- Papers and/or sessions that engage the theme of unstable borders. This might include issues of national borders and borderlands as well as questions of gentrification, displacement, indigeneity, settler colonialism, and "safe spaces"

We also invite proposal submission for the following potential co-sponsored sessions:

- Religion and Science Fiction Unit and the Queer Studies in Religion - This session requests proposals for papers and/or sessions that address queer and trans* approaches to religion and science fiction. Themes might also include: Afrofuturism, race, capitalism, colonialism, affect, and political geographies.
- Queer Studies in Religion and Sikh Studies - This session solicits individual paper proposals that connect queer studies/theory and Sikh Studies, or session proposals that thematically or theoretically connect these fields. Possible topics include but are not limited to: translation (including queer readings of texts (broadly defined)); crossing borders / spaces / communities; navigating media discourses and practices; queer and/or Sikh publics; minoritarianism and/or precarity, and queerness; subjectivity, identity, and/or representation.
- For a possible co-sponsored session including multiple Units and in solidarity with the Academic Labor and Contingent Faculty Working Group, we solicit papers on religion and reproductive labor, care work, and/or affective/emotional labor (in the broadest senses of each of these). One way to conceptualize these generically is as physical and/or interactive labor, whether paid or unpaid, that keeps bodies and communities alive from one day, and one generation, to the next. Proposals could address, for example, a particular religious practice interpreted as a form of this kind of labor (or vice-versa), religious meanings of this kind of labor, the role of family, kinship, and

community in structuring working relationships, or other relevant topics. We are particularly interested in how white supremacy, patriarchy, heteronormativity, disability oppression, and other apparatuses of inequality impose disparate burdens on intersectionally targeted bodies — e.g., women of color, lesbian-feminists, immigrants, contingent faculty members, people with disabilities — who are involved with this kind of labor. The session will be co-sponsored by these Units: Academic Labor and Contingent Faculty Working Group; Women and Religion; Queer Studies in Religion; Religion, Affect, and Emotion; Religion and Sexuality; Religion and Disability Studies; Lesbian Feminisms and Religion; Feminist Theory and Religious Reflection; and Class, Religion, and Theology.

Mission Statement:

The core goals of this Unit 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: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of submission:

PAPERS

Leadership:

Chair - White, Heather, University of Puget Sound, hwhite@pugetsound.edu

Chair - Young, Thelathia, Bucknell University, nikki.young@bucknell.edu

Qur'an Unit

Call Text:

The Qur'an Unit welcomes papers and organized panels on all aspects of the Qur'an, its role in the lives of Muslims, its tradition of commentary, liturgical use, aesthetics and material forms, and its influence in the world generally.

Topics that were mentioned at the last Annual Meeting are: The Qur'an and the Late Antique, Masculinity and the Qur'an, The Qur'an and education, Practices of exegesis, Material culture and the Qur'an, Popular culture and the Qur'an, Reception history of the Qur'an, Regional issues and the Qur'an (e.g., the Qur'an in Turkey, Malaysia, Indonesia, etc.), Ulum al-Qur'an, The Qur'an in the context of teaching the study of religion. This list of topics is meant as inspirational rather than limiting. If you have a proposal not on this list, please be sure to submit it. The Steering Committee actively solicits proposals that can be linked to other Units in the AAR, since linking with other Units allows an additional session for each Unit.

When considering a paper or panel proposal, please pay attention to the presentation format so that the presentation will be accessible to individuals with visual and/or auditory impairments. It is the aim of the Qur'an Group to make our presentations accessible and available to the greatest possible members of the American Academy of Religion.

Evaluation of paper and panel proposals to the Qur'an Unit are done by the Steering Committee through blind evaluation based on the quality and clarity of the proposal without regard to issues of the presenter's age, status in the profession, gender, religious or ideological affiliation or other factors beyond the quality of the proposal. We hope that this will encourage all members to send us their best proposals. For any questions and help in crafting your proposal, please feel free to contact the co-chairs.

Mission Statement:

This Unit 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: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of submission:

PAPERS

Leadership:

Chair - Newby, Gordon D., Emory University, gnewby@emory.edu

Chair - Osborne, Lauren, Whitman College, osbornle@whitman.edu

Reformed Theology and History Unit

Call Text:

We invite proposals on Women and Women's Voices in the Reformed Tradition. Despite the laudable progress that has been made in recent decades toward attending to the contributions and experiences of women in the Christian tradition in general, it is equally obvious that there remains much to be done — much to be looked for, much to be studied, much to be written. The Reformed Theology and History Unit correspondingly seeks proposals on the theme of Women and Women's Voices in the Reformed Tradition. This session intends to consider women who have spoken both to and within the Reformed tradition, as well as those who shaped or were shaped by it. Proposals are welcome that address any person, event, or genre of literature that might bear on this topic, but a particular preference may be shown for those that endeavor to recover the more historically distant voices and contributions within the Reformed tradition.

We also invite proposals on atonement and the cross and Christian life. Classical Reformed accounts of the atonement, particularly those influenced by Anselm's satisfaction theory and/or legal and penal substitution metaphors, have come under sustained critique over the last centuries from a variety of alternative positions, and from Enlightenment, liberal, feminist, womanist, and liberation theologians and philosophers. While the traditional understandings of the cross sought to offer a scripturally-shaped understanding of Christ's saving work that upheld both divine grace and divine justice, critics have contended that these theologies valorise suffering, offer problematic views of divine retribution, curtail human responsibility and action, and unnecessarily constrict the diversity of biblical motifs. Rather than simply rehashing these debates, we seek (a) papers that move with and beyond those debates in order to offer constructive accounts of the atonement, especially papers that offer critical and generative engagement with both the confessional Reformed tradition and more recent critiques and alternatives—both those from within and beyond the Reformed traditions. In addition to proposals focused on systematic and constructive accounts of the atonement, we also seek (b) papers that explore how understandings of the cross impact Christian life, and how these understandings both shape and are shaped by preaching, worship, pastoral care, and Christian discipleship, with specific interest in papers addressing the Reformed tradition from within and outwith.

For a joint session on Protestantism, Secularization, and Theological Innovation with the Nineteenth-Century Theology Unit, we invite proposals for papers that explore the intersections between modern religion, especially Protestantism, and secularization in a global context. In particular, we welcome papers on Protestant movements (Lutheran and Reformed) and thinkers that already in the nineteenth and early twentieth centuries problematized the category of the secular. Such papers might address issues of the relationship between culture and theology, science and theology, law and theology, or philosophy and theology.

Mission Statement:

This Unit seeks to open up Reformed traditions 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Nimmo, Paul, University of Aberdeen, paul.nimmo@abdn.ac.uk

Chair - Rigby, Cynthia, Austin Presbyterian Theological Seminary, crigby@austinseminary.edu

Religion and Cities Unit

Call Text:

The Religion and Cities Unit seeks papers that analyze the interactive relationship between religion and urban environments. Thematically, papers may address the spatial characteristics of urban religion, urban policy and its relation to religion or religious communities, or contested issues about religious presence in cities. However, all submissions should adopt an ecological approach, considering the ways cities shape religion while also religion shapes cities. Possible topics include: the impact or significance of immigration in urban religious communities, race or cultural identity in urban religion, religious buildings and sacred objects in cities, religious interpretations of city life, gentrification, religious pluralism, religious and political power in cities, religious responses to urban violence, and faith-based initiatives and social service provisions concerning homelessness, hunger, education, health care. Proposals with a regional focus on San Diego, Southern California, or the US/Mexico border will be given special attention.

Papers should focus on current trends or the recent past and may be considered from various disciplinary approaches: historical, ethical, sociological, ethnographic, etc. Individual paper proposals will be given priority, but we will consider panel proposals that present a multi-faceted approach to a unified topic. The Religion and Cities Unit often adopts a regional focus for the Annual Meetings. The San Diego region offers multiple opportunities to explore topics related to conflict, urban transformation, and religious response. These topics are highlighted in our potential co-sponsored sessions:

- Building on the AAR's theme focused on "creating, redefining, and expanding spheres of public discourse," we invite papers on San Diego's Chicano Park and its mural paintings. This multi-sponsored session will likely be supplemented by a separate tour to the site. In 1970 Chicano Park emerged through the efforts of community activists responding to the fracture and displacement of Chicanx communities caused by the construction of the Interstate 5 freeway in the barrio of Logan Heights. On this freeway's pillars, Chicano Park displays one of the largest assemblages of public murals in North America, inspired by Chicanx history. In 2018, the San Diego Tribune described the space as a "battleground" for cultural identity between right wing groups waving American flags and Chicanx groups waving flags of Aztlan. We welcome papers from multiple disciplinary vantage points. We are particularly interested in proposals that take an ecological approach by engaging both the manner in which the contested space informs religious/spiritual identities and practices and the manner in which Chicanx spiritualities have influenced this built environment. Possible sponsors of this panel include the following Units: Religion and Cities; Religions in the Latin Americas; Native Traditions in the Americas; Latina/o Religion, Culture and Society; Anthropology of Religion; Religion, Memory, History; Ecclesial Practices; and Latina/o and Latin American Biblical Interpretation (SBL).

- For possible co-sponsorship with Space, Place, and Religion Unit, we invite papers that explore the topic of “Borders, Boundaries and the Making of New Space(s).” Proposed papers should theorize the role of borders, boundary/border walls and other kinds of interstitial spaces in sites of conflict, especially in the creation and resolution of inclusions, exclusions, and conflicts around the border.

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Edwards, Elise, Baylor University, elise_edwards@baylor.edu

Chair - Morales, Harold, Morgan State University, harold.morales@morgan.edu

Religion and Disability Studies Unit

Call Text:

The Religion and Disability Studies Group welcomes paper submissions on any aspect of the intersections between religion, theology, and disability studies. We have particular interests in the following topics and encourage your submission of:

- Papers that develop the 2019 Presidential Theme on "Scholarly Workers in Public Spaces" exploring, for example: mental health, abuse, and vulnerability of Persons with Disabilities in the academy and higher education; mental health challenges of students or faculty; emotional, physical, psychological, verbal, or sexual violence in the academy or religious analysis thereof in public spaces; or other concerns related to mental health.
- Papers that address congregational/denominational membership and leadership practices, especially passing versus coming out with disabilities or institutional barriers. Since the AAR is meeting at a US-Mexico border city, a contested site reflecting, enacting, and even resisting policies of exclusion, othering, and separation, *papers* that consider borders imagined as points of intersection, for example: as liberative, fluid, creative, and generative in-between spaces; or as restrictive and in need of challenge, including but not limited to bodily, mental, emotional, communal, political, religious, social, spiritual and territorial boundaries. This session will be co-sponsored with the Religion, Sport, and Play Unit.
- Papers developed at the intersection of crip culture, visual culture, and diverse religious traditions on disability, for example: critical representations of disability in visual culture, especially in television and film; consideration of how visual culture represents interactions between religion and religious persons in a disability context; theoretical frameworks in religious studies that contribute substantially to a broader critical theory of disability in visual culture. This session will be co-sponsored with Religion, Film, and Visual Culture.
- Buddhism and Disability Studies, Contact: Justin Fifield (Trinity College): justin.fifield@trincoll.edu - Disability Studies was founded on a critical intervention into the biomedicalization of bodily impairment, setting forth a social model of disability that could overturn oppressive conditions for the disabled. A coalitional intersectionality with feminism, critical race theory, Queer Studies, and Animal Studies has pushed the field beyond the social model into exciting new areas, such as epistemology—what is now called cripistemology—postcolonial studies, critical culture studies, and a new historicism that looks beyond representation to chart how the disabled body has historically structured knowledge systems about all bodies. This panel aims to cultivate a needed and overdue engagement between Disability Studies and Buddhist Studies. It calls for papers on Buddhism and disability from a variety of historical, social, and cultural perspectives.

Papers should explicitly engage with theory from Disability Studies and, ideally, a political program of overturning systems of oppression, in line with the AAR's 2019 presidential theme of scholarly engagement in public spheres. This session will be co-sponsored with the Buddhism Unit.

- For a possible co-sponsored session including multiple Units and in solidarity with the Academic Labor and Contingent Faculty Working Group, we solicit papers on religion and reproductive labor, care work, and/or affective/emotional labor (in the broadest senses of each of these). One way to conceptualize these generically is as physical and/or interactive labor, whether paid or unpaid, that keeps bodies and communities alive from one day, and one generation, to the next. Proposals could address, for example, a particular religious practice interpreted as a form of this kind of labor (or vice-versa), religious meanings of this kind of labor, the role of family, kinship, and community in structuring working relationships, or other relevant topics. We are particularly interested in how white supremacy, patriarchy, heteronormativity, disability oppression, and other apparatuses of inequality impose disparate burdens on intersectionally targeted bodies — e.g., women of color, lesbian-feminists, immigrants, contingent faculty members, people with disabilities — who are involved with this kind of labor. The session will be co-sponsored by these Units: Academic Labor and Contingent Faculty Working Group; Women and Religion; Queer Studies in Religion; Religion, Affect, and Emotion; Religion and Sexuality; Religion and Disability Studies; Lesbian Feminisms and Religion; Feminist Theory and Religious Reflection; and Class, Religion, and Theology.

Mission Statement:

The Religion and Disability Studies Unit 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: 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)

Leadership:

Chair - Iozzio, Mary Jo, Boston College, mary.io.iozzio@bc.edu

Chair - Peckruhn, Heike, Daemen College, hpeckruh@daemen.edu

Religion and Ecology Unit

Call Text:

The Religion and Ecology Unit seeks individual paper and complete panel proposals relating to a wide range of themes in religion and ecology including proposals that resonate with the 2019 thematic emphasis on “Scholarly Workers in Public Spaces.” This theme lends itself to the analysis of public spaces at an institutional level by engaging such questions as: “What are our institutional responsibilities to various publics as an academic guild with a big tent? What does it mean to be workers in universities, colleges, and seminaries who themselves have their own definitions (both implicit and explicit) of public spheres and public responsibilities? How might we as scholars create, redefine, and/or expand spheres of public discourse?”

Our Unit is also interested in a number of topical themes including proposals that concentrate on San Diego, coastal, or marine environmental concerns; what does it mean/can religion and ecology “go public”; climate migration and immigration; how religious reflection translates, or doesn’t, to public action; religious and theological responses to the United Nations Intergovernmental Panel on Climate Change report. Other topics and proposals will also be given full consideration.

The Religion and Ecology Unit is also pursuing a possible co-sponsored session with related Units as follows:

- Death, Dying, and Beyond -
“Death, Dying and Climate Change” as a collaboration with the Death, Dying, and Beyond Unit. Proposals could address the United Nation’s recent climate change report, dying/changing environments or habitats, species extinction, deforestation, natural disasters, etc.
- Can Religion Save the World? Beyond Capitalism, Consumerism, and Systems of Exploitation Toward Ecological Civilization -
What role can religious and theological studies play in responding to the most important issues of our times? Can religions help cultivate the consciousness needed to avert catastrophe? How might theology contribute to the development of integrated approaches to combating poverty, restoring dignity to the excluded, and at the same time protect nature? In light of the 2019 AAR theme, “Scholarly Workers in Public Spaces: A Necessary Long-Term Focus in the Study of Religions,” this session will be an intersectional, interdisciplinary, interreligious exploration on religious responses to our world’s most pressing issues. This is a quad-sponsored session with the Open & Relational Theologies Unit, the Religion and Economy Unit, and the Class, Religion, and Theology Unit.
- Religion and Ecology in the Age of Trumpism -

As a co-sponsorship with the Liberation Theologies Unit, this session is intended to build upon the work of James Cone in his seminal essay “Whose Earth is it Anyway?” In the essay Cone argues that those concerned with the exploitation of nonhuman nature and those fighting against the exploitation of poor people of color are critiquing the same destructive logic and need to be working together. In our current political moment Cone’s argument rings even truer. From Flint Michigan to Puerto Rico environmental injustice has inevitably led to human injustice. The United States finds itself led by a president and countless legislators who are anti-science climate change deniers whose environmental policies disproportionately harm people of color. Proposals should address and build upon Cone’s arguments and could take a constructive or analytical approach.

Please note that, while individual paper proposals are given full consideration, we especially appreciate complete panel proposals and panels that offer creative alternatives to the usual format of reading out 4-5 papers.

We aim to offer a Friday afternoon workshop on religion and ecology in the public square. Those interested in participating should contact our chairperson, Christopher Carter.

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Carter, Christopher, University of San Diego, christophercarter@sandiego.edu

Religion and Economy Unit

Call Text:

For the 2019 Annual Meeting, the Religion and Economy Unit welcomes any paper or panel proposals related to the group's mission, including but not limited to the following themes. We encourage proposals for sessions that adopt innovative formats of presentation and discussion (e.g., creative uses of media; brief presentations; larger panels).

- Religious Affects of Neoliberalism -
Weber long ago insisted that material conditions could not alone account for capitalism's power; it required a system of meaning to motivate human action. What affects and ethics motivate the power of neoliberal/late/millennial capitalism today? Papers could explore these at work in empirical sites, including studies of popular culture.
- Can Religion Save the World? Beyond Capitalism, Consumerism, and Systems of Exploitation toward Ecological Civilization -
What role can religious and theological studies play in responding to the most important issues of our times? Can religions help cultivate the consciousness needed to avert catastrophe? How might theology contribute to the development of integrated approaches to combating poverty, restoring dignity to the excluded, and at the same time protect nature? In light of the 2019 AAR theme, "Scholarly Workers in Public Spaces: A Necessary Long-Term Focus in the Study of Religions," this session will be an intersectional, interdisciplinary, interreligious exploration on religious responses to our world's most pressing issues. This is a quad-sponsored session with the Open & Relational Theologies Unit, the Religion and Economy Unit, the Religion and Ecology Unit, and the Class, Religion, and Theology Unit.
- Economic Theology -
How have theologians made use of economic terminology in thinking about moments of intersection between the transcendent and mundane? Papers and panels might explore the theological value of economic concepts, as well as the economic function of theological concepts.
- Philanthropy -
How have philanthropic acts connected to visions of individual or social transformation? How have the wealthy imagined charity as a means of legitimating their privilege? In "gilded ages" present or past, why and how do people engage in projects they perceive as charitable?
- Religious Economies of South Asia -

How have religious groups in South Asia responded to capitalism's recent expansion in the region? How have new class formations transformed religious concepts and practices? What do long-standing theological and economic concepts in the region help us to understand about the relationships between religious and economic life more broadly?

- Religion and Crisis on the Mexico/US Borderlands - Economic factors are embedded in the religious landscapes of the border. Thomas Tweed demonstrated how "dwelling practices situate the religious time and space... drawing on human and supra-human forces to make homes and cross boundaries." As the crisis deepens on the US/Mexico border, this panel asks how religious worlds intersect with economic reality/fantasy in crossing, dwelling and the in-betweenness of borderlife.

Mission Statement:

This Unit sponsors multidisciplinary conversations that explore intersections between religious and economic modes of social life. Building upon and extending scholarship that considers how economic terms and constraints orient religious activity, this Unit cultivates scholarship that asks how economic systems and orientations have developed through fields of thought, practice, and resistance that come into view through attention to the "religious." Encouraging conversations that traverse religious traditions, geographic locations, methodologies, and historical time periods, this Unit's collaborative explorations not only address and explore capitalist and non-capitalist economic systems but also consider how broader systems of "exchange" produce social relations among varied actors--from humans to spirits to material objects. By interrogating religion and economy, this Unit also encourages scholars to consider the stakes of other concepts with ongoing currency in the study of religion, including secularism, postsecularism, spirituality, affect, networks, ritual, agency, and subject formation.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Oliphant, Elayne, New York University, elayne.oliphant@nyu.edu

Chair - Vaca, Daniel, Brown University, daniel_vaca@brown.edu

Religion and Families in North America Seminar

Call Text:

This Group provides an opportunity for scholars of North American Religions to think critically about how the concepts of religion and family are co-constituting terms, asking how religious rhetoric shapes understandings of the family and how families provide a primary context for religious experiences, identities, and rituals. We are seeking papers examining these topics across broad range of family configurations, religious traditions, and historical eras. We are particularly interested in papers that move beyond issues of motherhood to examine other familial relationships such as extended kinship networks, siblings, elder care, singleness in a religious world designed for families, divorce, queer families, and men in familial contexts. We also seeking papers that examine traditions apart from white Christianities, particularly religions of the African diaspora, African American Christianity, Buddhism, Hinduism, Judaism, Asian American Christian Communities, New Religious Movements, and others. Geographically, we are particularly interested in work from North American outside of the continental US. We are open to all historical periods.

Mission Statement:

The seminar insists on broad definitions of religion and pulls from as diverse a range of families as possible, in order to create generative conversations. To that end, we will think critically about how the concepts of religion and family are co-constituting terms, asking how religious rhetoric shapes understandings of the family and how families provide a primary context for religious experiences, identities, and rituals.

Family, as naturalized term that is anything but natural, is a very generative theme for scholars across the range of theoretical and methodological approaches in the AAR. Geographically, the Seminar is regionally focused on North America to provide a limited scope but intentionally includes Canada, the U.S., Mexico, and the Caribbean, which is to say that we do not see North America as simple a stand in for the United States and intend a transnational and comparative conversation. Methodologically, the Seminar focuses on historical, ethnographic, and cultural studies explorations of family. Theoretically, the Seminar brings together scholars of religion working on questions of kinship, reproduction, gender, race, class, colonialism, ritual and practice, the nation-state, and sexuality in a richly comparative, yet helpfully bounded, conversation. The seminar allows for plenty of opportunity for scholars with very different theoretical orientations toward both the terms “religion” and “family” to find fruitful avenues for dialog between them.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Mehta, Samira, Albright College, smehta@albright.edu

Chair - Ridgely, Susan, University of Wisconsin, susan.ridgely@wisc.edu

Religion and Food Unit

Call Text:

The Religion and Food Unit 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 the following:

- We are accepting proposals for a session considering borderlands and their implications for religious and culinary practices.
- We will consider proposals dealing with broad dynamics related to migration. Papers may give special attention to 1) the broad implications and dynamics of “carrying” food and religion north, from Mexico, or 2) west, from the U.S. South or Midwest, with attention to the significance of directionality.
- We are interested in papers considering interfacing topics such as 1) chefs as scholars or activists; 2) food tourism and culture (representation and adventuring); 3) Migrant Kitchens; or 4) cohering diaspora communities through food.
- We welcome proposals that encourage thinking about the way food is visualized and represented in community and culture, placing emphasis on 1) concepts of culinary heritage; 2) notions of particular foods as heritage; or 3) the restoration of indigenous foodways and how any of these overlap with space and time.
- We are interested in proposals that give attention to food as amusement, which could include surfing culture or music.

Co-sponsored sessions:

- For a possible co-sponsored session between the Religion and Food Unit and the Body and Religion Unit, proposals engaging studies of religion and food that pay particular attention to 1) the human bodily practices of eating, drinking, or abstaining; or 2) the consumption of nonhuman-animal bodies by human bodies.
- For a possible tri-sponsored session between the Religion and Food Unit, the Class, Religion, and Theology Unit, and the Latina/o Religion, Culture, and Society Unit, we solicit papers that analyze religion, social class, and the food-chain. Paper topics may include food-chain labor; food ecologies; theological meanings of food labor; food

injustice; Latinx food culture/religiosity; the ghettoization, ethnicization, and/or genderization of food labor spaces; and other relevant topics.

- For a possible co-sponsored session between the Religion and Food Unit and the Women of Color Scholarship, Teaching and Activism Unit we invite papers that explore of how the work of women of color (as scholars, teachers and activists) in public spaces impacts the private spaces and lives of women. We envision broad engagement between activists, scholar-practitioners, theologians and religious scholars. Submissions may engage, but are not limited to, the following issues:
 - The work of women of color in communities facing food injustice and/or insecurity
 - The historical significance of women of color engaging in cooperative activist work (e.g., Dorothy Height's support of Fannie Lou Hamer's pig banking project)
 - Fannie Lou Hamer's work with the Freedom Farms Cooperative and its lasting effects on the struggle for civil rights and/or later social justice work
 - The type(s) of strategies generated by women of color who work "in the dirt" - in farming/food spaces - as well as academic spaces
 - The ways issues of food, environmental, and eco-activism shape practices for teachers, inside and outside the classroom
 - How women of color mobilize spiritual resources, interfaith networks, and spiritual activism as means of addressing food justice

Mission Statement:

This Unit 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 (production, preparation, consumption, and invention)
- Diet and sustainability
- Issues of food (in)justice, which may include food availability or insecurity, commitment to wellness, access to healthy foods, food deserts, etc.
- Desertification, flood, fire, and climate related food ethics issues
- 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Zeller, Benjamin, Lake Forest College, zeller@lakeforest.edu

Chair - Hicks, Derek, Wake Forest University, hicksds@wfu.edu

Religion and Humanism Unit

Call Text:

Some call the contemporary geologic age the anthropocene because humans have exerted the dominant force influencing the climate and the environment. Our increasing awareness of the impact our existence has on the planet expands our sense of culpability and complicity in ways that invite us to rethink assumptions and models related to the traditional theological categories of self, God, and community. The Religion and Humanism Unit therefore calls for papers that engage the following questions: In what ways do we need to rethink ethics in response to the anthropocene? What new forms of being human relative to traditional theological-existential categories such as faith, hope, love, or despair are anchored in this new geological age? What resources unique to Religion and Humanism can be used as a way to articulate the new problems and possibilities that inhere within this time? In what way does acknowledging the anthropocene cultivate new possibilities for understanding either God or Community? Does the presumption of human culpability for the many problems associated with anthropocene necessarily compromise or devalue humanity?

Mission Statement:

The Religion and Humanism Unit is a forum for constructive work incorporating humanist themes in theology, religion and the arts, and philosophy. The Unit also aims to bring scholarly and critical methodologies to bear on the history of humanism and the question of the human. We engage religious historians in the task of tracing the history of humanism across its many manifestations. Understanding that humanism is a highly contested phenomenon, we also seek to bring humanism and its critics into a constructive conversation. Finally, in advancing our critical and constructive goals we seek to be rigorously interdisciplinary in approach.

Anonymity: 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)

Leadership:

Chair - Jakelic, Slavica, Valparaiso University, slavica.jakelic@valpo.edu

Chair - Elwell, J. Sage, Texas Christian University, sage.elwell@tcu.edu

Religion and Migration Unit

Call Text:

The Religion and Migration Unit seeks individual paper proposals and session proposals (presider, 3 presenters, respondent) for the 2019 Annual Meeting to be held in San Diego, California related to the following themes:

- Diaspora and Transnational Religious Practices
- Immigration, Intersectionalities, and Identity
- Im/migration and Identity Formation of Second- and Third-Generations (including identity construction, maintenance or conversion in the diaspora)
- The Ambiguous Role of Religion in Migration (Empowering or Alienating?)
- Religion, Migration, and Secularism

We also invite submissions for possible co-sponsored sessions with:

- The Class, Religion and Theology Unit and Religion, Colonialism, and Postcolonialism Unit: We invite papers that explore the nexus of religion and migrant work and/or colonial labor. Focus will be on how central a role work/labor plays both as a driver of migration and as a core apparatus of colonial exploitation.
- The Law, Religion, and Culture Unit: We invite papers on the topic of borderlands and immigration, including examinations of sanctuary cases and cases involving religious exemptions for aiding migrants (such as *United States v. Warren*).
- Tibetan and Himalayan Religions: Place, Displacement, and Resettlement, Christie Kilby (kilbyca@jmu.edu) - Focused on place and movement, this theme may include papers on place-making ritual and narrative life in Tibetan communities, religious dimensions of (voluntary and involuntary) migration, mobile religious institutions, and contemporary forced settlement of nomadic Tibetans in the PRC.
- The Religion, Social Conflict, and Peace Unit: We invite papers on the topic and intersection of militarized borders, migration policies, and religion: between authorizing ideologies of exclusion and practices of compassion and hospitality.

Finally, we offer an open call for any other topics dealing with religion and migration, especially proposals that address theoretical and methodological issues in the field of migration in relation to religious studies.

Mission Statement:

This Unit 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 furthering the discussion on religion and migration, please join the AAR Religion and Migration Group on Facebook or contact Rubina Ramji, ruby_ramji@cbu.ca

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Ramji, Rubina, Cape Breton University, rubina@eastlink.ca

Chair - Spina, Nanette, University of Georgia, spinan@uga.edu

Religion and Politics Unit

Call Text:

- The Racialization of Religion (Co-sponsored with Interreligious and Interfaith Studies) - Many encounters with religious difference in the United States manifest racial dimensions. What role do both religion and race play in our current political polarization? In what ways is religion deployed to provide cover for racial bias or to efface intra-faith racial diversity? We seek to explore the intersections of race and religion with interdisciplinary and interreligious rigor.
- The Arts and Religion in War, Imperialism, and Protest (Co-sponsored with Arts, Literature, and Religion) - San Diego is home to the largest concentration of military personnel in **the** United States, especially naval forces which aim to extend American power globally. This session welcomes papers that consider the relation among religion, war, and empire, especially as rendered in literature, film, or visual art, as well as readings of art's complicity with or resistance to war and empire, whether alongside or against religion.

We ask for papers on the intersection of religion and politics from a national and an international perspective on any topic but this year we are particularly interested in:

- Immigration and border politics
- Voting patterns, voter suppression, political polarization, and the formation of political alliances
- The environment and rural and urban identities
- The relationship between scholarship, activism, and teaching
- Two areas related to the location in San Diego:
 - a. San Diego is home to over 100,000 Sailors and Marines, 50 Navy ships, and one-third of the US Pacific Fleet. We invite discussions about the religious dimensions of naval or military service.
 - b. San Diego is also home To Comic-Con. We invite papers related to the role of religion in comics or graphic novels.

Mission Statement:

This Unit 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 Unit’s purview.

We also maintain a lively, year-round Religion and Politics Google group, which is open to all AAR members here: <https://groups.google.com/forum/#!forum/aar-religionandpolitics>

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Jones, Robert P., Public Religion Research Institute, rjones@prri.org

Chair - Scott, Rachel, Virginia Polytechnic Institute and State University, rmh@vt.edu

Religion and Popular Culture Unit

Call Text:

This Unit 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 address the following topics:

- Spectacular Violence - representations of guns, mass shootings, and serial killers as/and religion
- The Material and popular Cultures of immigrant religious communities in Southern California
- Emerging data points for the study of religion and popular culture - papers might consider Religious Platforms, Platforming Religion, the study of religion through and on the internet (including podcasts, memes, apps, streaming services, etc.), analysis as hermeneutics, digital humanities research techniques
- Crowdfunding online as religious activity
- On the 100th anniversary of *Broken Blossoms: Orientalism in Popular Culture*
- Pulp Fiction at 25: Its legacy for the study of religion and popular culture

We also invite submissions for three possible co-sponsored sessions:

- The Religion, Film, and Visual Culture Unit and the Religion & Popular Culture Unit are seeking papers for a joint panel The Golden State: Utopias and Dystopias (Californian or otherwise)
- The Men, Masculinities & Religion Unit and the Religion & Popular Culture Unit are seeking papers for a joint panel on "Religion and Masculinities in Popular Culture." The session seeks to explore how religious and gendered identities and practices are represented in and shaped by popular culture in a variety of religious traditions and national contexts. We welcome papers that analyze film, music, television, comedy, YouTube, and other digital and social media.
- The AAR's Religion and Popular Culture Unit and the SBL's Bible and Popular Culture Unit invite proposals for a joint session exploring Comic-Con through the Bible, Religion and Popular Culture. Papers might address Comic-Con and other comic conventions as a ritual/festival act or pilgrimage site, cosplay as performative identity, fan culture as religion, fictional religions/sacred texts at Comic-Con, discussion of religion and atheism

at Comic-Con, presence/absence of biblical and religious comics and figures from Comic-Con and fan culture, and the implications of the changing material presence of comics and sacred texts at cons and in various cultures.

- Representations of Buddhism in Contemporary Japanese Literature and Media Papers would discuss various aspects of Buddhism (or we could expand it to Japanese religions) as characterized in particular books, movies, anime, manga, online environments, etc. These might include, for example, any of Genyū Sokyū's novels, *Zazen Girl* by Taguchi Randy, Yumemakura Baku's series on Kūkai or the 2017 movie based on it, *Legend of the Demon Cat*, anime series (and manga) such as *Saints Young Men*, manga depicting founders of religious traditions and other Buddhists (e.g., the 2018 manga *Zen: Shaku Sōen*), etc. Papers could also focus on Buddhism in the writings of Ishimure Michiko, who passed in February 2018. Ronald Green: rgreen@coastal.edu

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 Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Siegler, Elijah, College of Charleston, sieglere@cofc.edu

Chair - Gregory, Rabia, University of Missouri, gregoryra@missouri.edu

Religion and Public Schools: International Perspectives Unit

Call Text:

- Re-Examining the Outcomes of RE -
Given limited resources and competing priorities, educators at all levels and in all disciplines face increasing scrutiny to show the efficacy of their work. Research in recent years has been interpreted to show mixed results for the outcomes of religion education (RE). This CFP invites a reexamination of the outcomes of RE in light of what has been learned from this research. Among the questions that emerge are these: How do we know the impacts of RE? Does RE make a difference? If so, when and how? If not, why not? What are the appropriate or desirable outcomes for RE in our current social and political environment? What contextual variables are important in achieving these outcomes? What practices best support intended outcomes? What assessment measures of RE outcomes are most robust and compelling? What policy implications emerge from our knowledge of RE outcomes and supporting practices? How might religious studies scholars and researchers engage in the public square to enhance the achievements of RE objectives?

Paper proposals are invited that address these or related topics.

Mission Statement:

This Unit will promote the comparative study of religious education in public schools around the world. By encouraging interdisciplinary research on the ethical, legal, political, pedagogical, and religious issues that arise with the study of religion in elementary and secondary schools, we seek to deepen our understanding of alternative approaches to religion as an academic subject. We also hope to find new ways of responding to the increasing religious diversity in schools and societies and to study the relationship between religious education and citizenship education in pluralistic democratic societies.

Anonymity: 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 - Berglund, Jenny, Stockholm University, jenny.berglund@hsd.su.se

Chair - Waggoner, Michael, University of Northern Iowa, mike.waggoner@uni.edu

Religion and Science Fiction Unit

Call Text:

Religion and Science Fiction invites proposals exploring the intersections of religion and speculative fictions 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 consider alternative "sciences" and worlds. We seek proposals on the following topics and invite proposals from a commensurate range of disciplinary and methodological approaches.

- Afro-futurisms and especially as related to and commentary on other topics in the call;
- "Futurity" - slowness v. acceleration;
- time v. sacred time v. science fiction time;
- California dreaming: Dis-, anti-, Utopian & Post-apocalyptic Californias;
- on the 50th anniversary of Comic-Con: cosplay, fandom, fanfiction, possible worlds, canons, affect and emotion, materiality, queer cosplay;
- Science Fiction fans and fandoms;
- proposals that provoke science fictional imaginings and transgressions on the AAR's 2019 theme "Scholarly Workers in Public Spaces: A Necessary Long Term Focus in the Study of Religions;"
- proposals for a possible co-sponsored panel with Queer Studies in Religion: queer and trans* approaches to religion and science fiction. Themes might also include: Afrofuturism, race, capitalism, colonialism, affect, and political geographies;
- proposals for a possible co-sponsored panel with the Music and Religion Section seeks individual paper and/or session proposals on musics of the future and/or apocalyptic musics; and
- proposals for a possible panel sponsored by *Zygon* in cooperation with Science, Technology, and Religion Unit: papers on the nuts and bolts of transformation that involve imagining technology's role in society.

Of particular interest will be papers that sit at the intersection between science fiction, religion-and-science, technology, and public policy. Possibilities include superheroes, socially participatory AIs, technological interventions to end scarcity, intergalactic travel, human

enhancement, and bioengineering. Panelists will be invited to prepare 9,000 word full papers to be submitted to a thematic section of Zygon (the journal submission deadline will be about a month after the AAR 2019 meeting; we will expect two iterations of papers before the AAR meeting, the second one to be made available to AAR meeting participants).

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Ammon, Laura, Appalachian State University, lauraammon@gmail.com

Religion and Sexuality Unit

Call Text:

This Unit 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 Unit from other Program Units are (1) an emphasis on empirical research and analysis, (2) an intentionally multidisciplinary and comparative religious focus, and (3) an interest in comparative international perspectives. We especially encourage interdisciplinary approaches, interest in gender, and strong attention to methodological issues. While we welcome papers that address theory we are especially interested in praxis-based theoretical analysis. Accordingly, this Unit welcomes papers on religion and sexuality, broadly conceptualized. We are particularly interested in papers addressing and analyzing the following themes:

- We are particularly interested in papers addressing and analyzing pedagogies and the erotic in the work of Katie Geneva Cannon; relevant papers may be included in a special panel to honor Cannon's life and work.
- We welcome papers addressing empirical approaches to religion and sexual violence.
- We welcome papers addressing reproductive justice and ethics – especially work that brings together activists and scholars.
- For a possible co-sponsored session including multiple Units and in solidarity with the Academic Labor and Contingent Faculty Working Group, we solicit papers on religion and reproductive labor, care work, and/or affective/emotional labor (in the broadest senses of each of these). One way to conceptualize these generically is as physical and/or interactive labor, whether paid or unpaid, that keeps bodies and communities alive from one day, and one generation, to the next. Proposals could address, for example, a particular religious practice interpreted as a form of this kind of labor (or vice-versa), religious meanings of this kind of labor, the role of family, kinship, and community in structuring working relationships, or other relevant topics. We are particularly interested in how white supremacy, patriarchy, heteronormativity, disability oppression, and other apparatuses of inequality impose disparate burdens on intersectionally targeted bodies — e.g., women of color, lesbian-feminists, immigrants, contingent faculty members, people with disabilities — who are involved with this kind of labor. The session will be co-sponsored by these Units: Academic Labor and Contingent Faculty Working Group; Women and Religion; Queer Studies in Religion; Religion, Affect, and Emotion; Religion and Sexuality; Religion and Disability Studies; Lesbian Feminisms and Religion; Feminist Theory and Religious Reflection; and Class, Religion, and Theology.

- We welcome papers engaging with Adriaan van Klinken's *Kenyan, Christian, Queer: Religion, LGBT Activism, and Arts of Resistance in Africa* (to be published by Penn State University Press, 2019). Relevant papers may be included in a potential co-sponsored book panel session with the Gay Men and Religion Unit and the African Association for the Study of Religions.

Other proposals for papers, session, panels, and/or book sessions in keeping with the general mission of the Unit are always welcome.

Mission Statement:

This Unit 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 Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Leath, Jennifer S., Iliff School of Theology, jennifer.s.leath@gmail.com

Chair - Hoel, Nina, University of Oslo, ninahoel@gmail.com

Religion and the Social Sciences Unit

Call Text:

In light of the 2019 AAR theme “Scholarly Work in Public Spaces”, and given the geographic location of our 2019 conference, the Religion and Social Sciences Unit would like to invite proposals that focus on the following:

- The lived religious expressions of Southern California communities
- Immigration and transnationalism
- Ecology and religion in Southern California
- Teaching, public engagement, and social scientific research: How we model for our students and get them doing social scientific work
- How to study hard-to define populations and religious groups

Mission Statement:

This Unit 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: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of submission:

PAPERS

Anonymity of Review Process: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection. Please do not include any identifying information in the body of your proposal.

Leadership:

Chair - Phillips, Nichole, Emory University, nichole.r.phillips@emory.edu

Chair - Nabhan-Warren, Kristy, University of Iowa, kristy-nabhan-warren@uiowa.edu

Religion in Europe Unit

Call Text:

This Unit analyzes religion in both Eastern and Western Europe or related to Europe in any historical period. We encourage interdisciplinary, interreligious, and comparative approaches to the topic.

For the 2019 meeting we especially seek proposals related to one or more of the following themes:

- The problem of sexual abuse in religions and how this has impacted religion in Europe, including sexual abuse in the Catholic Church and comparisons of reports about and/or responses to sexual abuse in European and American contexts. We welcome proposals that address sexual harassment issues that relate to any religious context in Europe.
- Religion and the idea of Europe, including the idea of Christian Europe and its connection to geographic Europe, claims to history around European identity (Christian Europe and its connection to race, classics, medieval history, neo-paganism), and Christianity as a contested identity.
- The relationship between theoretical debates in the study of religion between Europe and the United States, examining differences, influences, and (a)synchronicities (Co-sponsored with the Critical Theory and Discourses on Religion Unit).
- The relationship between Islamophobia and anti-Semitism in Europe, including its connection to nationalist populism and responses to immigration (Co-sponsored with the Study of Islam Unit).
- Author-Meets-Critics -
John Tolan, *Faces of Muhammad: Western Perceptions of the Prophet of Islam from the Middle Ages to Today* (Princeton Univ. Press, June 2019). We are seeking proposals from scholars in related fields who wish to respond to, engage with, or offer a critique of the book. This French edition of this text has already been published as *Mohamet l'euro péen* (Albin Michel, 2018). The author will be responding. To submit a proposal for this session, please include your name, describe your scholarly background that relates to this text, and explain why you are interested in responding to this text. In the abstract field, just put "N/A" (Co-sponsored with the Religion in Premodern Europe and the Mediterranean Unit).

We also welcome proposals that do not correspond to these themes, as well as proposals for complete sessions related to Europe in some fashion. Successful proposals will be considered for publication in the peer-reviewed Journal of Religion in Europe.

Mission Statement:

This Unit is designed to serve as a forum for the examination of religious issues related to the social, cultural, and political development of both Eastern and Western 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: 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 - Cutter, Elissa, Loyola Marymount University, elissa.cutter@lmu.edu

Chair - Ferrara, Carol, Boston University, ferrara@bu.edu

Religion in Premodern Europe and the Mediterranean Unit

Call Text:

We welcome proposals on all topics related to the Unit's subject matter, broadly conceived. Proposals that are themselves comparative in nature or that present novel approaches to the study of premodern religion are particularly welcome. We encourage the submission of preformed panel proposals suitable for 90-minute time slots. We also encourage the submission of individual paper proposals for panels on the following subjects:

- Gendered negotiations of identity and authority in medieval cultures. We are interested in all aspects of gender roles in relation to authority and identity, particularly in and between various social and ethnic groups. Potential areas of exploration include: How did medieval women negotiate authority within and outside the family or, for Christian women, within and outside the monastery? What roles did gender switching or gender ambiguity play in these negotiations? How did interactions between social and ethnic groups affect the dynamics of gender-based authority and identity?
- Author-Meets-Critics -
John Tolan, *Faces of Muhammad: Western Perceptions of the Prophet of Islam from the Middle Ages to Today* (Princeton Univ. Press, June 2019). We seek proposals from scholars in related fields who wish to respond to, engage with, or offer a critique of the book, whose French edition has already been published as *Mohamet l'euro péen* (Albin Michel, 2018). The author will respond. To submit a proposal for this session, please include your name, describe your scholarly background that relates to this text, and explain why you are interested in responding to this text. In the abstract field, put "N/A." (Co-sponsored with the Religion in Europe program Unit)
- Religion, Medicine, and Healing Practices in Premodern Europe and the Mediterranean -
Papers might explore such topics as miraculous healings and healing miracles; interpretations or adaptations of scriptural healing narratives; religiously inflected healing magic, charms, or talismans; or religiously specific approaches to medical training, practices, and/or licensure. (Co-sponsored with the Religion, Medicine & Healing Unit)
- Material Cultural and Textual Representation of the Silk Road -
Papers might explore religious art, texts, or other objects of material culture that come to Europe and the Mediterranean from geographic regions along the so-called Silk Road. We are also interested in representations of the route, the experience, history or expectations of traveling or living on the route. Proposals that engage with theory relating to religious experience, community, pilgrimage, economic exchange or religio-cultural interchange are particularly welcome. (Co-sponsored with the Traditions of the Eastern Late Antiquity Unit)

Mission Statement:

This Unit aims to bring together scholars working on premodern Judaism, Christianity, and Islam in order to create a venue in which religious phenomena can be considered comparatively. Individual papers may be embedded in a single tradition, but presenters should be interested in engaging this material comparatively during the discussion period.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Freidenreich, David, Colby College, dfreiden@colby.edu

Chair - Catlos, Brian, University of Colorado, brian.catlos@gmail.com

Religion in South Asia Unit

Call Text:

The Steering Committee of the Religion in South Asia (RISA) Unit invites colleagues to submit proposals for the 2019 AAR Annual Meeting in San Diego, California. RISA's mission is to provide a venue for new research on the many religious cultures, literatures, and histories of South Asia. We have a strong preference for sessions in which the papers cover a range of South Asian traditions, regions, and languages. Some themes already identified as potential papers sessions are listed below — please contact the associated colleagues for details about potential collaboration. Panels and papers are also encouraged that respond to the 2019 AAR Presidential Theme: "Scholarly Workers in Public Spaces: A Necessary Long Term Focus in the Study of Religions."

The RISA steering committee accepts panel submissions only, with the exception of the New Directions panel (below). For the 2019 Annual Meeting, RISA has a flexible allotment of panel formats: either one 2.5-hour session, one 2-hour session, and six 90-minute sessions; OR two 2.5-hour sessions, one 2-hour session, and four 90-minute sessions. RISA can also sponsor one additional paper session if it is co-sponsored with another Unit.

In your proposal, please specify your preferred panel format (150, 120, or 90 minutes). Generally, 150-minute panels consist of 6 participants (4 paper presenters, a discussant or respondent, and a presider), and 90-minute panels consist of 4 or 5 participants (3 paper presenters, a presider, and perhaps a respondent). However, creative formats are encouraged, such as roundtables, paired papers with no respondent, pre-circulated papers, and so on. If relevant, list any potential co-sponsoring Unit with your proposal. All Papers Session Panel Proposals must be submitted through the PAPERS system on the AAR website.

- New Directions Panel 2019 -
The RISA Steering Committee accepts individual paper submissions in one category, to provide space for new scholarship in our field. To be eligible, applicants must (1) be ABD doctoral students (or recent graduates) from a Ph.D. programme in South Asian religions and (2) never have presented at the national AAR meeting. Accepted panelists will be mentored by a senior colleague with appropriately specialized expertise. To apply, email your proposal (and any other queries) to Elaine Fisher, convenor of the panel for 2019 (emf@stanford.edu), AND upload your individual paper proposal in the AAR's PAPERS system, labelled as a "New Directions" submission.

If you are looking for collaborators towards proposing a panel session, please feel free to reach out to colleagues on the RISA listserv, or to contact the RISA co-chairs for assistance (Hamsa Stainton, hamsa.stainton@mcgill.ca; Sarah Pierce Taylor (sarah.piercetaylor@concordia.ca)). All participants must be current AAR members to

complete your submission. AAR membership can be renewed here: <https://www.aarweb.org/membership/join-or-renew>

Prospective panel themes for 2019:

- Digital Media and the Making of Digital Publics in South Asia
Dheepa Sundaram (Dheepa.Sundaram@du.edu)
- Disability and the Study of South Asia
Sarah Pierce Taylor (sarah.piercetaylor@concordia.ca)
- Magic in South Asia: Definitions and Case Studies
Aaron Ullrey (ullreyaa@gmail.com)
- Perceptions of Religious Authority
David St. John (stjohnd@utexas.edu)
- Pluralism within South Asian Muslim Communities
Jaclyn Michael (jaclyn-michael@utc.edu)
- Race and Gender in the Study of South Asia
Anand Venkatkrishnan (avenkatkrishnan@fas.harvard.edu)
- Recitation Practices in South Asia
Caley Smith (smith.caley@gmail.com)
- Religious Didacticism in South Asia
Iva Patel (iva-patel@uiowa.edu)
- Sex and Light in South Asia (Co-sponsored with Islamic Mysticism Unit)
Catt Prueitt (cprueitt@gmu.edu)
- Social Justice and Identity in South Asian Religions
Smita Kothari (skothari14@gmail.com) and Krishni Metivier
(krishnimetivier@gmail.com)
- South Asian Religious Minorities in Cinema, Literature, and the Visual Arts
Jaclyn Michael (jaclyn-michael@utc.edu)
- Śrīvidyā: Past and Present
Anna A. (Anya) Golovkova (agolovko@bowdoin.edu)

- Sufism in Premodern South Asia
Ryan Brizendine (ryan.brizendine@yale.edu)
- Textual Processes in the Institutionalization of South Asian Religions
Avni Chag (avni.chag@googlemail.com)
- Theorizing Living Praxis: Embodiment and Technique in South Asian Religions
Krishni Metivier (krishnimetivier@gmail.com)

Mission Statement:

This Unit'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 Unit 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. We also have a listserv, which is essential to the work of our Unit. Information on joining the listserv can be found on our website.

Anonymity: 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 - Stainton, Hamsa, McGill University, hamsa.stainton@gmail.com

Chair - Pierce Taylor, Sarah, Concordia University, sarahpiercetaylor@gmail.com

Religion in Southeast Asia Unit

Call Text:

The Religion in Southeast Asia Program Unit at the American Academy of Religion invites proposals for individual papers, paper sessions, and roundtables. For those interested in proposing organized paper sessions, we would encourage you to consider a 90-minute session with pre-circulated papers. (This can be indicated in your panel proposal.) Continuing our effort to cultivate a greater inclusiveness in the range of topics and participants involved in the Unit's activities, we will favor submissions from both underrepresented groups and those who have never before presented in this Program Unit. Topics of special interest for 2019 include:

- Cold War Religion
- Land, Environment, and Ecology
- Local Spirits
- Authority and Performance
- State and Religious Orthodoxy
- Invisible Cosmologies
- Minority Religions
- Non-Textual Uses of Script and Writing
- LGBTQ and World Religions 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Anwar, Elin, Hobart and William Smith Colleges, anwar@hws.edu

Chair - Kaloyanides, Alexandra, University of North Carolina at Charlotte, akaloyan@uncc.edu

Religion in the American West Unit

Call Text:

Laurie Maffly-Kipp retrospective:

2019 is the 25th anniversary of the publication of Laurie Maffly-Kipp's *Religion and Society in Frontier California* (Yale UP, 1994). Three years after that book appeared, Maffly-Kipp published her influential essay, "Eastward Ho! American Religion from the Perspective of the Pacific Rim," in which she argued that greater attention to the American West would fruitfully expand and reframe scholars' understanding of religion in the US generally.

The Religion in the American West Unit is organizing a retrospective roundtable to discuss Maffly-Kipp's contributions in this field. The roundtable will consist of 8 panelists, each of whom will speak for 5 minutes. We welcome proposals from individuals at all career stages and from a range of sub-specializations who would like to put themselves forward as possible featured panelists. The questions you address will vary but might include:

- Concretely speaking, how has "Eastward Ho!" or *Religion and Society in Frontier California* shaped your own scholarship?
- How has the study of religion in the American West developed in the quarter century since Maffly-Kipp's trailblazing contributions of the 1990s? How have other scholars built on—or moved beyond—Maffly-Kipp's work in this area?
- What has been the impact of "Eastward Ho!" on the study of American religion generally? Has the field been significantly reframed by the study of the American West? Or does the study of the American West remain a sub-specialization?
- Looking back at *Religion and Society in Frontier California* and "Eastward Ho!" 25 years later, what new directions did Maffly-Kipp point toward then that remain underexplored?
- Additional Co-Sponsored Session -
In 2019, the AAR Annual Meeting will be held in San Diego, a city with Spanish Catholic roots now located on two US borders: the western border with the Pacific and the southern border with Mexico. The Religion in the American West Unit, the Religion, Memory, and History Unit, and the Roman Catholic Studies Unit are cosponsoring a panel to explore intersections among themes that strike us as salient for this place: American Catholicism, the US-Mexico borderlands, movement across the US's Mexican or Pacific borders, and the remembering or forgetting of the past. Relevant topics might include:

- Catholicism and public memory, whether in San Diego specifically (Mission San Diego de Alcalá; Chicano Park) or at other sites in the US-Mexico borderlands
- The history of American Catholicism's relationships to US nativism
- The histories of American Catholic communities originating in Asia and the Pacific (the Philippines, Guam, Hawai'i, Japan, Vietnam)
- The forging or preservation of transnational heritages that connect Catholics in the US to places across the Pacific or in Mexico and Central America
- Catholic missions from the US into Latin America, Oceania, or Asia; or missions from those regions into the US

Mission Statement:

The Religion in the American West Unit 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 Unit supports the development of a rigorous intellectual community by pre-circulating papers in advance of the national meeting and maintaining a blog.

Anonymity: 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 - Hendrickson, Brett, Lafayette College, hendribr@lafayette.edu

Chair - Duffy, John-Charles, Miami University, duffyjc@miamioh.edu

Religion, Affect, and Emotion Unit

Call Text:

- Practices in Non-Dualist Pedagogy -
How does consideration of affect/emotion reframe the modern scene of education devised by the Enlightenment? How are pedagogical techniques developed in the humanities (and especially in theology and religious studies) attentive to affect/emotion? How is affect/emotion taught?
- Feeling True and False -
Under what circumstances do we consider felt experiences “true” or “false”? How do feelings coalesce around questions of authenticity and deceit? How is “authenticity” as a feeling of trust or faith made or performed? How does “sincerity” operate in religious discourses?
- The Affective Life of Borders -
How do borders, boundaries, and geography figure in the social life of emotion? How does feeling muddle or produce borders, boundaries, and geographic landscapes? What are the felt reverberations of borders composed through surveillance, militarization, and enclosure?
- Fascist Affect -
Is there an affective signature of fascist movements? In what ways are religious affects generated and deployed in militarism, personality cults, and collective gatherings? How do religion scholars navigate the affects/emotions entailed by studying and confronting fascism?
- Affect and Literary Form -
How does the study of affect open onto questions of form, genre, and technique in writing? How can experiments in literary form (e.g., in Black study, queer performance, or affect theory itself, as with Lauren Berlant and Katie Stewart's *The Hundreds*) be understood with reference to affect?
- For a possible co-sponsored session with the Science, Technology, and Religion Unit, we invite proposals for work considering the relevance of emotion science for studying belief and cognition in both religious studies and theology. We're especially interested in work that brings religious studies and theology into conversation around these issues. This may include approaches that connect emotion science, cognitive science, and trauma theory.
- For a possible co-sponsored session with the Academic Labor and Contingent Faculty Committee; Class, Religion, and Theology; Feminist Theory and Religious Reflection;

Lesbian Feminisms and Religion; Queer Studies in Religion; Religion and Disability Studies; Religion and Sexuality; and Women and Religion Units; we invite proposals on religion and affective labor, care work, and/or reproductive labor (in the broadest senses of each).

Mission Statement:

This Unit provides space for theoretically-informed discussion of the relationship between religion, affect, and emotion. The Unit serves as a meeting point for conversations on the affective, noncognitive, and passional 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Parker, Tam K., University of the South, tparker@sewanee.edu

Chair - Kotrosits, Maia, Denison University, maiakotrosits@gmail.com

Religion, Attire, and Adornment in North America Seminar

Call Text:

For 2019, the steering committee invites proposals on the following topics:

- Religious dress through a lens of hybridity and/or revitalization
- Theory and method for the study of religion and dress
- Artifacts of dress, for ex: shoes, jewelry, textiles, specific garments, decorative details, etc.
- Activist/political dress
- Religious dress on display, for ex: museum exhibitions, ceremonial dress, fashion catwalks, etc.

In addition, all other proposals relevant to aspects of the study of religion and dress are welcome and will be considered. Presenters are encouraged to use visuals in their presentation.

Mission Statement:

Focusing on the North American context, this seminar explores specific instances of religion, attire, and adornment, as well as theoretical and methodological approaches to the study of religion and dress. Religion and dress includes a wide range of expressions, including not only clothing but all forms of bodily adornment: hairstyle, jewelry, cosmetics, scents, bathing, tattooing, and more. Many religions prescribe and proscribe various forms of dress in both sacred and secular settings, but beyond basic questions of who, what, and why that are prompted by such religious rules, this seminar is especially interested in exploring connections between religious dress and meaning-making. We also seek to move beyond dress as merely a sign or communicator of meaning to attend to the materiality of dress itself, and the ways it shapes bodies and selves. All scholars are invited to contact the chair to express interest in participating in the seminar.

Anonymity: Proposer names are visible to chairs and steering committee members at all times

Method of submission:

PAPERS

Leadership:

Chair - Dallam, Marie W., University of Oklahoma, mwdallam@ou.edu

Religion, Colonialism, and Postcolonialism Unit

Call Text:

In addition to general papers and proposals dealing with religion, colonialism, and post-colonialism, we invite papers on the following topics:

- The Role(s) of China and India in Asia, Africa, and Latin America -
We are looking forward to receiving papers analyzing from a post-colonial perspective the increased transregional and transcontinental roles of China and India and their impact on the religious landscapes of Asia, Africa, and Latin America.
- Decolonizing the Syllabus and Reworking the Canon -
We are exploring a possible multi-year focus on actively contributing to a decolonization of religious studies syllabi and to re-working the canon, highlighting and discussing theorists and approaches that are marginalized and deserve closer attention. We are considering multiple ways of doing this: a workshop-like panel discussing e.g. introductory courses in religious studies and actively working on re-writing the syllabus from a decolonial perspective; a panel or roundtable focussing on a particular underestimated theorist and exploring their contribution to the past and future of religious studies. We welcome any proposals of papers or full sessions dealing with such issues and are open to suggestions in advance.
- Author(s)-Meet-Critics: Book Panel -
We are also going to have another book panel in 2019, after the successful panels on books by Birgit Meyer, Richard King, Pamela Klassen and Jennifer Graber in the past. Submissions of full panels on a recently published book touching on issues of colonialism and postcolonialism are also welcome, please contact the co-chairs beforehand if you are interested in developing a book panel with our Unit.

We are also interested in papers for the following possible co-sponsored session:

- Religion and Migrant Labor/Colonial Labor (possible co-sponsorship with the Class, Religion, and Theology Unit and Religion and Migration Unit)

We invite papers that explore the nexus of religion and work/labor both as a driver of migration and as a core apparatus of colonial exploitation.

Thank you and we look forward to seeing you in San Diego.

Please note that the Religion, Colonialism and Postcolonialism Unit is deeply committed to inclusion and diversity. Please ensure that any full panel proposals are sensitive in their consideration of a plurality of gendered and racialized voices.

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Hermann, Adrian, University of Bonn, adrian.hermann@uni-bonn.de

Chair - Persaud, Prea, University of North Carolina, Charlotte, ppersaud@ufl.edu

Religion, Film, and Visual Culture Unit

Call Text:

The Religion, Film, and Visual Culture Unit invites proposals on the following topics. Please note we are committed to diversity and thus strongly encourage the use of world cinema and global visual culture products as well as the gender and ethnic diversity of participants. Additionally we expect presenters to incorporate visual media in presentations and ask that all proposals indicate how visuals will be used. We also ask that proposals be clear about their theoretical and methodological approaches and perspectives.

2019 Themes and Topics

- Game of Thrones: Faith and Fandom Screening & Panel -
In recognition of the final season of the popular television series *Games of Thrones* we invite papers which critically assess the role of religion within the series or reception issues including fan devotion and a critique of the portrayal of women, and violence (sexual and otherwise) in the series. We recognize that the final season screening in April 2019 might subtly alter theses. We envision a spirited, large session which will include a screening of an episode and cosplay is encouraged!
- Mexican Film Auteur Focus: Religion and Spirituality in the Films of the Tres Amigos -
Alejandro G. Inárritu, Alfonso Cuarón, and Guillermo del Toro -
From Inárritu's gritty *Biutiful* to Cuarón's lyrical *Gravity* to del Toro's unforgettable *Pan's Labyrinth* themes related to religion and spirituality such as life/death, evil, redemption, transformation, sacrifice are explored. We invite auteur analyses that focus on any of these filmmakers and their exploration of these themes.
- Film Genres/Genre-Bending-Hybridity -
How do genre conventions and tropes uniquely influence the exploration and representation of religion? Conversely, how might recent genre-hybrid, genre-bending films like Aronofsky's *Mother!* or Yorgos Lanthimos' *The Killing of a Sacred Deer* or *The Lobster* or Ana Lily Amirpour's *A Girl Walks Home Alone at Night* challenge us in new ways?
- Borders -
We invite papers that critically examine border crossing and border politics in visual culture, from feature and documentary film to murals. In recognition of our location in San Diego, we especially encourage analyses of immigrant and US-Mexico Border crossing.
- Sex and Gender in World Cinema (outside US-Canadian cinema)
- Film and TV

Our group is especially interested in satirical comedy or how comedy can lead to healing.

Call for Co-Sponsored Sessions:

- Religion and Pop Culture Unit -
The Golden State: Utopias-Dystopias (Californian and Otherwise)
- Religion and Disability Studies Unit -
As a co-sponsored session with the Religion and Disability group, we are inviting proposals developed at the intersection of crip culture, visual culture, and diverse religious traditions on disability, for example: critical representations of disability in visual culture, especially in television and film; consideration of how visual culture represents interactions between religion and religious persons in a disability context; theoretical frameworks in religious studies that contribute substantively to a broader critical theory of disability in visual culture.
- SBL's Bible and Film Unit -
We welcome proposals that explore Borders/Border Crossing, Immigration and filmic depictions of the Other or the theme of gender and sexuality related to the Bible and/or organized religion.

Call for Invited Panels and Roundtables:

- Best Books Round Table
We invite pre-arranged roundtables of 3-4 authors representing significant new books in the field of Religion, Film, and Visual Culture. We envision that each author will critically respond to another author and a lively discussion with those in attendance.
- Film Critics
We invite prearranged panels of 4-5 established film critics to reflect on their craft as they engage religion and film in the public sphere (2019 Presidential Theme).

Mission Statement:

This Unit offers a forum for theory and methodology of the visual for those interested in the 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Callaway, Kutter, Fuller Theological Seminary, kuttercallaway@fuller.edu

Chair - Solano, Jeanette Reedy, California State University, Fullerton, jsolano@fullerton.edu

Religion, Holocaust, and Genocide Unit

Call Text:

In 2019, we are particularly interested in receiving proposals addressing the following topics:

- Genocide and the destruction of material culture: what role does the destruction of monuments, artefacts, or ritual sites play in genocide? Does such destruction in itself function as a form of cultural genocide? What role does the language of "world heritage" play in either protecting or undermining the rights of local communities in relation to their material culture?
- In several recent shootings in houses of worship in the United States, the shooter has referenced the white nationalist mantra of a "white genocide," a claim of the Jewish-designed demise of the white race amidst demographic shifts due to immigration, miscegenation, and higher birth rates among non-whites. We invite papers that address any of the following: analytically engage tribalism and the religious dimensions of the claim of white genocide; critically question how and why this claim should be of interest to religion scholars; and meaningfully connect the white nationalist slogan of a "white genocide" to another slogan--"my race is my religion." Papers accepted for this session will be considered by *Genocide Studies and Prevention: An International Journal* for possible inclusion in a focus issue.
- For a session co-sponsored with the Baha'i Studies Unit, papers are invited on a range of topics related to the persecution of the Baha'is in Iran. Does 40 years of continuous persecution constitute an attempt at genocide? What is at stake in naming the persecution of Baha'is as such, and what strategies from genocide studies might be brought to bear on the ongoing situation? What are the causes of the persecution? What are the psychological, social, cultural, and theological responses from the Iranian Baha'is? What impact has the persecution had on Baha'i communities elsewhere in the world? Papers accepted for this session will be considered by *Genocide Studies and Prevention: An International Journal* for possible inclusion in a focus issue.
- For a possible co-sponsorship with Comparative Theology Unit, the Religious Conversion Unit, and the Religion, Holocaust, and Genocide Unit, a panel on genocide in comparative perspective. We propose to organize a panel on Conversion/Deconversion in contexts of religious persecution, genocide, or expulsions, with particular interest in the Holocaust and the Iberian Expulsion. We are specifically looking for papers that describe the constructive and comparative theological potential when theology is performed and written from or within the context of such a great evil executed at the intersections of religion, ethnicity, nationality, and race, and we are also interested in proposals that discuss the impact that such conversions may or may not have on theologies of conversion and/or theologies of salvation.

Mission Statement:

The term “genocide” was coined by Raphael Lemkin in 1944, and in 1948 the United Nations adopted the Convention on the Prevention and Punishment of the Crime of Genocide. In this context, our group treats prominent atrocities of the twentieth century, which is known as “the Age of Genocide.” These genocides include the killings of Armenians in Turkey during World War I, the Holocaust, Cambodia, Bosnia, Rwanda, and Kosovo, but our topics of interest extend beyond genocides of the twentieth century as well beyond the legal definition of genocide. This Unit addresses religious aspects of genocidal conflicts and other mass atrocities that have made a deep and lasting impact on society, politics, and international affairs. Our work is interdisciplinary and includes scholars from fields including History, Ethics, Theology, Philosophy, Jewish Studies, Church History, Anthropology, Political Science, Gender Studies, and regional area studies of Africa, Asia, Eastern Europe, and the Middle East.

Anonymity: 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 - Vincent, Alana, University of Chester, alana.vincent@gmail.com

Chair - Temoney, Kate, Montclair State University, temoneyk@montclair.edu

Religion, Media, and Culture Unit

Call Text:

The Religion, Media, and Culture Unit invites individual presentations, paper/multimedia research presentation sessions, and roundtable proposals on the following themes:

- Digital Borderlands
- The Body as Media/Medium
- In keeping with the location of the 2019 Annual Meeting in San Diego: proposals that engage Silicon Valley, technology, and industry
- Moving Religion, Media and Culture beyond Binaries: Intersectionality as Theory and Method in Media, Religion, and Culture
- Intermediality and Transmediality: The In-Betweenness of Media, Religion, and Culture
- Curating Religion (Co-sponsored session with the Cultural History of the Study of Religion Unit) -
Museums have long been endowed with the authority to curate public understanding and consumption of religion. This role has entailed their intervention in a number of pressing debates as to the relationship of religion and science, race and racism in the US, nationalism and immigration, and the politics of religious and cultural “heritage.” How have conventional museum spaces responded to critiques of their role as well as to the rise of alternative venues including digital platforms, performance art, etc.? How do various aspects of museum work, including preservation, collections management, and digitization, shape what gets read or counted as religion? We welcome papers that interrogate any aspect of this changing nexus of museums, mediatization and the material history of the study of religion in any historical context.
- For a possible co-sponsored session with the Critical Approaches to Hip-Hop and Religion Unit:
 - We invite proposals that address the “digital borderlands” and “the body as media/medium” in the expressive work of Hip-Hop cultures;
 - "Reframing the Identity Game: Intersections of Religion, Media, and Hip-Hop": proposals that consider how the intersecting categories of religion, gender, sexuality, class, disability, race/ethnicity, and nationality interact to shape media representations and/or mediated presentations of the self in Hip-Hop culture;
 - and "Stories Across Worlds: Transmedia Storytelling in Religion and Hip-Hop," where the focus is primarily on music videos, films, video games, and multimodal live performances but can also include graphic novels, webisodes, mobile apps, or documentaries on Hip-Hop.

- Hip-Hop artists as scholarly workers in public spaces
- For a possible co-sponsored session with the Middle Eastern Christianity Unit: Text, Texting, and Context for Contemporary Middle Eastern Christians: We invite proposals that analyze the changing approaches to texts that are emerging in Middle Eastern Christian communities. Proposals should address the way textual production, dissemination, and reading is changing for Middle Eastern Christians in the contemporary context of new social media and global mobility. Proposals could give attention to the ways Middle Eastern Christian communities interact with each other and the rest of the world in their diaspora communities, or they could focus on topics related to heritage preservation through the reissuance, translation, dissemination, and preservation of texts in a digital age. Successful proposals must present a clear thesis, explain the theoretical and methodological approaches of the research, and identify a specific body of evidence that the research will interpret.
- Representations of Buddhism in Contemporary Japanese Literature and Media Papers would discuss various aspects of Buddhism (or we could expand it to Japanese religions) as characterized in particular books, movies, anime, manga, online environments, etc. These might include, for example, any of Genyū Sokyū's novels, *Zazen Girl* by Taguchi Randy, Yumemakura Baku's series on Kūkai or the 2017 movie based on it, *Legend of the Demon Cat*, anime series (and manga) such as *Saints Young Men*, manga depicting founders of religious traditions and other Buddhists (e.g., the 2018 manga *Zen: Shaku Sōen*), etc. Papers could also focus on Buddhism in the writings of Ishimure Michiko, who passed in February 2018. Ronald Green: rgreen@coastal.edu

RMC is committed to diversity and inclusivity. Pre-arranged panels should reflect gender and racial/ethnic diversity as well as diversity of field, method, and scholarly rank as appropriate. We strongly prefer papers that include audio/visual media and ask that proposals make use of media clear. We are also particularly interested in session proposals and presentations that break from traditional paper-reading formats. We encourage panels that propose innovative ways to develop collaborative conversation, especially those that allow for timely analysis of current events.

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Reklis, Kathryn, Fordham University, kathryn.reklis@aya.yale.edu

Chair - Whitehead, Deborah, University of Colorado, deborah.whitehead@colorado.edu

Religion, Memory, History Unit

Call Text:

This Unit provides an opportunity for scholars to engage in the intersection of religion and memory and history. We are interested in examining these topics across broad geographical areas, religious traditions, and historical eras. We invite papers, panels, and roundtables on issues that include but are not limited to the following topics:

- We invite proposals that analyze visual representations of history, memory, and heritage, including photography, film, and the other visual arts.
- Along with the Gay Men and Religion Unit and the North American Religions Unit, we invite proposals on queer memory, including narratives of coming out and transition and memorialization of trauma, such as the AIDS crisis.
- Building on the AAR's theme focused on "creating, redefining, and expanding spheres of public discourse," we invite papers on San Diego's Chicano Park and its mural paintings. This multi-unit co-sponsored session will likely be supplemented by a separate tour to the site. In 1970 Chicano Park emerged through the efforts of community activists responding to the fracture and displacement of Chicana communities caused by the construction of the Interstate 5 freeway in the barrio of Logan Heights. On this freeway's pillars, Chicano Park displays one of the largest assemblages of public murals in North America, inspired by Chicana history. In 2018, the San Diego Tribune described the space as a "battleground" for cultural identity between right wing groups waving American flags and Chicana groups waving flags of Aztlan. We welcome papers from multiple disciplinary vantage points. We are particularly interested in proposals that take an ecological approach by engaging both the manner in which the contested space informs religious/spiritual identities and practices and the manner in which Chicana spiritualities have influenced this built environment. Likely co-sponsors include the following Units: Religion and Cities; Religions in the Latin Americas; Native Traditions in the Americas; Latina/o Religion, Culture and Society; Anthropology of Religion; Religion, Memory, History; Ecclesial Practices; and Latina/o and Latin American Biblical Interpretation (SBL).
- Along with the Religions in the Latin Americas Unit and the North American Religions Unit, we invite proposals on public representation and memories of immigration, borders, and trauma, especially but not limited to representations of immigration to the United States. Papers related to memory and public histories of the following topics are welcome: violence and militarization of borders; Indigenous cultures and spiritualities in borderlands; discourse of criminality, terrorism, gender, families, children, poverty, protest, and courage; and stories, histories, and the media.

- The following tri-sponsored session (History of Christianity; Latina/o Religion, Culture, and Society; and Religion, Memory, and History Units) invites proposals that explore the themes of religious contact, crossings, and contestation, and especially encourage historical perspectives on militarized border encounters (broadly construed). The quincentennial of the Hernán Cortez's arrival in Mexico occasions us to consider contact cultures in the history of Christianity in the Americas and the longer legacy of incommensurate religious, cultural, political, and social encounters. The location of the AAR's 2019 meeting in San Diego further invites interrogations of borders as sites and metaphors of contact as well as of containment. 250 years after Cortez's landfall, Fr. Junipero Serra, also under the auspices of the Spanish Crown, undertook the establishment of missions throughout California. The first of these, San Diego de Alcalá, founded 250 years ago (1769), symbolizes the expansion and contested legacy of the Spanish borderlands. San Diego itself epitomizes the gateway of contact and encounters. Theorizing from her twentieth century context, critic Gloria Anzaldúa argued, "The U.S.-Mexican border es una herida abierta (is an open wound) where the third world grates against the first and bleeds." In recent weeks, confrontations between the "caravan" of Hondurans and armed agents of Mexico and the United States' heavily-militarized border at the gates of the San Diego-Tijuana crossing, serve as a sobering reminders of Anzaldúa's description, while complicating the longer legacy of borders in the Americas.

- In 2019, the AAR Annual Meeting will be held in San Diego, a city with Spanish Catholic roots now located on two US borders: the western border with the Pacific and the southern border with Mexico. The Religion in the American West Unit, the Religion, Memory, and History Unit, and the Roman Catholic Studies Unit invite proposals that explore intersections among themes that strike us as salient for this place: American Catholicism, the US-Mexico borderlands, movement across the US's Mexican or Pacific borders, and the remembering or forgetting of the past. Relevant topics might include:
 - Catholicism and public memory, whether in San Diego specifically (Mission San Diego de Alcalá; Chicano Park) or at other sites in the US-Mexico borderlands;
 - the history of American Catholicism's relationships to US nativism;
 - the histories of American Catholic communities originating in Asia and the Pacific (the Philippines, Guam, Hawai'i, Japan, Vietnam);
 - the forging or preservation of transnational heritages that connect Catholics in the US to places across the Pacific or in Mexico and Central America; and
 - Catholic missions from the US into Latin America, Oceania, or Asia; or missions from those regions into the US.

Mission Statement:

This Unit explores the construction and representation of narratives of the past as memory and history in relation to religious practices, ideologies, and experiences. We encourage critical reflection on religion in relation to ideas of memory, heritage, public history, and historiography. We are interested in examining these topics across broad geographical areas, religious traditions, and historical eras.

Anonymity: 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)

Leadership:

Chair - Gross, Rachel, San Francisco State University, rbgross@sfsu.edu

Chair - Langille, Tim, Arizona State University, timothy.langille@asu.edu

Religion, Sport, and Play Unit

Call Text:

In 2019 AAR/SBL revisits the southern border of the USA. In the past few years in particular, border cities have become contested sites reflecting, enacting, and even resisting national policies of exclusion, othering, and family separation. Cognizant of our location and of the wealth and depth of scholarly reflection on borders and border spaces, the Religion, Sport, and Play Unit invites papers for two sessions, one co-sponsored with the Religion and Disability Studies Unit, reflecting this theme in all of its diversity, particularity, and complexity.

Border spaces are imagined as points of intersection, as crossings, as fluid, creative, and generative in-between spaces. They are also experienced as barriers, restrictive and in need of challenge, including, but not limited to bodily, mental, emotional, communal, political, religious, social, spiritual and territorial boundaries.

Proposals for both sessions should address the theme of border/border spaces, construed broadly, in relation to religion and sport/or play. For example, papers are welcome that address sport/play in terms of: the geographic location of AAR/SBL (e.g. California, Mexico, the border); tensions and boundaries between understandings of sport as opposed to play; sport/play as restrictive, liberative, as means of fostering relations and inclusion, as othering and exclusive; issues of physicality, performance enhancement; expressions of global capitalism, nationalism, performative resistance. A diverse range of disciplinary perspectives, religious and spiritual traditions, methodologies, and critiques are encouraged.

Mission Statement:

This Unit provides an opportunity for scholars to engage in 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.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Remillard, Arthur, Saint Francis University, aremillard@francis.edu

Chair - Nanko-Fernandez, Carmen Marie, Catholic Theological Union, cnanko@ctu.edu

Religions in the Latina/o Americas Unit

Call Text:

As always, we are interested in papers that advance interdisciplinary and theoretically innovative analyses of Latina/o and Latin American religiosities and spiritualities in the Americas.

This year, we are also especially interested in papers that address the following topics:

- Indigenous Religion and Spirituality before the Arrival of Europeans
- Theoretical approaches to religion as a category of analysis in the Latina/o/x Americas. In particular, thinking beyond intersectionality to the co-constitutive nature of race, religion, sexuality, and gender in colonial and post-colonial histories.
- Queer spiritualities and communities in Latina/o/x America(s)
- Political Theologies or Theopolitics from Latin America
- Religion and religiosity in Brazil and Brazilian communities throughout the Americas
- African diasporic religion in Latin America and Latina/o/x communities in the U.S.
- Religion, spirituality, and public space in Latin America and Latinx communities

Co-Sponsored Sessions:

- With the Men & Masculinities Unit, we are soliciting papers for a possible session on Latina/o/x Masculinities in the Americas. This session would aim to explore the co-construction and performance of masculinities and religious identities in the Latina/o Americas from historical, sociological, or ethnographic perspectives. Masculinities are historically and locally contingent assemblages of discourses, bodily practices, values, and rituals that are performed in social action and institutional settings. We seek papers that consider the role of practice, ritual, devotion, embodiment, and material/visual cultures in the construction of gender identities, ideals of manhood, religious authority, and the shaping of gendered religious practice. Any papers related to the following topics are welcome:
 - Masculinities in Colonial Latin America
 - Pentecostal Masculinities
 - Rethinking Machismo

- Catholic Masculinities
 - Masculinity & Religion in the Public Sphere
 - Masculinity & Religious Authority
 - Lay and Clerical Masculinities
 - Devotionalism and Masculinity
 - Masculinity and Secularism in Latin America
 - Masculinity & National Identity
 - Queering Masculinity
 - Building on the AAR's theme focused on "creating, redefining, and expanding spheres of public discourse," we invite papers on San Diego's Chicano Park and its mural paintings. This co-sponsored session will likely be supplemented by a separate tour to the site.
- In 1970 Chicano Park emerged through the efforts of community activists responding to the fracture and displacement of Chicano communities caused by the construction of the Interstate 5 freeway in the barrio of Logan Heights. On this freeway's pillars, Chicano Park displays one of the largest assemblages of public murals in North America, inspired by Chicano history. In 2018, the San Diego Tribune described the space as a "battleground" for cultural identity between right wing groups waving American flags and Chicano groups waving flags of Aztlan. We welcome papers from multiple disciplinary vantage points. We are particularly interested in proposals that take an ecological approach by engaging both the manner in which the contested space informs religious/spiritual identities and practices and the manner in which Chicano spiritualities have influenced this built environment. Possible co-sponsors include the following Units: Religion and Cities; Religions in the Latin Americas; Native Traditions in the Americas; Latina/o Religion, Culture and Society; Anthropology of Religion; Religion, Memory, History; Ecclesial Practices; and Latina/o and Latin American Biblical Interpretation (SBL).
 - Along with the Religion, Memory, and History Unit and the North American Religions Unit we are considering a co-sponsored session on Immigration, Borders, and Trauma, especially but not limited to representations of immigration to the United States. Papers related to the following topics are welcome: violence and militarization of borders; Indigenous cultures and spiritualities in borderlands; discourse of criminality, terrorism, gender, families, children, poverty, protest, and courage; and stories, memory, history and the media.
 - Together with the North American Religions Unit and the Latina/o Religion, Culture, and Society Unit we invite papers that reflect on and engage with the work of Luis León for a commemorative co-sponsored panel.

We are interested in exploring alternative panel formats to encourage new modes of discussion. For the upcoming conference in San Diego, we are considering a panel in which 5-7 participants respond to a single question, each speaking for 6-7 minutes. This will then be followed by an open discussion. In this vein, we invite responses that are no more than 900 words to the following question:

- What are the implications of using the terms Latinx, Latina/o, Latin@, Latine for the hemispheric study of religion the Americas? What are your naming practices and why? What would be an appropriate designation for this Unit in particular, given that our Unit deals with realities pertaining to both Latin American and U.S. Latinx communities?

Please note that your 900-word submission will be your presentation (i.e., no need to write another presentation once you submit to this CFP!)

Prearranged Panel Sessions

- In addition to accepting INDIVIDUAL paper proposals, our Unit will also consider PANEL proposals, which usually consist of 3-4 presenters, along with a moderator and a respondent. When submitting your proposal, please identify the proposal as either an INDIVIDUAL or PANEL proposal.

Book Panel Sessions

- These sessions work best when 2-3 authors work together to propose a panel with a single, overarching theme. Each panelist should submit an individual proposal that makes reference to the larger theme, and the panel as a whole should determine ahead of time who the respondent(s) will be. These "New Book" sessions are meant not merely to highlight the merits of each book, but, more substantially, to serve as springboards for a larger group discussion (i.e., What broader issues are raised by placing the books in conversation with one another?)

Emerging Scholarship Session

- We encourage 1) doctoral students and recent Ph.D. graduates working in the area of the Latina/o Americas who 2) have never presented at the national AAR meeting to submit papers. To apply, upload your individual paper proposal in the AAR's PAPERS system, explicitly labeling it as an "Emerging Scholarship" submission.

Mission Statement:

This Unit fosters interdisciplinary and theoretically innovative analyses of Latina/o and Latin American religiosities and spiritualities in the Americas. We explore the richness and diversity of religious traditions in Latin America, the Caribbean, and the United States, highlighting the complex and often explosive relations between religion and politics in the region, the centrality of religion in the Americas since pre-Conquest times, and the global significance of religious events and lived religion in the region. Our goal is to advance knowledge and ways of knowing that expand traditional areas of religious studies throughout the Americas, 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 encourage feminist- and queer-centered perspectives as well as thought rooted in community experience. Diverse disciplinary and methodological perspectives are highlighted in presentation of this scholarship.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Tirres, Chris, DePaul University, ctirres@gmail.com

Chair - Delgado, Jessica, Princeton University, jessicad@princeton.edu

Religions, Borders, and Immigration Seminar

Call Text:

The Religions, Borders, and Immigration Seminar invites proposals for papers that address, theologically, the intersection of borders, immigration, and religion from any scholarly and religious perspectives. The first iteration of this seminar, *Interreligious Reflections on Immigration* (2013-2018), produced two edited volumes (*Strangers in This World*, Fortress, 2015 and *The Meaning of My Neighbor's Faith*, Lexington Books, 2019). Scholars interested in contributing to the third and fourth volumes are encouraged to submit a proposal/abstract that explores the connection between religion, borders, and immigration. We especially welcome proposals that address issues and ideas that would complement rather than repeat the content of first two edited volumes--please refer to table of contents in the two published volumes. The theme of the third volume is borders/boundaries/walls/fences as the primary locus of reflection (*Good Fences Make Good Neighbors?: Multi-Religious Reflections on Borders and Walls*).

Mission Statement:

The overall purpose of this seminar is to promote interreligious and interdisciplinary collaboration on global migration from theological perspectives and how it begins to reshape the interpretations of the Ultimate reality, as it is envisioned in various religious traditions in dialogue with diverse traditions of ethics and pastoral responses to the refugee crisis. This seminar's focus or theme is on the intersection of borders, migration, religious practices and how all of those are being reenvisioned and reinterpreted through dialogical theological reflection in interfaith perspectives. The work of the seminar addresses one of most critical issues of our time, and we believe that religion plays an essential role in understanding the meaning of these changes. This new seminar will continue to encourage different and creative approaches, such as comparative theology and theologies of religious diversity, to explore the meaning of our times.

Anonymity:

Proposer names are visible to chairs and steering committee members at all times

Method of Submission:

PAPERS

Leadership:

- Chair - Alexander Y. Hwang, hwangalex@yahoo.com
- Chair - Kristine Suna-Koro, sunakorok@xavier.edu

Religions, Medicines, and Healing Unit

Call Text:

The Religions, Medicines, and Healing Unit welcomes paper and/or panel proposals that explore specific intersections of religious and healing traditions and practices. Proposals should address the socio-political context of the topic, as well as theoretical and analytical framework(s), such as: How this analysis helps us to understand religions and “healing” in new ways. For 2019, we are particularly interested in the following:

- Graduate Students Award Session -
Beginning in the fall of 2019, the RMH Unit will award a prize for the Best Graduate Student Paper. Graduate students are the future of our profession and contribute substantially to the success of the Religions, Medicines, and Healing Unit by delivering papers based on original research. Through the RMH Graduate Student Paper Award, we recognize this contribution and encourage outstanding research by students. Papers will be evaluated for their originality, appropriate use of sources, and the quality of writing. Winners of the prize will be honored at the RMH Business Meeting, at the conference at which they present the paper.
Eligible students must 1) be actively enrolled in a doctoral program in any discipline related to Religions, Medicines, and Healing, 2) have had a paper accepted by the RMH Steering Committee for presentation at the 2019 Annual Meeting of the AAR and 3) have indicated when submitting their proposal that they are applying for the award. To qualify, the full written paper, along with any related images, must be submitted by email and in its entirety *no later than October 1, 2019*. Applicants should send their paper to the RMH Graduate Student Paper Award Committee (co-chairs Linda Barnes, lbarnes@bu.edu, and Emily Wu, emily.wu@dominican.edu) along with a) a scan of your student card or official letter from your institution; b) the name of your degree program; and c) a personal letter verifying that the work is your own.
- Joint Call with Chaplaincy Unit -
a) Decolonization of/as healing" or a critical race approach to chaplaincy; b) taking chaplaincy into secular spaces; c) case studies of inter-religious chaplaincy.
- Healing Spaces and Healing of the Dead
- Joint Call with Mysticism Unit -
Papers or panels that explore the multiple intersections between mysticism, sickness, and trauma. These can include articulations of sickness as part of the mystical path within specific traditions, understandings of trauma as a gateway to mystical states and the utilization of mysticism as a way to heal sickness and trauma.
- Joint Call with the Premodern Europe and the Mediterranean Unit -

Religion, medicine, and healing practices in premodern Europe and the Mediterranean. Papers might explore such topics as miraculous healings and healing miracles; interpretations or adaptations of scriptural healing narratives; religiously inflected healing magic, charms, or talismans; or religiously specific approaches to medical training, practices, and/or licensure.

Pre-Conference Workshop:

- Skills Development for Public-Facing Scholarship
Documentary-making, digital storytelling, etc as media of documentation and knowledge production.
- Developing criteria and rubrics for assessment of knowledge produced in other forms, that can later be recommended for use in publishing, pedagogy, and tenure promotions

The Religions, Medicines, and Healing Unit is committed to the value of diversity, equity, and social justice in our standards of excellence.

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: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of submission:

PAPERS

Leadership:

Chair - Wu, Emily, Dominican University of California, emily.wu@dominican.edu

Chair - Barnes, Linda L., Boston University School of Medicine, lbarnes@bu.edu

Religions, Social Conflict, and Peace Unit

Call Text:

This Unit welcomes individual papers and paper session proposals (presider, 3-4 papers by diverse presenters, and respondent) on intersections of religion with violence, social conflicts, and peace.

- In concert with the 2019 AAR Annual Meeting theme of creating, redefining, and expanding spheres of public discourse, the Schleiermacher Unit, Bonhoeffer Unit, and Religion, Social Conflict, and Peace Unit invite proposals for a jointly sponsored session, entitled, “Church as a Political Institution.” We seek proposals that explore critically how Christian churches, organizations, or communities are redefining or could redefine their work as political agents. We ask also for proposals that help us understand how acting as political agents re-creates or redefines Christian groups. Proposals might address, more specifically, a public theological discourse; a public space in which Christian groups are or ought to be working; the risks/benefits of a particular kind of political agency. We invite especially proposals that, in addressing what it means for churches to function as political agents, refer to the thought of Friedrich Schleiermacher or Dietrich Bonhoeffer.
- Additionally, we are seeking papers for a co-sponsored session with the Religion and Migration Unit focusing on religious dimensions and practices that emerge in and around militarized borders. In particular, we are interested in analyzing religion and migration policies, ideologies of exclusion, and practices of inclusion, hospitality, and compassion.

In addition to the co-sponsored sessions, for the 2019 Annual Meeting, we are particularly interested in proposals that address the following topics and intersections:

- The role of “moms” (people identifying themselves that way) as conveyors, resisters, and transformers of violence in multiple domestic and international contexts
- What is the relationship between theory and practice of religion, conflict, and peacebuilding and the subfields of religion and international relations and religion and public life/politics?
- Intersections between religious conflict, religious peacebuilding, and environmental justice

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: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of submission:

PAPERS

Leadership:

Chair - Omer, Atalia, University of Notre Dame, aomer1@nd.edu

Chair - Marshall, Ellen Ott, Emory University, ellen.marshall@emory.edu

Religious Conversions Unit

Call Text:

Individual paper or full paper/panel session proposals (with a preference for the latter) are welcome on any topic related to religious conversion, including, but not limited to the panel topics proposed at the 2018 business meeting (the person whose name is listed in parentheses has expressed an interest in organizing the panel). They are:

- Contested Conversions - Theoretical and/or actual cases that involve question of criteria for religious conversion, what "counts" as conversion, who determines if conversion has occurred (contact person TBA)
- Conversions and World Christianity with a special focus Pentecostals and Evangelicals (Daniel Shin, dshin@drew.edu)
- International scholarly projects on conversion (Athanasios Despotis, despotis@uni-bonn.de)
- Natural Disasters and Conversion or Loss of Faith: Earthquakes, Hurricanes and Floods as religious experiences worldwide (Michael McLaughlin, mtmclaug@odu.edu)
- Phenomenological Approaches to the Effects of Conversion: Affective, Bodily, Mental (Cody Musselman, cody.musselman@yale.edu)
- Conversion/Deconversion in contexts of religious persecution, genocide, or expulsions with particular interest in:
 - The Holocaust
 - Iberian Expulsion
 - The impact such conversions may or may not have on theologies of conversion and / or theologies of salvation (soteriology)
 - Contact person TBA
 - Co-sponsorship with the Holocaust & Genocide and Comparative Theology program Units
- Conversions to and Deconversion from Mormonism (Taunalyn Rutherford, taunalynr@gmail.com). Co-sponsorship with the Mormon Studies Unit
- Turns and Returns: Conversions to and away from Eastern Orthodoxy (Brandon Gallaher, b.gallaher@exeter.ac.uk). Co-sponsorship with the Eastern Orthodox Studies Unit - This proposes session will bring together papers on religious conversions to and away

from Eastern Orthodox Christian churches. Over the past decades, there has been a “turn to tradition” among North American Catholic and Protestant Christians who become Eastern Orthodox (Herbel 2013; Slagle 2011). In addition, post 1991, citizens of post-socialist countries have “returned” to Orthodoxy as part of a search for ethnic roots and new moralities, sometimes as part of an exploration of other options on the religious marketplace (Pelkmans 2009; Headley 2010). Both trends have sparked debates about distinctive Orthodox approaches to conversion, rooted in histories of missionization and theological anthropologies. We invite papers that illuminate contemporary conversions to and from Orthodoxy from theological, ethnographic, historical, or psychological perspectives, in Orthodox-majority or diaspora settings.

References:

- Headley, Stephen. 2010. *Christ after Communism: Spiritual Authority and Its Transmission in Moscow Today*. Rollinsford: Orthodox Research Institute.
- Herbel, Oliver. 2013. *Turning to Tradition: Converts and the Making of an American Orthodox Church*. New York: Oxford University Press.
- Pelkmans, Mathijs, ed. 2009. *Conversion after Socialism: Disruptions, Modernisms and Technologies of Faith in the Former Soviet Union*. New York: Berghahn.
- Slagle, Amy. 2011. *The Eastern Church in the Spiritual Marketplace: American Conversions to Orthodox Christianity*. DeKalb: Northern Illinois University Press.

- Economies of Conversion: Circulation, Consumerism, Commodities, Production, and Valuation (cody.musselman@yale.edu)

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Pugliese, Marc, Saint Leo University, marcpug@gmail.com

Chair - Bauman, Chad, Butler University, cbauman@butler.edu

Ricoeur Unit

Call Text:

The Just University: Paul Ricoeur and the Hope of Higher Education

Given the changing landscape of Higher Education, we will be exploring the manifold ways Paul Ricoeur's work provides hopeful insight and necessary provocation into the task and mission of the modern university. We are seeking diverse and interdisciplinary scholars seeking to contribute to this vital panel in one of four areas. Selected papers will focus on at least one of the following areas and also be considered for publication alongside other established scholars in an edited monograph currently under review with Lexington Press in the Studies in Paul Ricoeur series:

- The Just Pedagogy: How We Teach -
We seek papers reflecting Ricoeur's work about the development of the self, from *Fallible Man* to *Oneself as Another* and how a robust understanding of the hermeneutics of the self provides a resource for just pedagogy in the classroom.
- The Just Curriculum: What We Teach -
We seek papers reflecting Ricoeur's work concerning critical thinking ranging from *Interpretation Theory* to some of the essays in *Figuring the Sacred*. We would welcome papers that explore how Ricoeur could be taught as content as well as a frame from which to approach content (especially skills based outcomes such as critical thinking, interpretation, writing, acting).
- The Just Profession: Why Do We Teach? -
We seek papers drawing from Ricoeur's essays from the middle period of his scholarship—from his reflections on justice to *Memory, History, Forgetting*, and/or some of his thinking in his work on *Ideology and Utopia*. Papers in this section will contextualize the motive behind the instructional task in terms of how higher education works in the spaces beyond the classroom.
- The Just University: Where We Teach -
We seek papers in this section that likely involve similar essays mentioned above, just deployed in terms of thinking about the mechanism of a university system increasingly measured by standards of instrumental reason rather than meditative thought.

Our hope is that papers will incorporate the following elements:

- A subjective reflection on a text or experience that symbolizes the question that frames the question motivating your essay, perhaps one that suggests a problem confronting higher education today.

- Detailed work through at least one of Ricoeur’s texts to model his way of approaching problems or issues.
- A synthesis of your diagnosis of the problem and Ricoeur’s work that models how his work allows for pragmatic actions in general, and for solutions to issues in higher education in particular.
- A note of hope involving the shape of the university and ways that its contributions will help to invite a more just future world.

We also seek papers for the following co-sponsored session:

- Literature of Virtues (potential co-sponsorship with the Arts, Literature, and Religion Unit) Contact person: Ben Brazil benbrazil99@yahoo.com

Mission Statement:

The purpose of this Unit 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 Unit dedicated to the study of a particular scholar’s work — as a form of academic fandom — this Unit seeks to build up and creatively utilize Ricoeur’s work in a way that enriches a wide range of theological and religious subdisciplines.

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

Method of submission:

PAPERS

Chair – Hall, W. David, Centre College, w davidhall@centre.edu

Chair - Whitehouse, Glenn, Florida Gulf Coast University, gwhiteho@fgcu.edu

Ritual Studies Unit

Call Text:

The Ritual Studies Unit invites individual papers and full panel proposals from a variety of religious and cultural traditions exploring ritual in various local and transnational contexts. We are interested in sessions that experiment with new formats (for instance, two papers and two respondents) and we particularly encourage papers/presentations that involve actually doing ritual practices.

- **Ritual, Humor, and Irony -**
In keeping with this year's Presidential theme of scholarly workers in public spaces, we invite papers that explore the role of irony and humor in ritual, and public rituals that use irony and humor in the service of protest and political activism, for example: 1) ritualized humor as a form of social criticism (satire) vs. ludic celebrations that lack a critical, self-reflexive edge (such as caricature) 2) humor of the unplanned – i.e. examples of ritual failure/mishaps which generate humorous reactions (what is the dynamic behind this? are such mishaps necessarily disturbing or can they generate some type of specific energy that can then be used by the ritualists?) and 3) ritual specialists tasked with eliciting humor (for example, the phenomenon of "hospital clowns")
- **Ritualized Bodily Contact -**
We are interested in exploring (in a cross-cultural perspective) the (performative logics of) more or less ritualized conventions of purposeful touching between non-intimates, such as laying on of hands, or greetings in both religious and secular contexts.
- **Ritual, Environment, and Disaster -**
Ritualized responses to environmental disasters and/or the effects of disasters on ritual practices. Topics might also include memorials for disasters that involve ritualization.
- **For a possible co-sponsored session with the Womanist Approaches to Religion and Society Unit.** Most socio-religious cultures engage rituals, or sequences of activities involving gestures, words, and objects, in particular spaces and places, formally and informally to build community, practice traditions, and codify belief systems. Black women engage ritual in everyday life as well as in Black women's literary traditions. This co-sponsored session invites papers that explore rituals as resistance practices, domestic practices, and womanist interdisciplinary engagement. These activities can include spiritual coping, liturgical celebration, prophetic homiletics, creative arts, and/or socio-religious ethics that take seriously the participation and appreciation of Black bodies.
- **For a possible co-sponsored session with the Women and Religion Unit,** we solicit paper proposals that critically and innovatively engage reproductive rituals such as rituals

around birth, miscarriage, abortion, menstruation, and fertility. These ritual studies may analyze the social, cultural, and political implications of the practices, the healing of individuals and communities, and/or women's leadership and activism.

- We are also seeking papers for a possible co-sponsored session on ritual theory in India and/or China. What theories have Indian and Chinese intellectuals formulated to explain rituals? What function do rituals serve? How and why do they work? Are there necessary ingredients, and if so, what? To what extent are these theories context-specific, and to what extent might they yield insights that could be applied outside their original contexts? Comparative proposals are welcome, as are proposals focusing on a particular tradition or thinker from either India or China. Examples include (but are by no means limited to) ritual theory in the Brāhmaṇas, Mīmāṃsā theories, Confucian debates on *li* 禮, Daoist ritual theories, Daoxuan's 道宣 theoretical framework, etc. Co-sponsored by the Indian and Chinese Religions Compared Unit.
- Ritual Theory -
We are interested in papers that engage with the “ritual theory canon.” Relevant papers may offer new approaches to understanding and utilizing “canonical” ritual theorists or propose new theoretical resources for ritual studies scholarship.

Our sessions that are not co-sponsored will be formatted as a group discussion of pre-circulated papers. Each presenter will deliver a 5-minute oral précis of their work at the beginning of the session but will not read their entire paper aloud. This format allows presenters to circulate article-length or chapter-length manuscripts to the group (rather than condensed, 20-minute versions) and greatly increases the amount of time available during the session for offering feedback to presenters. However, the pre-circulated format also requires presenters to submit their completed papers for circulation to the seminar by October 15, 2019.

Mission Statement:

This Unit 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.

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

Method of submission:

PAPERS

Leadership:

Chair - Pike, Sarah M., California State University, Chico, spike@csuchico.edu

Roman Catholic Studies Unit

Call Text:

The Roman Catholic Studies Unit invites submissions on diverse subjects in Catholic Studies. We are interested in proposals that are attentive to the ways in which history and theory relate to one another within the field of Roman Catholic Studies. Co-chairs are happy to consult with those who are developing individual papers, paper sessions, roundtable proposals, or other creative formats.

The Unit encourages proposals on the following topics for the 2019 meeting in San Diego, California:

- The Sex Abuse Crisis – What Next? -
Considers not simply critical but constructive proposals and studies on how Catholics and Catholic communities respond (or have responded) to the sex abuse crisis in the Catholic Church (in the U.S. and in other countries) with reflections on the opportunities but also challenges of various responses.
- Climate and Environment -
Considers how Catholic communities are (or are not) responding to climate change and other environmental conditions in the U.S. and around the world, perhaps including but also moving beyond reflections on *Laudato Si'*. This may also include the intersection of climate and environmental concerns with issues of gender, race, ethnicity, disability, etc.
- Reconsidering Anti-Catholicism and Catholicism's Production of Anti-"isms" (Anti-Semitism, Anti-Blackness, etc.) -
Considers proposals that reflect upon past and present situations of anti-Catholicism, as well as the opposite role that Catholicism plays in the production of prejudice, bigotry, racism, etc., aimed at other groups or movements in the U.S. and globally.
- The Power and Politics of Catholic Archives -
Considers proposals that explore the collection and production of knowledge in Catholic archives, with attention to how Catholic archives both enable and limit that which can be studied and known about Catholicism in the U.S. and globally.
- Queer(ing) Catholicism -
Considers proposals connected to work that explores the intersection of Roman Catholic Studies with gender and queer theory/theology, as well as the intersection of gender, race, ethnicity, disability, etc.
- Additional Co-Sponsored Session -

In 2019, the AAR Annual Meeting will be held in San Diego, a city with Spanish Catholic roots now located on two US borders: the western border with the Pacific and the southern border with Mexico. The Religion in the American West Unit, the Religion, Memory, and History Unit, and the Roman Catholic Studies Unit are cosponsoring a panel to explore intersections among themes that strike us as salient for this place: American Catholicism, the US-Mexico borderlands, movement across the US's Mexican or Pacific borders, and the remembering or forgetting of the past. Relevant topics might include:

- Catholicism and public memory, whether in San Diego specifically (Mission San Diego de Alcalá; Chicano Park) or at other sites in the US-Mexico borderlands
- The history of American Catholicism's relationships to US nativism
- The histories of American Catholic communities originating in Asia and the Pacific (the Philippines, Guam, Hawai'i, Japan, Vietnam)
- The forging or preservation of transnational heritages that connect Catholics in the US to places across the Pacific or in Mexico and Central America
- Catholic missions from the US into Latin America, Oceania, or Asia; or missions from those regions into the US

Mission Statement:

This Unit 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: 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 - Pasquier, Michael, Louisiana State University, mpasquier@lsu.edu

Chair - Enriquez, Karen, Loyola Marymount University, karen.enriquez@lmu.edu

Sacred Texts and Ethics Unit

Call Text:

The Sacred Texts and Ethics Unit invites proposals from scholars and/or activists that closely analyze the use of sacred and foundational religious texts, including commentaries, in ethical or political discourse (either contemporary or historical). We welcome individual papers and panel proposals from all religious traditions and methodologies, including constructive ethical reflection with a textual basis. Proposals on all topics are welcome. We are particularly interested in the following topics:

- Sacred texts and border walls: (a) the writing of sacred texts on walls via inscriptions, graffiti art, etc., and its religious-ethical import; (b) sacred texts dealing with physical-structural boundaries; (c) the rhetorical usage of sacred texts in public debates about border walls; and (d) the ethics of raising walls within various religious traditions and their sacred texts
- Sacred texts and masculinity/male readership
- Sacred texts and material culture, particularly the ethical and political uses of sacred texts as material objects
- Uses of sacred texts in interreligious contexts or considerations of sacred texts shared or contested by two or more traditions
- The relationship between different textual genres (narrative, legal, poetry, letters, etc.) and religious ethics

Mission Statement:

The Sacred Texts and Ethics Unit invites scholars and activists across the disciplines to critically consider (or re-consider) 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Atkinson, Tyler, Bethany College, atkinsonts@bethanylb.edu

Sacred Texts, Theory, and Theological Construction Unit

Call Text:

This Unit firstly welcomes paper and panel proposals in an open call by constructive theologians, biblical scholars and other scholars of sacred texts. We welcome proposals from scholars working on a range of themes from decolonial, feminist, critical race, queer, and ecocritical perspectives on theory, theological construction, and sacred texts. Contemporary or emerging themes in constructive theology are especially sought after. For 2019 in San Diego, we also seek proposals on the following themes:

- OPEN CALL: We especially welcome and privilege panel proposals of every topic.
- Unexamined Contexts and Public Entanglements (Co-Sponsored with the Contextual Biblical Studies Unit of SBL) -
We invite papers for an open session that focuses on the multiple overlaying, unexamined, hidden forces and conditions of biblical and theological scholarship, particularly in its more public instantiations. What is still taken for granted even when scholars attempt to make explicit their contexts and assumptions? What remains unsaid when scholars speak about their own location and cultural/subjective positioning? How do scholars continue to interrogate those intersectional contexts (e.g., geographical, academic, gender, sexuality, race, ability, materiality of the bible, education, class) particularly in the tensions, possibilities, and unromantic realities of public scholarship? What theories and experiences might help us complicate the question of where we come from, what forces affect our work, and who our imagined audiences are? What are the pitfalls and possibilities in writing contextual scholarship in biblical studies and constructive theology for constituencies other than those in our immediate academic circles? How do we interrogate unexamined contexts?
- Planetary Promise in Global Lutheran Traditions: Reading Sacred and Scarred Texts (Co-Sponsored with Martin Luther and Global Lutheran Traditions Unit) -
We invite papers for an open call that wrestle with the complex interaction of studies of Global Lutheran Traditions, Sacred Texts, and our planetary crises. Biblical texts and theologies doing violence to these have been used for planetary destruction as well as planetary liberation and healing. And land itself serves as text bearing witness to those histories. Land is sacred and scarred in the wake of Christian colonialisms, ecological violence, and exploitation. Co-sponsored by the Martin Luther and Global Lutheran Traditions Unit and the Sacred Texts, Theory and Theological Unit, this open papers session queries into eco-theological voices as sources for exploring the complex legacy of sacred and scarred texts that Global Lutheran Traditions carry with them. We extend a special invitation to scholars of sacred texts, biblical scholars, Indigenous scholars, and theologians working in the environmental humanities. Such papers might wrestle with contemporary themes in the environmental humanities: petrocultures, Indigenous studies, environmental racism and colonialism, eco-hermeneutics, critical animal and

plant studies, Anthropocene studies, queer ecology, affect theory, etc. These papers may also take a historical view, asking into the environmental history of Martin Luther and other Lutheran reformers or Global Lutheran Traditions.

- We've also planned for a book review panel on John Thatamanil's forthcoming book on constructive theology and interreligious learning.

Mission Statement:

This Unit works with the unique intersection of sacred texts, contemporary theory, and theological construction. We call for papers engaged in contemporary constructive theology that think in innovative ways with sacred texts and contemporary biblical studies. We encourage dialogue between constructive theologians and biblical scholars from AAR and SBL, dealing with themes of interest to both academic disciplines in the wake of postmodernity. Topics range from theological hermeneutics to the value of theology, interrogations of our new theoretical contexts to constructive theological proposals, and from the use of sacred texts by contemporary theorists to the use of those contemporary theorists in constructive theology. This Unit encourages and is receptive to creative proposals that work at the intersection of biblical studies, contemporary philosophy, theory, and theology.

Anonymity: 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 - Grau, Marion S., MF Norwegian School of Theology, marion.grau@gmail.com

Chair - Erickson, Jacob, Trinity College, Dublin, jacobjrickson@gmail.com

Schleiermacher Unit

Call Text:

- Church as a Political Institution (Co-sponsored with the Bonhoeffer Unit and Religion, Social Conflict, and Peace Unit) -
We seek proposals that explore critically how Christian churches, organizations, or communities are redefining or could redefine their work as political agents. We ask also for proposals that help us understand how acting as political agents re-creates or redefines Christian groups. Proposals might address, more specifically, a public theological discourse; a public space in which Christian groups are or ought to be working; the risks/benefits of a particular kind of political agency. We invite especially proposals that, in addressing what it means for churches to function as political agents, refer to the thought of Friedrich Schleiermacher or Dietrich Bonhoeffer.
- What's Next in Eco-Theologies? Diverse Christian Traditions Working Toward Sustainable Living -
Presenters will include Christiana Zenner, author of *Just Water* (Orbis, 2014, rev. ed. 2018); Melanie Harris, author of *Ecowomanism* (Orbis, 2017); Jim Brandt, contributing author to *Schleiermacher and Sustainability* (Westminster John Knox, 2018); and Cynthia Moe-Lobeda, author of *Resisting Structural Evil* (Fortress, 2013). Presenters will discuss how approaches to eco-theology are informed by particular Christian traditions, including Roman Catholic, Womanist, Reformed, and Lutheran traditions, respectively; and what those approaches could contribute to future eco-theologies that will advance sustainability. Presenters and audience members will have significant time to discuss the impact of continued climate change on a range of sustainability topics.

Mission Statement:

This Unit promotes scholarship--from specialists and non-specialists alike--that critically engages the work of Friedrich Schleiermacher (1768-1834). We encourage historical, textual, and constructive analyses that open new lines of inquiry into Schleiermacher's oeuvre and contribute to contemporary discussions in theology, religious studies, philosophy, ethics, and hermeneutics.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Poe, Shelli, Millsaps College, poesm@millsaps.edu

Chair - Waggoner, Ed, Brite Divinity School, ed.waggoner@tcu.edu

Science, Technology, and Religion Unit

Call Text:

The Religion, Science, and Technology Group seeks paper and panel proposals on the following themes:

- Science Fiction's Imagined Technologies and the Civic Imagination (Co-sponsored session with the Religion and Science Fiction Unit) -
We invite papers on the nuts and bolts of transformation that involve imagining technology's role in society; of particular interest will be papers that sit at the intersection between science fiction, religion-and-science, technology, and public policy. Possibilities include superheroes, socially participatory AIs, technological interventions to end scarcity, intergalactic travel, human enhancement, and bioengineering.
- Science and Religion Scholars in Public Places -
What responsibilities do scholars of science and religion have to the public? Which public(s) should religion scholars try to reach? On whose behalf are they speaking (e.g., scientists, religious communities, the science and religion guild)? How can scholars create or expand spheres of public discourse, especially through social media or journalism?
- Science, Technology, and the Construction of Meaning -
What meanings have been or are constructed using science in different religious and cultural contexts? In particular, how do non-Western religious communities accommodate scientific theories or technology within existing frameworks of understanding? How does social and religious context influence the course of science and technology, particularly outside of Western Christian and/or secular societies?
- Emotion Science and Religion (Co-sponsored with the Religion, Affect, and Emotion Unit) -
We invite proposals for work considering the relevance of emotion science for studying belief and cognition in both religious studies and theology. We're especially interested in work that brings religious studies and theology into conversation around these issues. This may include approaches that connect emotion science, cognitive science, and trauma theory.
- Race and Gender in the Study of Science, Technology, and Religion -
We invite papers that examine how race and gender articulate across varied religious and scientific contexts. How does the interplay of scientific theories, technological arrangements, and/or religious traditions affect how persons are racialized and gendered? How does race and gender inform how people relate to religious traditions and technoscientific conditions? How have regnant theories of science, technology, and

religion ignored questions of race and gender, and to what effects?

- Finally, STR is always open to paper proposals or panels that do not fit any of these particular parameters.

Mission Statement:

This Unit 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: 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 - Reeves, Josh, Samford University, jareeves@samford.edu

Chair - Cootsona, Greg, California State University, Chico, greg@cootsona.net

Scriptural Reasoning Unit

Call Text:

- Vox Populi Vox Dei -
It has sometimes been argued that vox populi vox Dei - the voice of the people, is the voice of God. However, equating the voice of the people with divine will is not without its problems. We invite proposals on the theme of vox populi vox Dei, with particular attention to the role of scripture in promoting or countering this idea. For example:
 - How is the voice of the people portrayed in scripture, and how is scripture used to articulate popular concerns in political discourse?
 - Does the voice of the people represent the will of God in scripture? Does it represent rebellion against God? Can it represent both?
 - When is the voice of the people seen as representing the will of God in political discourse? How is that framed, and what role does scripture play in these discussions?
 - How are “the people” or their voice defined? How are the people related to other political powers, institutions, etc...? How is the voice of the people evaluated in scriptural traditions (in contrast with the voices of prophets, kings, etc.)?

- Experimental Session -
Inspired by the practice of Scriptural Reasoning itself, this experimental session seeks to foster deep but playful inquiry into religious modes of reading by providing a format where both the panelists and attendees can engage in sustained conversation. To that end, rather than a traditional session, we invite submissions for short papers (8-10 minutes) or coordinated panels of three short papers. Each paper will examine a moment in scripture from the perspective of Judaism, Christianity or Islam. The approach or method is open - participants might explore classical commentaries, modern interpretations etc. - but the goal is to examine one way that the tradition has engaged this particular scriptural moment and sketch its implications as a jumping off point for discussion.

We invite paper proposals on:

- The attempted seduction of Joseph
- The golden calf
- Abraham looking at the stars

We also invite coordinated panels that engage other related scriptural texts or moments from each tradition.

Mission Statement:

Scriptural Reasoning (SR) is a practice of inter-religious text study in which participants from the three 'Abrahamic' religions (and increasingly, from other traditions as well) study short selections of their scriptures together in an open-ended but structured way. When scholars read scripture across inter-religious difference, the effect is to put traditional wisdom and academic formation into play simultaneously. Over the years, this practice has proved effective at making familiar texts strange and offering a window into the 'deep logics' of these different traditions.

The Scriptural Reasoning Unit facilitates within the AAR a unique mode of academic engagement rooted in this practice. It cultivates an approach to the academic study of scriptural traditions centered on the ways in which scriptures generate communities of religious practice: practices of study, of interpretation, of reflection, of ritual, and of social life. Its scholars seek to develop methods for analyzing aspects of this process and to offer philosophical or theological interventions in the ongoing life of the traditions.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Barer, Deborah, Towson University, dbarer@towson.edu

Chair - James, Mark, Hunter College, mcjames@caspia.com

Secularism and Secularity Unit

Call Text:

The Secularism and Secularity group is especially interested in submissions that address the following topics through original research:

- Secularism in Popular Culture -
How and where does the concept of secularism circulate outside the academy? How does it circulate in popular culture, or among politicians, policymakers, and bureaucrats?
- Secularism and Right-Wing Politics -
What can secular studies tell us about the rise of authoritarian regimes and religio-nationalism? Does it provide resources to respond? How have secularism and the critique of secularism changed since 2016? How should they change?
- Secularism and the Body -
How does secularism operate in bodily regimens and disciplines? What is the role of secularism in fitness and diet—for instance, in workout communities or lifestyle trends? How are secular ontologies and epistemologies structuring the body, and what are the effects, for instance, on disability?
- Secularism, Surveillance, and Borders -
What is the role of secularism in surveillance? What is the relationship between secularism and the regulation of borders? Does the emergence of empiricism or materialism contribute in special ways to the evolution of governmentality?

Mission Statement:

The Secularism and Secularity Unit explores a broad a set of questions associated with the secular, including its complex entanglements with religion and spirituality. This inquiry entails the study of political secularism and its role in the construction of religion, as well as the study of secular people, who can be described with a variety of labels including atheist, agnostic, humanist, and freethinker. It also includes an ongoing reappraisal of the historical transformations named by “secularization,” which signal the emergence of the modern and presuppose a break from the premodern. The group fosters new directions in secular studies by encouraging theoretically informed research that makes empirical contributions and engages with the subfield’s rapidly growing interdisciplinary literature.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Onishi, Bradley, Skidmore College, bradley.b.onishi@gmail.com

Chair - Blankholm, Joseph, University of California, Santa Barbara, blankholm@ucsb.edu

Sikh Studies Unit

Call Text:

We invite papers on the following topics:

- The Question of Sikh Literature -
What is Sikh literature? How can a comparative approach to Sikh literature facilitate new perspectives and reading practices for discussing Sikh literature in a diverse number of discursive fields? What literary, tropological and rhetorical, connect Sikh literature across space and time?
In commemorating the literary role of Guru Nanak in the development of Panjabi literature, the Sikh Studies Group invites proposal that engages in the above questions. Sikh literature during the last half of the 20th century was reductively constrained through a process of canonization (literary and religious) and sacralized by being placed within a liberation drive thematic fold. By recognizing that this leaves a large amount of contemporary writing outside the sacred orbit of Sikh literature, we ask contributors to reconsider the types of literature and literariness that speak through the Sikh tradition. Moreover, the sacralization of Sikh literature delimits its cultural role within the larger developments of Panjabi literature taken more broadly. Contributions that resituate literature by considering the dissonance between narrative time and the increasingly disparate categories of Sikh literature and Panjabi literature are welcome. Contributors are encouraged to submit proposals that examine Early Sikh literature -Sri Guru Granth Sahib, Janamsakhi, Gurbilas, etc. -or Sikh adaptation of literary forms from the ghazal and kafi in early modernity to modern forms of literature from free verse poetry to short stories and novels. The interconnections that develop through such adaptations may also be discussed. The development of unique forms of literature by Sikhs may also be examined. Essays that engage with these questions using literary aspects ranging from shared themes, motifs, symbols, metaphors, etc. are welcome.
- Queer Studies and Sikh Studies -
Queer Studies in Religion and Sikh Studies solicit individual paper proposals that connect queer studies/theory and Sikh Studies, or session proposals that thematically or theoretically connect these fields. Possible topics include but are not limited to: translation (including queer readings of texts (broadly defined)); crossing borders/spaces/communities; navigating media discourses and practices; queer and/or Sikh publics; minoritarianism and/or precarity, and queerness; subjectivity, identity, and/or representation.
- Innovations in Asian Religions -
Co-sponsored with the New Religious Movements Unit and the Korean Religions Unit.

The Sikh Studies Unit welcomes both fully developed paper panel and round table proposals. Individual paper proposals are also welcome.

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Hawley, Michael, Mount Royal University, mhawley@mtroyal.ca

Chair - Singh, Pashaura, University of California, Riverside, psingh@ucr.edu

Society for the Arts in Religious and Theological Studies

Call Text:

The Society for the Arts in Religious and Theological Studies, a community of inquiry devoted to the development of the arts in religion and society, seeks papers by scholars and artists (visual, film, dance, literature, poetry and prose) that will investigate, illuminate, and/or interrogate whether and how religious or theologically inspired artistic expression contributes to movements of resistance and the work of decolonization. Themes for exploration could include but are not limited to race, gender, religious and cultural imperialism, and anthropomorphism.

Questions to consider:

- Are artists using religious themes or symbols to participate in movements of resistance and decolonization today and to what texts and imagery are they most drawn?
- How is critical theory, whether in relation to race, class, gender, sexuality, or their intersections, informing visual expression as artists approach their work?
- What aesthetic and theological theories, hermeneutics, or frameworks inform reception of visual exegesis regarding decolonization, religion, and the arts?
- How do visual images function as acts of resistance or "interruption" during times of social protest? How do they perform as "dangerous memories"?

Deadline for submissions is March 1, 2019.

Mission Statement:

SARTS is a community of inquiry devoted to understanding and encouraging the role of the arts in religion and society. As scholars, teachers, and practitioners of the arts, we seek to foster creative and critical inquiry into the role the arts play in interpreting human experience, deepening theological inquiry, and shaping religious faith and life. Our work explores aesthetic modes of perception, practice, and thought stimulated by the arts, and engages the arts through the insights of religious faith and theological discourse.

Method of submission:

Please use the online submission form available at <https://www.societyarts.org/2019-cfp.html>.

Leadership:

Chair – Johnson, Cindi Beth, United Theological Seminary of the Twin Cities,
cbjohnson@unitedseminary.edu

Sociology of Religion Unit

Call Text:

The purpose of the Sociology of Religion program Unit of the American Academy of Religion is to bridge the gap and generate cross-fertilization between the Sociology of Religion and Religious Studies. We are open to papers in all areas and therefore encourage submissions of any topic relevant to the sociology of religion. This year, we are particularly interested in the following topics:

- Topics related to San Diego (Immigration/Latinx experiences, militarism, etc.) and public intellectuals (which is the theme of the conference)
- Pedagogical panel: sociology of religion is taught in both sociology and religious studies departments. However, in religious studies departments, so as not to conflict with the turf of sociology departments, it is often called “religion and society.” For this panel, we are interested in comparing how sociology of religion is taught in sociology and religious studies departments
- W.E.B. DuBois’s relevance to the sociology of religion
- A return to Jane Addams and others whose work refutes an epistemic split between sociology and activism
- Relevance/relationship of quantitative to qualitative research
- Applied sociology as a form of public intellectual work

Publication:

The Sociology of Religion Group of AAR regularly co-sponsors panels with the peer-reviewed print and online journal Critical Research on Religion (CRR) (<http://crr.sagepub.com>). Published by SAGE Publications, the journal has over 8000 subscriptions worldwide and is ranked by Scopus #16 out of 432 religion journals (<https://www.scimagojr.com/journalrank.php?category=1212>). Presenters of promising papers in SOR panels will be invited to turn their papers into articles and submit them for peer review to CRR.

Mission Statement:

The Sociology of Religion Unit of the American Academy of Religion serves as a bridge between religious studies and the sub-discipline of sociology of religion. It functions as a two-way

conduit not only to import sociological research into religious studies but also to export the research of religious studies into both the subdiscipline and the broader field of sociology. Only through a cross-fertilization transgressing departmental boundaries can there be breakthroughs in research in both fields. The Unit has a wide conception of sociology of religion. It is open to a multiplicity of paradigms and methodologies utilized in the subfield and sociology more broadly: theoretical as well as empirical, quantitative, qualitative, and comparative-historical. By liaising with other Program Units, the Sociology of Religion Unit is able to bring the rich diversity of critical and analytical perspectives that are housed in the American Academy of Religion into mainstream sociology of religion. Conversely, it aims to provide scholars of the study of religion with a deeper understanding of the landscape of sociology of religion.

Anonymity: 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 - King, Rebekka, Middle Tennessee State University, rebekka.king@mtsu.edu

Chair - Goldstein, Warren S., Center for Critical Research on Religion, goldstein@criticaltheoryofreligion.org

Space, Place, and Religion Unit

Call Text:

We welcome individual papers, papers sessions, and roundtable proposals for topics exploring space and place as they relate to religion. We are particularly interested in papers and sessions that employ theoretically or methodologically self-conscious and innovative approaches to understanding space and place as they relate to, condition, and constitute aspects of religious life including: belief, ritual, meaning, aesthetics, and experience. We also welcome ethnographically-informed studies of sites and historically-informed studies of texts that shed light on the role of space and place in religious traditions. We desire to have one session focusing on religious spaces in Asia. This year we particularly interested in sessions on the following topics:

- The Space of the State -
How does spatial theory help to think through the entanglements of the state with historically sacred landscapes and places, and ways that the state sanctifies the nation itself as sacred space? Please contact Joanne Waghorne (pwaghor@syr.edu) with a short description of your proposal if interested in submitting.
- Destroyed Places: Spatialization of the Aftermath -
When communities reconceptualize spaces in the aftermath of destructive events (natural or otherwise), what role does religion, morality, or actionable ethics play?
- Borders, Boundaries and the Making of New Space(s) (Co-sponsored with Religion and Cities Unit) -
Theorizing the role of borders, boundary/border walls and other kinds of interstitial spaces in sites of conflict, especially in the creation and resolution of inclusions, exclusions, and conflicts around the border.
- Space, Place & Environmental Jurisprudence: The Shifting Legal Status of Sacred Sites -
What happens when sacred sites or features of the landscape become legal persons or receive legal designations that complicate their status? How do religious communities respond, and how might we productively theorize such phenomena?
- Gender, Power, Place -
Explores how gender, power, and space/place intersect in ways that affect the production, maintenance, redistribution, loss, etc. of power (social, political, ritual, etc.) or space/place. Potential topics could include women arranging ritual space to increase political influence; relying on powerful social connections to enforce/remove gender divides in sacred spaces; etc. Please contact Matt Mitchell (mmitchell@allegheny.edu) with a short description of your proposal if interested in contributing.

Mission Statement:

This Unit is a forum for exploring religious sites and the spatial dimensions of religions. We feature ethnographically-informed studies of living sites, historically-informed studies of texts and artifacts, and analyses of architecture and landscape. Our work seeks to shed light on the role of space and place in religious traditions and communities or to examine religious activity (performance, ritual, and practice) in spatial contexts.

This Unit recognizes that spaces and places, real and imagined/visionary, are constitutive elements in religious life; it is dedicated to investigating how they contribute to contemplative, ritualistic, artistic, economic, ethnic, or political aspects of religious life using a variety of approaches and methods. We expect to include at least one session focused on spaces and places in Asia, in addition to sessions focused on other themes, regions, traditions or advancing the theoretical analysis of space and place.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Schedneck, Brooke, Rhodes College, schedneckb@rhodes.edu

Chair - Graham, Susan L., Saint Peter's University, sgraham@saintpeters.edu

Student Lounge Roundtable

Call Text:

The Student Lounge Roundtable Series (SLRS) consists of a series of roundtable conversations/workshops dedicated to the professional development and current needs of graduate students. These roundtable conversations/workshops are meant to encourage dialogue, learning, and collaboration that allow graduate students to engage with the various topics in a collegial setting. Rather than being traditional conference presentations, the SLRS workshops are meant to stimulate discussion and learning over a particular area of focus. The Graduate Student Committee sponsors this series. The workshops are led by graduate students, professors, and other professionals with relevant expertise to offer.

The Graduate Student Committee invites scholars of religion to share their hard-earned wisdom in the Student Lounge Roundtable Series. We are looking for individuals who will be responsible for leading a conversation or workshop (60-90 minutes) about a topic of practical interest to student members. A variety of formats are welcome. Possible topics may include, but are not limited to:

- Online resources and computer programs to aid research, writing, or teaching
- Managing a specific stage of graduate school (courses, exams, thesis, ABD, etc.)
- Research project design or methods
- Balancing graduate school with other dimensions of life and identity
- Coping with the mental and emotional pressures of graduate school and/or the job search
- Strategies for thriving as a member of an underrepresented community in the academy
- Creating or managing an online presence (websites, blogging, online portfolios, etc.)
- Job market (applications, interviews, etc.)

Careers outside of the Academy:

- Publishing (open access vs. peer review; alternative forms of publishing, etc.)
- Teaching (activities, online, technology, controversial issues, etc.)
- Presenting research to the public

- Networking
- Grant writing
- CV writing
- Leadership

Please note: Submissions to the SLRS do NOT count toward the two-proposal submission limit within the PAPERS system.

Please send a brief proposal (~150 words) and a CV to Tekoa Robinson at trobinson@lancasterseminary.edu and Abby Kulisz at alkulisz@iu.edu by March 1, 2019 and indicate if you are willing to co-present if your topic aligns with another proposal. Roundtable time slots are flexible. If accepted, please be prepared to create a short video to be used by the GSC for publicity purposes prior to the annual conference.

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)

Anonymity: Proposer names are visible to chairs and steering committee members at all times.

Leadership:

- Rachel Toombs, rstoombs@gmail.com
- Tekoa Robinson, trobinson@lancasterseminary.edu
- Abby Kulisz, alkulisz@iu.edu

Study of Islam Unit

Call Text:

This Unit encourages individual paper, paper 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. We encourage the submission of coherent pre-arranged sessions involving multiple scholars, and these could include roundtable or other creative presentation formats.

As a new explicit requirement of our Unit, a successful pre-arranged session or panel proposal must incorporate gender diversity. Diversity of race and ethnicity, theoretical method, and rank are also highly encouraged.

If your proposal is accepted and you agree to be on the program, we expect you to show up to participate in your session at the Annual Meeting, barring unforeseeable exceptional circumstances. Please note that the Islamic studies program Units have a policy according to which no-shows may be barred from the program for the following year.

After great successes, we will again have a session centered on graduate student research in Islamic Studies. This session will continue to offer graduate students the opportunity to present for 5 minutes on their dissertation research, followed by short responses from other panelists and open discussion. If you are an advanced graduate student and interested in talking succinctly, and with an eye toward “so what—why does this matter?” questions, about your research at this session, please submit a paper proposal through the PAPERS system. Please make your abstract and proposal the same text and length (maximum 150 words) and indicate that your submission is for this special session format at the top of the proposal. If your proposal is accepted, instructions on making the most of this format will follow.

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 2019 meeting in San Diego, we are also especially interested in paper and/or panel proposals on:

- prison and imprisonment (in the US and abroad);
- graduate session: this year, the Study of Islam Unit will co-sponsor a session centered on graduate student research in Islamic Studies, with the Islam, Gender, and Women Unit. This session will offer graduate students the opportunity to present for 5 minutes on

their dissertation research, followed by short responses from other panelists and open discussion. If you are an advanced graduate student and interested in talking succinctly about your research in this session, please submit a paper proposal through the PAPERS system with the abstract and proposal the same text and length (maximum 150 words) and indicate that your submission is for this special session format at the top of the proposal;

- historic or contemporary iterations of forced migration and borderlands;
- Latinx Muslim communities;
- Islam, ecology, and environmentalism, historically or contemporarily;
- Chinese Muslims, state persecution, and Uighur communities (for possible co-sponsorship with Chinese Religions); or
- relationship between Islamophobia and antisemitism in Europe, including its connection to nationalist populism, responses to immigration (co-sponsorship with Religion in Europe Unit).

All proposals will be evaluated according to the following criteria: a descriptive title; a clearly formulated argument; engagement with secondary literature; articulation of a contribution to the field; and clearly identified methodology and sources.

Further suggestions for AAR proposal writers can be found in Kecia Ali's "Writing a Successful Annual Meeting Proposal": <https://www.aarweb.org/annual-meeting/writing-successful-annual-meeting-....>

Selected presenters will be notified of their acceptance approximately a month after the PAPERS deadline. Our Unit requires that the full text of their presentation be submitted for pre-circulation among session participants by November 2, 2019.

Mission Statement:

This Unit is the home for the academic study of Islam within the AAR. This Unit encompasses various approaches and subjects, from Qur'anic studies to modern reform movements and from textual research to sociology. The Unit also has an enduring interest in pedagogical issues associated with the teaching of Islam. The purpose of the Unit 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 Unit, the Islam, Gender, Women Unit, the Islamic Mysticism Unit, the Qur'an Unit, and the Material Islam Seminar.

Anonymity: 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 - Bazzano, Elliott, Le Moyne College, bazzanea@lemoyne.edu

Chair - Morgenstein Fuerst, Ilyse, University of Vermont, ilysermf@gmail.com

Study of Judaism Unit

Call Text:

This Unit welcomes individual paper, papers session, and roundtable proposals from the wide scope of Judaism, Jews, and Jewish studies — from late antiquity to the present. We are always open to considering any proposals, and for 2019, we are particularly interested in the following topics:

- Immigration, past and present
- Work and labor
- Sephardi and/or Mizrahi Studies
- Humor
- Mysticism, including a potentially co-sponsored panel with the Mysticism Unit. This panel welcomes proposals on the intersections of mysticism and Judaism, exploring the sometimes tense relationship between the analytical category and the varied traditions of the religion

Mission Statement:

The goal of this Unit 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 Unit 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 Unit, the Mysticism Unit, the Theology and Continental Philosophy Unit, and several SBL Sections. In the future, we look forward to continuing to work with various AAR — and whenever possible, SBL — Program Units.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Nahme, Paul, Brown University, paul_nahme@brown.edu

Chair - Rabin, Shari, College of Charleston, rabinsl@cofc.edu

Tantric Studies Unit

Call Text:

We invite papers on the following topics:

- Digital Tantra
(contacts: Xenia Zeiler xenia.zeiler@helsinki.fi and Sravana Borkataky-Varma BorkatakyVarmas@uncw.edu)
- Śrīvidyā: Past and Present
(contact: Anya Golovkova agolovko@bowdoin.edu)
- Jain Tantra
(contact: Michael Slouber sloubem@wwu.edu)
- Hierarchies of Religions in Tantric Formulations
(contact: Ben Williams bwilliams@naropa.edu)
- Tantra and Popular Culture/Magic
(contact: Joel Bordeaux bordeauxjoel@gmail.com)
- Expressions of Living Tantra in Cross-Cultural Perspective
(contact: June McDaniel McdanielJ@cofc.edu)
- Use of Creative Archives in Tantra
(contact: Carola Lorea carola.lorea@gmail.com)
- Tantric Fantasies/Tantra and the Imagination
(contact: Sthaneshwar Timalsina timalsin@mail.sdsu.edu)
- Tantric Arts
(contact the co-chairs of Tantric Studies Unit)
- Ten Years of the Śaiva Age Thesis: Select Topics on its Impact on the Field
(contact: Adam Krug adamkrug108@gmail.com)
- Sex and Light in South Asia -
This panel examines performances, metaphors, and philosophical uses of sex and light as approaches to ultimate reality in South Asian Hindu, Buddhist, and Islamic traditions.
(contact: Cat Pruitt cat.pruitt@gmail.com)

Preformed paper panels are encouraged, and may be structured to fill 2.5-hour or 1.5-hour session meeting times. Individual paper proposals are also sometimes accommodated in the

program, though this depends on the availability of timings for paper presentations. Panel or paper proposals may engage any topic or concern, with the above being only some of the possibilities that were proffered at the Tantric Studies Business Meeting during the 2018 AAR National Meeting.

Mission Statement:

This Unit 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 Unit 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 Unit will also explore new perspectives for studies of gender, power, identity, and sexuality that are so germane to modern religious scholarship.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Bühnemann, Gudrun, University of Wisconsin, gbuhnema@wisc.edu

Chair - Hayes, Glen, Bloomfield College, glen_hayes@bloomfield.edu

Teaching Religion Unit

Call Text:

- Applied Religious Studies -
The Teaching Religion Unit invites proposals from faculty in programs offering graduate education with an applied focus (i.e. Religion and Education, Religion and Law, Religion and Health Professions, Religion and Nonprofit Management, Religion and Media Studies, or Religion and Politics). In particular, we invite presentations that discuss how programs navigate teaching the study of religions while integrating applied objectives (e.g. NACE career readiness competencies: <https://bit.ly/2PoIPWK>) in a professionally-oriented program. We welcome representatives from programs with an applied focus to discuss some of the following elements of their programs: program origins, faculty development, curriculum, student outcomes, benefits and challenges. This is co-sponsored by the Applied Religious Studies Committee.
- Teaching Unfamiliar Topics -
In collaboration with the Graduate Student Committee and the Academic Labor and Contingent Faculty Working Group, the Teaching Religion Unit seeks proposals from teacher-scholars interested in facilitating conversations about teaching unfamiliar topics and/or teaching outside one's research area. We especially encourage contingent faculty who have taught outside their research area to participate, and we encourage subject-area experts to join us, too. Ideally, this session will take place as conversations around tables focused on particular areas or courses. We hope to have a combination of pedagogical experience and research knowledge at each table so that faculty currently engaged in teaching unfamiliar topics, faculty who anticipate teaching outside their research subjects, and future faculty, including graduate students, can share tips, tricks, and sources.
- A Conversation about Jim Lang's *Small Teaching: Everyday Lessons from the Science of Teaching* -
We invite proposals from persons interested in discussing Lang's *Small Teaching* on a moderated small panel.
- From the publisher's website -
In *Small Teaching*, James Lang presents a strategy for improving student learning with a series of modest but powerful changes that make a big difference-many of which can be put into practice in a single class period . . . Learn, for example:
 - How does one become good at retrieving knowledge from memory?
 - How does making predictions now help us learn in the future?
 - How do instructors instill fixed or growth mindsets in their students?

Presenters may simply have read and reflected on the book, or they may have tested some of Lang's ideas in their classrooms. We may work in collaboration with the Wabash Center Journal on Teaching to publish a transcript of the session and/or (at a later date) a forum that collects reflections on some of Lang's approaches in practice.

- An Interactive Session on Effective Grading -
This session will focus on a practical issue, effective grading strategies. We imagine the session will include 8-10 presenters each of whom will lead one table in a series of short conversations focused on their strategy. Participants will have opportunities to move from table to table to learn specific strategies and engage in conversations about best practices in grading. We solicit proposals of 400 words in the tradition of the Wabash Center's "Teaching Tactics." In your proposal, describe a successful grading strategy that you have used and that could be replicated by other instructors. Please address the following:
 - State succinctly the context within which you used the strategy including: characteristics of your students, the institution and the course, when in the semester you use this tactic, and how long it takes.
 - State the pedagogical purpose of the strategy.
 - Describe the strategy itself in brief, clear language.
 - State why and how the strategy was effective - i.e., (how it supports student learning, including some analysis to generalize the principles at work, in order to make the particular strategy transferable to different contexts and subject matter).
 - Please provide a title.
 - Please be sure to label each of these steps (making the Tactic easy for the committee to comprehend).

- Teaching the Borders -
We invite paper or panel proposals that explore teaching at the borders. Broadly conceived, the borders could include presentations on topics as varied as immigration, intersectionality, and interdisciplinarity.

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Howell, David B., Ferrum College, dhowell@ferrum.edu

Chair - Bassett, Molly, Georgia State University, mbassett@gsu.edu

Theology and Continental Philosophy Unit

Call Text:

Theology & Continental Philosophy is soliciting paper proposals, panel proposals, or roundtable proposals in any of the following areas:

- Papers that critically reflect on the shifting role of phenomenology, in the continental philosophy of religion. We are especially interested in papers that might reflect on the fragmentation of discourses on phenomenology and can trace this fragmentation to other intellectual trends, movements, or political shifts.
- Papers that reflect on the role of normativity and normative discourses in theories and philosophies of religion.
- Papers that explore the potential and limitations of genealogy as a method in the continental philosophy of religion. We invite papers that reflect on what genealogies might do, especially, to address problematic convergences of race, religion, and capitalism.
- Papers on Black continental philosophy and religion, particularly papers that might incorporate the work of Sylvia Wynter, Denise Ferreira Da Silva, Nahum Chandler, and secondary sources such as David Marriott's recent work on Frantz Fanon.
- Papers on the recently published work of Adam Kotsko: *The Prince of This World* (2016) and *Neoliberalism's Demons: On the Political Theology of Late Capital* (2018).
- Papers on apocalypse and the continental philosophy of religion, particularly papers that reflect on the end of the world in relation to topics such as Blackness, ecology, etc.
- Committee members may be interested in hosting a panel on the future of the continental philosophy of religion that features graduate students who are working in the sub-field. Those who are interested can email the committee co-chairs (Beatrice Marovich and Adam Kotsko) directly with a short statement (250-500 words) that offers a brief bio, a summary of one's interest in the sub-field, and offers a brief reflection on the past and the future of the sub-field.

Mission Statement:

This Unit 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, and we are

particularly interested to expand our offerings in Judaism and Islam in coming years. Contact the Program Unit Chairs if you seek further information on the Unit's activities.

Anonymity: 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 - Marovich, Beatrice, Hanover College, beatrice.marovich@gmail.com

Chair - Kotsko, Adam, North Central College, akotsko@gmail.com

Theology and Religious Reflection Unit

Call Text:

- Sojourning/Hospitality (with special interest in perspectives working in different religions).
- Theological and political attachments to the past, and affective and intellectual devotion to particular visions of history.
- The politics of religion (with special interest in perspectives from different religions and geographic contexts).
- Politics of research investments in the academy: Which topics get attention? How is research financed? How are different constituencies of the academy impacted by research allocations?
- Queering the temporality of redemption.
- The limits of human agency and sustainability in the Anthropocene.

Mission Statement:

The Theology and Religious Reflection Unit is committed to fostering broad, interdisciplinary conversations in the study of religion and theology. We aim to cultivate a site of intersection and engagement for scholars working in various religious contexts who also have interests in the wider aspects of mutual interest in our field (theological, theoretical, methodological, political, ethical). Our Unit promotes constructive work that typically includes an emphasis on critical engagement as well as conceptual and social transformation.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Tonstad, Linn, Yale University, linn.tonstad@yale.edu

Chair - Peter Dass, Rakesh, Hope College, rpeterdass@gmail.com

Theology of Martin Luther King Jr. Unit

Call Text:

In 1964, Martin Luther King, Jr. visited San Diego and gave two speeches while there. One of these speeches, for which there is an audio recording, builds on the theme of “Remaining Awake” that he used elsewhere. Recognizing the timeliness of this topic, and in response to the overall theme of the Annual Meeting, “Scholarly Workers in Public Spaces,” the Theology of Martin Luther King, Jr. Group looks for strong paper proposals in the following areas:

- “Remaining Awake!” -
Throughout King’s public ministry, how did the posture of “remaining awake” serve King in engaging various campaigns in a courageous and prescient manner? What are King’s distinctive contributions to help us “remain awake” in this time of various socio-political demands for justice, global fluidity and mobility, integration and fragmentation, distraction and stress? What particular insight and enlightenment does King offer for the political and social issues and situations of our time (e.g., gender inequities, dehumanizing technology, migration, global warming, religious and racial conflicts)? What are the areas in which King can be challenged today as socio-religious activists utter calls to “Stay Woke?” We welcome proposals under the theme of "Remaining Awake," that examine various areas of macro-historical and social changes where theology, ethics, and social practices can have a prophetic and imaginary relevance.
- King as a “Public Intellectual.” -
We are looking for the proposals that examine: the various publics that King spoke to. This may include King’s ongoing influence on current public intellectuals across diverse racial-ethnic, gender, class, and social groups; the influence of King on the current Movement for Black Lives, and the influence of King on global civil society (e.g., King at the American Church in Paris). What does the invocation of a Kingian theology and ethics imply in contemporary public intellectual projects?
- Non-Violent Theology: Power, Persuasion, and Peace -
Are some theologies - some models of God - better suited for promoting peace and justice through non-violent means? We welcome proposals that explore this question, especially in connection with open-relational, liberal, and/or personalist theologies. We’re especially interested in proposals that explore the impact of personalism on the theology and activism of Martin Luther King Jr.
- Other paper proposals that advance the critical engagement of Martin Luther King, Jr.’s life, theology, and ethics are also welcomed.

Mission Statement:

The work of this Unit 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: 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 - Mingo, AnneMarie, Pennsylvania State University, amingo@psu.edu

Chair - Lee, Hak Joon, Fuller Theological Seminary, hjlee@fuller.edu

Tibetan and Himalayan Religions Unit

Call Text:

- Place, Displacement, and Resettlement, Christie Kilby (kilbyca@jmu.edu) (Potential partnership with the Religion and Migration Unit) -
Focused on place and movement, this theme may include papers on place-making ritual and narrative life in Tibetan communities, religious dimensions of (voluntary and involuntary) migration, mobile religious institutions, and contemporary forced settlement of nomadic Tibetans in the PRC.
- Decolonial/Anti-Racist interventions in Tibetan Buddhist Studies, Natalie Avalos (Natalie.Avalos@colorado.edu)
 - Thinking about how decolonial analytics can be applied productively in Buddhist Studies—in essence, exploring more explicitly how colonial projects produce racialization and hierarchies of knowledge that color our perception of Tibet and the kinds of knowledge we produce about the region/religious traditions/peoples there
 - The moral imperatives/possibilities in our research that can speak to our current political climate or that can facilitate anti-racism or challenge the rise in nationalisms, etc. more largely
 - Centering Tibetan voices in the study of Tibetan Buddhism—an Indigenous or Indigenist response to knowledge production
- Vision and Visualizations in Tibetan Tantra
Catherine Hartman (chartmann@fas.harvard.edu) and Eric Huntington (huntington@stanford.edu)
- Tibetans Reflecting on Tibetan Studies
John Powers (john.powers@deakin.edu.au)
- Islam in Tibet
Rohit Singh (rohitsingh5@gmail.com)
- Contemporary Ethical Issues
Geoff Barstow (barstowg@oregonstate.edu)

Mission Statement:

This Unit'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 ethno-national 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 Unit is committed to fostering such a multifaceted approach to the cultural history of Tibet and the Himalayas.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Willock, Nicole, Old Dominion University, nwillock@odu.edu

Chair - Bogin, Benjamin, Skidmore College, bbogin@skidmore.edu

Tillich: Issues in Theology, Religion, and Culture Unit

Call Text:

The Tillich: Issues in Theology, Religion, and Culture Unit will accept proposals for 2 sessions:

- In commemoration of the 50th anniversary of James Cone's Black Theology and Black Power (1969) and the productive challenges of Black theology, the Tillich: Issues in Theology, Religion, and Culture group invites papers exploring the intersection of and/or tensions between Black theology and Paul Tillich in terms of culture, context, correlation, and symbol, inter al. We wish to explore not only the historical resonances, but also to take seriously the ambiguities that arise when considering that Tillich inspired many Black theologians, while insufficiently considering the plight of minorities in his adopted homeland.
- In addition, we will host a pre-organized panel on "Tillich and Other Religions." Panelists are invited to consider Tillich's understanding of world religions and compare his thought and method to that of another faith tradition.

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Wagoner, Bryan, Davis and Elkins College, wagonerb@dewv.edu

Chair - Stahl, Devan, Michigan State University, devanstahl@gmail.com

Traditions of Eastern Late Antiquity Unit

Call Text:

The Traditions of Eastern Late Antiquity program Unit is seeking papers for two sessions.

- One will be an open session for which papers on any topic germane to the subject area of the Program Unit may be proposed.
- For the second session, we welcome proposals related to the material cultural and textual representation of the Silk Road for a panel co-sponsored with the Religion in Premodern Europe and the Mediterranean Unit. We envision papers on religious art, texts, or other objects of material culture that come to Europe and the Mediterranean from geographic regions along the so-called Silk Road (writ large). We are also interested in representations of the route, the experience, history or expectations of traveling or living on the route. Proposals that engage with theory relating to religious experience, community, pilgrimage, economic exchange or religio-cultural interchange are particularly welcome.

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 Unit 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 Unit'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: Proposer names are visible to chairs and steering committee members at all times

Method of submission:

PAPERS

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

Leadership:

Chair - McGrath, James, Butler University, jfmcgrat@butler.edu

Chair - Koltun-Fromm, Naomi, Haverford College, nkoltunf@haverford.edu

Transformative Scholarship and Pedagogy Unit

Call Text:

The Transformative Scholarship and Pedagogy Unit seeks to provide a forum for exploring transformative scholarship and pedagogy across religious traditions, scholarly disciplines, and institutional types, challenging the traditional boundaries between scholarship and activism while experimenting with alternative approaches to teaching and the production of knowledge. This includes learning and research in conversation with activist communities, non-academic partners, and others who might challenge and expand traditional academic epistemologies, methods, and boundaries. For the 2019 AAR meeting, we invite proposals for two sessions:

- In light of the Annual Meeting's location in San Diego and the recent changes in immigration policy that serve to limit the entry of immigrants into the United States, we invite proposals that discuss a transformative response, either in one's pedagogy and/or scholarship in Religion. What models and best practices of community-engaged learning exist that engage students in thinking through the politics of immigration? What is the role of faith-based organizations and community groups in the development of religious scholarship and pedagogy on this issue? How do we engage students in deeper learning in relation to immigration issues?
- In celebration of the 50th Anniversary of Paulo Freire's groundbreaking book *Pedagogy of the Oppressed*, we invite proposals that reflect on the importance of his work to transformative scholarship and pedagogy and the field of Religious Studies. How has Freire's approach to education and organizing helped transform oppressive structures, create a more equitable world, and/or influenced pedagogical practices today? What still needs to change? What does it mean to embrace teaching as a practice of freedom? How has Freire's work shaped scholar-activism and contemporary projects of liberation? This session is co-sponsored with the Ethics and Liberation Theologies Units.

Mission Statement:

This Unit 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 approaches to teaching and the production of knowledge.

Anonymity: 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 - Stivers, Laura, Dominican University of California, laura.stivers@dominican.edu

Transnational Religious Expression: Between Asia and North America Seminar

Call Text:

- **The Messiness of Hybridity: Authenticity and Appropriation -**
During our third year, we invite papers that critically engage the theme of “The Messiness of Hybridity: Authenticity and Appropriation.” We particularly encourage analyses of specific case studies with respect to larger multidirectional processes in transnational religion that complicate institutional, national, and cultural boundaries as religious ideas, technologies, and actors move between Asia and North America. Among many topics, potential contributions on the “messiness” of transnational religious expression and its study might consider the multiplicity and malleability of religious belonging, community formation in diaspora or through conversion, modes of transmission or cultural appropriation, the construction of authority and authenticity, moments of competition and contestation, the suitability of “hybridity” and related analytical metaphors, and the intersections of religious identities with race, class, and gender. Papers will be posted to the AAR website in advance of the Annual Meeting, so the seminar can focus on discussion among participants and observers. Submissions by committed seminar participants will be given preference before final selection, but this is an open call, and we welcome all potential contributors. Please contact the seminar chairs with any questions.

Mission Statement:

Our seminar aims to bring together scholars working on different traditions and regions to participate in a sustained conversation about the translation, transmission, and transformation of religious expressions between Asia and North America. We are interested in ideas and practices that exceed institutional, national, cultural, and ethnic boundaries, and use “transnational” to call attention to the boundaries crossed and recrossed—through mediated and contested spaces—between different cultural contexts as religious ideas, technologies, and actors move across the Pacific and around the globe. In this way, “transnational” is meant to be both a descriptor of the complex realities of religious transmission and a promising analytical space to address related processes such as transculturation, adaptation, exploitation, appropriation, (de)territorialization, and glocalization. Many of these processes erode the ground on which normative national and religious taxonomies depend, and we are interested on sharing theories and approaches less oriented toward reifying discrete traditions and more capable of analyzing the hybridity and fluidity of religious expression in the global age.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Carmichael, Lucas, University of Colorado, lucas.carmichael@gmail.com

Chair - Gayley, Holly, University of Colorado, gayley@colorado.edu

Vatican II Studies Unit

Call Text:

- Considering Vatican I: Challenges and Opportunities 150 Years Later - December 8, 2019 marks the 150th anniversary of the opening of the First Vatican Council. Several recent studies have sought to understand the council more deeply, yet even with greater understanding, its teachings present significant ecclesiological and ecumenical challenges. This anniversary offers an opportunity to revisit the council's definitions of papal primacy and infallibility and explore ways forward in terms of ecclesial reform and ecumenical advance.

Revisiting Vatican I is particularly timely given the present struggle, identified by Pope Francis, to move beyond the ultramontane form of Catholicism with a highly-centralized exercise of the primacy, to a form of church governance which is more "decentralized." Francis has demonstrated a clear desire for the church in various regions to be more responsive to the diversity of local and regional challenges in a world church. These efforts towards ecclesial reform require a deeper understanding of the relationship between synodality and primacy. This session seeks to examine the ongoing impact of Vatican I with particular attention to the challenges that its teachings present for Francis' efforts at ecclesial renewal. Questions of interest include: what ecumenical work has been done/needs to be done to address the concerns raised by the council's presentation of papal authority? How does Vatican II's reception of Vatican I impact understandings of both councils? How has the culture of centralization entered or shaped the post-Vatican II church? How might we envision or work to develop the relationship between synodality and primacy?

The Vatican II Studies Unit welcomes papers from a variety of perspectives which seek to examine Vatican I retrospectively and prospectively in order to advance critical questions of the council's interpretation and ongoing impact.

- Crisis in the Church: Patterns of Abuse as Challenge and Opportunity for Reform (Joint Session with Ecclesiological Investigations Unit) - The sexual abuse of minors and vulnerable adults, both past and present, and related patterns of abuse of power by church leaders who valued the protection of the institution over the needs of victims in country after country point to a systemic failure of church leadership, structures, and practices. Efforts to cover-up the full extent of abuse and misconduct perpetrated by the ministers of the church have given rise to an unprecedented crisis of confidence and sense of betrayal by Christians world-wide, and have profoundly damaged the church's credibility as a witness to the gospel in the world.

What might we learn from the broad history of Christianity, the Second Vatican Council, and the experience of ecumenical partners? What insights might present theology and teaching contribute to a substantial renewal of ecclesiology and to the reform of structures and practices so as to ensure greater accountability and transparency in church governance and in the administration of ecclesiastical justice? Where might the

limits of contemporary theology and practice need to be met by new visions, complemented by the resources of the synodal tradition, or by the knowledge of contemporary sciences?

Mission Statement:

This Unit gives 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 Unit has a double focus: first, 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, and the history of the reception of the Council, and the redaction history of the different documents of the Council; second, a strong theological one on both to the hermeneutical issues connected to methods of interpreting conciliar teaching and its ongoing reception in a changing context. By looking more closely at the past, our Unit hopes to promote greater conciliarity and synodality in the Christian churches in the present. In this second mandate of its presence within the American Academy of Religion (2018-2022) the Vatican II Studies Unit turns its attention to the reception of Vatican II within the various social and cultural contexts of the Americas and elsewhere, and to its continuing influence in the changing context of twenty-first century global Christianity.

Anonymity: Proposer names are visible to chairs and steering committee members at all times

Method of submission:

PAPERS

Leadership:

Chair - Clifford, Catherine E., Saint Paul University, cclifford@ustpaul.ca

Chair - Colberg, Kristin, University of Notre Dame, kcolberg@csbsju.edu

Video Gaming and Religion Seminar

Call Text:

The Video Gaming and Religion Seminar invites both organized sessions and individual paper proposals that explore the intersections of religion and video gaming. We strongly encourage presentations that use the following format: a short descriptive introduction, actual play of the game, or, alternatively, presenting the topic in some other hands-on manner, and finally, an analysis. This year, we encourage presentations that address the following topics:

- Virtual Reality/Religion
- Video Gaming, Religion, and Time
- Video Gaming and Value Systems
- Religion, Video Gaming, Race, and Gender
- Video Gaming and Religious Institutions
- Video Gaming, Religion, and Education

Mission Statement:

Just like films helped to illuminate and expose the religiosity of the twentieth century, video games now depict the religious within the twenty-first century. "Video games" describes electronic forms of play across all platforms, from personal computers, consoles to mobile devices. Often in the religious studies video gaming is not taken seriously. We aim to correct this by establishing and maintaining a multidisciplinary network for the discussion of theoretical and methodological approaches to the study of religion and video gaming. We will collect, systematize and develop the various recent multidisciplinary approaches to research and teaching. We have two specific deliverables for the end of the five-year period. First, we will craft an edited volume, tentatively titled *Video Games and Religion: Methods and Approaches* that will bring together the cutting edge work of leading scholars in this emerging field. Second, we will publish our results from our seminar in a special issue of the online journal *gamevironments*.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

For more information please contact Gregory Grieve (UNC Greensboro, gpgrieve@uncg.edu) or Kerstin Radde-Antweiler (Universität Bremen, radde@uni-bremen.de).

Leadership:

Chair - Grieve, Gregory, University of North Carolina, Greensboro, gpgrieve@uncg.edu

Chair - Radde-Antweiler, Kerstin, University of Bremen, radde@uni-bremen.de

Wesleyan and Methodist Studies Unit

Call Text:

- Wesleyan and Methodist Missions beyond Britain and North America -
The Wesleyan and Methodist Studies Unit calls for proposals on the establishment of Wesleyan and Methodist missionary movements that spread Methodism and the Wesleyan tradition around the world in the 19th and 20th centuries. Soon after the birth of Methodism in Britain, Methodist communities began to send missionaries, lay preachers, and eventually clergy around the world. Starting in Europe and the Americas, Methodism spread widely through Asia, Africa and the Oceania regions. 2019 will mark the 200th anniversary of the arrival of the first Methodist missionaries in Australia (1819), whereas the first Methodist Mission station to be established in Southern Africa was in Leliefountain in 1816, while the Korean Methodist Church was established by Methodist missionaries in 1894. Papers could reflect on aspects of the theology of Methodist and Wesleyan mission movements and their members. They could offer historical insights into such movements, persons, and regions in which Methodism was established. Or, they could focus on the tensions that exist between early Methodist and Wesleyan missionary identities, theologies, strategies, and contemporary concerns related to inculturation, indigenisation, independence and decolonization.
- Method in Late Twentieth-Century and Early Twenty-First Century Wesleyan and Methodist Systematic Theologies -
The Wesleyan and Methodist Studies Unit calls for proposals on "Method in Late Twentieth-Century and Early Twenty-First Century Wesleyan and Methodist Systematic Theologies." We especially call for papers that examine theological method focused on particular systematic theologians of Wesleyan and Methodist traditions such as (but not limited to) James H. Cone, Thomas C. Oden, and Mildred Bangs Wynkoop. Papers might examine contexts of Wesleyan/Methodist theologians, their distinctive approaches to theological method, their appropriation of elements of Wesleyan tradition, and their engagement with contemporary communities that shape their dialogue (e.g., the civil rights movement and the early forms of liberation theology for James H. Cone; interaction with Eastern Orthodoxy for Thomas C. Oden; or the emergence of the women's movement for Mildred Bangs Wynkoop).

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Campbell, Ted A., Southern Methodist University, tedc@smu.edu

Chair - Colon-Emeric, Edgardo, Duke University, ecolonemic@div.duke.edu

Western Esotericism Unit

Call Text:

We invite papers on the following topics:

- The Pre-Modern and Modern Use of Ancient Texts -
Joint session with the Mysticism and Gnosticism in Antiquity Group (SBL).
This session is an open call for papers that explore the reuse of ancient texts in the western reception history of mysticism, esotericism, and gnosticism from the Greco-Roman world. It will emphasize adaptation, not just transmission, including both the antique, medieval, and modern periods.
- Authority and Feminine Leadership in Esoteric Groups -
This session aims at encouraging a broader look at issues of feminine authority in relation to esotericism in both past and present situations. How is authority negotiated for women in esoteric groups? What roles do gender switching or gender ambiguity play in esoteric leadership? In what situations do aspects of performed femininity play well (even for men)? We welcome papers on broad issues of feminine authority in the present and the past, especially papers that look at biography through the lens of social context, in relation to normative gender construction and social processes of group formation.
- Public Secrets: Esotericism and the Politics of Identity -
If secrets held communally can help to enhance a group's sense of exclusivity, sometimes communities that feel excluded may enhance their sense of elite status by the accretion or suggestion of accreted secrets. Esotericism may help to form spaces where excluded groups can build up power they need. How do identity politics engage esotericism (or strategically disengage it)? This panel invites papers exploring various aspects of the relationship between esotericism, exclusion, and identity politics.
- Latin-American Esotericism(s) -
Ideas and practices rooted in Western esotericism have had a huge impact on the religious landscape of Latin-America. Whether we think of Kardecism, umbanda and qimbanda, celebrity mediums like Chico Xavier, or aspects of the Ayahuasca religions, Latin-America may indeed be the biggest area of growth for esotericism today. Yet, it has been very little studied, finding itself in the shadow of the notion of "Western" esotericism as a predominantly European-(North-)American phenomenon. This panel invites papers on all aspects of Latin American esotericism broadly conceived.

Mission Statement:

This Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Fanger, Claire, Rice University, claire@celestiscuria.org

Chair - Asprem, Egil, Stockholm University, egil.asprem@rel.su.se

Wildcard Sessions

Call Text:

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 Wildcard sessions:

- 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 Session proposals. Notification of program acceptance will be announced by April 1, 2019.

Anonymity:

Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Womanist Approaches to Religion and Society Unit

Call Text:

- For a possible joint session between the Womanist Approaches to Religion and Society Unit, the Black Theology Unit, and the Women of Color Scholarship, Teaching and Activism Unit -
Power to the People: Black Women's Power, Black Studies Movement and the Womanist Social Justice Critique -
Black women leaders (scholars/activists/artists/revolutionaries) in the academy and the larger world have made profound impact in public spaces. Significant emergence of Black women's power occurred in California during the 1960s with the founding of the Black Panther Party and the Black Studies Movement, in concert with Black women who participated in the cultural, religious, and economic nationalist wing of the Black Power Movement. Powerful women also shaped the Nation of Islam. These brilliant activists, community organizers, writers, artists, and thinkers served important and influential roles, implemented programs that were vital to uplifting the Black community, and called out sexism. Black students from UC Santa Barbara joined the national civil rights movement to end racial segregation and the systematic exclusion of African American studies from the curriculum of major universities. Their protest and vision resulted in the founding of Department of Black Studies and a Center for Black Studies to monitor, coordinate, support, and encourage research in the community. This session explores the intersections of the profound impact of prominent women in the Black Power Movement (e.g., Kathleen Cleaver, Assata Shakur, Elaine Brown, Angela Davis, Gwendolyn Brooks, and Sonya Sanchez, etc.) and the impact of Black Studies Movement as spaces for liberation from oppression in conversation with the 25th anniversary groundbreaking Black Womanist Ethics and the social justice and societal critique of Dr. Emilie Townes' work, *Womanist Justice, Womanist Hope*.
- Coping, Celebration, and Creative Imagination: Womanist Rituals and Embodied Praxis -
Most socio-religious cultures engage rituals, or sequences of activities involving gestures, words, and objects, in particular spaces and places, formally and informally to build community, practice traditions, and codify belief systems. Black women engage ritual in everyday life as well as in Black women's literary traditions. This co-sponsored session invites papers that explore rituals as resistance practices, domestic practices, and womanist interdisciplinary engagement. These activities can include spiritual coping, liturgical celebration, prophetic homiletics, creative arts, and/or socio-religious ethics that take seriously the participation and appreciation of Black bodies. Co-sponsored with Ritual Studies Unit.
- Hot Topics: Black Women and Sexuality through the Lens of Scripture, Popular Culture, and Religious Media -
This session explores womanist interpretation of women in the Bible and the roles of reproductive labor/care work/affective labor, in concert with the discussion of two

works, Tamura Lomax's *Jezebel Unhinged: Loosing the Black Female Body in Religion and Culture* which traces the use of the jezebel trope in the Black church and in Black popular culture, showing how it is pivotal to reinforcing men's cultural and institutional power to discipline and define Black girlhood and womanhood; and Monique Moultrie's *Passionate and Pious: Religious Media and Black Women's Sexuality* which explores the impact of faith-based sexual ministries on Black women's sexual agency to trace how these women navigate sexuality, religious authority, and their spiritual walk with God. Black women, in the US and around the world, have historically and in the present day borne the brunt of exploitation in various forms of labor. At the same time, these forms of labor have also been sites for generative community-building and empowerment within Black communities. Womanist biblical interpretation helps us see the function of oppression in biblical texts that often gets played out in church and society.

- For a co-sponsored session with the Class, Religion, and Theology Unit and SBL's Gender, Sexuality, and the Bible group, we solicit papers exploring Womanist interpretation of women in the Bible and the roles of reproductive labor/care work/emotional labor, in concert with the discussion of two works: Tamura Lomax's *Jezebel Unhinged: Loosing the Black Female Body in Religion and Culture*; and Monique Moultrie's *Passionate and Pious: Religious Media and Black Women's Sexuality*. We especially invite papers that use the lens of reproductive labor/care work/emotional labor, which can be defined as physical, mental, emotional, and/or interactive labor that keeps bodies and whole communities alive from one day, and one generation, to the next. Black women, in the US and around the world, have historically and in the present day borne the brunt of exploitation in these forms of labor, yet at the same time, they have also been sites for generative community-building and empowerment within Black communities. In addition, these forms of labor have been an important theme in Womanist biblical interpretation, which helps us see the function of oppression in biblical texts that often gets played out in church and society.
- Womanist Theology, Sociality, and Subversive Praxis (Co-sponsored with Pragmatism and Empiricism in American Religious Thought Unit) - Papers that examine the influence of womanist theologians, Katie Cannon and Emilie Townes. We invite papers that engage these authors with a particular focus on how womanist theology reimagines practice, experience, and sociality through intersectional analyses of the social order. In addition, we encourage proposals that demonstrate how womanist thought escapes rigid distinctions between theory and practice, the religious and the secular, and the natural and the supernatural.

Mission Statement:

This Unit 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: 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 without Attachment (proposal appears in body of e-mail)

Leadership:

Chair - Kirk-Duggan, Cheryl A., Shaw University, cduggan@shawu.edu

Chair - Fry Brown, Teresa L., Emory University, rev_drt@bellsouth.net

Women and Religion Unit

Call Text:

The Women and Religion Unit invites individual and panel proposals from various cultural and religious traditions that explore women's experience in local and transnational contexts. We encourage cutting-edge approaches to religion, including new topics, methods, and theories. In 2019, we are particularly interested in, but not limited to, the following themes:

- Critical engagement with issues of women and religion related to border control, otherizing refugees, im/migrants, and asylum seekers: A successful proposal may analyze the role of religion in militarizing border/territory control, settler colonialism, understandings/critiques of sovereignty and nationalism and/or religiously motivated activism against border control, including the sanctuary movement. We invite both domestically and transnationally situated research.
- Women's engagement with militarism: Considering the military complex in San Diego, we look for proposals that critically analyze women's experiences of militarism (e.g., the institutionalized military, anti-war activism, and military prostitution), the intersection of religion, race, gender, class, and the U.S. military, and/or feminist approaches to the role of the military in American civil religion.
- The intersection of women, gender, and sexuality studies and racial/ethnic studies in religion: We invite proposals that critically engage the intersectionality of racialized social identities, religion/spirituality, and women, gender, sexuality. Proposals might analyze the various diasporic communities whose religious and racial/ethnic identities continue to be minoritized in the United States. We welcome proposals contextualized in Southern California or the Southwest border.
- Alternative ways of knowledge production through subversion and creativeness: We solicit proposals that study the various forms of knowledge production in religion such as embodied knowledge, art, creative work, story-telling, postcolonial feminist critique, performance, and so forth. Successful proposals may offer a critique of knowledge production in religious and theological studies (e.g., gender division in knowledge production, a class-conscious critique of knowledge production, etc.), feminist epistemology, and alternative ways to produce knowledge and resist structural oppression.
- In relation to the 2019 AAR theme, we call for paper proposals that contemplate a gender-conscious approach to creating, redefining, and expanding the public sphere of religion and politics.
- As one of the largest and oldest Units in the American Academy of Religion, the Women and Religion Unit invites interfaith and intergenerational roundtable panel proposals

that re-memorialize the history of women's scholarship in religion, critically examine the status of women in the academy, and/or envision critical scholarship in women and religion for the future.

- For a possible co-sponsored session with the Women of Color Scholarship, Teaching, and Activism Unit and the Academic Labor and Contingent Faculty Working Group, Asian feminist/Latinx/Feminist/Womanist scholarship as activism and social activism as scholarship: We seek critical proposals that reexamine activist “praxis” in the academy, religious communities, and/or society and which encourage dialogue between communities. We encourage proposals that engage local, national, and transnational contexts as well as how professional status, such as contingent faculty, impacts approaches to activism.
- For a possible co-sponsored session with the Ritual Studies Unit, we solicit paper proposals that critically and innovatively engage reproductive rituals such as rituals around birth, miscarriage, abortion, menstruation, and fertility. These ritual studies may analyze the social, cultural, and political implications of the practices, the healing of individuals and communities, and/or women's leadership and activism.
- For a possible co-sponsored session including multiple Units and in solidarity with the Academic Labor and Contingent Faculty Working Group, we solicit papers on religion and reproductive labor, care work, and/or affective/emotional labor (in the broadest senses of each of these). One way to conceptualize these generically is as physical and/or interactive labor, whether paid or unpaid, that keeps bodies and communities alive from one day, and one generation, to the next. Proposals could address, for example, a particular religious practice interpreted as a form of this kind of labor (or vice-versa), religious meanings of this kind of labor, the role of family, kinship, and community in structuring working relationships, or other relevant topics. We are particularly interested in how white supremacy, patriarchy, heteronormativity, disability oppression, and other apparatuses of inequality impose disparate burdens on intersectionally targeted bodies — e.g., women of color, lesbian-feminists, immigrants, contingent faculty members, people with disabilities — who are involved with this kind of labor. The session will be co-sponsored by these Units: Academic Labor and Contingent Faculty Working Group; Women and Religion; Queer Studies in Religion; Religion, Affect, and Emotion; Religion and Sexuality; Religion and Disability Studies; Lesbian Feminisms and Religion; Feminist Theory and Religious Reflection; and Class, Religion, and Theology.

Mission Statement:

This Unit 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 program

Units 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, gender and religion can be advanced.

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

Method of submission:

PAPERS

Leadership:

Chair - Pae, K. Christine, Denison University, paec@denison.edu

Chair - May, Stephanie, First Parish in Wayland (UU), smay@uuwayland.org

Women of Color Scholarship, Teaching, and Activism Unit

Call Text:

Inspired by this year's AAR presidential theme, Scholarly Workers in Public Spaces, we are inviting submissions from self-identified women of color scholars, activists and teachers whose work asks: How does our work in public spaces impact on the private spaces and the lives of women? How are women of color flourishing in marginal spaces and fostering the flourishing of others? We invite/envision broad engagement between activists, scholar-practitioners and academics that address the themes below:

- Public places, private spaces: WOC practices of spirituality, teaching, leadership, and healing
- Mentorship, mothering, and other-mothering in scholarship/teaching/activism
- Strategies for navigating white public spaces
- What do we mean when we say "Women of Color" - how do we define and build meaningful solidarities across faiths, ethnicities, racialized groups?

We also invite submissions for the following proposed co-sponsored sessions:

- For a possible joint session between the Women and Religion Unit, The Academic Labor and Contingent Faculty Working Group and the Women of Color Scholarship, Teaching and Activism Unit -
Asian feminist/Latinx/Black Feminist/Womanist/Indigenous feminist scholarship as activism and social activism as scholarship: We seek critical proposals that reexamine activist "praxis" in the academy, religious communities, and/or society and which encourage dialogue between communities. We encourage proposals that engage local, national, and transnational contexts as well as how professional status, such as contingent faculty, impact approaches to activism.
- For a possible joint session between the Womanist Approaches to Religion and Society Unit, the Black Theology Unit, and the Women of Color Scholarship, Teaching and Activism Unit -
Black women leaders (scholars/activists/artists/revolutionaries) in the academy and the larger world have made profound impact in public spaces. Significant emergence of Black women's power occurred in California during the 1960s with the founding of the Black Panther Party and the Black Studies Movement, in concert with Black women who participated in the cultural, religious, and economic nationalist wing of the Black Power Movement. Powerful women also shaped the Nation of Islam. These brilliant activists, community organizers, writers, artists, and thinkers served important and influential roles, implemented programs that were vital to uplifting the Black community, and

called out sexism. Black students from UC Santa Barbara joined the national civil rights movement to end racial segregation and the systematic exclusion of African American studies from the curriculum of major universities. Their protest and vision resulted in the founding of Department of Black Studies and a Center for Black Studies to monitor, coordinate, support, and encourage research in the community. This session explores the intersections of the profound impact of prominent women in the Black Power Movement (e.g., Kathleen Cleaver, Assata Shakur, Elaine Brown, Angela Davis, Gwendolyn Brooks, and Sonya Sanchez, etc.) and the impact of Black Studies Movement as spaces for liberation from oppression in conversation with the 25th anniversary groundbreaking Black Womanist Ethics and the social justice and societal critique of Dr. Emilie Townes' work, *Womanist Justice*, *Womanist Hope*.

- For a possible joint session between the Religion and Food Unit and the Women of Color Scholarship, Teaching and Activism Unit - We invite papers that explore of how the work of women of color (as scholars, teachers and activists) in public spaces impacts the private spaces and lives of women. We envision broad engagement between activists, scholar-practitioners, theologians and religious scholars. Submissions may engage, but are not limited to, the following issues:
 - The work of women of color in communities facing food injustice and/or insecurity
 - The historical significance of women of color engaging in cooperative activist work (e.g., Dorothy Height's support of Fannie Lou Hamer's pig banking project)
 - Fannie Lou Hamer's work with the Freedom Farms Cooperative and its lasting effects on the struggle for civil rights and/or later social justice work
 - The type(s) of strategies generated by women of color who work "in the dirt" -- in farming/food spaces -- as well as academic spaces
 - The ways issues of food, environmental, and eco-activism shape practices for teachers, inside and outside the classroom
 - How women of color mobilize spiritual resources, interfaith networks, and spiritual activism as means of addressing food justice

Mission Statement:

This Unit 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 Unit 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: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Krishnamurti, Sailaja, Saint Mary's University, sailaja.krishnamurti@smu.ca

Chair - Rogers, Deborah, Lane College, drogers@lanecollege.edu

World Christianity Unit

Call Text:

The World Christianity Program Unit invites proposals on the following topics. We especially welcome proposals that are based upon empirical or ethnographic approaches:

- Proposals that seek to identify and critically examine emerging trajectories and/or interdisciplinary innovations in the study of World Christianity utilizing cutting edge computational methods, data visualization, topic modeling, machine learning, social media content analytics, digital ethnography, and other digital tools.
- Proposals that critically evaluate how transnational digital networks, social media, and other online networks are reshaping Christianity around the world beyond its traditional Eurocentric structures and orientations.
- Proposals that explore the implications of various forms of transnational migration (internal, external, transient, permanent, economic, refugee, asylum seeking, etc.) and the ways in which they have impacted World Christianity.
- Proposals that critically analyze the impact and implications of language and communication within World Christianity, with possible focus on issues including, but not limited to, mimicry, hybridity, postcolonial agency, etc.
- Proposals that examine intergenerational questions, ethical issues, questions of identity constructions, the perceptions and creation of the other, or the challenges of religious violence in World Christianity.
- Proposals that demonstrate emergent pedagogical approaches in the teaching of World Christianity.
- Religious Interactions and Flows in Africa -
Where religious traditions are usually conceptualized as separate and fixed entities, this panel foregrounds the multiple interactions between, and the fluidity of, traditions of religious thought and practice in Africa. Moving beyond somewhat static notions of religious diversity and plurality, we solicit papers that explore the ways in which diverse African religious movements – Christian, Islamic, Indigenous, or otherwise – are dependent on, and mutually constitute one another, in local, transnational and global settings. (For a possible co-sponsorship with the African Religions Unit.)

Mission Statement:

This Unit 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, ecumenical studies, theology, sociology of religion, anthropology of religion, and religious studies.

Anonymity: 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

As a rule, proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection. Exceptions include special sessions, e.g. author-meets-critics sessions and some co-sponsored panels.

Leadership:

Chair - Wong, Briana, Princeton Theological Seminary, briana.wong@ptsem.edu

Chair - Williams, Corey, Leiden University, c.l.williams@hum.leidenuniv.nl

Yoga in Theory and Practice Unit

Call Text:

- Digital Yoga, Anya Foxen; afoxen@calpoly.edu -
This panel will consider the space of Digital Religion and Yoga. Yoga in different religions and modern postural yoga will be explored.
- Selfhood and Liberation in Tantra and Yoga, Ben Williams; bwilliams@naropa.edu
This panel looks diachronically at shifting models of self, and corresponding notions of personhood, as articulated in classical yoga, its antecedents, tantric traditions, haṭha yoga, and influential modern interpreters of classical yoga, such as Vivekānanda. A central focus of the panel will be considering how each model of self informs and animates distinctive modes of liberation in premodern yogic and tantric traditions, and also examining implicit notions of subjectivity that lend themselves to the ambiguous concept of "self-realization" found in modern Hindu-based discourse.
- Consumption for Transcendence: Foodways, Diet, and Drugs in Contemporary Yoga Practice, Christopher Miller; Christopher.Miller@Imu.edu -
This panel will consider the ways in which the consumption of food and/or drugs intersect with somatic logics in contemporary transnational yoga practice. Both recent historical and ethnographic studies this will be considered.
- Yoga and Gender, Patricia Sauthoff; sauthoff@gmail.com -
This panel seeks to open a discussion about approaches of gender in the study of yoga by examining the gendered experiences of both practitioners and scholars of yoga.
- *Debating Yoga and Mindfulness in Public Schools: Reforming Secular Education or Reestablishing Religion*, Candy Gunther Brown; candygbrown@gmail.com
Critical responses to *Debating Yoga and Mindfulness in Public Schools: Reforming Secular Education or Reestablishing Religion?* by Candy Gunther Brown, forthcoming from the University of North Carolina Press, 2019
- Contemporary Yoga and Sacred Texts, Caroline; C.H.C.M.VanderStichele@uvt.nl)

Mission Statement:

This Unit 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 Unit 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 Unit.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of submission:

PAPERS

Leadership:

Chair - Foxen, Anya, California Polytechnic State University, SLO, afoxen@calpoly.edu

Chair - Borkatky-Varma, Sravana, University of North Carolina Wilmington, borkatkyvarmas@uncw.edu

Yogācāra Studies Unit

Call Text:

The Yogācāra Studies Unit section welcomes proposals for papers sessions, individual papers, and roundtables . These sessions might focus on a classical text, on specific topics or themes, on methodological issues, or on recent publications in the field (books, papers, etc.).

The allocation of sessions for the Yogācāra Studies Unit is either A) One 2.5 hour session and one 90 minute session. or B) Three 90 minute sessions, two of which are co-sponsored sessions. The choice of which option to use will be dictated by the number and types of panel proposals received.

At this year's Business Meeting, a number of proposals were put forward. We welcome submissions for these panels as well as suggestions for other topics.

- Text Focused Session -
We generally devote our dedicated session to discussion of a particular primary text, which should be conducted according to the following guidelines: preferably, the text should be extant in Sanskrit, Chinese and Tibetan, and there should also be a translation, even a partial one, into English. The panel organizer and speakers (3-5) select beforehand a rather short section of the text, and make it available online at least two weeks prior to the Annual meeting. During the session, which will be either a 90 min or 2.5 hours long, speakers should be ready for brief presentations – not more than 7 minutes long – aimed at raising questions and points for the discussion. The remaining time will be dedicated for a close reading of the text section by the group and discussion. Possible texts include but are not limited to:
 - The *Mahāyānasūtrālamkāra* and its commentaries
Anyone interested in participating in this panel should contact John Powers: john.powers@deakin.edu.au
 - The *Bodhisattvabhūmi*
Anyone interested in participating in this panel should contact Pierre-Julien Harter
- It is usually the case that we co-chair panels with other Units as well (if proposing a session, please provide suggestions for co-sponsorship). Current suggestions for such panels include but are not limited to -
 - Yogācāra and Tantra/ Kashmiri Śaivism - Anyone interested in organizing or participating in this panel should contact the Unit's co-chairs: roy.tzohar@gmail.com; brennanj@kenyon.edu
 - Yogācāra and Modern Indian (especially Neo –Vedānta), Tibetan, and Chinese Thought - Anyone interested in participating in this panel should contact Jay

Garfield (India and Tibet) jgarfiel@smith.edu and Eyal Aviv
(China) aviv@email.gwu.edu

- The reception and transformation of Yogācāra in East Asia, with particular focus on the *Cheng weishi lun* of Xuanzang. Anyone interested in organizing or participating in this panel should contact the Unit's co-chairs: roy.tzohar@gmail.com; brennanj@kenyon.edu

Other topics are welcomed. We look forward to receiving your proposals.

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, and it has seen a resurgence in the 20th and 21st century in Asia, including in China, Hong Kong, Japan, and among Tibetans.

Anonymity: 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:

Chair - Tzohar, Roy, Tel-Aviv University, roytzo@post.tau.ac.il

Chair - Brennan, Joy, Kenyon College, brennanj@kenyon.edu