



## 2010 Call For Papers

### SECTIONS

#### **Arts, Literature, and Religion**

Diane Apostolos-Cappadona, Georgetown University, [apostold@georgetown.edu](mailto:apostold@georgetown.edu). Eric J. Ziolkowski, Lafayette College, [ziolkowe@lafayette.edu](mailto:ziolkowe@lafayette.edu).

This Section invites proposals for individual papers and preorganized panels on the following topics: Protestant aesthetics; censorship in religion and the arts; multiculturalism and/or globalization in the arts, literature, and religion; religious conflict/violence as expressed or mediated through literature and art; the exploration of the religious in contemporary art; Regina M. Schwartz's *Sacramental Poetics at the Dawn of Secularism: When God Left the World* (Stanford University Press, 2008); American Southern literature of the American Southeast; music of the American Southeast: blues, folk, country, spirituals, gospel, hip-hop, and stomp dance (cosponsored with the Music and Religion Consultation); missionaries (of any faith) in the art and literature of world religions; Mormon art and literature (cosponsored with the Mormon Studies Consultation); and Tantric art and architecture (cosponsored with the Tantric Studies Group). We especially welcome proposals from academics who are also creative writers, practicing artists, and critics, in order to foster a rich discussion about the challenges faced by scholar-practitioners.

## **Buddhism**

Janet Gyatso, Harvard University, [jgyatso@hds.harvard.edu](mailto:jgyatso@hds.harvard.edu). Charles Hallisey, Harvard University, [challisey@hds.harvard.edu](mailto:challisey@hds.harvard.edu).

This Section encourages panel or individual paper proposals that continues enduring concerns of Buddhist studies (e.g., our current understanding of a Buddhist scripture or classic work) or introduces new directions for the study of Buddhism (especially through proposals for joint sessions with units in the AAR that have not been conventionally contiguous with the study of Buddhism). In recognition of the 2010 focus on religion and science, proposals relating the study of Buddhism to that theme are particularly welcome. Proposals are also especially sought that will make creative use of the ninety-minute sessions in formats other than paper or panel presentations. Examples would include (but are not limited to) a guided close reading of a Buddhist text or a guided group discussion on a foundational concept or issue in the academic study of Buddhism. Other topics of interest, as suggested by Section members, include Buddhist ethics, magic and Buddhism, Buddhism and medicine, Buddhist meditation methods, pedagogy in Buddhist studies, and Buddhism and socialism.

## **Christian Systematic Theology**

Gerard Loughlin, Durham University, [gerard.loughlin@dur.ac.uk](mailto:gerard.loughlin@dur.ac.uk). Joy McDougall, Emory University, [jamcdou@emory.edu](mailto:jamcdou@emory.edu).

This Section's general theme is revelation and interpretation. We invite constructive (not merely descriptive or historical) proposals exploring the nature and locus of Christian revelation, its recognition, reception, and interpretation. We seek proposals for individual papers, paper sessions, or panels on books, thinkers, or topics that relate to the general theme. Suggested topics include: 1) The canon: Open or closed; e.g., the normativity of apocryphal writings, ecumenical issues concerning the relationship between scripture and tradition, or the canon as a context for revelation as well as interpretation; 2) Revelation and authority; e.g., scriptural authority in light of conflicting interpretations or claimed authority to decide between interpretations; 3)

Revelation held hostage — ideological constraints on the appropriation and interpretation of revelation; 4) Revelation in film; 5) Revelation and inspiration, and the possibility of new revelation; and 6) Revelation and natural theology or the competition between revelations in a religiously plural world (this is for a possible cosponsored session with the Comparative Theology Group so please submit proposals to both units). We also seek papers for a book panel on Kathryn Tanner's *Christ the Key* (Cambridge University Press, 2010). Proposals from Australian or Oceanic scholars are especially welcome. For planning purposes, our theme for 2011 will be "Christology."

### Comparative Studies in Religion

Tracy Pintchman, Loyola University, Chicago, [tpintch@luc.edu](mailto:tpintch@luc.edu). Kimberley C. Patton, Harvard University, [kimberley\\_patton@harvard.edu](mailto:kimberley_patton@harvard.edu).

We seek proposals that provide occasion for comparative inquiry, engaging two or more religious traditions around a common topic and reflecting critically on the conceptual tools employed in the inquiry. We request only group proposals in the form of thematic paper sessions (four presenters, a presider, and a respondent) or panel sessions (maximum six presenters). Individual papers will not be considered. We reserve the right to add individuals to any group proposal. Each paper in a proposed session or panel need not be comparative, but overall coherence is crucial. Themes proposed for the 2010 meeting, with organizers identified in parentheses (when applicable), are below. Please contact listed organizers if you wish to take part in any proposed sessions. Where no organizer is identified, we welcome someone to take on that role. These are suggestions; proposals for comparative panels and sessions other than those listed are welcome. Proposed themes are as follows: 1) Children and religion (Eric D. Mortensen, Guilford College, [ericdmort@yahoo.com](mailto:ericdmort@yahoo.com)); 2) Clifford Geertz's contributions to the study of religion (Kevin Schilbrack, Western Carolina University, [kschilbrack@email.wcu.edu](mailto:kschilbrack@email.wcu.edu)); 3) Religion and political conflict (Christopher Patrick Parr, Webster University, [parrch@webster.edu](mailto:parrch@webster.edu)); 4) Miniaturization (Kimberley C. Patton, Harvard University [Kimberley\\_Patton@harvard.edu](mailto:Kimberley_Patton@harvard.edu)); 5) Religion and transnationalism/globalization (Tracy Pintchman, Loyola University, Chicago, [tpintch@luc.edu](mailto:tpintch@luc.edu)); 6) Comparative Colonialisms (Philip P. Arnold, Syracuse University, [pparnold@syr.edu](mailto:pparnold@syr.edu)); and 7)

Levi-Strauss's contributions to the study of religion. We also welcome proposals for comparative panels dealing with topics in the religions of Australia and Oceania, or panels on our other suggested topics that include papers dealing with the religions of these regions.

## **Ethics**

Miguel A. De La Torre, Iliff School of Theology, [mdelatorre@iliff.edu](mailto:mdelatorre@iliff.edu). Stacey M. Floyd-Thomas, Vanderbilt University, [S.Floyd-Thomas@vanderbilt.edu](mailto:S.Floyd-Thomas@vanderbilt.edu).

This Section invites proposals providing ethical analysis from all religious traditions and diverse ethical methodologies in response to the following themes: 1) Fair and balanced? Death of news, the birth of opinion; i.e., the role of cable media in public life; 2) Race-ing forward and engendering ethics; i.e., theorizing contributions of women of color to ethical discourse; 3) In and beyond H1N1; i.e., ethics in the management of epidemics and pandemics; 4) Justifying empire? Antiterrorism, human rights, and global conflict; 5) Justice in the academic workplace; i.e., exploiting the labor of adjuncts, post-docs, and the untenured; and 6) Kierkegaard: Divine authority and divine command morality, focusing upon issues arising from C. Stephen Evans's *Kierkegaard's Ethics of Love: Divine Commands and Moral* (Oxford University Press, 2004) — this will be a joint session with the Kierkegaard, Religion, and Culture Group. Papers of particular excellence on other topics and panel proposals are also invited. Proposals for cosponsored sessions should be sent to both sponsoring program units. All proposals should identify the methodology used and the contribution of the argument to current academic conversations.

## **History of Christianity**

Nathan Baruch Rein, Ursinus College, [nrein@ursinus.edu](mailto:nrein@ursinus.edu). Martha Finch, Missouri State University, [marthafinch@missouristate.edu](mailto:marthafinch@missouristate.edu).

This Section seeks to present innovative and engaging research in the history, culture, and development of Christianity from its origins to the present, both local and global, while at the same time promoting interdisciplinary dialogue among the fields of religious studies, history,

ritual studies, art history, anthropology, and historical theology. We seek proposals for papers or entire panels on: 1) Christians and torture — victims, voyeurs, and perpetrators; 2) Circum-Atlantic Christianities — movement and exchange; 3) Christianity — riches and religion in hard times; 4) The Edinburgh Missionary Conference of 1910, one hundred years after — ecumenism, mission, and globalization; 5) Digital history — how is the web changing our field?; and (6) The history of pastoral practice. To mark the twentieth anniversary of the publication of Peter Brown's *The Body and Society* (Princeton University Press, 1988, 1<sup>st</sup> Edition; Columbia University Press, 2008, 2<sup>nd</sup> Edition), we seek proposals discussing the past two decades of teaching and research on the human body in the history of Christianity. We will consider proposals on other topics as well. Papers should be conceived for an effective fifteen-minute presentation. Visit our website at [www.AAR-HCS.org](http://www.AAR-HCS.org).

### North American Religions

Rudy V. Busto, University of California, Santa Barbara, [rude@religion.ucsb.edu](mailto:rude@religion.ucsb.edu). Kathleen Flake, Vanderbilt University, [kathleen.flake@vanderbilt.edu](mailto:kathleen.flake@vanderbilt.edu).

This Section seeks to advance the study of religion in the United States, Canada, and Mexico. In recognition of the locale of our next meeting, the Section invites proposals rethinking religion in the American South; urban religion; and comparative regionalisms. In keeping with the conference theme, we welcome proposals on religion and science, perhaps organized around the insurgency of cognitive science methods for the study of American religions or inspired by the eighty-fifth anniversary of the Scopes Trial. Other potential topics include reflections on globalism; religion and the military; the interplay of ethnography and history; and anniversary assessments of other important volumes from the historiography of North American Religions. More generally, we are looking for proposals that encourage critical reflections on keywords in the study of American religion or investigate American religious history through a variety of methodologies. To spur interactive sessions, we seek proposals for roundtables, debates, visual and musical performances, workshops, and other appropriate formats. We ask authors of all submissions to strive for formats other than the traditional reading of papers. Where complete

panels are proposed, please note that we may accept only portions of the proposal and we will add to the panel from other proposals submitted independently.

## **Philosophy of Religion**

Joseph Prabhu, California State University, Los Angeles, [jprabhu@calstatela.edu](mailto:jprabhu@calstatela.edu). Ludger Viefhues, Yale University, [ludger.viefhues@yale.edu](mailto:ludger.viefhues@yale.edu).

This Section invites proposals on the following topics and/or books: 1) Responses to chapters or topics discussed in *Analytic Theology: New Essays in the Philosophy of Theology* (ed. Oliver D. Crisp and Michael C. Rea, Oxford University Press, 2009); 2) Critical reflections on the role of cognitive science and neuroscience in the philosophy of religion; 3) Revelation in Post-Heideggerian theologies; 4) Theistic and atheistic arguments in India, engaging Parimal G. Patil's *Against a Hindu God: Buddhist Philosophy of Religion in India* (Columbia University Press, 2009); 5) Philosophies of nature; 6) The future of philosophy of religion; 7) Global and postcolonial philosophies of religion; and 8) The presence/absence of God.

## **Religion and Politics**

Andrew Murphy, Rutgers University, [armurphy@polisci.rutgers.edu](mailto:armurphy@polisci.rutgers.edu). Susan B. Thistlethwaite, Chicago Theological Seminar, [sthistle@ctschicago.edu](mailto:sthistle@ctschicago.edu).

In addition to receiving proposals on topics generally in the purview of the Section (which encompasses both domestic and global interconnections of religion and politics, in practice and theory), this year we especially welcome proposals that address the following: 1) Exploration and analysis of the changing dynamics of race in American politics, especially as religiously constructed; 2) American politics and policy (including, but not limited to health care, the census, the economic crisis, immigration, and/or LGBT issues); 3) Religion, culture, and identity, both American and global (including emerging narratives of American identity, Muslim-American identity, and the connections between identity and politics); and 4) The religious dimensions of American foreign policy (including resolutions or policies against

defamation of religions, militarism, human rights, and/or the impact of the Obama presidency). We are also happy to receive proposals on religion and politics in Australia and Oceania, as per the AAR's 2010 international focus.

### **Religion and the Social Sciences**

Carol B. Duncan, Wilfrid Laurier University, [carolbduncan@gmail.com](mailto:carolbduncan@gmail.com). Kelly Bulkely, Graduate Theological Union, [kellybulkely@earthlink.net](mailto:kellybulkely@earthlink.net).

This Section especially invites proposals in relation to the following themes: 1) Obama and American politics — two years later; 2) Religion and economic crisis; 3) C. Wright Mills's *The Sociological Imagination and the Study of Religion* (Oxford University Press, 2000); 4) Cultural capital, social capital, and financial capital; 5) Religion online; and 6) Psychoanalysis and fieldwork in religion. Other paper or panel proposals are welcome that fit with the Section's purpose — to support scholarship at the intersection of the social sciences (including psychology, sociology, political science, economics, and cultural studies) and religious or theological studies. Topics may 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 the comparative assessments of current issues by humanities-based and social scientific methods. In order to be accepted for presentation, a paper or panel proposal must explicitly state its authors' methodologies.

### **Religion in South Asia**

Robin Rinehart, Lafayette College, [rinharr@lafayette.edu](mailto:rinharr@lafayette.edu). John E. Cort, Denison University, [cort@denison.edu](mailto:cort@denison.edu).

We invite proposals for fully developed paper or panel sessions on any aspect of religion(s) in South Asia — textual, ethnographic, visual, historical, philosophical, pedagogical, comparative, etc. While we consider individual paper proposals, we encourage everyone to submit complete paper or panel sessions whenever possible. Interdisciplinary approaches, multitradeational

perspectives, and creative formats are encouraged. Specific topics suggested by Religion in South Asia members include: 1) Selves and experience in Vedanta (J. E. Llewellyn); 2) Weaponry and violence (Robin Rinehart); 3) South Asian religions and politics — political science and religious scholars' perspectives (Ginette Ishimatsu); 4) Technology and religious change (James P. Hare); 5) South Asian religions and animals (A. Whitney Sanford); 6) Perspectives on disability and South Asian religions (Laurie Louise Patton); 7) Artisan communities (Laurie Louise Patton); 8) Yoga and nationalism (Christopher Chapple); 9) Sikhism and South Asian religions (Toby Johnson); 10) Kabir documentaries — using documentary films to teach South Asian religions (Linda Hess); 11) Using fiction to teach South Asian religions (Vijaya Nagarajan); 12) Confronting endings in epic and Puranic literature (Christopher Austin); 13) “Hindus” and “non-Hindus” — open boundaries (Pankaj Jain); and 14) Conversion and conflict in South Asian religions (Chad Bauman). Also see this Section’s website, [www.montclair.edu/RISA](http://www.montclair.edu/RISA), and listserv, RISA-L, for a continually evolving list of additional paper and panel session ideas.

## **Study of Islam**

Ahmed T. Karamustafa, Washington University, [akaramus@wustl.edu](mailto:akaramus@wustl.edu). Kecia Ali, Boston University, [ka@bu.edu](mailto:ka@bu.edu).

We encourage paper proposals in all areas of the study of Islam. Successful proposals will reflect theoretical and methodological sophistication, engagement with existing scholarship, and innovative examination of Muslim practices and texts. As always, we welcome submissions dealing with the Qur’an and the Sunna, Islamic law, philosophy, theology, mysticism, ritual, gender and sexuality, modernity and globalization, teaching Islam, religious pluralism, and other areas of general interest. Furthermore, we encourage proposals dealing with Shi’ism within and across these areas. This year, we also invite papers and panels on the particular themes of Muslims in the American South, Islam and science, the hermeneutics of political Islam, and Muslim ethical discourses. We also invite papers for a comparative panel on medieval Jewish and Muslim law. As the international focus for the Annual Meeting is Australia and Oceania (including New Zealand, New Guinea, Melanesia, Micronesia, and Polynesia), we would welcome proposals or submissions that deal with Islam in any of those areas.

## Study of Judaism

Aryeh Cohen, American Jewish University, [aryeh@ajula.edu](mailto:aryeh@ajula.edu). Shaul Magid, Indiana University, Bloomington, [smagid@indiana.edu](mailto:smagid@indiana.edu).

We invite proposals on the following topics: 1) Jews and race, including African-Americanism as religion and Judaism/Jewishness as race, or Jewish theories or theologies of slavery; 2) Approaches to Judaism and popular culture — theories and methods; 3) Islamic fiqu and Jewish jurisprudence, revelation and authority in Judaism and Islam, or legal innovation in Judaism and Islam (all in conjunction with the Study of Islam Section); 4) Scriptural reasoning in Judaism and Buddhism; 5) The figure of the Jew in the Coen brothers' films; and 6) Jewish studies and practice — from the prophetic to the normative in theory and practice. As always, we aim to present panels that showcase a wide array of methodological and historical subfields in the study of Judaism, and so we encourage the submission of papers and panels on topics other than those listed above. We especially encourage the submission of papers/panels that broaden the horizons of these subfields, as well as the submission of panels that treat a single topic from a variety of methodological approaches and/or historical periods.

## Teaching Religion

Joseph A. Favazza, Stonehill College, [jfavazza@stonehill.edu](mailto:jfavazza@stonehill.edu). Carolyn Medine, University of Georgia, [medine@uga.edu](mailto:medine@uga.edu).

This Section critically examines pedagogical theory and practice. We invite proposals that join innovative teaching practice with the scholarship of teaching and learning. Preference will be given to proposed presentation formats that model engaged, interactive, and experiential pedagogy. We invite paper and panel proposals to address the following themes: 1) The Religious Studies classroom as counter-public space — can the Religious Studies classroom be a space for the critique of society? Are there contexts that encourage or discourage certain pedagogies; e.g., of engagement, for transformation, for social justice, etc.?; 2) Eugene V.

Gallagher, AAR Teaching Award winner, has said that “the classroom is a context for the provisional making and testing of knowledge.” What teaching strategies challenge the assumed authority of knowledge itself and the authority of the professor? Does this make the classroom space less “safe”?; 3) For a possible cosponsored session with the Religions, Medicines, and Healing Group, we invite proposals related to courses, teaching, and innovative pedagogy related to this field; and 4) For a cosponsored luncheon session with the Wabash Center for Teaching and Learning in Theology and Religion, submit a proposal that identifies a teaching strategy or topic to facilitate a small-group lunch discussion with fellow teachers interested in your topic.

### Theology and Religious Reflection

Mayra Rivera, Pacific School of Religion, [riveramayra@msn.com](mailto:riveramayra@msn.com). Susan Abraham, Harvard University, [sabraham@hds.harvard.edu](mailto:sabraham@hds.harvard.edu).

We invite papers and panels related to the current public debate about “the God question.” We are especially interested in works engaging Terry Eagleton’s *Reason, Faith, and Revolution: Reflections on the God Debate* (Yale University Press, 2009), as well as other recent books on the case for or against God. We are also interested in the critical examinations of the role of aesthetics in justice-oriented religious reflection; or alternatively, the theme of justice in religious reflection on aesthetics and creativity. The goal of this session is to revisit the persistent tensions between religious affirmations that posit either beauty or justice as the central concern of divine engagement with creation as they affect not only the themes but also the style of contemporary theological discourses. Is the turn to beauty a potential distraction from clear assessments of structures of injustice and realities of suffering? Are theologies and praxes of justice undermined by ignoring beauty as an ultimate value? What kind of divine-creature relationality is implied by either discourse? What is the relationship between aesthetics and the political, between beauty and liberation, between creativity and justice? This Section also welcomes proposals that address the intersections of theological and religious reflection with philosophical and political issues, and with questions of literary, cultural, and critical theory.

## Women and Religion

Micheline Pesantubbee, University of Iowa, [micheline-pesantubbe@uiowa.edu](mailto:micheline-pesantubbe@uiowa.edu). Rosetta E. Ross, Spelman College, [rross@spelman.edu](mailto:rross@spelman.edu).

This Section invites individual and group papers and panel proposals from a variety of religious and cultural traditions that explore women's experiences in local and transnational contexts. We are particularly interested in proposals that are related to one of the following themes: 1) Women and interreligious dialogue; 2) Feminist approaches in comparative theology; 3) Migration, dislocation, relocation, or diaspora and women, including indigenous women's and frontier women's experiences (an emphasis on New Zealand, Oceania, and Australia experiences is encouraged); 4) Women and multiple religious identities or religious hybridity (proposals that address nonappropriative hybrid practices or issues of appropriation welcome); 5) Women, animals, and religion from a variety of perspectives and approaches, including othering, personhood, agency, feminist care tradition, and indigenous and eco-womanist perspectives (for possible cosponsorship with the Animals and Religion Consultation); and 6) Female leadership in Hinduisms and Judaisms, especially publicly constituted roles and powers in the past or present (for possible cosponsorship with the Comparative Studies of Hinduisms and Judaisms Group).

## GROUPS

### African Religions

Laura S. Grillo, Pacifica Graduate Institute, [lgrillo@pacific.edu](mailto:lgrillo@pacific.edu). Tapiwa Mucherera, Asbury Theological Seminary, [tapiwa\\_mucherera@asburyseminary.edu](mailto:tapiwa_mucherera@asburyseminary.edu).

This Group encourages critical inquiry about religions originating in Africa as well as all those practiced there. Proposals should go beyond description, analyzing conceptual tools and methods employed. This year we invite individual papers or panel proposals on the following themes: 1) The politics of method — insider/outsider, authority, and legitimacy in the study of African

religions; 2) African religions — vision and moral response to environmental crises (global warming, toxic dumping, deforestation, etc.); and 3) For a session to be cosponsored with the Religion and Migration Consultation, African religions and cultures in migration — interaction and influence between African immigrant communities and African-American communities in Atlanta and the South.

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

Kathryn Lofton, Yale University, [Lofton@UYale.edu](mailto:Lofton@UYale.edu). Anthea Butler, University of Pennsylvania, [antheab@sas.upenn.edu](mailto:antheab@sas.upenn.edu).

In recognition of the locale of our next meeting, this Group especially welcomes proposals on W. E. B. Du Bois, Vincent Harding, Martin Luther King Jr., historic black colleges, black Mennonites, or black women intellectuals in the civil rights movement. Other potential emphases for sessions might include the South, broadly construed; the relationship between historical and sociological approaches; or questions of class, wealth, or prosperity gospels in the religious history of African-Americans. More generally, we are looking for proposals that explore the relationship between racial and ethnic identity, as well as those which investigate the challenges of archival research in Afro-American religion. Papers or panels investigating religious dissent or discord are also encouraged.

### **Anthropology of Religion**

J. Shawn Landres, Jumpstart/Project on Emergent Religious and Social Entrepreneurship, [shawn@landres.com](mailto:shawn@landres.com). Steven Engler, Mount Royal University, [sjengler@gmail.com](mailto:sjengler@gmail.com).

We invite proposals from across the full range of anthropological theories and methods that address diverse traditions, regions, and periods. In particular, we welcome submissions on the following: 1) Lévi-Strauss, pedagogy, and deconstruction; 2) Evolutionary theories of religion and dialogue with the cognitive sciences, the 150<sup>th</sup> anniversary of Darwin's *On the Origin of Species*, and how religion has changed since Darwin and might yet change in the future as a

result; and/or 3) Secularization and new religious myth- and meaning-making. Possible cosponsorships include sessions with the Afro-American Religious History Group on how interdisciplinary dialogue might promote mutually enhancing approaches to studying Black religion in the Americas; the Law, Religion, and Culture Group on case studies and theoretical reflections exploring grounded methodologies for the anthropological study of religion and law; and/or the Religion and Cities Consultation on the changing cityscape and faithscape of cities in the southern United States.

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

Nami Kim, Spelman College, [nkim@spelman.edu](mailto:nkim@spelman.edu). Michael Masatsugu, Towson University, [MMasatsugu@towson.edu](mailto:MMasatsugu@towson.edu).

We invite and welcome individual papers and panel proposals that address: 1) Intersections of sexuality, gender, race/ethnicity, religion, and Asian American subjectivity; 2) Asian American art and expressions of transgression; 3) Issues addressing silences in Asian North American religious communities; and 4) Representations of Asian religions in popular culture in North America. We also welcome proposals that address transnational religious experience and the history of Asian North American communities in the metropolitan city of Atlanta, panels exploring the relationship between religion and the public sphere with respect to Asian North American communities in the South, and any other critical aspects of Asian North American religions, culture, and society.

### **Augustine and Augustinianisms**

Phillip Cary, Eastern University, [pcary@eastern.edu](mailto:pcary@eastern.edu). Kari Kloos, Regis University, [kkloos@regis.edu](mailto:kkloos@regis.edu).

This year's focus is soteriology and rhetoric. Christ is at the center of Augustine's soteriology, though exactly how is an interesting question. Papers are invited which explore the role of words in answering this question: in what way does the artful use of words in scripture, rhetoric, and

exegesis bear on or contribute to the efficacy of Christ as savior? How does this contribution fit with other topics in Augustine's thought, such as epistemology, metaphysics, or semiotics? What does it look like in Augustine's own pastoral practice?

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

Valerie Bridgeman, Lancaster Theological Seminary, [vbridgeman@LancasterSeminary.edu](mailto:vbridgeman@LancasterSeminary.edu).

Fernando F. Segovia, Vanderbilt University, [f.f.segovia@vanderbilt.edu](mailto:f.f.segovia@vanderbilt.edu).

This Group will sponsor two panel sessions this year for which individuals will be invited. Thank you for your interest in the program unit and its program.

### **Bible, Theology, and Postmodernity**

Jon L. Berquist, Westminster John Knox Press, [jberquist@aol.com](mailto:jberquist@aol.com). Anne Joh, Garrett-Evangelical Theological Seminary, [anne.joh@garrett.edu](mailto:anne.joh@garrett.edu).

This Group deals with biblical texts and theological ideas in fresh combinations suited to the postmodern context. We are looking for innovative relations of theory, theology, and scriptural texts.

### **Bioethics and Religion**

Swasti Bhattacharyya, Buena Vista University, [bhattacharyya@bvu.edu](mailto:bhattacharyya@bvu.edu). Laura Kicklighter, Lynchburg College, [kicklighter@lynchburg.edu](mailto:kicklighter@lynchburg.edu).

This Group invites proposals for scholarly papers and panels on ethical issues in medicine, public health, and biomedical research, especially as these impact and are impacted by religious beliefs and practices. Bioethics is an interdisciplinary endeavor and we would like to see that represented in our program by encouraging proposals that utilize methodologies and approaches that bridge the gap between religious studies and other disciplines. We also encourage proposals that address

non-Western religious traditions. To take advantage of the presence of the Center for Disease Control (CDC) in Atlanta, we are interested in papers and panels related to ethical issues in epidemiology and public health. Additional areas of special interest are: 1) Religious visions of social justice in health care policy and health care reform; 2) Comparative religious bioethics; 3) Religious perspectives on neuroethics; and 4) Ethical issues in synthetic biology from religious perspectives.

### **Black Theology**

Monica A. Coleman, Claremont School of Theology, [macoleman@post.harvard.edu](mailto:macoleman@post.harvard.edu). Stephen G. Ray Jr., Garrett-Evangelical Theological Seminary, [stephen.ray@garrett.edu](mailto:stephen.ray@garrett.edu).

This Group invites papers and panel proposals that will contribute to the following topics: 1) A joint panel with the Religion, Holocaust, and Genocide Group around the theme of creative responses to historic and contemporary forms of (racial, ethnic, religious) genocide and trauma — such as the challenges of prison-industrial complex, PTSD, Maafa remembrances, and other communal emotional trauma; 2) A panel that will reflect on the ways that engagement between Black theology and African-centered religions might lead to theological and discursive creativity that benefits the Black community and the academy; and 3) A joint panel with the Transformative Scholarship and Pedagogy Consultation that will focus on transformative strategies for integrating activism and scholarship. One specific focus of this session will be the Black theologians' experience and identity in the Academy.

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

Jennifer McBride, Emory University, [jmcbri3@emory.edu](mailto:jmcbri3@emory.edu).

In honor of the June 2010 publication of Dietrich Bonhoeffer's *Letters and Papers from Prison*, Volume 8, we invite papers exploring Bonhoeffer's prison theology. Pertinent themes include, among others, Christology, this-worldliness, the polyphonic and fragmentary character of life, prison theology as social ethics, resistance, and religionless Christianity — especially placed in

conversation with twenty-first century contributions to the study of secularization, such as Charles Taylor's *A Secular Age* (Harvard University Press, 2007). In recognition of the wide range of classes and contexts in which Bonhoeffer is taught, we also seek papers detailing pedagogical choices and practices related to teaching his life and texts. Proposals that offer the possibility of presenting the material in ways that model best pedagogical practices are encouraged. Finally, in collaboration with the Kierkegaard, Religion, and Culture Group, we invite proposals that explore Bonhoeffer's relationship to Kierkegaard concerning such shared topics as discipleship, hiddenness and paradox, biblical exegesis, Christology, ecclesiology, and religion and morality.

### **Buddhist Critical–Constructive Reflection**

Roger Jackson, Carleton College, [rjackson@carleton.edu](mailto:rjackson@carleton.edu). John Makransky, Boston College, [makransk@bc.edu](mailto:makransk@bc.edu).

This Group explores how modern academic disciplines and findings (in philosophy, ethics, religious studies, theology, anthropology, etc.) may inform or be informed by Buddhist modes of understanding and how Buddhist thought or practice may help address problems, needs, or issues faced by societies today. We invite paper or panel proposals on topics including but not limited to the following: 1) Buddhism and psychotherapy — what factors, intellectual and cultural, influence diverse ways that Buddhism and psychotherapy are wedded today? What are the ramifications of the appropriation of Buddhist practices into psychotherapy? 2) How any current intellectual or social issue may inform or be informed by Buddhism; 3) Emptiness and the contemporary turn to relationality; 4) Buddhism, race, and gender; 5) Current normative reflections on karma theory; 6) Buddhist ethical paradigms for fieldwork in Buddhism; 7) Buddhist political philosophies; and 8) Power dynamics in the teaching or study of Buddhism.

## Buddhist Philosophy

Daniel A. Arnold, University of Chicago, [d-arnold@uchicago.edu](mailto:d-arnold@uchicago.edu). Parimal G. Patil, Harvard University, [ppatil@fas.harvard.edu](mailto:ppatil@fas.harvard.edu).

While this Group entertains individual paper proposals, we mostly encourage thematically integrated sessions. These might focus on specific philosophical topics, on methodological issues, or on a recent publication in the field or a classical text of particular importance. Panels representing a diversity of methods to address a regionally defined topic are also encouraged. Potential topics raised by group members include: 1) The ontological and/or axiomatic status of the first Noble Truth; 2) Buddhist philosophy of the emotions; 3) Buddhist notions of habits, habituation, and habitus; 4) Meditation and philosophy of mind; 5) Buddhist reflections on the status of metaphors; 6) Buddhist reflections on the place of the body and/or intersubjectivity in Buddhist philosophy; 7) Buddhist reflections on Parimal G. Patil's *Against a Hindu God: Buddhist Philosophy of Religion in India* (Columbia University Press, 2009); 8) Buddhist reflections on the nature and character of Buddhist sastra (as genre, practice, etc.); and 9) Buddhist reflections on svasamvitti. Those interested in any of these topics should contact the chairs for information on other members intending to develop proposals on the same topic.

## Chinese Religions

Mark Halperin, University of California, Davis, [mhalperin@ucdavis.edu](mailto:mhalperin@ucdavis.edu). James A. Benn, McMaster University, [bennjam@mcmaster.ca](mailto:bennjam@mcmaster.ca).

We invite proposals relating to all aspects of Chinese religion and science, as well as those in the following areas: sin and punishment; repentance; comparative rituals; minor deities; medicine, healing, and food in Chinese religion; historical, doctrinal, and cultural relations among the Confucian, Buddhist, Daoist, and popular traditions; religion during the Ming dynasty (1368–1644); the place of Tantric practice in Chinese religion; and the relationship between the state and religion in historical and contemporary times.

## Christian Spirituality

Elizabeth Liebert, San Francisco Theological Seminary, [eliebert@sfts.edu](mailto:eliebert@sfts.edu). Tim Hessel-Robinson, Brite Divinity School, [tim.robinson@tcu.edu](mailto:tim.robinson@tcu.edu).

This Group welcomes proposals that explore the relationship between the academic study of Christian spirituality and its practice as well as proposals that employ multidisciplinary perspectives. We especially invite proposals on the following themes: 1) “The digital spirit?” — spirituality and the new social media; 2) A cosponsored session with the Theology of Martin Luther King Jr. Consultation on spirituality and the Civil Rights movement (inclusive of spirituality in contemporary movements for justice); 3) Interfaces with other religious traditions in the history of Christian spirituality; and 4) Spiritual imagination in Southern fiction.

## Comparative Religious Ethics

Jonathan Schofer, Harvard University, [jschofer@hds.harvard.edu](mailto:jschofer@hds.harvard.edu). Aaron Stalnaker, Indiana University, Bloomington, [astalnak@indiana.edu](mailto:astalnak@indiana.edu).

We encourage submissions of integrated sessions or individual proposals that explicitly compare positions or themes from diverse religious thinkers or groups and that also investigate methodological questions regarding comparison and ethics. This year, we especially invite papers in three main areas of inquiry: 1) The spatial and material dimensions of ethics — the ethical significance of bodies, space, and the cosmos, as well as the spatial and material ways that ethical norms are produced and disseminated (anything from textiles to graphic novels); 2) Ambivalence and flaws in moral heroes — negative role models, elusive exemplars, and antiheroes; and 3) Historical and theoretical reflection on the procedures and goals of comparison, particularly as they have developed over the last one hundred years.

## Comparative Studies in Hinduisms and Judaisms

Karen Pechilis, Drew University, [kpechili@drew.edu](mailto:kpechili@drew.edu).

For 2010, we are interested in individual papers and panel proposals on the following topics — please note that individual papers are usually presented on one of the traditions and then the respondent for the panel illuminates comparative themes between the traditions from a review of the panel papers: 1) Representations of history — ancient narratives and collective memory; i.e., the creative interface among text, history, and memory; 2) Female leadership in Hinduisms and Judaisms — what publicly constituted roles and powers women have to lead others (teach, pray, etc.) in the traditions, then and now; 3) Dress and adornment — religious meanings, rules, and transgressions concerning treatment of the body for social display; and 4) Hinduisms and Judaisms online — comparison of their profiles in cyberspace in terms of presence, text, ritual, and participant engagement.

## Comparative Theology

Kurt Anders Richardson, McMaster University, [kar@mcmaster.ca](mailto:kar@mcmaster.ca). Reid Locklin, University of Toronto, [reid.locklin@utoronto.ca](mailto:reid.locklin@utoronto.ca).

This Group invites comparative, constructive proposals in the following areas: 1) Revelation and natural theology (possibly cosponsored with the Christian Systematic Theology Section); 2) Political theologies; 3) Mystical marriage or union (possibly cosponsored with the Mysticism Group); 4) Frank Clooney on comparative theology; 5) Critical inquiry/critical immunity — the place of critical reasoning in contemporary theologies; 6) Apologetics, polemics, and debate; 7) Theologies mediated through arts; 8) Election/vocation; and 9) Unacknowledged pioneers of comparative theology. We strongly encourage panel proposals and welcome a wide variety of methodological approaches. Proposals on other topics will also be taken into consideration.

## Confucian Traditions

Keith Knapp, The Citadel, [knappk@citadel.edu](mailto:knappk@citadel.edu). Thomas A. Wilson, Hamilton College, [twilson@hamilton.edu](mailto:twilson@hamilton.edu).

We invite proposals concerning any aspect of Confucianism from any geographical area. Topics of particular interest this coming year are: Confucianism in North America, the formation of imperial Confucianism, frontier Confucianism, children and Confucianism, Confucian views of animals, Confucian ritual theory, Confucianism and Science, and whether practicing Confucians can study Confucianism objectively. A topic that we would like to explore with other groups is what are the consequences when ritual norms are violated? Panels that are in the traditional two-and-a-half-hour format are welcome, but we also encourage applicants to propose panels in the new ninety-minute format. This can take the form of a mini-panel or a symposium on a particular text, author, or pedagogy.

## Contemporary Islam

Anna Bigelow, North Carolina State University, [anna\\_bigelow@ncsu.edu](mailto:anna_bigelow@ncsu.edu). Amir Hussain, Loyola Marymount University, [amir.hussain@lmu.edu](mailto:amir.hussain@lmu.edu).

This Group invites submissions on all subjects relating to Islam in the contemporary world. We are particularly interested in papers relevant to the following topics: Islam and ecology, contemporary form of Muslim artistic and cultural expressions, an assessment of the state of the field in Islamic Studies, Muslim public intellectuals, Muslims in the media, critical readings of marketing reform (for example the phenomenon of Muslim critics of Islam — Irshad Manji, Ayan Hirsi Ali, etc.), critical theory and Islam, methodological approaches to and/or new trajectories in Islamic Studies, insider-outsider issues in the study of Islam, contemporary Sufi movements and/or the negotiation of Sufi identity in the West, and Muslim masculinities.

## Contemporary Pagan Studies

Wendy Griffin California State University, Long Beach, [wgriffin@csulb.edu](mailto:wgriffin@csulb.edu). Michael York, Academy for Cultural and Educational Studies, London, [michaelyork@michaelyork.co.uk](mailto:michaelyork@michaelyork.co.uk).

This Group invites papers that address one of the following topics: 1) Pagan masculinities — male identity, gender injustice, and power relations. Who are the Pagan men, how is their understanding of masculinity constituted, and how are they affected by the emphasis on the feminine in Pagan spirituality? (This session will be cosponsored with the Men's Studies in Religion Group); 2) Paganism, ethnicity and ultranationalism — the Right has increased representation in the European Parliament and some of those elected are Pagans with concerns about boundaries, immigration, and ethnicities. We welcome papers that investigate this growing phenomenon and the contentious issues that arise from it; 3) Idolatry and tangible sacrality — the conversation continues. This panel generated such excellent discussion at the 2009 meeting that we felt it important to explore it further; and 4) Papers on African-inspired religious traditions, such as Santeria, Vodun, Yoruba, and Candomble, especially as those are represented in the southeast United States (this will be a cosponsored session with the New Religious Movements Group).

## Critical Theory and Discourses on Religion

Jorunn Jacobsen Buckley, Bowdoin College, [jbuckley@bowdoin.edu](mailto:jbuckley@bowdoin.edu). Jens Kreinath, Wichita State University, [Jens.Kreinath@gmail.com](mailto:Jens.Kreinath@gmail.com).

This Group offers an interdisciplinary forum for ongoing theoretical and methodological work in conversation with concrete ethnographic and historical case studies on religious life and institutions. We welcome both individual papers and panel proposals relevant to this year's themes: 1) Critical responses to cognitive theory; 2) Sociology of the Academy in the study of religion; 3) Review of Ann Taves's *Religious Experience Reconsidered: A Building Block Approach to the Study of Religion and Other Special Things* (Princeton University Press, 2009); 4) Emile Durkheim and the aboriginal religions of Australia; and 5) The semiotics of dance.

## Cultural History of the Study of Religion

Randall Styers, University of North Carolina, Chapel Hill, [rstyers@unc.edu](mailto:rstyers@unc.edu). Tomoko Masuzawa, University of Michigan, [masuzawa@umich.edu](mailto:masuzawa@umich.edu).

We seek papers that historically examine the construction of the category of “religion” in various social and cultural contexts and their relationship to the academic study of religion. We aim to represent diverse cultural/geographic locations. We especially encourage proposals on the following themes: 1) Critical reflection on the formation of the concepts of “religion” and “science” and their apparent opposition and entrenchment — how do we explain the resurgent popularity of debates about “religion and science” and the persistent attempts to reconcile/reaffiliate them?; 2) Cultural history of other social categories arising contemporaneously, codependently, or coconstitutive with “religion”— such as “nation,” “culture,” and “secular state”— and their function in the study of religion; and 3) The role of women in the history of the study of religion.

## Daoist Studies

Gil Raz, Dartmouth College, [Gil.raz@dartmouth.edu](mailto:Gil.raz@dartmouth.edu).

This Group invites panel and/or paper proposals on the topics listed below. Organizers are identified in parentheses (when applicable), so please contact listed organizers if you have questions. Topics include: 1) Visual and material culture in Daoism (David Mozina, University of North Carolina, Charlotte, [dmozina@uncc.edu](mailto:dmozina@uncc.edu)); 2) Historical continuities; 3) Contemporary Neidan; 4) Daoism on the Web; 5) Daoism in Japan; and 6) Daoism in the West (Elijah Siegler, College of Charleston, [sieglere@cofc.edu](mailto:sieglere@cofc.edu)). We also invite panel and paper proposals on other topics. The theme for next year’s meeting is religion and science, so we will particularly welcome papers on the relationship between Daoism and science — both in traditional China and in modern contexts. Potential panel organizers are encouraged to contact Gil Raz prior to organizing a complete panel.

## Eastern Orthodox Studies

Paul Gavrilyuk, University of Saint Thomas, [plgavrilyuk@stthomas.edu](mailto:plgavrilyuk@stthomas.edu). Eve Tibbs, Fuller Theological Seminary, [etibbs@roadrunner.com](mailto:etibbs@roadrunner.com).

This Group invites papers on Protopresbyter Alexander Schmemmann — all aspects of his legacy, including practice and theology of the liturgy and reception of his theology within and outside of Eastern Orthodoxy. We also welcome papers on the comparative analysis of soteriological models (images and metaphors) in the East and the West, including: 1) The discussion of (in)compatibility of Western atonement theories and typically “Eastern” patristic/Byzantine accounts of salvation; and 2) Modern Orthodox soteriological views and their Western reception.

## Ecclesiological Investigations

Michael A. Fahey, Boston College, [michael.fahey@marquette.edu](mailto:michael.fahey@marquette.edu). Gerard Mannion, Katholieke Universiteit Leuven, [ges.mannion@gmail.com](mailto:ges.mannion@gmail.com).

Submissions are invited in three areas: 1) Marking the centenary of the Edinburgh International Missionary Conference. We invite systematic and constructive papers on the aspects of mission and ecumenism; contributions on global South/African/contextual ecclesiologies; and the shifting sands in understanding mission and evangelization; e.g., “Dialogue as Proclamation” and neo-exclusivist reactions to this topic; 2) Modernity and its ecclesial discontents. The year 2010 is the one hundredth anniversary of Rome’s anti-modernist oath. Papers are welcome in relation to this topic but should also include wider considerations; e.g., conceptions of modernism/modernity, reactions against modernity then and since — including world renouncing forms of ecclesiology in vogue, themes of normative ecclesiology, sacramental/analogical perspectives of history, historical/contemporary debates on authority/magisterium/ecclesiastical polity, and discerning the (ecumenical) ecclesial vocation of theologians today; and 3) Conceptions of unity — exploring understandings of ecclesial communion, union, and unity from differing denominational, ecumenical, epistemological,

historical, methodological, and practical perspectives. We also welcome papers on root metaphors and models to enhance ecumenical efforts (this is for a cosponsored session with the Pentecostal–Charismatic Movements Consultation).

### **Evangelical Theology**

Candy Gunther Brown, Indiana University, Bloomington, [browncg@indiana.edu](mailto:browncg@indiana.edu).

We invite paper and panel proposals on the following topics: 1) Reading Jesus from the margins — race, ethnicity, and reenvisioning evangelicalism. Papers might offer critical interpretations of the nature and meanings of “evangelicalism” (and/or problematize the term “evangelical”) from the angles of race and ethnicity, including generational differences among newer/older immigrants; 2) God, cosmologies, and the new physics. Papers might take up the relationship between evangelicalism and science from diverse perspectives, including physical cosmology, theologies of creation, natural theologies, genetics, and the nature of personhood; 3) Global evangelical politics — papers should illuminate the problems and possibilities for evangelical politics from vantages outside the United States; 4) Korean evangelicalism — papers might examine social, cultural, theological, and historical dimensions of Korean evangelicalism as it is practiced in or outside Korea; compare Korean evangelicalism with evangelicalism in other regions; or assess Korean evangelicals’ missionary efforts (this session will be cosponsored with the Korean Religions Group).; and 5) Other topics; e.g., atonement and predestination related to evangelical theology.

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

Christine E. Gudorf, Florida International University, [gudorf@fiu.edu](mailto:gudorf@fiu.edu). Rita M. Gross, University of Wisconsin, Eau Claire, [grossrm@uwec.edu](mailto:grossrm@uwec.edu).

Paper and panel proposals are invited that critically, practically, and constructively engage feminist theory and religious reflection. Preference is given to proposals with substantial feminist theoretical argument and with attention to cross-cultural perspectives. This year, we will

prioritize papers on Australia or Oceania. We solicit both papers and panels particularly on the following topics: 1) Emerging feminist/Womanist theories and religious reflections in third wave, global, and/or postcolonial contexts; 2) Reactions to strategic essentialism; 3) Responses to Serene Jones's *Trauma and Grace: Theology in a Ruptured World* (Westminster John Knox Press, 2009) — for a cosponsored session with the Theology and Religious Reflection Section; 4) Territories that matter — feminist reconfigurations of the relationships between the secular and sacred, public and private, and politics and religion; and 5) Feminist engagements with evolutionary theory or engagements with the intersections of animal studies and secularization theory.

### **Gay Men and Religion**

Paul J. Gorrell, Stockton, NJ, [pauljgorrell@aol.com](mailto:pauljgorrell@aol.com). Peter Savastano, Seton Hall University, [p.savastano@comcast.net](mailto:p.savastano@comcast.net).

This Group invites papers and complete panels that treat theoretical, methodological, and/or ethical dimensions of the following themes: 1) The meaning of beauty experienced in the life of gay men with various topics, including strip club rituals, voyeurism, aging, gym culture, and cyber sexuality; 2) The intersection of race, ethnicity, class, and sexual orientation; 3) Identity politics — the changing face of political activism and religion in the lives of gay men; 4) A joint session with the Lesbian–Feminist Issues and Religion Group on the question, “Has ‘queer’ eclipsed the relevance of gendered sexual identities?” We encourage submissions by scholars of all sexual identities (including those who are heterosexually identified), multiple disciplines, religious traditions, and perspectives.

## Hinduism

Vijaya Nagarajan, University of San Francisco, [nagarajan@usfca.edu](mailto:nagarajan@usfca.edu). Timothy Lubin, Washington and Lee University, [lubint@wlu.edu](mailto:lubint@wlu.edu).

This Group invites proposals on themes pertinent to understanding Hindu thought, practice, and culture in any of its forms and periods. Organizers are identified in parentheses (when applicable), so please contact listed organizers if you have questions. Topics proposed are: 1) Theorizing tradition (Arti Dhand, University of Toronto, [arti.dhand@utoronto.ca](mailto:arti.dhand@utoronto.ca)); 2) Reconsidering *Bhagavad-Gita* (Richard H. Davis, Bard College [rdavis@bard.edu](mailto:rdavis@bard.edu)); 3) Rural and popular religiosity (Ramdas Lamb, University of Hawai'i, Manoa, [rlamb@hawaii.rr.com](mailto:rlamb@hawaii.rr.com)); 4) Mobilizing religious communities (Rupa Viswanath, University of Pennsylvania, [rv@sas.upenn.edu](mailto:rv@sas.upenn.edu)); 5) Yoga and Puranas (Stuart R. Sarbacker, Oregon State University, [stuart.sarbacker@oregonstate.edu](mailto:stuart.sarbacker@oregonstate.edu)); 6) Self and experience in Vedanta (J. E. Llewellyn, Missouri State University, [JLlewellyn@MissouriState.edu](mailto:JLlewellyn@MissouriState.edu)); 7) Transnational popular culture (Caleb Simmons, University of Florida, [simmons@ufl.edu](mailto:simmons@ufl.edu)); 8) Gender and ritual performance; 9) Hinduism and science; 10) Hinduism and comics; and 11) Hinduism and visuality. Proposals on other topics, including interdisciplinary and comparative themes, are also welcome. Complete session proposals are highly encouraged, but individual paper proposals may also be accepted.

## Indigenous Religious Traditions

Jace Weaver, University of Georgia, [jweaver@uga.edu](mailto:jweaver@uga.edu). Suzanne Owen, Leeds Trinity University College, [s.owen@leedstrinity.ac.uk](mailto:s.owen@leedstrinity.ac.uk).

We invite submissions addressing: 1) Notions of what is an indigenous religion and the limits of both indigenous and Western categories; 2) Traditional indigenous science and technology (including but not limited to traditional environmental knowledge, star knowledge, traditional medicine, and changes to indigenous traditions from contact with Western technology); 3) For the centennial anniversary of the AAR, changes in approaches to indigenous traditions in the last one hundred years and the differences in religious studies versus anthropological approaches and

categories; and 4) The politics of recognition. In keeping with the International Connections Committee focus for the 2010 Annual Meeting, we welcome submissions on these topics with a focus on Australia and/or Oceania. We also welcome papers on other themes dealing with indigenous traditions.

### **Islamic Mysticism**

Omid Safi, University of North Carolina, [omid@email.unc.edu](mailto:omid@email.unc.edu). Laury Silvers, University of Toronto, [laury.silvers@utoronto.ca](mailto:laury.silvers@utoronto.ca).

This Group solicits paper and panel proposals engaging diverse topics and regions. Special attention will be given to the following topics: Encounters between Jewish and Muslim mystics; Islamic mysticism and asceticism; Islamic mysticism and gender; Music, mysticism, and science in Islam; Islamic mystical psychology; Islamic mystical exegesis; Sufism and the arts; Sufism and oral traditions; Mystical marriage in Islam; and Islamic mystical performances. Prearranged session or panel proposals with the Mysticism Group or Middle Eastern Christianity Consultation are encouraged. Prearranged session or panel proposals reflecting diversity in gender and ethnicity are always encouraged.

### **Japanese Religions**

Barbara Ambros, University of North Carolina, Chapel Hill, [bambros@hotmail.com](mailto:bambros@hotmail.com). James L. Ford, Wake Forest University, [fordj@wfu.edu](mailto:fordj@wfu.edu).

We invite panel and individual proposals related to all aspects of Japanese religious practice and thought, both historical and contemporary. For 2010, we welcome proposals relating to, but not confined by, the following topics: 1) Religion and science; 2) Biomedical issues; 3) Religious responses to modernity from the Meiji to the contemporary period; 4) Buddhism and socialism; 5) Emaki/otogizoshi; and 6) Religious experience. Panel proposals should include a panel abstract and individual paper abstracts submitted as a complete package by the panel organizer. Proposals that include explicit reflection on the relevance of Japanese religiosity to human

religiosity and the study of religion more broadly are preferred. Creative formats (film, organized discussion, “workshop,” etc.) are encouraged.

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

Andrew J. Burgess, University of New Mexico, [aburgess@unm.edu](mailto:aburgess@unm.edu). Sylvia Walsh, Stetson University, [sperkings6@cfl.rr.com](mailto:sperkings6@cfl.rr.com).

This Group invites proposals for three sessions: (1) a session on Kierkegaard, politics, justice, and the “single individual,” raising questions such as: What are the social and political implications of Kierkegaard's concept of the “single individual”? Can a politics that speaks to contemporary concerns be derived from Kierkegaard's critique of his time? and how might a concern for justice flow from Kierkegaard's central concepts, such as God, neighbor, history, and love? (2) a session, co-sponsored with the Ethics Section, on Kierkegaard, divine authority, and divine-command morality, focusing on issues arising from C. Stephen Evans' book *Kierkegaard's Ethics of Love: Divine Commands and Moral Obligation* (Oxford, 2004); (3) a session, co-sponsored with the Bonhoeffer: Theology and Social Analysis Group, that explores Bonhoeffer's relationship to Kierkegaard concerning such shared topics as discipleship, hiddenness and paradox, theological exegesis, Christology, and religion and morality.

### **Korean Religions**

Jin Y. Park, American University, [jypark@american.edu](mailto:jypark@american.edu). Timothy S. Lee, Brite Divinity School, [timsanglee@aol.com](mailto:timsanglee@aol.com).

This Group invites paper or panel proposals on the state of the field of Korean religions with a focus on recent publications on Korean religions. A panel proposal might focus on one religious tradition (Buddhism, Confucianism, etc.) or be inclusive of diverse religious traditions in Korea. Also welcome are proposals on Korean religions in diaspora and new religions in Korea. Additionally, we invite papers for a joint panel with the Evangelical Theology Group on Korean Evangelicalism. Papers might examine social, cultural, theological, and historical dimensions of

Korean Evangelicalism as it is practiced in or outside Korea; compare Korean Evangelicalism with Evangelicalism in other regions; or assess Korean Evangelicals' missionary efforts.

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

Carmen Marie Nanko-Fernandez, Catholic Theological Union, Chicago, [cnanko@ctu.edu](mailto:cnanko@ctu.edu).

This Group invites submissions in the following areas: race, ethnicity, and the environment — the greening of theology, praxis, and ethics; Latina/os and the arts — icons in Latina/o popular religions; sources, texts, and revelation — new directions in Latina/o theologies; and Census 2010 — identity, ethics, and religion.

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

Greg Johnson, University of Colorado, Boulder, [greg.johnson@colorado.edu](mailto:greg.johnson@colorado.edu).

We invite paper and panel proposals, including author-meets-reader panels, on any aspect of the cultural, historical, critical, and comparative study of the intersections of law and religion, including legal categories in religious traditions, the treatment of religion within legal traditions, and human rights and freedom of religion and belief. This year, we especially welcome submissions on the following themes: 1) The body as evidence; 2) Reading Carlo Ginzburg's *The Cheese and the Worms: The Cosmos of a Sixteenth Century Miller* (Johns Hopkins University Press, 1992) in light of contemporary public culture and perceptions about religious identity; 3) Law and medical ethics; 4) The implication of race, class, and colonialism in religious discourses and politics surrounding same-sex marriage; and 5) In view of this year's international theme, we solicit papers concerning the intersection of cultural property law and contemporary ritual in Australia and Oceania. With the Anthropology of Religion Group, we seek proposals for a session exploring grounded methodologies for the anthropological study of religion and law. With the North American Association for the Study of Religion (NAASR), we seek proposals for a session theorizing discourses of sovereignty in comparative and cross-cultural perspective.

## Lesbian–Feminist Issues and Religion

Yvonne Zimmerman, Methodist Theological School, Ohio, [yzimmerman@mtso.edu](mailto:yzimmerman@mtso.edu).

This Group invites papers and complete panels that treat theoretical, methodological, and/or practical dimensions of the following themes: 1) The language and performance of “conversion” to feminism, sexual identity/orientation, or GLBTQ support; 2) “Strategic indecency” in GLBT social change movements; 3) Ethics, grammar, discourses, models, and/or experiences of lesbian-feminist sexualities in non-Christian religion; 4) Analyses of contemporary issues such as immigration, healthcare, child welfare, housing, (dis)ability, or the marketing of gendered sexual identities that explore gender specific effects of, and avenues of resistance to, heterosexism; and 5) For a joint session with the Gay Men’s Issues in Religion Group, engagements with the question, “Has ‘queer’ eclipsed the relevance of gendered sexual identities?”

## Men, Masculinities, and Religion

Robert A. Atkins, Grace United Methodist Church, Naperville, IL, [BobAtkins@alumni.northwestern.edu](mailto:BobAtkins@alumni.northwestern.edu). Garth Kasimu Baker-Fletcher, Texas College, [gletcher@texascollege.edu](mailto:gletcher@texascollege.edu).

For a combined session with the Contemporary Pagan Studies Group, we welcome submissions regarding pagan masculinities: male identity, gender injustice, and power relations. Who are the Pagan men, how is their understanding of masculinity constituted, and how are they affected by the emphasis on the feminine in Pagan spirituality? Celebrating twenty years in the AAR in 2010, we plan to hold a book review panel session on Bjorn Krondorfer’s *Men and Masculinities in Christianity and Judaism: A Critical Reader* (SCM Press, 2009). This panel will lead to a discussion of the future direction of critical men’s studies in religion.

## **Mysticism**

Thomas Cattoi, Graduate Theological Union, [tcattoi@jstb.edu](mailto:tcattoi@jstb.edu). Laura Weed, College of Saint Rose, [weedl@strose.edu](mailto:weedl@strose.edu).

This Group welcomes proposals for: 1) Mystical asceticism and martyrdom (possibly cosponsored with the Islamic Mysticism Group); 2) Mysticism and cognitive neuroscience (possibly cosponsored with the Cognitive Science of Religion Consultation); 3) Mysticism and madness/altered states; 4) Mystical marriage or union, also considering the transgression of gender boundaries by deities and devotees (possibly cosponsored with the Comparative Theology Group); and 5) Mysticism in Chinese religions (possibly cosponsored with the Chinese Religions Group). Our Group is primarily thematic rather than methodological, so a variety of methodologies are welcome, including psychology, philosophy, theology, sociology or history of religion, textual criticism, biographical analysis, feminism, queer theory, art criticism, cultural studies, film studies, and anthropology of consciousness.

## **Native Traditions in the Americas**

Kenneth Mello, Southwestern University, [mellok@southwestern.edu](mailto:mellok@southwestern.edu). Mary C. Churchill, Sonoma State University, [marychurchill@gmail.com](mailto:marychurchill@gmail.com).

We invite individual papers and group proposals on any aspect of Native traditions in the Americas (North, Central, and South). We especially encourage proposals in the following areas: 1) Native peoples of the Southeast; 2) Nonnative appropriation of Native religion; 3) Intersections between Native Americans and African Americans; 4) Native mapping and/or philosophy; 5) Native religions and museums; 6) Topics related to the international focus on Australia and Oceania, such as comparative analyses of indigenous traditions with Native Traditions in the Americas, indigenous cultural exchange, and struggles for self-determination and indigenous human rights; and 7) How Native traditions throughout the Americas modify and adapt their healing practices in response to urban, modern/postmodern settings and to the experience of dislocation. Proposals for the sixth topic should address how these examples

contribute to broader understandings of healing as a concept (for possible cosponsored session with the Religions, Medicines, and Healing Group).

### **New Religious Movements**

Douglas E. Cowan, University of Waterloo, [decowan@uwaterloo.ca](mailto:decowan@uwaterloo.ca).

We seek paper or panel proposals in three areas: 1) New religions and the media; 2) The role of scholarship in New Religions studies; and 3) For a joint session with the Contemporary Pagan Studies Group, papers on new religions in the changing South, especially African-inspired religious traditions — such as Santeria, Vodun, Yoruba, and Candomble — particularly in the southeast United States. Presenters are encouraged to submit proposals from a variety of methodological and theoretical standpoints. Please note that new religious movements are not limited to those groups traditionally regarded as “cults,” but also include revitalization movements within established traditions, the transplantation of traditions between social contexts, and the sectarian emergence of challenges to dominant traditions. As always, we welcome papers on any aspect of new religions study. Given the 2010 Annual Meeting’s focus on Australia and Oceania, we will be pleased to receive paper or panel proposals related to new religious movements in these regions.

### **Nineteenth Century Theology**

Lori K. Pearson, Carlton College, [lpearson@carleton.edu](mailto:lpearson@carleton.edu).

Papers are invited in the following three areas: 1) Theology and the secular — explorations of the concept of the “secular” or of “secularization” in nineteenth century religious thought. How did specific thinkers conceptualize the secular (and related categories) and what function did this category serve in their theological or theoretical projects?; 2) Theology and race — examinations of the theological construction, in a variety of national and cultural contexts, of the category of race in the nineteenth century. Topics may include the legitimization of slavery, as well as theological responses to or uses of developing theories of race; and 3) In conjunction with the

Religion and Humanism Consultation, nineteenth century proposals for a religion of humanity — papers examining nineteenth century movements and figures who articulated post-Christian, humanist religious visions or advocated the replacement of religion by science. Papers exploring theological and anti-theological responses to these figures will also be considered.

### **Platonism and Neoplatonism**

John Kenney, Saint Michael's College, [jkenney@smcvt.edu](mailto:jkenney@smcvt.edu). Douglas Hedley, Cambridge University, [rdh26@cam.ac.uk](mailto:rdh26@cam.ac.uk).

Thinking about “The One” is a central concern of Platonism and Neoplatonism. This Group invites papers on the following topics: 1) Ancient, medieval, and modern Henology — this may include the interpretation of Hellenic henology in subsequent Western philosophy, and/or conceptions of “The One” in Islamic or Indic thought; and 2) Contemporary Henology — what role does the “The One” play in contemporary philosophy and theology?

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

Eddie S. Glaude Jr., Princeton University, [esglaude@princeton.edu](mailto:esglaude@princeton.edu).

We invite proposals on the following topics: 1) 2010 marks the one hundredth anniversary of William James's death. This Group recognizes this historic moment with a call for papers that address the extraordinary work of William James and its influence on the study of religion. Papers can range from James's psychology, his views on pluralism, and his radical empiricism; 2) Exploring the complex intersection of pragmatism, feminism, and/or process thought; and 3) John Dewey argued that pragmatism can be understood as a form of social criticism. We also seek papers that explore some contemporary social/political problem from a “pragmatic” point of view. How might, for example, we intervene pragmatically in debates about same-sex marriage, healthcare, or the wars in Afghanistan and Iraq? We also welcome proposals on topics relevant to pragmatism and empiricism as well as panel proposals.

## Practical Theology

Tom Beaudoin, Fordham University, [tbeaudoin@fordham.edu](mailto:tbeaudoin@fordham.edu). Joyce Mercer, Virginia Theological Seminary, [jmercerc@vts.edu](mailto:jmercerc@vts.edu).

This Group engages practical theology and religious practice, reflects critically on religious traditions and practices, and explores issues in particular subdisciplines of practical theology and ministry. We invite papers and panel proposals on any practical-theological topic or method, especially the following: 1) Practical theology of antiracist practices — especially scholarship supported by qualitative/field research; 2) Joint presentations by teams of practitioners and academics exploring how such collaboration can enrich practical theology; and 3) Practices of reconciliation and forgiveness, for a potential session with the Liberal Theologies Consultation. Preference will be shown to proposals that demonstrate practical theological methods and examine the theologies embedded in practices, as well as how practices inform theology. We encourage proposals that respect diverse beliefs, moral claims, political commitments, and presentation styles.

## Psychology, Culture, and Religion

Kirk A. Bingaman, Fordham University, [bingaman@fordham.edu](mailto:bingaman@fordham.edu). Hetty Zock, University of Groningen, [t.h.zock@rug.nl](mailto:t.h.zock@rug.nl).

This Group welcomes proposals on the following themes: 1) Trauma, psychology, and religion — insights from brain science, traumatology, attachment theory, and other perspectives; 2) Southern sensibilities — psychological and religious perspectives on Southern cultures (e.g., life, literature, art, film, etc.); and 3) “Who am I anyway?” — psychological and religious perspectives on identity formation, artificial intelligence, generational/gender/virtual identities, etc. We also welcome proposals on other themes dealing with psychology, culture, and religion.

## **Qur'an**

Gordon D. Newby, Emory University, [gnewby@emory.edu](mailto:gnewby@emory.edu).

We welcome proposals related to the academic study of the Qur'an. Topics include: 1) An analysis of Qur'anic text; 2) The history of interpretation of the Qur'an; 3) The recitation/performative aspects of the Qur'an; 4) Artistic aspects of the Qur'an; 5) The relationship of the Qur'an to other scriptures and traditions; and 6) Form criticism and the historical/textual milieu in which the Qur'an has been received. We especially welcome proposals that have a pedagogical focus, designed to educate members of the AAR on incorporating material about the Qur'an into their existing courses. For 2010, we also invite topics on ecology, science, non-Arabic tafsir and Qur'an commentary found in atypical genres. Successful proposals will reflect theoretical and methodological sophistication and self-awareness, as well as innovative examination of Islamic societies and texts. All prearranged sessions should consider the gender and seniority diversity of participants. Respondents are essential. Innovative, interactive formats and multimedia presentations are welcome.

## **Reformed Theology and History**

Kang-Yup Na, Westminster College, [nak@westminster.edu](mailto:nak@westminster.edu).

This Group invites historical, theological, and interdisciplinary work showcasing and critically examining the Reformed tradition's engagement with church and society. Sought topics include: 1) Reformed responses or proposals for addressing ethnic discrimination (from anti-slavery and civil rights struggles in the United States to the dismantling of apartheid in South Africa); 2) The history and prospects of the Belhar Confession as an instrument for reflecting on and strengthening the church's civil rights witness; 3) Reformed critiques of mission, imperialism, and colonialism — or new, alternative, or global models or theologies of mission; and 4) Case studies of mission regions or indigenous missions and missionaries that offer new perspectives or insight into multicultural or transnational missions or missional theology.

## Religion and Disability Studies

Deborah Creamer, Iliff School of Theology, [dcreamer@iliff.edu](mailto:dcreamer@iliff.edu).

This year, we are particularly interested in proposals that focus on the legacy of Nancy Eiesland's work with disability and religion. We also invite paper proposals on any topic related to religion and disability, such as those that explore architecture and space, emerging concerns related to bioethics and health care, and intersections between aging and disability.

## Religion and Ecology

Whitney Sanford, University of Florida, [wsanford@ufl.edu](mailto:wsanford@ufl.edu). Whitney Bauman, Florida International University, [whitneybauman@mac.com](mailto:whitneybauman@mac.com).

This Group is seeking paper and panel proposals on the following topics: 1) Environmental justice and climate change (especially religious responses to the Copenhagen meeting on climate change); 2) The contributions of Thomas Berry to the field of religion and ecology/nature; 3) The importance of emerging alternatives to the language of sustainability and stewardship; 4) The place of technology and the virtual world in an environmental ethic and/or understandings of "nature"; and 5) The ways in which evolutionary theory has changed religious understanding. Finally, we are seeking papers for a session trisponsored with the Religions, Social Conflict, and Peace Group and the Religion, Film, and Visual Culture Group on the topic of virtual worlds, embodiment, and environmental justice, and/or religiously "green" movies and environmental justice. We will also consider paper and panel proposals on topics outside of the themes listed. We will only consider full and complete proposals.

## Religion and Popular Culture

Lisle Dalton, Hartwick College, [DaltonL@Hartwick.edu](mailto:DaltonL@Hartwick.edu). Gregory Price Grieve, University of North Carolina, Greensboro, [gpgrieve@uncg.edu](mailto:gpgrieve@uncg.edu).

This Group invites both organized sessions and individual paper proposals that explore the intersections of religion and popular culture. This year, we encourage presentations that examine the following areas: 1) Online religion 2.0 — wikis, blogs, virtual texts, and digital archives; 2) Comic books, graphic novels, manga, etc.; 3) Humor — stand-up, sitcom, slapstick, satirical, scatological, etc.; 4) Cross-cultural dimensions of religion and popular culture; 5) Travel, tourism, and theme parks; and 6) Open call for any other topics dealing with religion and popular culture. We also encourage any proposals that address this year's international focus on Australia and Oceania. Finally, the committee especially invites submissions that address the relevance of popular culture studies for larger theoretical and methodical issues in the field of religious studies.

## Religion in Latin America and the Caribbean

Jennifer Scheper Hughes, University of California, Riverside, [jhughes@ucr.edu](mailto:jhughes@ucr.edu). Jorge A. Aquino, University of San Francisco, [aquino.jorge@gmail.com](mailto:aquino.jorge@gmail.com).

This Group encourages submissions on all areas of Latin American religion and theology. In particular, we seek proposals for papers or panels on: 1) Charismatic Christianity, especially work in charismatic Catholicism and transnational Pentecostalism; 2) Research on the religions of the Black Atlantic, including the era of slavery in comparative perspective and studies on cross-border religious communities; 3) Latino/a and Latin American decolonial and emerging epistemologies and critical theory on the crossings of sexuality, race, gender, and religion; 4) Contemporary indigenous religions, theologies, and cosmologies, North and South, including social movements around land claims, cultural sovereignty, and economic decolonization; 5) New research on Islamic communities in Latin America and among Latino/as from the United States;

and 6) Christianities (Protestant and Catholic), indigenous religions, and the Mexican nation two centuries after independence (1810–2010).

### **Religion, Film, and Visual Culture**

John Lyden, Dana College, [jlyden@dana.edu](mailto:jlyden@dana.edu). Rachel Wagner, Ithaca College, [rwagner@ithaca.edu](mailto:rwagner@ithaca.edu).

We seek proposals (papers or panels) that reflect on the study of religion, film, and visual culture in regard to: 1) The relationship between video games and films; 2) Changing modes of production, consumption, and reception of film (e.g., Youtube and other new media); 3) Filmic constructions of evil and/or the apocalyptic; 4) Online and virtual spirituality/religion; 5) The bodily/sensory experience of film created through the use of elements like sound, editing, and music; 6) Depictions of children's spirituality/religion; 7) Auteur theory, especially the Coen Brothers, Peter Weir, Jane Campion, and Lars Von Trier; and 8) For a session trisponsored with the Religion and Ecology Group and the Religions, Social Conflict, and Peace Group, virtual worlds, embodiment, and environmental justice, and/or religiously "green" movies and environmental justice. We will also consider individual or panel proposals on other topics.

### **Religion, Holocaust, and Genocide**

Laura S. Levitt, Temple University, [llevitt@temple.edu](mailto:llevitt@temple.edu). Katharina von Kellenbach, Saint Mary's College, Maryland, [kvonkellenbach@smcm.edu](mailto:kvonkellenbach@smcm.edu).

We are seeking individual paper or panel proposals on the following three topics: 1) Changing the Past? — the challenges and limitations to revisioning the Holocaust that engage questions of literary license, creative productions, imaginative narrations, and culpable distortions as the Holocaust recedes into history and the survivors pass away. Deborah E. Lipstadt, author of *Denying the Holocaust: The Growing Assault on Truth and Memory* (Penguin Group, 1994) will serve as respondent; 2) Critical reflections on Susannah Heschel's *The Aryan Jesus: Christian Theologians and the Bible in Nazi Germany* (Princeton University Press, 2008). Heschel will be in

attendance for the discussion; and 3) In conjunction with the Black Theology Group, creative responses and spiritual resistance strategies that helped people survive slavery and the Holocaust and their traumatic aftermaths.

### **Religion, Media, and Culture**

Lynn Schofield Clark, University of Denver, [Lynn.Clark@du.edu](mailto:Lynn.Clark@du.edu). Jenna Tiitsman, University of California, Chapel Hill, and Auburn Media, [jennatii@gmail.com](mailto:jennatii@gmail.com).

This Group invites proposals exploring the intersections between media and religion in contemporary and historical contexts. We encourage thematically coherent panels as well as individual papers. For 2010, we would be particularly interested in proposals on: 1) Mobile technologies; 2) Religion, media, and power (cosponsored with the Sociology of Religion Consultation); 3) Religion, media, authenticity, and “the real;” 4) Religious toys and play; 5) Aesthetics and embodiment in religious uses of media; and 6) Any other topics relevant to the Group’s focus. We especially welcome papers and panels employing multi- or cross-disciplinary approaches to these topics. Innovative, interactive formats and multimedia presentations are welcome.

### **Religions, Medicines, and Healing**

Suzanne J. Crawford O’Brien, Pacific Lutheran University, [suzanne.crawford@plu.edu](mailto:suzanne.crawford@plu.edu). Linda L. Barnes, Boston University, [linda.barnes@bmc.org](mailto:linda.barnes@bmc.org).

We invite proposals addressing: 1) Critical analysis of historical and cultural variation in the relationship and interplay of the categories of “religion” and “science” within specific healing traditions, practices, and groups. What has been the impact of disciplinary assumptions and language on the part of the scientist versus the religionist? Is there a shared discursive arena for talking about religion and science?; 2) How Native Traditions throughout the Americas modify, adapt, and sustain their healing practices in response to urban modern/postmodern settings and to the experience of dislocation (possibly cosponsored with the Native Traditions in the

Americas Group); and 3) Courses, teaching, and innovative pedagogy related to the field of religions, medicines, and healing (cosponsored with the Teaching Religion Section). Proposals should address how these examples contribute to the theories and more nuanced understandings of healing as a concept. Minority and women scholars are encouraged to submit proposals.

### **Religions, Social Conflict, and Peace**

Jon Pahl, Lutheran Theological Seminary, Pennsylvania, [jpahl@ltsp.edu](mailto:jpahl@ltsp.edu). Marla J. Selvidge, University of Central Missouri, [Selvidge@kc.rr.com](mailto:Selvidge@kc.rr.com).

We encourage the use of multimedia and/or PowerPoint presentations. We invite papers and panel proposals on all topics related to religions, social conflict, and peace, but will be especially interested in the following topics: 1) Economic and/or political systems and their intersections with peace or social conflict; 2) Poverty, wealth, and social conflict; 3) Idealized martyrdom; 4) The place of “religion” in peace and justice studies programs; 5) Blood rituals and their intersection with peace or social conflict; 6) “Whiteness” as a category of religious violence; and 7) Virtual worlds, embodiment, violence, and environmental justice, and/or religiously “green” movies and environmental justice (for a session trisponsored with the Religion and Ecology Group and the Religion, Film, and Visual Culture Group).

### **Ritual Studies**

Ute Huesken, University of Oslo, [ute.huesken@ikos.uio.no](mailto:ute.huesken@ikos.uio.no). Sarah Haynes, Western Illinois University, [s-haynes@wiu.edu](mailto:s-haynes@wiu.edu).

This Group solicits proposals relating to: 1) Food and eating; 2) Rites of Buddhism in the West (for possible cosponsorship with the Buddhism in the West Consultation); 3) Children’s rituals and children in rituals (for possible cosponsorship with the Childhood Studies and Religion Consultation); 4) The ritual construction and performance of (normative) gender; 5) Ethology and ritualization; 6) Rituals in/of AAR and “academe” more generally; and 7) On the question of whether festivals foster conviviality, competition, and/or factionalism. We explicitly encourage

proposals for prearranged panels that use innovative forms of presentation and have a strong emphasis on interaction and discussion. Successful proposals will indicate that the paper or panel will advance, rather than simply apply, ritual theory; and, papers using at least two comparative cases and/or focusing on Australia/Oceania (the 2010 international focus) will be given preference.

### **Roman Catholic Studies**

Jeannine Hill Fletcher, Fordham University, [hillfletche@fordham.edu](mailto:hillfletche@fordham.edu). Daniel Speed Thompson, Saint Mary's University, [dthompson1@stmarytx.edu](mailto:dthompson1@stmarytx.edu).

This Group seeks to engage in scholarly investigation of topics of contention and polarization in Catholicism. Papers which raise such issues and engage them from diverse perspectives and methods are especially solicited. Additionally, papers which represent the ethnic, cultural, or geographical diversity of Catholicism are encouraged, including Latino/a Catholicism, Catholics in the South, Catholicism and race, or Catholicism in Atlanta. Focus topics might also include Catholics and the Civil War, lamentations and mourning, memory and temporality (contested historical stories), or power, gender, silencing, and authority.

### **Sacred Space in Asia**

Steven Heine, Florida International University, [heines@fiu.edu](mailto:heines@fiu.edu). Eve Mullen, Emory University, [emullen@emory.edu](mailto:emullen@emory.edu).

We solicit individual paper or full panel proposals in the following areas: 1) Sites under threat of destruction or extinction due to current or historical political, ethnic, or religious tensions in Asia; 2) Secularization and its impact on sacred sites that become commercialized or affected by things like tourism; 3) Mass pilgrimage and issues of crowd control, distribution of resources, and access to sacred space; 4) The role of sacred space in relation to urban development; and 5) Premodern or traditional sites that feel the impact of modernity. Although these topics are recommended, other proposals related to sacred space in Asia are also welcomed. We encourage

submissions that have collaborations or opportunities for cosponsorship with other AAR units, including those with an Asian-American focus.

### **Schleiermacher**

Andrew Dole, Amherst College, [adole@amherst.edu](mailto:adole@amherst.edu).

In 2010, we will host the second of two Annual Meeting sessions devoted to new work on Schleiermacher. We welcome proposals that have to do not only with traditional topics within Schleiermacher's theology or philosophy of religion, but also with other areas within which he worked (ethics, metaphysics, hermeneutics, pedagogical theory, etc.), with the historical context or reception of Schleiermacher's work, and with points of connection or divergence between Schleiermacher and contemporary work in the area of religion. We particularly welcome papers which indicate new or nontraditional research trajectories or which engage recent secondary work on Schleiermacher in any language.

### **Science, Technology, and Religion**

James Haag, Suffolk University, [jameshaag@hotmail.com](mailto:jameshaag@hotmail.com). Lea Schweitz, Lutheran School of Theology, Chicago, [lschweitz@lstc.edu](mailto:lschweitz@lstc.edu).

We accept paper and panel proposals that engage the natural sciences from religious perspectives and consider the import of developments in science and technology for religion. This year, we encourage submissions that: 1) Engage and assess recent works on extended mind and religious thought; 2) Develop descriptive and/or normative proposals for the relationship between nature and technology and its implications for religion and/or theology; and 3) Develop constructive and/or critical approaches to a science of morality.

## **Scriptural Reasoning**

Tom Greggs, University of Chester, [t.greggs@chester.ac.uk](mailto:t.greggs@chester.ac.uk).

This Group gathers Jewish, Christian, and Muslim thinkers for the study of scriptural texts that speak to themes of contemporary importance. Papers should examine brief scriptural passages (drawing on both textual scholarship and reception history) and suggest how they address contemporary readers' concerns. Participants will be asked to circulate drafts in advance and revise their papers in conversation with each other. At least one session will include textual study in small groups. We invite paper or panel proposals in comparative liturgy, genealogy and/or inheritance, family relations, Messianism, and scriptural reasoning methodology. We welcome proposals on other topics as well and encourage complete panel proposals.

## **Tantric Studies**

Loriliai Biernacki, University of Colorado, Boulder, [loriliai.biernacki@colorado.edu](mailto:loriliai.biernacki@colorado.edu).

Sthaneshwar Timalsina, San Diego State University, [timalsin@mail.sdsu.edu](mailto:timalsin@mail.sdsu.edu).

This Group invites papers and preformed panels dealing with recent research in Tantric studies, including but not limited to the following topics: 1) Tantric art and architecture (cosponsored with the Arts, Literature, and Religion Section); 2) Jainism and tantra (cosponsored with the Jain Studies Consultation); 3) Tantra in the West (cosponsored with the Western Esotericism Group and/or the North American Hinduism Consultation); 4) Tantra and cosmology; 5) Alternative methodologies for studying tantra; 6) A workshop on tantric textual work; 7) Parallel texts: Buddhist and Saiva Tantra; 8) Bridging European and North American scholarship on tantra; and 9) Tantra and royalty. We support the collaboration of scholars in Tantric studies across the traditional boundaries of research based on geographic regions, specific traditions, and academic disciplines.

## **Theology and Continental Philosophy**

Ellen T. Armour, Vanderbilt University, [ellen.t.armour@vanderbilt.edu](mailto:ellen.t.armour@vanderbilt.edu). Bruce Ellis Benson, Wheaton College, [bruce.ellis.benson@wheaton.edu](mailto:bruce.ellis.benson@wheaton.edu).

We invite proposals for papers or panels on the following topics: 1) How pedagogy can/should incorporate practices given their importance to religion and to continental thought (e.g., Foucault, Bataille, de Certeau, Bourdieu); 2) The significance of Levi-Strauss for religious thought and/or the thought of religion in light of his relationship to continental philosophy; 3) Engaging affect and/or the senses through continental thought; 4) Middle Eastern and/or North African engagements with continental philosophy and religion; 5) Theatricality and theology (e.g., Sam Weber, Hans von Balthasar); 6) Aesthetics, politics, and theology (e.g., Jacques Ranciere); and 7) Other topics at the intersection of continental philosophy and theology.

## **Tibetan and Himalayan Religions**

Frances Garrett, University of Toronto, [frances.garrett@utoronto.ca](mailto:frances.garrett@utoronto.ca). Andrew Quintman, Yale University, [andrew.quintman@yale.edu](mailto:andrew.quintman@yale.edu).

This Group promotes conversations between different approaches to the study of Tibetan and Himalayan religions. We solicit proposals for both panels and individual papers. For 2010, we encourage proposals that address the broad AAR theme of religion and science. Possible topics of interest (based on responses at the 2009 meeting) include: 1) Twentieth century Tibetan and/or Himalayan responses to scientific discourse; 2) Approaches to the astromedical tradition; 3) Analysis of a core Tibetan religious text (or texts); 4) Tibetan/Himalayan female religious authority; 5) Localized Buddhist traditions in the Himalayas; 6) Pox and plagues in Tibet and the Himalayas; 7) Children in Tibetan religion; 8) Dreams in Tibetan Buddhism; and 9) The Buddhist appropriation of Bon. We especially encourage proposals that may be cosponsored with other Sections, Groups, or Consultations.

## **Tillich: Issues in Theology, Religion, and Culture**

Russell Re Manning, University of Cambridge, [rrm24@cam.ac.uk](mailto:rrm24@cam.ac.uk). Sharon P. Burch, Interfaith Counseling Centre, [spburch@att.net](mailto:spburch@att.net).

We welcome proposals for individual papers and panels on the following issues in theology, religion, and culture that engage with Tillich or post-Tillichian thought: 1) Cognitive scientific approaches to religion; 2) New trends in theological anthropology; 3) The turn to (Neo)Platonism in recent theology; 4) Emergence, pan(en)theism, and theologies of nature; 5) Globalization, migration, and theologies of the boundary; 6) War and peace; 7) Theologies of culture as resources for interreligious encounters; and 8) Tillich as a resource for feminist theology. Other Tillich-related proposals will be seriously considered. Unless otherwise requested, proposals not scheduled are automatically passed on to the North American Paul Tillich Society for possible inclusion in their Annual Meeting. A winning student paper receives the \$300 Annual Tillich Prize.

## **Wesleyan Studies**

Priscilla Pope-Levison, Seattle Pacific University, [popep@spu.edu](mailto:popep@spu.edu). Rex D. Matthews, Emory University, [rex.matthews@emory.edu](mailto:rex.matthews@emory.edu).

This Group is interested in papers for two planned sessions. This first session will cover Methodism and the Civil Rights Movement. Papers are invited that assess the complex and conflicted engagement of individuals and groups of Wesleyan and Methodist heritage with the theological, ethical, and social issues posed by the Civil Rights Movement of the 1950s and 1960s. The second session will cover the legacy of Edinburgh 1910: Wesleyan trajectories of ecumenism, mission, and interreligious relations for the twenty-first century (this will be cosponsored with the World Christianity Group). The World Missionary Conference in Edinburgh in 1910 provided major impetus for the Protestant missionary movement and the ecumenical movement in the twentieth century. The conference was chaired by the American Methodist and ecumenical leader John R. Mott. Papers are sought that explore the trajectories of

ecumenism, mission, and interreligious relations from Edinburgh 1910 to the present and into the future, particularly those conversant with Wesleyan/Methodist traditions (this session will be cosponsored with the World Christianity Group).

### **Western Esotericism**

Allison P. Coudert, University of California, Davis, [apcoudert@ucdavis.edu](mailto:apcoudert@ucdavis.edu). Cathy N. Gutierrez, Sweet Briar College, [cgutierrez@sbc.edu](mailto:cgutierrez@sbc.edu).

Submissions are invited for a panel on the commodification of the esoteric, where perceived scarcity of some modes of knowledge may increase its cultural and actual capital. We seek papers that address the way various media, both in the past and present, promote the commodification and consumption of esoteric knowledge. Proposals are also welcome that cover the topic of tantra in the West, for a possible cosponsored panel with the Tantric Studies Group.

### **Womanist Approaches to Religion and Society**

Linda E. Thomas, Lutheran School of Theology, Chicago, [lthomas@lstc.edu](mailto:lthomas@lstc.edu).

This Group invites critically developed paper and panel proposals on the following topics: 1) The “loves the Spirit, loves love and food and roundness, loves herself, regardless” definition of womanism and cultural representations of black femaleness, with specific focus on Tyler Perry’s productions; 2) Intersectionality and issues of health praxis, poverty, reproductive health, and human trafficking; 3) Womanist ontological, pedagogical, and epistemological trajectories; and 4) Black women in the Civil Rights Movement, twenty-first century Atlanta civic engagement, and participation in “megachurches.”

## World Christianity

Peter C. Phan, Georgetown University, [pcp5@georgetown.edu](mailto:pcp5@georgetown.edu). Jane Carol Redmont, Guilford College, [jredmont@guilford.edu](mailto:jredmont@guilford.edu).

This Group welcomes proposals for papers that address: 1) “Who is missing from the typical depictions of Christianity as a world religion?”; and 2) Practices of theological education and pastoral formation in World Christianity. Papers are welcome for a joint session with the Wesleyan Studies Group on the legacy of Edinburgh 1910: Wesleyan trajectories of ecumenism, mission, and interreligious relations for the twenty-first century. The World Missionary Conference in Edinburgh in 1910 provided major impetus for the Protestant missionary movement and the ecumenical movement in the twentieth century. The conference was chaired by the American Methodist and ecumenical leader John R. Mott, General Secretary of the World Student Christian Federation from 1895 to 1920, and recipient of the Nobel Peace Prize in 1946. Papers that explore the trajectories of ecumenism, mission, and interreligious relations from Edinburgh 1910 into the future, particularly those conversant with Wesleyan/Methodist traditions are welcome.

## SEMINARS

### Christian Zionism in Comparative Perspective

Göran Gunner, Church of Sweden, [Goran.Gunner@svenskakyrkan.se](mailto:Goran.Gunner@svenskakyrkan.se). Robert O. Smith, Evangelical Lutheran Church in America, [Robert.Smith@elca.org](mailto:Robert.Smith@elca.org).

The phenomenon of Christian Zionism — in its contemporary forms, faith-based Christian political support for the State of Israel — provides opportunities for reflecting on the intersections of religion with history, popular culture, domestic political movements, foreign policy analysis, and interreligious engagement, among other topics. The complexity of Christian Zionism has led to a great deal of diversity among approaches to comprehending the movement. Should it be approached historically, theologically, textually, culturally, or politically? If it is true

that, at least within Anglo-American contexts, Christian Zionism is a cultural phenomenon, analysts must be aware of the methodological predispositions and proclivities that culture may supply. Each approach yields a certain increase in understanding. We invite scholars from several different contexts to analyze various aspects of Christian Zionism, with the goal of expanding and complexifying the conversation around the phenomenon.

### **Comparative Philosophy and Religion**

Morny Joy, University of Calgary, [mjoy@ucalgary.ca](mailto:mjoy@ucalgary.ca). Tsingsong Vincent Shen, University of Toronto, [vincent.shen@utoronto.ca](mailto:vincent.shen@utoronto.ca).

This Seminar's theme is comparative philosophy and religion: beyond incorporation, dealing with alternative approaches to non-Western philosophical systems, categories, and ideas. Suggested themes and topics include rethinking Western philosophical/religious traditions and categories while considering non-Western traditions, and revisiting definitions and descriptions in cases where non-Western categories have been assimilated or made to conform to Western definitions. First preference is given to papers submitted by members of the Seminar. All accepted papers will be circulated prior to the conference. Papers will not be read at the conference.

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

Andrew Quintman, Yale University, [andrew.quintman@yale.edu](mailto:andrew.quintman@yale.edu). Kurtis Schaeffer, University of Virginia, [schaeffer@virginia.edu](mailto:schaeffer@virginia.edu).

The Seminar participants will be invited. Auditors who are not among the seminar's participants are welcome.

## **Religion in the American West**

James B. Bennett, Santa Clara University, [jbbennett@scu.edu](mailto:jbbennett@scu.edu). Quincy D. Newell, University of Wyoming, [qdnewell@uwyo.edu](mailto:qdnewell@uwyo.edu).

This Seminar invites proposals for article-length papers to be precirculated for discussion at the Annual Meeting. Papers may cover any subject within the American West and should make clear how the topic enhances our understanding of religion in the American West, our conceptions of American religious history, and/or of religion in general. We especially welcome papers considering the implications of the turn to globalization/globalism for the study of the American West, the place of the Global West (including Latin America), considerations of Asian America, or explorations of the role that Far West regions and religions (e.g., Alaska or Hawai'i) might play in consideration of the religious history of the American West.

## **Religion, Food, and Eating**

Benjamin E. Zeller, Brevard College, [zellerbe@gmail.com](mailto:zellerbe@gmail.com).

This Seminar brings together scholars with a shared interest in the topic of food, eating, drinking, and religion in North America. We welcome proposals that focus on questions of how religious food practices shape-embodied personal identity, interacts with sociocultural boundaries, affects or explains religious-cultural contexts, and illuminates theoretical issues in the study of religion and food. The Seminar is particularly interested in papers that focus on Native American, Latino, African, Islamic, and Asian religions in North America and studies that broaden our scope to include consideration of Canada, Mexico, and the Caribbean. Previously published materials and material currently being considered for publication elsewhere are not acceptable.

## Religions in Chinese and Indian Cultures: A Comparative Perspective

Chakravarthi Ram-Prasad, Lancaster University, [c.ram-prasad@lancaster.ac.uk](mailto:c.ram-prasad@lancaster.ac.uk). Tao Jiang, Rutgers University, [tjiang@rci.rutgers.edu](mailto:tjiang@rci.rutgers.edu).

In the concluding panel of this Seminar, we will examine some broader issues in the comparative studies between Chinese and Indian religious traditions, especially in the area of philosophy of religion. If we agree to use “philosophy” in a general sense for these traditions, we can ask: What are we/they doing philosophy for? Key issues of interest will include: 1) What are the ultimate philosophical questions in the Chinese and Indian religious traditions?; 2) What conceptions of the Good do they seek?; and 3) What role does their understanding of history and time play in their conceptualization of the Good? We are open to other questions as well. Potential panelists should be familiar with some works on these subjects, including Chakravarthi Ram-Prasad’s *Eastern Philosophy* (Octopus Publishing Group, 2005), as points of departure.

## CONSULTATIONS

### African Diaspora Religions

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

We invite papers for a panel on themes and approaches to the study of African diaspora religions. In particular, we seek proposals that bring an interdisciplinary approach and that consider the transnational and global dimensions of African diaspora religions, emphasizing their geographic, historical, cultural, and linguistic complexities. We welcome proposals on the following themes: 1) African diaspora religions in a global context; 2) Continuity and separation from Africa; 3) African diaspora religions and postcolonial migrations; 4) Diasporic practices and African traditional religions; 5) Islam, Christianity, and Judaism in diasporic contexts; 6) African diaspora religions and material culture; and 7) Ritual and preserving African diaspora histories.

## **Animals and Religion**

David Aftandilian, Texas Christian University, [d.aftandilian@tcu.edu](mailto:d.aftandilian@tcu.edu). Aaron Gross, University of San Diego, [aarongross@sandiego.edu](mailto:aarongross@sandiego.edu).

This Consultation welcomes paper or preferably panel proposals on all topics related to animals and religion. Possible cosponsored panels include: 1) Animal studies and cognitive science of religion with the Cognitive Science of Religion Consultation (theorizing interdisciplinary work between primatology and religious studies, especially topics that could be linked to the work of Frans de Waal); 2) Women, animals, and religion with the Women and Religion Section (othering, personhood, and agency); and 3) Yoga and animals with the Yoga in Theory and Practice Consultation. We also welcome papers on the work of Donna Haraway, Jacques Derrida, animals as religious subjects, primatology and religious studies, religious responses to factory farming, animals and war, animals in critical theory (postcolonial, feminist, queer studies), animal narratives and religion, and children, animals, and religion.

## **Body and Religion**

Rebecca Sachs Norris, Merrimack College, [rsnorris@sacredgames.org](mailto:rsnorris@sacredgames.org). Richard M. Carp, Appalachian State University, [carprm@appstate.edu](mailto:carprm@appstate.edu).

This Consultation aims to provide a forum for multi-, inter-, and transdisciplinary conversations on issues of body and religion. We are especially interested in the overall question of “what is body?” We invite proposals presenting diverse methodologies and understandings of body, as well as traditional and alternative presentation styles. This year we are focusing especially on: 1) Religions, bodies, and/or conflict; 2) Nonhuman bodies (e.g., animal, prophet, angel, deities, earth, bodies of knowledge, etc.); 3) Impact of developments in science, technology, and/or biomedicine on religious body practices and understandings; and 4) Constructed and/or deconstructed migrant bodies (human, deities, temples, etc.) for a cosponsored session with the North American Hinduism Consultation. We also encourage submissions on other aspects of body and religion from scholars in any area of religious studies or theology.

## **Buddhism in the West**

Jeff Wilson, University of Waterloo, [jewilson@uwaterloo.ca](mailto:jewilson@uwaterloo.ca).

This Consultation has an open call for papers and also seeks presentations that fall into one or more of the following areas: Buddhist activism and civil engagement, the sustainability of monasticism in the West, vernacular Buddhism and material cultures in North America, global Buddhism and the West, issues and/or best practices for teaching Buddhism in academic settings, feminist and/or cultural critiques of Buddhism in the West, Buddhism and sexuality, new ethnographic research on Western Buddhism, Buddhist ethics, Buddhism and environmentalism, and proposals that might fit well with a potential cosponsored session with the Ritual Studies Group.

## **Childhood Studies and Religion**

John Wall, Rutgers University, [johnwall@camden.rutgers.edu](mailto:johnwall@camden.rutgers.edu). Laurie Zoloth, Northwestern University, [lzoloth@northwestern.edu](mailto:lzoloth@northwestern.edu).

This Consultation encourages proposals from scholars of diverse religious traditions and locations who engage in historical, social science, and/or normative/conceptual research related to children and childhood. This year we invite proposals in all areas, but would like to focus particularly on four topics: 1) Children's participation in religious rituals; e.g., initiation rites, liturgical practices, ordination, and festival participation (cosponsored with the Ritual Studies Group); 2) The role of music in children's religious experiences/meaning-making; e.g., religious identity constructed in relation to popular lyrics, hip-hop, choral singing, holiday songs, and lullabies (cosponsored with the Music and Religion Consultation); 3) Depictions of children's spirituality/religion in film (cosponsored with the Religion, Film, and Visual Culture Group); and 4) Parochial and public education about religions, aims, methods, children's experiences, and imagined and real scenarios of conflict/cooperation (cosponsored with the Religion Education in Public Schools: International Perspectives Consultation).

## **Christianity and Academia**

David S. Cunningham, Hope College, [cunningham@hope.edu](mailto:cunningham@hope.edu).

This Consultation explores issues at the intersection of Christian theology and higher education. Papers are invited on such topics as the (declining?) role of denominations in church-related institutions, issues surrounding institutionally-sponsored worship and worship spaces, the challenges for non-Christian faculty at church-related institutions, and the converse, fundamentalism(s) on campus, the postmodern student (visual culture, personal spiritualities, “incredulity toward metanarratives”), the perception of theology among other academic disciplines, the formative role of external funding sources, the theological ramifications of the hybridization of the academy (including new course-delivery systems), notions of scarcity and abundance in the “market” of higher education, and the idea of a “theology of administration.” We prefer papers that move beyond mere description and that endeavor to analyze issues from a theological perspective.

## **Cognitive Science of Religion**

Edward Slingerland, University of British Columbia, [edward.slingerland@ubc.ca](mailto:edward.slingerland@ubc.ca).

This Consultation welcomes individual paper proposals and paper session and panel proposals on any topic related to the cognitive science of religion. For the 2010 Annual Meeting, we particularly welcome proposals on the topics of ritual, reductionism, cognitive modularity, bodily and extended cognition, and applications of Cognitive Science of Religion methods to historical or ethnographic data. We welcome proposals to be cosponsored with the Animals and Religion Consultation (especially work studying religious cognition in the context of ethology, primatology, and hominid evolution, and topics that could be linked to the work of Frans de Waal), or with the Pragmatism and Empiricism in American Religious Thought Group (especially for topics related to the centennial of William James’s death). Interdisciplinary research is encouraged.

## **Death, Dying, and Beyond**

Christopher M. Moreman, California State University, East Bay, [christopher.moreman@csueastbay.edu](mailto:christopher.moreman@csueastbay.edu). Kathleen Garces-Foley, Marymount University, [Kathleen.Garces-Foley@marymount.edu](mailto:Kathleen.Garces-Foley@marymount.edu).

We seek papers exploring the broadly conceived theme: 'Experiences of, or Encounters with, Death.' Some possibilities include studies in psychical research, Spiritualism, near-death experiences, explorations of violence/war, or the experiences of those who survive the death of another. As a potential cosponsored session, we also encourage proposals on 'Death and the Arts.' We are open to papers discussing the arts in any form, whether music, works of art, literature, or film. Papers might explore the representations of death in these media, or the use of the arts during the dying process, such as that of music in funerals or art therapy as a coping aid. Of course, proposals falling outside of these two thematic areas are also welcome.

## **International Development and Religion**

Nathan R. B. Loewen, McGill University, [loewenn@vaniercollege.qc.ca](mailto:loewenn@vaniercollege.qc.ca). Scott T. Kline, University of Waterloo, [skline@uwaterloo.ca](mailto:skline@uwaterloo.ca).

This Consultation will explore the religious dimensions in international development. We invite thematic panel and individual paper proposals that address the topical intersection of religious studies and international development studies. Topics might include, but are certainly not limited to: 1) The exploration of critical approaches to the study of religion in the context of international development; 2) Comparative or specialized theological studies on religious conceptions of wellbeing, poverty, wealth, and social flourishing; 3) Comparative or specialized theological studies of religious hermeneutics related to development-related practices; 4) Analyses of the political and social repositioning of religions in civil society relative to development; 5) The interaction of development interventions with extant religious traditions; 6)

Studies on the work of religiously-affiliated NGOs and INGOs; and 7) Studies of development institutions' engagements of religious dimensions of development.

### **Jain Studies**

Christoph Emmrich, University of Toronto, Mississauga, [christoph.emmrich@utoronto.ca](mailto:christoph.emmrich@utoronto.ca).  
Anne Monius, Harvard University, [anne\\_monius@harvard.edu](mailto:anne_monius@harvard.edu).

This Consultation invites both thematic panel and individual paper proposals on any aspect of Jainism, whether in South Asia or the global diaspora. Topics might include, but are certainly not limited to: 1) Jains in relation to Hindus and/or Buddhists; 2) Gender in Jain thought and/or practice; 3) Jain monasticism/asceticism; 4) Teaching Jainism in the classroom; 5) Varieties of Jain tantra; and 6) Discussion of a recent monograph relevant to Jain Studies.

### **Latina/o Critical and Comparative Studies**

Luis Leon, University of Denver, [luis.leon@du.edu](mailto:luis.leon@du.edu). Laura Perez, University of California, Berkeley, [leperez@berkeley.edu](mailto:leperez@berkeley.edu).

Our goal is to explore theories and methods to expand the traditional areas of religious studies that will enrich our understanding of institutionalized religion and spirituality within a global context, drawing from fresh perspectives, including post-colonialism, ethnic studies, gender and queer theory, and cultural studies. For 2010, we seek submissions exploring the phenomenon of Latina/o conversion to Islam in the United States and across the Americas. Papers are encouraged from all perspectives, including cultural studies, theology, ethnography, and others. We also seek submissions for a cosponsored panel with the Queer Theory and LGBT Studies in Religion Consultation on queer(y)ing machismo and marianismo. Finally, we invite papers on ongoing epistemological conversations.

## **Liberal Theologies**

Krista Duttonhaver, University of Notre Dame, [kduttenh@nd.edu](mailto:kduttenh@nd.edu). Daniel McKanan, Harvard University, [dmckanan@hds.harvard.edu](mailto:dmckanan@hds.harvard.edu).

We welcome papers in three areas: 1) The theory and practice of “public reason” within liberal theology and liberal religious communities, with attention to liberal religious participation in secular and pluralist political contexts, issues of translation from religious to public discourse, and how theology might engage public reason; 2) The theory and practice of confession, forgiveness, and reconciliation within liberal theology, as applied to liturgical or pastoral practice within local congregations, liberal participation in “truth and reconciliation” projects at the local or national level, or in other contexts; and 3) The relationship between Christian and post-Christian (or analogous distinctions rooted in other religious traditions) varieties of religious liberalism. In all cases we welcome either descriptive or normative, or historical or contemporary approaches.

## **Liberation Theologies**

Thia Cooper, Gustavas Adolphus College, [tcooper@gac.edu](mailto:tcooper@gac.edu).

This Consultation asks, “What does liberation theology mean in and for the twenty-first century?” We encourage cross-over dialogue — between contexts and between disciplines — and reflection on the implications of liberationist discourse for the transformation of theology as a whole — methodologically and theologically. In this vein, we will invite a panel of practitioners and activists, directly and through this call, to engage their particular contexts (economics, politics, sex, gender, ethnicity, race, environment, etc.) with the two themes in this forum. We would like to include a broad spectrum of panelists, representing the medical field, law, journalism, civil society organizations, etc.

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

Hans J. Hillerbrand, Duke University, [hjh@duke.edu](mailto:hjh@duke.edu). Deanna A. Thompson, Hamline University, [dthompson@hamline.edu](mailto:dthompson@hamline.edu).

We seek papers on Lutheran history and theology as traditionally understood. We are particularly interested in papers on Lutheran history and theology outside of Europe and North America, such as Lutheran missionary efforts, the emergence of Lutheran indigenous churches, and Lutheran encounters with other religions. This includes papers that bridge the academic study of Luther and Lutheranism and the actual Lutheran praxis.

## **Middle Eastern Christianity**

Mark Swanson, Lutheran School of Theology, Chicago, [mswanson@lstc.edu](mailto:mswanson@lstc.edu). Nelly Van Doorn-Harder, Wake Forest University, [vandoopa@wfu.edu](mailto:vandoopa@wfu.edu).

We invite proposals on the movement of Middle Eastern Christian people and cultures across borders, from any historical period, in both the Middle East and the Diaspora. Issues to be addressed may include the factors behind such movements, dynamics of assimilation and identity-preservation, and forms of interaction between migrating groups and local communities. In connection with the 2010 AAR focus on religion and science, we furthermore welcome submissions on Middle Eastern Christian contributions to the acquisition of scientific knowledge, broadly defined to include traditional scientific fields (medicine, the physical sciences, philosophy, translation technique, etc.), as well as topics of resource management, including the use of space (agriculture, architecture, ecology, urban planning, etc.), within any historical period. We also welcome prearranged panels on alternative topics.

## **Mormon Studies**

Jim M. McLachlan, Western Carolina University, [jmclachla@email.wcu.edu](mailto:jmclachla@email.wcu.edu). Grant Underwood, Brigham Young University, [gru2@byu.edu](mailto:gru2@byu.edu).

Proposals for individual papers or full panel sessions are solicited on the following topics: 1) Mormon art and literature (cosponsored with the Arts, Literature, and Religion Section); 2) Mormonism and the American South; 3) The Mormon diaspora and global Mormonism; 4) Analysis of the “Mormon” Jesus using various lenses from formal theology to popular culture; and 5) Current social-scientific perspectives on Mormonism.

## **Music and Religion**

Philip Stoltzfus, United Theological Seminary of the Twin Cities, [stoltzfusp@gmail.com](mailto:stoltzfusp@gmail.com). Theodore Trost, University of Alabama, [ttrost@bama.ua.edu](mailto:ttrost@bama.ua.edu).

We invite papers on the religious and theological dimensions of music. In particular, we seek proposals that bring theoretical, methodological, or philosophical approaches to bear on the study of musical phenomena in relation to: 1) Music of the American Southeast — blues, folk, country, spirituals, gospel, hip-hop, and stomp dance (cosponsored with the Arts, Literature, and Religion Section); 2) Music in children’s religious experiences/meaning-making — religious identity constructed in relation to popular lyrics, hip-hop, choral singing, holiday songs, lullabies, etc. (cosponsored with the Childhood Studies and Religion Consultation); 3) Tradition and creativity; 4) Music, trauma, and healing (catharsis, requiems); 5) The role of music in theological aesthetics; 6) The ir/relevance of contemporary Christian music; 7) Embodied music — exercise, aerobics, dance; 8) The religious use of “noise”; and 9) Contemporary art song literature.

## North American Hinduism

Jeffery D. Long, Elizabethtown College, [longjd@etown.edu](mailto:longjd@etown.edu). Shreena Gandhi, Kalamazoo College, [shreena.gandhi@kzoo.edu](mailto:shreena.gandhi@kzoo.edu).

This Consultation invites paper proposals and inquiries on the topics listed below. Please contact the person indicated as organizing the panel. Proposed themes are as follows: 1) Teaching Introduction to Hinduism courses (Cynthia Ann Humes, Claremont McKenna College, [cynthia.humes@claremontmckenna.edu](mailto:cynthia.humes@claremontmckenna.edu)); 2) Hinduism in the American public sphere (Cynthia Ann Humes, Claremont McKenna College, [cynthia.humes@claremontmckenna.edu](mailto:cynthia.humes@claremontmckenna.edu)); 3) Early North American Hindu histories, pre-1965 (Shreena Gandhi, Kalamazoo College, [Shreena.Gandhi@kzoo.edu](mailto:Shreena.Gandhi@kzoo.edu)); 4) Hinduism and Native Americans (Koenrad Elst, Mortsel, Belgium, [koenraad.elst@telenet.bc](mailto:koenraad.elst@telenet.bc)); 5) Comparisons of Hindu and other migrations to the United States — possibly cosponsored with the Religion and Migration Consultation (Shana Lisa Sippy, Columbia University, [ssippy@carleton.edu](mailto:ssippy@carleton.edu)); 6) Dalits, caste, and race identities in North America (Shana Lisa Sippy, Columbia University, [ssippy@carleton.edu](mailto:ssippy@carleton.edu)); 7) Exploring regional and linguistic identities among American Hindus (Shana Lisa Sippy, Columbia University, [ssippy@carleton.edu](mailto:ssippy@carleton.edu)); 8) Constructed/Deconstructed migrant bodies human, deities, temples, etc. — possibly cosponsored with the Body and Religion Consultation (George Pati, Valparaiso University, [george.pati@valpo.edu](mailto:george.pati@valpo.edu)); and 9) Tantra in the West — possibly cosponsored with the Tantric Studies Consultation (Loriliai Biernacki, University of Colorado, Boulder, [Loriliai.Biernacki@Colorado.edu](mailto:Loriliai.Biernacki@Colorado.edu)).

## Open and Relational Theologies

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

This Consultation invites papers that explore one or more of the following topics: 1) Love — its meaning, nature, extent, forms, power, sources, and significance; 2) Sin — its meaning, origin, extent, capacity to be overcome, habitual versus occasional, actual and/or original; and 3) Alterity

— what difference does Open and Relational Theologies make for exploring otherness, including its ontological, social, and/or ethical dimensions.

### **Pentecostal–Charismatic Movements**

Amos Yong, Regent University, [ayong@regent.edu](mailto:ayong@regent.edu). James K. A. Smith, Calvin College, [jksmith@calvin.edu](mailto:jksmith@calvin.edu).

We invite proposals for individual papers or fully developed panels on the following themes: 1) Martin Luther King Jr., civil rights, and Pentecostalism; 2) Paradigm shifts in the Black Church — from storefront to mainline to megachurch; 3) Pentecostalism and the World Missionary Conference one hundred years later; and 4) Blues, praise, and music in the Pentecostal-Charismatic tradition. We also welcome proposals for a possible joint session with the Ecclesiological Investigations Group focused on Pentecostal or Charismatic conceptions of ecclesial communion, union, and unity. Papers/panels should feature new methods and theoretical approaches to the scholarly examination of Pentecostal and Charismatic movements, past and present. The Consultation welcomes both descriptive (historical, social scientific) and constructive (theological) approaches.

### **Queer Theory and LGBT Studies in Religion**

Melissa M. Wilcox, Whitman College, [wilcoxmm@whitman.edu](mailto:wilcoxmm@whitman.edu). Claudia Schippert, University of Central Florida, [claudiaschippert@gmail.com](mailto:claudiaschippert@gmail.com).

This Consultation welcomes proposals for individual papers or panels on all topics related to queer theory and LGBT studies in religion; in particular, those that are interdisciplinary, focused on bisexual and transgender studies, and/or focused on religions other than Christianity. This year, we are especially interested in proposals that explore queer readings of machismo and marianismo (for a possible cosponsorship with the Latina/o Critical and Comparative Studies Consultation), religion and globalization through the lenses of queer and postcolonial theory, religion and queer activism, queering Southern and rural religions, religion and sex panics, and

queering family and kinship. We are also seeking proposals that engage the 2010 international focus on Australia and Oceania.

### **Religion and Cities**

Katie Day, Lutheran Theological Seminary, Philadelphia, [kday@ltsp.edu](mailto:kday@ltsp.edu). Omar McRoberts, University of Chicago, [omcrober@uchicago.edu](mailto:omcrober@uchicago.edu).

This Consultation invites papers pertaining to the theme of urban religion and the global connection — migration, economies, technologies, politics, and identities. Despite widespread scholarly interest in “global cities,” research has barely begun to reveal how urban religion might reflect and organize the multiple processes that constitute globalization. This session will explore local religious intersections with global phenomena in cities of all types. How do these various types of global connections shape urban communities of faith, and how do they, in turn, impact city life? Papers are welcome across disciplines, including social sciences, theology, history, and architecture. Also of interest are presentations that contribute to a joint session with the Anthropology of Religion Group on the changing cityscape and faithscape of cities in the southern United States.

### **Religion and Colonialism**

Caleb Elfenbein, New York University, [caleb.elfenbein@nyu.edu](mailto:caleb.elfenbein@nyu.edu). Mark Elmore, University of California, Davis, [mkelmore@ucdavis.edu](mailto:mkelmore@ucdavis.edu).

This Consultation presents an opportunity for scholars in various subfields of religious studies to explore topics whose relevance cuts across specializations. This year, we are interested in exploring the nature of tolerance in imperial, colonial, and postcolonial contexts. We particularly encourage submissions that contribute to historically comparative discussion of the politics of tolerance.

## Religion and Humanism

W. David Hall, Centre College, [w david.hall@centre.edu](mailto:w david.hall@centre.edu). Glenn Whitehouse, Florida Gulf Coast University, [gwhiteho@fgcu.edu](mailto:gwhiteho@fgcu.edu).

This Consultation invites proposals on the following topics: 1) The rhetorics of humanism — papers dealing with rhetoric as a discipline or practice undergirding or contributing to humanism and/or humanistic studies as these pertain to religion. We seek to arrange a panel of papers that deals with a range of different historical periods and perspectives, including constructive perspectives; 2) In conjunction with the Nineteenth Century Theology Group, nineteenth century proposals for a religion of humanity — papers examining nineteenth century movements and figures who articulated post-Christian, humanist religious visions or advocated the replacement of religion by science. Papers exploring theological and anti-theological responses to these figures will also be considered.

## Religion and Migration

Marie Marquardt, Agnes Scott College, [marie.marquardt@me.com](mailto:marie.marquardt@me.com). Jennifer B. Saunders, Capital University, [jbsaund1@yahoo.com](mailto:jbsaund1@yahoo.com).

This Consultation is a forum in which scholars working on religion and migration from multiple perspectives can interact. For 2010, we are particularly interested in submissions that construct, test, and/or question theories and methodologies that speak to the intersections of migration and religion. Additionally, we invite proposals that explore the topic of gender, migration, and religion, that attend to representations of immigrants and their religions (self-representations, media representations, political representations, etc.), and that examine immigrant religions in the South. In particular, we seek proposals for African religions and cultures in migration — the influence on, and/or interaction with, the African American communities in Atlanta and the South (a session to be cosponsored with the African Religions Group). We accept individual papers and prearranged panel/paper sessions.

## Religion and Sexuality

Monique Moultrie, Vanderbilt University, [monique.n.moultrie@vanderbilt.edu](mailto:monique.n.moultrie@vanderbilt.edu). Heather White, New College of Florida, [hwhite@ncf.edu](mailto:hwhite@ncf.edu).

We invite proposals on religion and sexuality broadly conceptualized, but focused on questions of why and how sex matters to religious persons, communities, or traditions. Topics may be historical or contemporary, and we especially encourage cross-cultural and interdisciplinary approaches, interest in gender (broadly defined), and strong attention to theoretical and methodological issues. A multiplicity of topics will be considered, including notions of love and romance in relation to sexuality, debates over “free love” and celibacy, LGBTQ communities, prostitution and other sex work, censorship, pornography, erotica, and any other current research in religion and sexuality. We welcome innovative program formats that allow for in-depth discussion, such as a roundtable panel on the state of research in religion and sexuality or comparative approaches to the topic.

## Religion Education in Public Schools: International Perspectives

Bruce Grelle, California State University, Chico, [bgrelle@csuchico.edu](mailto:bgrelle@csuchico.edu). Tim Jensen, University of Southern Denmark, [t.jensen@ifpr.sdu.dk](mailto:t.jensen@ifpr.sdu.dk).

This Consultation seeks papers on the following topics: 1) Papers that analyze and assess the *Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools*, international consensus guidelines developed by the Organization for Security and Cooperation in Europe; 2) The representation of *Religious Minorities in Public School* curricula and textbooks in diverse national settings; 3) Debates about the question of “At what age should students be introduced to religion education?”; 4) Religion education and students’ personal religious experience —are role-playing, simulations, and student sharing or demonstration of their own religious experience and “expertise” appropriate pedagogical techniques in public schools?; and 5) Open call. We especially encourage proposals that deal with these themes in the context of Australia and Oceania.

## **Religion in Europe**

Robert E. Alvis, Saint Meinrad School of Theology, [ralvis@saintmeinrad.edu](mailto:ralvis@saintmeinrad.edu). Andrii Krawchuk, University of Sudbury, [akrawchuk@sympatico.ca](mailto:akrawchuk@sympatico.ca).

This Consultation is devoted to the analysis of religion in Europe or related to Europe. We welcome papers on any religion in any historical period and encourage interdisciplinary, interreligious, and comparative approaches. This year, we especially seek proposals related to the following themes: 1) The intersection of religion, violence, and war; 2) The uses and abuses of religious memory; 3) Religious dimensions of the colonial encounter and its aftermath; 4) De-Christianization, re-Christianization, and/or the possibility of a post-secular future; 5) Religious developments in post-Communist societies; and 6) Interreligious and intercultural encounters, conflicts, and/or cooperation. We welcome proposals that do not correspond to these themes, as well as proposals for complete sessions related to Europe in some fashion.

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

Martha Newman, University of Texas, Austin, [newman@mail.utexas.edu](mailto:newman@mail.utexas.edu). Constance Furey, Indiana University, Bloomington, [cfurey@indiana.edu](mailto:cfurey@indiana.edu).

This Consultation brings together scholars working on premodern Judaism, Christianity, and Islam to examine questions of comparison and influence in a geographically and temporally defined context. We invite papers on the following topics: 1) Blood, sweat, tears and milk — the religious significance of bodily fluids. Papers might examine issues of purity, transgression, or disciplinary and devotional practices (not restricted to the fluids listed); 2) Interpreting Isaac and Ishmael — fathers, sons, and frantic mothers. Literary, anthropological, historical, and theological approaches to this common story are welcome. Proposals on the topics of the body and on interpretations of other common stories will also be considered. Although the proposed papers need not be explicitly comparative, we encourage submissions that will elicit discussions of comparison and influence.

## **Religion in Southeast Asia**

Jason Carbine, Whittier College, [jcarbine@whittier.edu](mailto:jcarbine@whittier.edu). Sor-Ching Low, Muhlenberg College, [Sorching.low@muhlenberg.edu](mailto:Sorching.low@muhlenberg.edu).

We invite papers that address the theme of exchange across Southeast Asia. Papers that examine the relations between exchange — of men, women, and children, of traditions, of objects, of money — and religious cultures are welcome. Some possible questions to consider are: To what degree does the comparative study of such an exchange inform us about Southeast Asian religious cultures and the larger sociopolitical worlds of which they are a part? How have local and global economic and political pressures shaped the exchanges? We seek submissions that explore these questions in light of theoretical issues relevant to the study of religion in Southeast Asia as well as to the study of religion more generally. We will also consider paper and panel submissions on other topics.

## **Religion, Memory, History**

David Reinhart, University of Wisconsin, Whitewater, [reinhard@uww.edu](mailto:reinhard@uww.edu). Anne Murphy, University of British Columbia, [amurphy2@interchange.ubc.ca](mailto:amurphy2@interchange.ubc.ca).

We encourage submissions from scholars of diverse traditions, regions, and eras whose work addresses the overall theme of this Consultation — the intersection of memory and history in the formation of religious cultural production and religious subjects — from diverse disciplinary perspectives. This year, we particularly invite papers or session proposals that explore the intersection of memory and visual culture, the relationship of redemption to memory, and/or any proposals that would embrace a less traditional format — such as a panel discussion around a core theme, or the integration of literary readings with academic papers/analysis. We are also interested in proposals that dovetail with the AAR's theme of religion and science, and particularly encourage sessions that can be cosponsored with other Groups or Sections.

## Religious Conversions

Alexander Y. Hwang, Louisville Presbyterian Theological Seminary, [hwangalex@yahoo.com](mailto:hwangalex@yahoo.com).

Linda A. Mercadante, Methodist Theological School, Ohio, [lmercadante@mtso.edu](mailto:lmercadante@mtso.edu).

We invite proposals on religious conversions, broadly construed, from a variety of methodological paradigms. This Consultation studies the full spectrum of issues related to religious conversions, in any historical or geographic context, inclusive of different forms of religious belief and practice. Investigations into the causes, consequences, and implications of religious conversions are welcome. We seek disciplinary and interdisciplinary approaches. Submissions may be for integrated panel sessions or individual papers.

## Ricoeur

Michael De Lashmutt, University of Exeter, [m.w.delashmutt@exeter.ac.uk](mailto:m.w.delashmutt@exeter.ac.uk). Jeffrey F. Keuss, Seattle Pacific University, [keussj@spu.edu](mailto:keussj@spu.edu).

This Consultation welcomes submissions that make use of Paul Ricoeur's work in the context of theological and religious studies. Contributions in the following areas are most welcome: 1) Explicitly engagements with Ricoeur's *Memory, History, and Forgetting* (University of Chicago Press, 2006) in relation to assessing its contribution to religious scholarship; 2) The use of Ricoeur in the hermeneutics of religious texts and the phenomenology of religious experiences (including, but not limited to the study of scriptures, creeds, confessions, and religious rituals and liturgies); 3) Explorations of identity formation through the rubric of narrativity as illustrative of Ricoeur's premise in his three volume *Time and Narrative* (University of Chicago Press, 1990); and 4) Creative dialogue with Ricoeur vis-à-vis the ongoing relevance of the phenomenological "turn" toward religion. These areas are intentionally broad so as to provide a range of creative interpretations and applications of Ricoeur's work, whilst also being sufficiently prescriptive in order to encourage a cohesive theme to the sessions.

## Scriptural/Contextual Ethics

David P. Gushee, Mercer University, [gushee\\_dp@mercer.edu](mailto:gushee_dp@mercer.edu). Amy Laura Hall, Duke University, [ahall@div.duke.edu](mailto:ahall@div.duke.edu).

Just peacemaking theory has emerged over the past two decades as a major new contribution to the ethics of peace and war (see Glen Stassen, ed., *Just Peacemaking: The New Paradigm for the Ethics of Peace and War*. Pilgrim Press: 2008). Just peacemaking theory has been rooted both in scriptural sources and in the social sciences, and has identified ten practices that often prove effective in preventing war. Initially, the biblical and theological work undergirding just peacemaking theory was mostly Christian. But now Jewish and Muslim scholars have joined the just peacemaking ethic and are developing sources for it in their own scriptures. We invite reflection on scriptural resources for a just peacemaking ethic garnered from any of the world's religious traditions.

## Sex, Gender, and Sexuality in Premodern Christianity

Ben Dunning, Fordham University, [dunning@fordham.edu](mailto:dunning@fordham.edu). Carly Daniel-Hughes, Concordia University, [cdanielhughes@gmail.com](mailto:cdanielhughes@gmail.com).

We invite proposals that explore shifting conceptions and/or practices of sex, gender, and sexuality in Christianity from the period of the New Testament to the eve of the Reformation. Papers that consider theoretical approaches to this nexus of issues, particularly as it relates to the study of Christian premodern thought and literature, are also encouraged.

## **Sikh Studies**

Michael Hawley, Mount Royal University, [mhawley@mtroyal.ca](mailto:mhawley@mtroyal.ca). Nikky Guninder Kaur Singh, Colby College, [nksingh@colby.edu](mailto:nksingh@colby.edu).

This Consultation invites papers focusing on any aspect of Sikh tradition and welcomes contributions from a broad range of theoretical and methodological approaches (e.g., history, postcolonial theory, anthropology, sociology, performance theory, popular culture, philosophy, literary criticism, gender studies, etc.). Papers on Sikh mysticism, yoga, the body, modernity (both challenge and response), or the media (in any of its forms) within or outside of the context of the Panjab are especially welcome.

## **Sociology of Religion**

Titus Hjelm, University College London, [t.hjelm@ssees.ucl.ac.uk](mailto:t.hjelm@ssees.ucl.ac.uk).

This Consultation's theme is "The AAR Centennial 2010: One Hundred Years of Sociology and Religion." We invite paper and full panel proposals on: 1) Turn of the twentieth century foundational sociology and contemporary implementation (e.g., Marx, Weber, Durkheim, DuBois, Ida Wells, Jane Addams). With Atlanta as our location, proposals on DuBois are especially welcome; 2) Contemporary social theory and the study of religion (e.g., Gramsci, Marcuse, McRobbie, Bourdieu, Gilroy, Foucault, Kristeva); 3) Religion and power; and 4) Sociology of religion in the media age. We anticipate a cosponsored panel with either the Critical Theory and Discourses on Religion Group or the Religion, Media, and Culture Group. We also welcome other proposals that use sociology to empirically engage the role of religion in societies globally.

## Space, Place, and Religious Meaning

Jeanne Halgren Kilde, University of Minnesota, [jkilde@umn.edu](mailto:jkilde@umn.edu). Leonard Norman Primiano, Cabrini College, [primiano@cabrini.edu](mailto:primiano@cabrini.edu).

We seek proposals for papers that reevaluate sacred/profane spatial relationships. The sacred/profane dichotomy posits a qualitative difference between certain types of spaces. “Sacred” spaces, whether understood as substantively imbued with transcendence or as humanly sacralized, remain distinct from “profane” spaces in which religion is supposedly absent. We seek to interrogate this dichotomy by probing the permeable borders/boundaries/bridges between these spatial types and by reevaluating the terms themselves. Our interest reaches across traditions and time periods. Possible topics include, but are not limited to, the use of public or commercial space for religious purposes, including time-sensitive uses (street celebrations, activities in public schools or parks, yoga classes, airport chapels, markets), transformation of spaces (e.g., secular uses of formerly religious space), or electronic spaces. Topics addressing globalization are encouraged.

## Theology and the Political

Hent de Vries, Johns Hopkins University, [hentdevries@jhu.edu](mailto:hentdevries@jhu.edu). Corey D. B. Walker, Brown University, [cdbwalker@brown.edu](mailto:cdbwalker@brown.edu).

Whither political theology? Why the recent proliferation of scholarship on political theology? How useful is the concept for understanding historic and contemporary flows in politics, religion, society, and thought? Is the very ubiquity of the concept suggestive of a general malaise in critical thinking in our contemporary moment? Whither political theology for all that we know now? We invite paper proposals that critically examine the theoretical and political opportunities and challenges of the use and deployment of ideas and formulations of political theology across disciplinary boundaries. We are particularly interested in proposals that provide new and innovative possibilities for critical engagements with this concept in light of contemporary configurations of political and economic power.

## **Theology of Martin Luther King Jr.**

Johnny B. Hill, Louisville Seminary, [jhill@lpts.edu](mailto:jhill@lpts.edu).

This Consultation invites papers and panel proposals related to the life and thought of Martin Luther King Jr., the Civil Rights movement, and contemporary social justice movements. We are especially interested in proposals exploring critical reflection on King and political theology, theological understandings of prophetic Christianity, as well as broader religious perspectives on justice and social transformation. We are also cosponsoring a session with the Christian Spirituality Group on the relationship between spirituality and the Civil Rights movement (more broadly, social and political movements from the 1960s to the present).

## **Transformative Scholarship and Pedagogy**

Shannon Craigo-Snell, Yale University, [shannon.craigo-snell@yale.edu](mailto:shannon.craigo-snell@yale.edu). Gabriella Lettini, Starr King School for the Ministry, [glettini@sksm.edu](mailto:glettini@sksm.edu).

This Consultation offers a forum for developing transformative strategies for integrating activism and scholarship. This includes learning in conversation with activist communities, allowing our understandings of religious traditions, culture, and knowledge itself to be shaped by such engagement. How are knowledge of religion and/or religious knowledge challenged by encounters between scholarship and activism? How can scholars learn from and partner with activists? How can such learning and partnership be integrated into courses in various institutional settings? We welcome proposals for papers, panels, workshops, or roundtable discussions that explore engagements between scholars, teachers, and activists in the Atlanta area. Preference will be given to proposals for a whole session and to interactive formats.

## **Transhumanism and Religion**

Calvin Mercer, East Carolina University, [mercerc@ecu.edu](mailto:mercerc@ecu.edu).

We welcome papers on any aspect of transhumanism and religion and seek perspectives from a variety of religious traditions. Papers may identify and critically evaluate any implicit religious beliefs that might underlie key transhumanist claims and assumptions. For example, are there operative notions of anthropology, soteriology, and eschatology at play in transhumanist quests? Papers might consider how transhumanism challenges religious traditions to develop their own ideas of the human future, in particular the prospect of human transformation, whether by technological or other means. Papers may provide critical and constructive assessments of an envisioned future that place greater confidence in nanotechnology, robotics, and information technology to achieve virtual immortality and create a superior posthuman species. We welcome more overtly philosophical critiques of posthuman discourse.

## **Women of Color Scholarship, Teaching, and Activism**

Katie G. Cannon, Union Theological Seminary and Presbyterian School of Christian Education, [kcannon@union-psce.edu](mailto:kcannon@union-psce.edu). Andrea Smith, University of California, Riverside, [asmith@ucr.edu](mailto:asmith@ucr.edu).

We invite individual and group proposals on any aspect of women of color scholarship, teaching, and activism. We especially seek proposals on the politics and power dynamics of transnational feminist collaboration; community-based research, pedagogy, and activism; racism and illness — strategies for maintaining health; and the arts in relation to pedagogy and/or activism. Proposals that complicate, problematize, and theorize beyond “multiculturalism” and “identity politics” are especially welcome.

## Yoga in Theory and Practice

Stuart Ray Sarbacker, Oregon State University, [stuart.sarbacker@oregonstate.edu](mailto:stuart.sarbacker@oregonstate.edu). Andrew Nicholson, Stony Brook University, [ajnicholson@notes.cc.sunysb.edu](mailto:ajnicholson@notes.cc.sunysb.edu).

This Consultation seeks paper and session proposals on the topic of yoga in theory and practice from a variety of perspectives, including sociology, anthropology, history of religions, philosophy and theology, and cultural studies. Suggested topics include: 1) Stretching across species — animals and yoga (cosponsored with the Animals and Religion Consultation); 2) Yoga, power, and divinity in the Hindu puranas (cosponsored with the Hinduism Group); 3) The mind in modern yoga; 4) Jaina yoga and asceticism; and 5) Law, politics, and economics in modern yoga.

## Yogācāra Studies

Dan Lusthaus, Harvard University, [dlusthaus@gmail.com](mailto:dlusthaus@gmail.com). A. Charles Muller, University of Tokyo, [acmuller@jj.em-net.ne.jp](mailto:acmuller@jj.em-net.ne.jp).

This Consultation invites papers on all aspects of study related to Yogācāra Buddhism, including historical, philosophical, psychological, soteriological, and other approaches. We also seek proposals that serve to motivate interaction with other program units, such as cognitive science, psychology of religion, religion and science, and so forth. Preference is given to group paper sessions or panels focused on a single theme, but separate papers are also welcome.