

2011 Call For Papers

Sections

Arts, Literature, and Religion Section

Diane Apostolos-Cappadona, Georgetown University, *apostold@georgetown.edu*. Eric Ziolkowski, Lafayette College, *ziolkowe@lafayette.edu*.

This Section invites proposals for individual papers and preorganized panels on the following topics: 1) Sites of commemoration/veneration; 2) Mediterranean architecture, sites, and rituals; 3) The hero's journey; 4) Thirty years of AIDS; 5) Architecture and ethics; 6) Ecology, the arts, and literature; 7) Literature and ethics; 8) Censorship in religion and the arts; 9) San Francisco poets; 10) Technology and the arts; 11) Odyssey and homecoming; 12) Loneliness/solitude; 13) Multiculturalism and/or globalization in the arts, literature, and religion; 14) Hindu visual and performance arts in North America (for a possible cosponsored session with the North American Hinduism Consultation); 15) The exploration of the religious in contemporary art; 16) Missionaries (of any faith) in art and literature; 17) Comparative theology through the arts and/or nontextual media (for a possible cosponsored session with the Comparative Theology Group); and 18) Nineteenth century religious thought as reflected in nineteenth century novels and the influence of these novels on the development of modern religious thought (for a possible cosponsored session with the Nineteenth Century Theology Group). The Section also welcomes proposals for individual papers and/or panel proposals on any topic in the arts, literature, and religion.

Anonymity of Review Process: Proposals are anonymous to Chairs and Steering Committee Members during review, but visible to Chairs prior to final acceptance or rejection.

Buddhism Section

Lori Meeks, University of Southern California, *meeks@usc.edu*. Christian K. Wedemeyer, University of Chicago, *wedemeyer@uchicago.edu*.

This Section invites proposals for panel sessions and individual papers in all areas of Buddhist studies. In particular it invites proposals for work that highlights enduring themes in the field and work that introduces experimental approaches or new materials. Proposals should address how the presentation will address general concerns of Buddhist studies. The Section especially encourages panel proposals that will take creative advantage of the ninety-minute slots afforded by the AAR, and which employ innovative modes of group study and discussion in an academic forum. The following topics are highly encouraged: 1) Rethinking Buddhist studies; 2) Vinaya from India to Japan; 3) Buddhism and Greco-Roman culture; 4) Buddhist performance; 5) Buddhism and the body (for a possible cosponsored session with the Body and Religion Consultation);

6) Buddhists and sacred mountains (for a possible cosponsored session with the Indigenous Religious Traditions Group); 7) Maritime trade and Buddhism; 8) Buddhist poetry; 9) Buddhism and the study of the Mediterranean; 10) Buddhism and food; and 11) Discussion of a recent book in Buddhist studies.

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Christian Systematic Theology Section

Gerard Loughlin, Durham University, gerard.loughlin@dur.ac.uk. David Stubbs, Western Theological Seminary, david.stubbs@westernsem.edu.

This Section's general theme is Christology. The Section invites constructive — not merely descriptive or historical — proposals exploring the figure of Christ, as interpreted in Christian doctrine, tradition, and practice. Proposals are sought for individual papers, paper sessions, or panels on books, thinkers, or topics that relate to the general theme. Suggested subjects include: 1) The implications of Jesus's Jewishness for Christology; 2) The bodies of Christ — mystical, material, and fe/male; and ecclesial and sacramental; 3) Christ and Sophia — the divine wisdom; 4) Creation and the cosmic Christ; 5) Christological heresies and orthodoxies; 6) Comparative theologies of "divine embodiment" (incarnation) — for a possible cosponsored session with the Comparative Theology Group (please submit proposals to both units); 7) Christology and Kierkegaard (for a possible cosponsored session with the Kierkegaard, Religion, and Culture Group — please submit proposals to both units). Proposals from Mediterranean scholars are especially welcome. For planning purposes, our theme for 2012 will be "community and authority, power and resistance."

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Comparative Studies in Religion Section

Kimberley C. Patton, Harvard University, kimberley_patton@harvard.edu. Tracy Pintchman, Loyola University, Chicago, tpintch@luc.edu.

This Section seeks proposals that provide occasion for comparative inquiry, engaging two or more religious traditions around a common topic and reflecting critically on the conceptual tools employed in the inquiry. We request only group proposals in the form of thematic paper sessions (four presenters, presider, and respondent) or panel sessions (maximum six presenters). No individual papers, please. 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 2011 meeting, with organizers identified in parentheses (when applicable), are below. Please contact listed organizers if you wish to take part in any proposed session. Where no organizer is

identified, we welcome someone to take on that role. Proposals for comparative panels and sessions other than those listed are welcome. Suggested themes are: 1) Comparative colonialisms (Philip Arnold, Syracuse University, pparnold@syr.edu); 2) Grammars of ineffability (Timothy D. Knepper, Drake University, tim.knepper@drake.edu); 3) Studying religion in political conflicts (Christopher Patrick Parr, Webster University, parrch@webster.edu); 4) Uncanonical/nationalistic reinventions of religious origins (Christopher Patrick Parr, Webster University, parrch@webster.edu); 5) Divine reflexivity in Kimberley Christine Patton's *Religion of the Gods: Ritual, Paradox, and Reflexivity*. Cambridge, UK: Oxford University Press, 2009. (Eric D. Mortensen, Guilford College, ericdmort@yahoo.com); 6) Maps: Orientation and disorientation (Kathryn McClymond, Georgia State University, kmcclymond@gsu.edu); 7) Transcendental therapeutics (Marla Segol, Skidmore College, msegol@skidmore.edu); and 8) Local or intrareligious theories of comparison.

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Ethics Section

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

This Section invites proposals providing theoretical analysis and diverse ethical methodologies in response to the following themes: 1) Silicone Valley, social networking, and cyberethics — exploring the role of the Internet with regards to privacy in public life; 2) Sex, scandal, and sexuality and the crisis of religious leadership; 3) Howard Thurman's legacy for contemporary ethical discourse — in honor of Thurman, who cofounded the Church for the Fellowship of All Peoples in San Francisco; 4) Economic ethics and political reform — what types of political reform ought to be explored while in the midst of the "Great Recession" caused by both domestic United States economic policies and neoliberalism; and 5) Papers of particular excellence on other topics and panel proposals. All proposals should identify the methodology used and the contribution of the argument to current academic conversations.

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History of Christianity Section

Daniel Joslyn-Siemiatkoski, Graduate Theological Union, djoslynsiem@cdsp.edu. Nathan Rein, Ursinus College, nrein@ursinus.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. Proposals are sought for papers or entire panels on: 1) Mediterranean Christianities; 2) Interreligious conflict, then and now, from the Mediterranean to Manhattan; 3) Christianities on the Pacific Rim — movements, missions, and migration; 4) New Christianities in California (for a possible cosponsored session with the New Religious Movements Group); 5) Dialoguing with the dead — the ethics of archival work; 6) Heterodoxy and authority in the global South; and 7) Early modern transatlantic Christianities. Proposals on other topics will also be considered. Papers should be conceived for effective fifteen-minute presentations. All proposals will be evaluated in anonymous peer review by the Steering Committee. Feel free to visit the Section's website at <http://sites.google.com/site/historyofchristianity/>.

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North American Religions Section

Rudy V. Busto, University of California, Santa Barbara, rude@religion.ucsb.edu. Julie Byrne, Hofstra University, julie.byrne@hofstra.edu.

This Section advances the study of religions in the United States, Canada, and Mexico. Proposals are invited for papers and panels on diverse religions and themes, applying a variety of methodologies, and suggesting broad theoretical or historiographical implications. Topics for 2011 include: 1) Religion and HIV/AIDS; 2) Popularist and nonacademic American religious histories; 3) Muslim American history and citizenship; 4) Religion and nationalism one decade after 9/11; 5) Nature religion; 6) Queering the study of North American religions; 7) Foreign missions to the United States; 8) African versions of Christianity in the United States; 9) Archives as fieldwork and fieldwork as archives; 10) Key sources and/or key terms; 11) Barack Obama; 12) Funding the study of North American religions; 13) Cataclysm; 14) The 1960s counterculture; and 15) Regional California/San Francisco Bay Area topics. Especially welcome are a variety of formats to encourage interactive sessions, including roundtables, debates, visual and musical performances, and workshops. Where complete panels are proposed, the Steering Committee may accept only portions of the proposal and add to the panel from other proposals submitted independently.

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Philosophy of Religion Section

Michael Rea, University of Notre Dame, mrea@nd.edu. Ludger Viefhues-Bailey, Le Moyne College, viefhulh@lemoyne.edu.

This Section invites proposals on the following topics and/or books: 1) The epistemic status of testimony; 2) Rereading Spinoza; 3) The power of narrative — feminist responses to Eleonore Stump's *Wandering in Darkness: Narrative and the Problem of Suffering* (New York, NY: Oxford University Press, 2010); 4) Affect, passion, and rationality; 5) Truth and religious studies; 6) The viability of the metaphysical realism; 7) Materialism, idealism, and religion in the nineteenth century; 8) Faith and knowledge in Kierkegaard (for a possible cosponsored session with the Kierkegaard, Religion, and Culture Group); and 9) Notions of mind and soul in modern philosophy.

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Religion and Politics Section

Erik Owens, Boston College, *erik.owens@bc.edu*. Susan B. Thistlethwaite, Chicago Theological Seminary, *sthistle@ctsichicago.edu*.

This Section encompasses both domestic and global interconnections of religion and politics, in practice and theory. In addition to receiving proposals on topics generally in the purview of this Section, this year it especially welcomes proposals that address the following themes: 1) Anti-Islamic populism in the United States and Europe — making connections with regard to identity, multiculturalism, assimilation, politics, and policy; 2) Religion education in state schools in Mediterranean nations and/or California; 3) United States immigration and American religious identity; 4) Peace-building efforts and faith-based diplomacy in Africa; and 5) Religion in California politics and/or public life. We are also happy to receive proposals on religion and politics in the Mediterranean, as per the AAR's international focus for the 2011 Annual Meeting.

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Religion and the Social Sciences Section

Kelly Bulkeley, Graduate Theological Union, *kellybulkeley@earthlink.net*. Carol B. Duncan, Wilfrid Laurier University, *carolbduncan@gmail.com*.

This Section invites proposals on these topics: 1) Who's got next? — important new theorists in the social sciences that dissertation students should know about; 2) Empirical methods in religious studies — how the sociology of religion at the University of California, Berkeley, has advanced the study of religion; 3) The mourning of the American dream — the psychological and religious dimensions of the economic malaise (for a possible cosponsored session with the Psychology, Culture, and Religion Group); 4) Current issues in qualitative approaches to the study of religion, communities of faith, and religious practices, including but not limited to researcher reflexivity and ways of accounting for the researcher's self in the study of religious practices; the similarities and

differences in various qualitative research practices such as participatory action research and ethnography by sociologists and by practical theologians; and issues stemming from research in cultural contexts of difference (for a possible cosponsored session with the Practical Theology Group); and 5) Other issues and questions in the study of religion and the social sciences.

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Religion in South Asia Section

Donald R. Davis, University of Wisconsin, Madison, *drdavis@wisc.edu*. M. Whitney Kelting, Northeastern University, *m.kelting@neu.edu*.

This Section strongly prefers paper sessions, not panel sessions. Paper session proposals should include specific titles and proposals for each paper. Few individual paper proposals are accepted. Please contact listed organizers if you wish to take part in any proposed session. Where no organizer is identified, we welcome someone to take on that role. Suggested themes are: 1) The impact of print technology in the nineteenth century (Nancy M. Martin, Chapman University, *nancy2martin@earthlink.net*); 2) Diaspora South Asian religions in California (Eliza Kent, Colgate University, *ekent@mail.colgate.edu*); 3) Defining suicide? (William P. Harman, University of Tennessee, Chattanooga, *william-harman@utc.edu*); 4) Hinduism, hippies, and California; 5) Babri Masjid in 2011 (Brian K. Pennington, Maryville College, *brian.pennington@maryville.college.edu*); 6) Zakir Hussain, fusion, and groovy South Asia (Deepak Sarma, Case Western Reserve University, *deepak.sarma@case.edu*); 7) Textual representations of haute cuisine in India (James McHugh, University of Southern California, *jmchugh@usc.edu*); 8) Tony Stewart's work across the Hindu-Muslim Border (John Hawley, Columbia University, *jsh3@columbia.edu*); 9) The Religion in South Asia Section and pluralism, climate change, and social justice (Pankaj Jain, University of North Texas, *pankaj.jain@unt.edu*); 10) South Asian film as interpreter of South Asian religion (Lyone Fein, Denison University, *lyonefein@yahoo.com*); 11) Madeleine Biardeau's work; 12) Horror and the grotesque; 13) "Shamanism" as heuristic category (Brian Collins, University of Chicago, *collinsb@uchicago.edu*); 14) Gender and performance (Elaine Craddock, Southwestern University, *craddoce@southwestern.edu*); 15) Disgust/revulsion as meditation tools (Christopher Handy); 16) Nonelite religious responses to colonialism (Rick Weiss); 17) Mughal Bhakti (Patton Burchett, Columbia University, *pb2257@columbia.edu*); 18) Hinduism and discrete emotions (Thomas B. Ellis, Appalachian State University, *ellistb@appstate.edu*); 19) Performing the divine in Indian classical dance (Harshita Mruthinti Kamath, Emory University, *hmruthi@learnlink.emory.edu*); 20) Mimamsa, mantras, meaning, (maha)devatas, and mendacity (Purushottama Bilimoria, Deakin and Melbourne, *p.bilimoria@unimelb.edu.au*); 21) Future of the "Classical" in the study/teaching of South Asian religions (Steven Lindquist, Southern Methodist University, *slindqui@smu.edu*); 22) National identity and religious pluralism; 23) Installation/consecration ceremonies (Nawaraj Charlagain, Harvard University,

nchaulag@fas.harvard.edu); and 24) David White's yoga in practice (Stuart R. Sarbacker, Oregon State University, *stuart.sarbacker@oregonstate.edu*).

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Study of Islam Section

Kecia Ali, Boston University, *ka@bu.edu*. Ahmet T. Karamustafa, Washington University, Saint Louis, *akaramus@wustl.edu*.

This Section encourages paper and panel proposals in all areas of Islamic studies. Successful proposals will reflect theoretical and methodological sophistication and engagement with existing scholarship along with innovative examination of Muslim practices and texts. As always, submissions dealing with the following topics are welcome: 1) Qur'an and the Sunna; 2) Islamic law; 3) Philosophy; 4) Theology; 5) Mysticism; 6) Ritual; 7) Gender and sexuality; 8) Modernity and globalization; 9) Teaching Islam; 10) Religious pluralism; and 11) Other areas of general interest. Furthermore, we encourage proposals dealing with Shi'ism within and across these areas. This year, submissions are also invited on the following particular themes: 1) Best practices in teaching through fiction and film; 2) Islam and religions of Asia; 3) Women and sexuality; 4) Poverty, wealth and social justice; 5) Muslim perceptions of the Holocaust; 6) Jewish and Islamic Law in comparative perspective; and 7) Islam and the Mediterranean.

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Study of Judaism Section

Aryeh Cohen, American Jewish University, *aryeh@ajula.edu*. Shaul Magid, Indiana University, Bloomington, *smagid@indiana.edu*.

This Section welcomes proposals in any area of Judaism and is especially interested in theoretical and methodological approaches to Judaism and the Jewish textual tradition in the context of the study of religion. Priority will be given to the following topics: 1) Rethinking Jewish Orientalism; 2) Judaism and the American West; 3) Judaism as Diaspora; 4) Judaism and media/music; 5) The Jewish Jesus; 6) The "Judeo-Christian tradition" revisited; 7) Judaism and Islam; 8) Jews and Islamophobia; 9) Jewish responses to Carl Schmidt; 10) Giorgio Agamben, Alain Badiou, or Slavoj Zizek; 11) Jewish spirituality and new religious movements; 12) Rethinking uses of "modern" midrash; 13) The canon of medieval and modern Jewish thought revisited; 14) Jewish heresy/heterodoxy; 15) The Jewish political tradition; and 16) Jews and food. Preorganized panels are welcome.

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Teaching Religion Section

Eugene Gallagher, Connecticut College, *evgal@conncoll.edu*. Carolyn Medine, University of Georgia, *medine@uga.edu*.

This Section critically examines pedagogical theory and practice. Proposals are sought that join innovative teaching practice with the scholarship of teaching and learning. Preference will be given to proposed presentation formats that model engaged, interactive, and experiential pedagogy. For 2011, paper and panel proposals that address the following themes are especially welcome: 1) Teaching on the border(s) — interdisciplinarity, joint appointments, cross-listed courses, courses that are undergraduate/graduate. What are the challenges and possibilities in these border situations? What pedagogies work? What issues arise in working across borders?; 2) Using SKYPE, Twitter, blogs, and Facebook in the religious studies classroom. What strategies may be used to incorporate new technologies into the classroom and in student mentoring?; and 3) For a possible cosponsored session with the Native Traditions in the Americas Group, teaching native traditions in the undergraduate introductory/survey course. What are the issues? In addition, we invite proposals for a cosponsored luncheon session with the Wabash Center for Teaching and Learning in Theology and Religion. The proposal should identify a teaching strategy or topic to facilitate a small group lunch discussion with fellow teachers interested in your topic. Finally, we invite other papers and panels on innovative teaching practices grounded in the scholarship of teaching and learning.

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Theology and Religious Reflection Section

Susan Abraham, Harvard University, *sabraham@hds.harvard.edu*. Anne Joh, Garrett Evangelical Theological Seminary, *anne.joh@garrett.edu*.

This Section invites papers and panels related to the following themes: 1) Interdisciplinary explorations of desire and religion; 2) Religion, violence, and peace — religion has the capacity to incite violence or inspire peace, particularly through theological rhetoric. In this session, we are looking for papers that will explore religious violence and peace traditions and the modes of theological discourse that promote these disparate responses to conflict; 3) Postcolonial theory — recently, the use of postcolonial theory has become much more noticeable in theology and religious studies. A persistent critique has been that postcolonial theory remains internal to Europe, especially grounded in the poststructuralism of Derrida, Foucault, and Lacan. We seek proposals exploring questions of whether or not and how postcolonial theory may address issues of epistemology

as well as materiality; and 4) Proposals addressing several key concepts — identity, culture, translation, art, borders, feminism, etc. — in the various works (books, poetry, film, art) of Trinh T. Minh-ha. The 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.

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Women and Religion Section

Nami Kim, Spelman College, *nkim@spelman.edu*. Rosetta E. Ross, Spelman College, *rross@spelman.edu*.

This Section invites individual papers and panel proposals from a variety of religious and cultural traditions exploring women's experiences in local and transnational contexts. We are particularly interested in proposals related to one of the following themes: 1) Women's alliances across boundaries of religions, race/ethnicity, class, and nationality to deconstruct, contextually analyze, or oppose patriarchy; 2) Interdisciplinary analyses of women's experiences of aging, elder care, and dementia, especially noting distinctions related to race/ethnicity, LGBT communities, ability, or class, including discussions of programs or arrangements to meet their spiritual needs; 3) Interdisciplinary analyses of women, food, and sustainability, or women's activism related to food, sustainability, and homelessness; 4) Innovative approaches to and discussions of women, religion, and prisons; 5) Women and religious conflict in the Balkans; 6) Women and religious cultures in the Mediterranean region, especially as related to the above six themes; and 7) In conjunction with other Program Units, we seek papers for a session titled "Gender Theory, Intersectionality, and Justice." A complex array of social structures of inequality and oppression, both overt and internalized, sustain persistent patterns of injustice and, conversely, hegemony. We seek papers that expose the intricacy, convolution, and density at the intersections of gender theory and other postmodern discourses as they seek to articulate persuasive and powerful understandings of justice.

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Groups

African Religions Group

Laura Grillo, Pacifica Graduate Institute, *lgrillo@pacific.edu*. Tapiwa Mucherera, Asbury Theological Seminary, *tapiwa.mucherera@asburyseminary.edu*.

This Group encourages critical inquiry about religions originating in Africa, as well as all those practiced on that continent. Proposals should go beyond mere description, analyzing conceptual tools and methods employed. This year, we invite individual papers or

panel proposals on the following themes: 1) Teaching African religions — challenges and methods. Focus may range from multidisciplinary approaches and media to considerations of institutional type — college/university, public/private, confessional/secular — or their representation. Presentations must reflect innovative pedagogical style; 2) Media, technology, and the dissemination and reconfiguration of African and African diaspora religions; 3) African traditions and peacemaking in situations of political conflict; and 4) Reconceiving gender in religions in Africa.

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Afro-American Religious History Group

Kathryn Lofton, Yale University, kathryn.lofton@yale.edu. Josef Sorett, Columbia University, js3119@columbia.edu.

In recognition of the locale of our next meeting, this Group especially welcomes proposals on gospel or jazz; African-American missionaries in Asia; or African Americans in the counterculture or new religious movements. We are also excited to host panels focusing on particular groups or denominations, such as the Church for the Fellowship of All Peoples, the Religious Society of Friends, or black Catholics. Other potential emphases for sessions might include African Americans in the West or the Pacific Rim; the relationship between historical and sociological approaches; or questions of class, wealth, or labor in the religious history of African Americans. More generally, we are looking for proposals that explore the relationship between religious identity and racial identity, as well as those that investigate the challenges of archival research in African-American religion. Papers or panels investigating religious violence or political discord are also encouraged.

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Anthropology of Religion Group

Steven Engler, Mount Royal University, sjengler@gmail.com. Margarita M. W. Suarez, Meredith College, suarezm@meredith.edu.

This Group invites proposals from across the full range of anthropological theories and methods that address diverse traditions, regions, and periods. Given San Francisco's proximity to Silicon Valley, we welcome submissions on the following topics: 1) Religion and technology — adoptions or rejections of technologies by religious communities, technologies of the sacred, or religion and transhumanism; 2) Applied anthropology — technology in the home or intervention/use of technology by corporations and states; 3) Tanya Luhrmann's new book *Hearing God: An Anthropological Account of the Way God Becomes Real for American Evangelical Christians* (forthcoming); 4) Screenings,

with discussion, of works of visual ethnographic scholarship in religion (films/videos of any length and multimedia) — for a possible cosponsored session with the Religion, Film, and Visual Culture Group; and 5) Rituals of ethnography — for a possible cosponsored session with the Ritual Studies Group.

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Asian North American Religion, Culture, and Society Group

Mimi Khuc, University of California, Santa Barbara, mimikhuc@umail.ucsb.edu.
Michael Masatsugu, Towson University, mmasatsugu@towson.edu.

This Group invites and welcomes individual papers and panel proposals that address the following topics: 1) Transnational and/or local religious practices of Asian-American immigrants; 2) Religious dimensions of Asian-American foodways and practices; 3) History or current state of the field of Asian North American religion, culture, and society; 4) Asian-American feminism in relation to religion; 5) LGBTQ issues in relation to Asian North American religious institutions and communities; 6) Asian-American politicians, politics, and religiosity; 7) Issues that address the concerns of Asian-American religion and religious communities in the San Francisco Bay Area; and 8) Any other critical aspects of Asian North American religion/s, culture, and society. Paper and panel proposals are anonymously reviewed.

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Augustine and Augustinianisms Group

Kari Kloos, Regis University, kkloos@regis.edu. Paul R. Kolbet, Boston College
kolbet@aya.yale.edu.

This Group invites papers and panels related to the following themes: 1) Decentered readings of Augustine; and 2) Few figures in Western culture have had prominence equal to that of Augustine of Hippo. However, in the last forty years, scholars have increasingly questioned the central status given to Augustine and, indeed, to the West. Today, how might a “de-centered” Augustine inform contemporary religious and theological discussion, given the current reevaluation of the significance of Western religion? Papers are invited that explore how Augustine’s relatively recent status as one voice among many affects current readings of him, makes possible novel perspectives on his works, and finds new and more diverse audiences for him, including global, pluralistic, and postsecular perspectives.

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Bible in Racial, Ethnic, and Indigenous Communities Group

Valerie Bridgeman, Lancaster Theological Seminary, *vbridgeman@LancasterSeminary.edu*. Fernando F. Segovia, Vanderbilt University, *f.f.segovia@vanderbilt.edu*.

The Group will sponsor two panel sessions next year for which individuals will be invited. Thank you for your interest in the Program Unit and its program.

Anonymity of Review Process: The Program Unit schedules panels of invited guests on different topics, problematics, or publications.

Bible, Theology, and Postmodernity Group

Tat-siong Benny Liew, Pacific School of Religion, *bliew@psr.edu*. Shelly Rambo, Boston University, *srambo@bu.edu*.

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

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Bioethics and Religion Group

Swasti Bhattacharyya, Buena Vista University, *bhattacharyya@bvu.edu*. Laura Kicklighter, Lynchburg College, *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 interrelate with religious beliefs and practices. Bioethics is an interdisciplinary endeavor and we 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. This year we specifically invite scholars to incorporate the 2011 theme of the Mediterranean in their focus, however, this emphasis is by no means required. Possible topics include, but are not limited to: 1) Approaches to bioethical issues and topics unique to Israel or other Mediterranean countries; 2) Applying perspectives of historical scholars from the Mediterranean region (Philo, or Augustine, for example) to contemporary issues; 3) Comparative religious bioethics; and 4) Considerations of implementing Obama's health plan and the relationship between political discourse and health policy.

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Black Theology Group

Monica A. Coleman, Claremont School of Theology, *macoleman@post.harvard.edu*.
Stephen G. Ray, Garrett-Evangelical Theological Seminary, *stephen.ray@garrett.edu*.

Continuing its explorations of the intersections of black theology, culture, and religious diversity, this Group invites paper and panel proposals in the following areas: 1) Black theology and theologies of the Spirit — broadly understood to include Pneumatology in a Christian sense, Pentecostalism, notions of Spirit in African-derived religions, etc.; 2) Queering black theology — a panel discussion of Roger A. Sneed's *Representations of Homosexuality: Black Liberation Theology and Cultural Criticism* (New York: Palgrave Macmillan, 2010); and 3) Black theology as public theology in the age of social networks, digital and online media, and cyber-religion (for a possible cosponsored session with the Science, Technology and Religion Group).

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Bonhoeffer: Theology and Social Analysis Group

Joel Lawrence, Bethel Seminary, *j-lawrence@bethel.edu*. Jennifer McBride, Emory University, *jmcbri3@emory.edu*.

In honor of the 2011 celebration of the completion of the English translation of the sixteen volumes of the *Dietrich Bonhoeffer Works* (Fortress Press), this Group invites papers exploring the significance of this translation project for the future of Bonhoeffer scholarship and for the reception of Bonhoeffer in the English-speaking world. Papers might explore documents or analyze a particular document, not previously translated in English, and explore how the availability of these newly translated texts fill out Bonhoeffer's image among English speakers. Along these lines, we also invite papers exploring Bonhoeffer's reception among a wider English-speaking audience, including how the volumes could be used to address popular images of Bonhoeffer — for instance, North American evangelical depictions influenced by the popularity of Eric Metaxas's biography of Bonhoeffer — or the impact that the availability of Bonhoeffer's lesser-known works may have in the English-speaking world for constructive theology and social analysis.

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Buddhist Critical–Constructive Reflection Group

Roger Jackson, Carleton College, rjackson@carleton.edu. John J. Makransky, Boston College, makransk@bc.edu.

This Group explores how modern academic studies — in philosophy, ethics, religious studies, theology, sociology, 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 the following topics: 1) How Buddhism does or does not change the scholarly conversation about social or economic justice, feminism, human rights, or a related area of contemporary concern; 2) Whether it is important for Buddhists to learn from religious others, and if so, what specifically is to be learned; 3) Whether Buddhism can ever be used to justify violence; 4) The use of Buddhist resources for Womanist reflection and the significance of this engagement for Buddhist reflection (for a possible cosponsored session with the Womanist Approaches to Religion and Society Group); and 5) Any other topic relevant to our mission.

Anonymity of Review Process: Proposals are anonymous to Chairs and Steering Committee Members during review, but visible to Chairs prior to final acceptance or rejection.

Buddhist Philosophy Group

Daniel A. Arnold, University of Chicago, d-arnold@uchicago.edu. Parimal G. Patil, Harvard University, ppatil@fas.harvard.edu.

This Group entertains individual paper proposals, but mostly encourages thematically integrated sessions. These sessions might focus on specific philosophical topics, methodological issues, 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. Possible topics include: 1) Buddhists and the category of belief (*dr̥ṣṭi*, views, beliefs, propositional attitudes, etc.); 2) The syllabus wars — what are we doing when we teach Buddhist philosophy?; 3) Is there a project in Buddhist phenomenology?; 4) Discussion of Dale Wright’s *Six Perfections: Buddhism and the Cultivation of Character* (Cambridge, UK: Oxford University Press, 2009); 5) Philosophical underpinnings of tantra; 6) Has Buddhist philosophy of mind progressed?; and 7) The progressive versus “pivot” models in Yogācāra accounts of transformation. Those interested in any of these topics should contact the Program Unit Chairs for information on other members intending to develop proposals on the same topic.

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Chinese Religions Group

James A. Benn, McMaster University, bennjam@mcmaster.ca. Mark Halperin, University of California, Davis, mhalperin@ucdavis.edu.

This Group invites papers dealing with all aspects of Chinese religions, including: 1) Research examining the body in Chinese religions; 2) The use of the “canon” in Chinese religions; 3) Deified rulers and religious ideologies in Asian polities; and 4) Chinese religions as practiced in the diaspora.

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Christian Spirituality Group

Tim Hessel-Robinson, Brite Divinity School, tim.robinson@tcu.edu. Elizabeth Liebert, San Francisco Theological Seminary, eliebert@sfts.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. Proposals on the following themes are especially invited: 1) Spiritualities in colonial and postcolonial contexts (particularly in the Californias); 2) GLBTQ and Queer spiritualities; 3) The study of Christian mysticism — Underhill, de Certeau, and beyond; 4) The “spiritual buffet” — an American tradition?; and 5) An invited panel on Reconfigurando Contemporary Spirituality — the contribution of Latino/a and Hispanic cultures (for a possible cosponsored session with the Latina/o Religion, Culture, and Society Group).

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Comparative Religious Ethics Group

Elizabeth Bucar, University of North Carolina, Greensboro, embucar@uncg.edu. Irene Oh, George Washington University, ireneoh@gwu.edu.

This Group encourages submissions of panels and individual papers on comparative religious ethics, including those that address the following themes: 1) The Mediterranean region as a site for cross-cultural and comparative study; 2) “Visual ethics,” including various types of art and media as a means of ethical reflection; 3) Foods and the way in which we eat as they relate to religious ethics; 4) Asceticism in comparative religious ethics; 5) Method and theory in comparative religious ethics for area studies scholars; and 6) Religious ethics and the social sciences.

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Comparative Studies in Hinduisms and Judaisms Group

Karen Pechilis, Drew University, *kpechili@drew.edu*.

Individual papers and panel proposals are invited on the following topics: 1) Religion and animals — beyond sacrifice. Submissions are invited to address discourses on animals in Hinduisms and Judaisms that are distinctive from discourses on sacrifice and attentive to the reality of animals (not simply animal symbols). For a possible cosponsored session with the Animals and Religion Consultation; 2) Games, toys, and ritual in religion — playing seriously. Submissions are invited to address the roles of games and toys in the ritual practices of Hinduisms and Judaisms, including similarities and boundaries between game and ritual. For a possible cosponsored session with the Ritual Studies Group; and 3) Sacred weeping — theorizing religion and emotion. Submissions are invited to address the textual representation or practice of sacred weeping in Hinduisms and Judaisms and its religious and social significance. Please note that individual papers usually explore one of the traditions, and a panel consists of individual papers on Hinduism or Judaism.

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Comparative Theology Group

Mark Heim, Andover Newton Theological School, *mheim@ants.edu*. Reid Locklin, University of Toronto, *reid.locklin@utoronto.ca*.

This Group invites comparative and constructive proposals related to the following themes: 1) Comparative theologies of divine embodiment or “incarnation” (for a possible cosponsored session with the Christian Systematic Theology Section); 2) Comparative theology through the arts and/or nontextual media (for a possible cosponsored session with the Arts, Literature, and Religion Section); 3) Pioneers or early models of comparative theology in traditions other than Christianity; 4) The practice of comparative theology with indigenous traditions or others not conventionally treated among major “world religions”; 5) Comparative theology and process thought; 6) Comparative theology and social movements (environmentalism, human rights, etc.); 7) The book series *Christian Commentaries on Non-Christian Sacred Texts* (Peeters and Eerdmans); and 8) Divine multiplicity — attributes, hypostases, and pluralities. We will also consider proposals on other topics. Panel or prearranged paper proposals are strongly encouraged. The Group hosts a listserv to facilitate such collaboration; to subscribe, please contact Reid Locklin at *reid.locklin@utoronto.ca*.

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Confucian Traditions Group

Yong Huang, Kutztown University, Pennsylvania, yhuang@kutztown.edu. Thomas A. Wilson, Hamilton College, twilson@hamilton.edu.

This Group invites proposals concerning any aspect of Confucianism from any geographical area. Topics of particular interest this coming year are: 1) Confucianism in a modern context; 2) Confucian rituals — who does them and why they do them?; Everyday Confucianisms; 4) Fate, death, and vulnerability in Confucianism; 5) Teaching Confucianism; 6) Confucianization of East Asia; and 7) The institutionalization of Confucian practices and ideas. 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. Prearranged panel and paper session proposals have a much better chance of getting accepted than individual paper proposals. Underscoring that Confucianism is not just a Chinese phenomenon, we would also like to encourage people working on Confucian topics outside of China to send in proposals.

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Contemporary Islam Group

Anna Bigelow, North Carolina State University, anna_bigelow@ncsu.edu. Kambiz GhaneaBassiri, Reed College, kambiz.ghaneabassiri@reed.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: 1) Islam in the Mediterranean region, especially as it relates to pilgrimage, material culture, and Eastern Christian–Muslim relations in the Mediterranean (for a possible cosponsored session with the Middle Eastern Christianity Consultation); 2) Islamophobia in an interdisciplinary perspective; 3) The tenth anniversary of September 11, 2001; 4) The works of Mohammed Arkoun and Nasr Hamid Abu Zaid, particularly as they relate to rethinking the field of Islamic studies; 5) Islam and violence/peace building; 6) Islamic finance, focusing on moral economy, social and economic justice, etc; 7) Islam in contemporary popular culture — music, film, literature, graphic novels, etc; 8) Intersections between Sufism and feminism; and 9) A critical appraisal of liberalism as an analytical category for understanding contemporary Islamic thought on such issues as rationalism, freedom, religious pluralism, and gender equality (for a possible cosponsored session with the Liberal Theologies Consultation).

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Contemporary Pagan Studies Group

Chas Clifton, Colorado State University, Pueblo, *chas.clifton@mac.com*. Jone Salomonsen, University of Oslo, *jone.salomonsen@teologi.uio.no*.

This Group invites papers that address one of the following topics and subthemes: 1) What does Pagan studies offer to academic analysis and critique? How do historical constructions of “paganism” form or misinform contemporary Pagan hermeneutics? How do studies of Pagan practices contribute new notions of religion and/or new methods to understand lived religion? Can Paganism be read as a form of religiosity transcending Wicca? Can the study of Paganism illuminate difficult areas regarding the body, sexuality, the dead, celebrity “worship,” or material spirituality?; and 2) West Coast Paganism in the 1960s–1970s. Bay Area “occulture” versus British Wicca? Were there cultural predecessors — the German-derived “Nature Boy” movement, dietary reformers, sexual reformers, Beats, other occultists, and esotericists? What was the West Coast Pagan influence on grassroots organizing and democracy modeling in America? What was the influence of Alan Watts, Esalen, and the “California Cosmology” on Paganism? What theories of new religious movements were tested against West Coast Paganisms?

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Critical Theory and Discourses on Religion Group

Jorunn Jacobsen Buckley, Bowdoin College, *jbuckley@bowdoin.edu*. Jens Kreinath, Wichita State University, *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. This year’s themes are: 1) Blasphemy and cursing; 2) Heresy in Islam; 3) Ethics of ethnographic fieldwork in religion; 4) The “Frankfurt School” and its diversity of approaches to religion; and 5) Methodological and ideological foundations of the cognitive theory of religion. We strongly encourage the submission of panel proposals relevant to the themes and issues indicated above.

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Cultural History of the Study of Religion Group

Tomoko Masuzawa, University of Michigan, *masuzawa@umich.edu*. Randall Styers, University of North Carolina, Chapel Hill, *rstyers@unc.edu*.

This Group seeks papers that historically examine the formation and transformation of “religion” (and other related categories) as a discursive apparatus operative in social,

cultural, and political practice and in relation to the scholarly study of religion. We aim to represent diverse geographical areas and historical moments. This year, proposals addressing the following theme are especially welcome: “religion” in relation to commerce, economy, and/or the conception of the “world/globe.” Secondly, in light of the resumption of the concurrent meetings of AAR and SBL, we are considering an additional cosponsored session on the place of biblical studies in the context of the study of religion or in relation to other fields (e.g., Islamic studies, Jewish studies, church history, theology, literary criticism, anthropology), historically considered. We welcome further ideas and suggestions on the latter (please e-mail the co-Chairs).

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Daoist Studies Group

Xun Liu, Rutgers University, xmgnyz@gmail.com. Gil Raz, Dartmouth College, gil.raz@dartmouth.edu.

This Group invites panel and/or paper proposals on the topics below. Please contact listed organizers if you wish to take part in any proposed session. Where no organizer is identified, contact the Program Unit Chairs with questions. Potential panel organizers are encouraged to contact the Program Unit Chairs prior to organizing a complete panel. Suggested topics are: 1) Internal alchemy (Stephen Eskildsen, University of Tennessee, Chattanooga, stephen-eskildsen@utc.edu); 2) Daoism in Japan and Korea; 3) Contemporary Daoism; 4) Daoist archaeology; 5) Daoist temple networks and local society; 6) Comparative/Theoretical studies of Daoism; 7) Historiography of Daoist studies since the Bellagio Conference (Terry Kleeman, University of Colorado, Boulder, terry.kleeman@colorado.edu); 8) Hagiography (Mark Meulenbeld, University of Wisconsin, Madison, meulenbeld@wisc.edu); 9) Daoist techne (Michael Stanley-Baker, University College London, m.stanley-baker@ucl.ac.uk). We also invite panel and paper proposals on other topics. As the regional focus for this year’s meeting is the Mediterranean, we will particularly welcome papers and panels with comparative perspectives.

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Eastern Orthodox Studies Group

Aristotle Papanikolaou, Fordham University, papanikolaou@fordham.edu. Eve Tibbs, Fuller Theological Seminary, etibbs@roadrunner.com.

This Group invites papers on two topics: 1) Any aspect of early Syriac Christianity, including but not limited to Syriac patristic literature, such as that of Ephrem the Syrian, Narsai, Babai the Great, as well as Syriac Christian spirituality, and early Christian–Muslim contacts; and 2) Religious architecture in Eastern Orthodox Christianity, which

could include historical, cultural, political, liturgical, and theological aspects of the church building and its interior elements, both ancient and contemporary.

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Ecclesiological Investigations Group

Michael A. Fahey, Boston College, *michael.fahey@marquette.edu*. Gerard Mannion, University of San Diego, *ges.mannion@gmail.com*.

This Group invites papers that address one of the following topics and subthemes: 1) Ecclesiology and Islam — the historical and contemporary relationships between Islamic faith communities and churches; concepts of coexistence; multiple belonging; method in interfaith encounters; relations in the Middle East, Islamic states, and Christian-dominated states; comparative theological papers concerning religion and community' (à la Keith Ward's 2000 study); 2) Ecclesiology and church law — reflections on the relationship between ecclesiology and church law in different denominations; particularly interactions with wider debates raised by Ladislav Orsy's *Receiving the Council: Theological and Canonical Insights and Debates* (Collegeville, MN: Liturgical Press, 2009). Papers exploring analogous mechanisms of polity in other traditions; pertinent juridical reflections on the clerical abuse crises; Anglicanism's recent debates concerning order; and representation from marginal voices are also welcome; and 3) What is distinctive about Methodist ecclesiology? — formal expressions, practices, institutions, mission, and ministry from all branches of Wesleyan/Methodist family. Presentations from the perspectives of other traditions, especially those of ecumenical conversations — including bilateral dialogues — addressing Wesleyan/Methodist ecclesiological issues/problems posed by Methodist ecclesial practices/formulations are also sought (for a possible cosponsored session with the Wesleyan Studies Group).

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Evangelical Theology Group

Michael J. McClymond, Saint Louis University, *michael@slu.edu*. Joy J. Moore, Duke University, *jmoore@div.duke.edu*.

This Group invites paper and panel proposals on the following topics: 1) Nominations (and/or self-nominations) for participants in a panel discussion of Gerald McDermott, ed., *The Oxford Handbook to Evangelical Theology* (New York, NY: Oxford University Press, 2010). Nominations should address the potential panelist's interpretation of the current state of evangelical theology as suggested by the handbook. We seek a diversity

of theological standpoints and viewpoints; 2) Recent or contemporary Christian music and the global praise and worship culture. Multimedia presentations are allowed and encouraged (for a possible cosponsored session with the Pentecostal Charismatic Movements Consultation); 3) Treating such topics as abstinence and abstinence education, antipornography, changing views of marital sexuality, cyber-sex, the impacts of social networking, the sex industry in feminist and/or evangelical views, human trafficking, and debates regarding sexual orientation (for a possible cosponsored session with the Evangelicalism and Contemporary Sexual Culture Group); and 4) Full panel proposals pertinent to the Group are allowed and will receive full consideration.

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Feminist Theory and Religious Reflection Group

Rita M. Gross, University of Wisconsin, Eau Claire, grossrm@uwec.edu. Christine E. Gudorf, Florida International University, gudorf@fiu.edu.

This Group is interested in the development and analysis of feminist theory within religious studies. We especially welcome papers involving the 2011 geographical theme of the Mediterranean. Following that interest, we invite papers on the following topics: 1) Religion, gender theory, and development policies; 2) Emerging feminisms in global Pentecostal movements; 3) Women rethinking and rebuilding religious communities; 4) Feminism and disability studies; 5) Trafficking; 6) The feminization of migration; 7) Women in the United States military; 8) Independent proposals on appropriate topics; and 9) In conjunction with other Program Units, we seek papers for a session titled "Gender Theory, Intersectionality, and Justice." A complex array of social structures of inequality and oppression, both overt and internalized, sustain persistent patterns of injustice and, conversely, hegemony. We seek papers that expose the intricacy, convolution, and density at the intersections of gender theory and other postmodern discourses as they seek to articulate persuasive and powerful understandings of justice.

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Gay Men and Religion Group

Randall Miller, Evelyn and Walter Haas Jr. Fund and Pacific School of Religion, randall4015@hotmail.com. J. Terry Todd, Drew University, jtodd@drew.edu.

This Group welcomes proposals for individual papers or panels on all topics related to LGBTQ identities from a wide variety of religious and theological perspectives and methodologies. Proposals for panels or performances outside of the typical academic paper format are also welcome. We are especially interested in proposals that explore theoretical approaches to the following topics: 1) LGBTQ performance art relating to religion, especially involving satire and transgression; 2) Gay or queer spiritual/religious

utopias and their histories; 3) Exploring gay/queer aspects of the 2011 AAR regional focus on the Mediterranean; and 4) In conjunction with other Program Units, we seek papers for a session titled “Gender Theory, Intersectionality, and Justice.” A complex array of social structures of inequality and oppression, both overt and internalized, sustain persistent patterns of injustice and, conversely, hegemony. We seek papers that expose the intricacy, convolution, and density at the intersections of gender theory and other postmodern discourses as they seek to articulate persuasive and powerful understandings of justice.

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Hinduism Group

Timothy Lubin, Washington and Lee University, lubint@wlu.edu. Vijaya Nagarajan, University of San Francisco, nagarajan@usfca.edu.

This Group invites proposals on themes pertinent to understanding Hindu thought, practice, and culture in any of its forms and periods. Please contact listed organizers if you wish to take part in any proposed session. Suggested topics are: 1) Mughal bhakti (Patton Burchett, Columbia University, pb2257@columbia.edu); 2) Kali Yuga (Amy L. Allocco, Elon University, aallocco@elon.edu); 3) Portugal and India (John Hawley, Columbia University, jsh3@columbia.edu); 4) Study of Hinduism in Italy (John E. Cort, Denison University, cort@denison.edu); 5) Roundtable on Raimundo Panikkar (John E. Cort, Denison University, cort@denison.edu); 6) Teaching Hinduism through fiction (Nancy M. Martin, Chapman University, nancy2martin@earthlink.net); 7) Hindu theologies — classical and modern (Deepak Sarma, Case Western Reserve University, deepak.sarma@case.edu; and Timothy Lubin, Washington and Lee University, lubint@wlu.edu); 8) Changing conceptions of Hindu communities (Joanne Punzo Waghorne, Syracuse University, jpwaghor@syr.edu); 9) Representations of Hindus and Muslims (Vijaya Nagarajan, University of San Francisco, nagarajan@usfca.edu); 10) Reevaluating the colonial “rupture” (James W. Laine, Macalester College, laine@macalester.edu); 11) The Ayodhya court ruling (Rupa Viswanath, University of Pennsylvania, rv@sas.upenn.edu); 12) Suicide (William P. Harman, University of Tennessee, Chattanooga, william-harman@utc.edu); 13) Hinduism in the Bay Area (Deepak Sarma, Case Western Reserve University, deepak.sarma@case.edu); 14) Gender and performance (Elaine Craddock, Southwestern University, craddoce@southwestern.edu); and 15) Children in Hinduism — for a possible cosponsored session with the Childhood Studies and Religion Consultation (John Wall, Rutgers University, johnwall@camden.rutgers.edu). Other topics are also welcome. Complete session proposals are preferred, but individual paper proposals may also be considered.

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Indigenous Religious Traditions Group

Suzanne Owen, Leeds Trinity, *s.owen@leedstrinity.ac.uk*. Jace Weaver, University of Georgia, *jweaver@uga.edu*.

This Group invites submissions addressing the following topics: 1) Immigration and border issues and indigenous peoples, including recent actions concerning events on the United States–Mexican border and diasporas of indigenous peoples and religious traditions; 2) Linkages between and among indigenous peoples around the Pacific basin; 3) Sacred mountains — for a possible joint session with the Buddhism Section; and 4) Explorations of the connections among Indigenous, Chicana/o, Latina/o, and/or Ladina/o identities — for a possible cosponsored session with the Latina/o Critical and Comparative Studies Consultation. We also welcome papers on other themes dealing with indigenous traditions. Please direct inquiries to either Program Unit Co-chair.

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Islamic Mysticism Group

Omid Safi, University of North Carolina, *omid@email.unc.edu*. Laury Silvers, University of Toronto, *lsilvers@gmail.com*.

This Group solicits paper and panel proposals with special attention paid to the following topics: 1) Islamic mysticism in Mediterranean cultures, including the Ottoman Empire; 2) Islamic mysticism as it engages with other religious or cultural traditions; 3) Islamic mysticism and the use of magic; 4) Sufism in American popular culture; and 5) Gender, sexuality, and the body in Islamic mysticism. Prearranged sessions and panel proposals for the ninety-minute format centered on one of the great primary sources or figures from the Mediterranean — such as Rumi or Ibn al-`Arabi — are highly encouraged. Please note that ninety-minute sessions or panels should have no more than three papers with a respondent. We also encourage prearranged sessions or panel proposals cosponsored outside the broader Islamic Mysticism Group for both session lengths. Prearranged session or panel proposals reflecting diversity in gender, ethnicity, theoretical method, and rank are highly sought.

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Japanese Religions Group

Barbara Ambros, University of North Carolina, Chapel Hill, *bambros@email.unc.edu*. Mark Rowe, McMaster University, *rowemar@mcmaster.ca*.

This Group invites panel and individual paper proposals related to all aspects of Japanese religious practice and thought, both historical and contemporary. For 2011, we welcome proposals relating to, but not confined by, the following topics: 1) Japan and the Mediterranean (e.g., the sixteenth/seventeenth century encounter with Iberian Christianity, using the Mediterranean Sea as a model for Japanese religious flows across the Inland Sea/Sea of Japan); 2) Material/Visual culture; 3) Daoism/Onmyôdô; 4) Ethnography; 5) Spirituality in contemporary Japan; and 6) Concepts/Theories of religion in Japan. 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 study of religion more broadly are preferred. Creative formats — film, organized discussion, “workshop,” etc. — are encouraged.

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Kierkegaard, Religion, and Culture Group

Stephen N. Dunning, University of Pennsylvania, sdunning@sas.upenn.edu. Sylvia Walsh, Stetson University, sperkins6@cfl.rr.com.

This Group invites proposals for three sessions on the following topics: 1) Kierkegaard, the religious imagination, and esthetics — throughout his authorship, Kierkegaard distinguishes rigorously between the religious and the esthetic. Yet he also holds that all religious speech, including that of the Bible, is metaphorical. We invite proposals that respond to the question of whether a proper esthetics can be developed in light of what Kierkegaard understands as the religious imagination; 2) Christology and Kierkegaard — for a possible cosponsored session with the Christian Systematic Theology Section (please submit proposals to both units); and 3) Faith and knowledge in Kierkegaard — are faith and knowledge mutually exclusive for Kierkegaard? If there is religious knowledge, how is it related to knowledge generally? How is the quest for knowledge linked to personal transformation for Kierkegaard? For a possible cosponsored session with the Philosophy of Religion Section. Adjudication is by a process of blind review.

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Korean Religions Group

Timothy S. Lee, Brite Divinity School, timsanglee@aol.com. Jin Y. Park, American University, jypark@american.edu.

This Group invites papers dealing with Korean religions/spirituality in a trans-Pacific context. Eligible topics include: 1) Korean religions in North or South America (e.g., Korean Buddhism, Christianity, or new religions in North America); 2) North or South Americans' involvement in the religions of Korea (e.g., Canadian Presbyterian missionaries in Korea or European-American Sŏn [Zen] priests in Korea); 3) Trans-

Pacific aspects of Korean religions with respect to rituals, ethics, myths, doctrines, experience, or materiality; 4) Confucianism in a modern context — social/institutional, practical/ritual, ethical, narratives/mythic, doctrinal, material, and experiential dimensions of Confucianism as they are found in or outside modern East Asia (for a possible cosponsored session with the Confucian Traditions Group); 5) Confucian negotiations with modernity; e.g., “religionization” of Confucianism in Korea; 6) Tu Wei-ming’s valorization of Confucian humanism; and 7) Confucianism’s relations with other religions; e.g., Christianity.

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Latina/o Religion, Culture, and Society Group

Neomi De Anda, Loyola University, Chicago, ndeanda@gmail.com. Néstor Medina, Seminario Evangélico de Matanzas, Cuba, Netto.Medina@utoronto.ca.

This Group invites submissions addressing the following topics: 1) The ground-breaking work of Luis Rivera Pagán in many ways marks Latino/a trajectories in what is now considered postcolonial thought. From his classic *A Violent Evangelism: The Political and Religious Conquest of the Americas* (Louisville, KY: Westminster John Knox Press, 1992) through *Los sueños del ciervo: Perspeçyivas Teologicas Desde el Caribe* (Quito, Ecuador: Equipo de Historia y Sociología del Protestantismo en Puerto Rico and Concilio Evangélico de Puerto Rico, 1995), his scholarship in English and in Spanish has been influential in theology, history, and the study of religion in Las Américas. This Group is seeking submissions that build upon the insights and direction Rivera Pagán’s work has inspired over the past thirty years; 2) The movie *La Mission* (2009), staged in San Francisco, provides a unique opportunity to discuss religion, culture, and film at this year’s Annual Meeting. From the low-rider cars to the father-son relationship taxed by harsh homosexual cultural stereotypes to the various signs of popular religiosity, this film provides a plethora of opportunities for engagement and thought. We are seeking submissions that discuss any aspect of this film in relationship to Latino/a religions, cultures, and societies; and 3) Individual papers and proposals on any topic related to Latina/o religion.

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Law, Religion, and Culture Group

Kathleen M. Sands, University of Hawai’i, Manoa, kmsands@hawaii.edu. Tisa Wenger, Yale University, tisa.wenger@yale.edu.

This Group invites 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, human rights and freedom of religion and belief. This year, we especially welcome submissions on the following themes: 1) Law, religion, and real property/land; 2) Discourses of sovereignty in comparative and cross-cultural perspectives; 3) Religion and the legalization of marijuana; and 4) In recognition of this year's international theme, we are seeking paper proposals for a session on religion and law in medieval Mediterranean contexts (for a possible cosponsored session with the Religion in Europe and the Mediterranean World, 500–1650 CE Consultation).

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Lesbian-Feminist Issues and Religion Group

Marie Cartier, Claremont Graduate University, ezmerelda@earthlink.net. Yvonne Zimmerman, Methodist Theological School, Ohio, yzimmerman@mtso.edu.

This Group invites papers and complete panels that treat theoretical, methodological, and/or practical dimensions of the following themes: 1) On the history of, problematic within, or reclaiming of the concept of “woman-identified woman;” 2) Borderlands — theorizing Lesbian feminism in and/or as borderlands in relation to Gloria Anzaldúa’s work on borderlands; 3) Queer eclipses — has “queer” eclipsed the relevance of gendered sexual identities (i.e., lesbian and gay)? Of feminism? How is the category of “queer” itself subject to eclipse?; 4) Lesbian feminist theorizing of terrorism and responses to terrorism; 5) Ethics, grammar, discourses, models, and/or experiences of lesbian-feminist sexualities in non-Christian religion; and 6) Engagements with queering disabilities studies (for a possible cosponsored session with the Religion and Disability Studies Group).

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Men, Masculinities, and Religions Group

Robert A. Atkins, Grace United Methodist Church, Naperville, IL, BobAtkins@alumni.northwestern.edu. Garth Kasimu Baker-Fletcher, Texas College, gletcher@texascollge.edu.

How do we account for different (sometimes conflicting) forms of postmodern masculinities arising in various communities? This Group seeks papers that utilize various theoretical and/or social scientific research methodologies to describe and elucidate the performance of masculinities with critical analysis in the framework of gender, queer, and postcolonial theories. We seek presentations of inclusive, mature, and innovative models of masculinities for critical men’s studies in religion integrating the work of men from all different social, ethnic, religious, linguistic, class, and sexual identities. And, in conjunction with other Program Units, we seek papers for a session titled, “Gender Theory, Intersectionality, and Justice.” A complex array of social

structures of inequality and oppression, both overt and internalized, sustain persistent patterns of injustice and, conversely, hegemony. We seek papers that expose the intricacy, convolution, and density at the intersections of gender theory and other postmodern discourses as they seek to articulate persuasive and powerful understandings of justice.

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Mysticism Group

Thomas Cattoi, Graduate Theological Union, *tcattoi@jstb.edu*. Laura Weed, College of Saint Rose, *weedl@strose.edu*.

This Group takes a cross-cultural and interdisciplinary approach to the study of religious experience. We welcome paper and panel proposals on any topic in the study of mysticism, including papers on methodological approaches. We are especially interested in the following topics: 1) Mystical ways of knowing (for a possible cosponsored session with the Pragmatism and Empiricism in American Religious Thought Group); 2) Mysticism and ritual — rite, mantra, mudra, mandala (for a possible cosponsored session with the *Journal of Interreligious Dialogue*); 3) Mysticism, music, and trance (for a possible cosponsored session with the Music and Religion Consultation); 4) Mysticism and Zohar; 5) Mysticism and language, or literature; and 6) Mysticism and personality formation.

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Native Traditions in the Americas Group

Mary C. Churchill, Sonoma State University, *marycchurchill@gmail.com*. Michael Zogry, University of Kansas, *mzogry@ku.edu*.

This Group invites individual paper and group proposals on any aspect of Native traditions in the Americas — North, Central, and South. We especially encourage proposals in the following areas: 1) Specific roles of Mediterranean nations — Spain, France, and Italy — and institutions (e.g., papacy) in the colonization of the Americas; 2) Christian Doctrine of Discovery; 3) California Indians, including but not limited to such topics as religious freedom, sovereignty, state/national/tribal borders, land rights, indigenous traditions and languages, and urban Indians; 4) Indigeneity in California (indigenous peoples of the Americas in California, such as the Mayan and Zapotec peoples); 5) Native traditions of the Americas along the Pacific Coast, including Alaska and the Pacific Northwest and Central and South America; and 6) Teaching about Native traditions in the Americas, including the undergraduate introductory/survey course (for a possible cosponsored session with the Teaching Religion Section).

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New Religious Movements Group

Marie W. Dallam, University of Oklahoma, *mwdallam@ou.edu*.

This Group seeks to advance the study of new religions through discussions of theory and method as well as through substantive examination of new religious forms. This year, we welcome proposals for papers or panels that correspond with any of the following areas: 1) New religions of the Pacific Rim; 2) Fresh discussions of conspiracy theory; 3) New Christianities of the West Coast (for a possible cosponsored session with the History of Christianity Section); 4) The appropriation of secular and/or popular culture by new religious movements; and 5) As always, we invite proposals for any aspect of study in new religions. Papers will be ranked and selected using a blind review process.

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Nineteenth Century Theology Group

Lori K. Pearson, Carleton College, *lpearson@carleton.edu*.

This Group focuses on major themes, thinkers, and movements in nineteenth century religious thought and theology, and on the relation of religious thought to its historical, political, and cultural contexts. Papers are invited on, but not limited to, the following topics: 1) Religious thought and the nineteenth century novel — how is nineteenth century religious thought reflected in important nineteenth century novels, and how have these novels influenced the history of modern religious thought? (for a possible cosponsored session with the Arts, Literature, and Religion Section); 2) Nineteenth century women's biblical interpretation — the reception and uses of historical-critical methods and concepts of progressive revelation among nineteenth century women interpreters of the Bible. Papers may focus on influential women, or on the uses of scripture by women involved in political struggles and cultural movements of the time (for a possible cosponsored session with the SBL Recovering Female Interpreters of the Bible Group); and 3) "Oriental religions" and "mystery cults" in their interaction with early Christianity in the work of Franz Cumont and his contemporaries.

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Platonism and Neoplatonism Group

Douglas Hedley, University of Cambridge, *rdh26@cam.ac.uk*. John Peter Kenney, Saint Michael's College, *jkenney@smcvt.edu*.

A central metaphysical issue in the Platonic tradition is identity and difference. Papers are invited that explore the following topics: 1) Conceptions of divine unity and the inner life of the One; 2) Theories of hypostatic levels; 3) Accounts of personal identity in reference to the intelligibles; and 4) The role of the body in the assertion of difference. The Group encourages studies that explore the resources of the ancient Platonic tradition as well as later Jewish, Christian, and Islamic Neoplatonism.

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Practical Theology Group

Mary McClintock Fulkerson, Duke University, mfulkerson@div.duke.edu. Joyce Ann Mercer, Virginia Theological Seminary, jmercer@vts.edu.

This Group invites papers or panels in two areas: 1) Current issues in qualitative approaches to the study of religion, communities of faith, and religious practices. Topics include, but are not limited to, researcher reflexivity and ways of accounting for the researcher's self in the study of religious practices; similarities and differences in various qualitative research practices, such as participatory action research and ethnography by sociologists and by practical theologians; and issues stemming from research in cultural contexts of difference (for a possible cosponsored session with the Religion and the Social Sciences Section); and 2) Practical theology, economics, and class relations; in particular, joblessness, the phenomenon of "economic refugees," and/or shifts in class identities; global economic instability and the reshaping of religious practices and communities; the economy of the academy, labor practices of the academy, and the lives of education workers; practical theology and the workplace; and labor/worker justice.

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Pragmatism and Empiricism in American Religious Thought Group

Beth Eddy, Worcester Polytechnic Institute, bleddy@wpi.edu. Eddie S. Glaude, Princeton University, esglaude@princeton.edu.

This Group invites submissions addressing the following topics: 1) The Group recognizes the various debates around climate change. What might pragmatism have to offer to how we think about the environment? What is the relationship between pragmatism and ecology?; 2) The complex intersection of pragmatism and feminism; 3) Cornel West described his contribution to the tradition of pragmatism as prophetic pragmatism. We invite papers that examine the relation between the "prophetic" and the "pragmatic"; 4) The "mystical ways of knowing" and pragmatism; and 5) Pragmatism and empiricism. Panel proposals are also welcome.

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Psychology, Culture, and Religion Group

Kirk A. Bingaman, Fordham University, *bingaman@fordham.edu*. Hetty Zock, University of Groningen, *t.h.zock@rug.nl*.

This Group welcomes proposals on the following themes: 1) The mourning of the American dream — psychological and religious dimensions of the economic malaise (for a possible cosponsored session with the Religion and the Social Sciences Section); 2) Where is middle-earth (Medi-terranean)? Centrality, marginality, and intercultural dynamics in psychology and religion; and 3) Primate studies and evolutionary psychology — what has religion got to do with it? The Group also welcomes proposals on other themes dealing with psychology, culture, and religion.

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Qur'an Group

Anna M. Gade, University of Wisconsin, Madison, *amgade@wisc.edu*. Gordon D. Newby, Emory University, *gdnewby@emory.edu*.

This Group invites proposals on the academic study of the Qur'an. Topics include: 1) Analysis of Qur'anic text; 2) History of the interpretation of the Qur'an; 3) Recitation/performative aspects of the Qur'an; 4) Artistic aspects of the Qur'an; 5) Relationship of the Qur'an to other scriptures/traditions; and 6) Textual criticism and the historical/textual milieu of the Qur'an. 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 2011, we invite topics related to the Mediterranean, the theme of social justice, non-Arabic tafsir, and tafsir found in atypical genres. Successful proposals will reflect theoretical and methodological sophistication as well as innovative examinations 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.

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Reformed Theology and History Group

Martha L. Moore-Keish, Columbia Theological Seminary, *keishm@ctsnet.edu*. Kang-Yup Na, Westminster College, *nak@westminster.edu*.

This Group invites proposals on the theme of Reformed public theology and/or Reformed apologetics. Papers may be historical or theological in nature. The best contributions will ordinarily be constructive and not merely descriptive. Possible themes include: 1) Historically speaking, when and how have Christian believers in the Reformed tradition engaged in public discourse? When and how have they defended the value of their faith/religious convictions?; 2) Theologically speaking, why do some understand “Reformed apologetics” to be an oxymoron? What is a Reformed theological basis for apologetic and/or public theology?; and 3) What exactly do Reformed traditions have to contribute to the world at large, both in representing themselves to others and in addressing issues in a broad public arena?

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Religion and Disability Studies Group

Devorah Greenstein, Starr King School for the Ministry, devorahgreenstein@gmail.com.
Julia Watts Belser, Missouri State University, juliawattsbelser@missouristate.edu.

This Group invites proposals in all areas related to disability and religion. We are particularly interested in the following topics: 1) The San Francisco Bay Area, including connections with the history and development of disability rights and the Independent Living Movement, which began in Berkeley; 2) Bringing disability studies perspectives to particular disciplines within religious studies, including textual studies, historical studies of religion, comparative religion, and theology; 3) Issues of theological anthropology and discourses of vulnerability, and/or Deborah Creamer’s *Disability and Christian Theology: Embodied Limits and Constructive Possibilities* (New York, NY: Oxford University Press, 2008); 4) Proposals related to conscience/dissent, violence, microaggressions, and the use of language/metaphor; and 5) Proposals examining the queering of disability studies and religion (for a possible cosponsored session with the Lesbian-Feminist Issues and Religion Group).

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Religion and Ecology Group

Whitney Bauman, Florida International University, whitneybauman@mac.com. A.
Whitney Sanford, University of Florida, wsanford@ufl.edu.

This Group seeks papers on the following topics: 1) Religious environmental imaginations, histories, and movements relating to San Francisco and California such as radical environmentalism in the West (e.g., Edward Abbey and Earth First!), bioregionalism, eco-utopias, revisiting John Muir’s religiosity, queer ecologies, and ecology and disaster; 2) The ecological in-between — exploring our relationships with everyday technology,

exploring the ambiguous ethical stance of living toward a different ecological future from within consumer worlds, exploring the concept of “saving nature” while recognizing that nature is always in transformation, and exploring pets, working animals, gardens, and other nonhuman identities “in between” domestic/cultivated and wild; and 3) Ecological hermeneutics, ecosemiotics, and ecocriticism (for a possible cosponsored session with the SBL Ecological Hermeneutics Section) — multireligious, critical reflection on the ecohermeneutics of religious texts (such as the ecobible series); race, gender, and the hermeneutics of “nature”; and the “environmental movement.”

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Religion and Popular Culture Group

Lisle Dalton, Hartwick College, DaltonL@Hartwick.edu. Gregory Grieve, University of North Carolina, Greensboro, gpgrieve@uncg.edu.

This Group invites both organized sessions and individual paper proposals that explore the intersections of religion and popular culture. We strongly encourage presentation formats that foster interactive environments and provide creative alternatives to the conventional reading of papers. This year, we encourage presentations that examine the following areas: 1) Video games; 2) Politics and myth-making; 3) Religion and popular culture before Gutenberg; 4) Ethics in popular culture; 5) Teaching religion and popular culture; 6) Transmedia storytelling; 7) Religious branding; 8) Race, ethnicity, and cross-cultural consumption of popular culture; 9) Islam and popular culture; 10) Childhood (for a possible cosponsored session with the Childhood Studies and Religion Consultation); and 11) Finally, we offer an open call for any other topics dealing with religion and popular culture, especially proposals that address the relevance of popular culture studies for larger theoretical and methodical issues in the field of religious studies.

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Religion in Latin America and the Caribbean Group

Jorge A. Aquino, University of San Francisco, aquino.jorge@gmail.com. Jennifer Scheper Hughes, University of California, Riverside, jhughes@ucr.edu.

This Group seeks papers and/or panels on the following themes: 1) In honor of San Francisco — Latino/a religions in the global city, including new ways of constituting Latin American religions in diaspora, the intersection of sexual identities and transnational religious identities as expressed in LGBTQ migrant communities, etc.; 2) Material religion — materiality and the religious object in theory and practice; 3) The religious marketplace in Latino/a America, including critical approaches to the metaphor of the

“market”; and 4) Religion and the traffic in drugs, including narco-religion, narco-saints, gang violence, and the role of churches in the drug wars and models for “recovery.”

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Religion, Film, and Visual Culture Group

John Lyden, Grand View University, *johnclyden@gmail.com*. Rachel Wagner, Ithaca College, *rwagner@ithaca.edu*.

This Group seeks paper or panel proposals that reflect on the study of religion, film, and visual culture in regards to: 1) The religious and ethical value(s) of Hollywood (and other California-made) films; 2) GLBT cinema; 3) World cinema, especially Mediterranean cinema; 4) Clint Eastwood’s oeuvre; 5) Intercultural filmmaking (immigrant filmmakers in the United States); 6) The production, consumption, and reception of film; 7) Methodology and definitions of “religion” and “culture;” 8) The bodily/sensory experience of film created through the use of elements such as sound, editing, and music; and 9) Religion, film, and Rene Girard’s mimetic theory, exploring sacrificial and/or antisacrificial expressions of the mimetic mechanism in film, and/or looking at mimesis in terms of plot and/or film aesthetics (for a possible cosponsored session with the Colloquium on Violence and Religion). We will also consider individual or panel proposals on other topics.

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Religion, Holocaust, and Genocide Group

Liora Gubkin, California State University, Bakersfield, *lgubkin@csub.edu*. Sarah K. Pinnock, Trinity University, *sarah.pinnock@trinity.edu*.

This Group is seeking individual paper or panel proposals on the following topics: 1) Ethics and the limits of Holocaust representation, continuing our discussion of artistic license, culpable distortions, and Holocaust revisioning; 2) Critical reflections on Michael Rothberg’s *Multidirectional Memory: Remembering the Holocaust in the Age of Decolonization* (Palo Alto, CA: Stanford University Press, 2009) that address how we move beyond competing memories of genocide, racism, and colonialism, with a response by the author; 3) Mutual perceptions of the Holocaust in the Muslim world and/or the Holocaust in the Mediterranean world (for a possible cosponsored session with the Study of Islam Section); 4) Proposals related to conscience/dissent, violence, microaggressions, and the use of language/metaphor; and 5) Proposals examining the queering of disability studies and religion (for a possible cosponsored session with the Lesbian-Feminist Issues and Religion Group).

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Religion, Media, and Culture Group

Lynn Schofield Clark, University of Denver, *Lynn.Clark@du.edu*. Jenna Tiitsman, University of North Carolina, Chapel Hill, *jennatii@gmail.com*.

This Group invites proposals exploring the intersections between media and religion in contemporary and historical contexts. Thematically coherent panels as well as papers are encouraged. We welcome submissions that address the overall international focus of the Mediterranean. We are also particularly interested in receiving proposals related to the following topics: 1) Truth, truthiness, *Fox News*, satire, and embarrassment in relation to media and religion; 2) Aesthetics and embodiment in the religious uses of media; 3) Religion and ideology in the Silicon Valley computer industry; and 4) Migration, immigration, and mobile media. Multi- or cross-disciplinary approaches to these topics are highly sought. Innovative interactive formats and media-rich presentations are welcome.

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Religions, Medicines, and Healing Group

Lance D. Laird, Boston University, *lance.laird@bmc.org*. Stephanie Y. Mitchem, University of South Carolina, *mitchesy@sc.edu*.

This Group invites papers on topics related to the intersection of religious traditions, rituals, philosophies, and healing. In particular, we invite papers addressing the following topics: 1) Healing and mental health care; 2) Religion and healing among immigrant communities of the Pacific Rim; 3) The co-opting, appropriating, or integration of Pacific Rim and Asian traditions by American practitioners; and 4) The role of religious traditions within health care reform and policy making.

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Religions, Social Conflict, and Peace Group

Jon Pahl, Lutheran Theological Seminary, Philadelphia, *jpahl@lts.edu*. Megan Shore, University of Western Ontario, *mshore2@uwo.ca*.

This Group welcomes paper or panel proposals on any topics and regions related to religions, violence, conflict, and peace-building. We have identified four areas of particular interest: 1) Sacred spaces and sanctuaries — zones of peace/zones of conflict? (for a possible cosponsored session with the Space, Place, and Religious Meaning

Consultation); 2) Women as peacemakers — the theory and practice of feminist and womanist approaches to peace-building; 3) International faith-based versus secular humanitarian/development organizations in the Middle East or comparative contexts (relief, NGOs, missions); and 4) Gender/Sexuality and religious violence/peace-building — bullying, DOMA laws, HIV/AIDS, and reconciling communities (for a possible cosponsored session with the Religion and Sexuality Consultation). Proposals that utilize PowerPoint or other multimedia are encouraged.

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Ritual Studies Group

Sarah Haynes, Western Illinois University, *s-haynes@wiu.edu*. Barry Stephenson, Wilfrid Laurier University, *bstephenson@wlu.ca*.

This Group solicits proposals relating to the following themes: 1) Ritual and ethnography (for a possible cosponsored session with the Anthropology of Religion Group); 2) Ritual and LGBT communities; 3) Humor and levity in ritual (for a possible cosponsored session with the Comparative Studies in Hinduisms and Judaisms Group); 4) Ritual and diaspora; 5) Ritual in film/filming ritual; 6) Ritual in the making and unmaking of sacred spaces; 7) Ritual and embodied knowledge; 8) Tantra and ritual (for a possible cosponsored session with the Tantric Studies Group); 9) Teaching/Learning ritual and ritually teaching/learning; and 10) Redefining religion through the study of ritual. We explicitly encourage proposals for prearranged panels that use innovative forms of presentation, have a strong emphasis on interaction and discussion, or focus on specific questions or topics. Successful proposals will indicate that the paper or panel will advance, rather than simply apply, ritual theory. Papers focusing on the Mediterranean will be given preference.

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Roman Catholic Studies Group

Jeannine Hill Fletcher, Fordham University, *hillfletche@fordham.edu*. Amy Koehlinger, Florida State University, *akoehlin@mailier.fsu.edu*.

This Group seeks to engage in the investigation of topics of contention and polarization in the Roman Catholic Church with tools of academic research. Papers that raise such issues and engage them from diverse perspectives and methods are especially solicited. Additionally, papers that represent the ethnic, cultural, geographical, and generational diversity of Catholicism are encouraged. We invite submissions for sessions on the following topics: 1) “Catholic” and its borders — geographical, imaginative, comparative, social, authority/dissent, etc.; 2) Catholic social teaching and the fiftieth anniversary of *Mater et Magistra* (1961, encyclical written by Pope John XXIII on the

topic of Christianity and social progress); 3) The Catholic imaginary; 4) Changes in the Church; 5) For authors of recent books on topics related to Catholic studies — the presentation or overview of your work for a session on recent volumes in Catholic studies; and 6) Papers related to San Francisco or the Mediterranean.

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Sacred Space in Asia Group

Eve Mullen, Emory University, *emullen@emory.edu*.

This Group solicits individual paper or full panel proposals in the following areas: 1) Contemporary Asian pilgrimages and boundary crossings; 2) New sacred space in Asia; 3) Sacred sites in transformation due to political, ethnic, or religious tensions in Asia; 4) Individual or group identity construction and Asian sacred space; 5) Art and architecture in Asian sacred sites; and 6) Asian-origin religious spaces in the Mediterranean, Mediterranean architectural influences on Asian sacred space, or other cross-cultural influences between the Mediterranean and Asia. These topics are recommended, but other proposals related to sacred space in Asia are welcome. We encourage submissions to have collaborations or opportunities for cosponsorship with other Program Units.

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Schleiermacher Group

Andrew Dole, Amherst College, *adole@amherst.edu*.

This Group will have one session entitled “Author Meets Critics: Andrew Dole’s *Schleiermacher on Religion and the Natural Order* (New York, NY: Oxford University Press, 2009).” Participants in the session will discuss this recent book’s contribution to Schleiermacher scholarship, Christian theology, and the methodology of the academic study of religion. Panelists will be invited directly by the Group’s leadership.

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Science, Technology, and Religion Group

James Haag, Suffolk University, *jameshaag@hotmail.com*. Lea Schweitz, Lutheran School of Theology, Chicago, *lschweitz@lstc.edu*.

This Group invites paper and panel proposals that engage the natural sciences from religious perspectives and consider the importance of developments in science and technology for religion. We encourage submissions in the following areas: 1) Public

theology and technology, especially on black theology as public theology in the age of social networks, digital and online media, and cyberreligion (for a possible cosponsored session with the Black Theology Group); 2) Noting the significance of Donna Haraway's critical thinking about animals, science, and technology for religious studies (for a possible cosponsored session with the Animals and Religion Consultation); and 3) Proposals that engage Andrew John Nottage Robinson's *God and the World of Signs: Trinity, Evolution, and the Metaphysical Semiotics of C. S. Peirce* (Boston, MA: Brill Academic Publishers, Inc., 2010).

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Scriptural Reasoning Group

Rumee Ahmed, Colgate University, rumee_ahmed@yahoo.com. Tom Greggs, University of Chester, t.greggs@chester.ac.uk.

This Group gathers Jewish, Christian, and Muslim thinkers for the study of scriptural texts related to themes of contemporary import. Papers should examine brief scriptural passages — drawing on both textual scholarship and reception history — and suggest how they address contemporary readers' concerns. Participants will be asked to circulate drafts in advance and revise their papers in conversation with each other. At least one session will include text study in small groups. We invite paper or panel proposals in the following areas: 1) Evangelicalism and scriptural reasoning; 2) Age and aging; 3) Paul Ricoeur; 4) Hermeneutics; and 5) Scriptural reasoning methodology. We welcome proposals on other topics as well and encourage complete panel proposals.

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Tantric Studies Group

Loriliai Biernacki, University of Colorado, Boulder, loriliai.biernacki@colorado.edu. Sthaneshwar Timalsina, San Diego State University, timalsin@mail.sdsu.edu.

This Group welcomes proposals for individual papers or preformed panels on a variety of aspects of Tantra, including but not limited to the following topics: 1) Tantra and performing art; 2) Problematizing tantric bodies (for a possible cosponsored session with the Body and Religion Consultation); 3) Comparisons of Buddhist and Saiva Tantra (for a possible cosponsored session with the Tibetan and Himalayan Religions Group); 4) Tantra outside of India; 5) Tantric mind and tantric body; 6) Tantra and cognitive science (for a possible cosponsored session with the Cognitive Science of Religion Consultation); 7) Tantra and bhakti; 8) Tantric art and architecture; and 9) Tantra and medicine. We support the collaboration of scholars in tantric studies across the traditional

boundaries of research based on geographic regions, specific traditions, and academic disciplines.

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Theology and Continental Philosophy Group

Ellen T. Armour, Vanderbilt University, ellen.t.armour@vanderbilt.edu. Bruce Ellis Benson, Wheaton College, bruce.ellis.benson@wheaton.edu.

A number of prominent philosophers and theorists located in the United States have found in contemporary continental philosophy fruitful resources for their own work (for instance, J. Caputo, R. Kearney, J. Butler, and G. C. Spivak). We invite proposals for papers or panels that consider and/or exemplify the significance of these stateside thinkers for theology. We also welcome proposals on other topics in continental philosophy and theology, especially those that focus on emerging figures in continental thought.

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Tibetan and Himalayan Religions Group

Frances Garrett, University of Toronto, frances.garrett@utoronto.ca. Andrew Quintman, Yale University, 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 addressing all aspects of Tibetan and Himalayan religions. Possible topics of interest for proposals include: 1) Conceptions of time; 2) Royal and local religion; 3) Buddhism during the “nonsectarian” movement; 4) Buddhism in the age of fragmentation (850–1000 CE); and 5) Tibet and the Italians, reflecting on the contributions of Luciano Petech. We welcome proposals for unconventional panel formats, especially those that would work well in a ninety-minute session, such as a book review panel or a focused discussion on a particular textual passage or ritual practice. We also encourage proposals that may be cosponsored with other Sections, Groups, Seminars, or Consultations.

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Tillich: Issues in Theology, Religion, and Culture Group

Sharon Peebles Burch, Interfaith Counseling Center, spburch@att.net. Russell Re Manning, University of Cambridge, rrm24@cam.ac.uk.

This Group welcomes proposals for individual papers and panels on the following issues in theology, religion, and culture that engage with Tillich or post-Tillichian thought: 1) The concept of individual selfhood in cognitive psychology/neurotheology; 2) Radical doubt and ultimate concern in the postmodern matrix; 3) Does secularism have religious dimensions?; 4) Theological consequences of the economic crisis; and 5) The turn to (Neo)Platonism in recent 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.

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Wesleyan Studies Group

Rex D. Matthews, Emory University, rex.matthews@emory.edu. Priscilla Pope-Levison, Seattle Pacific University, popep@spu.edu.

This Group solicits proposals relating to the following themes: 1) Eschatology in Wesleyan and Methodist traditions — how should the spiritual descendants of John and Charles Wesley think about the Christian hope? What does the traditional creedal affirmation that Jesus “will come to judge the quick and the dead” have to do with Wesleyan movements for social justice and social reform? Papers are invited that explore the connections between Christological affirmations, eschatological expectations, and efforts at concrete social reform in Wesleyan and Methodist theological traditions; and 2) What is distinctive about Methodist ecclesiology? — papers are invited that respond to this question with attention to formal expressions, practices, institutions, or mission and ministry from all branches of the Wesleyan/Methodist family. Presentations from the perspective of other traditions and especially from the perspective of ecumenical conversations — including bilateral dialogues — addressing Wesleyan/Methodist ecclesiological issues or problems posed by Methodist ecclesial practices or formulations are encouraged (for a possible cosponsored session with the Ecclesiological Investigations Group).

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Western Esotericism Group

Cathy N. Gutierrez, Sweet Briar College, cgutierrez@sbc.edu. Marco Pasi, Universiteit van Amsterdam, m.pasi@uva.nl.

This Group solicits proposals relating to the following themes: 1) The material history of esotericism; 2) Objects and instruments used in esoteric practices; 3) Esotericism and politics; and 4) Putting “heterodox” aspects of Mormonism in context — preexistence,

reincarnation, and apocalypticism in Western Esotericism (for a possible cosponsored session with the Mormon Studies Consultation).

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Womanist Approaches to Religion and Society Group

Tracey Hucks, Haverford College, *thucks@haverford.edu*. Pamela Lightsey, Garrett-Evangelical Theological Seminary, *pamela.lightsey@garrett.edu*.

This Group invites critically developed paper and panel proposals on the following topics: 1) The use of Buddhist resources for Womanist reflection and the significance of this engagement for Buddhist critical studies (for a possible cosponsored session with the Buddhism Section); 2) Motherhood and communal care; 3) Ecology and womanism; 4) Cross-disciplinary approaches to Alice Walker's definition of love; 5) Womanist approaches that reengage *Stony the Road We Trod: African American Biblical Interpretation* (Cain Hope Felder, ed., Minneapolis, MN: Augsburg Fortress Publishers, 1991); 6) Womanist work that engages society outside the classroom; e.g., social networking, religious mediating, and justice-centered peace-building; and 7) In conjunction with other Program Units, we seek papers for a session titled "Gender Theory, Intersectionality, and Justice." A complex array of social structures of inequality and oppression, both overt and internalized, sustain persistent patterns of injustice and, conversely, hegemony. We seek papers that expose the intricacy, convolution, and density at the intersections of gender theory and other postmodern discourses as they seek to articulate persuasive and powerful understandings of justice.

Anonymity of Review Process: Proposals are anonymous to Chairs and Steering Committee Members during review, but visible to Chairs prior to final acceptance or rejection.

World Christianity Group

Jayachitra Lalitha, Tamilnadu Theological Seminary, *ejchitra@yahoo.com*. Jane Carol Redmont, Guilford College, *jredmont@guilford.edu*.

This Group seeks proposals for papers on the following topics: 1) Practices of theological education and pastoral formation in World Christianity, especially from a gendered perspective; 2) Indigenous peoples in/and World Christianity — gendered perspectives are welcome; 3) Christian-Muslim relations in the Mediterranean milieu, broadly in all time periods, from a variety of methodological perspectives. Topics may include pilgrimage, visual and material culture, artistic expression, popular culture, intellectual exchanges, cooperation, and conflict. Focus on particular locales — Catalunya, Provence, Turkey, Serbia, Sarajevo, Constantinople/Istanbul, Fez, Jerusalem — is welcome. Proposals may address Christian-Muslim relations in the context of broader interreligious relations with Jewish and other religious communities (for a possible cosponsored session

with the Middle Eastern Christianity Consultation); and 4) Orthodox Christianities in the Eastern Mediterranean and Northern Africa during the late Ottoman, Modern, and Contemporary eras (for a possible cosponsored session with the Eastern Orthodox Studies Group).

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Seminars

Christian Zionism in Comparative Perspective Seminar

Goran Gunner, Church of Sweden Research Department, *goran.gunner@sven
skakyrkan.se*. Robert O. Smith, Baylor University, *Robert_Smith1@baylor.edu*.

Christian Zionism — a phenomenon that supports a variety of disciplinary approaches — has had many implications for the eastern Mediterranean. Politically mobilized Christian support for the State of Israel, for instance, has implications for Israelis, Palestinians, and neighboring states. What political implications can be attributed to Christian Zionist perspectives on theology and biblical interpretation? What implications do these views have for relations between Muslims, Christians, and Jews in the region? How does the movement inform political and communal relations in other contexts, especially in areas of Muslim–Christian tension? Scholars from various disciplines are invited to explore these and other aspects of Christian Zionism, with the goal of clarifying the movement’s impact on the religious and political realities of the eastern Mediterranean.

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Comparative Philosophy and Religion Seminar

Morny Joy, University of Calgary, *mjoy@ucalgary.ca*. Tsingsong Vincent Shen, University of Toronto, *vincent.shen@utoronto.ca*.

Traditional comparative philosophies of religion and comparative theologies, insofar as they existed, have largely integrated non-Western, non-Christian, or “other” religions and philosophies into Western categories. This Seminar will investigate the ways in which, beginning from the perspectives of other religions, Western/Christian categories can be rethought in terms of these non-Western, non-Christian religions. Such an approach acknowledges that within Buddhism, Hinduism, Islam, Confucianism, and Daoism there are well-developed and highly sophisticated thinkers and schools. The chosen topic for this Annual Meeting is revisiting the notion of desire in a post-secular age. Only papers of a comparative nature will be accepted. The theme for the next conference will be “Revisiting Desire in a Globalized World.” To be considered, a proposal must be of a comparative nature and involve a non-Western religion.

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Religion and the Literary in Tibet Seminar

Kurtis Schaeffer, University of Virginia, *schaeffer@virginia.edu*.

This Seminar is prescheduled, and as such is not accepting proposals. We seek to shift focus from literature conceived of as an inert container to literature as an active process that is in itself conceptually rich. This Seminar will collectively engage in new research on the forms, structures, and styles of Tibetan literature and their effects on religious discourse and practice. In so doing, we will bring into high relief the very question of how the category of “literature” is heuristically productive for the future of the study of Tibetan religion. We address this central question from two directions — from the perspective of contemporary discussions of what constitutes literature, and also from that of traditional Tibetan theoretical work.

Anonymity of Review Process: This is a Seminar with a fixed schedule of presenters for its five-year tenure.

Religion in the American West Seminar

James B. Bennett, Santa Clara University, *jbbennett@scu.edu*. Quincy Newell, University of Wyoming, *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. The Seminar especially welcomes papers on the following themes: 1) Competing Wests; 2) West of the West; 3) Economies of religion in the West, especially considering the West as node(s) in a global economy; 4) The West in Pacific World religion; 5) New religious movements in the West; 6) Urban and rural Wests; and 7) Religion, media, technology, and the West.

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Religion, Food, and Eating in North America Seminar

Benjamin Zeller, Brevard College, *zellerbe@brevard.edu*.

This Seminar invites papers on religion, food, and eating in North America. We are particularly interested in studies that look beyond the United States to include Canada, Mexico, and the Caribbean. Research that highlights themes such as identity, control, boundary, community practice, theory, and cultural constructions of food versus nutritional realities are all welcome. Research may focus on any religion, though studies of Islam, Hinduism, Native American traditions, and Chinese religions in America are especially welcome.

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Consultations

African Diaspora Religions Consultation

Maha Marouan, University of Alabama, mmarouan@bama.ua.edu.

The primary focus of this year's session will be on theorizing the African Diaspora and African Diaspora subjectivities. This Seminar will explore the way diaspora conditions produce subjectivity by examining the particular conditions under which diasporic identities are being articulated. In diasporic communities, cultural artifacts such as ritual, religion, art, music, and language operate as bearers of displaced identities. Hence, how is "diaspora" differentially experienced by various groups in the world of diasporic formations? What are the subjectivities of diaspora individuals and groups? What subject positions does the diasporic condition produce? How are these occupied, contested, negotiated, and/or appropriated by members of the diaspora? How can we theorize diasporic subjectivity? This Seminar seeks papers that address these questions by engaging with the thematic and conceptual aspects of diaspora subjectivities.

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Animals and Religion Consultation

David Aftandilian, Texas Christian University, d.aftandilian@tcu.edu. Aaron Gross, University of San Diego, aarongross@sandiego.edu.

This Consultation welcomes paper or panel proposals on all topics related to animals and religion. We especially seek proposals on the following topics: 1) The significance of Donna Haraway's critical thinking about animals, science, and technology for religious studies (for a possible cosponsored session with the Science, Technology, and Religion Group); 2) Animals beyond sacrifice in Hindu and/or Jewish traditions (for a possible cosponsored session with the Comparative Studies in Hinduisms and Judaisms Group); 3) Womanist approaches to animals and religion; 4) Animals in classical traditions; 5) Animals, religion, and literature; 6) Animal-assisted therapy and religion; 7) Martha Nussbaum's capabilities-approach to animals; 8) Critical theory and pragmatic engage-

ment with animals; 9) Death and dying, animals, and religion; and 10) How attention to animals can address environmental crises.

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Body and Religion Consultation

Richard M. Carp, Appalachian State University, carprm@appstate.edu. Rebecca Sachs Norris, Merrimack College, rsnorris@sacredgames.org.

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. We are particularly interested in the following topics: 1) Body as medium; 2) Bodies as space/bodies in space; 3) Intoxication; 4) Problematizing Tantric bodies (for a possible cosponsored session with the Tantric Studies Group); 5) Body and Buddhism/body in Buddhism (for a possible cosponsored session with the Buddhism Section). We also encourage submissions on other aspects of body and religion from scholars in any area of religious studies or theology.

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Buddhism in the West Consultation

Jeff Wilson, University of Waterloo, jewilson@renison.uwaterloo.ca.

This Consultation is open to proposals on any topic related to Buddhism beyond Asia. We especially invite submissions on the following topics: 1) Buddhism in the North American West; 2) Buddhism and ecology; 3) The political affiliations of Buddhists; 4) Asian-American Buddhism; 5) Theravada Buddhism; 6) Conflicts and scandals in Western Buddhism; 7) Organizational issues and Buddhist institutions; 8) Buddhism and popular culture; and 9) African-American Buddhism.

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Childhood Studies and Religion Consultation

John Wall, Rutgers University, johnwall@camden.rutgers.edu. Laurie Zoloth, Northwestern University, lzoloth@northwestern.edu.

This Consultation encourages proposals from scholars of diverse religious traditions and locations who engage in historical, social scientific, humanistic, conceptual, and other methods of research related to children and childhood. We invite proposals for papers and panels in all areas. In addition, we especially welcome proposals on the following topics: 1) Children and Hinduism, including children's experiences in Hinduism, historical and contemporary Hindu constructions of childhood, and Hindu perspectives on issues such as families and children's rights (for a possible cosponsored session with the Hinduism Group); 2) Children, religion, and popular culture (for a possible cosponsored session with the Religion and Popular Culture Group); 3) Children's relations to and constructions in film; 4) Children's lived religions in the Mediterranean world; and 5) Children, religion, and race in the United States.

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Christianity and Academia Consultation

David S. Cunningham, Hope College, *cunningham@hope.edu*.

This Consultation explores issues at the intersection of Christian theology and higher education. Papers are invited on the following topics: 1) The (declining?) role of denominations in church-related institutions; 2) The challenges for non-Christian faculty at church-related institutions, and the converse; 3) Fundamentalism(s) on campus; 4) The postmodern student (visual culture, personal spiritualities, "incredulity toward metanarratives"); 5) The perception of theology among other academic disciplines; 6) The formative role of external funding sources; 7) Notions of scarcity and abundance in the "market" of higher education; 8) The idea of a "theology of administration"; and 9) If proposals warrant, we hope to sponsor a joint session on James Davison Hunter's *To Change the World* (New York, NY: Oxford University Press, 2010). We prefer papers that move beyond mere description and endeavor to analyze issues from a theological perspective.

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Cognitive Science of Religion Consultation

Edward Slingerland, University of British Columbia, *edward.slingerland@ubc.ca*. Ann Taves, University of California, Santa Barbara, *taves@religion.ucsb.edu*.

This Consultation welcomes proposals for papers or sessions on any aspect of the cognitive science of religion, although we would like at least one of our regular sessions to appeal to a broad audience. We would also like sessions that report on research that tests extant theories in the cognitive science of religion — scheduled either as a regular

session or in our Research Forums, publicized to our e-mail list, and possibly cosponsored with The International Association for the Cognitive Science of Religion. Papers are also invited on the following topics: 1) Applying methods from cognitive science to historical materials; 2) Cognitive linguistics and religious thought (for a possible cosponsored session with SBL); 3) Music and bodily movement (for a possible cosponsored session with the Tantric Studies Group); and 4) Game-theoretic models of religion. The Consultation's blog (<http://csr-aar.blogspot.com/>) describes how proposals are evaluated and can be used as a forum for coordinating organized sessions or Research Forums.

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Contemplative Studies Consultation

Louis Komjathy, University of San Diego, komjathy@san Diego.edu. Anne C. Klein, Rice University, ack@rice.edu.

This Consultation invites panel and paper proposals investigating contemplative practice and experience — tradition-specific and comparative — and utilizing various approaches to contemplative studies — anthropological, historical, neuroscientific, psychological, etc. Possible topics for this year include: 1) Comparative meditation; 2) Contemplative practices of compassion/empathy; and 3) Contemplative practice, posture, and the body. We also welcome panel and paper proposals on other topics related to contemplative studies. Potential panel organizers are encouraged to contact our co-Chair Louis Komjathy prior to organizing a complete panel.

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Critical Approaches to Hip-Hop and Religion Consultation

Monica Miller, University of Pennsylvania, monicami@sp2.upenn.edu. Christopher M. Driscoll, Rice University, rockauthor@gmail.com.

This Consultation has chosen as its session's topic "Salvation for Sale: Hip-Hop as Religious Commodity." Economic dis/enfranchisement has always played an important role in hip-hop culture. Similarly, the religious is consistently sighted and cited within hip-hop culture as a means of identity construction and ethical formation. Given these concurrent themes operating with hip-hop, what does this possibly signal about the shifting nature of the "religious" in the contemporary moment? Recent texts such as 50 Cent's *The 50th Law* (cowritten with Robert Greene, New York, NY: HarperCollins Publishers, 2009) and Jay-Z's *Decoded* (New York, NY: Random House Publishing Group, 2010) signify on various religious modalities while simultaneously focusing in large part on material gain. Is there a connection, then, between the material and the religious as evidenced in hip-hop? Does this possible connection provide theoretical insights into the nature of the religious as materially informed and produced? Does it

signal a shift or growing inability to distinguish between the religious and the commercial? What does hip-hop as religious commodity signify about the nature of the religious, and the possibilities of hip-hop being understood as religious expression? With these questions as a starting point, we invite papers from a variety of disciplines and theoretical and methodological perspectives that explore this theme.

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Death, Dying, and Beyond Consultation

Lucy Bregman, Temple University, bregman@temple.edu.

This Consultation invites proposals for papers dealing with any aspect of death studies, and from any theoretical, methodological, or religious perspective. In light of the tenth anniversary of 9/11, we are especially interested in proposals examining aspects of death related to 9/11 and its aftermath. Such proposals might cover a range of ideas including, but certainly not limited to, war, soldiers, terrorism, and reactions to large-scale killings. Though we are open to all proposals, we are less inclined to consider the topic of memorials this year, having dealt with these very recently. We are also seeking proposals for a possible cosponsored session with the Mormon Studies Consultation on Mormon attitudes and beliefs surrounding death, dying, and the afterlife. Again, any approach is appreciated.

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International Development and Religion Consultation

Scott T. Kline, University of Waterloo, skline@uwaterloo.ca. Nathan R. B. Loewen, McGill University, loewenn@vaniercollege.qc.ca.

This Consultation explores the intersections of religious dimensions in international development. We encourage panel and individual paper proposals that are interdisciplinary in method and incorporate PowerPoint/multimedia. We have five areas of particular interest: 1) Public health initiatives and activities that are religiously based and/or exhibit religious practices; 2) The work of and challenges created by religiously affiliated NGOs and INGOs in conflict zones, especially in the Middle East; 3) Critiques of religion and development that incorporate gender and sexuality; 4) The responses of religious communities and/or faith-inspired organizations to immigration and migration; and 5) Microfinance — opportunities and critiques.

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Jain Studies Consultation

Christoph Emmrich, University of Toronto, *christoph.emmrich@utoronto.ca*. Anne E. Monius, Harvard University, *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) Jain monasticism, asceticism, or celibacy; 2) Teaching Jainism as part of an Asian Religions or World Religions course; 3) Discussion of a recent monograph relevant to Jain studies; 4) Shared sacred space among Jains and Hindus in North America; 5) Jain masculinities; and 6) Jainism and modernity.

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Latina/o Critical and Comparative Studies Consultation

Luis Leon, University of Denver, *luis.leon@du.edu*. Laura Perez, University of California, Berkeley, *leperez@berkeley.edu*.

This Consultation, in its third year, seeks to foment new methodologies and new subjects of study in the interdisciplinary analysis of Latina/o religions, keeping pace with the vibrant developments within the religious traditions of the Americas. We are interested in the following topics: 1) The year “2012,” which has become a contested discursive arena of myths and histories; 2) The (re)emergence of indigenous epistemologies of the Americas (for a possible joint session with the Indigenous Religious Traditions Group); 3) Drawing the connections between Indigenous, Chicana/o, Latina/o, identities; and 4) Days of the Dead in California.

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Liberal Theologies Consultation

Krista Duttonhaver, University of Notre Dame, *kristad@alumni.princeton.edu*. Daniel McKanan, Harvard University, *dmckanan@hds.harvard.edu*.

This Consultation seeks proposals that focus on the renewal of liberal theology for twenty-first century faith communities and the broader public. How can the insights of previous liberal traditions be interpreted afresh for the institutions — congregations, seminaries, denominations — that have traditionally supported liberal theology, as well as for individuals who (according to polling data) espouse an inchoate liberalism? What challenges and opportunities inhere in attempts to interpret liberal theology for a broad

audience? Proposals for this session may address liberalism or its analogues in any faith tradition. In addition, we seek proposals offering a critical appraisal of liberalism as an analytical category for understanding contemporary Islamic thought on such issues as rationalism, freedom, religious pluralism, and gender equality (for a possible cosponsored session with the Contemporary Islam Group).

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Liberation Theologies Consultation

Ivan Petrella, University of Miami, ipetrella@miami.edu.

In an effort to encourage research within liberation theology and the development of a new generation of liberation theologians, this Consultation plans for a PhD student-only panel at this year's Annual Meeting. Please note that we are restricting submissions to PhD students. We will consider a variety of topics, but are most interested in the following two themes: 1) Work that brings liberation theology to bear upon other disciplines, including medical anthropology, economics, political science, psychology, environmental studies, performance studies, law, etc.; and 2) Work that develops liberation theology by bringing different strands — Latin American, Womanist, Queer, Black, etc. — into dialogue.

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Martin Luther and Global Lutheran Traditions Consultation

Stjerna Kirsi Irmeli, Lutheran Theological Seminary, Gettysburg, kstjerna@lts.edu.
Deanna A. Thompson, Hamline University, dthompson@gw.hamline.edu.

This Consultation seeks papers on the topic of Martin Luther and the Jews. Approaches to the topic could be sociological, economic, historical, political, cultural, as well as theological in nature. We aim to bring together a range of perspectives to help expand understandings of Luther's views of Jews and the Jewish tradition.

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Middle Eastern Christianity Consultation

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

The theme for this year's session is Christian–Muslim Relations — interreligious interchange and confluence in the Mediterranean milieu. We welcome paper or panel proposals regarding relations between Christians, Muslims, and those of other faith groups in the Mediterranean region broadly in all time periods, from a variety of methodological perspectives. Topics may include pilgrimage, visual and material culture, artistic expression, popular culture, intellectual exchanges, cooperation, conflict, and so forth. We furthermore invite paper or panel proposals on Christianities in Israel and Palestine, or in diaspora from that region. Proposals relating to all time periods, themes, and methodological perspectives are welcome.

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Mormon Studies Consultation

James M. McLachlan, Western Carolina University, *jmclachla@email.wcu.edu*. Grant Underwood, Brigham Young University, *gru2@byu.edu*.

This Consultation welcomes proposals for individuals papers or full sessions on any aspect of Mormon studies. Particularly encouraged are proposals that address “heterodox” aspects of Mormonism — premortal existence, temples, deification, apocalypticism, etc. — in the context of Western esotericism (for a possible cosponsored session with the Western Esotericism Group). Also of special interest, given the West Coast location of the Annual Meeting, are proposals exploring Mormonism in the Pacific region and Asia, as well as in the American West.

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Music and Religion Consultation

Philip Stoltzfus, United Theological Seminary of the Twin Cities, *stoltzfusp@gmail.com*. Theodore Trost, University of Alabama, Tuscaloosa, *ttrost@bama.ua.edu*.

This Consultation invites papers on the religious and theological dimensions of music, particularly bringing theoretical, methodological, or philosophical approaches to bear on the study of musical phenomena. Our central themes are as follows: 1) Music of the American West — blues, folk, avant-garde jazz, psychedelic music, and the 1960s musical-spiritual explosion; 2) Music, trance, and mysticism (for a possible cosponsored session with the Mysticism Group); 3) Christian sacred music, past and present — the evolving nature of the liturgical function of music in light of changing theological/creedal commitments; 4) Tradition and creativity; 5) Postcolonial approaches to religion and music; 6) The “sacred/profane” in music (Eliade); 7) Music, trauma, and healing; and 8) Music in theological aesthetics.

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North American Hinduism Consultation

Shreena Gandhi, Kalamazoo College, *shreena.gandhi@kzoo.edu*. Jeffery D. Long, Elizabethtown College, *longjd@etown.edu*.

This Consultation invites paper and panel proposals on the following topics: 1) Hinduism on the West Coast, Bay Area Hinduism, and/or Haight-Ashbury Hinduism; 2) Hindu visual and performative arts in North America (for a possible cosponsored session with the Arts, Literature and Religion Section); 3) Problematizing the conflation of “Hindu” and “Indian;” 4) The “Protestant lens” and constructions of Hinduism; 5) The Hindu and Jain sharing of ritual space/the phenomenon of the “Hindu–Jain” temple (for a possible cosponsored session with the Jain Studies Consultation); and 6) California Yoga/California Gurus (for a possible cosponsored session with the Yoga in Theory and Practice Consultation).

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Open and Relational Theologies Consultation

Thomas Oord, Northwest Nazarene University, *tjoord@nnu.edu*.

This Consultation will engage in a highly participatory session discussing the doctrine of creatio ex nihilo. This doctrine of creation is viewed differently by many who accept the basic theological orientation that unites this Consultation. The session will begin with select panelists proposing reasons they either affirm or reject the doctrine. Audience members are encouraged subsequently to offer brief arguments in favor or against “creation out of nothing.” The session-long discussion should prove provocative on a number of levels. All are invited to participate in this special discussion devoted to evaluating the merits of creatio ex nihilo.

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Pentecostal–Charismatic Movements Consultation

Valerie C. Cooper, University of Virginia, *valerie.cooper@virginia.edu*. Amos Yong, Regent University, *ayong@regent.edu*.

This Consultation invites proposals for individual papers or fully developed panels on the following themes: 1) Healing in global Pentecostalism; 2) Pentecostals in the public square — from Pat Robertson to Sarah Palin; 3) Emerging feminisms within global

Pentecostal movements (for a possible cosponsored session with the Feminist Theory and Religious Reflection Group); and 4) Contemporary Christian music and/or the varied aspects of the global praise and worship culture (for a possible cosponsored session with the Evangelical Theology Group). Papers and panels should feature new methods and theoretical approaches to the scholarly examination of Pentecostal and Charismatic movements, past and present. We welcome both descriptive (historical, social scientific) and constructive (theological) approaches.

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Queer Theory and LGBT Studies in Religion Consultation

Kent Brintnall, University of North Carolina, Charlotte, *kbrintna@uncc.edu*. Claudia Schippert, University of Central Florida, *cschippe@mail.ucf.edu*.

This Consultation welcomes proposals for individual papers or panels on all topics related to queer theory and LGBT studies in religion, particularly those focused on bisexual and/or transgender studies and on religions other than Christianity. We are especially interested in proposals that explore queer theoretical approaches to the following topics: 1) The relationship between intersectionality and interdisciplinarity; 2) Media and performance in religion; 3) Thirty years of HIV/AIDS; 4) The use of religion in neoliberal politics; 5) The relevance of Jasbir K. Puar's *Terrorist Assemblages: Homonationalism in Queer Times* (Durham, NC: Duke University Press, 2007); 6) Queer practices in San Francisco (for a possible cosponsored session with the Religion and Cities Consultation); 7) Topics related to the regional focus of the Mediterranean; and 8) In conjunction with other Program Units, we seek papers for a session titled "Gender Theory, Intersectionality, and Justice." A complex array of social structures of inequality and oppression, both overt and internalized, sustains persistent patterns of injustice and, conversely, hegemony. We seek papers that expose the intricacy, convolution, and density at the intersections of gender theory and other postmodern discourses as they seek to articulate persuasive and powerful understandings of justice.

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Religion and Cities Consultation

Katie Day, Lutheran Theological Seminary, Philadelphia, *kday@ltspe.edu*. Omar McRoberts, University of Chicago, *omcrober@uchicago.edu*.

This Consultation has chosen as its session's topic "Religion Makes the City: Boundary Work and the Production of Urban Life." The city may be understood as a system of boundaries. Urban life is made as we demarcate and contest boundaries between lifestyles, political and economic groups, citizens and noncitizens, and places. Religion is a site where all sorts of boundaries are made, yet we rarely think of religion as making the

city through its boundary work. We invite papers that explore how the city is made, and made meaningful, under the demarcative influence of religious agents, institutions and ideas. Papers are welcome across disciplines, including social sciences, theology, history, and architecture. Also of interest are papers for a cosponsored session with the Queer Theory and LGBT Studies in Religion Consultation on queer practices in San Francisco.

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Religion and Colonialism Consultation

Caleb Elfenbein, Grinnell College, *elfenbei@grinnell.edu*. Mark Elmore, University of California, Davis, *mkelmore@ucdavis.edu*.

This Consultation brings together scholars treating different time periods, geographical regions, and traditions in working to strengthen our field's role in the study of empire, colonialism, and postcolonialism. This year, we solicit individual and panel proposals addressing questions of empire, religion, and processes of community delineation/integration. As geographic spaces that have encompassed overlapping imperial domains and polities, the Mediterranean and Indian Ocean regions provide particularly fertile ground for the Consultation's emphasis on historical and geographical comparative study.

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Religion and Humanism Consultation

W. David Hall, Centre College, *wdavid.hall@centre.edu*. Glenn Whitehouse, Florida Gulf Coast University, *gwhiteho@fgcu.edu*.

This Consultation seeks paper proposals related to the Mediterranean, including such topics as: 1) Humanisms of the Mediterranean world in the Renaissance; 2) Ancient Mediterranean forerunners of humanism; 3) The Ancient Mediterranean in the humanist imagination; and 4) Links between cosmopolitan themes in humanism and religious diversity. Papers on other topics concerning humanism and religion are also welcome.

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Religion and Migration Consultation

Marie Marquardt, Agnes Scott College, *marie.marquardt@me.com*. Jennifer B. Saunders, Stamford, CT, *jbsaund1@yahoo.com*.

This Consultation seeks to create a forum for scholars exploring religion and migration to engage in conversation across boundaries of methodology, religious tradition, and region. We welcome papers on migrating peoples within and across national borders, and throughout the world. We also welcome submissions from scholars in a range of subdisciplines, including those using theological, ethical, historical, and social-scientific approaches. We are particularly interested in submissions that explore the role of religion in the contentious politics of immigration in the United States and other immigrant destinations. We also seek submissions that would allow for a comparison between immigrants at different socioeconomic levels and of different status with respect to citizenship (e.g., citizens, permanent legal residents, unauthorized immigrants, refugees).

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Religion and Sexuality Consultation

Monique Moultrie, Western Kentucky University, monique.n.moultrie@gmail.com.
Heather White, New College of Florida, hwhite@ncf.edu.

This Consultation invites papers and panel proposals that critically explore the following topics: 1) Religious conflict and violence (e.g., bullying, sexual violence, hate speech) and/or communities/practices of peace and healing (HIV/AIDS rituals, responses to violence, etc.); 2) Social scientific approaches to religion and sexuality; 3) Gender and sexuality in Islam; 4) Topics relating to San Francisco or the Mediterranean; and 5) Any topic related to religion and sexuality, especially of an innovative or interdisciplinary nature.

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Religion Education in Public Schools: International Perspectives Consultation

Bruce Grelle, California State University, Chico, bgrelle@csuchico.edu. Tim Jensen, University of Southern Denmark, t.jensen@ifpr.sdu.dk.

This Consultation invites papers and panels related to the following themes: 1) Civic versus academic/scientific rationales for religion education in public schools. We seek papers that assess, analyze, and discuss explicit and implicit rationales provided by state and school authorities, scholars, and teachers of religion, human rights scholars, politicians, etc.; 2) The education of religion education teachers. We seek papers describing, analyzing, and discussing various forms of education of religion education teachers for primary and secondary schools around the world; and 3) Any papers related to international perspectives of religion education in public schools.

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Religion in Europe Consultation

Robert Alvis, Saint Meinrad School of Theology, ralvis@saintmeinrad.edu. Andrii Krawchuk, University of Sudbury, 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) Europe's Islamic heritage and/or future; 2) Dominant/alternative narratives of Europe's religious history; 3) Religious toleration and its limits; 4) The instrumentalization of religion; 5) The Christian nation, Christian values, Christian culture — rhetoric and reality; and 6) Remembering the Reformation. We welcome proposals that do not correspond to these themes, as well as proposals for complete sessions related to Europe in some fashion. Successful proposals will be considered for publication in the *Journal of Religion in Europe*.

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

Constance Furey, Indiana University, cfurey@indiana.edu. Martha Newman, University of Texas, Austin, newman@mail.utexas.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 paper and panel proposals on all subjects related to the medieval and early modern Mediterranean world. We especially encourage papers on the following topics: 1) Orthodoxy and its limits; 2) Individual and communal identity; 3) The permeability of religious or geographic borders; and 4) Religion and law in the medieval Mediterranean (for a possible cosponsored session with the Law, Religion, and Culture Group).

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Religion in Southeast Asia Consultation

Jason Carbine, Whittier College, jcarbine@whittier.edu.

This Consultation seeks papers exploring representations, broadly understood, of religions in Southeast Asia that shape and may even help resolve perceived problems. Some examples of such “representations” include: 1) Literatures that express social ideals, such as the religious family, religious reform, or outreach; 2) Cosmologies, narratives, and/or rituals that impact processes of peacemaking and community-building, especially in times and places that have been impacted by violence or dislocation; 3) Emerging technologies and the flows of new media that form postcolonial identities and re-form shared postmodern imaginaries; 4) Transnational religious systems that are used to resist state projects of co-optation; and 5) The representation of regional and global problems such as environmental crisis with respect to religious-based solutions. We will also consider papers concerning other topics related to Southeast Asian religion.

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Religion, Memory, History Consultation

Anne Murphy, University of British Columbia, amurphy2@interchange.ubc.ca. Christian Lee Novetzke, University of Washington, novetzke@u.washington.edu.

This Consultation encourages submissions from scholars of diverse traditions, regions, and eras whose work addresses our overall mission — the intersection of memory and history in the formation of religious cultural production and religious subjects. Diverse disciplinary perspectives are encouraged. We welcome sessions that can be cosponsored with other Groups or Sections. We invite papers or session proposals on the following topics: 1) The intersection of memory and visual culture; 2) The impact of colonialism on memory; 3) Pedagogical issues; 4) Media; 5) Genocide; 6) The embodiment of memory; 7) Memory/history in the Sikh tradition (for a possible cosponsored session with the Sikh Studies Consultation). Papers related to this topic in particular are highly encouraged.

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Religions in Chinese and Indian Cultures: A Comparative Perspective Consultation

Tao Jiang, Rutgers University, tjiang@rci.rutgers.edu. Chakravarthi Ram-Prasad, Lancaster University, c.ram-prasad@lancaster.ac.uk.

The *Bhagavad Gita* is among the most influential Indian religious scriptures, and it is also one of the most translated texts in the world. Given its prominence within India and beyond, the text has been the subject of constant scholarly studies in the West, quite often in the context of fruitful comparisons with Western religious and philosophical texts. However, there has been little, if any, effort in the scholarly community to engage the *Bhagavad Gita* from perspectives arising out of Chinese texts. We are soliciting papers that draw connections between the ideas presented in the *Bhagavad Gita* and certain key

notions in core Chinese texts. We have already prearranged the panel but are still open to additional proposals on this subject.

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Religious Conversions Consultation

Alexander Y. Hwang, Louisville Presbyterian Theological Seminary, *hwangalex@yahoo.com*. Linda A. Mercadante, Methodist Theological School, Ohio, *lmercadante@mtso.edu*.

This Consultation invites proposals on religious conversions, broadly construed, from a variety of methodological paradigms. We explore 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.

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Ricoeur Consultation

Michael De Lashmutt, Sarum College, *mdelashmutt@sarum.ac.uk*. Jeffrey F. Keuss, Seattle Pacific University, *keussj@spu.edu*.

This Consultation is interested in receiving papers that use Ricoeur's work in creative and innovative ways in the fields of philosophy, religious studies, theology, and biblical studies. In particular, we welcome submissions that touch on the following themes: 1) Ricoeur and the Abrahamic faiths; 2) Ricoeur and scriptural Hermeneutics, particularly those abstracts that engage with Ricoeur's *Thinking Biblically: Exegetical and Hermeneutical Studies* (David Pellauer, trans. Chicago, IL: University of Chicago Press, 2003) or with the use of Ricoeur's hermeneutics within the context of scriptural reasoning; 3) Texts that engage with Ricoeur's *Memory, History and Forgetting* (David Pellauer, trans. Chicago, IL: University of Chicago Press, 2006), particularly within the context of Ricoeur's construal of history and memory; and 4) Ricoeur and the "theological turn" in continental philosophy, particularly those papers that assess how Ricoeur complements or differs from other theologically minded philosophical voices of the late twentieth/early twenty-first centuries.

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Scriptural/Contextual Ethics Consultation

David P. Gushee, Mercer University, *gushee_dp@mercer.edu*. Amy Laura Hall, Duke University, *alhall@div.duke.edu*.

This Consultation has chosen as its session's topic "Scripture versus Scripture: Moral Conflict and Sacred Text." Adherents of scripturally rooted faiths often claim that they derive their moral beliefs from their sacred texts. Indeed, in some traditions this is the primary way in which moral claims are justified. Therefore, quite often, dramatic conflicts about moral issues within a religious community become framed as disputes about scriptural texts. In this session, participants will describe a specific moment within one of the world's religious traditions in which conflict over a moral issue was argued in terms of competing interpretations of scripture. The successful proposal will contextualize the disputed issue, the ways scripture was employed on different sides, how the issue was resolved, and the lasting implications of this conflict for that religious tradition.

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Sikh Studies Consultation

Michael Hawley, Mount Royal University, *mhawley@mtroyal.ca*. Nikky Singh, Colby College, *nksingh@colby.edu*.

This Consultation invites papers from a wide range of methodological and theoretical approaches. We especially welcome papers on the following topics: 1) How memory and history are configured in Sikh contexts (for a possible cosponsored session with the Religion, Memory, History Consultation); 2) Teaching Sikhism in the North American context; 3) Identity politics; and 4) The *Dasam Granth*. Papers addressing other areas relating to Sikhism will also be considered.

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Sociology of Religion Consultation

Titus Hjelm, University College London, *t.hjelm@ssees.ucl.ac.uk*.

This Consultation invites proposals that use sociology to theoretically and empirically examine the role of religion in societies globally. We are especially, but not exclusively, interested in the following topics: 1) Sociology of religion and the legacy and potential of the University of California, Berkeley, Sociology Department (e.g., Bellah, Goffman, Glock, Stark, Wuthnow, Swidler, Wacquant, Jay, etc.); 2) Civil religion today; 3) The "unsung heroes" of sociology of religion (e.g., Simmel, Elias, Luhmann, Etzioni, etc.); and 4) Religious and social change in the Mediterranean.

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Space, Place, and Religious Meaning Consultation

Jeanne Halgren Kilde, University of Minnesota, jkilde@umn.edu. Leonard Norman Primiano, Cabrini College, primiano@cabrini.edu.

This Consultation seeks proposals for papers addressing the following topics: 1) The politics of religious space. We are interested in papers that address situations in which religious sites are involved in conflict, contestation, or peacemaking. Possible topics may include the destruction, vandalism, or opposition to religious sites; the use of religious sites for political purposes; and the use of religious sites for peacemaking purposes, including sanctuary movements or interfaith uses of religious spaces; and 2) The theoretical and methodological work of Edward Soja. We seek papers that apply the work of Soja to religious spaces or geographies. As always, we encourage submissions from across time periods and religious traditions.

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Theology and the Political Consultation

Hent de Vries, Johns Hopkins University, hentdevries@jhu.edu. Corey D. B. Walker, Brown University, cdbwalker@brown.edu.

This Consultation has chosen as its session's topic "New Directions? Democracy, Theology, and the Politics of Life Itself." We invite proposals that examine the theoretical and political opportunities and challenges represented by interdisciplinary considerations of the role and function of theology in twenty-first century public life. We are particularly interested in innovative proposals that provide fresh insights and new possibilities for critical engagements with conceptual, empirical, and historical studies of democracy in light of contemporary configurations of political and economic power. We seek to deepen the discourse on the theme of democracy and theology by taking specific aim at analyzing how life itself is being fundamentally transformed by new theoretical and political forces animated by theology and theologically informed resources.

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Theology of Martin Luther King Jr. Consultation

Johnny B. Hill, Foundation for Reconciliation and Dialogue, johnny.b.hill@gmail.com.

This Consultation invites papers and panel proposals that explore the various dimensions of King's life and theology, as well as the Civil Rights Movement. Strong consideration will be given to papers and panel proposals that attend to the following themes:

1) Women; 2) Racial/ethnic differences; 3) Mass incarceration; 4) The Civil Rights Movement; 5) Theologies of hope; 6) Nonviolent passive resistance; and 7) Concepts of human freedom. As 2011 marks the fiftieth anniversary of the Freedom Rides campaign of 1961, this will serve as a historical backdrop for this year's call for proposals.

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Transformative Scholarship and Pedagogy Consultation

Gabriella Lettini, Starr King School for the Ministry, 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 understanding of religious traditions, culture, and knowledge itself to be shaped by such engagements. How are the studies of religions, theology, and ethics challenged by encounters between scholarship and activism? We seek to focus on the following topics: 1) Models of "poverty scholarship"; 2) Exploring the social/geographical location of educational institutions as an important place of learning; and 3) The ethics of partnering with activist communities. We welcome proposals for papers, panels, workshops, or roundtable discussions that explore engagements between scholars, teachers, and activists in the Bay Area. Preference will be given to proposals for whole sessions and interactive formats.

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Transhumanism and Religion Consultation

Calvin Mercer, East Carolina University, mercerc@ecu.edu.

This Consultation welcomes papers on any aspect of transhumanism and religion and seeks 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 religions 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 feminist analyses and more overtly philosophical critiques of posthuman discourse.

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Women of Color Scholarship, Teaching, and Activism Consultation

Katie G. Cannon, Union Presbyterian Seminary, kcannon@upsem.edu. Andrea Smith, University of California, Riverside, asmith@ucr.edu.

This Consultation seeks submissions on the following topics: 1) The impact of Paula Gunn Allen's work on women of color theologies and scholarships; 2) Immigration debates (particularly SB 1070) and their impacts on diverse communities of color; 3) Cross-coalition organizing between communities of color; 4) Technology and global poverty; and 5) Makers of women's religious myths.

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Yoga in Theory and Practice Consultation

Andrew J. Nicholson, Stony Brook University, ajnicholson@notes.cc.sunysb.edu. Stuart R. Sarbacker, Oregon State University, stuart.sarbacker@oregonstate.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, theology, and cultural studies. Suggested topics include: 1) Modern meditative yoga; 2) David White's *Yoga in Practice* (forthcoming, Princeton, NJ: Princeton University Press, 2011) — for a possible cosponsored session with the Religion in South Asia Section; 3) California yoga gurus (for a possible cosponsored session with the North American Hinduism Consultation); 4) "Abrahamic" yoga traditions; 5) Yoga and the category of religion; 6) Jain yoga (for a possible cosponsored session with the Jain Studies Consultation); and 7) Mark Singleton's *Yoga Body: The Origins of Modern Posture Practice* (New York, NY: Oxford University Press, 2010). You are encouraged to contact the co-Chairs for more information about the suggested topics and for the purpose of organizing complete sessions when possible.

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Yogācāra Studies Consultation

Dan Lusthaus, Harvard University, lusthaus@fas.harvard.edu. A. Charles Muller, University of Tokyo, 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.

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