

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) Theory and method in religion and literature; 2) Religious influences on the arts of activism and social change; 3) Visual and performing arts and black theologies — cosponsored with the Black Theology Group; 4) The continuing influences of Paul Ricoeur's *Time and Narrative* (Volumes 1–3, translated by Kathleen McLaughlin and David Pellauer, University of Chicago Press, 1990) — cosponsored with the the Ricoeur Group; 5) Religious themes and imagery of presidential campaigns; 6) Censorship in religion and the arts; 7) Multiculturalism and/or globalization in the arts, literature, and religion; 8) The religious implications for the arts in response to terrorism; e.g., 9/11, Mumbai, Oslo; and 9) Chicago-based themes, such as Saul Bellow's religiosity, James Elkins's religious aesthetics, the Chicago Renaissance, and the religiosity of exhibits/exhibitionism at the 1893 Columbian Exposition and/or the 1893 World's Parliament of Religions. The Section also welcomes individual papers and/or panel proposals on any topic in the arts, literature, and religion.

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Buddhism Section

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

This Section welcomes proposals for panels, individual papers, and roundtables in all areas of Buddhist studies. To facilitate greater exchange among the various subfields within Buddhist studies, we are particularly interested in sessions that engage enduring themes in Buddhist studies, examine methodological issues of broad concern, or introduce new materials. Applicants are also encouraged to propose innovative formats that might enable group study or extensive discussion and to take advantage of innovative options, such as ninety-minute sessions. The Section is happy to announce that we will participate in the AAR's Full Paper Submission Pilot Program this year. Participants in sessions of this format will be required to submit the full text of their papers by October 1, 2012, to be made available to AAR members (on a password-protected site) in advance of the Annual Meeting. Papers will not be read at the sessions. Instead, presenters will be given a short time to present their major ideas, and the bulk of the session time will be given over to discussion. We hope that one or two of our 2012 sessions will follow this format. If your group would be willing to participate, please let us know in the body of your proposal. Themes proposed for the 2012 meeting, with contact members of the steering committee identified in parentheses are below. Please contact listed organizers if you wish to take part in any proposed session. Suggested themes are: 1) Buddhism and self-writing; 2) Buddhaghosa; 3) Shingon Buddhism; 4) Images of light in Buddhism; 5) Children and Buddhism (for a cosponsored session with the Childhood Studies and Religion Group) — Vanessa Rebecca Sasson, Marianopolis College and McGill University, vanessa.sasson@mcgill.ca; 6) Buddhism

in contemporary China — Brian J. Nichols, Central Michigan University, *nicho2bj@cmich.edu*;
7) Buddhism and religious tourism — Ivette Vargas-O’Bryan, Austin College, *ivargas@austincollege.edu*; 8) Buddhist canons — Jiang Wu, University of Arizona, *jiangwu@email.arizona.edu*; 9) Buddhism and new media; 10) Buddhist education; 11) New research on the perfections; pāramitās, pāramī, etc. — Bradley S. Clough, University of Montana, *bradley.clough@mso.umt.edu*; 12) Buddhist representations of the Other — Daniel Kent, Whitman College, *kentdw@whitman.edu*; 13) Maps of the Buddhist path — Karin Meyers, Kathmandu University, *karin.l.meyers@gmail.com*; 14) Responses to Owen Flanagan’s *The Bodhisattva’s Brain: Buddhism Naturalized* (Bradford Book, 2011) — Christian Haskett, Lexington, VA, *chris.haskett@usu.edu*; and 15) Buddhism and Pan-Asianism — Victoria Rose Pinto, Institute of Buddhist Studies, *vpinto@usc.edu*. Proposals exploring other themes are also welcome.

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Christian Systematic Theology Section

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

This year’s theme is community and authority, power and resistance. We invite constructive — not merely descriptive or historical — proposals exploring the sources of authority and critique within and between the Christian churches and wider society. We seek proposals for individual papers or panels that relate to the general theme and to one or more of the following topics: 1) Church unity and the relationship of “the church” to the churches; 2) Ecumenical relationships between the churches and/or between the church/es and other religious traditions; 3) The relationship between the church/es and the state, and between the church/es and global capitalism; 4) The continuing challenge of liberation theology — to the churches and to the world — with particular reference to its founding figures; 5) Theological implications of new forms of church life, such as emerging churches and fresh expressions; 6) Hierarchy, polity, and power; and 7) Feminist and womanist readings of Schleiermacher’s ecclesiology, including its implications for other dogmatic themes, for a possible joint session with the Schleiermacher Group. For planning purposes, our theme for 2013 will be practices of the Christian life.

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Comparative Studies in Religion Section

Eric D. Mortensen, Guilford College, *ericdmort@yahoo.com*. Kimberley C. Patton, Harvard University, *kimberley_patton@harvard.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 of six presenters). No individual papers as final submissions please. We reserve the right to add individuals to any group proposal. Each paper in a proposed session or panel need not be comparative, although this is welcomed and encouraged. Overall coherence is crucial. Themes proposed for the 2012 meeting, with contact members of the steering committee identified in parentheses are below. Please contact listed organizers if you wish to take part in any proposed session. Proposals for comparative panels and sessions other than those listed are welcome. Suggested themes are: 1) Numbers/numerology — Christopher Patrick Parr, Webster University, *parrch@webster.edu*; 2) Mountains — Eric Mortensen, Guilford College, *ericdmort@yahoo.com*; 3) Religion and political conflict — Christopher Patrick Parr, Webster University, *parrch@webster.edu*; 4) Lament and gender — Steven P. Hopkins, Swarthmore College, *shopkin1@swarthmore.edu*; 5) Ghosts — Kathryn McKlymond, Georgia State University, *kmcclymond@gsu.edu*; 6) Possession and trance — Corinne Dempsey, Nazareth College, *cdempse6@naz.edu*; and 7) Theorizing purity and pollution — Kimberley Patton, Harvard University, *kimberley_patton@harvard.edu*.

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Ethics Section

Victor Anderson, Vanderbilt University, *victor.anderson@vanderbilt.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) Progressive elements in the Church and society, including politics, public policy, and poverty; 2) The 2012 United States Presidential election; 3) Mass incarceration and capital punishment; 4) Interreligious ethics; 5) Work and immigration; 6) Virtue ethics in the public sphere and human value studies; 7) Bioethics and healthcare; 8) The Chicago School of Pragmatic Ethics; and 9) Papers of particular excellence on other topics and panel proposals. All proposals should identify the methodology used and outline 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*. Daniel Ramírez, University of Michigan, *dramire@umich.edu*.

We seek proposals for papers or entire panels on: 1) The mainstreaming of Mormon history; 2) Historical memory, reading, and teaching in the digital age; 3) Historicizing pneumatic Christianities; 4) The introductory course in the history of Christianity — diverse challenges, new opportunities; 5) Mainline Protestantism — definitions, narratives, and trajectories; and 6) Histories of prayer — public practices and private selves. We will consider proposals on other topics as well. Papers should be conceived for effective fifteen-minute presentations.

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North American Religions Section

Julie Byrne, Hofstra University, julie.byrne@hofstra.edu. David Harrington Watt, Temple University, david.watt@temple.edu.

This Section advances the study of religions in Mexico, Canada, and the United States. We are especially interested in sponsoring panels that explore the fundamental questions that have shaped the field of North American religion in the past and those that should shape it in the future. Sessions could analyze topics such as aesthetics, class, diaspora, materiality, transnationalism, violence, nonviolence, “new” immigrant religions, and race and ethnicity (including whiteness). They could also focus on how, when, where, and why “North American religion” is conjured into existence. This Section sponsors a variety of sessions, including roundtables, debates, workshops, and visual and musical performances. We encourage the submission of proposals for complete panels. From time to time, though, we do need to reconfigure proposed panels in order to place them on the conference program. All of the sessions sponsored by our Section will include a good deal of time for questions and comments from the audience.

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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) Leibniz; 2) Atonement, forgiveness, and reconciliation; 3) Race and the philosophical imagination of religion; 4) The power of desires, seduction, appetite, or persuasion — responses to Virginia Burrus, Mark D. Jordan, and Karmen MacKendrick’s *Seducing Augustine: Bodies, Desires, Confessions* (Fordham University Press, 2010); 5) The place of wisdom in philosophy and theology; 6) Responses to Barbara Herrnstein Smith’s *Natural Reflections: Human Cognition at the Nexus of Science and Religion* (Yale University Press, 2010); 7) Disagreement in Rancier and Laclau; 8) The historical and conceptual formation of the category of religion — cosponsored with the North American Association for the Study of Religion; 9) Why/How does Buddhism matter for the philosophy of religion? — cosponsored with the Buddhist Philosophy Group; and 10) The place of metaphysics in theology — critical responses to Kevin W. Hector’s *Theology Without Metaphysics: God, Language, and the Spirit of Recognition* (Cambridge University Press, 2011). We encourage proposals for prearranged panels on these or other topics that will be of interest to philosophers of religion.

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Religion and Politics Section

Erik Owens, Boston College, *erik.owens@bc.edu*. Najeeba Syeed-Miller, Claremont School of Theology, *Nsyeed-miller@cst.edu*.

In addition to receiving proposals on topics generally in the purview of the Section, which encompasses both domestic and global interconnections of religion and politics in both practice and theory, we especially welcome proposals that address the following: 1) The politics of defining “religion” — papers might engage the issue in the context of emerging democracies, minority religions, or theological/philosophical questions; 2) Religious perspectives on civic engagement and activism; 3) Mormonism in American politics; i.e., the nature and significance of the construction of Mormonism in the political arena, particularly during the current presidential campaign (for a cosponsorship with the Mormon Studies Group); 4) Religious freedom and United States foreign policy; 5) Conscience clauses in American law and policy; and 6) Ecology and the environment, especially interfaith, transnational movements, and organizations.

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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 the following topics: 1) Durkheim, Dubois, and the study of religion; 2) Neoliberalism and Pentacostalized Christianity in the global South; 3) Religious responses to rising inequality — new developments in community organizing in America; 4) Practices of dreaming and dream interpretation in contexts of religious change; 5) The significance for religious and theological studies of the work of Frantz Fanon, author of *Black Skin, White Masks* (rev. ed., Grove Press, 2008) and *The Wretched of the Earth* (Grove Press, 2005). Proposals on other issues and questions in the study of religion and the social sciences are also welcome. All proposals should clearly state their methodologies, data, and disciplinary perspective(s).

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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 gives strong preference to paper sessions (not panel sessions). Proposals for paper sessions should include specific titles and proposals for each paper included in the session. We give preference to proposals for entire sessions over individual papers and accept few individual paper proposals. The following topics for sessions have been suggested by Section members. 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) Borderlands religion (Laurie Louise Patton, Emory University, lpatton@emory.edu); 2) Reflections on the Religion in South Asia Section's early years (John E. Cort, Denison University, cort@denison.edu); 3) The limits of royal religious patronage (Jon Keune, University of Göttingen, jonkeune@gmail.com); 4) Contemporary iterations of the Kali Yuga (Amy L. Allocco, Elon University, aallocco@elon.edu); 5) Considering and invoking the powers of ascetics (Ian Wilson, Syracuse University, iawilson@maxwell.syr.edu); 6) Aesthetics and South Asian religion (Amy P. Langenberg, Auburn University, apl0006@auburn.edu); 7) Bollywood and religion (Ellen Goldberg, Queen's University, eg7@queensu.ca); 8) Syncretisms in South and Southeast Asia (Tazim R. Kassam, Syracuse University, tkassam@syr.edu); 9) New methodologies in the ethnography of South Asian religions (Nicole Karapanagiotis, Georgia Southern University, nkarapanagiotis@georgiasouthern.edu); 10) Medieval Bhakti traditions in Kannada and Telugu literatures (Gil Ben-Herut, Emory University, gbenher@emory.edu); 11) Cognitive research and the study of religions in South Asia (Travis Chilcott, Iowa State University, Chilcott.travis@gmail.com); 12) The symbolic and the real in Hindu religions; 13) Divine and human consecration ceremonies; and 14) Politics in South Asian religions (Nawaraj Chaulagain, Harvard University, nchaulag@fas.harvard.edu).

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Study of Islam Section

Kecia Ali, Boston University, ka@bu.edu. Rick Colby, University of Oregon, fscolby@uoregon.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, we welcome submissions dealing with the Qur'an and the Sunna, Islamic law, philosophy, theology, mysticism, ritual, gender and sexuality, modernity and globalization, teaching Islam, religious pluralism, and other areas of general interest. Furthermore, we encourage proposals dealing with Shi'ism within and across these areas. This year we especially invite papers or prearranged panel or paper sessions on the following topics: 1) Muslim experiences and institutions in Chicago; 2) The ahl al-bayt; 3) Best practices and strategies for nonspecialists who teach Islam; 4) Material culture, both historical and contemporary; 5) The "new revivalism"; 6) North American forms of Islamic authority; 7) Globalized Islamic studies scholarship; 8) The ethics of selling scholarly expertise outside the academy; and 9) Religion, medicine, and healing, for a potential cosponsored panel.

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Study of Judaism Section

Aryeh Cohen, American Jewish University, *ar2yeh@gmail.com*. Shaul Magid, Indiana University, *smagid@indiana.edu*.

This Section welcomes paper and panel proposals from the wide scope of Judaism, Jews, and Judaic studies — from late antiquity to the present. We are particularly interested in the following topics: 1) Jewishness and Jewish identity; 2) Medieval and post-Medieval Jewish textuality; 3) Sephardic/Mizrahi studies; 4) New religious movements and/in Judaism; 5) Judaism and Islam; 6) Jewish mysticism and spiritualism; 7) Law and Jewish practice; 8) Judaism and Far Eastern religions; and 9) The Jew as Other and/or the Other as Jew.

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Teaching Religion Section

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

This Section examines pedagogical theory and practice. We invite proposals that join innovative teaching practice with the scholarship of teaching and learning. Preference will be given to proposal presentation formats that model engaged, interactive, and experiential pedagogy. We invite papers on the following topics: 1) A lightning round on the first day of an upper-level course. This session will include eight to ten teaching tactics. Tactics should be submitted in the format found in *Teaching Theology and Religion*, available at <http://www.wabashcenter.wabash.edu/journal/article2.aspx?id=14417>; 2) Assessing the major through the Capstone Course — goals, models, and assignments. We particularly seek capstone course syllabi and reflection on how the course acts as a cumulative experience and how its assignments assess student learning; 3) A cosponsored session with the Religion and Migration Group — teaching strategies for engaging students in issues surrounding immigration; 4) Current comparative theology textbooks and/or pedagogical practices (cosponsored with the Comparative Theology Group); 5) Teaching roundtables, cosponsored with the Wabash Center for Teaching and Learning in Theology and Religion; and 6) Open call. We invite both individual papers and panels on issues in teaching and learning.

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Theology and Religious Reflection Section

Anne Joh, Garrett Evangelical Theological Seminary, anne.joh@garrett.edu. Tamsin Jones
University of Victoria, tfjones@uvi.ca.

This Section invites proposals that address the following topics and issues: 1) The theological implications of universalism; 2) The theoretical and religious explorations of maternity; 3) Theoretical and theological reflections on historical trauma and suffering, memory, and remembering; 4) Money and theology; 5) The phenomenon of post-Christianity and critical reflections on Giorgio Agamben's *The Kingdom and the Glory: For a Theological Genealogy of Economy and Government* (Stanford University Press, 2011); 6) The continuing presence and consequences of modernity/coloniality in religious and theological discourse; 7) Grievability and mourning, and theories of affect in theological and religious reflections; and 8) Roundtable discussions on topics dealing with pedagogy and difference in the classroom.

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Women and Religion Section

Nami Kimm Spelman College, nkim@spelman.edu. Deborah Whitehead, University of
Colorado, Boulder, deborah.whitehead@colorado.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. This year we especially welcome proposals that address the following themes: 1) Women's leadership roles in religious organizations in Chicago and their impact on religious communities; 2) Women and ecology, especially marine ecology and ecological issues affecting various communities in the Chicago area; 3) Women's roles in transnational democracy movements, especially women's collaborative work in various movements that led to the Arab Spring; 4) Whiteness and/or white privilege as an integral part of analyses concerning women and religion; 5) Religion, activism, and the next generation, especially how young women participate in activism; 6) Women's support of and transmission of spirituality in the (post)modern age; 7) Women and the politics of religion in the Tea Party movement; 8) Interdisciplinary analyses of women, religion, and the 2012 election; 9) The role of religion in the trafficking of women; and 10) Cross-cultural and/or cross-racial collaborations among women with regard to violence against women. We encourage nontraditional ways of sharing scholarly work on women and religion and welcome a variety of formats to promote interactive sessions.

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African Diaspora Religions Group

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

Our main session is “Islam in the African Diaspora.” This is a prearranged roundtable. We are also planning a prearranged cosponsored session with the African Religions Group entitled “Teaching African and African Diaspora Religions.”

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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 there. Proposals should go beyond description — analyzing conceptual tools and methods employed. We invite individual papers or panel proposals on the following themes: 1) Religion, witchcraft, and magic — contemporary forms including the persecution of albinos in Africa; and 2) How religion interrogates empires through art, music, and other forms.

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Afro-American Religious History Group

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

This Group invites proposals that explore the relationship between religious identity and racial identity in the Americas, especially those that address the following topics: 1) Apocalypticism; 2) The arts (literature, music, etc); 3) Black Jews/Black Judaisms; 4) Classic works in the study of African American religion; 5) Religion and genocide; 6) Metaphysical and New Thought in African American religious history; 7) New religious movements; 8) Religion and politics; 9) The religion(s) of Barack Obama; and 10) Studies in religion and sexuality. Given the locale of AAR’s 2012 meeting, the Group is also interested in proposals that address topics specifically in relationship to the city of Chicago, including those that might consider African American Islam.

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Animals and Religion Group

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

This Group addresses issues in the study of animals and religion and seeks to engage religion scholars with the emergent field of animal studies. We welcome theoretically informed paper and panel proposals on all topics related to these themes. We especially seek proposals for the following submissions: 1) The role of space and place in mediating relationships between animals and religion, cosponsored with the Space, Place, and Religious Meaning Group; 2) Critical Buddhist perspectives on animals, cosponsored with the Buddhist Critical–Constructive Reflection Group; 3) Contemplative studies and animals, cosponsored with the Contemplative Studies Group; 4) Race and/or class and animals; 5) Marti Kheel’s legacy for animals, religion, and ethics; 6) Animals and nationalism; 7) Animals as religious subjects; and 8) Ethical and/or religious investigations of slaughterhouses.

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Anthropology of Religion Group

Steven Engler, Mount Royal University, *sengler@mtroyal.ca*. Margarita Suarez, Meredith College, *suarezm@meredith.edu*.

This Group invites proposals from across the full range of anthropological theories and methods, exploring diverse traditions, regions, and periods, and addressing various facets of religion, including practices, embodiment, beliefs, social mobilization, etc. We welcome submissions on the following topics: 1) Religion in the public sphere; 2) Religion and politics — especially issues of class, capitalism, resistance, and protest; 3) Situated ethics — see Lambek, ed., *Ordinary Ethics: Anthropology, Language, and Action*, Fordham University Press, 2010; 4) Ethnography and theology — see Scharen and Vigen, eds., *Ethnography as Christian Theology and Ethics*, Continuum, 2011. We also seek proposals for ten-minute presentations that will demonstrate and discuss the use of alternative media in research and dissemination. Panel sessions on these or other issues related to the Group’s area of focus are very welcome.

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Asian North American Religion, Culture, and Society Group

Michael Sepidoza Campos, Graduate Theological Union, *mcampos@ses.gtu.edu*. Mimi Khuc, University of California, Santa Barbara, *mimikhuc@umail.ucsb.edu*.

This Group invites and welcomes individual papers, panel proposals, and nontraditional ways of sharing scholarly work that address: 1) Multiracial theologies; 2) The categories of “North” or

“American” in Asian North American religion, culture, and society; 3) Intersections with Native American, indigenous religion, and religious communities; 4) Issues of religion and empire, including Asian settler colonialism; 5) The body and the disembodied; 6) Conservative Evangelicals; 7) Training, mentoring, and knowledge production for the next generation of Asian North American religion, culture, and society scholars; 8) Issues that address the concerns of Asian American religion and religious communities in Chicago; and 9) Any other critical aspect of Asian North American religion/s, culture, and society. In addition to paper and panel submissions, we encourage the submission of nontraditional ways of sharing scholarly work and welcome a variety of formats to promote interactive sessions.

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Augustine and Augustinianisms Group

Kari Kloos, Regis University, kkloos@regis.edu. Paul Kolbet, Wellesley, MA, kolbet@aya.yale.edu.

This Group invites proposals on the following themes: 1) Although frequently referred to as the first autobiography, Augustine’s *Confessions* is hard to categorize. Over the centuries, *Confessions* has inspired many imitators who have invoked its style and language for their own purposes. Some allude to the *Confessions* to retrieve for their time Augustine’s rhetoric of the reading and writing of the “self,” but others have done so ultimately to say something quite different from the ancient bishop. Papers are invited that either address the *Confessions* directly or examine its echoes in any of the later centuries — including the present. Contributions from a variety of disciplines and perspectives are most welcome; and 2) For a cosponsored session with the Martin Luther and Global Lutheran Traditions Group — the connections between Martin Luther and Augustine of Hippo are many and worth reexploring. To begin with, Martin Luther was an Augustinian monk who recast Augustine’s theology when addressing the needs of his own time. Both thinkers faced the need to reinterpret the relevance and meaning of the Old Testament for Christian theology and life. We invite papers that address different aspects and ramifications of Augustine’s and/or Luther’s interpretation of the Old Testament texts. Papers that bring either Augustine and/or Luther into conversation with various methodological and global perspectives are most welcome.

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Bible in Racial, Ethnic, and Indigenous Communities Group

Eleazar S. Fernandez, United Theological Seminary of the Twin Cities, efernandez@unitedseminary.edu. Hugh Rowland Page, University of Notre Dame, hpage@nd.edu.

This Group will continue its projects of Latino/a Theology and the Bible as well as the Bible and colonization, while beginning a new project on indigenous peoples and the Bible. In all cases invitations will be issued.

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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 invites proposals that creatively explore biblical and theological texts in respect to postmodern situations and theory. We welcome, in particular, proposals: on biblical/theological engagements with Deleuze/Guattari and Giorgio Agamben. We also plan to hold a cosponsored session with the Bible in Racial, Ethnic, and Indigenous Communities Group on race and political theology and host an invited panel on the work of Karmen MacKendrick.

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Bioethics and Religion Group

Swasti Bhattacharyya, Buena Vista University, *bhattacharyya@bvuvu.edu*. Laura Kicklighter, Lynchburg College, *kicklighter@lynchburg.edu*.

This Group will consider papers on all topics, however our focus in 2012 will be on “Authority and Morality in Bioethics.” Examples include the interplay between morality and religious, legal, or scientific authority, or the notion of ethical authority as it relates to personal conscience and professional expertise. We especially welcome proposals that focus on disciplines and traditions not commonly represented in the bioethics literature, such as “non-Western” religions.

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Black Theology Group

Monica A. Coleman, Claremont School of Theology, *macoleman@post.harvard.edu*. Anthony G. Reddie, Queens Theological Foundation, *a.g.reddie@queens.ac.uk*.

This Group invites proposals on the following topics: 1) Black theology with non-Christian religions — methods and proposals; 2) Black theology as/with postcolonial theology and black theology engaging empire, global democracy, and global capitalism; 3) Theological anthropology in black theologies — issues of embodiment, postracial conceptions, mixed-race identities, virtual/online identities, etc.; 4) Visual and performing arts and black theologies; and

5) Topics grounded in the Chicago context are especially encouraged — for a session cosponsored with the Arts, Literature, and Religion Section.

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Body and Religion Group

Rebecca Sachs Norris, Merrimack College, rsnorris@sacredgames.org. George Pati, Valparaiso University, george.pati@valpo.edu.

This Group aims to provide a forum for multi-, inter-, and trans-disciplinary conversations on issues of body and religion. We are especially interested in the overall question of “what is body?” We invite proposals presenting diverse methodologies and understandings of body, as well as traditional and alternative presentation styles. This year we are focusing especially on: 1) Body as locus/agency of good and evil; 2) Contextual bodies (historically/culturally constructed concepts/experience of body); 3) What is religious about body?; 4) For a possible cosponsored session with the Religions, Medicines, and Healing Group — “The Ideal/ized Body” (not limited to material bodies) as goal or problem and practices for achieving wholeness, healing, or control in non-ideal bodies; and 5) For a possible cosponsored session with the Ritual Studies Group — the emotional/experiential dimensions of ritual. 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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Bonhoeffer: Theology and Social Analysis Group

Joel Lawrence, Bethel Seminary, j-lawrence@bethel.edu. Jennifer McBride, Wartburg College, jennifer.mcbride@wartburg.edu.

This Group invites proposals on the following themes: 1) In order to encourage further engagement with Bonhoeffer’s lesser known writings, we invite papers exploring themes found in the circular letters, notes, sermons, and other documents of volume 16, *Conspiracy and Imprisonment, 1940–1945* (Fortress Press, 2006). We hope to examine ways in which these writings introduce us to facets of Bonhoeffer’s thought previously unknown but now available through the Dietrich Bonhoeffer Works English translation project; 2) Bonhoeffer’s better-known writings often appear on the syllabi of a wide variety of undergraduate and graduate courses. We invite presentations that explore and/or demonstrate pedagogical issues in, and approaches for, teaching Bonhoeffer’s thought and life; and 3) In conjunction with the Colloquium on Violence and Religion, we invite proposals for a joint session on Bonhoeffer and René Girard. Topics may include models of community, violence and peace, theology in times of crisis, theological anthropology, discipleship and imitation, and the hermeneutic of the victim or “view from below.”

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Buddhism in the West Group

Jeff Wilson, University of Waterloo, jeff.wilson@uwaterloo.ca.

This Group invites proposals on the following themes: 1) For a cosponsored session with the Death, Dying, and Beyond Group — possible topics include, but are not restricted to, the *Tibetan Book of the Dead* in the West, hospice and preparation for death, and Buddhist memorial rites; 2) Buddhism and healing (especially in psychotherapeutic contexts); 3) Marginalized Buddhist groups or Buddhism's relation to other marginalized religious groups in the West; 4) Sexuality; 5) Buddhist Geeks; 6) Buddhism and educational institutions; 7) Buddhists and inter/intra-religious dialogue; 8) Institutionalization of Buddhism in the West; 9) Nichiren Buddhisms in the West; and 10) Open call.

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Buddhist Critical–Constructive Reflection Group

Grace G. Burford, Prescott College, gburford@prescott.edu. Christopher Ives, Stonehill College, cives@stonehill.edu.

This Group invites paper or panel proposals on the following topics: 1) Buddhist resources for a new economics; 2) A consideration of the work of Joanna Macy; 3) Buddhism and atheism; 4) Buddhism and pacifism; 5) For possible cosponsorship with the Animals and Religion Group — critical Buddhist perspectives on animals; 6) For possible cosponsorship with Feminist Theory and Religious Reflection Group — contemporary perspectives on Buddhism and feminism; 7) For possible cosponsorship with Mysticism Group — mysticism and silence; and 8) Any other topic relevant to our mission.

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Buddhist Philosophy Group

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

This Group solicits individual paper and (especially) thematically integrated panel proposals on themes relating to the field of Buddhist philosophy broadly construed. Our aim is to consider the philosophical dimensions of the full range of Buddhist traditions from earliest times through modernity in a manner that brings this consideration into dialogue with the larger academy. Paper and panel proposals may focus on particular philosophical themes or problems, questions

about the role of philosophy within Buddhist practice, methodological issues in the study of Buddhist philosophy, recent publications, points of intersection with non-Buddhist philosophical thought, or Buddhist texts of special significance. Panels representing a diversity of methods and/or geographical and linguistic diversity are encouraged, as are creative formats. Possible topics suggested by Group members for 2012 include: 1) Buddhism and postmodern ethics; 2) Buddhist theories of self and/or subjectivity; 3) Teaching Buddhist philosophy — debating pedagogy and syllabi; 4) Why and how Buddhism matters to the philosophy of religion; 5) Buddhist philosophy of religion — methods, models, and motives; 6) Aesthetics of Buddhist practice and thought; 7) Buddhist environmental philosophy — inside and outside the academy; and 8) Buddhist narratives and Buddhist philosophy. Those interested in these topics may contact the Chairs or members of the steering committee for information on colleagues planning to develop proposals on similar themes.

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Childhood Studies and Religion Group

John Wall, Rutgers University, johnwall@camden.rutgers.edu.

This Group 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, religion, and politics, including children's political participation, activism, and civic engagement; 2) Methods in the study of children and childhoods (contact Susan Ridgely, University of Wisconsin, Oshkosh, ridgelys@uwosh.edu, for details); 3) Children, religion, and cyberspace; 4) Cosponsored with the Buddhism Section — a roundtable on children and Buddhism (contact Vanessa Rebecca Sasson, Marianopolis College and McGill University, vanessa.sasson@mcgill.ca, for details); and 5) The queerness of children and childhood as subjects and objects in religion — cosponsored with the Queer Studies in Religion Group.

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Chinese Religions Group

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

This Group is seeking papers regarding: 1) Body practices and religions in contemporary China; 2) Inner lives of religious professionals; 3) The formation, function, and use of canons and canonical literature in Chinese religions; 4) Relics in Modern China; and 5) The use of manuscripts and archaeological finds by historians of Chinese religion. We also welcome panel and paper suggestions on other issues and topics.

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Christian Spirituality Group

Lisa Dahill, Trinity Lutheran Seminary, ldahill@tlsohio.edu. Tim Hessel-Robinson, Brite Divinity School, tim.robinson@tcu.edu.

This Group welcomes proposals that explore the relationship between the academic study of Christian spirituality and its practice as well as proposals that employ multidisciplinary perspectives. We especially invite proposals on the following themes: 1) For a cosponsored session with the Practical Theology Group — trauma, oppression, and spiritual formation. How does the experience of trauma — from war, relational violence, refugee experience, poverty, discrimination, etc. — affect human subjectivity and the experience of God? How might healing be conceived and fostered in such contexts? Further, is PTSD a Western construction of trauma “exported” to other contexts?; 2) Spirituality, hope, and global climate change — how does the phenomenon of climate change affect communities around the world? We especially welcome proposals engaging contexts in the global South. What shapes a Christian spirituality of hope in these contexts?; 3) The spiritual “self” in a religiously plural world — how are constructions of the self and of meaning and identity shifting in contexts where religions overlap, embrace, or collide in personal or communal praxis?; 4) Music, the arts, and experience of God — how does the practice of creating or listening to music, or participating and engagement in other art forms, mediate the experience of God?; and 5) Spiritual bodies and political bodies — how does embodied spiritual practice take form in public spaces, among public bodies, political bodies, and structures and spaces? We welcome proposals engaging the spirituality of activism in a variety of forms, including (but not limited to) the legacy of Chicago’s Saul Alinsky.

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Christianity and Academia Group

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

This Group explores issues at the intersection of Christian theology and higher education. Papers are invited on such topics as: 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) A joint session on a significant book related to these issues. We prefer papers that move beyond mere description and that endeavor to analyze issues from a theological perspective.

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Cognitive Science of Religion Group

Edward Slingerland, University of British Columbia, *edward.slingerland@ubc.ca*. Jason Slone, Tiffin University, *Slonedj@tiffin.edu*.

This Group welcomes proposals for individual papers or sessions on any aspect of the cognitive science of religion. We are particularly interested in sessions on the following themes: 1) 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 (IACSR); 2) The role of etic versus emic explanation in religious studies; 3) The theoretical and practical difficulties encountered in the cognitive science of religion interdisciplinary work; 4) Scientific versus religious cognition; 5) Cognitive science of religion and Daoist practice — for a possible cosponsored session with the Daoist Studies Group; 6) Religious visualization — for a possible cosponsored session with the Tantric Studies Group; and 7) Cognitive science of religion and charismatic Christian movements — for a possible cosponsored session with the Pentecostal–Charismatic Movements Group. The Cognitive Science of Religion Group’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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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 the submission of any individual paper or panel proposals that make cultural and moral diversity central to ethical analysis. Themes especially welcome this year include: 1) Environmental crises, whether the result of natural or human causes; 2) Contemporary religious protest movements; and 3) Economic justice.

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Comparative Studies in Hinduisms and Judaisms Group

Barbara A. Holdrege, University of California, Santa Barbara, *holdrege@religion.ucsb.edu*.
Marla Segol, Skidmore College, *msegol@skidmore.edu*.

This Group seeks to bring together specialists in South Asia and Judaica to discuss topics within Hindu and Jewish traditions, with the intention of revisioning categories and developing alternative models to the Protestant-based paradigms that have tended to dominate the academic study of religion. Presenters need not have expertise in both Hindu and Jewish traditions. For the 2012 sessions, we invite papers on the following themes in Jewish and Hindu traditions: 1) Models and technologies for imagining and refashioning human and divine bodies; 2) Food practices and new food movements; 3) Jews, Hindus, and the question of race; 4) Hindu and Jewish models for theorizing ritual; and 5) Ritual bathing and other purity practices. Proposals on other topics are also welcome. We strongly encourage prearranged session proposals in the form of thematic paper sessions or panels.

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Comparative Theology Group

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

This Group invites comparative, constructive proposals related to the following themes: 1) Religious diversity and “world religions” in nineteenth century religious thought — for a possible cosponsored session with the Nineteenth Century Theology Group; 2) The practice of “translation” of terms, concepts, and other compared elements across different religious traditions; 3) Comparative exclusivisms; 4) Current comparative theology textbooks and/or pedagogical practices — for a possible cosponsored session with the Teaching Religion Section; 5) Comparative eschatologies or religious ends; 6) Comparative theology in pastoral practice, particularly in relation to suffering; and 7) Panel proposals on significant recent books or articles in the field. We will also consider proposals on other topics, especially prearranged panel or paper proposals. The Group hosts a listserv to facilitate such collaboration; to subscribe, please contact David Clairmont, University of Notre Dame, *David.A.Clairmont.1@nd.edu*.

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Confucian Traditions Group

Yong Huang, Kutztown University, *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 and tradition — Confucianism as a conservative force or a source of change; 2) Confucian ritual interaction with other traditions; 3) Confucian self-cultivation; 4) Confucianism and the Confucius Institutes; 5) “Confucian Fever” — grass-roots Confucianism; and 6) Unintended consequences of Confucian discourse and institutions. Panels that are in the traditional two-and-a-half-hour format are welcome, but we also encourage applicants to propose panels in a ninety-minute format. This can take the form of a mini-panel or a symposium on a particular text, author, or pedagogy. 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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Contemplative Studies Group

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

This Group welcomes panel and paper proposals on the following topics: 1) Contemplative pedagogy; 2) Conceptual issues in contemplative studies; 3) Contemplative practice in indigenous cultures; 4) Somatic disciplines, including the body and posture in contemplative practice and experience; 5) Hesychasm and prayer in Eastern Orthodoxy — for a possible cosponsored session with the Eastern Orthodox Studies Group; and 6) Contemplative studies and animals — for a possible cosponsored session with the Animals and Religion Group. We also welcome panel and paper proposals on any other topic related to contemplative studies.

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Contemporary Islam Group

Danielle Abraham, Harvard University, *daniellea@gmail.com*. Kambiz GhaneaBassiri, Reed College, *ghaneabk@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 and colonial/postcolonial studies — for a possible cosponsored session with the Religion,

Colonialism, and Postcolonialism Group; 2) Islam in Chicago; 3) Islam in the visual and performing arts; 4) Islam and economy — moral and/or fiscal; 5) Islam in practice — pilgrimage, tourism, education, devotion, etc.; 6) Ethnography and anthropology of Islam; 7) Islam and media, social media, and/or virtual networks; 8) Muslim youth cultures; 9) Islam and material culture; 10) Institutionalizing Islamic studies at universities and research centers; and 11) Negotiating religious diversity and pluralism. Audience-engaging panel formats are encouraged.

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Contemporary Pagan Studies Group

Chas S. Clifton, Colorado State University, Pueblo, *chas.clifton@mac.com*.

This Group invites submissions on the following themes: 1) For a possible cosponsored session with the Indigenous Religious Traditions Group, we invite papers on the intersection of contemporary indigenous traditions and paganism related to indigeneity, authenticity, and legitimacy. These may, for example, analyze how claims of indigenous status are used in relationship with political and theological issues or how groups deploy strategies around the issue of “authenticity”; 2) The major metaphors of any religious tradition speak to ways humans connect with the Divine. Ancient — and some contemporary — forms of Paganism frequently employed notions of sacrifice and reciprocity. Modern Wicca, to name one tradition, consciously rejects the notion of sacrifice and replaces it with sexual intercourse as a metaphor both of internal psychological integration and as cosmic creation and fertility, from the Great Rite to the Dance of the Maypole. We invite papers on how these metaphors persist, interact, and manifest within historical and contemporary Paganism and how they frame interactions among participants; 3) Is there really such a thing as Pagan “theology,” or is the term itself too embedded within an Abrahamic religious context? Should Pagan theology more accurately be described as praxology, or theories of Pagan praxis? What would Pagan praxology look like and how would it advance our understanding of religion?

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Critical Approaches to Hip-Hop and Religion Group

Christopher Driscoll, Rice University, *rockauthor@gmail.com*. Monica R. Miller, Lewis and Clark College, *mmiller@lclark.edu*.

Continuing in its exploration of critical trends and approaches to the study of religion and hip-hop culture, this Group welcomes paper and panel proposals in the following areas: 1) For a possible cosponsored session with the Religion and Cities Group, we are seeking papers that address the practice and performance of hip-hop in urban centers and the remaking of religion with attention to how social geography of city spaces — faith institutions, club culture, tattoo shops, etc. — are reshaped and remade into cultural milieus of religious activity, becoming not

only “context” for reshaping traditionally-defined religion but also religious “product.” How are critiques of institutional forms of religious expression (e.g. Christianity) offered by hip-hop and from where do such critiques emerge?; and 2) Faith and the flesh — religion, hip-hop, and the body. From the existential wrestlings with a noose seen in Odd Future’s “Yonkers” video to Janelle Monae’s onstage tuxedo and pompadour uniform, and all the way back to the earliest breaking that took place on flattened cardboard in the Bronx, hip-hop is a horizon where bodies matter. At times, bodies are problems to be discarded through destructive violence, while at different moments, othered/othering bodies produce forms of creative response and resistance to the pressures exerted on them. What does it mean about religion, hip-hop, and its scholarship to say that bodies matter? What might wrestling with bodies — at experiential and analytic levels — signal about repetitive, ritualistic modes of performativity that construct historical, embodied, religious “subjects”? In what ways might hip-hop socially personify the corporeal tension experienced by adherents of faith communities in light of their limited, creative bodies? How might the bodily stylistic choices offered in hip-hop reflect or be transformed by complementary and competing faith claims in urban centers?

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Critical Theory and Discourses on Religion Group

Jorunn J. Buckley, Bowdoin College, jbuckley@bowdoin.edu.

This Group offers an interdisciplinary and international forum for analytical scholars of religion to engage the intersection of critical theory and methodology with concrete ethnographic and historical case studies on religious life and institutions. Critical theory draws on various methods employed from the fields of sociology, anthropology, history, literary criticism, and political theory in order to bring into scrutiny all kinds of discourses on religion, which span from academic to nonacademic as well as from religious to nonreligious. We invite paper proposals on the following topics: 1) Secularism(s) in Europe — new atheism, multiculturalism, interreligiosity, diversity of State-Church relations in European countries, and professionalization of religion in higher education; e.g., Islam (for a cosponsored session with the Sociology of Religion Group); 2) Periodization of epochs and the temporalization of history — methodological and theoretical issues in the use of historical epochs (e.g., evolution, the Enlightenment, etc.), bias, and problems of lineal concepts of time in modern historiography (for a cosponsored session with the Cultural History of the Study of Religion Group); 3) Theorizing war and violence in religion — religious fundamentalism(s), the role of religion in social, political, and military conflicts, and the violent aspects of religious practices (for a cosponsored session with the Sociology of Religion Group); 4) History and the impact of the University of Chicago Divinity School on the study of religion (for a cosponsored session with the Sociology of Religion Group and the Cultural History of the Study of Religion Group); and 5) Political uses and abuses of canonical scriptures — evangelicalism and the role of the Bible in the United States election (for a cosponsored session with the SBL Ideological Criticism Section).

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Cultural History of the Study of Religion Group

Ann M. Burlein, Hofstra University, *Ann.Burlein@hostra.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” (together with other related categories) as a discursive apparatus operative in social, cultural, and political practice and in relation to the study of religion. We aim to represent diverse geographical areas and historical moments. This year, we particularly welcome proposals addressing these themes: 1) The interplay and tensions between empiricism and theory (or between data and genealogy) in the study of religion, particularly as that interplay becomes manifest in specific social and scholarly contexts; 2) The consequences of the ways “religion” takes shape in relation to conceptions of multiculturalism, pluralism, neoliberalism, and the “global”; and 3) John Lardas Modern’s new book, *Secularism in Antebellum America* (University of Chicago Press, 2011). We hope to use our sessions to develop a new model for conference conversation. Toward that end, we ask that participants write shorter papers, which we will circulate mid-October in order to focus our discussion of the topic at the Annual Meeting in a more collaborative and interactive way. We welcome further suggestions for new conversational models (please e-mail the co-Chairs with your ideas).

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Daoist Studies Group

Xun Liu, Rutgers University, *xmgnyz@gmail.com*. David Mozina, University of North Carolina, Charlotte, *dmozina@uncc.edu*. 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) Daoist ritual — David Mozina, University of North Carolina, Charlotte, *dmozina@uncc.edu*; 2) Teaching Daoism in introductory “World Religions” courses — Louis Komjathy, University of San Diego, *komjathy@sandiego.edu*; 3) Daoism and science/medicine; 4) The state of the field of Daoist studies — Robert Campany, Vanderbilt University, *robert.campany@vanderbilt.edu*; and 5) The comparative/theoretical studies of Daoism. We also invite panel and paper proposals on other topics.

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Death, Dying, and Beyond Group

Lucy Bregman, Temple University, *bregman@temple.edu*. Christopher Moreman, California State University, East Bay, *cmoreman@gmail.com*.

For a cosponsored session with the Buddhism in the West Group, we seek proposals on various topics, including *The Tibetan Book of the Dead* in the West, hospice and preparation for death, and the American appropriation of Buddhist memorial rites for ancestors or for the unborn child. For our own session, we have selected to focus on “digital death” — the ways death and afterlife appear in a variety of digital media. This includes death and mourning in Facebook and social media, video games, and You-Tube. We are also open to proposals on any additional topics relevant to death and afterlife.

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Eastern Orthodox Studies Group

Aristotle Papanikolaou, Fordham University, *papanikolaou@fordham.edu*. Eve M. Tibbs, Saint Katherine College, *etibbs@stkath.org*.

This Group invites papers on three topics: 1) The positive role of reason in Eastern Christian thought, including but not limited to the formation of Christian doctrines, the role of reason in the mystical ascent, the relation between reason and mystical theology, the use of different modalities of reasoning (intellectual intuition, discernment, discursive reasoning, etc.) in Orthodox theology, and the relation between reason and deification (especially in Maximos the Confessor). Papers could focus on either patristic texts or contemporary Orthodox theology; 2) All aspects of the thought and work of Gregory Palamas; and 3) For a cosponsored session with the Contemplative Studies Group — hesychasm and prayer in Eastern Orthodoxy.

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Ecclesiological Investigations Group

Mark Chapman, Ripon College Cuddesdon, *MChapman@ripon-cuddesdon.ac.uk*. Bradford E. Hinze, Fordham University, *bhinze@fordham.edu*.

This Group invites a range of proposals on four possible areas of focus: 1) From fresh expressions to focolare — theology and mission of paraecclesial experiments. As church attendance in many “mainstream” denominations experiences a marked downward turn in many countries, what are the ecclesiological, missionary, and ecumenical implications of the various paraecclesial and transdenominational practices, experiments, and models today? We invite a variety of methodological approaches to reflect upon such ecclesial phenomena in general as well as studies of particular examples, such as Hull House, the Catholic Worker Movement,

Focolare, Koinonia Farm in the United States, and analogous experiments elsewhere, both historical and contemporary (e.g., Taizé, Christian Ashram Movement, Iona Community, New Monasticism); 2) The social gospel in a time of economic crisis — the churches and capitalism today. How are churches called to respond to the present economic signs of the times? Some twenty-six years after the United States Catholic Bishops released *Economic Justice for All* and a year after the Church of England's *Faith in the City* appeared, 2012 also marks the centenary of Walter Rauschenbusch's *Christianizing the Social Order*. In that work, Rauschenbusch sets down "the case of Christianity against Capitalism." What would it mean to work towards what he called a "social awakening of the Churches" in the present economic crisis?; and 3) The history, hermeneutics, and legacy of the Second Vatican Council — for a cosponsored session with the new Vatican II Studies Group.

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Evangelical Studies Group

Joy Moore, Duke University, jmoore@div.duke.edu. Zaida Maldonado Pérez, Asbury Theological Seminary, zaida.perez@asburyseminary.edu.

This Group invites papers on the following topics: 1) For a cosponsored session with the Wesleyan Studies Group — anthropology, affections, and awakenings in Jonathan Edwards (1703–1758) and John Wesley (1703–1791). Papers proposed for this session should be comparative in character and should give significant attention to both figures. We especially encourage papers that focus on one of the following three questions: How is the human self pictured or conceptualized (anthropology)? How is human life driven or directed (affections)? How is human community established, renewed, and refashioned (awakenings)?; 2) Evangelicals and the early Christian creeds and councils — the hermeneutics, problematics, and systematics of interpreting, disputing, confessing, teaching, and applying the creeds and councils today; 3) Contemporary Evangelical interpretations of and encounters with Islam; and 4) Allah and the triune God. AAR members are also encouraged to submit complete panel proposals of their own design for consideration by the Group.

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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 invites papers on the following topics: 1) Gender theory in Buddhism — for a cosponsored session with the Buddhist Critical–Constructive Reflection Group; 2) Applied feminist theory; 3) Sexual education in faiths and society; 4) Teaching feminism across the curriculum; 5) Disability and feminist theory; 6) Feminist perspectives on conflict and resolution; and 7) What do we mean by feminism?

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Gay Men and Religion Group

W. Scott Haldeman, Chicago Theological Seminary, shaldeman@ctschicago.edu. J. Terry Todd, Drew University, jtodd@drew.edu.

This Group welcomes proposals for individual papers and for full panels on all topics related to the religious/spiritual lives of gay, bi-, trans-, and queer-identified men. We are especially interested in proposals that explore: 1) How scholarly approaches to religion impact LGBTQ religious and/or political advocacy and activism, especially in communities of color and/or in Chicago; 2) The spiritual practices of men who have sex with men but who don't identify as gay; 3) Religious responses to HIV/AIDS and its impact on gay male lives and communities; 4) Kent Brintnall's *Ecce Homo: The Male-Body-in-Pain as Redemptive Figure* (University of Chicago Press, 2011); and 5) For a cosponsored session with the Lesbian-Feminist Issues and Religion Group — the new visibility of teen suicides, particularly of LGBTQ and sexual minority youth.

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Hinduism Group

Richard H. Davis, Bard College, rdavis@bard.edu. Rupa Viswanath, University of Gottingen, rupa.viswanath@gmail.com.

This Group solicits proposals from scholars on any aspect of Hindu thought and practices through the presentation of new data, critical analysis, and interpretative strategies, based on textual, sociohistorical, ethnographic, philosophical, theological, and theoretical studies. Please contact listed organizers if you wish to take part in any proposed session. Suggested themes are: 1) Liberalism and modern Hinduism — for possible cosponsorship with the Liberal Theologies Group. We seek individual proposals considering how modern Hindus have translated, articulated, and in other ways seriously engaged with foundational categories of “liberalism,” including rationalism, freedom, religious toleration, and racial, social, and gender equality (Rupa Viswanath, University of Gottingen, rupa.viswanath@gmail.com); 2) Continuity and change in Hinduism (John Nemecek, University of Virginia, jwn3y@cms.mail.virginia.edu, and Timothy Dobe, Grinnell College, dobetimo@grinnell.edu); 3) Contemporary iterations of Kali Yuga — ethnographic observations (Amy L. Allocco, Elon University, aallocco@elon.edu); 4) Adornment and sartorial politics (Vijaya Nagarajan, University of San Francisco, nagarajan@usfca.edu); 5) Hinduism against itself (Parimal Patil, Harvard University, ppatil@fas.harvard.edu); 6) Comparative theology and Hinduism (Jonathan Edelmann, Mississippi State University, jonathan.edelmann@gmail.com); and 7) Technologies and the sacred (Chakravarthi Ram-Prasad, Lancaster University, c.ram-prasad@lancaster.ac.uk). Proposals on other topics are also welcome. Preference will be given to proposals for

thematically organized papers sessions, though proposals of individual papers will also be considered.

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Ideological Criticism (SBL)

Randall Reed, Appalachian State University, reedrw@appstate.edu.

The Ideological Criticism Group of the Society of Biblical Literature seeks papers on the following topics: 1) The ideology and ideological use of apocalypticism. In light of current topics couched in overtly apocalyptic rhetoric — such as the 2012 hysteria and descriptions of the looming ecological disaster — we are interested in papers that analyze the ideological nature of apocalypticism, particularly in its end-of-the-world form, both ancient and modern, religious and secular and that explore the use of apocalypticism in political, religious and cultural discourse; 2) The Bible and economic inequality. With the advent of the Occupy movements and other activist events we encourage papers that deal with the role of the bible in facilitating or resisting economic inequality both in ancient and modern times; and 3) The Chicago School impact on religious studies. We invite papers that deal with the impact that the Chicago School has had on the discipline over-all.

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: 1) Links between indigenous religious traditions and “place,” including tensions over access and management of places (e.g., tourism, ceremony, pilgrimage); 2) Ecological perspectives, including views on climate change; 3) Animals and other beings in indigenous religious traditions, including their categorization; 4) For a possible cosponsored session with the Latina/o Religion, Culture, and Society Group, we invite papers on the role of religion in indigenous movements for social change and justice, both historic and contemporary; and 5) For a possible cosponsored session with the Contemporary Pagan Studies Group, we invite papers on the intersection of contemporary indigenous traditions and paganism related to indigeneity, authenticity, and legitimacy.

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International Development and Religion Group

Jill DeTemple, Southern Methodist University, *detemple@smu.edu*. Nathan R. B. Loewen, Vanier College, *loewenn@vaniercollege.qc.ca*.

This Group invites proposals in the following areas: 1) Public health initiatives and activities that are religiously-based and/or exhibit religious practices; 2) The work of and challenges faced or created by religiously-affiliated actors with immigrants, refugees, and/or displaced peoples; 3) Research on the relationships between religious scriptures or texts with development-related issues. Research treating aspects of our Group's area not included in these suggestions will be considered. We are particularly interested in proposals that involve field research and current projects.

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Islamic Mysticism Group

Omid Safi, University of North Carolina, Chapel Hill, *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) Depiction of Sufis as “good Muslims” in popular media; 2) Sufism in North America; 3) Women, gender, and the body in Islamic mysticism; and 4) The pedagogy of incorporating Islamic mystical material into courses. Other topics will also receive full consideration. Ninety-minute sessions or panels should be no more than three papers with a respondent. All proposals should engage existing scholarly research rather than simply presenting the views of a text, figure, or order. Methodological approaches should be explicit in the proposal. We also encourage prearranged sessions or panel proposals cosponsored outside the broader Islam Groups for both session lengths. Prearranged session or panel proposals reflecting diversity in gender, ethnicity, theoretical method, and rank are highly encouraged.

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Jain Studies Group

John E. Cort, Denison University, *cort@denison.edu*. Lisa Owen, University of North Texas, *lowen@unt.edu*.

This Group invites both thematic panel and individual paper proposals on any aspect of Jainism, whether in South Asia or the global diaspora. Where listed, please contact listed organizers if you wish to take part in any proposed session. Topics might include, but are certainly not limited to: 1) Jainism and yoga — Christopher Chapple, Loyola Marymount University, *cchapple@lmu.edu*; 2) Jainism in contact with Islam and Christianity — John E. Cort, Denison

University, *cort@denison.edu*; 3) Jain texts and traditions in contemporary application — Jeffery D. Long, Elizabethtown College, *longjd@etown.edu*; 4) Gender in Jain thought and/or practice; 5) Jain monasticism/asceticism; 6) Varieties of Jain tantra; and 7) Discussion of a recent monograph relevant to Jain studies.

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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 proposals related to all aspects of Japanese religious practice and thought, both historical and contemporary. We welcome proposals relating to, but not confined by, the following topics: 1) Material/Visual culture; 2) Orality; 3) Music and performance; 4) 3/11 and its aftermath; 5) Religion and empire; 6) Tracing a particular character/genre/trope/text/individual through multiple sources, time periods, and/or media; and 7) Concepts/Theories of religion in Japan. In submitting proposals, please follow the AAR guidelines carefully. Panel proposals should include a panel abstract and individual paper abstracts, to be submitted as a complete package by the panel organizer. Proposals that include explicit reflection on the study of religion more broadly are preferred. Creative formats — film, organized discussion, precirculated papers/texts, workshop, etc. — are encouraged.

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Kierkegaard, Religion, and Culture Group

David J. Gouwens, Brite Divinity School, *d.gouwens@tcu.edu*. Sylvia Walsh, Stetson University, *sperkins6@cfl.rr.com*.

This Group invites proposals for three sessions: 1) Memory and the ethics of forgiveness — in *Practice in Christianity* (Trans. by Howard V. Hong and Edna H. Hong. Princeton University Press, 1991). Kierkegaard writes that when, in deep distress, one hopes to escape embittering memories, one must remember something different, namely Jesus Christ, to learn about forgiveness. Elsewhere Kierkegaard commends the “forgetting” that forgiveness of sins makes possible. How can Kierkegaard’s account of traumatic memories, forgiveness, and forgetting contribute to our understanding of how religious ideals can inform the reparation of memory?; 2) Kierkegaard and contemporary French thought — for a cosponsored session with the Theology and Continental Philosophy Group. In view of the comment in *Fear and Trembling* (Everyman’s Library, 1994) that no generation goes further than another and every generation shares the same task of faith, how is Kierkegaard’s thought related to that of contemporary French thinkers?; and 3) Søren Kierkegaard and Karl Barth — for a cosponsored session with the Karl Barth Society. Proposals may address any aspect of the relation of the thought of these two thinkers.

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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 panel or paper proposals on the following topics: 1) Interreligious dialogue involving Korean religions in or outside Korea, especially those focusing on Buddhist–Christian dialogue; 2) Religion and the civil in the Korean context, including church and state issues in South Korea — e.g., Buddhists’ protest of Lee Myung Bak’s dedication of Seoul to God or Christians’ protests of the financial support Buddhist temples receive from government; 3) Civil society and religion — e.g., public theology or religious organizations’ advocacy for foreign workers and North Korean refugees; 4) Korean Buddhism in the Silla period; 5) Korean Buddhist philosophy of mind or modern Korean Buddhism; 6) Korean religions outside Korea; and 7) Institutionalization and unintended consequences in Korean Confucianism.

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Latina/o Critical and Comparative Studies Group

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

This Group is an attempt to occupy the AAR with transgressive and decolonizing scholarship, ideas, and people. With this in mind, we invite submissions on the following topics: 1) Prophecy and the spiritual implications of 2012 — for a possible cosponsored session with the Native Traditions in the Americas Group. This panel will include contributions from academic scholars and from Native teachers and elders; 2) Spiritual and religious responses to the femicide in Ciudad Juarez, focusing especially on recent publications; and 3) Latina/o religious expressions in Chicago and the Midwest.

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Latina/o Religion, Culture, and Society Group

Neomi De Anda, DePaul University, *ndeanda@gmail.com*. Néstor Medina, Regent University, *Netto.Medina@utoronto.ca*.

This Group seeks submissions on the following themes: 1) For a cosponsored session with the Religion in Latin America and the Caribbean Group, critical and/or comparative analysis of religion and revolutionary politics in Chiapas, Mexico, during the twentieth and twenty-first

centuries. This panel honors the legacy of Samuel Ruiz García, the longtime archbishop of Chiapas, Mexico, who was an internationally recognized champion of human rights and peace, and who died in January of 2011. We welcome submissions from any academic discipline dealing with aspects of religion, culture, and revolutionary politics in Chiapas. Potential topics include, but are not limited to, the relationship between economics and church/state relations; universal human rights and indigenous autonomy; faith-inspired revolutionary violence and peacebuilding; and Samuel Ruiz García's pastoral agenda; and 2) For a cosponsored session with the Indigenous Religious Traditions Group, the role of religion in indigenous movements of social change and justice, both historical and contemporary. Other panel proposals dealing with future directions of Latina/o theology are also welcome.

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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) Tolerance and critiques thereof; 2) The complex interplay between religion and European law, both historical and contemporary; 3) Religion, colonialism, and sovereignty; 4) Genealogies of key terms — e.g., “conscience”; 5) Constructive directions — based on empirical and/or theoretical work — for religious pluralism in view of critiques of rights and secularism; 6) Methodology/Evidence in the study of religion and law; and 7) Religion, law, and the rights of children.

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Lesbian-Feminist Issues and Religion Group

Marie Cartier, California State University, Northridge, 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) The history of this Group in the academy over the past thirty years; 2) The limits and contributions of feminist theory to lesbian-feminist contestations of patriarchy, heteronormativity, and homophobia in religion/religious studies — both critical and constructive pieces are welcome; 3) Ethics, grammar, discourses, models, and/or experiences of lesbian-feminist sexualities in non-Christian religions; 4) For a cosponsored session with the Gay Men and Religion Group, issues connected to the new visibility of teen suicides, particularly of GLBTQ and sexual minority youth; 5) For a

cosponsored session with the Religion, Holocaust, and Genocide Group, Native Traditions in the Americas Group, and/or Womanist Approaches to Religion and Society Group, the marginalization of traumatic and genocidal histories in the academy — for example, the marginalization of Holocaust histories within the larger rubric of European History or similar patterns that occur with the categories of United States History and African-American History; and 6) For a cosponsored session with the Religion and Migration Group, sexuality and sexual violence that intersect with religion and forced and/or voluntary migration.

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Liberal Theologies Group

Krista Duttonhaver, University of Notre Dame, *duttonhaver.1@nd.edu*. Dan McKanan, Harvard University, *dmckanan@hds.harvard.edu*.

This Group seeks proposals exploring the articulation of new forms of “liberal” or “progressive” theology in specific social contexts. Possible contexts include: 1) Ecological and social change movements; 2) Interfaith seminaries; 3) Global Pentecostal communities; 4) The experience of multiple religious belonging; 5) Organizations for dissenting Roman Catholics; 6) The emerging church movement; 7) Community organizing projects; 8) European state churches; 9) GLBTQ congregations and denominations; 10) Engaged Buddhism; 11) The theological legacy of Gordon Kaufman; and 12) For a possible cosponsored session with the Hinduism Group, we seek proposals considering how modern Hindus have translated, articulated, and in other ways seriously engaged with foundational categories of “liberalism,” including rationalism, freedom, religious toleration, and racial, social, and gender equality. Presenters will be asked to provide a full manuscript for precirculation by October 15, 2012.

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Liberation Theologies Group

Ivan Petrella, University of Miami, *ipetrella@miami.edu* or *ipetrella@yahoo.com*.

This Group asks “what does liberation theology mean in and for the twenty-first century?” We encourage crossover dialogue — between contexts and between disciplines — and reflection on the implications of liberationist discourse for the transformation of theology as a whole — both methodologically and theologically. This year we want to focus on liberation theologies as developed from within all the world’s religions — that is, not just Christianity. In particular, papers focusing on liberation theology and the Arab Spring, Occupy Wall Street, and other current movements are encouraged.

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Martin Luther and Global Lutheran Traditions Group

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

This Group is especially interested in papers that: 1) Fit under the heading “Anticipating 2017.” With global commemorations and celebrations of the 500th anniversary of the nailing of the 95 theses to the Wittenberg door just five years away, we seek proposals that discuss what should be addressed in 2017 and how those commemorations become a time of imagining the global relevance of 1517 for our present and future; and 2) Address different aspects and ramifications of Augustine’s and/or Luther’s interpretation of the Old Testament texts — for a cosponsored session with the Augustine and Augustinianisms Group. Papers that bring either Augustine and/or Luther into conversation with various methodological and global perspectives are most welcome.

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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, *gafletcher@texascollge.edu*.

The theme of this year’s session is “Rethinking Hegemonic Masculinities after Twenty-five Years.” We seek papers that reconsider and critically reassess the concept of hegemonic masculinities particularly as they are described by R. W. Connell in *Gender and Power: Society, the Person, and Sexual Politics* (Stanford University Press, 1987) and as later refined by R. W. Connell and James Messerschmidt in their 2005 article, “Hegemonic Masculinity: Rethinking the Concept” (*Gender and Society*, Vol. 19 No. 6, December 2005). We urge proposals that pay particular attention to Asian religions; namely, Buddhism, Hinduism, Sikhism, Jainism, Islam, and Zoroastrianism. Are there ritual spaces or practices that sustain or interrupt the performance of hegemonic masculinity? Are there liberative lived communities or constructive thea/ologies that create or sustain a movement toward Connell and Messerschmidt’s proposal for gender democracy? Can the performance of masculinity be “de-linked” from hegemony? Are there lived communities or artistic portrayals of community where this “de-linking” thrives?

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Middle Eastern Christianity Group

Mark Swanson, Lutheran School of Theology, Chicago, mswanson@lstc.edu. Nelly van Doorn-
Harder, Wake Forest University, vandoopa@wfu.edu.

This Group welcomes proposals on the following themes: 1) Christian involvement in the Arab Spring. Possible topics can include engagement, participation, and reactions from leaders, activist groups, and politicians. Interdisciplinary approaches are encouraged and can include political, social, legal, as well as theological developments. We are especially interested in the intersection of these various developments and how they influence new civic, religious, and political discourses; 2) Cosponsored with the Christian Zionism in Comparative Perspective Seminar, we invite proposals that discuss the theopolitical phenomenon of Christian Zionism from a variety of methodological approaches. We are particularly interested in approaches that seek to elucidate the doctrinal elements present in many Christian Zionist writings — including various forms of dispensationalism — and the biblical hermeneutics utilized by both Western and Middle Eastern Christian communities, as well as the effects of Christian Zionism on the Christian communities in the Middle East, and how those perspectives inform global, ecumenical, and interfaith relationships; and 3) Perspectives on Middle Eastern Christians in diaspora.

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Mormon Studies Group

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

Proposals for individuals papers or full sessions are solicited on the following topics: 1) For a cosponsorship with the Religion and Politics Section, Mormonism in American politics (i.e., the nature and significance of the construction of Mormonism in the political arena, particularly during the current presidential campaign); 2) Mormonism in Latin America; 3) Comparative sacred texts; 4) Anti-Mormonism and other narratives of religious prejudice; 5) The diversity of Mormonisms; 6) Representations and performances of Mormonisms in popular culture; and 7) Peace, violence, and Mormonism.

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Music and Religion Group

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

This Group invites papers on the relationship between music and religion in the context of contemporary or historical cultures. In particular, we seek proposals that bring innovative methodological considerations to the study of musical phenomena in relation to these themes: 1) The role of “the religious” in popular music (for a possible cosponsorship with the Religion and Popular Culture Group); and 2) The implications for thinking about music using the aesthetic and theological resources of Paul Tillich (for a possible cosponsorship with the Tillich: Issues in Theology, Religion, and Culture Group).

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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 to the study of mysticism. We are especially interested in the following topics (panel proposals are especially encouraged): 1) The validation and/or condemnation of mystical experience — drawing the differences among mystical experience, self delusion and psychosis); 2) For a possible cosponsorship with the Buddhist Critical–Constructive Reflection Group, mysticism and silence across religious traditions; 3) Mysticism and death — physical death or extinction of the ego; 4) Mysticism and cosmogony — mystical reflection on the origins of the cosmos; 5) Mysticism in Africa and the African diaspora; and 6) Mystical joy and sorrow.

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Native Traditions in the Americas Group

Mary Churchill, Sonoma State University, marychurchill@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 (topics not listed in order of importance): 1) Native ethical categories — i.e., reciprocity, hospitality, interrelatedness; 2) Native traditions in urban centers — Chicago or elsewhere; 3) Negotiating boarding school grief and/or historical trauma; 4) Religious traditions in the

midwestern United States, including the 250th anniversary of Pontiac's War; 5) Contemporary Native leadership and religious revitalization; 6) Prophecy and the spiritual implications of 2012 — for possible cosponsorship with the Latina/o Critical and Comparative Studies Group; 7) Representation and/or appropriation of Native traditions in media, popular culture, and society; 8) The role of museums, exhibitions, and expositions in the study, teaching, and representation of Native religious traditions; and 9) The marginalization of traumatic and genocidal histories in the academy — for possible cosponsorship with the Religion, Holocaust, and Genocide Group.

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New Religious Movements Group

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

The New Religious Movements Group is interested in proposals for papers or panels that correspond with any of the following topics: religious communal groups of the American Midwest; contemporary apocalypticism (including 2012); NRMs in international perspective; and scandals in NRMs. As always, we also invite proposals for any aspect of the study of New Religions.

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Nineteenth Century Theology Group

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

Papers are invited, but not limited, to the following: 1) Love in nineteenth century religious thought — analyses of the normative appraisal and justification of love in the work of major figures, such as Schleiermacher, Hegel, Kierkegaard, and Nietzsche; 2) The status of “world religions” in nineteenth century religious thought — for a cosponsored session with the Comparative Theology Group. Papers may focus on the category of “world religions” in the work of a major thinker or on constructions of a particular religion in theological analyses of religious diversity; and 3) Defining the field — how should the history of nineteenth century theology be studied today? Papers may explore new challenges facing the field, propose new methods and paradigms for reconceiving the history of nineteenth century Christian thought, or focus on a major school or thinker during this period. This session is in memory of James C. Livingston, author of *Modern Christian Thought: The Twentieth Century* (with Francis Schussler Fiorenza, Sarah Coakley, and James H. Evans Jr., Second Ed., Fortress Press, 2006) and *Anatomy of the Sacred: An Introduction to Religion* (Sixth Ed., Prentice Hall, 2008).

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North American Hinduism Group

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

This Group invites proposals for panels and individual papers on the topics listed below. Please contact listed organizers if you wish to take part in any proposed session: 1) Issues and formations within Hinduism in particular regions of North America (e.g., Chicago, the Bible Belt, etc.) — Steven Ramey, University of Alabama, *sramey@as.ua.edu*; 2) Theorizing the poetics and politics of the construction of Hinduism in North America — Shana Sippy, Carleton College, *shana@sippys.net*; 3) The question of conversion — practices, problems, and discourses in North American Hinduism — Corinne Dempsey, Nazareth College, *cdempse6@zimbra.naz.edu*; 4) Problematizing theories of transmission and tradition in North American (and diasporic) Hinduism — Shana Sippy, Carleton College, *ssippy@carleton.edu*; 5) Considering caste and race among North American Hindus — Shana Sippy, Carleton College, *ssippy@carleton.edu*; 6) What happens to rituals of possession in North American Hinduism? — Shreena N. Gandhi, Kalamazoo College, *Shreena.Gandhi@kzoo.edu*; 7) Gender and power in North American Hinduism — Shreena N. Gandhi, Kalamazoo College, *Shreena.Gandhi@kzoo.edu*; 8) The spatial frames of North American Hindu — theological and material — George Pati, Valparaiso University, *George.Pati@valpo.edu*; and 9) Theorizing transnational Hinduism (for a possible cosponsored session with the Religion and Migration Group and the North American Religions Section) — Jennifer B. Saunders, Stamford, CT, *jbsaund1@yahoo.com*. Complete panel proposals are preferred over individual papers. Other panel proposals and topics are always welcome. Those interested in proposing additional topics, or those who have any general questions about the North American Hinduism Group, contact Jeffery D. Long, Elizabethtown College, *LongJD@etown.edu*.

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Open and Relational Theologies Group

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

We invite proposals exploring immortality, the afterlife, heaven, hell, or similar topics. We are especially interested in constructive proposals exploring how these topics might best be understood in light of open and relational theological perspectives. We also invite proposals for a joint session with the Science, Technology, and Religion Group on how best to talk (or not) about miracles in light of theology and twenty-first century science. Organizers of this joint session plan to accept multiple proposals but allow only brief presentations during the session itself.

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Pentecostal–Charismatic Movements Group

Katherine Attanasi, Regent University, *kattanasi@regent.edu*. Michael J. McClymond, Saint Louis University, *michael@slu.edu*.

This Group invites paper proposals on the following themes: 1) Chicago as an understudied hub for the expression, development, and extension of Pentecostal–Charismatic Christianity (including Black Pentecostalism, Italian Pentecostalism, Eastern European Pentecostalism, etc.) and/or racial and ethnic identity in Chicago Pentecostalism; 2) Theory and method in the study of Pentecostalism, including papers that address the similarities, differences, tensions, and/or mutualities of historical, theological, sociological, and anthropological approaches to Pentecostal-Charismatic Christianity; 3) Global Pentecostal politics and/or global Pentecostal political parties or platforms in their disparate national, regional, local, or “global” contexts, not excluding the United States and Canada; 4) “Tongues, Dreams, and Visions: Charismatic Phenomena in Cognitive Studies Perspectives” — for a possible cosponsored session with the Cognitive Science of Religion Group. For this theme, we especially encourage paper proposals that connect first-person participant accounts of Pentecostal experience with third-person, cognitive analyses; and 5) Complete panel proposals of your own design for consideration by the Group.

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Platonism and Neoplatonism Group

John Kenney, Saint Michael’s College, *jkenney@smcvt.edu*.

Papers are invited on the following themes: 1) Teachers/Disciples in ancient Platonism; 2) Devotion as a religious path among Platonists; 3) Renunciation and apatheia; 4) Evagrius; 5) Origen and anti-Platonism; 6) Hypatia; and 7) Comparative studies across the spectrum of Jewish, Christian, and Islamic Platonism.

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Practical Theology Group

Mary McClintock Fulkerson, Duke University, *mfulkerson@div.duke.edu*. Jan Holton, Yale University, *jan.holton@yale.edu*.

This Group invites papers in three areas: 1) How Christian location and faith have shaped practical theology. How is one’s academic approach to practical theology — research and teaching — shaped by a personal commitment to Christianity? In what ways do distinctive Christian values and approaches to practice underlie current practical theological formations? How has practical theology been affected by Christianity’s social location in particular global

situations?; 2) Practical theology and popular culture — the diverse forms of interaction between the two, how and/or what practical theology contributes to the theological study of popular culture, and, conversely, what popular culture offers to the forms and contents of practical theology; and 3) For a cosponsored session with the Christian Spirituality Group — on trauma, oppression, and spiritual formation. How does the experience of trauma — from war, relational violence, refugee experience, poverty, discrimination, etc. — affect human subjectivity and the experience of God? How might healing be conceived and fostered in such contexts? Further, is PTSD a Western construction of trauma “exported” to other contexts?

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Pragmatism and Empiricism in American Religious Thought Group

Beth Eddy, Worcester Polytechnic Institute, bleddy@wpi.edu. William David Hart, University of North Carolina, Greensboro, wdhart@uncg.edu.

This Group particularly solicits papers on the following themes: 1) Intersections, conflicts, and affinities between pragmatism, nationalism, and American exceptionalism; 2) Pragmatism and gender; i.e., what are the implications of discourses of gender in the tradition and for the tradition?; 3) Discussions of pragmatism, politics, and grassroots democratic movements; 4) The relationship between pragmatism and the work of Reinhold and/or H. Richard Niebuhr; 5) The roots of pragmatism in late nineteenth century Chicago progressivism — such papers might include, but need not be limited to, Jane Addams’s work at Hull House, Dewey, Tufts, and Mead at the University of Chicago; 6) Pragmatist and feminist discourses as paradigms for doing ethnography; and 7) Pragmatism, empiricism, and religious naturalism. 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) Exploring “spirituality” and “existential issues” in a (post)secular age — international and cross-cultural perspectives; 2) For a cosponsored session with the Religion, Memory, History Group — the psychology of religious responses to the decline of empires; i.e., remembering golden ages, end of world, apocalyptic, ecological, making use of cultural/collective memory; and 3) Kohutian and contemporary self-psychological approaches in the psychology of religion. The Group also welcomes proposals on other themes dealing with psychology, culture, and religion.

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Queer Studies in Religion Group

Kent Brintnall, University of North Carolina, Charlotte, *kbrintna@uncc.edu*. Claudia Schippert, University of Central Florida, *claudiaschippert@gmail.com*.

This Group welcomes proposals for individual papers or panels on all topics related to queer theory and LGBT studies in religion, in particular those focused on bisexual and/or transgender studies and on religions other than Christianity. We are especially interested in proposals exploring queer theoretical approaches to: 1) Queer endings/queer futures; 2) Protest/Dissent in/and strategies of queering the public/state religiously; 3) Negotiations of sex/gender distinctions in queer work in religion; 4) Critical approaches to exportation/imposition of (queer) desire, sexuality, and gender across national/temporal borders; 5) "Post-identity" spaces, practices, and orientations, including considerations of the relevance of Sara Ahmed's *Queer Phenomenology: Orientations, Objects, Others* (Duke University Press, 2006) for religious studies; 6) Sexual/Religious practices on the margins, including papers on leather practices/communities and BDSM; and 7) For a cosponsored session with the Childhood Studies and Religion Group, papers on the queerness of children and childhood as subjects and objects of 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*.

We invite proposals on the academic study of the Qur'an. Topics include: 1) Analysis of Qur'anic text; 2) History of interpretation of the Qur'an; 3) Recitation/performative aspects of the Qur'an; 4) Artistic and aesthetic aspects of the Qur'an; 5) Relationship of the Qur'an to other scriptures/traditions; 6) Textual criticism and the historical/textual milieu of the Qur'an; 7) Papers with a pedagogical focus, designed to educate members of the AAR on incorporating material about the Qur'an into their existing courses; 8) Social justice; 9) Gender; 10) Non-Arabic tafsîr; and 11) Tafsîr 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 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.

Despite having been at the forefront of many ecumenical efforts, Reformed Christians have a long internal history of disaffiliation as well as of affiliation. For example, the Presbyterian Church (U.S.A.) is currently in the midst of a significant breakaway of congregations. What are the criteria by which the Reformed have divided or united, and how can that history help us understand emerging divisions and affiliations among the Reformed? Proposals are especially encouraged that address the following themes: 1) The history of schism and affiliation among Reformed churches; 2) The achievements and failures of worldwide Reformed partnerships, such as WARC and WCRC; 3) Patterns of affiliating and dividing among the Reformed in former Western “mission fields”; 4) The relationships of Reformed voluntary associations to institutionalized denominations; and 5) The effects of uniting and dividing on the missional fruitfulness of Reformed churches.

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Religion and Cities Group

Katie Day, Lutheran Theological Seminary, Philadelphia, kday@ltsp.edu. Helene Slessarev-Jamir, Claremont School of Theology, hslessarevjamir@cst.edu.

This Group is offering two sessions this year: 1) National politics and public policies become uniquely legible in the economic, physical, and social dynamics of cities. Cities, from Cairo to Chicago, are also places where political agency emerges in the form of community organizing, policy advocacy campaigns, electoral battles, and mass uprisings. Religious ideas, identities, and institutions play pivotal roles in the translation of politics and policy into lived urban experience; likewise, religious formations deeply influence all kinds of urban political agency. Yet, scholarship has only begun to track the ways that religious agency shapes, and is shaped by, the broader patterns of civic and political activity in cities. This session invites papers exploring the role of religion in the making of urban political and policy processes. General topics include, but are by no means limited to, the demarcation of urban political spaces, the intersection of religious identities with racial/ethnic groups, class, and other urbanized political identities, the place of religion in the politics of migration to and from cities, and the influence of urban religion on national political transformations; and 2) For a cosponsored session with the Critical Approaches to Hip-Hop and Religion Group, we are interested in papers that consider the ways in which the practice and performance of hip-hop in urban centers provide opportunities to remake (or rethink) religion and/in cities in terms of space and social geography and offers critical engagement with both religion and urban realities.

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Religion and Disability Studies Group

Devorah Greenstein, Starr King School for the Ministry, devorahgreenstein@gmail.com. Julia Watts Belser, Harvard University, julia_wattsbelser@harvard.edu.

This Group invites proposals in all areas related to disability and religion. We are particularly interested in: 1) Engaging disability studies theorists and activists in religious studies and religious communities; 2) Exploring intersections between religion, disability, literature, and art; 3) Expanding disability theology beyond theologies of metaphorical bodies and toward theologies of embodiment; 4) Engaging with Darla Schumm and Michael Stoltzfus, eds. *Disability and Religious Diversity and Disability in Judaism, Christianity, and Islam* (Palgrave Macmillan, 2011); 5) Exploring, in a cosponsored session with the Religion and Ecology Group, intersections of environmental crisis and disability — the social/religious refiguring of disability in light of the Anthropocene, the relationship between environmental health, toxics, and disability, and critical race/class implications of how bodies are affected by environmental risk.

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Religion and Ecology Group

Whitney Bauman, Florida International University, wbauman@fiu.edu. Heather Eaton, Saint Paul University, heaton@ustpaul.ca.

The Religion and Ecology Group is seeking papers or panels on several themes: ecological evil; time: linear, cyclical, seasonal, mythic, no time; ecological restoration and service learning; Rio + 20; or queer ecologies. We are also seeking papers for a joint session with the Religion and Disability Studies Group on the intersections of environmental crises and disability; social/religious refiguring of disability in light of the Anthropocene; relationship between environmental health, toxics, and disability; and critical race/class implications of how bodies are affected by environmental risk.

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Religion and Humanism Group

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

This Group is planning a prearranged session on the book *Symbolic Forms for a New Humanity: Cultural and Racial Reconfigurations of Critical Theory* by Drucilla Cornell and Kenneth Michael Panfilio (Fordham University Press, 2010). The Group will directly invite a panel of speakers and the book authors.

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Religion and Migration Group

Jennifer B. Saunders, Stamford, CT, jbsaund1@yahoo.com. Susanna Snyder, Episcopal Divinity School, ssnyder@eds.edu.

This Group provides a forum in which scholars working on religion and migration from multiple perspectives can interact across methodologies, religious traditions, and regions. For 2012, we are particularly interested in the following topics: 1) Teaching strategies for engaging students in issues surrounding immigration, for a cosponsored session with the Teaching Religion Section; 2) Sexuality and sexual violence that intersects with religion and forced and/or voluntary migration, for a cosponsored session with the Lesbian-Feminist Issues and Religion Group and the Religion and Sexuality Group; 3) Migration and pilgrimage, for a cosponsored session with the Ritual Studies Group; 4) Transnational transmissions of Hinduism, for a cosponsored session with the North American Religions Section and North American Hinduism Group; 5) Migration's impact on local church communities, for a cosponsored session with the Ecclesiological Investigations Group; and 6) Panel sessions on theoretical issues in religion and migration.

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Religion and Popular Culture Group

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

This Group invites organized paper sessions, panels, 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) Race and ethnicity in the production and/or analysis of religion and popular culture; 2) The paranormal; 3) Religion and popular culture in ancient and medieval societies; 4) Spirituality and popular media; 5) Popular music — for a possible cosponsored session with the Music and Religion Group; and 6) 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 and Science Fiction Group

Rudy V. Busto, University of California, Santa Barbara, rude@religion.ucsb.edu. Bruce M. Sullivan, Northern Arizona University, Bruce.Sullivan@nau.edu.

This Group invites proposals that explore the intersections of religion and science fiction in ways that illuminate theoretical, methodological, and substantive issues in the study of religion. We are especially interested in proposals that invite audience conversation, make use of new media, and imagine presentations coincident with science fiction's techniques for presenting alternative "sciences" and worlds. For 2012 we seek proposals on the following topics: 1) The religious imagination of Philip K. Dick, especially his recently published *The Exegesis of Philip K. Dick* (Houghton Mifflin Harcourt, 2011); 2) Jesuits in outer space; 3) Alternative notions of human being/subjectivity, including gender, sexuality, race, species, mortality, embodiment, etc., and the implications for religious belief and practice; 4) Radical alterities; 5) Teaching science fiction in the religion classroom; and 6) Conversations on how religion and science fiction mutate the study of religion.

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Religion and Sexuality Group

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

This Group invites papers and panel proposals that critically explore: 1) Virginity and celibacy across sexualities and cultures; 2) Religion, sexuality, and technology; 3) Submissions that intersect with religion and forced and/or voluntary migration of sexual boundaries; 4) Sexual activism and the politics of sexual freedom; and 5) Sexuality, conflict, and violence.

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Religion Education in Public Schools: International Perspectives Group

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

This Group invites papers and panel proposals on the following themes: 1) International perspectives on the AAR's *Guidelines for Teaching about Religion in K–12 Public Schools in the United States* — we seek papers responding to the guidelines from diverse perspectives and comparisons with other initiatives, such as the *Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools* and Québec's Ethics and Religious Culture program; 2) Religious texts and symbols in public schools — pedagogical and legal issues; and 3) Open call.

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Religion in Europe Group

Todd Green, Luther College, greeto02@luther.edu. Kocku von Stuckrad, University of Groningen, c.k.m.von.stuckrad@rug.nl.

This Group analyzes religion in Europe or related to Europe in any historical period and encourages interdisciplinary, interreligious, and comparative approaches to the topic. We especially seek proposals related to the following themes: 1) Genealogies of secularism; 2) Muslim constructions and perceptions of Europe; 3) The religious ramifications of European Union expansion; 4) How economic structures, policies, and/or interests have shaped and been shaped by religious values and institutions; 5) The complex interplay between religion and European law, both historical and contemporary; and 6) Religion and the instrumentalization of idealized pasts. We also welcome proposals that do not correspond to these themes, as well as proposals for complete sessions related to Europe in some fashion. Successful proposals will be considered for publication in the peer-reviewed *Journal of Religion in Europe* (Brill).

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

Constance Furey, Indiana University, cfurey@indiana.edu. Martha Newman, University of Texas, Austin, newman@mail.utexas.edu.

This Group 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 religion in medieval and early modern Europe and the Mediterranean. We especially encourage papers that explore communities of prayer and that examine eschatological and apocalyptic traditions. In cooperation with the SBL Qur'an and Biblical Literature Section, we also seek papers for a cosponsored session exploring interpretations of scriptural passages that describe the possibility of seeing God.

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Religion in Latin America and the Caribbean Group

Jennifer Scheper Hughes, University of California, Riverside, jhughes@ucr.edu. Michelle Gonzalez Maldonado, University of Miami, mmaldonado@miami.edu.

This Group invites paper and panel proposals on any theme related to religion, culture, and society in Latin America, including among Latinos in the United States. Additionally, we also seek paper and panel proposals on these specific themes: 1) In honor of the fiftieth anniversary of the inauguration of the Second Vatican Council, we invite submissions treating the impact and legacy of Vatican II in Latin America; 2) For a possible cosponsored session with the Latina/o Religion, Culture, and Society Group — critical and/or comparative analyses of religion and revolutionary politics in Chiapas, México, during the twentieth and twenty-first centuries. This call to analyze faith-based politics in Chiapas was inspired by the passing of Samuel Ruiz García, the longtime archbishop of Chiapas, México, in January of 2011; and 3) The fortieth anniversary of the founding of the Comisión Episcopal (now “Para el Estudio”) de la Historia de la Iglesia en Latinoamérica (CEHILA) — for a possible cosponsored session with the History of Christianity Section.

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Religion in Southeast Asia Group

Vivienne Angeles, La Salle University, angeles@lasalle.edu. Jason Carbine, Whittier College, jcarbine@whittier.edu.

This Group invites both individual paper and panel proposals on the following two topics: 1) Change and religious culture in Southeast Asia — how changes in the social, economic, and political climate have elicited changes in the nature of religious culture in Southeast Asia. Please note that this topic in effect reverses a common way of talking about religious culture; i.e., we are not interested in how changes in religious culture prompt other changes in society. Instead, we are particularly interested to learn about shifts in religious belief and practice relative to the wider social, political, and economic dynamics that prompt them. Papers can address any society or sociopolitical grouping in Southeast Asia and topics can relate to any element of Southeast Asian religious culture; and 2) Media and religious culture in Southeast Asia and in Southeast Asian diasporas — for a cosponsored session with the Religion, Media, and Culture Group. What roles do various types of media — comedic performances, film, television shows, digital medias, comic books — play in the constitution of local, national, and transnational religious cultures among Southeast Asian communities? Papers that address this question about media and religious culture in light of such topics as performative content, employment of tradition, use or development of new sources, the construction of authority, and institutional aspects of state and local control would be welcome.

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Religion, Colonialism, and Postcolonialism Group

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

This Group invites historically and/or theoretically informed submissions on all subjects relating to religion, empire, colonialism, and postcolonialism. This year we are particularly interested in papers on the following topics: 1) Islam and colonial/postcolonial studies, for a possible cosponsored session with the Contemporary Islam Group; 2) Cultural translation in moments of encounter; 3) Global Christianity and colonial/postcolonial studies; 4) Redefinitions of “human welfare” and “the good” in colonial and postcolonial contexts; 5) Empire, capitalism, and religion; and 6) The utility of the category of religion for colonial/postcolonial studies. We welcome proposals for prearranged panels that employ innovative formats.

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Religion, Film, and Visual Culture Group

Antonio D. Sison, Catholic Theological Union, asison@ctu.edu. 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) Urban tales/the city, race, and religion in film; 2) The afterlives of *Star Wars* — the reception and influences of the *Star Wars* films, thirty-five years later; 3) *The Tree of Life* and Terrence Malick’s films; 4) Films on death, dying, and afterlives; 5) Food and religion in global cinema; 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 like sound, editing, and music; and 9) Individual or panel proposals on other topics related to religion, film, and visual culture.

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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) The marginalization of traumatic and genocidal histories in the academy — for example, the marginalization of genocide histories within the larger rubric of European History or similar patterns that occur within the categories of United States history and African-American history. This is for a cosponsored session with the Lesbian-Feminist Issues and Religion Group, Native Traditions in the Americas Group, and/or Womanist Approaches to Religion and Society Group;

2) Diverse subjectivities, social locations, and institutional contexts that impact Holocaust and genocide pedagogy; and 3) Ricoeur, the Holocaust, and genocide — for a cosponsored session with the Ricoeur Group. Proposals on other topics are also welcome.

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Religion, Media, and Culture Group

Lynn Schofield Clark, University of Denver, Lynn.Clark@du.edu. Jenna Tiitsman, Auburn Media and 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. We encourage thematically coherent panels as well as individual papers. We are particularly interested in receiving proposals related to the following topics: 1) Religion and protest — OWS, the Arab Spring, the Tea Party, and the 2012 G8 in Chicago — for a possible cosponsored session with the Sociology of Religion Group; 2) Historical approaches to religion and media; 3) Online pedagogy and teaching about religion and media; 4) Shifting epistemologies of new media; 5) Critical approaches to audience reception methods; 6) Sound; 7) Contributions to a hybrid performance-and-panel session featuring the theatrical performance artist/activist Peterson Toscano and scholarly analysis of Toscano's work — for a possible cosponsored session with the SBL Gender, Sexuality, and the Bible Section; and 8) Media and religious culture in Southeast Asia and in Southeast Asian diasporas — for a cosponsored session with the Religion in Southeast Asia Group. What roles do various types of media — comedic performances, film, television shows, digital medias, comic books — play in the constitution of local, national, and transnational religious cultures among Southeast Asian communities? Papers that address this question about media and religious culture in light of such topics as performative content, employment of tradition, use or development of new sources, the construction of authority, and institutional aspects of state and local control would be welcome. We especially welcome papers and panels employing multi- or cross-disciplinary approaches to these topics. Innovative, interactive formats and media rich presentations are especially welcome.

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Religion, Memory, History Group

Yuki Miyamoto, DePaul University, ymiyamot@depaul.edu. David Reinhart, University of Wisconsin, Whitewater, reinhard@uww.edu.

This Group invites case studies or theoretical explorations on the relation between religious narrative and forgetting. We seek papers and/or panels that address the following topics: 1) The function of narrative theory manifested as forms of sacred texts, literature, film, memoir, hagiography, rituals, theatrical performance, oral history, or other various means of collective memory; 2) The absence of memory — forgetting to overcome trauma as well as amnesia to

conceal crimes, and the significance of the lack of memory in the formation of religious cultural production and religious subjects as historical agency; 3) For a cosponsored session with the Psychology, Culture, and Religion Group, the psychology of religious responses to the decline of empires — remembering golden ages, the end of the world, apocalyptic, the ecological, making use of cultural/collective memory. We encourage proposals that employ interdisciplinary approaches and that reference diverse religious traditions, historical periods, and methodologies.

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Religion, Sport, and Play Group

Rebecca Alpert, Temple University, ralpert@temple.edu. Eric Bain-Selbo, Western Kentucky University, eric.bain-selbo@wku.edu.

This Group invites paper and panel proposals on any aspect of the intersection of religion, sport, and play across broad geographical areas, religious traditions, and historical eras. We are particularly interested in submissions on the following themes: 1) New directions in religion, sport, and play to further develop the conversation we began on this topic in 2011; and 2) In recognition of the 2012 Olympics, we are looking for papers or panels that engage religion, sport, and nationalism.

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Religions in Chinese and Indian Cultures: A Comparative Perspective Group

Tao Jiang, Rutgers University, tjiang@rci.rutgers.edu.

For the first several years of our Group activities, we have decided to prioritize topics either separately or together on methodological issues and constructive readings across and between Chinese and Indian canonical texts. After a fruitful inaugural panel on the *Gita* and Chinese thought and the issues that were generated in these discussions, we are proposing the following two interdependent foci, the first regarding content and the second methodology: 1) The *Xunzi* and Indian thought — as the grand synthesizer of classical Chinese thought and the forceful defender of the Confucian project, the *Xunzi* represents a high point in classical Chinese intellectual development, both in terms of its scope and its systematicity. Ideas of the natural and the traditional, order and chaos, disciplinary naming, transformation of desires and inclinations through ritual, discourse on the transcendence, cultivation of virtue, and many others found in the *Xunzi* are ripe and appropriate for reading from classical Indian perspectives, such as from the Dharma sastras, *Mimamsa*, or even the *Mahabharata*; and 2) Textual ambiguity and complexity in the comparative study of Chinese and Indian texts — a major challenge in comparative approaches to texts is that they tend to simplify or homogenize the message of the texts and perspectives under comparison. Our panels will seek to preserve the integrity, in terms

of ambiguity and complexity, of texts and traditions, even while presenting nuanced and constructive re/readings. We will support papers that approach the *Xunzi* from classical Indian perspectives but are reflexively aware of, and demonstrate a suitably sophisticated response to, questions of ambiguity and complexity in both cultural traditions.

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Religions, Medicines, and Healing Group

Lance D. Laird, Boston University, llaird@bu.edu. 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 paper proposals on the following topics: 1) For a possible cosponsored session with the Body and Religion Group — the ideal/ized body, not limited to material bodies, as goal or problem, and practices for achieving wholeness, healing, or control in nonideal bodies; 2) Immigration, religion, and the migration of healing practices — how do religiously-informed healing practices migrate across borders with or without the communities in which they develop and have meaning?; and 3) Interrogating PTSD through religious studies lenses — how do cultural and religious constructions of suffering and healing challenge psychological and biomedical responses to a range of past and ongoing violent situations?

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Religions, Social Conflict, and Peace Group

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

This Group especially welcomes precrafted panel proposals (convenor, 3–4 papers, and respondent) that address any topics touching upon violence or peace-building. We are particularly interested in the following topics: 1) Chicago as a site for religious mobilization, conflict, and peace-building (labor, social work, civil rights, etc.); 2) Religion and/in the Occupy Movement; 3) Theorizing religion and/in conflict/peace studies programs/institutes; 4) Religion and the “responsibility to protect” (antigenocide); 5) Nonviolence and peacemaking as spiritual practice; and 6) Cosponsored sessions with the North American Religions Section and/or the Teaching Religion Section may be developed.

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Religious Conversions Group

Linda A. Mercadante, Methodist Theological School, Ohio, lmercadante@mtso.edu. Marc Pugliese, Brescia University, marcpug@gmail.com.

This Group invites paper proposals or fully-formed panels on the full spectrum of issues related to religious conversions in any historical or geographic context, encompassing different forms of religious belief and practice. This includes reasons for and consequences of religious conversions, both individually and socially, and their implications. We encourage the methodologies of multiple disciplines as well as interdisciplinary approaches. This year, we are especially interested in the following topics: 1) Conversion and gender; 2) Conversion and immigration; 3) Conversion and conflict; 4) Deconversion; and/or 5) Theories of religion as they impact conversion studies.

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Ricoeur Group

Michael De Lashmutt, Luther Seminary, mdelashmutt001@luthersem.edu. Jeffrey F. Keuss, Seattle Pacific University, keussj@spu.edu.

This Group's primary focus for this year is on Ricoeur and ethics. Paul Ricoeur spent a significant amount of time on the question of ethics and morality. Though the terms "ethics" and "morality" are often used interchangeably, Ricoeur stipulates a distinction between them. In his usage, ethics deals with the domain of that which is taken to belong to a good human life. It is concerned with the overall aim of a life of action. Morality refers to the expression of this aim in terms of norms that are regarded as somehow obligatory. Moral norms are taken to be universal and to exercise some constraint on conduct. In standard terminology, ethics is teleologically-oriented and morality is deontologically-oriented. For Ricoeur, these orientations are complementary, and not incompatible. We are seeking papers addressing how Ricoeur's notion of ethics and morality are framed with particular attention to the following topics: 1) Ricoeur's understanding of what constitutes ethical institutions "that meet our sense of justice in the obligations they impose and the privileges and opportunities they grant" (*Oneself as Another*, University of Chicago Press, 1995: 180) and how this understanding can be applied to institutions in the twenty-first century; 2) Feminist readings of Ricoeur; 3) For a cosponsored session with the Religion, Holocaust, and Genocide Group — Ricoeur and the Holocaust; 4) For a cosponsored session with the Arts, Literature, and Religion Section — how Ricoeur's *Time and Narrative* (University of Chicago, 1983–1985) continues to call for an interdisciplinarity of religious and aesthetic experiences of identity; and 5) How Ricoeur's notion of personhood as "the inter-esse [being-with]" is practically worked out in *Oneself as Another*, *The Just*, and his later collected essays demonstrating how personhood lives from "the wish for a good life to find its fulfillment" (*The Just*, University of Chicago Press, 2000: xv–vi).

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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 encourages submissions from scholars whose research employs ethnographic and field-based methods and from scholars developing theoretical sophistication in the study of ritual. We encourage submitters to suggest innovative presentation formats and session structures. This year, we particularly invite papers on: 1) Ritual, public protest, and civil disobedience, including the Occupy Movement; 2) Describing, analyzing, and theorizing the emotional and experiential dimensions of ritual — for a cosponsored session with the Body and Religion Group; 3) Relationships among ritual, play, and games; 4) Non-Western concepts and theories of religion; and 5) Pilgrimage and migration — for a possible cosponsored session with the Religion and Migration Group.

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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 scholarly investigation of topics related to the Catholic tradition in its many forms using the tools of academic research. Papers are sought that address how the field of Catholic Studies is defined, constituted, and contested or that explore methods for the study of Catholicism, engaging these topics from diverse perspectives and approaches. Additionally, papers that represent the ethnic, cultural, geographic, philosophical, and generational diversity of Catholicism are encouraged. The Group invites submissions for the following topics: 1) What is “Catholic” and what are the borders of Catholicism — geographical, imaginative, methodological, comparative, social, authoritative/dissenting, etc.); 2) Catholic social teaching at the crossroad of the current global economic crisis; 3) Catholic poetics and the Catholic imaginary; 4) Women and development in a global context; 5) Catholic masculinities, especially of priests and the religious; and 6) Power, empowerment, and resistance. We encourage the submission of proposals for complete panels, especially those that place various methodologies of Catholic studies (history, theology, sociology, cultural studies) in conversation by interrogating a specific text, issue, development, or phenomena in Roman Catholicism using diverse scholarly approaches. Submissions connecting with the anniversary of the opening of Vatican II are especially timely. Please feel free to contact the Chairs to discuss and develop possible panel ideas.

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Sacred Space in Asia Group

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

This Group invites individual paper or full panel proposals from a wide variety of historical and methodological perspectives, especially on the following topics: 1) Asian sacred space in visual culture; 2) The removal and repatriation of material culture in sacred space; 3) Space as practiced, performed, and ritually maintained; 4) Embodiment and sacred space; and 5) Layering and interpenetration of temporalities in sacred space. These topics are recommended, but other proposals related to sacred space in Asia are also 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*.

The theme for this year is “Schleiermacher and His Readers.” In the nearly two hundred years since his death, many different Schleiermachers have emerged in literature. This is due partly to Schleiermacher’s own promiscuity of style and genre, but also partly to the different scholarly projects for which he has been recruited or that have positioned themselves as responses to his work. We invite reflections on the ways in which Schleiermacher has been understood and utilized by more recent writers, be they nineteenth century figures like Hegel or Ritschl, turn-of-the-century readers like Troeltsch and Otto, or contemporary scholars like Jörg Rieger and Susannah Heschel. Of particular interest will be papers whose aim is to elucidate fundamental faithfulness to or transgression from Schleiermacher’s own thought in critical uses and responses. Accepted papers are to be submitted in advance of the Annual Meeting and will be made available to meeting participants.

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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 import of developments in science and technology for religion. We encourage proposals on the following topics: 1) How best to talk (or not) about miracles in light of theology and twenty-first century science — for a cosponsored session with the Open and Relational Theologies Group (only brief presentations will be permitted during the session); 2) Creative and effective pedagogies and strategies for teaching science and religion; 3)

Explorations of extinction and its theological implications; and 4) Gordon Kaufman's work in science and religion.

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Scriptural Reasoning Group

Rumee Ahmed, University of British Columbia, rumee_ahmed@yahoo.com. Tom Greggs, University of Aberdeen, t.greggs@abdn.ac.uk.

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

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Scriptural/Contextual Ethics Group

David Gushee, Mercer University, gushee_dp@mercer.edu. Elizabeth Phillips, Cambridge University, erp31@cam.ac.uk.

This Group seeks paper proposals for the election year of 2012, focusing specifically on key sacred texts of various religious traditions related to the construction of a just political order. Effective proposals might discuss a single text and the history of its interpretation in various contexts or a set of texts representing various, perhaps even conflicting, strands or patterns of thought related to politics, justice, and social order. As always, we seek a session with a diverse range of religious traditions and different approaches to the political order well represented.

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Sikh Studies Group

Michael Hawley, Mount Royal University, mhawley@mtroyal.ca. Nikky-Guninder Kaur Singh, Colby College, nsingh@colby.edu.

This Group invites papers from a wide range of methodological and theoretical approaches. The Group especially welcomes proposals dealing with the following topics: 1) Sikhism as a lived religion; 2) An ethnographic or anthropological focus; and 3) Diasporic Sikh communities and/or transnationalism. Papers that call into question these categories (e.g., “diaspora,” “transnationalism,” etc.) are also encouraged. Papers should reflect a balance of theoretical cogency and substantive content. Preference will be given to papers relating to the fields listed above, though papers addressing other areas of Sikh ways of being will also be considered.

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Sociology of Religion Group

Ipsita Chatterjea, Vanderbilt University, ipsita.chatterjea@vanderbilt.edu. Titus Hjelm, University College London, t.hjelm@ssees.ucl.ac.uk.

This Group invites proposals for papers and panels that apply sociological theories and methods to the study of religion. We seek proposals for the following topics: 1) Religion and protest — OWS, the Arab Spring, the Tea Party, and the 2012 G8 in Chicago — for a possible cosponsored session with the Religion, Media, and Culture Group; 2) Responses to Levitt, Cadge, and Smilde’s “De-Centering and Re-Centering: Rethinking Concepts and Methods in the Sociological Study of Religion” (<http://www.peggylevitt.org/pdfs/~CadgeLevittSmilde2011.pdf>); 3) Sociology of religion and the environment; 4) The Chicago School of Religious Studies — for a cosponsored session with the SBL Ideological Criticism Section and the Critical Theory and Discourses on Religion Group; 5) Gordon Lynch’s *The Sacred in the Modern World: A Cultural Sociological Approach* (Oxford University Press, forthcoming); and 6) With the centenary of *The Elementary Forms of Religious Life* (Free Press, 1968), Durkheim’s legacy and the contemporary sociology of religion. We welcome proposals on other topics in the sociology of religion.

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Space, Place, and Religious Meaning Group

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

This Group seeks paper proposals from scholars of diverse traditions, religions, and time periods that explore the function of religious space and/or place as a constitutive component of religious systems. We seek papers that employ theoretically or methodologically innovative approaches to understanding the relationships between space and religious meaning. We are particularly interested in papers that deal with the materiality of religious space and built environments or with the physical experience of such. We encourage submissions that take a comparative approach across traditions or time periods or that can be paired with other papers to suggest enlightening comparisons or disjunctures in content, method, or theory. Be advised that for our

main session, we will precirculate papers, so papers will be due by October 1, 2012. For a cosponsored session with the Animals and Religion Group, we seek papers that address the constitutive role of space/place in the formation of relationships between religion and animals or in the formation of religious constructions of animals.

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Tantric Studies Group

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

This Group invites panel and individual paper proposals for a variety of topics. Themes proposed for the 2012 meeting, with contact members of the steering committee identified in parentheses are below. Please contact listed organizers if you wish to take part in any proposed session. Suggested themes are: 1) Tantra performance and art — Jeffrey Stephen Lidke, Berry College, lidke@berry.edu; 2) Tantra and cognitive science — Glen Heyes, sahajiya@gmail.com; 3) Tantra and literature — John Nemeč, University of Virginia, nemec@virginia.edu; 4) Tantra outside of India — Richard K. Payne, Institute of Buddhist Studies, rkpayne1@mac.com; 5) Textual and ethnographic studies of tantra — Loriliai Biernacki, University of Colorado, Boulder, loriliai.biernacki@colorado.edu; 6) Tantra and ritual studies — Sthaneshwar Timalina, San Diego State University, timalin@mail.sdsu.edu; 7) Indian Hindu and Buddhist tantric identity, — David Mellins, Columbia University, dmellins@gmail.com; and 8) Comparative tantras — Michael Slouber, University of California, Berkeley, mjsslouber@berkeley.edu. We welcome proposals on other topics as well.

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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.

This Group invites proposals on the following topics: 1) Giorgio Agamben's *The Kingdom and the Glory: For a Theological Genealogy of Economy and Government* (trans. by Lorenzo Chiesa and Matteo Mandarini, Stanford University Press, 2011) — for a cosponsored session with the Theology and Religious Reflection Section; 2) For a cosponsored session with the Kierkegaard, Religion, and Culture Group — on the relationship between Kierkegaard and contemporary French thought. In view of the comment in *Fear and Trembling* (Penguin, 1986) that no generation goes further than another and every generation shares the same task of faith, how is Kierkegaard's thought related to that of contemporary French thinkers?; 3) Affect, (bodily) practice, being/becoming, and/or recognition; 4) The notion of archives; and 5) The notion of world. As always, we welcome proposals for other topics of interest to our members in continental philosophy and theology.

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Theology of Martin Luther King Jr. Group

Stephen G. Ray, Garrett-Evangelical Theological Seminary, *stephen.ray@garrett.edu*.

This Group invites paper and panel proposals that explore the following topics: 1) King's developing economic analysis and subsequent commitment to economic justice, including his critique of global capitalism and militarism; 2) How King's experiences with poverty in Chicago, ghettoization, and Cicero appear related to his theological vision — particularly as these reflect on his recognition of systemic poverty; 3) The theological and historical significance of Operation Bread Basket; 4) Gender in the Civil Rights Movement, especially patriarchy and the marginalization of women in the Movement; and 5) Connections of civil and human rights. Interdisciplinary analyses of King's thought and activism are encouraged.

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Tibetan and Himalayan Religions Group

Sarah Jacoby, Northwestern University, *s-jacoby@northwestern.edu*. Andrew Quintman, Yale University, *andrew.quintman@yale.edu*.

This Group promotes discussion among scholars taking diverse approaches to the study of Tibetan and Himalayan religions. We solicit proposals for both panels and individual papers addressing all aspects of religion in Tibet and the wider Himalaya. We are interested in the following topics: 1) Lineage, reincarnation, and transmission; 2) Theory and practice in Bon traditions; 3) Systems of religious education in Tibet (monastic and ngakpa); 4) Religious propaganda in contemporary Tibet; 5) Ascetics and asceticism; 6) Transmission of tantric ritual; 7) Games, chance, and fortune — beyond a religious/secular divide; and 8) Agents and automata — on the life of animate and inanimate objects. 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 AAR Sections, Groups, or Seminars.

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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: 1) Tillich in Chicago — who were Tillich’s conversation partners in Chicago (1962–1965) and how did they contribute to his legacy there? How was Tillich’s mature thought developed during his time in Chicago?; 2) Music and ultimate concern — for a cosponsored session with the Music and Religion Group. How might music’s relation to ultimate concern be thought of outside of a religious setting? What does Tillich’s approach offer to thinking about music and transcendence?; 3) Theologies of American cultures — in what ways do Tillich’s analyses of the religious meaning of culture intersect with current interpretations of American cultures?; 4) The radical Tillich and contemporary American continental thought — what is the significance of Tillich for contemporary American continental thought?; and 5) Religious Socialism — then and now. How does Tillich’s account of religious socialism relate to other accounts, historical and contemporary? What are the prospects for a religious socialist political theology today? Other Tillich-related proposals will be seriously considered.

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Transformative Scholarship and Pedagogy Group

Susan Abraham, Harvard University, *sabraham@hds.harvard.edu*. Gabriella Lettini, Graduate Theological Union and Starr King School for the Ministry, *glettini@sksm.edu*.

This Group 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 engagement. How are the study of religions, theology, and ethics challenged by encounters between scholarship and activism? This year we want to focus on the following topics: 1) Hands-on workshops exploring best practices in transformative teaching and learning; 2) Teaching as subversive — what are examples of how teaching and learning can transform institutions and the academy?; and 3) Teaching with the 99 percent protest movement (Occupy/Decolonize) — what have been the highlights and the challenges of connecting the classroom with these protests? We welcome proposals for papers, panels, workshops, or roundtable discussions that explore engagements between scholars, teachers, and activists in Chicago. Preference will be given to proposals for a panel session and to very interactive formats.

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Transhumanism and Religion Group

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

This Group 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 religious traditions to develop their own ideas of the human future; in particular, the prospect of human transformation, whether by technological or other means. Papers may provide critical and constructive assessments of an envisioned future that place greater confidence in nanotechnology, robotics, and information technology to achieve virtual immortality and create a superior posthuman species. We welcome feminist analyses and more overtly philosophical critiques of posthuman discourse and encourage original research.

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Vatican II Studies Group

Peter De Mey, Katholieke Universiteit Leuven, *peter.demey@theo.kuleuven.be*. Massimo Faggioli, University of Saint Thomas, *massimo.faggioli@gmail.com*.

This Group welcomes proposals on the following topics related to how (not) to organize an Ecumenical Council — the learning process of year one: 1) The huge debates related to the hermeneutics of the Council (the Bologna school versus more conservative forces in Rome); 2) The state of Catholic theology at the start of the Council; 3) The influence of renewal movements on conciliar theology; 4) Fresh looks at the aggiornamento program of Pope John XXIII with special attention to his Council speeches; 5) The rejection of the draft documents; 6) The courage of the bishops to take the floor; 7) “Councils are medicine, not nourishment” (J. Ratzinger) — ecumenical councils as a medication for the church then and now; and 8) The ecumenical relevancy of Vatican II. For a second cosponsored session with the Ecclesiological Investigations Group, we seek papers on the debates related to the hermeneutics of the Council, on the ecclesiological paradigm shift of Vatican II and its ecumenical implications, and on the growing amount of conciliar diaries and how they can contribute to our understanding and appreciation of the Council’s teaching.

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Wesleyan Studies Group

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

This Group welcomes panel and paper proposals on the following two session topics: 1) Anthropology, affections, and awakenings in Jonathan Edwards (1703–1758) and John Wesley (1703–1791) — for a cosponsored session with the Evangelical Studies Group. Proposals should be comparative in character and should give significant attention to both figures. We especially encourage papers that focus on one of the following three questions: How is the human self pictured or conceptualized (anthropology)? How is human life driven or directed (affections)? How is human community established, renewed, and refashioned (awakenings)?; and 2) Women in Wesleyan and Methodist traditions. Thirty years ago, Abingdon Press published two volumes of essays under the common title *Women in New Worlds*, deriving from the conference of that name held in Cincinnati in 1980. Throughout the last three decades, many articles and monographs have illuminated the complex history and multifaceted roles of women in Wesleyan and Methodist traditions. Papers are invited that will continue this trajectory by providing an even more comprehensive understanding of the contributions made by women in the Wesleyan theological and spiritual heritage. While papers on individuals will be considered, we particularly encourage papers attending to denominational and/or global dimensions or to the racial/ethnic diversity of Wesleyan and Methodist traditions.

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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 invites submissions for papers on esotericism and the media of transmission. Media is not understood here only in the sense of modern media or as related to popular culture (i.e., television or cinema), but in the broader sense of material or virtual carriers of information and ideas. This would include therefore transmission of esoteric ideas through manuscripts, printed documents, and rituals, and would especially focus on how the use of a particular medium can affect (and be affected by) the evolution or transformation of these ideas in a given cultural context. Another topic of choice is the senses in esoteric ideas and practices. Possible themes may include, but are not limited to, the following: 1) Esoteric rituals of purification of the senses; 2) Discourses about esoteric/mystical perception; 3) Esoteric/mystical physiologies of the senses; and 4) Rituals, focusing in particular on rituals of initiation and/or technologies of the self.

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Womanist Approaches to Religion and Society Group

Tracey Hucks, Haverford College, *thucks@haverford.edu*. Pamela Lightsey, Boston University, *ronnice@bu.edu*.

This Group invites critically developed paper and panel proposals on the following topics: 1) Womanism and Islam; 2) Womanist thought and political activism; 3) Womanism, religion, and music; 4) Womanist conceptions of the sacred that include goddesses, sacred ancestors, and shaman/priestess roles; and 5) For a cosponsored session with the Religion, Holocaust, and Genocide Group — gendered approaches to the Holocaust and genocidal practices, such as the Middle Passage, slavery, lynching, etc.

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Women of Color Scholarship, Teaching, and Activism Group

Grace Ji-Sun Kim, Moravian Theological Seminary, *gjskim@moravian.edu*. Andrea Smith, University of California, Riverside, *asmith@ucr.edu*.

Scholarship, teaching, and activism are the foci that tie together this year's call for papers for this Group. We invite papers and panel proposals on the following topics: 1) Understanding sex trafficking and its impact on the lives of women of color and how that means investigating sexualized racism; 2) Artistic and creative images that mine the various ways women of color break free from traditional cult-of-womanhood categories — share the different kinds of knowledge and intellectual practices you are developing that challenge our current disciplinary formations and heteropatriarchal educational status quo; and 3) Based on direct experiences with immigration in the United States, advance the cause of transformative justice. Considering our early foresters, whose wisdom should we acknowledge? Who provides a template for our anti-imperial internationalist work?

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World Christianity Group

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

This Group invites paper and panel proposals on the following topics: 1) Teaching world Christianity — for a cosponsored session with the World Christianity Group and History of Christianity Section; 2) Eschatology and millennialism in world Christianity; 3) Homosexualities in world Christianity; 4) Diverse methodologies in the study of world Christianity; and 5) Analyses of and responses to the 2011 document on the ethics of Christian mission — “Christian Witness in a Multireligious World: Recommendations for Conduct” issued jointly by the World

Council of Churches (WCC), the World Evangelical Alliance (WEA), and the Vatican's Pontifical Council on Interreligious Dialogue (PCID).

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Yoga in Theory and Practice Group

Andrew J. Nicholson, Stony Brook University, ajnicholson@notes.cc.sunysb.edu. Stuart Ray Sarbacker, Oregon State University, stuart.sarbacker@oregonstate.edu.

This Group seeks paper and panel 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. Themes proposed for the 2012 meeting, with contact members of the steering committee identified in parentheses are below. Please contact listed organizers if you wish to take part in any proposed session. Suggested themes are: 1) The commodification of yoga — Andrea Jain, Indiana University–Purdue University Indianapolis, andrjain@iupui.edu; 2) Gender, race, and yoga — Susanne Scholz, Southern Methodist University, sscholz@smu.edu; 3) The material culture of yoga — Patricia Evans, Queen's University, eg7@queensu.ca; 4) Meditative yoga — Lloyd Pflueger, Truman State University, ss57@truman.edu; 5) Encounters with yogis — Jason Reddoch, jason.reddoch@gmail.com; 6) Jain yoga, for a cosponsored session with the Jain Studies Group — Christopher Key Chapple, Loyola Marymount University, cchapple@lmu.edu; and 7) Bauls and yoga — Frederick M. Smith, University of Iowa, frederick-smith@uiowa.edu.

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Yogācāra Studies Group

Dan Lusthaus, Harvard University, lusthaus@fas.harvard.edu. C. John Powers, Australian National University, John.Powers@anu.edu.au.

This Group seeks to sponsor tightly integrated paper sessions and discussion panels on the following topics: 1) What is the meaning and purpose of Trikāya theory?; 2) Discussion of a text, especially of a seminal passage in a text like the Saṅghinirmocana-sūtra, Madhyāntavibhāga, Ālambanaparīkṣā, etc.; 3) Defining “Yogācāra” — what is it, exactly?; 4) Bhāviveka's take on Yogācāra; 5) Abhidharma, Yogācāra/Tathāgatagarbha, and Yogācāra; 6) The current relevance of Yogācāra — how it (potentially) informs other disciplines; and 7) The soteriological goals of Yogācāra.

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Christian Zionism in Comparative Perspective Seminar

Goran Gunner, Church of Sweden Research Department, goran.gunner@svenskakyrkan.se.
Robert O. Smith, Evangelical Lutheran Church in America, Robert.Smith@elca.org.

This Seminar invites proposals that discuss the theopolitical phenomenon of Christian Zionism through a variety of methodological approaches — for a cosponsored session with the Middle Eastern Christianity Group. We are particularly interested in approaches that seek to elucidate the doctrinal elements present in many Christian Zionist writings — including various forms of dispensationalism — and the biblical hermeneutics utilized by both Western and Middle Eastern Christian communities. We are also interested in the effects of Christian Zionism on Christian communities in the Middle East and how those perspectives inform global, ecumenical, and interfaith relationships.

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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.

This Seminar focuses on the ways in which, beginning from categories of other religions, Western/Christian concepts and categories can be rethought in terms of these categories. Such an approach acknowledges that within Buddhism, Hinduism, Islam, Confucianism, and Daoism there are well developed and highly sophisticated thinkers and schools. This year, we will focus on a recently edited publication *After Appropriation: Explorations in Intercultural Philosophy and Religion* (ed. by Morny Joy, University of Calgary Press, 2011), whereby all members of the Seminar have contributed.

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Global Perspectives on Religion and HIV/AIDS Seminar

Lynne Gerber, University of California, Berkeley, l_gerber@sbcglobal.net. Anthony Petro, New York University, anthony.petro@nyu.edu.

This Seminar brings together an interdisciplinary group of scholars to develop an analysis of the various roles religion has played historically and continues to occupy in shaping the global AIDS pandemic. In addition to building theoretical and conceptual tools for understanding religion and AIDS, we aim to create an anthology appropriate for a wide academic audience interested in the religious and moral dimensions of the AIDS epidemic, including their effects on the lived experience of disease and the formation of religious and public health efforts to fight HIV/AIDS and prevent infection. Much of the work of our multiyear Seminar focuses on creating an

internally cohesive project that incorporates our diverse methodological and regional perspectives, but shares a set of common themes and questions concerning the convergence of religion and HIV/AIDS over the past three decades. We seek to advance existing research and to foster new studies of this important, emerging field and welcome proposals from a range of disciplinary and/or regional perspectives.

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Religion and the Literary in Tibet Seminar

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

This Seminar is not issuing a call for papers this year as it will be offering a prearranged session on the forms, structures, and styles of Tibetan literature and their effects on religious discourse and practice.

Anonymity of Review Process: Not applicable; prearranged submissions only.

Religion in the American West Seminar

James B. Bennett, Santa Clara University, *jbbennett@scu.edu*. Quincy D. Newell, University of Wyoming, *qdnnewell@uwyo.edu*.

This Seminar invites proposals for article-length papers to be precirculated for discussion at the Annual Meeting. Papers may cover any subject within the American West and should make clear how the topic enhances our understanding of religion in the American West, our conceptions of American religious history, and/or of religion in general. We provide the following themes as suggestions to think with: 1) Territorialism(s); 2) Religion as/and Western art; 3) Defining the West and defining religion; 4) Mexico, Canada, and the American West; 5) Other Wests; 6) The diasporic West; 7) The soul of the West; 8) Facing east from the West; 9) Religion and literature in the West; and 10) Imagined landscapes of the West. We also welcome papers that challenge existing frameworks and paradigms.

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.

Religion, Food, and Eating in North America Seminar

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

Having spent the past four years developing themes and contributions to an anthology on religion, food, and eating in North America, this Seminar will focus its final year on the pedagogy of religion and food. We invite proposals on the most innovative, engaging, and effective approaches and practices to teaching about religion and food in the college classroom.

Proposals for papers — to be predistributed and then discussed at the Annual Meeting — will be accepted, but the Sseminar also encourages proposals for hands-on presentations in lieu of formal papers.

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

Stand-alone MA Programs in Religion Seminar

Steve Berkwitz, Missouri State University, sberkwitz@missouristate.edu. Kathryn McClymond, Georgia State University, kmcclymond@gsu.edu.

This Seminar invites paper proposals that address the problems faced by stand-alone MA programs in public and private universities. The 2012 session — the second in three annual sessions — will focus on articulating the specific strengths of stand-alone MA programs in religious studies and determining specific ways in which the AAR can support these programs. The Seminar particularly encourages submission of papers that will ultimately produce materials of value to a wide variety of stand-alone MA programs.

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