

CLUSTERS

NEW

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

S. Brent Plate, Hamilton College, splate@hamilton.edu.

Inspired by Edgar Allen Poe and his hometown of Baltimore, this Cluster will be assembling a prearranged roundtable on the gothic as a way to explore the complexities of genre and genre analysis. Possible approaches include the mediation of the gothic, the gothic in popular and visual culture, modern reinvention of historical architectural styles (i.e., gothic-revival churches), horror films, “Goth” scenes, and the appearance of religion and media in gothic literature, film, and subcultures. Other possibilities include gothic parody, both in gothic literature and in goth culture.

Anonymity of Review Process: N/A

Method of Submission: N/A

NEW

Social Theory and Religion Cluster

Ipsita Chatterjea, Vanderbilt University, ipsita.chatterjea@vanderbilt.edu. Randall Styers, University of North Carolina, Chapel Hill, rstyers@unc.edu.

This Cluster seeks individual paper, papers session, or roundtable proposals on social theory and the department of religion, considering such issues as institutional structure, interdisciplinary, and directions for the future, and the best recent examples of social and critical theory applied to the data of religion.

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

Method of Submission: PAPERS

SECTIONS

Arts, Literature, and Religion Section

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

This Section invites proposals for individual papers and preorganized papers sessions or roundtables on any of the following topics: 1) The history and practice of calligraphy in world religions; 2) Islam — arts, film, literature, and media; 3) The religious in the literature of C. S. Lewis (2013 marking the fiftieth anniversary of his death); 4) The religious poetry of Constantine P. Cavafy (in connection with UNESCO’s declaration of 2013 as the “Year of Cavafy”); 5) Religion and kitsch; 6) Museums dedicated to religious art; 7) Blasphemy in the arts and literature; 8) Aniconism in religion; 9) Apocalypse in arts and literature; 10) The religiosity or lack thereof in the literature of Edgar Allan Poe; 11) Baltimore artists (e.g., John Waters); 12) The novels of Anne Tyler; 13) Visionary art and literature; 14) Folk art; 15) For a cosponsored session with the Queer Studies in Religion Group, queer theory’s reliance on art and literature and its investment and interrogation of the category of the “aesthetic”; 16) For a cosponsored session with the Religion and Humanism Group, visualizing inhumanity — whether depictions of the inhuman in the arts and the media fund moral sensitivity or desensitize us to inhumane acts and events; and 17) Any topic in arts, literature, and religion.

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Method of Submission: PAPERS

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 papers sessions, individual papers, and roundtables in all areas of Buddhist studies. The Section is interested in three distinct session types: 1) To facilitate greater exchange among the various subfields within Buddhist studies, we are particularly interested in sessions that confront enduring problems in the study of Buddhism, raise important methodological issues, or bring fresh materials or perspectives to bear on themes of broad interest. Proposals that adopt innovative formats and/or take advantage of options such as ninety-minute sessions are also of particular interest; 2) The Section participates in the AAR’s Full Paper Submission Pilot Program and would like to host at least one session in this format this year. For such sessions, the full text of the papers will be made available to members (only) on the AAR Website in advance of the Annual Meeting. At the session, presenters will only briefly summarize their arguments, with the bulk of the time given over to discussion. Panel submissions that intend to follow this format should note this clearly in the proposal; and 3) Individual paper proposals are also encouraged. Each year, the Section hosts a session composed of the best individual paper submissions. All proposals are welcome and given careful consideration. Please contact the listed organizers if you wish to contribute to the following themes: a) Buddhist masculinities — Gina Cogan, Boston University, gcogan@bu.edu; b) Transformation of oral literatures into textual ones — David DiValerio, University of Wisconsin, Milwaukee, divaleri@uwm.edu; c) Sacred cities: urban Buddhism in

modernizing Asia, 1850–1950 — Gregory Scott, Columbia University, gas2122@columbia.edu; d) Interdisciplinary approaches to the study of Buddhism — Michael Jerryson, Eckerd College, mjerryson@gmail.com; e) Harappa and Buddhism — Roy C. Amore, University of Windsor, amore@uwindsor.ca; f) Buddhism and the imagination: reflections on David Dean Shulman's *More than Real: A History of the Imagination in South India* (Harvard University Press, 2012) — Benjamin Bogin, Georgetown University, beb34@georgetown.edu; g) Postwar reconciliation and conflicts with ethnic minorities in Buddhist societies — Mahinda Deegalle, Bath Spa University, m.deegalle@bathspa.ac.uk; h) Buddhism and Brahmanism — Joseph Walser, Tufts University, joseph.walser@tufts.edu; i) Millenarianism and Buddhism — Mariko Namba Walter, Somerville, MA, mnwalter@acansrs.org; j) Meditation movements and the formation of modern Buddhist identities — Erik Braun, University of Oklahoma, ebraun@ou.edu; k) Buddhist languages/Buddhist lingua francas — Scott Mitchell, Institute of Buddhist Studies, Sscott@shin-ibs.edu; l) Vision, text, and image in Buddhism — Charles D. Orzech, University of North Carolina, Greensboro, cdorzech@uncg.edu, and Pamela D. Winfield, Elon University, pwinfield@elon.edu; m) A shared reading of *Vimalakīrtinirdeśasūtra* — Kin Cheung, Temple University, kin.cheung@temple.edu; n) For a possible cosponsored session with the Chinese Religions Group, gentry religion in Ming–Qing China — Charles Jones, Catholic University of America, Jonesc@cua.edu; o) For a possible cosponsored session with the Confucian Traditions Group, connections between Confucianism and Buddhism — Ken Holloway, Florida Atlantic University, Kenneth.Holloway@fau.edu; p) For a possible cosponsored session with the Japanese Religions Group, early twentieth century Japanese politics and the development of Buddhist studies — Jolyon B. Thomas, Princeton University, jolyont@Princeton.edu, and Bryan Lowe, Vanderbilt University, bryan.lowe@vanderbilt.edu; and q) For a possible cosponsored session with the Religion and Science Fiction Group, Buddhism and science fiction — Rudy Busto, University of California, Santa Barbara, rude@religion.ucsb.edu.

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Method of Submission: PAPERS

Christian Systematic Theology Section

Holly Taylor Coolman, Providence College, htc@providence.edu. David Stubbs, Western Theological Seminary, david.stubbs@westernsem.edu.

The general theme this year for this Section is practices of the Christian life. We invite constructive — not merely descriptive or historical — proposals for individual papers, papers sessions or roundtables that explore the practices of the Christian life from a theological perspective. We seek proposals for the following themes: 1) Practices, virtues, sanctification, and deification; 2) Practices, sacraments, marks, and *lex orandi/lex credenda*; 3) Theological reflection on ethnographic research on practices; 4) Pilgrimage; 5) Enactments of prayer and liturgical practices, whether traditional or emerging; 6) Preaching; 7) Feasting, fasting, and food; 8) Hospitality; 9) Rules of life; 10) Interfaith practices, such as dialogue, scriptural reasoning,

and comparative theology; 11) For a possible cosponsored session with the Tillich: Issues in Theology, Religion, and Culture Group, practices of the Christian life in Paul Tillich's thought. Address theoretical and practical reflections about the practices of the Christian life from a theological perspective informed by Tillich, in particular with reference to *Systematic Theology* volume 3 (first published in two parts: *Life and the Spirit* and *History and the Kingdom of God* fifty years ago in 1963); and 12) For a possible cosponsored session with the Animals and Religion Group, systematic theology and the question of the animal, especially engagements with David L. Clough's *On Animals: Systematic Theology* (Bloomsbury Press, 2012). For planning purposes, our theme for 2014 will be "Human, Nonhuman, Inhuman."

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Method of Submission: PAPERS

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 group proposals that provide occasion for comparative inquiry, engaging two or more religious traditions around a common topic and reflecting critically on the conceptual tools employed in the inquiry. We request only group proposals in the form of thematic paper sessions (four presenters, presider, and respondent) or roundtable sessions (maximum of six presenters). No individual papers as final submissions please. We reserve the right to add individuals to any group proposal. Each paper in a proposed session or panel need not be comparative, although this is welcomed and encouraged. Overall intellectual coherence of each group proposal is crucial. Please contact listed organizers if you wish to take part in any proposed session. Proposals for comparative panels and sessions other than those listed are welcome. Suggested themes are: 1) Spirit possession and trance — Corinne Dempsey, Nazareth College, cdempse6@naz.edu; 2) Affect studies and religion — Christopher Patrick Parr, Webster University, parrch@webster.edu; 3) Ideologies and rituals of motherhood — David Mozina, University of North Carolina, Charlotte, David.Mozina@uncc.edu; 4) Comparative religion and comparative theology address *The Hunger Games* trilogy — Kathryn McClymond, Georgia State University, kmcclymond@gsu.edu; and 5) Predatory animals in religion (seeking complete panel).

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Method of Submission: PAPERS

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) Policies and politics and its impact on gender and sexuality; 2) The ethics of freedom and revisiting the Emancipation Proclamation one hundred and fifty years later; 3) Michelle Alexander's book *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New Press, 2012); 4) *The Wire* and reading different texts differently; 5) Environmental ethics; and 6) For a cosponsored session with the Pentecostal–Charismatic Movements Group, Religion and Migration Group, and Religious Conversions Group, exploring practices, ethics, and effects of religious conversion, especially those relating to immigration, migration, and/or Pentecostalism.

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Method of Submission: PAPERS

History of Christianity Section

Daniel Joslyn-Siemiatkoski, Graduate Theological Union, djoslynsiem@cdsp.edu. Daniel Ramírez, University of Michigan, dramire@umich.edu.

This Section seeks to present innovative and engaging research in the history, culture, and development of Christianity from its origins to the present, both local and global, while at the same time promoting interdisciplinary dialogue among the fields of religious studies, history, ritual studies, art history, anthropology, and historical theology. We seek proposals for individual papers, papers sessions, or roundtables in the following areas: 1) In light of 2013 as the seventeen hundredth anniversary of the Edict of Milan, we invite proposals in the area of law and Christianity in antiquity and later epochs, including modern colonial and indigenous contexts; 2) The challenge of viewing North African Christianity in diachronic (e.g., Roman, Byzantine, Mamluk, modern, etc.) and regional cultural (e.g., Mediterranean, Latin, Greek, Berber, Coptic, Arabic) perspectives, as well as separately from sub-Saharan Africa; 3) The prominence of Maryland and other U.S. colonial and republican Catholic centers, and on Jesuit histories in the Americas; 4) Pedagogical reflection on the challenge of teaching religious history in differing contexts to the religious “Nones”; 5) For a cosponsored session with the Wesleyan Studies Group, Methodism in the Civil War Era, particularly proposals that explore the historical realities and theological rationales for Wesleyan and Methodist participation in the conflict on both sides. Papers that offer comparative analyses of Wesleyan and Methodist involvements in other national conflicts are welcome; and 6) For a cosponsored session with the Mormon Studies Group, we invite papers on Mormonism global perspectives and experiences. We will

consider proposals on other topics as well. Papers should be conceived for effective fifteen-minute presentations.

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Method of Submission: PAPERS

North American Religions Section

Julie Byrne, Hofstra University, julie.byrne@hofstra.edu. Sylvester Johnson, Indiana University, Bloomington, syljohns@indiana.edu.

This Section advances the study of religions in North America, broadly conceived. We are especially interested in sponsoring sessions that explore the fundamental questions that have shaped the field in the past or should shape it in the future. Sessions could focus on aesthetics, biopolitics, economics, materiality, pluralism, race and ethnicity (including whiteness), secularity, sexuality, other key field concepts, or the category of “North American religions.” The Section sponsors sessions incorporating roundtables, debates, workshops, and other creative productions. We encourage the submission of both individual contributions and complete sessions, though we may reconfigure proposed papers sessions in order to place them on the conference program. For paper session and roundtable proposals, diversity of rank/seniority (including graduate student, post-doctorate, junior and senior participants) is especially welcome. Presenters in any format should expect to give short performances that maximize time for audience questions and comments. All presenters should explicitly relate research to ongoing discussions in the field and the wider academy.

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Method of Submission: PAPERS

Philosophy of Religion Section

Michael Rea, University of Notre Dame, michael.rea2@gmail.com. Ludger Viefhues-Bailey, Le Moyne College, viefhulh@lemoyne.edu.

This Section invites proposals on the following topics: 1) Immortality; 2) Free will; 3) Levinas and history; 4) The violence of metaphysics; 5) Hannah Arendt and Jewish philosophy; 6) Race and religion; 7) Kant; 8) How/Why does Buddhism matter for philosophy of religion?; 9) Atheistic religious experience; 10) Testimony; 11) Wittgensteinian accounts of religious language; 12) Genealogy and suspicion; and 13) Why and how to teach the philosophy of religion? Although proposals for individual papers will surely be given due consideration, we also encourage

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

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Method of Submission: PAPERS

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 practice and theory), we especially welcome proposals that address the following: 1) The tenth anniversary of same-sex marriage in the United States and its impact around the world; 2) Political theologies in multiple contexts, cultures, and countries; 3) Gender in contemporary American political discourse; 4) For a cosponsored session with the North American Hinduism Group, Hinduism in the American political consciousness — religion, identity, and citizenship; 5) Poverty, social welfare, and national budget priorities; and 6) For a cosponsored session with the Contemporary Islam Group, Interreligious and Interfaith Studies Group, and Religions, Social Conflict and Peace Group, proposals that critically and creatively examine the methodology and impact of different interreligious responses to moments of civic unrest or violence in a religious context.

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Method of Submission: PAPERS

Religion and the Social Sciences Section

Gerardo Marti, Davidson College, gemarti@davidson.edu. Ann B. McClenahan, Washington, D.C., abmcclenahan@gmail.com.

This Section invites proposals on the following topics: 1) Social scientific perspectives on the Bible; 2) Catholicism and spirituality; 3) Religious freedom and religious tolerance; 4) The rising number of religiously unaffiliated people, a.k.a. “Nones”; 5) For a potential cosponsored session with the Cultural History of the Study of Religion Group and the Religion and Sexuality Group,

critical analysis and/or methodological reflection on sex and sexuality as categories of inquiry in empirical approaches to the study of religion. Possible themes include reading or misreading sex and desire in representations of religion and analyzing ways in which constructed meanings of sex and sexuality have shaped classificatory categories and comparative models across religious studies; and 6) Religion and incarceration; and 6) For a possible cosponsored session with the Critical Approaches to Hip-Hop and Religion Group, the meaning of methods — social scientific approaches to religion, theology, and hip-hop. The burgeoning field of religion, theology, and hip-hop has worked hard to expand the object(s) of inquiry beyond a sole focus on rap music. While this expansion has provided form, content, and structure for the making of religion and hip-hop scholarship, less attention has been given to the methodological tools necessary to provide a rigorous account of the ways in which these endeavors are taken up in hip-hop material culture. We seek papers from leading scholars working with various methodologies from fields such as sociology, anthropology, psychology, and cultural studies for the study of religion, theology, and hip-hop culture. Proposals that address new books in the field, major trends, and issues (e.g., immigration reform, same-sex marriage) relevant in the coming year and other questions in the study of religion and the social sciences are also welcome. All proposals should clearly state their key question(s), methodologies, data, and disciplinary perspective(s).

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Method of Submission: PAPERS

Religion in South Asia Section

Donald R. Davis, University of Wisconsin, Madison, drdavis@wisc.edu. Valerie Stoker, Wright State University, valerie.stoker@wright.edu.

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

- 1) Pierre Bourdieu and the study of South Asian religions — Jack Llewellyn, Missouri State University, JLlewellyn@MissouriState.edu; 2) Politics of religious conversion — Chad Butler, Butler University, cbauman@butler.edu; 3) Reading colonial/postcolonial theory and South Asian texts — Stephen Berkwitz, Missouri State University, stephenberkwitz@missouristate.edu; 4) Translational bhakti: poetry/song in South Asian regions and languages — John Stratton Hawley, Barnard College, jsh3@columbia.edu; 5) Reductive claims of cognitive science in religious studies — Michael James Gressett, Florida Gateway College, saumya@ufl.edu; 6) Divine–Human–Cosmic relations: perspectives and pedagogies in comparative religion — James Ponniah, Jnana-Deepa Vidyapeeth,

jamesponniah@gmail.com; 7) Sectarianism and sectarian conflict — Elaine Fisher, Columbia University, emf2127@columbia.edu; 8) Prayer in South Asia — Hamsa Stainton, University of Kansas, stainton@ku.edu; 9) Is there a Nepalese way of being religious? — Jessica V. Birkenholtz, Rutgers University, jvanbirk@rci.rutgers.edu; and 10) The future role of area studies in the study of religion, specifically RISA's role — Donald R. Davis Jr., University of Wisconsin, Madison, drdavis@wisc.edu.

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Method of Submission: PAPERS

Study of Islam Section

Frederick S. Colby, University of Oregon, fscolby@uoregon.edu. Juliane Hammer, University of North Carolina, Chapel Hill, jhammer@email.unc.edu.

This Section encourages individual paper, papers session, and roundtable proposals in all areas of Islamic studies. Successful proposals will reflect theoretical and methodological sophistication and engagement with existing scholarship along with innovative examination of Muslim practices, texts, and material culture. 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) Psychology, affect, and the body; 2) Islam and hip-hop; 3) Normative approaches to the study of Islam in the academy; 4) Islamicate texts and history; 5) Islam in Africa and the African diaspora; 6) Muslim digital communities and social media; 7) Islam and postcolonialism; and 8) Defining, defending, and destroying the sacred.

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Method of Submission: PAPERS

Study of Judaism Section

Sarah Imhoff, Indiana University, seimhoff@indiana.edu. Shaul Magid, Indiana University, Bloomington, smagid@indiana.edu.

This Section welcomes individual paper, papers session, and roundtable proposals from the wide scope of Judaism, Jews, and Judaic studies — from late antiquity to the present. We are particularly interested in the following topics: 1) Judaism, just war theory, and peacemaking; 2)

Jewish ecology and environmentalism; 3) Haredi Judaism, textual, or cultural studies; 4) Jewish humor; 5) Jews/Judaism and violence; 6) Judaism and slavery; 7) Judaism and animals; 8) Judaism and aesthetics; and 9) Jews/Judaism and queer theory.

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

Teaching Religion Section

Eugene V. Gallagher, Connecticut College, evgal@conncoll.edu. Carolyn Medine, University of Georgia, medine@uga.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 formats that model engaged, interactive, and experiential pedagogy. We invite presentations on the following topics: 1) Teaching tactics — a lightning-round on strategies for getting students to read carefully. This session will include ten or more 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) Bridging strategies — what strategies do you use to meet students where they are? How do you find out what they know and what do you do with that knowledge in the classroom?; 3) Teaching religion on the boundaries of tradition in seminaries, theological, and church-related schools; 4) Generating student participation in the religious studies and theology classroom; 5) For a cosponsored session with the African Diaspora Religions Group and African Religions Group, rethinking paradigms and methods in religious studies through teaching African and African diaspora religions. Contesting logocentricity, representing innovation and dynamism of oral traditions, using visual media, familiarizing the exotic, redefining “religion” — these are among the challenges and opportunities of teaching African/African diaspora traditions in religious studies; 6) For a cosponsored session with the Comparative Religious Ethics Group, teaching religious ethics comparatively, either in stand-alone courses or in survey courses — aimed broadly to target undergraduate and graduate teaching and teaching by both specialists and nonspecialists in ethics; and 7) Open call — we invite both individual papers, papers sessions, and roundtable session on issues in teaching and learning.

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Method of Submission: PAPERS

Theology and Religious Reflection Section

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

This Section invites proposals that address the following topics and issues: 1) What is “theological” in theology?; 2) The turn to affect theory in theological reflection; 3) For a cosponsored session with the Asian North American Religion, Culture, and Society Group, geopolitical realities of war and grievability; 4) For a cosponsored session with the Theology and Continental Philosophy Group, a roundtable discussion of Judith Butler’s *Parting Ways: Jewishness and the Critique of Zionism* (Columbia University Press, 2012); 5) Comparative political theologies — Jewish, Christian, and Muslim responses to the reality and theory of the modern state; 6) Theories and practices of reading texts, especially normative texts; and 7) Theorizing religious experience with, and beyond, “new materialist” approaches.

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Method of Submission: PAPERS

Women and Religion Section

Nami Kim, Spelman College, nkim@spelman.edu. Deborah Whitehead, University of Colorado, Boulder, deborah.whitehead@colorado.edu.

This Section invites individual papers, papers session, and roundtable proposals from a wide variety of religious and cultural traditions exploring women’s experiences and the category of gender in local and transnational contexts. We especially welcome proposals that address the following themes: 1) Women’s religious activism and connections between activism and scholarship; 2) Doing feminist/womanist work on and off the tenure track (the politics of creating new spaces for feminist work inside and outside the academy, the implications of the hiring crisis in the profession — loss of tenure-track positions and increasing use of adjunct labor); 3) Critical theorizing of space, especially intersections of space, gender, race/ethnicity, class, religion, etc.; 4) Feminist/Womanist analyses of U.S. politics and political groups, particularly those who reference religion as a source of their ideological framework; 5) Impact of the 2012 election on discourses around gender and religion, especially focusing on topics such as healthcare, the economy, female politicians/political leaders, gender in electoral politics, and representations of gender in political discourse; 6) Feminist/Womanist analyses of gender in conservative, traditional, or nontraditional religious discourses; 7) Ethics of eating in various religious traditions, especially focusing on race/ethnicity and class relations with food, meanings of food, eating patterns, and eating decisions; and 8) Women, war, and militarism. 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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Method of Submission: PAPERS

GROUPS

African Diaspora Religions Group

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

This year's theme for this Group is technology, identity, and authenticity in African diaspora religions. We seek to address: 1) How is the rapid expansion of African diaspora religions through technology — the internet, blogs, YouTube, etc. — changing the racial and geographic composition of adherents?; 2) To what extent is this participation in “virtual religion” through online forums and communities instead of flesh-and-blood houses of worship affecting the issue of the “authenticity” of religious practice and rituals?; 3) How does religious art and ritual become translated/communicated through online media?; and 4) For a cosponsored session with the Teaching Religion Section and African Religions Group, rethinking paradigms and methods in religious studies through teaching African and African diaspora religions. Contesting logocentricity, representing innovation and dynamism of oral traditions, using visual media, familiarizing the exotic, redefining “religion” — these are among the challenges and opportunities of teaching African/African diaspora traditions in religious studies.

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Method of Submission: PAPERS; E-mail without Attachment (proposal appears in body of e-mail)

African Religions Group

Joseph Hellweg, Florida State University, jhellweg@fsu.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, papers session, and roundtable proposals on the following themes: 1) Dealing with difference — disability and discrimination in Africa (from the deaf to albinos); 2) Beyond corruption? — religion, leadership, and accountability in Africa; 3) For a possible cosponsored session with the Lesbian–Feminist Issues and Religion Group and the Gay Men and Religion Group, homosexuality in Africa beyond public discourse — real life

negotiations. Vociferous political and religious leaders in Africa frame homosexuality as a Western imported lifestyle and gay rights as a new colonial imposition. Those who dare to identify as LGBT risk ostracism, even death. What is the “on the ground” reality of life under these conditions?; 4) For a cosponsored session with the Teaching Religion Section and African Diaspora Religions Group, rethinking paradigms and methods in religious studies through African and African diaspora religions. Contesting logocentricity, representing innovation and dynamism of oral traditions, using visual media, familiarizing the exotic, redefining “religion” — these are among the challenges and opportunities of teaching African/African diaspora traditions in religious studies. We seek dynamic presentations that exemplify ideas that should be reshaping the discipline as a whole.

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

Afro-American Religious History Group

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

We invite proposals for individual papers, papers sessions, and roundtables that explore the relationship between religious identity and racial identity in the Americas. In particular we welcome proposals that might contribute to panels on: 1) Apocalyptic and utopian movements; 2) Death and the afterlife; 3) Afro-American religious internationalism; 4) Religions in diaspora (especially Afro- and Latina/o traditions), literature, and the arts; 5) Black Catholics; 6) Religion and *The Wire*; 7) Rethinking Jonestown; 8) Panels on theoretical challenges to the study of African-American religious history — as well as those that include works authored outside the field of religious studies, but that might be usefully connected to our work; 9) For a cosponsored session with the Latina/o Critical and Comparative Studies Group, African diaspora traditions in the Latina/o Americas — particularly Santeria — but also the ways that African diaspora cultures intersect and coalesce with Latina/o urban practices through Islam, Pentecostalism, and Rastafarian expressions; and 10) Given the locale of the 2013 Annual Meeting, topics specifically in relationship to the city of Baltimore.

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Method of Submission: PAPERS

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 individual paper, papers session, and roundtable proposals on all topics related to these themes. We especially seek proposals on the following topics: 1) For a possible cosponsored session with the Religion and Disability Studies Group, disability studies, animal studies, and the study of religion; 2) For a possible cosponsored session with the Gay Men and Religion Group, gay male spiritualities and their relation to nature, especially to animals; 3) For a possible cosponsored session with the Christian Systematic Theology Section, systematic theology and the question of the animal, especially engagements with David L. Clough's *On Animals: Systematic Theology* (Bloomsbury Press, 2012); 4) Critical theory, animals, and religion, especially proposals on sovereignty and nationalism or responding to Jacques Derrida's *The Beast and the Sovereign* (Volumes I–II, University of Chicago Press, 2010 and 2011); 5) Scholars, activists, and other animals — the relationship between scholarship and animal advocacy; 6) Rethinking anthropocentrism, rethinking religion; 7) African Americans, religion, and animals; 8) Interspecies communication, collaboration, and coevolution; 9) Dogs and the sacred — (im)purity, sacrality, and companionship; and 10) Animals at the margins (fungi, bacteria, viruses, insects, etc.) and religion.

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

Method of Submission: PAPERS

Anthropology of Religion Group

Margarita M. W. Suárez, Meredith College, suarezm@meredith.edu. Laurel Zwissler, Central Michigan University, lzwissle@chass.utoronto.ca.

This Group invites proposals from across a range of anthropological theories and methods, exploring diverse traditions, regions, periods, and cultural formations. In particular, we welcome individual paper, papers session, and roundtable submissions on: 1) The study of religion across anthropology's four subfields — physical, archeology, cultural, and linguistic anthropology; 2) Matters of method and reflexivity in fieldwork — the dynamics surrounding religious identity in the field, limits of participant-observation, the role of the anthropologist in evangelizing contexts, and exceptional and/or anomalous field experiences; 3) Historical anthropology — oral histories, marginalized narratives, archival work, and movement across colonial, postcolonial, and neocolonial spaces; 4) Ethnographic studies of tolerance, pluralism, multiculturalism, and inter- or multifaith/religious projects; 5) Class in the study of religion (e.g.,

potentials and dilemmas in studying “kitsch,” popular religion, or religious ephemera); and 6) Materiality — objects used to instantiate or make porous boundaries between and across traditions, communities, and bodies.

Anonymity of Review Process: Proposer names are visible to Chairs but anonymous to Steering Committee members.

Method of Submission: PAPERS

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, papers sessions, and roundtables and nontraditional ways of sharing scholarly work that address: 1) Issues of empire, militarization, after-war trauma, and memory; 2) Creative resistance practices; 3) Asian American Catholic life and Baltimore as the bastion of American Catholic life; 4) Asian American religious life in the greater Baltimore–D.C. metropolitan area; 5) Multiracial/Interracial bodies and theologies; 6) Exploring categories of “North” or “Asian” in Asian North American religion, culture, and society; 7) Intersections with Native American and indigenous critiques of settler colonialism; 8) For a cosponsored session with the Theology and Religious Reflection Section, geopolitical realities of war and grievability; and 9) Any other critical aspect of Asian North American religion/s, culture, and society. 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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Method of Submission: PAPERS

Augustine and Augustinianisms Group

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

Proposals are invited for a cosponsored session with the Martin Luther and Global Lutheran Traditions Group on contemporary appropriations of Augustine and Luther, with particular focus on Augustinian and/or Lutheran theological or philosophical intellectual projects in the twentieth and twenty-first centuries. How are specific currents in either Augustine’s or Luther’s thought making their presence felt in our world? Papers representing a wide range of disciplines and geographies are most welcome. Of particular interest are proposals that illumine the points of tension, confrontation, and transformation that are inevitably present in the appropriation of major figures from the past.

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Method of Submission: PAPERS

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 is interested in the following topics: 1) Methods of reading and interpreting the Bible in racial, ethnic minority, and indigenous communities. Studies utilizing tools from the history of religion, ethnography, literary studies, cultural or social criticism, and postcolonial studies that query the ways in which the Bible has been used in various life settings, activities, movements, locales, and historical periods are particularly welcome; and 2) The ways in which the Bible has been or is currently brought into conversation with other texts and traditions in racial, ethnic, and indigenous communities.

Anonymity of Review Process: Proposer names are visible to Chairs and Steering Committee members at all times.

Method of Submission: PAPERS

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 encourages partnerships between biblical scholars and constructive theologians and welcomes proposals that work across disciplines. This year, we invite proposals that explore: 1) The relationship between disability and postcoloniality; and 2) The significance of the transfiguration passages/“event” in biblical/theological studies in relation to philosophical and theoretical explorations. In order to encourage more interactive sessions, participants in the sessions will be asked to submit their papers by October 1 to be made available before the Annual Meeting upon request. 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. This Group also plans to host an invited roundtable featuring the question, “Why (do) theology?”

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Method of Submission: PAPERS

Bioethics and Religion Group

Laura Kicklighter, Lynchburg College, kicklighter@lynchburg.edu. George D. Randels, University of the Pacific, grandels@pacific.edu.

This Group invites proposals in the area of bioethics and religion. We will consider all submissions; however, we encourage papers that engage topics of religion as it relates to healthcare, healthcare reform, politics, and justice. We especially invite proposals that explore traditionally marginalized religious voices, gender and justice, socioeconomic issues and justice, or race and justice.

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

Black Theology Group

Anthony G. Reddie, Queens Theological Foundation, a.g.reddie@queens.ac.uk. Andrea C. White, Emory University, andrea.white@emory.edu.

This Group, in its desire to further develop the intellectual traditions of the discipline, welcomes individual paper, papers session, and roundtable proposals that seek to address the following: 1) Black theology and its relationship to social issues (e.g., poverty, healthcare, sexuality, racism, etc.), particularly papers that have particular resonance with, but are not limited to, the concerns addressed by the Baltimore-located HBO TV program *The Wire*; 2) Black theology in dialogue with world religions; 3) Black theology as an act of biography/autobiography — in what ways does the discipline affirm the importance of experience or how does it emphasize the relationship between theology and the theologian?; 4) Contouring the landscape of Black theology — reflecting the state of the discipline in the twenty-first century, either in terms of what has gone before or what are the future challenges or methodological approaches; and 5) For a cosponsored session with the Afro-American Religious History Group, Baltimore's historic role in the slave trade, anti-slavery, and more broadly antihegemonic religious rhetoric. We are especially keen to receive proposals from Afro-Latino/Latina scholars in the United States and Black theologians and religious scholars in Latin America, the Caribbean, and continental Africa. Consideration will be given to paper, papers session, and roundtable proposals that address the 2013 Annual Meeting theme of public understanding of religion and issues of religious pluralism.

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Method of Submission: PAPERS

Body and Religion Group

Nikki Bado, Iowa State University, nikkibf@iastate.edu. George Pati, Valparaiso University, george.pati@valpo.edu.

This Group aims to provide a forum for multi-, inter-, and transdisciplinary conversations on issues of body and religion. We are especially interested in the overall question of “what is body?” We invite proposals presenting diverse methodologies and understandings of body, as well as traditional and alternative presentation styles. This year we are focusing on: 1) Cosmic/Ecological/Uncanny bodies; 2) Body in online religion/cyberspace, and virtual or technological bodies; 3) Knowledge through lived/trained/transformational/processual bodies; 4) For a possible cosponsored session with the Religion and Disability Studies Group, chronic pain, disability, spirituality, and religion; 5) For a possible cosponsored session with the North American Hinduism Group, North American Hindu women: their practices, bodies, and lives; and 6) Methodology of body and religion — bodies are messy, multisensory, and polysemic. How can we address and express this in our research and scholarship? We seek papers that highlight the challenges of and approaches to scholarship on body and religion. 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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Method of Submission: PAPERS

Bonhoeffer: Theology and Social Analysis Group

Jennifer McBride, Wartburg College, jennifer.mcbride@wartburg.edu.

Bonhoeffer’s life and work has, over time, had wide appeal across a broad spectrum of theological positions. We are interested in the manner in which Bonhoeffer’s theology draws from many points along that spectrum (including liberal, evangelical, and other views) and encourage productive, rather than polarizing, discourse. In the spirit of this ecumenism, this Group invites proposals on the following themes: 1) In order to encourage further engagement with Bonhoeffer’s lesser known writings, explorations of the letters, documents, and texts from the university period, sermons, and meditations found in Volume 11, *Ecumenical, Academic, and Pastoral Work* (Fortress Press, 2012). We hope to examine the 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; and 2) Given new interest in Bonhoeffer's sermons, prompted by Isabel Best's newly published *The Collected Sermons of Dietrich Bonhoeffer* (Fortress Press, 2012); and 3) In conjunction with the SBL Homiletics and Biblical Studies Group, we invite proposals exploring Bonhoeffer's sermons, as well as the identity of Bonhoeffer as preacher.

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Method of Submission: PAPERS

Buddhism in the West Group

David McMahan, Franklin and Marshall College, dmcghan@fandm.edu.

This Group welcomes individual paper, papers session, and roundtable proposals on the following topics: 1) Buddhist material culture in the West; 2) Humanistic Buddhisms; 3) Buddhism and social/electronic media; 4) Asian American Buddhists; 5) Precepts, renunciation, and/or skillful means in relation to Buddhist "scandals" in the West; 6) Metaphysical/Esoteric traditions and Buddhism; 7) The Shambhala tradition; 8) The Buddha in nineteenth century European thought; 9) Buddhism in Australia; and 10) African American Buddhists. Proposals on other topics will also be considered.

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Method of Submission: PAPERS

Buddhist Critical–Constructive Reflection Group

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

This Group is interested in how Buddhist thought and practice can address contemporary issues and how Buddhist modes of understanding can inform or be informed by academic studies (in religious studies, philosophy, ethics, theology, sociology, economics, etc.). We invite individual paper, papers session, and roundtable proposals on the following topics (or another topic relevant to our mission): 1) Buddhist grounds for social action; 2) Buddhist reflections on climate change; 3) Buddhist constructions of self through narrative; 4) Buddhist pedagogies; 5) The ethics of upaya; 6) Rebirth; and 7) Buddhist responses to prostitution.

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Method of Submission: PAPERS

Buddhist Philosophy Group

Sara L. McClintock, Emory University, slmccli@emory.edu. Richard Nance, Indiana University, richard.nance@gmail.com.

This Group entertains individual paper proposals, but mostly encourages thematically integrated sessions. These sessions might focus on specific philosophical topics, on methodological issues, or on a recent publication in the field or a classical text of particular importance. Sessions representing a diversity of methods to address a regionally-defined topic are also encouraged. There is particular interest in developing a papers session or roundtable proposal that would be suitable for cosponsorship with the Philosophy of Religion Section. Other possible topics include: 1) Yogācāra as a theory of meaning, and/or Buddhist philosophy of language more generally; 2) Buddhist philosophy and theism, and/or atheistic religious experience; 3) Intersubjectivity as a problem; 4) Action theory in Buddhist thought; 5) Nonduality in pan-Indian perspective/what's so bad about duality?; 6) Controversy as a source of philosophical development/construction of doctrinal identity; 7) Pluralism and attitudes to religious others; 8) Buddhist and Vedāntic modernism; 9) The problem of relations; and 10) Why/how does Buddhism matter for the philosophy of religion? Those interested in any of these topics should contact the Chairs for information on other members intending to develop proposals on the same topic.

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Method of Submission: PAPERS

Childhood Studies and Religion Group

Susan Ridgely, University of Wisconsin, Oshkosh, ridgelys@uwosh.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 individual papers, papers sessions, and roundtables in all areas. In addition, we especially welcome proposals on the following topics (please contact the listed organizers if you wish to contribute): 1) For a cosponsored session with the SBL Recovering Female Interpreters of the Bible Group, women biblical (and Qur'anic) interpreters through the centuries: writing for and about children — Marion Taylor, Wycliffe College, marion.taylor@wycliffe.utoronto.ca; 2) Premodern constructions of childhood — Marcia Bunge, Valparaiso University, marcia.bunge@valpo.edu; 3) Child saints in world religions — Vanessa Sasson, Marianopolis College, vanessa.sasson@mcgill.ca; 4) Children,

religion, and comic books — John Wall, Rutgers University, johnwall@camden.rutgers.edu; 5) For a possible cosponsored session with the North American Hinduism Group and the Religion and Migration Group, the transmission of tradition to North American Hindu children — Rita Biagioli, University of Chicago, rbiagioli@uchicago.edu; and 6) For a cosponsored session with the Religion and Migration Group, the religious practices, expressions, and beliefs of young migrants, including those that discuss issues pertaining to second or third generation immigrants — Susan Ridgely, University of Wisconsin, Oshkosh, ridgelys@uwosh.edu.

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Method of Submission: PAPERS

Chinese Religions Group

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

All proposals are welcome and given careful consideration. Where listed, please contact the organizers if you wish to contribute to the following themes: 1) Submerged readings of the *Zhuangzi*, particularly receptions of the text that are either marginalized (disregarded commentaries) or hard to retrieve (i.e., receptions reconstructed from intertextual references, visual representations of the *Zhuangzi*, etc.) — Tobias Zuern, University of Wisconsin, Madison, tzurn@wisc.edu; 2) For a possible cosponsored session with the Buddhism Section, gentry religion in Ming–Qing China — Charles B. Jones, Catholic University of America, Jonesc@cua.edu; 3) Relationships between China’s various religions (e.g., Daoism, Buddhism, the state cult); 4) Local religion; and 5) Religion as practiced in the contemporary Sinophone world, as well those that employ innovative combinations of ethnographic and textual studies in Chinese religions.

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Method of Submission: PAPERS

Christian Spirituality Group

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

This Group solicits proposals in the following areas: 1) For a cosponsored session with the Interreligious and Interfaith Studies Group, in a religiously diverse world, increasingly people from different religious traditions are coming together to create coalitions to protect and

restore their local ecosystems. We invite proposals exploring the impact of this intersection of environmentalism and interfaith cooperation on environmentally-oriented spiritualities and/or the spirituality of particular religious traditions. Proposals that include alternative formats or modalities for engaging these questions (beyond a twenty-minute paper) are particularly welcome; 2) For a cosponsored session with the Korean Religious Group, Christian spirituality in Korea as well as in other parts of East Asia — manifested in the past or the present — embodied, for example, in beliefs, events, persons, practices, or experiences. We especially encourage proposals that discuss how Christian spirituality has been influenced by the religious and sociopolitical context of Korea/East Asia, whether through conscious or unconscious adaptation or through outright reaction against it. Proposals that compare Korean and other East Asian forms of Christian spirituality are also welcome; 3) Ethnography and ethnographic studies as a methodological lens for the study of Christian spirituality. The intrinsically interdisciplinary and multidisciplinary character of Christian spirituality as an academic discipline is by now well established. As the field matures we seek engagement with bodies of knowledge and disciplinary methodologies not yet extensively employed in the study of spirituality. Papers may treat any expression of lived religious experience; however, proposals should clearly articulate the project's grounding in ethnographic methodology/ies and make clear as well how the field of Christian spirituality will shape research question/s and analysis of findings; and 4) Henry David Thoreau famously wrote, "In wildness is the preservation of the world." Was he right? If so, what are the implications for Christian spirituality? We solicit proposals that explore the relation of wilderness, wildness, or the wild — however defined — and Christian spiritual experience.

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Method of Submission: PAPERS

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) For a potentially cosponsored session, a significant book related to the above issues. We prefer papers that move beyond mere description and that endeavor to analyze issues from a theological perspective.

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Method of Submission: PAPERS
Cognitive Science of Religion Group

Jason Slone, Tiffin University, slonedj@tiffin.edu. Claire White, Queen's University, Belfast, clairejwhite81@gmail.com.

This Group welcomes proposals for individual papers or sessions on any aspect of the cognitive science of religion. Topics of particular interest include: 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); 2) New tools for quantitative analysis of religious texts; 3) Explorations in cross-cultural research; 4) For a possible cosponsored session with the Science, Technology, and Religion Group, critical analysis of the “naturalness of religion versus unnaturalness of science” — claim(s) made in the recent book by Robert N. McCauley, *Why Religion is Natural and Science is Not* (Oxford University Press, 2011); 5) The use of phylogenetic or other mathematical modeling techniques; 6) For a possible cosponsored session with the Comparative Approaches to Religion and Violence Group, religion and conflict; 7) Morality, empathy, and religion; and 8) Topics that would be appropriate for a cosponsored session with the Psychology, Culture, and Religion Group. The 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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Method of Submission: PAPERS

NEW

Comparative Approaches to Religion and Violence Group

Michael Jerryson, Eckerd College, mjerryson@gmail.com. Margo Kitts, Hawai’i Pacific University, mkitts@hpu.edu.

This Group provides a forum for interdisciplinary and comparative analyses of religion and violence. We are interested in individual papers, papers session, and roundtable proposals on the following themes: 1) Cognitive scientific approaches to religion and violence; 2) Comparative Muslim–Christian violence — are there parallels between the ways Muslims and Christians justify and perform violence?; 3) Sexual ritual violence — what role does ritual play in domestic and sexual violence, hate crimes, and sexual assault?; 4) Religiously justified violence as performative — in what ways is religiously motivated violence or rhetoric of religious

violence crafted for audiences?; 5) Religion, violence, and social change — what role does religiously influenced violence have on pivotal societal changes such as de/postcolonialism, the Arab Spring, religious militias, or race relations; 6) For a possible cosponsored session with the Cognitive Science of Religion Group, religion and conflict; and 7) Aspects of a single material theme with mixed methods and/or scale falling within our program mandate.

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Method of Submission: PAPERS

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, papers session, and roundtable proposals that make cultural and moral diversity central to ethical analysis. Themes especially welcome this year include: 1) Normative–descriptive debates and comparative ethics — open to queries regarding the proper place of normative perspectives in comparative ethics, the contributions of comparative ethics to normative–descriptive debates, and other related questions; 2) For a cosponsored session with the Teaching Religion Section, teaching religious ethics comparatively, either in stand-alone courses or in survey courses — aimed broadly to target undergraduate and graduate teaching and teaching by both specialists and nonspecialists in ethics; and 3) For a cosponsored session with the Religion in Southeast Asia Group, ethical issues relevant to communities, individuals, and nations of Southeast Asia. We encourage panel or paper proposals from scholars of ethics, historians of religion, anthropology, comparative religion, etc., on timely topics in the study of ethics and religion in this crossroads of Asia.

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Method of Submission: PAPERS

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. We invite papers on the following themes: 1) What have Hindus and Jews to do with each other? — comparison as critical interrogation; 2) Esotericism and eroticism in Kabbalah and Tantra; 3) Cosmograms and mandalas — mapping cosmologies and divinities; 4) Authority and hermeneutics in Hindu and Jewish law; and 5) Women's purity practices and other ritual disciplines. Proposals on other topics are also welcome. We strongly encourage prearranged session proposals in the form of thematic paper sessions or roundtables.

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Method of Submission: PAPERS

Comparative Theology Group

Kristin Johnston Largen, Gettysburg Lutheran Theological Seminary, klargen@ltsg.edu. Hugh Nicholson, Loyola University Chicago, hnicholson@luc.edu.

This Group invites comparative, constructive proposals related to the following themes: 1) For a cosponsored session with the Contemplative Studies Group, contemplative practice and theological comparison; 2) For a cosponsored session with the Religion, Holocaust, and Genocide Group, post-Shoah and post-genocide theologies in comparative perspective (e.g., forgiveness, guilt, and reconciliation); 3) Comparative theology in/after Empire; 4) Comparative theology in relation to peace-building, environmental activism, and/or social movements; 5) Finality and/or finalities in comparative theology; 6) Gendering comparative theology; and 7) Panel proposals on Jeanine Diller's *Models of God and Other Ultimate Realities* (Springer, 2013), the Peeters/Eerdmans series "Christian Commentaries on Non-Christian Sacred Texts," or another significant recent publication in the field. We will also consider proposals on other topics. The Group strongly encourages roundtable or prearranged papers session proposals. The Group hosts a listserv to facilitate such collaboration; to subscribe, contact David Clairmont, University of Notre Dame, David.A.Clairmont.1@nd.edu.

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Method of Submission: PAPERS

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, death, and after; 2) For

a possible cosponsored session with the Buddhism Section, connections between Confucianism and Buddhism; 3) Archaeological discoveries and Confucian texts; 4) Contemporary representations of Confucianism, postmodern Confucianism, and/or Confucius institutes; 5) Roles and agency in Confucianism; and 6) Feelings and emotions. Prearranged roundtable and papers session proposals have a much better chance of getting accepted than individual paper proposals. Panels that are in the traditional two-and-a-half-hour format are welcome, but we also encourage applicants to propose panels in a ninety-minute format. This can take the form of a mini-panel or a symposium on a particular text, author, or pedagogy. Underscore 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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Method of Submission: PAPERS

Contemplative Studies Group

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

This Group welcomes individual paper, papers session, and roundtable proposals on the following topics: 1) Comparative study of contemplative practice, especially the contextual nuances of religiously-committed forms of meditation and contemplative prayer; 2) Contemplative pedagogy, with particular attention to ethics and potential standards in contemplative education; 3) Opportunities and pitfalls related to the scientific study of contemplation, including alternative methods of knowing and evaluation; 4) Modern secular and therapeutic meditation, including issues involved with reconceptualization and decontextualization; 5) Subtle body practices; 6) For a possible cosponsored session with the Comparative Theology Group, contemplative practice and theological comparison; and 7) For a possible cosponsored session with the Tantric Studies Group, tantra and contemplative studies. We also welcome panel and paper proposals on any other topic related to contemplative studies.

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Method of Submission: PAPERS

Contemporary Islam Group

Danielle Abraham, Harvard University, daniellea@gmail.com. Kambiz GhaneaBassiri, Reed College, kambiz.ghaneabassiri@reed.edu.

This Group invites submissions on all subjects related to Islam in the contemporary world. We are, however, particularly interested in papers dealing with contemporary Islam in relation to the following topics: 1) Performance and ritual; 2) Social media, e-preaching, and/or virtual networks; 3) Translation and multilinguality; 4) Memorialization and public memory; 5) Material culture and Baraka; 6) For a possible cosponsored session with the Middle Eastern Christianity Group and Religion and Migration Group, topics exploring Middle Eastern Christian and/or Muslim migrant communities and using sound methodologies that address issues related to migration; and 7) For a cosponsored session with the Religion and Politics Section, Interreligious and Interfaith Studies Group, and Religions, Social Conflict and Peace Group, proposals that critically and creatively examine the methodology and impact of different interreligious responses to moments of civic unrest or violence in a religious context.

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Method of Submission: PAPERS

Contemporary Pagan Studies Group

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

This Group invites individual papers, papers session, and roundtable proposals related to all aspects of Pagan studies (including historic) from different parts of the globe. We are particularly interested in the following questions: 1) Recent scholarship has critiqued the field of Pagan studies for being overly oriented towards supporting uncritical, insider perspectives rather than applying scientific-naturalist interpretations and methodologies. (One such critique was Markus Davidsen's essay, "What's Wrong with Pagan Studies," published in *Method and Theory in the Study of Religion* in 2012.) We invite papers that critically reflect on the ways that various methodologies and approaches produce different information and implicit assumptions. Papers should engage with prevalent methodological and theoretical dialogues, such as those about insider/outsider, caretaker/critic, theological/naturalist, and descriptive/analytical perspectives, and discuss their effects on the study of contemporary Paganism and the growth of this field within the larger discipline of religious studies; 2) Pagan religion or religiosity intersects with popular culture in various ways. What can we say about the definition of "Paganism" or indeed of "religion" when considering such phenomena as fairy festivals, the Goth scene and its successors, or civic events such as those produced by the Beltane Fire Society in Edinburgh? This session seeks to explore those areas where religion and/or Paganism extend beyond the institutional and traditionally recognizable forms and the way in which these phenomena have (or haven't) influenced developments within larger Pagan community. Proposals might consider issues of mutual influence, demographics, and themes. Do these events reflect, supplement, or become incorporated within contemporary Pagan practice?; and

3) For a possible cosponsored session with the New Religious Movements Group, the reconstruction of a real or imagined past as a religious impulse.

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

Method of Submission: PAPERS

Critical Approaches to Hip-Hop and Religion Group

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

A definition of cipher (see <http://www.thefreedictionary.com/cipher>) is: 1) One having no influence or value; a nonentity; and 2) A cryptographic system in which units of plain text are arbitrarily transposed or substituted according to a predetermined code; or the key to such a system. In hip-hop, the cipher is a locale where artists of various backgrounds, commitments, and training come together in a linguistic battle of wit and passion, where “aporetic flow” erupts into competing norms and continuous ad hominem assault. To “cipher” is to decipher the motivations, positionalities, concerns, and roadblocks that make up the discursive power arrangements of a community. It is to “play” a linguistic game of one-upmanship through deconstruction of your opponent and to embody and speak into existence the “possibility of the impossible” task of what might be of critical, productive discourse — scholarship. For an example of a cipher in the hip-hop context: <http://www.youtube.com/watch?v=aOoruUoppM>. Thinking of the session as an *academic cipher* of various disciplinary examinations of the *hip-hop cipher* (i.e., “playing” with the two definitions of “cipher”), specific paper topics and research questions might include but are not limited to: 1) The role of specialized, constructed lexicons and vocabularies in the production and maintenance of communities of discourse, including their sizes, shapes, concerns, and interests; 2) The cipher’s “sacred” status in hip-hop culture and the privileging of discourse within the academic cipher as necessitating a rethinking over how we treat the impact of languages and vocabularies used to study hip-hop; 3) The “art” of ciphering as technology of the self. What new models and methods of critical engagement can be gleaned from the hip-hop cipher? How might interpreting the hip-hop cipher model the relationship between experience *qua* experience and experience as object of intellectual interest?; 4) For a possible cosponsored session with the Religion and the Social Sciences Section, the meaning of methods — social scientific approaches to religion, theology, and hip-hop. The burgeoning field of religion, theology, and hip-hop has worked hard to expand the object(s) of inquiry beyond a sole focus on rap music. While this expansion has provided form, content, and structure for the making of religion and hip-hop scholarship, less attention has been given to the methodological tools necessary to provide a rigorous account of the ways in which these endeavors are taken up in hip-hop material culture. We seek papers from leading scholars working with various methodologies from fields such as sociology, anthropology, psychology, and cultural studies for the study of religion, theology, and hip-hop culture; and 5) For a possible cosponsored session with the Study of Islam Section, Islam and hip-hop.

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Method of Submission: PAPERS

Critical Theory and Discourses on Religion Group

William E. Arnal, University of Regina, warnal@hotmail.com. Jacques Berlinerblau, Georgetown University, jdb75@georgetown.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 proposals on the following topics: 1) Discursive formation of categories in the study of religion (e.g., magic, shamanism, spiritualism, ritual, the secular, and fundamentalism); 2) Theorizing vision and sound/conceptualizing touch and smell — aesthetics of religion and the uses of the senses in religious discourse and practice; 3) Media coverage of Islam and public discourses on the Middle East — the cases of Syria, Iran, and Palestine; 4) Religious (re)possessions and the doctrines of destiny — repatriation cases, stewardship claims, and the makings of “tradition”; 5) Politics of secularism and religious education in public institutions; 6) For a cosponsored session with the Sociology of Religion Group and the Study of Religion as an Analytical Discipline Workshop, the ethics of fieldwork in the study of religion; 7) The rhetoric of war propaganda and the discourses on religion; and 8) American secularism in historical and theoretical perspectives, including the following subtopics: a) Original attempts to identify the core political assumptions of American secularism; b) Investigations of how theological discourse may have impacted the development of basic secular legal doctrines, such as “separationism,” “nonpreferentialism,” “disestablishmentarianism,” and “noncoercion”; c) Studies of unrecognized or underappreciated thinkers whose work influenced American secular traditions (e.g., William Penn, Samuel von Pufendorf, Issac Backus, French radical Enlightenment philosophers); d) Examinations of what the astonishingly multivalent word “secular” may have meant to situated Americans in the nineteenth and twentieth centuries, and how its semantic range may have expanded or constricted; and e) Sociohistorical studies that seek to identify longitudinal patterns and/or disruptions across nearly four centuries of American “secularism.”

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Cultural History of the Study of Religion Group

Ann M. Burlein, Hofstra University, ann.burlein@hofstra.edu. Randall Styers, University of North Carolina, Chapel Hill, rstyers@unc.edu.

This Group seeks papers that examine the formation and transformation of “religion” (together with other related categories) in historical context as a discursive apparatus both in social, cultural, and political practice and in relation to the scholarly study of religion. We aim to represent diverse geographical areas and historical moments. We particularly welcome proposals exploring: 1) The complex dynamics at work when theories that arise in one historical and cultural matrix are used to analyze religious phenomena that arise in different historical and cultural matrices; 2) The use of sex and sexuality as categories of inquiry in empirical approaches to the study of religion, including such themes as reading or misreading sex and desire in representations of religion or analyzing ways in which the varied meanings of sex and sexuality have shaped classificatory categories and comparative models across “world religions” and its “others”; 3) Various components of a genealogy of pluralism; 4) The emergence of human rights and humanitarianism as a “secular” category of “the sacred”; 5) In light of the Annual Meeting location in Baltimore, Catholic perspectives on the category of “religion” and its study within the academy; and 6) For a potential cosponsored session with the Religion and the Social Sciences Section and the Religion and Sexuality Group, critical analysis and/or methodological reflection on sex and sexuality as categories of inquiry in empirical approaches to the study of religion. Possible themes include reading or misreading sex and desire in representations of religion and analyzing ways in which constructed meanings of sex and sexuality have shaped classificatory categories and comparative models across religious studies. We will use our sessions to develop new models for conference conversation. Toward that end, we ask that participants write shorter papers, which we will circulate mid-October in order to focus our discussions in a more collaborative and interactive way. We welcome further suggestions for new conversational models (please e-mail the co-Chairs with your ideas).

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Method of Submission: PAPERS

Daoist Studies Group

David Mozina, University of North Carolina, Charlotte, dmozina@uncc.edu. Elena Valussi, Loyola University, Chicago, evalussi@luc.edu.

This Group welcomes proposals concerning all aspects of Daoism from any period or geographical area. Although we will accept individual paper proposals, we encourage the crafting and submission of papers sessions (3–4 papers, presider, respondent) and roundtable sessions (4–6 panelists) that cohere thematically, methodologically, chronologically, or by some

other means. We also encourage applicants to propose innovative formats, such as roundtables, that might enable group study or extensive discussion, and might take advantage of ninety-minute sessions. Questions about various formats and innovative possibilities may be directed to the co-Chairs. Please contact the listed organizers if you wish to contribute to the following themes: 1) Readings of the *Zhuangzi* — Tobias Zuern, University of Wisconsin, Madison, tzurn@wisc.edu; 2) Daoist reconnections between China and Taiwan — Elena Valussi, Loyola University, Chicago, evalussi@luc.edu, and Paul Jackson, Arizona State University, Paul.A.Jackson@asu.edu; 3) Daoist gurus in the West — Shin-yi Chao, Rutgers University, Camden, ude.sregtur.nedmac@oahcys; 4) Software and technology useful for Daoist studies — Clarke Hudson, University of Virginia, wch4b@virginia.edu; and 5) Dialects and oral culture in Daoist life — Paul Jackson, Arizona State University, Paul.A.Jackson@asu.edu. Please note that proposals for sessions other than those listed are entirely welcome.

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Method of Submission: PAPERS

Death, Dying, and Beyond Group

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

This Group invites papers on the themes of death and identity, and on losing control in the face of death versus exerting control. We are excited about the possibility of a cosponsored session with the new Secularism and Secularity Group on secular approaches to death, or for a cosponsored session with the Queer Studies in Religion Group on the death drive in queer studies or other relevant topics. We also welcome any other proposals on the subject of death, dying, and beyond.

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Method of Submission: PAPERS

Eastern Orthodox Studies Group

Aristotle Papanikolaou, Fordham University, papanikolaou@fordham.edu. Vera Shevzov, Smith College, vshevzov@smith.edu.

This Group invites papers that address: 1) The Trinity in Eastern Christian thought, both patristic and modern. Papers are especially welcome that offer a comparative analysis with Latin patristic sources or contemporary Catholic and Protestant trinitarian theologies. We also

encourage submissions that offer constructive theological proposals for trinitarian theology that draw from either patristic or contemporary Orthodox theology; and 2) Orthodox Christian political theology — papers could focus on a particular phase within the history of Eastern Christian thought including, but not limited to the Byzantine period, Tsarist Russia, and post-Communist Europe. Papers may be either historical or theological in scope. Papers that address the themes of human rights, church–state relations, and religious pluralism are especially welcome.

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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 seeks proposals for the following themes: 1) The power and authority of women in the Church from diverse confessional, theological, social-scientific, and geographical perspectives. Proposals are encouraged that explore various forms of women’s agency and influence in churches by ordained or nonordained, and the limitations that are placed upon them. Consideration may be given to demographic and cross-generational shifts of women between churches (and religions) and the exodus of women from churches. Reflection on the witness of women from the global South would be welcomed, including from women in base communities and members of Pentecostal and Evangelical traditions. Constructive proposals in ecclesiology and practical theology would be given serious consideration; 2) The managerial turn and the thinning of denominational identity — consider and assess the fate of denominational and confessional identity of churches at the present moment. There are manifestations of an increasing denominational awareness in some churches, but also a managerial turn, a new form of bureaucratization, in certain churches that are having an adverse “thinning” effect on the identity and mission of the church. Paper proposals are invited that will offer an analysis and evaluation of this managerial turn and the weakening and transformations of traditional denominational identities; these may include assessments on the effects of these changes on the church’s ministry and public mission in the civic arena; and 3) For a cosponsored session with the Vatican II Studies Group, the ecclesiological paradigm shift of Vatican II and its ecumenical implications, with particular attention to the relationship between the local and universal dimensions of the Church. Topics on other relevant issues related to Vatican II studies are also welcomed.

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

Evangelical Studies Group

Paul Barton, Seminary of the Southwest, pbarton@ssw.edu. Joy J. Moore, Duke University, jmoore@div.duke.edu.

This Group invites papers on the topic of Kierkegaard as a resource for evangelical theology and the constructive contributions Kierkegaard may offer to evangelical theology. Soren Kierkegaard was first and foremost a Christian thinker whose fervent attempt to revitalize Christian faith continues to offer rich resources for contemporary theology. How might his understanding of faith and reason, sin, despair, conversion, faith, hope, love, Christ, the Bible, the Church and its relation to culture, or other Christian concepts be applicable to and appropriated by contemporary evangelical theology? This will be a cosponsored session with the Kierkegaard, Religion, and Culture Group.

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

Feminist Theory and Religious Reflection Group

Mary Keller, University of Wyoming, mkeller@uwyo.edu. Carol White, Bucknell University, cwhite@bucknell.edu.

The overall theme for the Group this year is feminist theories and critical turns — continuities and departures. What do we mean by feminist theory today? How do we enact religious feminist theorizations in a global setting? What continuities and departures are imaginable? What are necessary? When feminist theory encountered the fields of religious studies and theology, it confronted one of the greatest conceptual and pragmatic minefields possible: the authorial “God,” the absence of women in positions of spiritual authority, the apparent marginalized status of women in many traditions, and the devotional persistence of religious meanings in women’s participation. As feminist theorists applied themselves to the tasks of incorporating women’s genealogies, centered on women’s experience, and addressed the androcentric biases of the field, they created monumental changes in the field. Furthermore, assuming religious traditions themselves were concerned with transformation, feminist theory’s concern with recovering and examining experience found a home in this nexus of transformation. Almost every session at the Annual Meeting integrates an analysis of gender, the roots of which can be traced to the critical insights carried into the field by feminist theory. To wit, scholarship was crippled by its androcentrism until it began to deal with women’s and

men's religious lives and the gendered symbolic order. Due to the intersections of gender, race, and Eurocentric hegemony in the academy, particularly the assumptions of Western feminist theorists regarding desirable norms for women's social status, counter and critical discourses have arisen to challenge what is meant by categories such as women and women's experience, championed by scholars from the margins of empire, race, and ethnicity, creating resistance to monolithic ideas about women's power and desires within and without religious traditions. Bringing into relief crucial ideas, topics, and methodologies that reconstituted what the rigorous study of religions should entail, scholars have responded, opening innovative and important conceptual spaces where one can theorize lived experience and affirm the presence of otherness. Acknowledging our theme of continuity and departure, we seek papers that highlight this genealogy of feminist theorizations, activism, and strategic moves, while taking into account our complex global setting, for the following topics, and for a cosponsored session with the Men, Masculinities, and Religions Group: 1) Promoting social justice through expanded visions (different conceptions of self, society, others...); 2) Recovering genealogies (tradition and theory); 3) Feminist theory after the critical gender turn; 4) Nonautonomous models of agency; 5) Interreligious dialogue, conflict, and alliance building; 6) Strategies for women's safety in patriarchal traditions; 7) Jettisoning Good Old God — what do you mean He's patriarchal?; 8) War, terrorism in the name of God, and the absence/presence of women's peace work; 9) Protective patriarchies in the twenty-first century and women's responses; 10) Indigenous perspectives on gender and Mother Earth; 11) Biotechnologies and reproduction in the twenty-first century — is nothing sacred?; 12) Cyborgs; 13) Harbors of feminist theory; 14) Why I'm not a feminist (in public/ever); 15) How the Atlantic charges feminist theory; 16) The status of women's religious leadership in a global context; and 17) Objectification/self-objectification — have Hooters and protective patriarchy won? We intend to invite senior scholars as expert respondents to our sessions, and will require that all accepted papers be sent to the senior scholar by November 1 to ensure that they have adequate time to prepare.

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Method of Submission: PAPERS

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, papers sessions, and roundtables 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) Issues emerging at the intersection of religion, race, and "homonormativity" — we welcome submissions from all scholars but especially encourage proposals from queer-of-color scholars; 2) Responses to David M. Halperin's *How to be Gay* (Harvard University Press, 2012), imaginatively making connections between his arguments and religious or spiritual practice, and responses that examine

Halperin's ideas through the lenses of race and class. Halperin himself will be present to respond; 3) For a possible cosponsored session with the Animals and Religion Group, gay male spiritualities and their relation to nature, especially to animals; 4) For a possible cosponsored session with the African Religions Group and the Lesbian–Feminist Issues and Religion Group, homosexuality in Africa beyond public discourse — real life negotiations. Vociferous political and religious leaders in Africa frame homosexuality as a Western imported lifestyle and gay rights as a new colonial imposition. Those who dare to identify as LGBT risk ostracism, even death. What is the “on the ground” reality of life under these conditions?

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Method of Submission: PAPERS

Hinduism Group

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

This Group invites proposals on any topic of relevance to our Group. We particularly welcome , papers session and roundtable submissions on the topics listed below. Please contact the listed organizers if you wish to contribute to the following themes: 1) Insiders, outsiders, and the question of religious solidarity — Timothy Dobe, Grinnell College, dobetimo@grinnell.edu; 2) The politics of Hinduism in/and Indian independence — Richard H. Davis, Bard College, rdavis@bard.edu; 3) Hinduism and festivals, or “mela-ology” — Amanda Huffer, University of California, Riverside, amanda.huffer@ucr.edu; 4) Rethinking Hinduism and aesthetic traditions — Amanda Huffer, University of California, Riverside, amanda.huffer@ucr.edu; 5) The politics of religious sentiment — Brian Pennington, Maryville College, brian.pennington@maryvillecollege.edu; 6) Tribal/indigenous religiosity — Ramdas Lamb, University of Hawai'i, Manoa, ramdas@hawaii.edu; 7) The relationship between the Dharma Academy of North America and the Hinduism Group — Ramdas Lamb, University of Hawai'i, Manoa, ramdas@hawaii.edu; 8) Colonialism, postcolonialism and Hinduism — Timothy Dobe, Grinnell College, dobetimo@grinnell.edu, and Rupa Viswanath, University of Gottingen, rupa.viswanath@gmail.com; 9) Global Hinduism— Jason Fuller, DePauw University, jfuller@depauw.edu; and 10) Transformations and reconfigurations of sacred sites — Abhishek Singh Amar, Hamilton College, aamar@hamilton.edu. If you have questions about the suitability of your session, or would like help in forming one, please feel free to contact one of the co-Chairs.

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Method of Submission: PAPERS

Indigenous Religious Traditions Group

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

This Group invites papers on any aspect of religion and the “black Atlantic” (as defined by Paul Gilroy) or the “Red Atlantic” (as defined by Jace Weaver, *American Indian Quarterly*, 35:3) — such concepts looking at the circulation of African/African American or western hemisphere indigenous bodies, ideas, technologies, cultural artifacts around the Atlantic basin, and cultural exchange with Europeans/Euro-Americans to 1900. Topics might include, but are not limited to: 1) Syncretic religions; 2) Prophetism; 3) Missionization; 4) Interactions between black and Red Atlantics; and 5) For a possible cosponsored session with the Religions, Medicines, and Healing Group, any aspect of traditional indigenous medical knowledge or healing rituals and practices.

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Method of Submission: PAPERS

International Development and Religion Group

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

This Group invites proposals at the cross-section of religious studies and international development, especially those that are applied and/or field-based. This may include the colonial, theological, and/or missionary background of the global confluence of international development with indigenous and Western religions, or analyses of current development interventions. Suggested topics include: 1) Community enhancements, disruptions, or transformations; 2) Responses to new pressures and policies due to the global economic crisis in a post-neoliberal era; 3) Water and/or sanitation; and 4) The “religious” nature of “secular development.” International presenters via teleconferencing (e.g., Skype) will be considered.

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Method of Submission: PAPERS

NEW

Interreligious and Interfaith Studies Group

Jennifer Peace, Andover Newton Theological School, jpeace@ants.edu. Homayra Ziad, Trinity College, Homayra.Ziad@trincoll.edu.

This Group invites individual paper, papers session, and roundtable proposals that critically examine modes of response to religious pluralism from multiple disciplinary perspectives. We welcome proposals that are interdisciplinary, incorporate alternative pedagogies of presentation, make use of new media, and reflect the dialogical nature of this field. We invite proposals in the following areas: 1) Mapping the discourse of interreligious studies — to map the contours of this field, we welcome critical examination of the use of terms such as interfaith, interreligious, multifaith, etc.; 2) Critical reflection on race and gender in the interfaith movement; 3) Environmentalism and the interfaith movement; 4) Interreligious dialogue and new media; 5) Interreligious dialogue and performance studies; 6) Interfaith pedagogies; 7) Theologies of interreligious encounter; 8) Models of interfaith engagement in Baltimore; 9) For a cosponsored session with the Christian Spirituality Group, in a religiously diverse world, increasingly people from different religious traditions are coming together to create coalitions to protect and restore their local ecosystems; and 10) For a cosponsored session with the Religion and Politics Section, Contemporary Islam Group, and Religions, Social Conflict and Peace Group, proposals that critically and creatively examine the methodology and impact of different interreligious responses to moments of civic unrest or violence in a religious context. We invite proposals exploring the impact of this intersection of environmentalism and interfaith cooperation on environmentally-oriented spiritualities and/or the spirituality of particular religious traditions. Proposals that include alternative formats or modalities for engaging these questions (beyond a twenty-minute paper) are particularly welcome.

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Method of Submission: PAPERS

Islamic Mysticism Group

Martin Nguyen, Fairfield University, alakhira@gmail.com. Omid Safi, University of North Carolina, omid@email.unc.edu.

This Group solicits individual paper, papers session, and roundtable proposals with special attention paid to the following topics: 1) Historical relations between Sufism and Shi'ism; 2) Shrine visitation and/or destruction; 3) Wahdat al-wujud andishq in popular practice; 4) Physicality and embodiment; 5) Anti-Sufism; 6) Materiality and rituals; and 7) For a cosponsored session with the Religion and Sexuality Group, comparative research in mystical traditions with critical attention to ways in which to analyze languages of desire and/or eroticism in relation to sex and sexuality. Other topics will also receive full consideration. Ninety-minute sessions 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 papers sessions or roundtable proposals cosponsored outside the broader Islam Groups for both session lengths. Prearranged papers session or roundtable

proposals reflecting diversity in gender, ethnicity, theoretical method, and rank are highly encouraged.

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Method of Submission: PAPERS

Jain Studies Group

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

This Group is focusing on the theme of practices on the margins of Jainism. We invite papers that investigate non-normative practices and beliefs such as home and ancestral worship, shared ritual idioms with other religious communities, and shared ritual spaces between Jains and other religious communities. Papers can address any time period and geographical location. We recommend that anyone interested in submitting a paper proposal on this theme first contact the two co-Chairs.

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Method of Submission: PAPERS

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 individual paper, papers session, and roundtable 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) Religion and nationalism; 2) The rhetoric of decline; 3) Ritual failure; 4) Prophecy and spirit possession; 5) Material culture; 6) Work-shopping a particular section of a religious text; 7) Teaching pop culture and Japanese religion across multiple time periods; 8) An ethnography panel or workshop; and 9) For a possible cosponsored session with the Buddhism Section, early twentieth century Japanese politics and the development of Buddhist studies. We are also keenly interested in proposals for screening a film or documentary and then building a panel around discussions with the director. Panel proposals should include a panel abstract and individual paper abstracts, to be submitted as a complete package by the panel organizer. Proposals that include explicit reflection on the study of religion more broadly are preferred.

Creative formats — film, organized discussion, precirculated papers/texts, workshop, etc. — are encouraged.

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Method of Submission: PAPERS

Kierkegaard, Religion, and Culture Group

David J. Gouwens, Brite Divinity School, d.gouwens@tcu.edu. Sylvia Walsh, Stetson University, sperkings6@cfl.rr.com.

This Group invites proposals on the following topics: 1) Thinking with Kierkegaard in a global context. Proposals are invited on Kierkegaard's relevance for contemporary issues considered from a global perspective. How would his thought inform issues relating to, for example, concerns about or debates on postcolonialism, neoliberalism and global economics, cross-cultural philosophy and religion, national identity and cross-border ties, denationalized citizenship, global warming, transnational political theology, or non-Western cultures that do not privilege the self? How might Kierkegaard be brought into conversation on such topics?; 2) For a cosponsored session with the Tillich: Issues in Theology, Religion, and Culture Group, the relationship between Schelling, Kierkegaard, and Tillich, in particular either Kierkegaard's debt to Schelling or Tillich's debt to Schelling. Papers must be submitted by September 1; and 3) For a cosponsored session with the Evangelical Studies Group, Kierkegaard as a resource for evangelical theology. Kierkegaard was first and foremost a Christian thinker whose fervent attempt to revitalize Christian faith continues to offer rich resources for contemporary theology. We invite proposals on the constructive contributions Kierkegaard may offer to evangelical theology. How might his understanding of faith and reason, sin, despair, conversion, faith, hope, love, Christ, the Bible, the Church and its relation to culture, or other Christian concepts be applicable to and appropriated by contemporary evangelical theology?

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Method of Submission: PAPERS

Korean Religions Group

Timothy S. Lee, Brite Divinity School, timsanglee@aol.com. Richard D. McBride, Brigham Young University, Hawai'i, rick_mcbride17@hotmail.com.

This Group invites proposals for the following themes: 1) Noteworthy figures in Korean religions from any religious tradition and from any period in Korea. Proposals may treat one or more

figures and should speak to the figure(s)' significance for their local, Korean context and for the context that transcends Korea. Proposals that compare figures from different Korean religious traditions with respect to a particular theme keyed to the local/global dynamic are welcome. Figures of any race or ethnicity qualify so long as they are of import to Korean religions; 2) Religion's role in war and peace in Korea (e.g., religion's role in the Korean War and efforts to reunify the two Koreas); and 3) For a cosponsored session with the Christian Spirituality Group, Christian spirituality in Korea as well as in other parts of East Asia, manifested in the past or the present, and embodied, for example, in beliefs, events, persons, practices, or experiences. We especially encourage proposals that discuss how Christian spirituality has been influenced by the religious and sociopolitical context of Korea/East Asia, whether through conscious or unconscious adaptation or through outright reaction against it. Proposals that compare Korean and other East Asian forms of Christian spirituality are also welcome.

Anonymity of Review Process: Proposer names are visible to Chairs but anonymous to Steering Committee members.

Method of Submission: PAPERS

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 requests submissions of papers related to the following topics: 1) Latina/o religion and fatherhood as well as more general forms of masculinity, or the ways religion shapes and informs myths and realities of fatherhood. In particular, we are interested in research on the intersections of machismo, eros, and spirituality among Latino men or research related to the mari-macha or female macho identity; 2) Latina/o youth culture in relation to religion and spirituality, particularly the rise of the Latino "nones"; and 3) For a cosponsored session with the Afro-American Religious History Group, African diaspora traditions in the Latina/o Americas — particularly Santeria — but also the ways that African diaspora cultures intersect and coalesce with Latina/o urban practices through Islam, Pentecostalism, and Rastafarian expressions.

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

Latina/o Religion, Culture, and Society Group

Neomi De Anda, DePaul University, ndeanda@gmail.com. Santiago Pinon, Texas Christian University, s.pinon@tcu.edu.

This Group seeks submissions on the following themes: 1) Religion and the earth, ecologies, and global climate change from Latina/o perspectives; 2) Conceptualizations of the body latinamente, particularly through music and dance; 3) Responses to/engagement with the movie *Cloud Atlas*; and 4) The future directions of Latina/o theology. Individual and panel proposals will be considered.

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Method of Submission: PAPERS

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 individual paper, papers session, and roundtable panel proposals, including author-meets-reader sessions, on any aspect of the cultural, historical, critical, and comparative study of the intersections of law and religion, including legal categories in religious traditions, the treatment of religion within legal traditions, human rights, and freedom of religion and belief. We especially welcome submissions on the following themes: 1) State/legal moderation and management of religious diversity and conflict; 2) Comparative formations of religious freedom in various times and places; 3) The conflicts between such formations of religious freedom and other human rights; 4) Situations of legal pluralism as a point of departure for reflections on law, religion, and culture. In many colonial contexts, European systems of law were not just introduced in place of existing legal practices, but functioned alongside them or sought to encompass them. In many states today, legal pluralism is often accommodated under the rubrics of “religious law” or “personal law.” What do such pluralist situations have to teach about the cultural limits of the language of religion or about the varied ramifications for local or global politics of invoking the religious/secular divide?; and 5) For a cosponsored session with the Native Traditions in the Americas Group, we particularly invite proposals on indigenous religious and legal traditions. Topics might include the significance of First Nations traditions for land claims, the fraught relationship between indigenous traditions and Western constructs of law and religion, or comparative work on the status of indigenous law in the United States, Canada, and Mexico.

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Method of Submission: PAPERS

Lesbian–Feminist Issues and Religion Group

Marie Cartier, California State University, Northridge, ezmerelda@earthlink.net.

This Group invites papers and complete papers sessions or roundtable sessions that treat theoretical, methodological, and/or practical dimensions of the following themes: 1) The limits and contributions of lesbian feminist theory and/or of feminist theory to lesbian-feminist contestations of patriarchy, heteronormativity, and homophobia in religion/religious studies — both critical and constructive pieces are welcome; 2) Ethics, grammar, discourses, models, and/or experiences of lesbian-feminist sexualities in non-Christian religion; 3) For a possible cosponsored session with the African Religions Group and the Gay Men and Religion Group, homosexuality in Africa beyond public discourse — real life negotiations. Vociferous political and religious leaders in Africa frame homosexuality as a Western imported lifestyle and gay rights as a new colonial imposition. Those who dare to identify as LGBT risk ostracism, even death. What is the “on the ground” reality of life under these conditions?

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Method of Submission: PAPERS

Liberal Theologies Group

Anita L. Bradshaw, Minneapolis, MN, albsrs@usiwireless.com. Daniel McKanan, Harvard University, dmckanan@hds.harvard.edu.

This year’s theme for this Group is varieties of liberal theologies and neoliberalisms. Liberal theologies in their various forms must take into account the proliferating criticisms launched by postcolonial, liberationist, and postmodernist theorists against neoliberalism, liberal approaches to church/state relations, liberal subjectivities, and the like. Liberal theologies are surely related in some way to the ideas and practices under attack, yet many self-described liberals have offered parallel criticisms from within the liberal tradition. Accordingly, we welcome both broad critiques and spirited defenses of liberal theologies, as well as proposals expressing more ambivalent perspectives. We especially encourage proposals from scholars doing normative work about or within traditions other than Christianity. Proposals specifically related to Islam may be included in a cosponsored session on Islam and postcoloniality. All proposals should define their terms carefully and reflect explicitly on the complex and shifting meanings of liberal theology, liberalism, and neoliberalism. Presenters will be asked to provide a full manuscript for precirculation by October 15, 2013.

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Method of Submission: PAPERS

Liberation Theologies Group

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

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. We are especially interested in papers that apply liberation theology to other disciplines, bring other disciplines into liberation theology, have applications beyond Christianity, and so forth. In addition, we are interested in proposals for a possible cosponsored session with the Tillich: Issues in Theology, Religion, and Culture Group, radical political and liberation theology — Tillich’s legacy and significance. What is the importance of Tillich for contemporary radical political theology? Unlike much mainstream contemporary political theology, thinking from the margins — from the politically and theologically underrepresented, including various liberation theologies — draws creatively from the work of Paul Tillich. What are the further prospects for work in this area?

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

Martin Luther and Global Lutheran Traditions Group

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

This Group invites submissions on the following topics: 1) Luther and the apocalyptic. The disruptive and eruptive apocalyptic gestures of Luther call for a new appreciation of his readings of Paul, Revelation, and Daniel, and further exploration of the influence of Luther’s reading of the eschaton and on subsequent global Lutheran and philosophical traditions. Papers addressing these issues and others broadly related to the topic are especially welcome; and 2) For a cosponsored session with the Augustine and Augustinians Group, contemporary appropriations of Augustine and Luther, with particular focus on Augustinian and/or Lutheran theological or philosophical intellectual projects in the in twentieth and twenty-first centuries. How are specific currents in either Augustine’s or Luther’s thought making their presence felt in our world? Papers representing a wide range of disciplines and geographies are most welcome.

Of particular interest are proposals that illumine the points of tension, confrontation, and transformation that are inevitably present in the appropriation of major figures from the past.

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Method of Submission: PAPERS; E-mail without Attachment (proposal appears in body of e-mail)

Men, Masculinities, and Religions Group

Robert A. Atkins, Grace United Methodist Church, Naperville, IL,
robatkins@alumni.northwestern.edu. Garth Kasimu Baker-Fletcher, Texas College,
bakerfletcher@yahoo.com.

This Group invites proposals on the following topics: 1) Soldiers, masculinities, and moral injuries. Moral Injury is an ancient wound of war, aggravated by current conditions experienced by returning Iraq and Afghanistan war veterans. Unlike PTSD, moral injury is the internalized ethical and spiritual conflict that persists as a response to a violation of conscience brought on by the morally-compromising reality of war. In the context of our meeting in Maryland, with its national V.A. Hospitals, we seek papers that will reveal more clearly the conditions known as moral injury through artistic or ethnographic description of the impact of moral injury on men's lives, that will provide a critical analysis of the meaning and/or treatment of moral injury of military veterans, that expose the unrevealed injury that violations of conscience visits upon the families and/or communities of veterans where the warrior self defies the existence of moral injury, or that interpret the definition or meaning of moral injury through critical theological or faith tradition analysis; 2) For a possible cosponsored session with the Religion, Affect, and Emotion Group, masculinities and religious affects. Feminist theorists have pointed out that the history of Western thought has tended to divide the sexes using affect — where women have been seen by many religious traditions as passionate and emotional, men have been aligned with reason and lucidity. These correspondences have had a major impact on religion — for instance by underpinning male claims to religious authority. Affect theory suggests, however, that we not only take apart these constructions, but look at the hidden affects that go into their production. This session will explore the affects of religious masculinity. Papers might consider questions like: What are the emotions that compose masculine religious identities? What male-gendered bodily practices go into the cultivation of particular affective textures? How are masculinities regulated using emotional expectations and practices? How do religious traditions challenge or reconstitute masculinities using affect? We would like the full text of accepted papers available for circulation beginning November 1, 2013; and 3) For a cosponsored session with the Feminist Theory and Religious Reflection Group, feminist theories and critical turns — continuities and departures. What do we mean by feminist theory today? How do we enact religious feminist theorizations in a global setting? What continuities and departures are imaginable and/or necessary? When feminist theory encountered the fields of religious studies and theology, it confronted one of the greatest

conceptual and pragmatic minefields possible — the authorial “God,” the absence of women in positions of spiritual authority, the apparent marginalized status of women in many traditions, and the devotional persistence of religious meanings in women’s participation. As feminist theorists applied themselves to the tasks of incorporating women’s genealogies, centering on women’s experience and addressing the androcentric biases of the field, they created monumental changes in the field. Furthermore, assuming religious traditions themselves were concerned with transformation, feminist theory’s concern with recovering and examining experience found a home in this nexus of transformation — bringing into relief crucial ideas, topics, and methodologies that reconstituted what the rigorous study of religions should entail. Scholars have responded, opening innovative and important conceptual spaces where one can theorize lived experience and affirm the presence of otherness. Acknowledging our themes of continuity and departure, we seek papers that highlight this genealogy of feminist theorizations, activism, and strategic moves, taking into account our complex global setting: a) Promoting social justice through expanded visions (different conceptions of self, society, others, etc.); b) Recovering genealogies — tradition and theory; c) Feminist theory after the critical gender turn; d) Nonautonomous models of agency; e) Interreligious dialogue, conflict, and alliance-building; f) Strategies for women’s safety in patriarchal traditions; g) Jettisoning Good Old God — what do you mean He’s patriarchal?; h) War, terrorism in the name of God, and the absence/presence of women’s peace work; i) Protective patriarchies in the twenty-first century and women’s responses; j) Indigenous perspectives on gender and Mother Earth; k) Biotechnologies and reproduction in the twenty-first century — is nothing sacred?; l) Cyborgs; m) Harbors of feminist theory; n) Why I’m not a feminist (in public/ever); o) How the Atlantic charges feminist theory; p) The status of women’s religious leadership in a global context; and q) Objectification/Self-objectification — have Hooters and protective patriarchy won?

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Method of Submission: PAPERS

Middle Eastern Christianity Group

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

This Group seeks submissions on the following topics: 1) Middle Eastern Christians — betwixt and between. We seek papers that explore the intercultural and interreligious dynamics of various roles played by Middle Eastern Christians, both in the Islamic world and abroad. How do Middle Eastern Christians stand betwixt and between cultures? Possible topics might include identity (challenges, expressions, hybridity), conflict and mediation (Christian–Muslim relations, Western–Middle Eastern relations), integration in society (identity during the Crusades, nationalism and modern imperialism, or in modern emigrant communities), politics (the Coptic Pope in Western politics), etc.; 2) For a cosponsored session with the Religion and Migration Group and Contemporary Islam Group, exploring Middle Eastern Christian and/or Muslim

migrant communities. Participants are encouraged to submit proposals with sound methodologies that address issues related to migration; and 3) For a cosponsored session with the SBL Syriac Literature and Interpretations of Sacred Texts Group, emerging theologies of Middle Eastern Christian communities analyzing Christian theology in the Middle East. We invite research on all branches of Christian theology in all historical periods, with an emphasis on its relevance to current theological trends among Middle Eastern Christians. We also encourage proposals that interpret theology broadly; the panel could conceivably address an array of topics related to contemporary doctrine, ecumenism, ecclesiology, interfaith relations, biblical and Qur'anic hermeneutics, hagiography, philosophy, or religious thought generally.

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Method of Submission: PAPERS

Mormon Studies Group

Quincy Newell, University of Wyoming, qdnewell@uwyo.edu.

Proposals for individuals papers or full sessions are solicited on the following topics: 1) For a cosponsored session with the History of Christianity Section, Mormonism — global perspectives and experiences; 2) Representations and performances of Mormonism in popular culture; 3) Mormon rituals and practices; 4) Mormonism among Christian theologies; 5) Conversion in comparative perspective; 6) Mormonism and the state; 7) Mormonism and the life cycle; and 8) For a possible cosponsored session with the Religion and Popular Culture Group, representations of Mormonism.

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Method of Submission: PAPERS

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. We seek proposals that bring innovative methodological considerations to the study of musical phenomena in relation to these themes: 1) For a possible cosponsored session with the Religion, Film, and Visual Culture Group, belief, theology, and musical expression (i.e., the aural and visual in conversation); 2) Music, language, and the shape of theology; and 3) The role of music in non-Western religious traditions.

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

Mysticism Group

Thomas Cattoi, Graduate Theological Union, tcattoi@jstb.edu. Stuart R. Sarbacker, Oregon State University, stuart.sarbacker@oregonstate.edu.

This Group accepts proposals for individual papers, papers sessions, and roundtables on the following topics: 1) Rudolph Otto and his notions of the Numinous and the “Mysterium Tremendum”; 2) Shamanism, Neo-Shamanism, and/or healing, visions, or rituals; 3) Mystical journeys, travel to other worlds, and heavens or hells; 4) Epistemology and/or the transmission of mysticism, particularly in response to the questions: What is an authentic mystical experience? How can we evaluate it? How can the insights gained through mystical truth be taught to others?; 5) Mysticism and transpersonal psychology; 6) Pietism; and 7) Centering prayer.

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Method of Submission: PAPERS

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) — in particular, those of mid-Atlantic Chesapeake Bay communities. We especially encourage proposals in the following topics: 1) The role of indigenous languages in cultural revitalization efforts including, but not limited to language acquisition, retention, immersion programs, and technological innovations; 2) Indigenous responses to corporate resource extraction and/or governmental energy policies, especially in relation to sacred lands; 3) The United Nations Declaration on the Rights of Indigenous Peoples, especially in relation to operationalizing it in the Americas; 4) The roles of museums, exhibitions, and expositions in the study, teaching, and representation of Native religious traditions, particularly representational collaborations with indigenous communities; 5) Indigenous foodways, including wild food traditions and traditional agricultures; 6) Advancements in, ongoing impediments to, and new challenges to indigenous religious

freedom, especially in relation to sacred lands, ceremonial practices, and prisoner rights; 7) For a cosponsored session with the Law, Religion, and Culture Group, indigenous religious and legal traditions. Topics might include the significance of First Nations traditions for land claims, the fraught relationship between indigenous traditions and Western constructs of law and religion, or comparative work on the status of indigenous law in the United States, Canada, and Mexico.

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Method of Submission: PAPERS

New Religious Movements Group

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

This Group welcomes individual paper, papers session, and roundtable proposals on any of the following topics: 1) Noninstitutional new religiosities; 2) Legal issues in new religions; 3) The sacred and the secular — new religions and popular culture; 4) New religions in a historical sense, especially pre-1900; 5) For a possible cosponsored session with the Contemporary Pagan Studies Group, the reconstruction of a real or imagined past as a religious impulse; and 6) Any other topic relevant to the study of new religions.

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Method of Submission: PAPERS

Nineteenth Century Theology Group

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

This Group invites papers on, but not limited to the following topics: 1) Myth as a category in nineteenth century religious thought. On the bicentenary of Wagner's birth, papers are especially welcome that examine intersections between religion and aesthetics similar to those explored by George S. Williamson's *The Longing for Myth in Germany: Religion and Aesthetic Culture from Romanticism to Nietzsche* (University of Chicago Press, 2004) — though a focus on German figures is not required; 2) Religion and politics in the period around 1830 to 1848. Suitable topics might include rival interpretations of Hegel's philosophy of religion in the German Vormärz or the tension between tendencies toward reform and restoration among various Hegelians and anti-Hegelians, neo-Pietists, major Catholic thinkers, and/or associates of the late Schelling; and 3) For a cosponsored session with the Reformed Theology and History Group, Mercersburg theology, focusing on themes in the new Mercersburg Theology Study Series, published by Wipf and Stock.

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Method of Submission: PAPERS

North American Hinduism Group

Michael Altman, Emory University, mjaltma@emory.edu. Shreena Gandhi, Kalamazoo College, shreena.gandhi@kzoo.edu.

This Group seeks proposals on the topics listed below. Please contact the listed organizers if you wish to contribute to the following themes: 1) For a possible cosponsored session with the Tantric Studies Group, the transmission of Hindu tantra to North America — Lola L. Williamson, Millsaps College, lola.williamson@millsaps.edu; 2) The use and interpretation of Hindu texts in North America — Jennifer B. Saunders, Stamford, CT, jbsaund1@yahoo.com; 3) Priests, pundits, and the promotion of Hinduism in North America — Alexandra Kaloyanides, Yale University, alexandra.kaloyanides@yale.edu; 4) Hindu temples as sites of healing (for the individual, family, or community) in North America — Aimee Hamilton, Pacific Lutheran University, hamilton.aimee@gmail.com; 5) For a possible cosponsored session with the Religion and Politics Section, Hinduism in the American political consciousness — religion, identity, and citizenship — Anya Pokazanyeva, University of California, Santa Barbara, anya.pokazanyeva@gmail.com; 6) Hinduism in Maryland, Washington D.C., Virginia, Pennsylvania, and/or Delaware — Aimee Hamilton, Pacific Lutheran University, hamilton.aimee@gmail.com; 7) Food and festival in North American Hinduism — Aimee Hamilton, Pacific Lutheran University, hamilton.aimee@gmail.com; 8) Images and material culture in North American Hinduism — Alex Kaloyanides, Yale University, alexandra.kaloyanides@yale.edu; 9) Conversion in North American Hinduism — Shreena Gandhi, Kalamazoo College, sgandhi@kzoo.edu; 10) For a possible cosponsored session with the Childhood Studies and Religion Group and the Religion and Migration Group, the transmission of tradition to North American Hindu children — Rita Biagioli, University of Chicago, rbiagioli@uchicago.edu; 11) Hinduism in the American West — Michael Altman, Emory University, mjaltma@emory.edu; 12) Transcendence and North American Hinduism — Anya Pokazanyeva, University of California, Santa Barbara, anya.pokazanyeva@gmail.com; 13) North American Hindus in the academy: deconstructing insider/outside — Leena Taneja, Stetson University, ltaneja@stetson.edu; 14) Who's missing in the field of North American Hinduism — Leena Taneja, Stetson University, ltaneja@stetson.edu; and 15) For a possible cosponsored session with the Body and Religion Group, North American Hindu women: their practices, bodies, and lives — Shreena Gandhi, Kalamazoo College, sgandhi@kzoo.edu.

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Method of Submission: PAPERS

Open and Relational Theologies Group

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

This Group plans to explore two themes: 1) Postcolonial theology in relation to themes common in open, relational, and/or process theologies including, but not limited to power, love, social structures, redemption, justice, violence, forgiveness, salvation, and authority. We prefer proposals addressing these themes or others from overtly open, relational, or process theological perspectives; and 2) The Emergent Church. Proposals may explore theological, social, institutional, cultural, ecclesial, or doctrinal issues or related matters. We prefer proposals that show a link or potential connection between Emergent Church issues and open, relational, and/or process thought.

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Method of Submission: PAPERS

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) For a cosponsored session with the Ethics Section, Religion and Migration Group, and Religious Conversions Group, exploring practices, ethics, and effects of religious conversion, especially those relating to immigration, migration, and/or Pentecostalism; 2) The history of the charismata (i.e., charismatic gifts) in the history of Christianity from 200–1900 CE; 3) Theory and method in the study of Pentecostal–Charismatic Christianity, including papers that address the similarities, differences, tensions, and/or mutualities of historical, theological, sociological, and anthropological approaches; and 4) Complete papers session or roundtable proposals of your own design for consideration by the Group.

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Method of Submission: PAPERS

Platonism and Neoplatonism Group

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

This Group invites proposals in two topic areas: 1) Image and participation in Platonism (Hellenic, Jewish, Christian, and Islamic); and 2) Cambridge Platonism — context, controversies, and relevance.

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Method of Submission: PAPERS

Practical Theology Group

Kathleen Greider, Claremont School of Theology, kgreider@cst.edu. Jan Holton, Yale University, jan.holton@yale.edu.

This Group seeks papers on the following topics: 1) How to move beyond single identity politics in practical theology. How can theory and practice take into account multiple aspects of identity (a person's or community's *combination* of race/ethnicity, gender, age, religion, etc.), especially where such complexity of identity contributes to the intersectionality of marginalizing factors and oppression? Papers are especially welcome that are based on field research in which claims are tested or exemplified or that in some other way study lived experience; 2) Theological and religious understandings or theories of "change," especially those that explicitly explore the positive outcome(s) often implicit in the language of transformation or liberation. How are these notions of change helpful and/or limiting in situations where lament may be a more fitting response? Papers should demonstrate how the theory is related to a particular practice and/or be based on field research in which the theory is tested or exemplified; and 3) For a cosponsored session with the Psychology, Culture, and Religion Group, religious experience through the senses (e.g., embodied cognition, dreaming and other nonrational and "alternative" ways of knowing) and how this is legitimated in the academic environment and in the practical aspects of research (e.g., fieldwork, case studies, etc.).

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Method of Submission: PAPERS

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) Josiah Royce; 2) Thorsten Veblen; 3) Peirce's and Dewey's John Hopkins connections; 4) Pragmatism and nationalism; 5) Pragmatism and pacifism; 6) Pragmatism, pluralism, and freedom; and 7) Pragmatism, the

cultivation of virtues, and norms. As always, we welcome any other good individual paper, papers session, or roundtable proposal that comes our way, even if not specifically listed.

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Method of Submission: PAPERS

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 for the following themes: 1) Healing and therapeutic practices unmoored from religious origins (e.g., mindfulness, yoga, meditation, sweat lodge, drumming circles, use of ritual in therapy, etc.); 2) Psychological perspectives on silence in religion and religious practices (e.g., ritual, liturgical, and therapeutic uses of silence and/or punitive, oppressive, and traumatic uses of silence); and 3) For a cosponsored session with the Practical Theology Group, religious experience through the senses (e.g., embodied cognition, dreaming, and other nonrational and “alternative” ways of knowing) and how this is legitimated in the academic environment and/or in practical aspects of research (e.g., fieldwork, case studies, etc.).

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Method of Submission: PAPERS

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, papers sessions, and roundtables on all topics related to queer theory and LGBT studies in religion, in particular those focused on bisexual and/or transgender studies and on religions other than Christianity. We are especially interested in proposals exploring the following topics: 1) Reflecting on the expanding boundaries of queer studies and reflecting on conditions of life in our host city, Baltimore. Who are the “new queers” — the economically disenfranchised, people of color, immigrants, religious Others, the disabled, etc.?; 2) Given that Baltimore is home to “bad taste” icon John Waters, what do bad taste, bad feelings, bad affect, and filth contribute to queer studies in religion?; 3) Given queer theory’s historical interest in troubling and disturbing coherent identity, as well as more recent interest in negativity and failure, what is queer studies’

relationship to apophaticism and negative theology as practiced and conceptualized in various religious and philosophical traditions?; 4) For a possible cosponsored session with the Arts, Literature, and Religion Section, queer theory's reliance on art and literature, and its investment in and interrogation of the category of the "aesthetic"; and 5) For a possible cosponsored session with the Death, Dying, and Beyond Group, the role of the death drive in queer studies.

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Method of Submission: PAPERS

Qur'an Group

Anna M. Gade, University of Wisconsin, Madison, amgade@wisc.edu. Walid Saleh, University of Toronto, walid.saleh@utoronto.ca.

This Group invites proposals on the academic study of the Qur'an, including the following topics: 1) Analysis of Qur'anic text; 2) History of interpretation of the Qur'an; 3) Recitation/performative aspects of the Qur'an; 4) Gender and interpretation; 5) Qur'an and law; 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) Qur'anic themes, such as heroism and leadership; 9) Qur'an and secularism; and 10) Qur'an and theoretical (constructive and critical) approaches. 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.

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

Method of Submission: PAPERS

Reformed Theology and History Group

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

Church leaders have increasingly found the idea of "spiritual practices" to be helpful. Disciplined reading of Scripture, prayer, theological reflection, and commitment to social justice seem to encourage personal and communal growth in faith. Nevertheless, a focus on spiritual practices also has the danger of obscuring the work of the Holy Spirit in sanctification. We invite

papers that draw on historical resources and/or constructive theological work to explicate a Reformed understanding of the relationship of the Holy Spirit and Christian spiritual practices. In addition, we seek proposals for a cosponsored session with the Nineteenth Century Theology Group, Mercersburg theology, focusing on themes in the new Mercersburg Theology Study Series, published by Wipf and Stock.

Anonymity of Review Process: Proposer names are visible to Chairs but anonymous to Steering Committee members.

Method of Submission: PAPERS

Religion and Cities Group

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

This Group is interested in the following topics: 1) Given the continued growth in population and pluralism of cities globally, as well as their economic dynamism, many of the world's social fissures manifest themselves in urban contexts. Most recently, cities have been the arenas of emerging protest movements for democracy and economic justice (e.g., Tahrir Square and the Occupy movements). These demographic shifts and social disruptions have challenged religious groups, which are shaping and being reshaped by them. We are seeking papers that either interrogate these social phenomena through a theological lens or examine the role of religion within them; 2) For a cosponsored session with the Religions, Social Conflict, and Peace Group, urban violence, conflict resolution, and peace-building; 3) For a cosponsored session with the Religion, Film, and Visual Culture Group, immigration and diaspora; and 4) For a cosponsored session with the Religion and Ecology Group, cities represent particular environmental challenges, different than those faced in rural areas. Further, when natural disasters occur, cities are particularly vulnerable and the scale of the impact is magnified. We seek proposals that focus on the role of religion in urban environmental movements as well as religion's response to disasters.

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Method of Submission: PAPERS

Religion and Disability Studies Group

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

This Group invites proposals in all areas related to disability and religion. We are particularly interested in paper proposals on the following themes: 1) Deaf theology/studies; 2) Disability studies perspectives on transhumanism; 3) International perspectives on religion and disability studies; 4) Disability studies and pastoral care; 5) Feminist/womanist perspectives on disability and embodiment; 6) For a possible cosponsored session with the Body and Religion Group, chronic pain, disability, spirituality, and religion; and 7) For a possible cosponsored session with the Animals and Religion Group, disability studies, animal studies, and the study of religion.

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Method of Submission: PAPERS

Religion and Ecology Group

Heather Eaton, Saint Paul University, heaton@ustpaul.ca. Lucas Johnston, Wake Forest University, luke@religionandnature.com.

This Group invites proposals engaging these themes: 1) Biodemocracy; 2) Disaster responses; 3) Ecology, violence, and religion (including contemplative or nonviolent direct action); 4) Festivals and life events; 5) Childhood nature-deficit disorder; 6) Womanist/Gender issues; 7) Resilience, hope, and pedagogy; and 8) For a cosponsored session with the Religion and Cities Group, cities represent particular environmental challenges, different than those faced in rural areas. Further, when natural disasters occur, cities are particularly vulnerable and the scale of the impact is magnified. We seek proposals that focus on the role of religion in urban environmental movements as well as religion's response to disasters. Preference is typically given to coherent, fully-formed papers session and roundtable proposals. But individual papers related to the themes specified above, or devoted to the specific bioregion that includes Baltimore, are also welcome.

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Method of Submission: PAPERS

NEW

Religion and Food Group

Nora Rubel, University of Rochester, nrubel@mail.rochester.edu.

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

regarding: 1) The relationships of religious commitments to food (consumption, production, and invention); 2) Diet and sustainability; 3) Issues of food (in)justice, which may include food availability or insecurity, commitment to wellness, access to healthy foods, etc.; 4) Theological, spiritual, and religious interrelationships as expressed in food commitments or confluence; and 5) The cross-cultural applicability of the categories of “religion” and “food” themselves. We seek papers investigating practices and beliefs related to food, drink, fasting, the production of food, the ethics of production and consumption, or on any aspect of religiously influenced foodways.

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Method of Submission: PAPERS

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 invites papers that engage the following two themes: 1) Humanism and the environment from multiple disciplinary perspectives. Topics may include environmentalism and humanism in the age of the Anthropocene, the discourse of the end or death of nature and/or the posthuman future, biopolitics and the environment, and “sustainability” as a new paradigm for thinking about human–nature relations; and 2) For a cosponsored session with the Arts, Literature, and Religion Section, visualizing inhumanity — in particular, whether depictions of the inhuman in visual arts and the media fund moral sensitivity, or desensitize us to inhumane actions and events.

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Method of Submission: PAPERS

Religion and Migration Group

Alison R. Marshall, Brandon University, marshalla@brandonu.ca. Susanna Snyder, Episcopal Divinity School, ssnyder@eds.edu.

This Group seeks proposals from varied religious traditions, geographical locations, and disciplinary backgrounds, including social sciences and theology, on the following topics: 1) Any aspect of religion and migration; 2) Contemporary immigration and public policy, including detention and deportation. What is the role of religious organizations in advocacy and/or support, the ethical or theological considerations, or the influence of religion on those

formulating and being affected by such policies?; 3) For a cosponsored session with the Middle Eastern Christianity Group and the Contemporary Islam Group, Middle Eastern Christian and/or Muslim migrant communities — participants are encouraged to submit proposals with sound methodologies that address issues related to migration; 4) For a cosponsored session with the Childhood Studies and Religion Group, the religious practices, expressions, and beliefs of young migrants, including those that discuss issues pertaining to second or third generation immigrants; 5) For a possible cosponsored session with the Childhood Studies and Religion Group and the North American Hinduism Group, the transmission of tradition to North American Hindu children; and 6) For a cosponsored session with the Pentecostal–Charismatic Movements Group, Ethics Section, and Religious Conversions Group, exploring practices, ethics, and effects of religious conversion, especially those relating to immigration, migration, and/or Pentecostalism.

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Method of Submission: PAPERS

Religion and Popular Culture Group

Gregory Grieve, University of North Carolina, Greensboro, gpgrieve@uncg.edu. Chad Seales, University of Texas, Austin, chadeseales@gmail.com.

This Group invites organized paper sessions, roundtables, 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. We encourage proposals that examine the following areas: 1) The rise of the “Nones” — atheism, agnosticism, unaffiliated, and unchurched in popular culture; 2) “Real” and “true” genres in popular culture (reality TV, “True ...,” pulps, epistolary novels, viral videos, etc.); 3) Games and theories of gaming of all types (nontraditional formats are particularly encouraged for this category); 4) Markets and marketplaces; 5) Representations of wealth and poverty; 6) For a possible cosponsored session with the Mormon Studies Group, representations of Mormonism; and 7) Open call for any other topics dealing with religion and popular culture, especially those that address the relevance of popular culture studies for larger theoretical and methodical issues in the field of religious studies.

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Method of Submission: PAPERS

Religion and 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 on the following topics: 1) Reflecting on the fiftieth anniversary of the U.S. Supreme Court's *Schempp* decision and the continuing relevance of its distinction between *devotional* and *academic* approaches to the study of religion — how portable is this distinction beyond the United States? What are the theoretical and pedagogical issues and challenges associated with the idea of a “neutral” or “objective” approach to teaching *about* religion in public schools?; 2) Approaches to training religion education teachers in public schools; 3) International perspectives on the AAR's Guidelines for Teaching about Religion in K–12 Public Schools in the United States and comparisons with other initiatives, such as the Toledo Guiding Principles; and 4) Open call.

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Method of Submission: PAPERS

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 techniques for presenting alternative “sciences” and worlds. We seek proposals on the following topics: 1) Science fiction retellings of religious myths, stories, and scriptures; 2) Comics/Graphic novels; 3) Science fiction texts and films as sources of religious belief and practice — are they really religious texts?; 4) For a possible cosponsored session with the Buddhism Section, Buddhism and science fiction; and 5) How science fiction mutates the study of religion.

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

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 examines religion and sexuality, broadly conceptualized. We bring an emphasis on empirical research and analysis and an intentionally multidisciplinary and comparative religious focus. We especially encourage interdisciplinary approaches, interest in gender (broadly defined), and strong attention to methodological issues. Within this mission, we invite papers and panels on the following themes: 1) For a potential cosponsored session with the Religion and the Social Sciences Section and the Cultural History of the Study of Religion Group, critical analysis and/or methodological reflection on sex and sexuality as categories of inquiry in empirical approaches to the study of religion. Possible themes include reading or misreading sex and desire in representations of religion and analyzing ways in which constructed meanings of sex and sexuality have shaped classificatory categories and comparative models across religious studies; 2) For a possible cosponsored session with the Islamic Mysticism Group, comparative research in mystical traditions, with critical attention to ways to analyze languages of desire and/or eroticism in relation to sex and sexuality; and 3) Other proposals in keeping with the general mission of the Group are always welcome.

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Method of Submission: PAPERS

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 in order to create a venue where religious phenomena can be considered comparatively. We invite individual paper, papers session, and roundtable proposals on all subjects related to religion in medieval and early modern Europe and the Mediterranean. Individual papers might (and usually do) focus on one specific tradition, but presenters should be interested in engaging this material comparatively during the panel discussion. This year, we encourage papers that explore the nature of conversion, the status of religious minorities, and ways in which literary and theological texts envision selfhood, intersubjectivity, and community in medieval and early modern religious contexts.

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Method of Submission: PAPERS

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 (Eastern and Western) in any historical period and encourages interdisciplinary, interreligious, and comparative approaches to the topic. We especially seek proposals related to the following themes: 1) The role of religion, gender, and/or nationalism in Orientalist/Occidental constructions of European identity; 2) Religion's function in defining or contesting national and transnational boundaries; 3) Economic influences on religious change (affluence, commodification, branding, decline, crisis, etc.); 4) The study of religion in European universities; 5) Managing religious diversity in early modern and modern Europe; and 6) Proposals for complete sessions related to Europe in some fashion, or related to another theme not listed above. Successful proposals will be considered for publication in the peer-reviewed *Journal of Religion in Europe* (Brill).

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Method of Submission: PAPERS

Religion in Latin America and the Caribbean Group

Michelle Gonzalez Maldonado, University of Miami, mmaldonado@miami.edu. Jalane D. Schmidt, University of Virginia, ids7b@virginia.edu.

This Group solicits paper proposals on the following topics: 1) Mesoamerican and indigenous Latin American religion and ritual in the precolonial and early colonial periods; 2) For a possible cosponsored session with the North American Religions Section, religious narratives of American origins; 3) For a possible cosponsored session with another Program Unit, comprehending American religion within a truly hemispheric frame inclusive of Latin America — this may have a pedagogical dimension. We are curious to answer the questions: What are truly hemispheric and global approaches to teaching American religious history? How can scholars incorporate Latin (or Latino/a) America into our theorizing and teaching about “America”?; and 4) Any area of Latin American and Latino religions, past and present, as well as panel proposals.

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

Religion in Southeast Asia Group

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

This Group invites individual paper, papers session, and roundtable proposals on the following two topics: 1) The role of the media and/or ritual — both media and ritual being possibly variously construed — in shaping public perceptions of religions and religious figures. Included in this topic is the question of state control of the media/ritual and whether that control reflects public perception about specific religions, or religions in general, in Southeast Asia; and 2) For a cosponsored session with the Comparative Religious Ethics Group, ethical issues relevant to communities, individuals, and nations of Southeast Asia. We encourage panel or paper proposals from scholars of ethics, historians of religion, anthropology, comparative religion, etc., on timely topics in the study of ethics and religion in this crossroads of Asia.

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Method of Submission: PAPERS

NEW

Religion, Affect, and Emotion Group

M. Gail Hamner, Syracuse University, mghamner@syr.edu. Donovan Schaefer, Haverford College, dschaefer@haverford.edu.

For its inaugural session, this Group invites paper proposals on the following topics: 1) Contemporary and historical approaches from within the field of religious studies to the relationship between religion and affect. Theoretically informed examinations of specific religious affects, explorations of the role of affect in particular religious traditions, and theoretical work that develops religion and affect as a methodology are all welcome; 2) In keeping with the theme of pluralism, papers exploring pluralism, secularism, and postsecularism from the perspective of affect/emotion; and 3) For a possible cosponsored session with the Men, Masculinities, and Religions Group, masculinities and religious affects. Feminist theorists have pointed out that the history of Western thought has tended to divide the sexes using affect — where women have been seen by many religious traditions as passionate and emotional, men have been aligned with reason and lucidity. These correspondences have had a major impact on religion — for instance by underpinning male claims to religious authority. Affect theory suggests, however, that we not only take apart these constructions, but look at the hidden affects that go into their production. This session will

explore the affects of religious masculinity. Papers might consider questions like: What are the emotions that compose masculine religious identities? What male-gendered bodily practices go into the cultivation of particular affective textures? How are masculinities regulated using emotional expectations and practices? How do religious traditions challenge or reconstitute masculinities using affect? We would like the full text of accepted papers available for circulation beginning November 1, 2013.

Anonymity of Review Process: Proposer names are anonymous to Chairs and Steering Committee members during review but visible to chairs prior to final acceptance or rejection.

Method of Submission: PAPERS

Religion, Colonialism, and Postcolonialism Group

Kathleen Foody, University of North Carolina, Chapel Hill, foody@email.unc.edu. Syed Adnan Hussain, University of Toronto, syedadnan.hussain@utoronto.ca.

We invite submissions on any topic related to religion, colonialism, and postcolonialism. We are particularly interested in papers that explore in some fashion the “post” in postcolonial.

Anonymity of Review Process: Proposer names are visible to Chairs but anonymous to Steering Committee members.

Method of Submission: PAPERS

Religion, Film, and Visual Culture Group

Ken Derry, University of Toronto, ken.derry@utoronto.ca. Rachel Wagner, Ithaca College, rwagner@ithaca.edu.

We welcome proposals for individual papers, papers sessions, and roundtables dealing with a number of related themes in religion, film, and visual culture: 1) Cities; 2) Travel; 3) Borders, tunnels, and ports; 4) Fear and the unknown; 5) For a cosponsored session with the Religion and Cities Group, immigration and diaspora; 6) For a cosponsored session with the Music and Religion Group, belief, theology, and musical expression (i.e., the aural and visual in conversation); 7) For a cosponsored session with the Tillich: Issues in Theology, Religion, and Culture Group, Tillich and film. What is the significance of Tillich’s theology of culture for work in film and theology? How does Tillich’s approach inform theological interpretation of film? What is meant by the claim that Tillich suggests the “possibility of revelation through film”? 8) Papers and sessions with a global focus, although this could include global manifestations of a single religion or of the ways that different religions intersect. In particular, we are interested in international film and visual culture, such as Bollywood, Latino cinema, and/or Asian cinema; 9) For a cosponsored session with the Yoga in Theory and Practice Group, art, visual culture, and

yoga (in conjunction with the Smithsonian Institution's "Yoga: the Art of Transformation" exhibition at the Sackler Gallery); 10) Thoughtful interpretations of recent and/or particularly well-known films that play a defining role in the study of religion and film; 11) Furthering foundational issues in methods and theories of religion and film; and 12) Addressing in some meaningful way the geographical area in which our current meeting is situated, in this case Baltimore and its harbors.

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Method of Submission: PAPERS

Religion, Holocaust, and Genocide Group

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

We are seeking individual paper, papers session, and roundtable proposals on the following topics: 1) For a cosponsored session with the Comparative Theology Group, post-Shoah and post-genocide theologies in comparative perspective (e.g., forgiveness, guilt, and reconciliation); 2) For a cosponsored session with the Ritual Studies Group, the politics of memory in annual commemorations of Holocaust and genocide (e.g., Yom HaShoah, Kristallnacht, the Rwandan genocide, Srebrenica); and 3) For a cosponsored session with the Religion, Social Conflict, and Peace Group, possibilities and pitfalls in interfaith activism regarding genocide prevention and/or post-genocide recovery. Proposals or prearranged sessions on other topics are also welcome.

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Method of Submission: PAPERS

Religion, Media, and Culture Group

Sarah McFarland Taylor, Northwestern University, sarah@northwestern.edu. Jenna Tiitsman, Auburn Media and University of North Carolina, Chapel Hill, jennatii@gmail.com.

This Group invites individual paper, papers session, and roundtable proposals on the following themes: 1) The journalistic imaginary; 2) Media and time (immediacy, futurity, obsolescence, eternity); 3) Media beyond content (e.g., lived uses of media, network culture, and historical approaches to technology); 4) Imaging and resonances; 5) New media and digital religion; and 6) Affect in the intersection of media and religion, particularly how media and technology draw on, generate, and manage affect. We are particularly interested in session proposals that break

from traditional paper-reading formats and encourage panels that propose innovative ways to develop collaborative conversation.

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Method of Submission: PAPERS

Religion, Memory, History Group

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

This Group invites proposals for individual papers, papers sessions, or roundtables on the following topics: 1) Historiography and memory; 2) Consecrating memory — addressing epistemological issues and concomitantly exploring the ways in which memory is consecrated; 3) Investigating how religious languages and apparatuses function in texts, literature, film, memoir, hagiography, rituals, theatrical performance, oral history, monuments, museum exhibition, or other mediums of memory; 4) Baltimore gives impetus for a discussion of the memory of slavery in the United States as often facilitated by a narrative involving North and South. While Baltimore harbor played a key role in the coastal slave trade and was the location of slave jails during the Civil War, Maryland (a slave state) had the largest population of freed people in the United States during this period – it also later became the site of industrial forms of human exploitation. As our Group employs comparative and interdisciplinary approaches to its subject matter, we encourage scholars dealing with diverse religious traditions, historical periods, and methodologies.

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

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 papers that consider the interstices of religion, sport, and morality. Papers may address questions such as: Why is sport so often the site for discussions of values, character, and ethical behavior? Are athletes or sports professionals who engage in doping, gambling, or certain sexual behaviors held to a particularly high standard of conduct? How do religious concepts such as “sin” or “corruption” influence our approach to or attitudes about

public perceptions of athletic misconduct? What are the cultural or social ramifications of focusing on sport as a site of morality/immorality? How is moral conduct in sport or play assessed differently across the lifespan (e.g. childhood games, university life, amateur athletics, and professional sports)? We welcome papers that explore ways that critics of sport employ moral language to critique and dismiss sport — characterizing it as violent, bourgeois, or exploitive — as well as proposals that address other related questions. We encourage papers that use historical or contemporary cases, a range of disciplinary perspectives, and draw from diverse religious traditions. We will also consider papers session or roundtable proposals and papers on other topics related to religion, sport, and play.

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Method of Submission: PAPERS

Religions in Chinese and Indian Cultures: A Comparative Perspective Group

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

This Group wishes to explore the various representations of emotions within the Chinese and Indian religious traditions — particularly engaging textually with both Chinese and Indian materials. We especially encourage presentations by a specialist in one tradition to engage a text from the other tradition. While the session does not explicitly address methodological issues, we assume that there is always a continuum of limitations when we read texts from context to context, and here we are trying to turn a limitation into a means of understanding. It has always been possible for specialists in one area to read or hear those in another, although to have a forum for such interaction on Chinese and Indian materials is rare. We hope that the challenge of unfamiliarity in engaging texts from another tradition will add a new dimension of reflexive understanding for both presenter and audience. Furthermore, we think the provisional context of a session will suit this form of comparative study and lead to genuine mutual exploration of critical intellectual themes. Possible topics include, but are not limited to: 1) The taxonomy of emotions (aesthetic, moral, etc.); 2) The exploration and cultivation of emotions; 3) The disciplinary, gnoseological, and soteriological dimensions of emotions, etc. We are interested in how certain texts within the two traditions deal with having, expressing, controlling, and transforming emotions and exploring the contexts within which one might entertain these strategies. For example, one could look at art and its expression in classical India and China or the equanimity or radical transcendence of emotion and investigate why certain emotional states (or lack thereof) are privileged over others.

Anonymity of Review Process: Proposer names are visible to Chairs but anonymous to Steering Committee members.

Method of Submission: PAPERS

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 welcomes proposals that explore specific intersections of religious and healing traditions and practices. We are particularly interested in proposals that examine the following themes: 1) Healing at the time of death, postmortem healing, or healing by and for the dead (including ancestors) across religious traditions; 2) Crossing boundaries of religious or medical traditions for individual, communal, or public health goals; 3) Sources for, and evaluations of, what counts as “medicine” and what counts as “healing” in historical, contemporary, and cross-cultural contexts; 4) Critical analyses of the appropriation, adaptation, and transformation of specific healing modalities from various religious traditions (e.g., rituals or rites of passage, drumming circles, sweat lodge, mindfulness, meditation, yoga, qi gong) for use in psychotherapeutic or biomedical healing contexts; and 5) For a possible cosponsored session with the Indigenous Religious Traditions Group, any aspect of traditional indigenous medical knowledge or healing rituals and practices.

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Method of Submission: PAPERS

Religions, Social Conflict, and Peace Group

Megan Shore, University of Western Ontario, mshore2@uwo.ca. Lane Van Ham, University of Arizona, lvvanham@gmail.com.

This Group welcomes individual papers and papers session proposals (presider, 3–4 papers, and respondent) on any aspect of the intersection of religion, violence, social conflict, and peace. We are particularly interested in the following topics: 1) Religion and sport — sources of violence, paths to peace; 2) Urban peacemaking initiatives; 3) Religion and the Arms Trade Treaty; 4) Religious responses to neoliberalism and/or structural violence; 5) Climate change, social conflict, and peacemaking; 6) For a cosponsored session with the Religion, Holocaust, and Genocide Group, possibilities and pitfalls in interfaith activism regarding genocide prevention and/or post-genocide recovery; 7) For a cosponsored session with the Religion, Sport, and Play Group, a topic to be developed; 8) For a cosponsored session with the Religion and Cities Group, urban violence, conflict resolution, and peace-building; and 9) For a cosponsored session with the Religion and Politics Section, Contemporary Islam Group, and Interreligious and Interfaith Studies Group, proposals that critically and creatively examine the methodology and impact of different interreligious responses to moments of civic unrest or violence in a religious context..

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Method of Submission: PAPERS

Religious Conversions Group

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

This Group invites proposals on the following topics: 1) Hybridity, syncretism, and multiple religious belonging — questioning the category of religious conversion. We live in a time when hybridity, syncretism, and “multiple religious belonging” are becoming increasingly popular. In addition, the percentage of “nones” (i.e., unaffiliated people and those who claim to be “spiritual but not religious”) is rising exponentially. Yet outside the industrialized West, religious belonging is actually increasing. Therefore, given this context, how do we understand and possibly reframe the category of religious conversion? We invite papers from scholars in a wide variety of fields (e.g., sociology of religion, history, theology, ethics, psychology of religion, etc.), religious/spiritual traditions, and/or cross-cultural perspectives to submit paper proposals that treat this profound sea-change in the idea and reality of religious conversion; and 2) For a cosponsored session with the Pentecostal–Charismatic Movements Group, Religion and Migration Group, and Ethics Section, exploring practices, ethics, and effects of religious conversion, especially those relating to immigration, migration, and/or Pentecostalism.

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Method of Submission: PAPERS

Ricoeur Group

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

The year 2013 marks the centenary of Paul Ricoeur’s birth and as such we are soliciting paper proposals that address the future of Ricoeur scholarship around the following themes: 1) Paul Ricoeur and gender studies; 2) Reflections on the decade after the publication of Ricoeur’s *The Just* (Chicago University Press, 2003) and its legacy; 3) Ricoeur and the question of identity in relation to science and technology; 4) Reading Ricoeur’s *Oneself As Another* (University of Chicago Press, 1995) as a hermeneutical lens for popular culture (e.g., anime, music, film, material mass culture, fashion); and 5) The place of Ricoeur scholarship in interreligious

dialogue. The Group is also interested in potential cosponsored sessions and roundtable proposals around themes of interest to AAR members at large.

Anonymity of Review Process: Proposer names are anonymous to Chairs and Steering Committee members until after final acceptance or rejection.

Method of Submission: PAPERS

Ritual Studies Group

Sarah Haynes, Western Illinois University, s-haynes@wiu.edu. Jens Kreinath, Wichita State University, jens.kreinath@gmail.com.

This Group encourages submissions from scholars whose research employs ethnographic and field-based methods in the study of ritual and from scholars keen to develop theoretical sophistication in the study of ritual. We particularly invite papers on: 1) The critiques and developments of the theories of Victor Turner (perhaps for a prearranged roundtable session); 2) Theoretical and methodological contributions to the study of ritual and the senses, especially ritual and sound; 3) Ethnographically-grounded studies of ritual dance; 4) Ritual as an instrument of social protest and activism; 5) For a possible cosponsored session with the Western Esotericism Group, play and games in an esoteric context, particularly the dimensions of irony, games, play, and humor in esotericism and challenging the classic stereotype of the esotericist who looks at his/her endeavors and doctrines with extreme seriousness and gravity; 6) For a possible cosponsored session with the Religion, Holocaust, and Genocide Group, the politics of memory in annual commemorations of Holocaust and genocide (e.g., Yom HaShoah, Kristallnacht, the Rwandan genocide, Srebrenica); 7) For a possible cosponsored session with the SBL Ritual in the Biblical World Group, field-based perspectives on studying ritual in biblical texts; and 8) For a possible cosponsored session with the Practical Theology Group, culturally diverse rituals on death, dying, and the body (e.g., contemporary practices/adaptation of funerals — green funeral movement, increase in cremation and cremation art, and cryogenics).

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Method of Submission: PAPERS

Roman Catholic Studies Group

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

This Group will focus its 2013 program around the theme “Beyond Baltimore: The Emergence of Critical Catholic Studies.” We seek to use the Annual Meeting and its location in Catholic-rich

Baltimore to facilitate a sustained, coherent, and provocative conversation about the field of Roman Catholic Studies as an intellectual enterprise. The “Beyond Baltimore” focus invites scholars to think through (and ultimately beyond) definitions of Catholic Studies as a field simply constituted by a common topic (e.g., “we all study the Roman Catholic Church”) and toward a broader, more dynamic, and more critically self-aware definition of our individual and collective scholarly work. Individual papers, papers sessions, and roundtables are invited that engage critically and creatively with the concept of Catholic studies as an intellectual field. Potential topics might include, but are not limited to: 1) Baltimore catechism engaged with contemporary theoretical frameworks; 2) New paradigms for approaching and interpreting the Catholic tradition (e.g., boundaries that define the field, focal sites beyond the West, analyses of systems of power within the Church and the academy); 3) The effect of dynamics in the Roman Catholic Church (e.g., sexual abuse crisis, contestations of authority) on archival work and/or theological inquiry. We are especially interested in proposals that are attentive to the ways in which history and theology relate to one another within the field. Co-Chairs are happy to consult with individuals who are developing individual paper, papers session, or roundtable proposals to answer questions, discuss ideas, and help shape final submissions.

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Method of Submission: PAPERS

Sacred Space in Asia Group

Brian J. Nichols, Central Michigan University, nicho2bj@cmich.edu.

This Group is a forum for presenting research on lived, local religion in Asia (and not a forum for Eliadean, a-historical, and perennialist studies of space). We feature ethnographically-informed studies of sites and historically-informed studies of texts (canonical and noncanonical) that shed light on the role of space and location in Asian religious traditions or examine religious activity (performance, ritual, and practice) in local Asian contexts. In addition to papers that fit the general purview of our Group, we invite proposals on the following topics: 1) Monasteries and monastic practice in Asian religious traditions (e.g., nuns in Japan or Taiwan, monastics in China, Southeast Asia, or the Himalayas, and temples/monasteries as sites of religious life, devotion, ritual action, or pilgrimage); and 2) Macrodimensional studies of the religious life of cities or central religious features of cities in Asia — including, but not limited to Varanasi, Kyoto, Chang’an, Bangkok, Kyongju. We also welcome full papers session or roundtable proposals that may be cosponsored with another Program Unit. Please contact the Chair of this Group if you have full panel ideas you would like to discuss.

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Method of Submission: PAPERS

Schleiermacher Group

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

This Group invites proposals for papers engaging with Schleiermacher's ethics, particularly his *Christian Ethics*. Papers may address such issues as the descriptive method Schleiermacher employs in his ethical thinking, the scope and character of his ethical system, and the development of his ethical thought. Papers regarding the influence of Schleiermacher on later ethicists are also welcome. Attention to *Christian Ethics* is particularly invited in light of recent publications, including the English translation of selections from that work by James Brandt and Hermann Peiter's *Christian Ethics According to Schleiermacher* (Pickwick Publications, 2010). Presenters will submit their full papers by October 15, 2013, to be made available for downloading in advance of the Annual Meeting.

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Method of Submission: PAPERS

Science, Technology, and Religion Group

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

This Group is accepting individual paper, papers session, or roundtable proposals that engage the natural sciences from religious perspectives and consider the import of developments in science and technology for religion. We encourage submissions in the following areas: 1) Reflections and assessments on the search for extraterrestrial intelligence (SETI) and religion; 2) Transcendence and immanence in religion and science; 3) Religious and philosophical responses to Terrence W. Deacon's *Incomplete Nature: How Mind Emerged from Matter* (W. W. Norton and Company, 2011); 4) Creative proposals for the teaching of religion and science; and 5) For a possible cosponsored session with the Cognitive Science of Religion Group, critical analysis of the "naturalness of religion versus unnaturalness of science" — claim(s) made in the recent book by Robert N. McCauley, *Why Religion is Natural and Science is Not* (Oxford University Press, 2011).

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Method of Submission: PAPERS

Scriptural Reasoning Group

Rumea Ahmed, University of British Columbia, rumea_ahmed@yahoo.com. Simeon Zahl, University of Oxford, simeon.zahl@theology.ox.ac.uk.

We encourage individual paper, papers session, or roundtable proposals in all areas of scriptural reasoning. Successful proposals will reflect theoretical and methodological sophistication and engagement with existing scholarship along with innovative examinations of scriptural reasoning. We particularly encourage creative panel proposals that test the boundaries of panel format and content. We suggest that papers 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 of their papers in advance and revise their papers in conversation with each other. We especially invite papers or prearranged panel proposals related to the following topics: 1) Theology and scriptural reasoning; 2) Animals and reasoning in scriptural texts; 3) Studying, learning, and teaching; 4) The Qur'an as a process of scriptural reasoning; 5) Supersession; and 6) Scriptural reasoning's engagement with non-Abrahamic traditions. We welcome proposals on other topics as well and encourage complete session proposals.

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

Scriptural/Contextual Ethics Group

Emily Filler, University of Virginia, efiller@virginia.edu. Elizabeth Phillips, Westcott House, erp31@cam.ac.uk.

This Group seeks individual papers or panel proposals dealing with the relationship between religious texts and ethics in any tradition. Papers may look at one or more particular textual passages, or may focus on a tradition's textual tradition more broadly. In the past, papers have taken up both particular ethical issues (slavery, war, economics) in religious texts and metaethical questions such as the use of religious texts in the political sphere. The main focus for the Group this year is religious texts, Civil Rights, and 1963 — marking the 150th anniversary of the Emancipation Proclamation and the 50th anniversary both of Martin Luther King Jr.'s "Letter from Birmingham Jail" and the famous March on Washington. This Group seeks to (re)consider the use of religious texts during the Civil Rights struggle in the United States. We seek papers not just on the employment of scripture by African-American Civil Rights leaders such as King, but also the use of religious texts by other parties both for and against the approach taken by the mainstream Civil Rights community. Such approaches might include Civil Rights allies such as progressive Jewish and Christian leaders, civil rights opponents such as those defending segregation, and more radical voices such as the Black Panthers and the Nation of Islam. The goal of this session, as with our

Group as a whole, is both descriptive and normative; we seek papers that enhance understanding of the role of sacred scriptures in particular historical contexts as well as normative implications of such moments for religious communities today.

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Method of Submission: PAPERS

NEW

Secularism and Secularity Group

Per Smith, Boston University, smithp@bu.edu. Jonathan VanAntwerpen, Social Science Research Council, vanantwerpen@ssrc.org.

Over the course of the last few decades, theoretical reappraisals of the secular have tried in a variety of ways to destabilize and revalue the notion of the secular so that it no longer means simply the “absence of religion.” Yet vernacular uses of the secular frequently continue to orbit around that very understanding. With this in mind, we invite proposals for papers or panels that explore “the secular” at its various sites of construction. In concert with this year’s conference theme, we are particularly interested in proposals that critically engage public understandings of secularism as well as those that investigate the constitution of the secular in religiously plural publics, in multiple identity formations (especially among the so-called religious “nones”), and in and through a range of social practices (for example, those related to death and dying). In addition, for a possible cosponsored session with the Death, Dying, and Beyond Group, we seek proposals on secular approaches to death.

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Method of Submission: PAPERS

Sikh Studies Group

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

This Group invites papers from a wide range of methodological and theoretical approaches on the following topics: 1) Material culture; 2) Sikh popular religion; 3) Diasporic Sikh communities and/or transnationalism; 4) Women and/or feminist perspectives in Sikh tradition; and 5) Calling into question specific categories/aspects of Sikh religion (e.g., “diaspora,” “transnationalism,” “feminism”, etc.). Papers should reflect a balance of theoretical cogency and substantive content. Preference will be given to papers relating to the topics listed above,

though papers addressing other areas of Sikh ways of being will also be considered. Complete papers session or roundtable proposals and cosponsored sessions are particularly welcome, especially those with participation from different ranks in the field (from graduate students to faculty) and diverse perspectives.

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Method of Submission: PAPERS

Sociology of Religion Group

Ipsita Chatterjea, Vanderbilt University, ipsita.chatterjea@vanderbilt.edu. Melissa M. Wilcox, Whitman College, wilcoxmm@whitman.edu.

This Group welcomes proposals on the following topics: 1) The secularity and religiousness of the “nones” — explanations and prospects (e.g., the work of Barry Kosmin, Phil Zuckerman, etc.); 2) Applications of Erving Goffman to the study of religion (e.g., *The Presentation of Self in Everyday Life* (Peter Smith Publishing, 1999), *Interaction Ritual: Essays on Face-to-Face Behavior* (Anchor Books, 1967), *Frame Analysis: An Essay on the Organization of Experience* (Northeastern University Press, 1986), and *Forms of Talk* (Blackwell Publishers, 1981); 3) For a possible cosponsored session with the SBL Ideological Criticism Group, social change, religious change, and theories of change and continuity — case studies and theoretical explanations; 4) Sociology of religion, environment, and ecology (e.g., Rappaport and Lansing, among others); 5) For a possible cosponsored session with the Critical Theory and Discourses on Religion Group and the Study of Religion as an Analytical Discipline Workshop, the ethics of fieldwork in the study of religion; and 6) For a possible cosponsored session with the Religion and Cities Group, the urban sociology of religion. We welcome proposals on other topics in the sociology of religion; open submissions should clearly delineate use of sociological theory and methods and relevant ties to existing sociological secondary literature on the topic proposed.

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Method of Submission: PAPERS; E-mail without Attachment (proposal appears in body of e-mail)

Space, Place, and Religious Meaning Group

David Bains, Samford University, drbains@samford.edu. Leonard Norman Primiano, Cabrini College, lprimiano@cabrini.edu.

This Group seeks paper proposals representing scholarship of diverse traditions, religions, and time periods, which explore the function of religious space and/or place as a constitutive component of religious systems. We seek papers that employ theoretically or methodologically self-conscious and innovative approaches to understanding the relationships between space and religious meaning. We are particularly interested in the following topics: 1) Mediated interpretations and constructions of religious space, whether through text, narrative, photography, digitalization, performance, or other artistic media or expressive culture; and 2) Localities throughout the world, particularly outside of North America.

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Method of Submission: PAPERS

Tantric Studies Group

Lorilai Biernacki, University of Colorado, Boulder, loriljai.biernacki@colorado.edu. John Nemec, University of Virginia, nemec@virginia.edu.

This Group invites individual paper, papers session, or roundtable proposals for a variety of topics: 1) Visualization as text and icon; 2) Lived tantra, including autobiographies and biographies; 3) Magic in the tantra; 4) Pragmatic ritual; 5) Tantra beyond South Asia; 6) Subtle bodies; 7) Tantric cosmologies and sacred space; 8) Coinscribing the body in space in Tantra; 9) Bhakti views of tantra; 10) For a cosponsored session with the Contemplative Studies Group, contemplative studies and tantra; and 11) For a cosponsored session with the North American Hinduism Group, the transmission of Hindu tantra to North America. The Group is also open to other sessions or individual papers that members may wish to submit.

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Theology and Continental Philosophy Group

Ellen T. Armour, Vanderbilt University, ellen.t.armour@vanderbilt.edu.

This Group invites proposals for individual papers, papers sessions, or roundtables on the following topics: 1) Responses to Falguni A. Sheth's *Toward a Political Philosophy of Race* (State University of New York Press, 2009) and/or the work of Achille Mbembe; 2) Recent Continental philosophies of "life" (Serres, Cavarero, Esposito, Mbembe); 3) Queer(ing) continental philosophy and theology; 4) Responses to Elisabeth Weber's *Living Together: Jacques Derrida's*

Communities of Violence and Peace (Fordham University Press, 2012); 5) Theological analyses of recent Continental reassessments of Hegel (e.g., Malabou and Žižek); 6) For a cosponsored session with the Theology and Religious Reflection Section, a roundtable discussion of Judith Butler's *Parting Ways: Jewishness and the Critique of Zionism* (Columbia University Press, 2012); and 7) Theological topoi (e.g., forgiveness, embodiment/incarnation, transcendence/immanence) considered in dialogue with Continental philosophers. As always, we invite proposals for individual papers, papers sessions, or roundtables on other topics of interest, especially on emerging figures in continental philosophy.

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Method of Submission: PAPERS

Theology of Martin Luther King Jr. Group

Karen Jackson-Weaver, Princeton University, kjweaver@princeton.edu. Stephen G. Ray, Garrett-Evangelical Theological Seminary, stephen.ray@garrett.edu.

This Group invites proposals on the following topics: 1) The year 2013 marks the fiftieth anniversary of the March on Washington at which Martin Luther King Jr. delivered his famous "I Have a Dream" speech. We are seeking papers that explore the historical and continuing significance of this event. These papers may represent any range of engagements or analyses (e.g., historical, rhetorical analysis, ethical reflection, etc.). For the panel composed of these papers we will have two preselected respondents; and 2) A book review panel on Hak Joon Lee's *The Great World House: Martin Luther King Jr. and Global Ethics* (Pilgrim Press, 2011). While the two sessions outlined above represent our intended focus for the 2013 Annual Meeting, we remain open to other papers session or roundtable proposals that reflect the mission and purpose of our Group.

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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 using diverse approaches to the study of Tibetan and Himalayan religions. We solicit proposals for individual papers, papers sessions, or

roundtables addressing all aspects of religion in Tibet and the wider Himalaya. We are particularly interested in the following topics: 1) The examination of self-immolation in Tibet; 2) Interpolations, emendations, and corruptions of religious texts; 3) Tibetan mythology; 4) Writing Tibetan women and female lineages in Tibet; 5) Discerning social history in Tibetan biographical literature; 6) Animals in Tibetan religion; and 7) Sessions with a specific regional focus (Bhutan, Sikkim, etc.). We welcome proposals for unconventional 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 Program Units.

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Method of Submission: PAPERS

Tillich: Issues in Theology, Religion, and Culture Group

Sharon Peebles Burch, Interfaith Counseling Center, spburch@att.net. Russell Re Manning, University of Aberdeen, r.remanning@abdn.ac.uk.

This Group welcomes proposals for individual papers, papers sessions, or roundtables on the following issues in theology, religion, and culture that engage with Tillich or post-Tillichian thought: 1) For a cosponsored session with the Kierkegaard, Religion, and Culture Group, the relationship between Schelling, Kierkegaard, and Tillich, in particular either Kierkegaard's debt to Schelling or Tillich's debt to Schelling. Papers must be submitted by September 1; 2) Is there a twenty-first century correlation? Tillich's method of correlation roots his ideas in the contemporary existential situation of his day. He defined the task of systematic theology as providing Christian answers to questions that arise in light of accepted political, ethical, artistic, philosophical, and theological practices. What is the (or are) the major challenge(s) that face religion, culture, and theology in the twenty-first century? How does the method of correlation apply to those challenges (or that challenge)? In what ways is systematic theology providing a Christian response? Is it effective?; 3) For a cosponsored session with the Religion, Film, and Visual Culture Group, Tillich and film. What is the significance of Tillich's theology of culture for work in film and theology? How does Tillich's approach inform theological interpretation of film? What is meant by the claim that Tillich suggests the "possibility of revelation through film"?; 4) For a cosponsored session with the Liberation Theologies Group, radical political and liberation theology — Tillich's legacy and significance. What is the importance of Tillich for contemporary radical political theology? Unlike much mainstream contemporary political theology, thinking from the margins — from the politically and theologically underrepresented, including various liberation theologies — draws creatively from the work of Paul Tillich. What are the further prospects for work in this area?; 5) Pentecostal engagements with Tillich. Building on the forthcoming collection *Spiritual Presence and Spiritual Power: Pentecostal Readings of and Engagement with the Legacy of Paul Tillich* (eds. Nimi Wariboko and Amos Yong, Indiana University Press), we invite proposals on both the reception of Paul Tillich within

Pentecostal theology and a Tillichian engagement with Pentecostalism; and 6) For a cosponsored session with the Christian Systematic Theology Section, practices of the Christian life in Tillich's thought. Address theoretical and practical reflections about the practices of the Christian life from a theological perspective informed by Tillich, in particular with reference to *Systematic Theology* volume 3 (first published in two parts: *Life and the Spirit* and *History and the Kingdom of God* fifty years ago in 1963). Other Tillich-related proposals will be seriously considered. Unless otherwise requested, proposals not scheduled are automatically passed onto the North American Paul Tillich Society for possible inclusion in their Annual Meeting. A winning student paper receives the Annual Tillich Prize. Please indicate if a submitted paper is eligible for the student prize.

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

Transformative Scholarship and Pedagogy Group

Gabriella Lettini, Starr King School for the Ministry and Graduate Theological Union, glettini@sksm.edu. Darby K. Ray, Millsaps College, raydk@millsaps.edu.

This Group offers a forum for developing transformative strategies for integrating activism, education, and scholarship. This includes learning in conversation with activist communities, thus allowing our understanding of religious traditions, culture, and knowledge itself to be challenged and shaped by such engagement. We invite proposals on the following topics: 1) Hands-on workshops exploring best practices in transformative teaching in online and low residency learning — what are the challenges and the new possibilities?; 2) What are the many and complex ways power functions in our classrooms and educational institutions? What are the power and authority of teachers engaged in transformative education, especially when they come from traditionally underrepresented and marginalized communities in the academy?; 3) What are transformative educational philosophies and practices for evaluating students?; 4) What are we learning as educators and scholars from experiences of teaching in the prison system? How are we engaging the prison industrial complex in transformative ways?; 5) What are powerful examples of public transformative scholarship that has the potential to change society at large?; and 6) Papers, papers sessions, workshops, or roundtable discussions that explore engagements between scholars, teachers, and activists in the Baltimore area. Preference will be given to proposals for a roundtable session and to very interactive formats.

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Method of Submission: PAPERS

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

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Method of Submission: PAPERS

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.

The theme for the Group this year is “A new start for Vatican II under Paul VI? The Council in 1963 and its first results.” Fifty years after the second session of the Council, our Group welcomes proposals on the following topics: 1) *Sacrosanctum Concilium* and beyond — the challenges of liturgical renewal at Vatican II and today; 2) *Inter Mirifica* and beyond — the struggle of the Catholic Church with communication (media); 3) Paul VI and the Council after 1963 — papal power and conciliarity; 4) Pre-Vatican II movements of theological renewal and the theology of Vatican II; 5) Vatican II and Trent — the commemorations of Trent in 1963 and 2013; 6) The Council and the wider political and cultural reality of the early 1960s; 7) For a cosponsored session with the Ecclesiological Investigations Group, the ecclesiological paradigm shift of Vatican II and its ecumenical implications, with particular attention to the relationship between the local and universal dimensions of the Church. Topics on other relevant issues related to Vatican II studies are welcome.

Anonymity of Review Process: Proposer names are visible to Chairs and Steering Committee members at all times.

Method of Submission: PAPERS

Wesleyan Studies Group

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

This Group invites proposals for the following topics: 1) For a cosponsored session with the History of Christianity Section, Methodism in the Civil War era. We are particularly interested in papers that explore the historical realities and theological rationales for Wesleyan and Methodist participation in the conflict on both sides. Papers that offer comparative analyses of Wesleyan and Methodist involvements in other national conflicts are welcome; and 2) John B. Cobb Jr.'s book *Is It Too Late? A Theology of Ecology* (originally published in 1972; Revised edition, Environmental Ethics Books, 1995) was the first book-length theological treatment of the impending ecological crisis. Forty years later, the ecological crisis has deepened as the human population of the earth continues to grow exponentially and mounting evidence indicates the realities of global warming and climate change as a consequence of human activity. We invite papers that will contribute to a constructive Wesleyan theology of ecology.

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Method of Submission: PAPERS

Western Esotericism Group

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

This Group invites paper proposals on the following topics: 1) Esotericism and psychoactive substances — exploring the historical, cultural, and social dimensions of the use of drugs and more generally psychoactive substances in the context of Western esotericism, especially in relation to visionary and/or mystical experiences but also in relation to magical and ritual practices; 2) Michel Foucault's concept of "technologies of the self" and focuses to esoteric practices of bodily and/or mental discipline used as tool of spiritual or magical realization; and 3) For a possible cosponsored session with the Ritual Studies Group, play and games in an esoteric context, particularly the dimensions of irony, games, play, and humor in esotericism and challenging the classic stereotype of the esotericist who looks at his/her endeavors and doctrines with extreme seriousness and gravity.

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Method of Submission: PAPERS

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 individual paper, papers session, or roundtable proposals on the following topics: 1) Possible links (and points of tension) between African-American women's and indigenous women's (i.e., African, African Diaspora, First Nation) theological conceptualizations; 2) The theological and religious formation(s) of Black women in politics; 3) Moving beyond — advancing and honoring Womanist work done by “all the folk”; 4) Scholarship and activism that utilizes womanist methodologies to advocate for environmental justice (Eco-Womanism); and 5) Perspectives on Third Wave Womanism that attend to its continued building upon womanist scholarship, its points of departure, and the possible overarching challenges of the “wave” construct/branding to articulate Womanist work across time.

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

Women of Color Scholarship, Teaching, and Activism Group

Grace Ji-Sun Kim, Moravian Theological Seminary, gjskim@moravian.edu. Eboni Marshall Turman, Union Theological Seminary, ebonik.marshall@gmail.com.

This Group welcomes proposals in any area related to women of color scholarship, teaching, and activism. We are particularly interested in proposals that focus on: 1) Teaching religion as a justice issue; 2) Service learning and activism, including subversive ways of using service learning; 3) The significance of women of color in the 2012 elections; 4) Community education and activism; and 5) Interrogating the term “grassroots” as it applies to teaching, scholarship, and organizing.

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Method of Submission: PAPERS

World Christianity Group

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

This Group welcomes individual paper, papers session, or roundtable proposals in the following areas: 1) Dual or multiple religious belongings (both Christian/non-Christian and dual/multiple identities within Christianity) and Christian identities in flux in World Christianity; 2) Native Christian elites in colonized or formerly colonized countries — attention to transnational networks among these elites is welcome; 3) How does a World Christianity perspective transform systematic theology? Papers are welcome with a methodological focus and/or a focus on specific subfields (Christology, ecclesiology, hamartiology, soteriology, theology of creation, etc.). What is the relation of a World Christianity perspective on systematic (or dogmatic) theology to already existing transformations wrought by ecumenical, comparative, contextual, liberation, postcolonial, feminist- and/or gender-conscious, queer, and missiological approaches to systematic theology?; and 4) Migrations and/in World Christianity today. As always, we are particularly interested in methodological variety and innovation and in gendered perspectives.

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

Method of Submission: PAPERS

Yoga in Theory and Practice Group

Andrew J. Nicholson, Stony Brook University, ajnicholson@notes.cc.sunysb.edu. Mark Singleton, Saint John's College, Santa Fe, mhsingleton@sjcsf.edu.

This Group seeks individual paper, papers session, or roundtable proposals on the topic of Yoga in theory and practice from a variety of perspectives, including sociology, anthropology, history of religions, philosophy and theology, and cultural studies. Suggested topics include: 1) Premodern and modern yogas in conversation; 2) Yoga and science; 3) The commemoration of the life and work of Georg Feuerstein; 4) Aesthetics and yoga; 5) Modern Jain Yoga; 6) Photography in the history of modern yoga; 7) Yoga and women's studies; and 8) For a cosponsored session with the Religion, Film, and Visual Culture Group, art, visual culture, and yoga (in conjunction with the Smithsonian Institution's "Yoga: the Art of Transformation" exhibition at the Sackler Gallery). You are encouraged to contact the co-Chairs for more information about the suggested topics and to suggest other possible topics. We prefer complete session submissions rather than individual paper proposals whenever possible.

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Method of Submission: PAPERS

Yogācāra Studies Group

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

In light of the success and excitement that our text discussion format has had in recent years, this Group will focus on the following topics: 1) The “Tattvārtha” chapter of the *Bodhisattvabhūmi*; 2) Dharmakīrti’s *Santānāntarasiddhi*; 3) *Madhyāntavibhāga* — either chapter one or one of the “less familiar” chapters; 4) Dharmakīrti’s *Pramāṇavārttika*, particularly the section on Yogācāra; 5) Yogācāra as a theory of meaning; 6) The body in Yogācāra (can include medicine); 7) Intersubjectivity; 8) Yogācāra and cognitive science; 9) Yogācāra and phenomenology; 10) Yogācāra and tantra; and 11) Why did Hetuvidyā originate in Yogācāra? Fully-formed papers sessions or roundtables on the above listed or other Yogācāra texts or a section of another Yogācāra text amenable to group discussion are invited and strongly encouraged.

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Method of Submission: PAPERS

SEMINARS

Christian Zionism in Comparative Perspective Seminar

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

Through its years of operation, this Seminar has suggested a working definition of Christian Zionism as “political action, informed by specifically Christian commitments, to promote or preserve Jewish control over the geographic area now containing Israel and the occupied Palestinian territories.” As the Seminar draws to a close, we invite proposals for papers that will grapple with this definition and suggest alternatives. We welcome a variety of methodological perspectives, including historical and phenomenological approaches, as well as suggestions for deepening and extending academic engagement with this emerging field of inquiry.

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Method of Submission: PAPERS

Global Perspectives on Religion and HIV/AIDS Seminar

Lynne Gerber, University of California, Berkeley, l.gerber@berkeley.edu. 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. We are particularly interested in examining how religion and HIV cuts across, generates, and challenges social, economic, geographic, and cultural differences. In addition to building theoretical and conceptual tools for understanding religion and AIDS, we aim to create an anthology appropriate for a wide academic audience interested in the religious and moral dimensions of the AIDS epidemic, including their effects on the lived experience of disease and the formation of religious and public health efforts to fight HIV/AIDS and prevent infection. Much of the work of our multiyear Seminar focuses on creating an internally cohesive project that incorporates our diverse methodological and regional perspectives, but shares a set of common themes and questions concerning the convergence of religion and HIV/AIDS over the past three decades. We are in the second of the Seminar's five-year lifespan and are especially interested in considering proposals on religion and HIV/AIDS in Asia, Latin America, and Europe and proposals on HIV/AIDS and non-Christian traditions. Scholars interested in joining this conversation are encouraged to contact the Chairs for more information and/or details about submitting a proposal.

Anonymity of Review Process: Proposer names are visible to Chairs and Steering Committee members at all times.

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

Religion and the Literary in Tibet Seminar

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

This Seminar is determined by the preselected seminar members and is not open to submissions.

Anonymity of Review Process: N/A

Method of Submission: N/A

Stand-alone MA Programs in Religion Seminar

Jarrod L. Whitaker, Wake Forest University, whitakil@wfu.edu.

This Seminar invites paper proposals that address the problems faced by stand-alone MA programs in public and private universities. The 2013 session (the third in five annual sessions) will focus on outreach activities in which stand-alone MA programs in religious studies might engage to attract support and interest from potential donors, advocates, and students, and on identifying the skills that MA students need to develop to gain success in entering doctoral programs and various other career fields. The Seminar particularly encourages submission of papers that will ultimately produce materials of value to a wide variety of stand-alone MA programs.

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Method of Submission: PAPERS