2016 Sessions of Interest for International Members

Listed below are plenaries and receptions that may be of interest to AAR’s international members, as well as sessions that have an international focus. We strongly encourage you to search the online program book for other panels and sessions in your area of research.

AAR New Members’ Breakfast
A19-3
Saturday, 7:30 am–8:45 am
Convention Center-225A (2nd Level - East)

New (first-time) AAR members in 2016 are cordially invited to a continental breakfast with members of the Board of Directors. By invitation only.

International Members’ Reception
A19-343
Saturday, 6:30 pm–7:30 pm
Hilton Palacio del Rio-Salon del Rey A (Mezzanine Level)

A reception for international members of the AAR. Winners of the Collaborative International Research Grants will be announced. By invitation only.

AAR Presidential Address: Serene Jones on Revolutionary Love
A19-400
Saturday, 7:00 pm–8:00 pm
Convention Center-Stars at Night 4 (3rd Level)

Serene Jones is the sixteenth President of the historic Union Theological Seminary in the City of New York. The first woman to head the 179-year-old interdenominational seminary, Jones occupies the Johnston Family Chair for Religion and Democracy and has formed Union’s Institute for Women, Religion, and Globalization as well as the Institute for Art, Religion, and Social Justice. Jones came to Union after seventeen years at Yale University, where she was the Titus Street Professor of Theology at the Divinity School, and chair of Women, Gender, and Sexuality Studies in the Graduate School of Arts and Sciences. She holds degrees from the University of Oklahoma, Yale Divinity School, and Yale University. Jones is ordained in the Christian Church (Disciples of Christ) and the United Church of Christ. The author of several books including Calvin and the Rhetoric of Piety and Trauma and Grace, Jones is a leading theologian who regularly contributes to scholarly and public discussions on matters of faith, social justice, and public life.

Workshop: Religion and Media: (Im)migration and Religion
A18-109
Friday, November 18, 10:00 AM–6:00 PM
Convention Center-225B (2nd Level - East)

The Religion and Media Workshop, one of the most popular sessions at the AAR annually, is a day-long seminar designed to foster collaborative conversation at the cutting edge of the study of religion, media, and culture. In 2016 the Workshop will explore (im)migration.

- What are the facts and imaginaries of borders and the racialized dynamics of border control?
- What relationships emerge between migrating bodies and media/the force of images?
- How do our representations of migrants re-inscribe or disrupt local ideologies of identity?

The workshop will not be structured as traditional paper sessions, but rather as a workshop. Three to five readings will be circulated to participants before the event. It is essential that all participants commit to doing the readings ahead of
time and prepare to participate in seminar-style conversation. The cost for attending the workshop is $65, which includes lunch and the entire day of sessions. Registration is limited to the first 70 participants. Registration form and instructions.

**Representations of Global Evangelicalism**
A19-125  
Saturday - 9:00 AM-11:30 AM  
Grand Hyatt-Lone Star F (2nd Level)

Evangelicalism remains of high interest to the academic study of religion, as well as to those who self-identify with the name. Insider/outside representations of evangelicalism highlight the contestability of the movement, and how various groups understand or represent the term evangelical, which is especially complexified in global perspective.

**The Nature of Teaching about Religion in European Public Schools: A Comparative Approach**
A19-132  
Saturday - 9:00 AM–11:30 AM  
Grand Hyatt-Republic A (4th Level)

People today discuss, criticize, and defend religion in the public arena in Europe as elsewhere. European countries remain secular, although the understanding of secularism differs depending on the country. Studying religious education within public schools makes these differences apparent, and how religion is taught (or not) acts as a litmus test for state-church-society relations. Although methods of religious education differ profoundly in different countries, most systems-confessional or non-confessional--take diversity of religious traditions into account. This session examines practices of teaching about religion in European public schools comparatively. The papers compare teaching about religion in France and the United States, show how Muslim schools in France act as responses to public education, demonstrate the interchange between the state and religion in Muslim theological training in Germany, and examine the legal issues with the right to exemption in teaching about religion in Norway.

**Global Catholicisms**
A19-139  
Saturday - 9:00 AM-11:30 AM  
Convention Center-301C (3rd Level)

Global Catholicisms seeks to explore the diversity and plurality of both official and popular faces of Catholicisms around the world, focusing on the complexities and nuances of intercultural and interreligious dynamics of Catholicisms and their complicated and often contested interactions with identity constructions, hybridities, multiple belongings, as well as the forces of globalization and transnationalism through the lenses of history, mission studies, theology, sociology of religion, anthropology of religion, and ethnographic studies.

**Globalization, Sexuality, and the Churches**
A19-219  
Saturday - 1:00 PM-3:30 PM  
Convention Center-215 (2nd Level - West)

This session discusses the global and methodological aspects of issues in human sexuality as they relate to the churches. There is a particular focus on the ways in which ecclesial conflict takes on an inter-cultural dimension in the context of globalization as different understandings of sexual and social ethics collide. Particular issues, especially in relation to Anglicanism, emerge from the complex interaction between the churches of the former colonies, especially in Africa, and the churches of the west. The session also addresses conflict resolution and the development of alternative theologies with which to address sexuality.
Blending African Tradition and Mormon Practice: Home-Making, Marriage, and Familial Relationships in Botswana, Rwanda, and Denmark
A19-223
Saturday - 1:00 PM–3:30 PM
Convention Center-212A (2nd Level - West)

What is lost and gained when individuals replace or combine indigenous practices with the practices and beliefs of a non-indigenous religion? Using ethnographic material and textual analysis, this panel seeks to address this complex question with regard to African women members of the Church of Jesus Christ of Latter-day Saints (LDS or Mormon). Drawing on the life experiences of African women in Botswana, Rwanda, and Denmark, this panel will analyze how African Mormon women conceptualize family, marriage, gender-based violence and “home-making” far from the geographical center of the LDS church. Additionally, the panelists will consider the roles of imperialism, colonization and reconciliation when an American-born religion is adopted by families living outside of the U.S.

Representation of Religion in Public Schools
A19-228
Saturday - 1:00 PM-3:30 PM
Grand Hyatt-Crockett D (4th Level)

Textbooks and curricula continue to draw scrutiny for the way religion is represented and misrepresented in public schools. Research in curricula and textbooks is an important scholarly field within the study of religion and this topic allows for a comparative international treatment. Controversy may be observed on multiple fronts. This session examines four such representations of religion: religion in the International Baccalaureate program, the recent Finnish curricula where students are taught their own religion but in a non-confessional manner, change since the 1960s in representation of Buddhism in British textbooks, and the role of teacher education in improving religion curricula.

Megachurches and Migration in London: Transformations of Social Relationships and the Self?
A19-301
Saturday - 4:00 PM–6:00 PM
Grand Hyatt-Bonham E (3rd Level)

The movement of people changes religious landscapes, and this reality is undeniable in the case of London’s megachurches. Based on a project researching Megachurches and Social Engagement in London, this session will begin with an overview of the development of megachurches worldwide. Following this, and drawing on empirical case study research, the following papers will discuss two related topics: how Anglican megachurches with global brands draw people from all over the world into a network of relationships, and how African diaspora megachurches build transnational and yet locally-relevant identities for members. This combination of a broad overview with in depth case studies provides a nuanced exploration of the complex issues surrounding migration and the megachurch.

Sacred Texts, Social Self-Understandings, and Politics: Ethnographic and Historical Portraits of Sacred Texts in Context
A19-304
Saturday - 4:00 PM-6:00 PM
Grand Hyatt-Crockett D (4th Level)

Relationships between sacred texts and ethical frameworks are not primarily constructed or enacted in academia, but in particular lived contexts. This panel explores ethical employments of sacred texts in vastly differing contexts – America, France, Tibet, and the Tibetan diaspora – each of which is studied ethnographically, historically, or through a combination of history and ethnography. In these three examples of thick, descriptive ethical research, portraits arise of the centrality of sacred texts in the social and political self-understanding of faith communities: the invocation of biblical texts in Westboro Baptist Church which allows members to frame their apparently hateful actions in terms of ‘love’,
Catholic articulations of the role of the church in post-revolutionary France in terms of St Paul’s Christology, and the text-based social practices of diasporic Tibetan Buddhism.

**Black-Brown Relations among Muslims in America in Transnational Context**  
A19-313  
Saturday - 4:00 PM-6:30 PM  
Grand Hyatt-Lone Star A (2nd Level)

The late 1970s inaugurated a period of intense growth and turmoil for Muslim American communities. Established populations confronted the diversity of new immigrant groups and the sudden transformation that took place within the Nation of Islam when W.D. Mohammed led the NOI closer to a Qur’an- and Sunna-based faith. Meanwhile, transnational Muslim organizations and movements, including the Muslim World League and the Tablighi Jama`at, sought to establish ties and influence among American Muslims. These changes occurred just as non-Muslim Americans began to rethink their opinions of Muslims, domestic and immigrant, and both Muslim communities sought greater political representation and inclusion, sometimes working together for it and sometimes in competition. These papers examine how inter-ethnic and intra-religious struggles among black, Arab, and South Asian Muslims involved trans-national negotiations of authority (over institutions and over symbols such as Bilal ibn Rabah) that have continued to influence relations among various Muslim groups since.

**Beyond Mindfulness: Buddhism and Healing in Contemporary Practice**  
A19-317  
Saturday - 4:00 PM-6:30 PM  
Grand Hyatt-Bonham C (3rd Level)

This panel explores Buddhist healers and healing practices in contemporary Taiwan, Japan, and in various Asian communities in America. By highlighting these particular examples, we wish to explore the ways that diverse aspects of Buddhism are being used as mental and physical health practices today, beyond the headlines associated with “mindfulness.” We examine 1) a contemporary Taiwanese charismatic faith healer; 2) a Shin Buddhist-inspired reflection practice used by Japanese psychiatrists for alcoholism and prisoner reform; 3) how Japanese and American Zen cookbooks present the relationship between Buddhism, diet, and health; 4) diverse healing practices of Asian communities in Philadelphia; and 5) a contemporary Chinese-American healer in New York City. In so doing, we seek both to demonstrate the rich spectrum of therapeutic repertoires that Buddhism continues to make available to its devotees, as well as to bring overlooked non-white and non-Euro-American voices into the contemporary conversation about Buddhism and healthcare.

**Religion in Latin America and the Caribbean: Borders, Hybridities, and Identity**  
A19-322  
Saturday - 4:00 PM-6:30 PM  
Grand Hyatt-Bonham D (3rd Level)

"Religion on the Border": Religious practices and identities are increasingly transnational, even as geographic and national borders are locations of much debate. This session addresses religious practices which "cross boundaries," of whatever sort (physical, but also in terms of the re-combination of identities, be they national, ethnic, racial, gender or gender identity, sexual orientation) and research which itself crosses borders (of academic disciplines).

**Superstition, Secularism, and Religion: Testing a Trinary**  
A19-333  
Saturday - 4:00 PM-6:30 PM  
Convention Center-007C (River Level)

This roundtable takes up a trinary—religious/secular/superstitious—and tests its utility in a variety of settings, including Japan, the Philippines, China, Western Europe, Egypt, and the United States. This model, proposed by Jason Josephson
(The Invention of Religion in Japan, 2012) offers the category “superstition” to name that which is often seen as both the false double of “religion” and a crucial enemy of scientific truth and the secular state. The secular often designates “state truths,” promoted by governments through funding and public support. The religious, in secular states, is not expunged but often a protected realm, under the rubric of religious freedom. In any state, though, certain beliefs and practices—“superstitions,” “magic,” “folk traditions”—are defined as neither secular state truths nor protected as religious. We focus specifically on “superstition,” then test the trinary, especially its explanatory capacity to analyze matters of governance better than the religion/secularism binary.

Crossing Social Boundaries
A19-337
Saturday - 4:00 PM-6:30 PM
Grand Hyatt-Bowie C (2nd Level)

This seminar provides a collaborative forum for scholars of different disciplines to engage in an academic discourse about the field of Chinese Christianities. Christianity is the fastest growing religion in mainland China today, and arguably the religion of choice for a growing number of diasporic Chinese. “Chinese” is an expansive term, including mainland China proper as well as a large, linguistically, and culturally diverse diaspora, and encompassing more than a fifth of the world’s population; the Han Chinese people are sometimes described as the world’s largest ethnic group. Hence, with the increasing critical mass of Chinese Christians, there has likewise been a growing academic interest in various instantiations of Chinese Christianities, as understood across geographies (e.g., mainland China, Hong Kong, Taiwan, Southeast Asia, North America, etc.) and groupings (e.g., house and state-sanctioned churches, Catholic, Pentecostal, etc.). Chinese Christianities both transcend and hinder a number of regional, social, religious, etc. boundaries.

Women Scholars Network Meeting
A19-407
Saturday - 7:30 PM-8:30 PM
Hilton Palacio del Rio-El Mirador C East (Conference Center - 22nd Level)

The Women Scholars Network of the International Association for the History of Religions has been founded to provide a forum for women in Religious Studies throughout the world. This meeting will introduce the Network and the new Mentoring Program.

Religious Borderlands and Migrations
A20-115
Sunday - 9:00 AM-11:30 AM
Grand Hyatt-Travis A (3rd Level)

What is "borderlands religion" and how does migration impact this genre of religiosity? In this roundtable discussion, an international cohort of leading ethnographers from the Americas and Europe will share their research that explores the dynamics of migration and religions in various borderlands regions of the world. From U.S.-Mexican Catholicism to Messianic Judaism in Brazil, Israel, the UK, and the United States, men and women around the world are crafting new spaces in which geopolitics, nationalism, and religion increasingly co-exist. Panelists will explore the meanings of "borderlands religion" and will reflect on what broader implications of social scientific research might be for the study of religion.

Corporate Faiths: Religion and Capitalism around the Globe
A20-132
Sunday - 9:00 AM-11:30 AM
Convention Center-210B (2nd Level - West)

The inaugural session of the new Religion and Economy group, this panel asks how religious ideas, idioms, and imaginaries have oriented corporate activity around the world. Through both historical and ethnographic
methodologies, the papers examine such diverse examples as South Korea's E-land Group, microfinance programs in Colombia, railroad corporations in the antebellum United States, and the cataloging of spirituality through 1960s marketing practices. Using these examples, panelists collaboratively consider how corporations, past and present, not only have cultivated particular religious sensibilities but also have taken shape through fields of thought and practice that come into view through attention to the religious. These papers reflect the Religion and Economy group's commitment to sponsoring multidisciplinary conversations that explore intersections of religious and economic modes of social life.

Conversion to Islam: Global Case Studies
A20-138
Sunday - 9:00 AM-11:30 AM
Grand Hyatt-Bonham A (3rd Level)

Islam is very often projected as the fastest growing religion in the world. Much of the rapid growth is due to widespread increase in the number of converts to Islam. This panel brings together current interdisciplinary field-based research on Muslim converts from around the globe: the United States, France, Italy, Russia, and the Philippines. Each paper critically reflects on both the process of becoming Muslim and the process of being Muslim in a modern world. These case studies aim to provide nuance to the study of religious conversion by taking into account the cultural, historical, political and socioeconomic landscapes in which these conversions take place. By broadening the scope of analysis to include micro, meso, and macro factors, we see how converts are simultaneously negotiating their ethnic, nationalist, and gender identities throughout the unbounded process of religious conversion.

Subjects of Terror: Islamophobia in a Global Context
A20-268
Sunday - 3:00 PM-4:30 PM
Convention Center-212A (2nd Level - West)

This panel explores recent transformations of Islamophobia in diverse locales around the world. While the genealogy of Islamophobia emerges from anti-Arab polemics and historic forms of Orientalism, current manifestations of the fear and hatred of Muslims and Islam resituate this global phenomenon into new geographies, media, political commitments, and cultural politics. The papers address the dynamic circulation of Islamophobia - its transmission, localization, and extension through new capillaries of power. Two papers analyze the emergence of new forms of Islamophobia in Asia: the ‘translation’ of Western Islamophobia into the public sphere of South Korea, and the transmission of Islamophobic discourse within the region of South Asia. The other two papers look at Islamophobia in the US, investigating the deployment of gender and the role of film in shaping Islamophobic publics. The panel demonstrates that Islamophobia has become a global resource, available for diverse national projects, affective regimes, and xenophobic politics.

Transforming Our World? The United Nation’s Sustainable Development Goals through the Intersection of Peace-Building, Development Studies, and Religious Studies
A20-270
Sunday - 3:00 PM-4:30 PM
Convention Center-210B (2nd Level - West)

In September 2015 the UN announced 17 Sustainable Development Goals (SDG) which promise to eliminate global poverty by 2030. The papers in this panel challenge and critique some of the assumptions embedded in these goals. Through a case-study of post-genocide Rwanda, Christine Schliesser’s challenges the assumption of ‘universal peace’ evidenced by the lack of attention paid to conflict resolution and reconciliation. Kristyn Sessions’ paper problematizes the assumption of just power differentials in the SDG’s reliance on global partnerships. Finally, Emma Tomalin, explores the challenge of the framing of gender equality in the pursuit of the SDG’s, posing the vexing question, “what are the best ways for UN member states and other development actors to engage with religion, particularly in settings where faith positions act as barriers to the achievement of gender equality?” Our respondent, Fidele A. Lumeya brings his experience with faith-based NGO’s at the intersection between Peacebuilding, Relief Aid, Economic Development and
Post-conflict Reconstruction. Building on these professional experience and with insights from the perspective of people living in the African Great Lakes Region, Fidele, reminds us that what is great on paper, isn’t always great in the world, cautioning that “the Hunter Lion doesn’t make empty promise to attack his pray; he attacks and ‘eats.’”

Islam in Multimedia and Multicultural Contexts
A20-277
Sunday - 3:00 PM-4:30 PM
Convention Center-210A (2nd Level - West)

This international session brings together recent study of Muslims, migrations, mediations, and multiplicities in a variety of multicultural contexts.

Moral Mobility: Class, Labor, and Religious Ethics
A21-123
Monday - 9:00 AM-11:30 AM
Convention Center-207A (2nd Level - West)

Economic systems carry with them certain ethical values. Likewise, ethical discourses and practices rely on, instantiate, or work to transform material and economic conditions. This panel explores the intersection of religious ethics, the material conditions of religious labor, and the moral valences of economic status in diverse global contexts. Drawing on ethnographic and historical research from Ghana, India, France, and the United States, from the colonial period to the present, we address questions including: How do religious individuals and communities engage with economic status and class? In what ways does it inform the formation of ethical selves, norms, and practices? What ethical values do religious subjects identify as inhering in various economic systems, and how are these values incorporated, mediated, amended, and resisted by religious ideologies? How does the material labor of religious professionals or volunteers impact the ethical and religious discourses of these actors?

Religious Peacebuilding: Let’s Get Strategic
A21-135
Monday - 9:00 AM-11:30 AM
Convention Center-221B (2nd Level - East)

Religion has long been a popular scapegoat for conflicts throughout the world (whether founded or unfounded). However, political actors and the international relations field broadly, have missed the converse opportunity: exploring the integral tools that only religious peacebuilders can make available international relations. Using the strategic peacebuilding model as a lens, a panelist of distinguished experts and practitioners in the religious peacebuilding field will draw on case studies from Peacemakers in Action: Profiles in Religious Peacebuilding – Volume II (the Tanenbaum Center for Interreligious Understanding) to explore the unique ways in which religious peacebuilders can fit within the peace and diplomacy landscape. The panelists will look at religiously motivated peacebuilders around the world at different points of conflict cycles and reflect on the strengths and weaknesses of religious peacebuilding in conflict and post-conflict zones, as well as opportunities for the IR field to learn from and incorporate religious peacebuilding.

Festival Studies
A21-239
Monday - 1:00 PM-3:30 PM
Grand Hyatt-Lone Star F (2nd Level)

An exploratory session on key questions informing research on the meanings, functions, and effects of contemporary, religiously significant festivals around the globe. The format is a roundtable session, designed to stimulate reflection on theoretical and methodological questions informing festival research, followed by an open discussion on creating a "Festival Studies" group.
Development Seeking Understanding: Theological Perspectives on International Development
A21-226
Monday - 1:00 PM-3:30 PM
Convention Center-207A (2nd Level - West)

This session explores the intersection of humanitarianism, constructive theology, and love in the context of international economic development. Paper themes include christological responses to poverty, ecological humanism in the context of the Quran, and the question of the measuring love in development contexts. Responding to the papers is John Rees, a recognized scholar of religion in international relations with specialities in religion and international development, religion and foreign policy, and the International Relations discourse on post-secularism.

Religion, Social Movement, and Social Change
A21-216
Monday - 1:00 PM-3:30 PM
Convention Center-006D (River Level)

The focus of this session is religion and migration. Studies of human migratory patterns and the religious affiliation of migrants predominate scholarly interests of human movement from one location to another and across community, national, and international borders. However, this session concentrates on the role of religion in the process(es) that initiate and produce social change as a result of human migration. Based in social scientific research and methods, these four papers study religiously affiliated groups, concentrating on demographic and social changes precipitated by human movement over time. As a cluster, they explore how assimilation patterns, religious relationships, social conflict, religious power, and shifts in denominational and religious identity can either impede or translate into societal change.

New Religions in Global Context(s)
A21-309
Monday - 4:00 PM-6:00 PM
Grand Hyatt-Bonham D (3rd Level)

This panel surveys emergent religious thought and practice in Nepal, Sweden, the United Kingdom, and the United States.

Transnational Buddhisms: Meditation, Music, Memory, and Mobilization
A21-325
Monday - 4:00 PM-6:30 PM
Convention Center-212A (2nd Level - West)

This session offers new research on how various Buddhist ideas, practices, and institutions are taking shape outside of Asia. Papers address Jewish-American meditation retreats; the Jade Buddha for Universal Peace, a modern Buddha-image that is touring the world; constructions of new forms of Buddhist “heritage” through built environments in England; and the role of music in North American Jodo Shinshu communities.

Transnational Tantra
A21-337
Monday - 4:00 PM-6:30 PM
Marriott Rivercenter-Conference Room 3 (3rd Level)

In an increasingly globalized academy, where is Tantric Studies situated geographically? Across disciplines in the humanities, the crossing of borders has become an omnipresent trope in recent scholarship, as emerging fields such as Trans-Pacific and Trans-Asian Studies have sought to decenter locality as the defining feature of culture and religion. As a term that is border crossing by its very definition, Tantra as a category provides an ideal case study for how forms of
religious understanding and practice are constructed, exchanged, and translated across the borders of continents, languages, and religions. In scope and content, the papers of this panel aim to extend the conversation beyond the “usual suspects” in Tantric Studies of Indo-Tibetan Hinduism and Buddhism to show parallel and continuity in Southeast and East Asia, incorporating perspectives from Islamic and Jain tantric traditions.

**ISIS and the Challenge of Interpreting Islam: Text, Context, and Islam-in-Modernity**
A21-340  
Monday - 4:00 PM-6:30 PM  
Grand Hyatt-Texas B (4th Level)

Is ISIS Islamic? This question has stirred many a frenzied controversy. Some academics have expressed agnosticism toward this question, arguing that ISIS is just as Islamic as any other interpretation of Islam. Others, including Muslims, have called them out for a seemingly cavalier shoulder-shrug about a phenomenon that the mainstream Muslim clerics have so unanimously condemned and that so deeply threatens Muslim's moral self-understanding as well as safety in Western societies. Is the Islamic tradition a privileged point of departure to most effectively defeat the ISIS narrative? Is it necessary to throw off Islamic tradition, including its medieval fiqh, to effectively respond to threats like ISIS? Or, perhaps, ISIS is inherently modern and hence what needs to be rejected is the encroachment of modernity and ill-conceived reformism and modernism. This roundtable unpacks these questions and provides multiple perspectives – from religious studies, history, social science, and policy oriented think-tanks.

**Santhara: A Challenge to Indian Secularism?**
A21-401  
Monday - 8:00 PM-10:00 PM  
Grand Hyatt-Lone Star F (2nd Level)

What happens when a traditional religious ritual violates modern law? The documentary film *Santhara: A Challenge to Indian Secularism?* addresses this central question as it looks at the controversial Jain practice of Santhara, in which a person starves to death after taking a vow of abstinence. Based on interviews with, among others, the litigants and their representatives in a public-interest litigation (PIL) in an Indian court, calling for a ban on the practice, the film looks at how religion, law, and constitutional secularism intersect in the ongoing controversy. In the course of delineating various aspects of Santhara—a classic example of the law-religion conflict—the film provides a template for debating the question of reconciling individual freedom and personal liberty as well as a minority community's religious rights on the one hand, and, on the other, the justification for intervention by an avowedly secular state in matters of religion.

**The Ethics of Immigration and Globalization**
A22-112  
Tuesday - 9:00 AM-11:00 AM  
Grand Hyatt-Travis A (3rd Level)

This session includes a variety of papers that explore the complexities and contradictions of globalization and how globalizing processes disproportionately affect the poor around the world. Particular attention is paid to how religious and theological perspectives respond to the problems of immigration (refugee crisis) within the context of global capitalism and its discontents.

**Transnational Religious Expression in America: Asia in Translation**
A22-117  
Tuesday - 9:00 AM-11:30 AM  
Convention Center-211 (2nd Level - West)

How do the global flows of people, information, and resources inform the movement of religious ideas and practices between Asia and North America? This roundtable brings together four scholars working on diverse expressions of Asian religions in North America—including Daoism, Reiki, Tibetan Buddhism, and Yoga—to share findings, discuss critical
issues, and contribute to the developing vocabulary, theories, and case studies of “transnational” religions. Panelists use “transnational” to call attention to the gaps crossed and recrossed—through mediated and contested spaces—between different cultural contexts as religious ideas, technologies, and actors move across the globe. In doing so, religious expressions are approached comparatively as living articulations of ideas and practices that inevitably exceed institutional, national, cultural, and ethnic boundaries, and theoretical approaches are tested against the hybridity and fluidity of religious expression in the global age.

**Sovereignty, Violence, and the Secular**

A22-121  
Tuesday - 9:00 AM-11:30 AM  
Grand Hyatt-Lone Star B (2nd Level)

This panel explores the category of secular and its impacts on sovereignty and violence. Papers address the religious discrimination, Zionism, al-Qaeda, racism, and apocalypticism within the religious traditions of the United States, Canada, Turkey, and Israel.