2009 CALL FOR PAPERS

Annual Meeting Call for Papers

General Information ................................................................. 3
Deadlines ................................................................................. 3
Guidelines for Submitting Proposals ......................................... 3
Submission Methods ................................................................. 3
Sections ................................................................................. 4
Groups .................................................................................. 6
Seminars ............................................................................... 13
Consultations ....................................................................... 13
Participant Forms .................................................................. 16, 17

History of Religion in Québec ................................................ 20
 JAAR Call for Papers ............................................................. 21
 Briefs .................................................................................... 21
 Election Results ..................................................................... 22
 Membership Form ................................................................. 23

In the Next Issue of
Spotlight on Theological Education:
Theological Illiteracy and Its Effect on the
Enterprise of Theological Education
2009 Member Calendar

January

Religious Studies News January issue, including the Annual Meeting Call for Papers and the results of the officer elections.

January 1. Annual term of membership begins for the 11,000 members of the AAR, the largest and most inclusive association of religion scholars in the world.

January 5. Nominations due for Best First Book in the History of Religions award. For more information, see www.aarweb.org/Programs/Book_Awards/Book_Awardsrules-firstbook.asp.

January 10. Excellence in Teaching award nominations due. For more information, see www.aarweb.org/Programs/Book_Awards/Teaching_Awards.asp.

January 30. Martin E. Marty Public Understanding of Religion Award nominations due. For more information, see www.aarweb.org/Programs/Marty_Awards.asp.

January 30. Executive Committee meeting, Atlanta, GA.

January 31–February 1. Academic Relations Committee meeting, Atlanta, GA.

January 31–February 1. Governance Task Force meeting, Atlanta, GA.

January 31–February 1. Graduate Student Committee meeting, Atlanta, GA.

January 31–February 1. International Connections Committee meeting, Atlanta, GA.

January 31–February 1. Job Placement Task Force meeting, Atlanta, GA.

January 31–February 1. Nominations Committee meeting, Atlanta, GA.

January 31–February 1. Public Understanding of Religion Committee meeting, Atlanta, GA.

January 31–February 1. Status of Racial and Ethnic Minorities in the Profession Committee meeting, Atlanta, GA.

January 31–February 1. Religion in the Schools Task Force meeting, Atlanta, GA.

January 31–February 1. Status of LGBTIQ Persons in the Profession Task Force meeting, Atlanta, GA.

January 31–February 1. Status of Women in the Profession Committee meeting, Atlanta, GA.

January 31–February 1. Teaching and Learning Committee meeting, Atlanta, GA.

January 31–February 1. Theological Education Steering Committee meeting, Atlanta, GA.

(More information on AAR committee meetings can be found at www.aarweb.org/Meetings/committees.asp.)

February

February 15. Submissions for the May 2009 issue of Religious Studies News due. For more information, see www.aarweb.org/Publications/RSN.

March


March 1. 2009 Annual Meeting proposals due to program unit chairs. Additional Meeting requests may be submitted for the Annual Meeting.

March 6–7. Rocky Mountains–Great Plains regional meeting, Denver, CO.

March 7–8. Southwest regional meeting, Irving, TX.

March 11. Humanities Advocacy Day; an event organized by the National Humanities Alliance and cosponsored by the AAR and more than twenty organizations to promote support for the National Endowment for the Humanities. For more information, see www.nwhalliance.org.

March 13–15. Southeast regional meeting, Chapel Hill, NC.


March 21–23. Western regional meeting, Santa Clara, CA.

March 26–27. Mid-Atlantic regional meeting, Baltimore, MD.

March 27–28. Upper Midwest regional meeting, St. Paul, MN.

(Fore more information on regional meetings, see www.aarweb.org/Meetings/regions.asp.)

April

April 1. Notification of acceptance of Annual Meeting paper proposals by program unit chairs.

April 3–4. Midwest regional meeting, River Forest, IL.

April 3. Regionally Elected Directors meeting, Montreal, Quebec, Canada.

April 3. Executive Committee meeting, Montreal, Quebec, Canada.

April 4–5. Spring Board of Directors meeting, Montreal, Quebec, Canada.

April 20. Employer preregistration for Annual Meeting Job Center opens.

April 24–26. Pacific Northwest regional meeting, Tacoma, WA.

(Fore more information on regional meetings, see www.aarweb.org/Meetings/regions.asp.)

May

Religious Studies News May issue, including Annual Meeting registration materials and Spotlight on Theological Education.

May 1. Nominations (including self-nominations) for committee appointments and elected positions requested.

May 1. Annual Meeting Additional Meeting requests due for priority consideration.

May 1–2. History of Religions Jury meeting, Atlanta, GA.

May 1–2. Eastern International regional meeting, Nanjing, China.

May 1–2. Annual Program Planner meeting, Atlanta, GA.

May 5. Prominent conference speakers and sessions announced.

May 6. Board of Directors meeting, Montreal, Quebec, Canada.

May 8. Executive Committee meeting, Montreal, Quebec, Canada.

May 12–15. Theological Education Committee meeting, Montreal, Quebec, Canada.

May 15. Change of address due for priority receipt of the Annual Meeting Program Planner. Program Planners will be mailed to members in late May.

May 18. Research grant applications due. For more information, see www.aarweb.org/Programs/Grants.

June


June 15. Membership renewal deadline for 2009 Annual Meeting participants.

June 15. Annual Meeting registration deadline for 2009 Annual Meeting participants.

June 15. Submission deadline for the October issue of Religious Studies News. For more information, see www.aarweb.org/Publications/RSN.

July

July 1. Annual Meeting program goes online.

July 1. New fiscal year begins.

July 31. Deadline for participants to request audiovisual equipment at the Annual Meeting.

August

August 1. Research grant applications due. For more information, see www.aarweb.org/Programs/Grants.

August 1. Regional development grant applications due to regionally elected directors.

August 15. Membership renewal period for 2010 begins.

September


TBD. Program Committee meeting, Santa Barbara, CA.

TBD. Executive Committee meeting, Santa Barbara, CA.

September 29. Finance Committee meeting, Atlanta, GA.

September 28–October 28. AAR officer election period. Candidate profiles will be published in the October RSN.

October

Religious Studies News October issue.

Spotlight on Teaching Fall issue.

October 1. Deadline for Additional Meetings inclusion into the Annual Meeting Program Book.

October 12. Annual Meeting Job Center pre-registration closes.

October 15. Submissions for the January 2010 issue of Religious Studies News due. For more information, see www.aarweb.org/Publications/RSN.

October 15. Regional development grant awards announced.

November

November 1. Research grant awards announced.

November 5. Regionally Elected Directors meeting, Montréal, Québec, Canada.

November 5. Executive Committee meeting, Montréal, Quebec, Canada.

November 6. Fall Board of Directors meeting, Montréal, Quebec, Canada.

November 6. Leadership Workshop at the Annual Meeting, Montréal, Québec, Canada.

November 7. Annual Meeting registration and housing opens for 2010 meeting.

November 7–10. Annual Meeting, Montréal, Quebec, Canada. The AAR Annual Meeting, the world’s largest gathering of scholars of religion, anticipates some 5,500 registrants, 200 publishers, and 125 hiring departments.

TBA. Annual Business Meeting at the Annual Meeting, See the Program Book for day and time.

November 20. New program unit proposals due.

December


TBA. Program Committee meeting, Atlanta, GA.

December 15. Submissions for the March 2010 issue of Religious Studies News due. For more information, see www.aarweb.org/Publications/RSN.

Questions about the Call

Organizations, persons, or program units wishing to plan receptions and other meet-
ing before, during, or after the Annual Meeting should go online to www.aarweb.org after March 1, 2009. This website will have information regarding guidelines, necessary forms, and costs to request Additional Meeting space at the Annual Meeting and/or to announce your event in the Annual Meeting Program Planner.

General Information

Meeting Location

The 2009 AAR Annual Meeting and Book Exhibit will be held at the Palais des Congrès in Montréal, Québec, November 7–10.

Future Annual Meeting locations include:

2010 – Atlanta, GA, October 30–November 2
2011 – San Francisco, CA, November 18–21
2012 – Atlanta, GA, November 2–5

Registration and Housing

You must be registered for the meeting in order to secure a room in an Annual Meeting hotel at our specially negotiated hotel rates (which are often half the published room rate for the property). When you receive your preregistration information by mail in the March RSN (or online), carefully review and follow the instructions in order to secure your housing. Although registration may be completed without submitting your housing request, you are encouraged to submit both together.

Annual Meeting Registration and Housing is open now at www.aarweb.org/Meetings/Annual_Meeting/Current_Meeting/registration.asp.

Questions about the Call

The work of the program unit is coordinated by the chair(s) and a meeting committee who design the sessions and make decisions about which proposals will eventually be on the program. Each proposal is carefully refereed, usually in an anonymous procedure (i.e., without knowledge of the proposer or the referees). All proposals, abstracts, and completed participant information (as well as any questions you may have) should be sent to the individual(s) named in the Call; this occurs automatically in the online system (OP3).

Please inquire with the appropriate unit chair about the amount of time granted for your presentation and by what date the respon-dent (if any) must receive your completed paper.

Questions about the Annual Meeting

Concerns of a general nature may be sent to the AAR executive office to the attention of the Director of Meetings, 825 Houston Mill Road NE, Suite 300, Atlanta, GA 30329, USA. Phone: 404-727-3049; Fax: 404-727-7959; annualmeeting@aarweb.org.

Additional Meetings

Organizations, persons, or program units wishing to plan receptions and other meet-
ings before, during, or after the Annual Meeting should go online to www.aarweb.org after March 1, 2009. This website will have information regarding guidelines, necessary forms, and costs to request Additional Meeting space at the Annual Meeting and/or to announce your event in the Annual Meeting Program Planner.

Questions should be directed to Ashton Jones on or after March 1, 2009. Written requests can be sent to Houston Mill Road NE, Suite 300, Atlanta, GA 30329, USA, or ajones@aarweb.org.

The deadline for priority scheduling of Additional Meeting requests is May 1, 2009. Requests after that date will be accommodated as space allows.

2009 Calendar of Deadlines

March 1, 2009
Deadline for proposals, participant forms, and abstracts to be received by program unit chair.

April 1, 2009
Notification of acceptance (or not) of proposals by program unit chair. All program participants must re-new/establish 2009 AAR memberships in order to participate on the program.

April 1, 2009
Program unit chairs submit session request information (Program Planner copy, abstracts, and participant forms) to the AAR executive office online.

May 1, 2009
Deadline for priority submission of Additional Meeting request forms. Forms are available online at www.aarweb.org beginning March 1.

June 15, 2009
Deadline for participants to renew their AAR membership and be preregistered for the meeting. Names of participants not registered will be removed from the Program Book.

July 1, 2009
Deadline for participants to request audiovisual equipment at the Annual Meeting.

November 7–10, 2009
AAR Annual Meeting, Montréal, Québec, Canada.

Complete Call for Papers Guidelines are available online at www.aarweb.org/Meetings/Annual_Meeting/Current_Meeting_Call_for_Papers/.

Guidelines for Submitting Proposals

Step 1: Find a topic in the call that interests you. Determine which type of proposal you wish to submit.

• Individual paper proposal—a paper written by you that you will present in response to a theme within a unit’s call.

• Individual panel proposal—a unit panel has placed a call for scholars willing to speak (not present a paper) about a certain theme and you wish to participate (this is rare).

• Prearranged papers session proposal—a proposal for a complete session of differ-ent papers on a theme, complete with a presider, paper presentations, and respondent.

• Prearranged panel session proposal—a proposal of a complete session, including a presider, list of panelists, and a respondent, all of whom will speak on a common theme.

Step 2: Write your proposal and 150-word abstract. You have 1,000 words to make the case for your proposal. Prearranged paper sessions require a separate 1,000-word proposal for each paper in the session. The abstract will be listed in the online Program Book.

Step 3: Submit your proposal via the method requested by the program unit no later than March 1, 2009. A participant form is required for any proposal submitted outside of the online system. Carefully note any audiovisual equipment you require before you submit your proposal.

Step 4: Notification of your proposal’s acceptance status for the Annual Meeting program will be sent by April 1, 2009.

Participation Requirements at the Annual Meeting:

• Membership is not required to submit a proposal in response to the Call for Papers. However, all participants accepted to the program must be current (2009) AAR members and registered for the Annual Meeting by June 15, 2009.

• Participants may appear no more than two times in any capacity (e.g., paper presenter, panelist, presider, or respondent). The only exception is a business meeting presider.

• A person can have only one role in a session. You cannot preside and present a paper in the same session.

• People can submit no more than two proposals in response to the Call for Papers. This includes submitting the same propos-al to two separate units or different proposals to two different units.

Wildcard Sessions

Wildcard sessions are intended to be experimen-tal, exploratory sessions that address an area of interest that does not naturally fall within the purview of an existing program unit. These sessions offer members direct access to the Annual Meeting program outside of the normal program unit structure.

Guidelines for wildcards:

• All wildcard sessions are ninety minutes in length and will be scheduled for Sunday afternoon at the Annual Meeting.

•Wildcard sessions are accepted through OP3 only.

•Wildcard sessions must use one of the pre-arranged session proposal formats (papers or panel).

• Make sure the wildcard session does not cover an area already covered by an existing program unit. If a proposal fits within an established program unit’s mission, the proposal will be forwarded to that unit.

• The Program Committee evaluates all wildcard proposals. Notification of pro-gram acceptance will be announced by April 1, 2009.

Wildcard Sessions

The Sunday afternoon schedule for the Annual Meeting program consists of three ninety-minute sessions, scheduled for 1:00–2:30 p.m., 3:00–4:30 p.m., and 5:00–6:30 p.m. The AAR encourages creative and innovative proposals for these sessions. Some possibilities include: restricting a panel to two thirty-minute papers followed by discussion; posting papers in advance to focus on discussion rather than presentation; topical panel discussions; discussion of a book or film; or a panel on teaching in the field; or workshop-style sessions. The ninety-minute format is perfect for hosting specialized conversations on an aspect of the field or “teaching” a topic to the audience.

Audiovisual Requests

The AAR recognizes the importance of using digital equipment during presentations. A limited number of meeting rooms are supplied with LCD projectors for connecting to a personal laptop. The AAR encourages participants to bring or share a personal or departmental laptop to run any PowerPoint, CD, or DVD presentation. Analog equipment such as overhead projectors, slide machines, etc., are available for the participant’s cost. All AV requests must be received at the time of the proposal. Late requests cannot be accommodated.

January 2009 RSN • 3
Religious Studies News

Arts, Literature, and Religion Section
Diane Apostolos-Cappadona, Georgetown University, apostolod@georgetown.edu, Eric Ziolkowski, Lafayette College, ziolkow@lafayette.edu.

We invite proposals for individual papers and preorganized panels on the following topics: 1) Religio-environmental literature and art; 2) Censorship in religion and the arts marking the twentieth anniversary of the Mapleton-Horree-Serrano-NEA controversy; 3) Multiculturalism and/or globalization in the arts, literature, and religion; 4) The French/English language divide in Canadian politics, Canadian art, and literature, especially including the literature of Margaret Atwood and of the Montreal poets, e.g., M. A. Klein, Irving Layton, and Anne Carson; 5) The exploration of the religious in contemporary art and literature; 5) Mythology and spirituality in Pre-Raphaelite art and literature (in coordination with the Waterhouse exhibition at the Montreal Museum of Fine Arts – see www.mmf.qc.ca/en/expositions/exposition129.html). 6) The Literature of Eudora Welty, including her influence on artists, writers, and feminist critics, marking the centennial of her birth; 7) Deyos Arcand's Jace of Montreal and the occasion of its bicentennial (cosponsored with the Religion, Film, and Visual Culture Group); and 8) Creation and destruction in art and literature (cosponsored with the Christian Systematic Theology Section). We especially welcome proposals from academics who are also creative writers, practicing artists, and critics, in order to foster a rich dialogue among the field of religious studies.

SUBMISSIONS ACCEPTED VIA: http://AAR-HCS-infogami.com

Buddhism Section
Janet Gyao, Harvard University, jgyatso@hsb.harvard.edu, Charles Hallsey, Harvard University, chhallsey@hsb.harvard.edu.

This Section invites proposals for panels and individual papers in all areas of the study of Buddhism. Proposals are especially sought that will make creative use of the ninety-minute sessions in formats other than paper or panel presentations, including guided group readings or close textual discussion. In recognition of the theme of the AAR's centenary year, this Section solicits proposals on academic communities concerned with the study of Buddhism from international perspectives. Other topics of special interest, as suggested by Section members, include: 1) The “state of the play” of translations of and/or scholarship about the Lotus Sutra; 2) Buddhism in Quebec; 3) The Mahayana/Buddhism Sutra; 4) Buddhist ritual; 5) Buddhist modernism; 6) Contemporary Buddhism in China; 7) Diaspora Buddhism; 8) Reading Buddhism poetically; 9) The use of art in doing Buddhist history; 10) Transmigration of Buddhist ideas across cultures; 11) Ethics of war and violence in Buddhism; 12) Buddhism and internationalization; and 13) Reflections on pioneers in Buddhist studies. Proposals are also sought for sessions that review the significance and impact of a major recent work or figure in the field of Buddhist studies.

SUBMISSIONS ACCEPTED VIA: OP3

Christian Systematic Theology Section
Gerard Loughlin, Durham University, gerard.loughlin@dur.ac.uk, Joy McDougall, Emory University, jamcdou@emory.edu.

The general theme for this Section is “creation and destruction.” We invite constructive proposals (not merely descriptive or historical) that explore the themes of beginning and ending, and making and remaking in relation to the Christian doctrines of creation and eschatology. We seek proposals for individual papers or panels (e.g., on books, thinkers, or topics that relate to the general theme). Suggested topics include: 1) Creation ex nihilo; 2) Creationism and evolution; 3) Realized eschatology (e.g., heaven or hell on earth); 4) Theatrum gloriae Dei: Natural law and the laws of nature; 5) The Spirit and the groaning of creation; 7) Judgment and the end of all things; and 8) Paradisal and apocalyptic imagination. We also invite proposals on these or other topics for possible cosponsored sessions with The Arts, Literature, and Religion Section and the Pentecostal–Charismatic Movements Consultation. Proposals from or on French-speaking theologians and thinkers are especially welcome, but all presentations must be in English. For planning purposes, our general theme for 2010 will be “revelation and interpretation.”

SUBMISSIONS ACCEPTED VIA: OP3

Comparative Studies in Religion Section
Tracy Pintchman, Loyola University, tspintch@luc.edu, Kimberly C. Parson, Harvard University, kimberley.parson@harvard.edu.

We seek proposals that provide occasion for comparative inquiry, engaging two or more religious traditions around a common topic and reflecting critically on the conceptual tools employed in the inquiry. We request only group proposals in the form of thematic paper sessions (four presenters, a presider, and a respondent), panel sessions (four to six presenters). We reserve the right to add individuals to any proposal. Each paper in a proposed session or panel need not be comparative, but overall coherence is crucial. Themes include: 1) Global gurus (Joanne Waghorne, jwaghorne@trevyr.com); 2) Nature myths; 3) Mary Douglas’s contributions to the study of religion; 4) Clifford Geertz’s contributions to the study of religion; 5) Sacred trees; 6) Comparative contemplative techniques (Brad Clough, bradley.clough@mso.umont.com); 7) Religion and sports (Phillip Arnold, pjarred@mdallion.ysu.edu); 8) Religion and architecture; 9) Whither “patterns” in comparative religion in an age of globalization; and 10) Possession, mind, and society. Additional proposals for comparative panels and sessions other than these listed are welcome.

SUBMISSIONS ACCEPTED VIA: OP3

History of Christianity Section
Martha L. Finch, Missouri State University, martha Finch@missouristate.edu, Nathan Baruch Rein, Ursinus College, nrein@ursinus.edu.

We seek 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. For more information, please visit http://AAR-HCS-infogami.com. We seek proposals for individual papers or entire panels on the following topics: Christianity in the Francophone world; 500 years of international Calvinism; postcolonial historiography of Christianity; and rituals of Christian initiation. To mark the centennial of the AAR, we also solicit papers and panels on the topic “Interpreting the History of Christianity, 1909–2009.” We will consider proposals on other topics as well. Papers should be conceived for an effective fifteen-minute presentation.

SUBMISSIONS ACCEPTED VIA: OP3

Ethics Section
Jane Hicks, St. John Fisher College, jhicks@sjfc.edu, Miguel De La Torre, Iliff School of Theology, mdelatorre@illiff.edu.

This Section invites proposals providing ethical analysis from all religious traditions and diverse ethical methodologies in response to the following themes: 1) Ethics of United States–Canadian relations: Cultural diversity and shared influences (e.g., cross-border relations, health care, NAFTA, rights of indigenous peoples); 2) Privatizing nature (i.e., disputes over uses of water, coastline, and other natural resources); 3) Ethical contributions of marginalized communities in the United States: New ethical methodologies, critiques, and approaches to moral reason; 4) Comedy and ethics: Television, film, stand-up, and literature; 5) Ethics of religious experience: Yoga, sexuality, drug use, comparative asceticism, etc.; and 6) Papers of particular excellence on other topics and panel proposals. Proposals for cosponsored sessions should be sent to both sponsoring program units. All proposals should identify the methodology used and contribute to the argument of the current academic conversations.

SUBMISSIONS ACCEPTED VIA: OP3

North American Religions Section
Rudy Busto, University of California, Santa Barbara, rbd@religion.ucsb.edu, Kathleen Flake, Vanderbilt University, kathleen.flake@vanderbilt.edu.

This Section seeks to advance the study of religions in the United States, Canada, and Mexico by promoting innovative scholarly exchange across disciplinary and national boundaries. In recognition of the locale of our next meeting, the Section welcomes proposals on cultural heterogeneity, state-sponsored multiculturalism, and national identity in North American religion. This includes a desire for proposals addressing the religions of First Nations, Inuit, and Metis; the black diaspora and from Canada; Quebec’s “Quiet Revolution”; and French, Ukrainian, and recent immigrant Catholic communities or Islamic traditions in Canada. More generally, we welcome proposals related to global economies of religion; religion and same-sex marriage; religious liberalism and its critics; and nationalism and religious normativity. We prefer proposals that explore the various methods for studying North American religions; reappropriate the relationship between “lived religion” and institutions; or offer critical reflections on key words in the study of religion. We ask authors of all submissions to strive for formats other than the traditional reading of papers. Where complete panels are proposed, please note that we may be able to accommodate only portions of the proposal.

SUBMISSIONS ACCEPTED VIA: OP3

Philosophy of Religion Section
Joseph Prabhu, California State University, Los Angeles, jprabhu@calstatela.edu, Ludger Virtue, Yale University, ludgev@yale.edu.

This Section invites proposals on the following topics/books: 1) Embodiment in cross-cultural perspective; 2) Bridging the analytic/continental divide in the philosophy of religion; 3) M. Taylor’s After God; 4) Liturgy and philosophy; 5) Relational epistemologies and religion; and 6) Leszek Kolakowski’s philosophy of religion; 7) Nondualism; 8) Philosophies of the secular; and 9) Concepts of nature.

SUBMISSIONS ACCEPTED VIA: OP3
CALL FOR PAPERS

Religion and Politics Section
Andrew Murphy, Rutgers University, armurphy@politics.rutgers.edu. Susan B. Thistlethwaite, Chicago Theological Seminary, sthistle@ctc.edu.

In addition to receiving proposals on top- ics generally in the purview of the Section (which encompasses both domestic and global interconnections of religion and politics, in practice and theory), this year we especially welcome proposals that address the following: 1) The politics of religion in Canada or Canada–U.S. comparisons (e.g., policies regarding indige- nous peoples, multiculturalism, religion in the public sphere, and/or citizenship); 2) The adequacy of traditional categories (liberal, conservative, secular, progressive, nation, and/or populism) in explaining and analyzing religious and political phe- nomena in the contemporary world; 3) Religion, pluralism, and democracy in theory and practice; and 4) Explorations of religion, media, and public opinion in the United States or abroad with lessons for the study of religion and politics, per- haps with an emphasis on elections and polling. We are also happy to receive pro- posals on religion and politics in Quebec more specifically — including papers on “The Quiet Revolution Forty Years Later” or on Canada’s Reassessing the Foundation commission — for inclusion in special ses- sions cosponsored with the Montreal Venue Committee.

SUBMISSIONS ACCEPTED VIA:

Religion and the Social Sciences Section
Carol B. Duncan, Wilfrid Laurier University, carol.duncan@gmail.com, Douglas A. Hicks, University of Richmond, ahicks@richmond.edu.

This Section especially invites proposals in relation to the following themes: 1) Religion, politics, and identity across the Canada–United States border; 2) Avoiding discipli- nary amnesia: Recovering underappreciated- or controversial-twentieth-century social scientists of religion; and 3) Youth engagement in social and political movements: Compar- ative perspectives. Other paper or panel proposals are welcome that fit with the Section’s purpose — to support scholar- ship at the intersection of the social sci- ences (including psychology, sociology, political sciences, economics, and cultural studies) and religious or theological stud- ies. Topics may include the study of reli- gious and theological questions through specific social scientific methodologies, the contribution of religious and theological approaches to the work of social scientific disciplines, and comparative assessments of current issues by humanities-based and social scientific methods. In order to be accepted for presentation, a paper or panel proposal must explicitly state its author’s methodology.

SUBMISSIONS ACCEPTED VIA:

Religion in South Asia Section
John E. Cort, Denison University, cort- denison@denison.edu, Robin Reinhard, Lafayette College, reinhard@lafayette.edu.

This Section gives strong preference to paper sessions (non panel session proposals for paper sessions should include specific titles and proposals for each paper included in the session. We give preference to proposals for entire sessions over individual papers, and accept few individual paper proposals. The following topics for sessions have been sug- gested by Session members (if interested in presenting a paper on one of these topics e-mail the contact person directly): 1) Inter- religious conflict in South Asia — Chad Bauman (chaudbauman@butler.edu); 2) South Asian religions and Hollywood — Frank Koonen (koonen@bu.edu); 3) Darwin and South Asian religions — Tom Ellis (ellist@ appstate.edu); 4) Games and contests in reli- gious education — Whitney Ketting (m.ketting@iwm.edu); 5) The gift in South Asian religions — Leena Taneja (laniijee@ aetnion.com); 6) Environmental justice in South Asia — Whitley Williams (wlf@sunyplattf- saf.edu); 7) Recent translations of the Bāghvāsī of Gītā — Tom Fooneholt (thomfooneholt@ mersyhurst.edu); 8) Adornment in South Asian religions — Janet Guin (contact@guin@ gmail.com); 9) Prostitution and conversion — Cassie Addock (caddock@sacredwest.wustl.edu); 10) Status of women in twentieth- and twenty-first centuries — Kay Jordan (kjord@nordfl.edu); 11) Cultural transformation of Hinduism (e.g., Hinduism in Cambodia) — Nancy Martin (martin@chapman.edu); 12) Multilingualism/Multiculturalism — Jack Hawley (law164@columbia.edu); 13) Papal — Phyllis Herman (phyllis.k.berman@ cuny.edu); 14) Religious educational projects — Michele Verna (verna2000@columbia.edu); 15) Spirit possession and magic — Deepak Shikhlada (deepak.shikhlada@ dasspainstc.edu); and 16) Doubt, faith, and belief in South Asian religions — David Lawrence (lawrence@law.dal.ca). Proposals for panel sessions on topics in South Asia must explicitly state its author’s methodology.

SUBMISSIONS ACCEPTED VIA:

Study of Islam Section
Omid Safi, University of North Carolina, Chapel Hill, omidsaf@unc.edu, Usama T. Karamatnata, Washington University, Str. Louis, akmatus@wustl.edu.

We encourage paper proposals in all areas of Islamic studies. Successful proposals will reflect theoretical and methodological sophis- tication, engagement with existing scholar- ship, along with innovative examination of Islamic practices and texts. As always, we wel- come submissions dealing with the Qur’an and the Sunna, Islamic law, philosophy, theol- ogy, mysticism, ritual, gender and sexuality, modernity and globalization, teaching Islam, religious pluralism, and other areas of general interest. Furthermore, we encourage proposals dealing with Shi’ism within and across these areas. This year, we also invite panels on the following particular themes: Theory and method in the study of Islam with a special focus on the insider/outsider debate; religious pluralism, with particular attention to plural- ism in Islam; the study of Islam in North America; and literary, visual, and material cul- tures of Muslims.

SUBMISSIONS ACCEPTED VIA:

Study of Judaism Section
Aryeh Cohen, American Jewish University, aryeh@ajuda.edu. Shaul Magid, Indiana University, Bloomington, smagid@indiana.edu.

We invite proposals on the following top- ics: 1) Advances in science and its impact on the study and/or philosophy of Judaism; 2) The function of critical theo- ries and methods in the study of Judaism; 3) The relationship between Biblical stud- ies and Jewish studies; 4) Memory, history, and identity in Judaism; 5) Ritual theory and practice; and 6) Teaching introduction to Judaism courses; 7) Secularism/the secular and Judaism; and 8) Yiddish and/or Yiddishism and the study of Judaism. We also invite proposals for a joint session with the Kierkegaard, Religion, and Culture Group on Kirkgaard and Judaism. As always, this Session aims to present panels that showcase a wide array of methodological and historical subfields in the study of Judaism. And so we encourage the submission of papers and panels on topics other than those listed above; we especially encourage the sub- mission of papers/panels that broaden the horizons of these subfields, as well as the submission of panels that treat a single topic from a variety of methodological approaches and/or historical periods.

SUBMISSIONS ACCEPTED VIA:

Teaching Religion Section
Joseph Favazza, Stonyhill College, sfavazza@stonyhill.edu, Carolyn Medine, University of Georgia, medine@uga.edu.

This Session critically examines pedagogi- cal theory and practice. We invite propos- als that join innovative teaching practice with the scholarship of teaching and learn- ing. Preference will be given to proposed presentation formats that model engaged, interactive, and experiential learning. Identify which of the following themes your proposal aims to address: 1) Queer pedagogy in and religious studies (for a possible cosponsored session with the Queer Theory and LGBT Studies in Religion Consultation, so submit propos- als to both units); 2) Creating a virtual religious studies classroom — best prac- tices for teaching online; 3) From T. A. to teacher — how I made (or plan to make!) the transition; 4) Thinking global, teach- ing local — globalization in and beyond the religious studies classrooms; 5) Teaching as ritual practice — ritualizing practices that create us and sustain us before, dur- ing, and after class; and 6) Bilingual and multilingual classrooms in Quebec. Finally, we invite proposals for a luncheon session to be cosponsored with the Wabash Center. The proposal should identify (1) Advantages and/or disadvantages in topic on which you have sufficient expertise for guiding a small group lunch discussion with fellow teachers interested in your topic.

SUBMISSIONS ACCEPTED VIA:

Women and Religion Section
Micheline Pesantubbee, University of Iowa, micheleine.pesantubbee@uiowa.edu. Rosetta Ross, Howard University, rross@howard.edu.

This Session invites individual and group papers and panel proposals from a variety of religious and cultural traditions that explore women’s and girls’ experiences in local and global contexts. The Section is particularly interested in proposals that are related to one of the following themes: 1) Globalization and girlhood, including issues of girls’ religious experiences, reli- gious constructions of girlhood or gendered religious education, and the sociopolitical rights of girls’ and the co-sponsored session with Childhood Studies and Religion Consultation; 2) United Nations’ declarations on rights of women, such as the elimination of discrimination against women (1967) or elimination of violence against women (1993); 3) Resexualizing of society in media and culture; 4) Multicultural- ism, family law, and faith-based instruc- tion, for example, Sharia tribunals in Ontario or the Ontario Arbitration Act, or religion, human rights, and First Nation women in Canada; 5) Canadian women’s religious experience; and 6) Women’s participation in the World’s Parliament of Religions of 1893 or the impact of the participation of women in the Section also seeks proposals that reflect critical awareness of the effects of globalization on women and religion and that facilitate dialogue across disciplines and/or race or ethnicity and/or religious traditions.

SUBMISSIONS ACCEPTED VIA:

NINETY-MINUTE SESSIONS

Sunday afternoons will be scheduled with ninety-minute time slots to allow for more intense scholarly explorations on a topic. See page three or more information.
African Religions Group
Laura S. Grillo, Pacifica Graduate Institute, lgrillo@paciﬁca.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. This year we invite individual papers or panel proposals on the following themes: 1) The convergence of multiple “African diasporas” in North America — new immigration, refugees, and the resulting recombination of African-derived religions, e.g., Haitian Vodou in Quebec (this is to be a jointly sponsored session with the Afro-American Religious History Group as well as the Religion in Latin America and the Caribbean Group); 2) Civil war, violence, and reconciliation — what lessons are to be learned from Africa; 3) The disafﬁliation of African churches with world church bodies — and globalization; and 4) Cognitivedisciplines with world church bodies — and globalization, and national identities; and histories and explorations of Francophone and Anglophone traditions in social anthropology and anthropological theory. We also invite proposals reconsidering evolutionary theories of religion and family, as well as other critical matters that might reference the 100th anniversaries of Maeterlinck’s Theatrical and Van Gennep’s Le Rites de Passage, as well as the 150th anniversary of Darwin’s Origin of Species and the 200th anniversary of the British Museum, all of which coincide with the AAR’s own centenary. We encourage submissions on other topics from scholars using anthropological theory and methods — not only ethnography — to study diverse traditions, regions, and eras.

SUBMISSIONS ACCEPTED VIA:

Afro-American Religious History Group
Julius Bailey, University of Redlands, julius_bailey@redlands.edu, Anthea Butler, University of Rochester, anthea.butler@rochester.edu.

In recognition of the locale of the Annual Meeting, this Group invites proposals for sessions or individual papers on African-American religion across borders, with a particular focus on the Francophone African diaspora and Black Canada. We also welcome papers that explore new methodological approaches to African-American religious history, African-American religion and the 2008 election, the globalization of black religion, or other papers that are comparative in nature — addressing topics such as Afro-Indian religious history, or religions in Africa and the African diaspora. In addition, for a possible joint session with the Critical Theory and Discourses on Religion Group, this Group invites papers that address the work of Paul Gilroy and race as an analytical category.

SUBMISSIONS ACCEPTED VIA:

Anthropology of Religion Group
Shawn Landres, Jumpstart/Project on Emergent Religious and Social Entrepreneurship, shawn@landres.com, Margarita M. W. Suarez, Meredith College, suarezmw@meredith.edu.

We invite proposals from across anthropology and religion. Given our location in Montreal and the meeting-wide focus on globalization, we are especially interested in proposals on comparisons of Canadian and United States approaches to the study of pluralism, cultural heterogeneity, state-sponsored multiculturalism, and national identity; and histories and explorations of Francophone and Anglophone traditions in social anthropology and anthropological theory. We also invite proposals reconsidering evolutionary theories of religion and family, as well as other critical matters that might reference the 100th anniversaries of Maeterlinck’s Theatrical and Van Gennep’s Le Rites de Passage, as well as the 150th anniversary of Darwin’s Origin of Species and the 200th anniversary of the British Museum, all of which coincide with the AAR’s own centenary. We encourage submissions on other topics from scholars using anthropological theory and methods — not only ethnography — to study diverse traditions, regions, and eras.

SUBMISSIONS ACCEPTED VIA:

Asian North American Religion, Religion, Culture, and Society Group
Nami Kim, Spelman College, nkim@spelman.edu, Su Yong Pak, Union Theological Seminary, ypak@uchicago.edu.

We invite and welcome individual paper and panel proposals that address the diverse Asian-North American religious experiences/traditions in Quebec; 2) Issues of metropolitan hybridity in Asian-North American religious communities focusing on the cities; 3) Panels exploring the globalization and transnational character of Asian religions in North America; 4) Proposals that theorize practices of diaspora desires at the intersection of race, sexuality, religion, gender, and Asian-American subjectivity; 5) Issues around bi/multilingualism in Asian-North American communities and Francophone Quebec; 6) Issues around migration in Canada with respect to Asian-North American religious communities; and 7) Any other critical aspects of Asian-North American religion/s, culture, and society.

SUBMISSIONS ACCEPTED VIA:

Augustine and Augustinianisms Group
Phillip Cary, Eastern University, pcary@eastern.edu, Ken Kloos, Regis University, kkloos@regis.edu.

We invite papers on the topic of “Imagination and Truth.” Stemming from his Platonic heritage, Augustine’s attitude toward imagination is paradoxical. While he generally viewed imagination in great suspicion, he was also a richly evocative rhetorician and showed a keen interest in dreams and visions. This session is intended to further the conversation on the meanings of imagination and truth, along with their interrelationships, from a wide variety of disciplinary approaches (literary, historical, theological, psychological, philosophical, etc.).

SUBMISSIONS ACCEPTED VIA:

Black Theology Group
Stephen G. Ray Jr., Garret-Evangelical Theological Seminary, steve.ray@garrett.edu, Monica A. Coleman, Claremont Graduate University, mcoleman@cg.edu.

This Group invites papers and panel proposals that address the signiﬁcance of black theology for twenty-first century religious thought, praxis, and community activism. Of speciﬁc interest are presentations that: 1) Celebrate and critically reﬂect on the corpus of James Cone’s work on the fortieth anniversary of his Black Theology and Black Power; 2) Focus on black theology across borders and the new opportunities for engagement with domestic and foreign policy; and 3) Contribute to a joint session with the Religion and Cities Consultation around issues related to black theology, black religion, and the challenge of poverty in North America’s urban centers.

SUBMISSIONS ACCEPTED VIA:

Bible in Racial, Ethnic, and Indigenous Communities Group
Valee Bridgeman, Memphis Theological Seminary, vbridgeman@memphi seminary.edu, Fernando F. Segovia, Vanderbilt University, fsegovia@vanderbilt.edu.

This Group plans on holding two sessions. The ﬁrst session is an invitation-only panel reviewing They Were All Together in One Place? Toward Minority Biblical Criticism (SBL, 2009). The second session will focus on the Bible in racial/ethnic and indigenous communities in Canada. In this session, proposals should address how the Bible has been appropriated in Canadian society through biblical translation, education, culture, art, government, ethics, or any discipline in which the Bible has been transported into racial/ethnic and indigenous communities. Special consideration will be given to proposals from Canadians or expatriates of Canada.

SUBMISSIONS ACCEPTED VIA:

Bible, Theology, and Postmodernity Group
Jon L. Berquist, Westminster John Knox Press, j berquist@wjk.com, Anne J oh, Phillips Theological Seminary, anne.joh@ptsem.edu.

This Group deals with biblical texts and theological ideas in fresh combinations suited to the postmodern context, looking for innovative relations of theory, theology, and scriptural texts. For 2009, we are most interested in proposals dealing with the topics of trauma and the cross, global citizenship, ecologies, and urbanities.

SUBMISSIONS ACCEPTED VIA:

Bonhoeffer: Theology and Social Analysis Group
Lori Brandt, Hale, Augsburg College, lbradt@augsburg.edu, Jennifer McBride, Emory University, jmcbride@emory.edu.

In honor of the valuable work of the Dietrich Bonhoeffer Works English Edition, we invite papers exploring themes in the newest volumes, 10 and 12. Attention to Bonhoeffer’s christology in relation to questions salient to global economic realities, including unemployment and poverty, peace and justice, and national identities (and idolatries) is encouraged. Proposals should consider Bonhoeffer in conjunction with the Religion and Humanism Consultation, or the Religious, Ethical, and Political Consultation. We also invite projects examining Bonhoeffer as a Lutheran thinker, comparing Bonhoeffer with Luther and/or trends in global Lutheranism. Papers might take a constructive turn and consider Bonhoeffer in conversation with feminism, womanist, or mujerista theology. Finally, in conjunction with the Religion and Humanism Consultation, papers addressing the history of Christian humanism, with specific reference to John Drzuchy’s Confessions of a Christian Humanist (Fortress, 2006), are sought.

SUBMISSIONS ACCEPTED VIA:

Bioethics and Religion Group
Aline Kaltbian, Florida State University, akaltbian@mail.fsu.edu, Swasti Bhattacharyya, Buena Vista University, bhattacharyya@bvu.edu.

We invite papers on a broad range of topics related to bioethics and religion, with special attention to issues of global justice. We encourage diverse methodological, theological, historical, religious, and social approaches, as well as cross-cultural, class, and gender analysis. A second session, cosponsored with the Religion and Ecology Group, will focus on global justice through the lenses of ecology and bioethics (i.e., food and health, GMOs and health, hospitals and landfills, environmental racism and health, the use of antimicrobial products, etc.).

SUBMISSIONS ACCEPTED VIA:

Key to Symbols:
= Surface mail
= OP3
= E-mail
= Email with attachment
Buddhist Critical/Constructive Reflection Group

Roger Jackson, Carleton College, rjackson@carleton.edu; John Makransky, Boston College, maktransk@bc.edu.

This Group explores how the modern academy and the public can inform Buddhist understanding today, and how Buddhist thought or practice may help address contemporary problems in society, philosophy, and religion. We invite paper proposals on: 1) Drawing on modern academic findings to inform Buddhist understandings today — what findings from modern study of Buddhist traditions (historical, cultural, social, philosophical, etc.) can be offered to Buddhist traditions today to inform their understandings, practices, or institutions in beneficial ways? 2) Buddhist chaplains and their training — what is Buddhist chaplaincy, and what training best prepares the chaplain for this emergent profession? What is an appropriate curriculum for programs that train Buddhist chaplains in a Western setting? What kind of theological training is needed in doctrine, ethics, homiletics, ritual, contemplation, and pastoral skills? How are standards established, and by whom? How are Buddhist chaplains best prepared for interfaith pastoral settings?

SUBMISSIONS ACCEPTED VIA: jrobson@fas.harvard.edu

Buddhist Philosophy Group

John D. Danne, Emory University, jdanne@emory.edu; Daniel A. Arnold, University of Chicago, d-arnold@uchicago.edu.

This Group, while accepting individual paper proposals, especially encourages thematically integrated sessions. Topics might center on a specific philosophical problem, but they might also address metatheoretical issues such as methodology. Panels may likewise focus on a recent philosophical publication central to the field or a classical text of particular importance. Panels or sessions that use a diversity of methods to address a thematic issue within a unified focus are also encouraged. Potential topics raised by group members include philosophical poetry; Buddhism and cognitive science; East Asian views on Tantric, Mahayana, and Yogic; intentionalism as a (problematical?) category in Buddhism; phenomenology and Buddhism; and inter- and intra-traditional dialogue in Medieval, Chan, Zen, and Tao. Those interested in one of these topics should contact the chairs for information on other members intending to develop proposals on the same topic.

SUBMISSIONS ACCEPTED VIA: cin.dev.daniella.arnold@uchicago.edu

Chinese Religions Group

James Robson, Harvard University, jrobson@fas.harvard.edu; Mark Halperin, University of California, Davis, mhalperin@ucdavis.edu.

We invite proposals related to all aspects of religious thought and practice in China and Chinese diaspora communities. We welcome proposals in the following areas: 1) Transnational connections in Chinese religions, past and present; 2) Chinese religions in Canada; 3) Religious education and/or organized ordination in contemporary China; 4) Chinese religious cultures of the Five Dynasties and Ten Kingdoms; 5) Religious cultures and websites related to Chinese religions on the Internet; 6) Christianity in China; 7) Religion in literature; 8) The revival of popular religious practices and local communal religious practices in post-Mao China; 9) Documentaries on Chinese religions; 10) Buddhist monks and ancestral cults; 11) North American appropriations of feng shui, Ving non, and zing non, etc.; and 12) New archaeological discoveries (manuscripts and/or material culture) and their implications for understanding Chinese religion.

SUBMISSIONS ACCEPTED VIA: pastandpresent;2)Chinesereligionsinproposalsinthefollowingareas:1)Transpoetry;Buddhismandcognitivescience;bygroupmembersincludephilosophicalparticularimportance.PanelsorsessionscentraltothefieldoraclassicaltextofenologyandBuddhism;andinter-theoreticalissuessuchasmethodology.Panelslem,buttheymightalsoaddressemetheatethemightintendtodevelopproposalsontheChan,Seon,andZen.ThoseinterestedinintratraditionaldialogueinMedievaljrobson@fas.harvard.edu

Comparative Studies in Hindutvas and Judaisms Group

Yudit K. Greenberg, Rollins College, ygreenberg@rollins.edu; Karen Pechlis, Drew University, kpechlis@drew.edu.

This Group is interested in individual papers and panel proposals on the following topics: 1) Ceremonies and customs, with a focus on rituals for infants, such as brit milah and mahn, 1) Menacing spirits, with a focus on demons, ghosts, and dbuhes, and their interaction with humankind, e.g., possession and apotropic rites; 3) Monotheism and mysticism, locating such ideas within the discourse of modernity and postmodernity; 4) Patterns of sexuality, chastity, and marriage, with a focus on practice and significance — could involve the study of how these topics pertain to women and enhance and/or obscure their access to spiritual authority; 5) Diasporas, travel, interaction, with a focus on Montreal; 6) Pilgrimages, with a focus on place, practice, and imaginary.

SUBMISSIONS ACCEPTED VIA: Wendy Wright, Creighton University, somergre@creighton.edu. Elizabeth Liebert, San Francisco Theological Seminary, eliebert@sfts.edu.

We welcome proposals that explore the relationship between the academic study of Christian spirituality and its practice as well as proposals that employ multidisciplinary perspectives. We especially invite proposals on the following themes: 1) S/Spirit — uses of the term “spirituality”; 2) Spiritualities of Christian missionary encounters in Canada; 3) Christian spiritual practices of healing; 4) For a cosponsored panel with the Colloquium on Violence and Religion, responses to violence: resources from the Christian spiritual traditions (examples might include Girardian mimetic theory, nonviolent theory, trauma theory, inter disciplinary, and ritual practices); and 5) There will also be a prearranged paper session on emerging questions in the academic discipline of Christian Spirituality.

SUBMISSIONS ACCEPTED VIA: Wendy Wright, Creighton University, somergre@creighton.edu. Elizabeth Liebert, San Francisco Theological Seminary, eliebert@sfts.edu.

Comparative Religion Group

This Group invites proposals that address the issue of pluralism, including the role of religious identity and religious pluralism in Islam or other religions. We are interested in papers that explore the role of religious identity in the formation and development of the Islamic world, and in the relationship between religious identity and other aspects of culture, such as politics, economics, and social norms.

SUBMISSIONS ACCEPTED VIA: Wendy Griffin, California State University, Long Beach, wgriffin@calstatel.edu.

This Group invites proposals that address the issue of pluralism, including the role of religious identity and religious pluralism in Islam or other religions. We are interested in papers that explore the role of religious identity in the formation and development of the Islamic world, and in the relationship between religious identity and other aspects of culture, such as politics, economics, and social norms.

SUBMISSIONS ACCEPTED VIA: Wendy Griffin, California State University, Long Beach, wgriffin@calstatel.edu.
Cultural History of the Study of Religion Group
Richard King, Vanderbilt University, richard.king@vanderbilt.edu. Tia Weneger, Arizona State University, tia.weneger@asu.edu.
We seek papers concerned with historical inquiry into the construction of the category of “religion” in various social and cultural contexts, and their relationship to the academic study of religion. We invite for session papers that represent diverse religious/geographic locations. This year, we especially encourage proposals on the following themes: 1) The legal frameworks and government policies that construct “religion,” for a session to be cosponsored with the Law, Religion, and Culture Group; 2) Anglophone and Francophone conceptions of religion, inside and outside the academy; and 3) An “author meets critic” panel on Timothy Fitzgerald’s Civility and Barbarity, and other books relevant to the cultural history of the study of religion.

SUBMISSIONS ACCEPTED VIA:

Ecclesiological Investigations Group
Michael A. Fahy, Boston College, michael.fahy@marquette.edu. Gerard Mannion, Katholieke Universiteit Leuven, ge.mannion@gmail.com.
This Group invites proposals on the church in post-Christian Society — what particular challenges face the churches situated in once predominantly Christian, but now secular and pluralist, societies (e.g., in terms of mission, theological and social outreach, response to secular critics, and/or particular challenges of postmodernity)? What are the “vestiges” of Christian heritage that persist in (both positive and negative terms)? Papers are especially welcome which address the Canadian context — particularly that of Québec. A second session focuses on the Society of Christ — perspectives on Calvin’s ecclesiology. We invite papers exploring the development and fundamental legacy of Calvin’s perspectives on (and relationship with) the church (e.g., papers exploring the later development, “denominational variations,” ecumenical discussions/responses to, and wider critique of Calvin’s ecclesiology). Papers may also focus on particular aspects, such as Calvin’s ecclesiological method, understanding of ministry, the “sacramental” principle, the “invisible church,” etc. Submissions on the use of Calvin’s ecclesiology by later and modern/contemporary ecclesiologists are especially welcome.

SUBMISSIONS ACCEPTED VIA:

Hinduism Group
Vijaya Nagarajan, University of San Francisco, vag@sfu.ca. Timothy Lubin, Washington and Lee University, lubin@wlu.edu.
We invite proposals on themes pertinent to understanding Hindu thought, practice, and culture in any of its forms and periods. Topics proposed at the business meeting or after are as follows: 1) Doubt and belief (David Lawrence, david.lawrence@und.nodak.edu); 2) Sanskrit as a “magical” language (James Hartzell, hartzell@c.umanitoba.ca); 3) Bhakti, yoga, and state power (James Hoddinott, hoddinott@olumbia.ca); 4) On the Hinduism Group at the AAR’s centenary (Mary McGee, m.mtgert@bred.ed); 5) Plants in Hindu culture (Lauren Kreski, laputewt@emory.edu); 6) Hindu approaches to wellness and healing; and 7) Recent work on Hindu–Muslim interactions. Papers on other topics, including interdisciplinary and comparative themes, are also welcome. Complete session proposals are highly encouraged, but individual paper proposals may also be accepted.

SUBMISSIONS ACCEPTED VIA:

Indigenous Religious Traditions Group
Jace Weaver, University of Georgia, jweaver@uga.edu.
This Group continues to be interested in the utility or difficulties of Western conceptions of religious practice in the context of indigenous studies — sacred, cosmology, possession, and others. We are also interested in the conceptualization of “indigenous,” including the invention/production of new indigenous religions. We invite paper submissions that engage the idea of ‘encounters’ between indigenous cultural
communities and groups of/from Western civilization, between indigenous communities and other non-Western cultures. In these broad perspectives, we will receive research-based papers focused on cultural and religious exchanges between encountering groups. Special preference will be given to papers that highlight exchanges that have occurred in Canada. In a joint session with the Contemporary Pagan Studies Group, we invite abstracts on tangible sacrality in the performance of ritual or worship. This proposed joint session seeks to explore perspectives on whether contemporary paganism and indigenous religious traditions could or should share a mutual discourse.

SUBMISSIONS ACCEPTED VIA:

Islamic Mysticism Group
Vincent J. Cornell, Emergy University, vcornell@emory.edu. Carl W. Ernst, University of North Carolina, Chapel Hill, cerrat@email.unc.edu.
We solicit paper and panel proposals engaging diverse topics and regions. Special attention will be given to the following topics: Teaching Islamic mysticism; new theoretical and/or methodological approaches to the study of Islamic mysticism; musical rituals of Sufism; Sufism and aesthetics; non-Sufi forms of Islamic mysticism; Sufism in America; and Islamic mysticism and theories of knowledge and truth. Prearranged panel proposals reflecting diversity in gender and ethnicity are encouraged.

SUBMISSIONS ACCEPTED VIA:

Japanese Religions Group
James L. Ford, Wake Forest University, fordj@wfu.edu.
We invite panel and individual proposals relating 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) Globalization of Japanese religions (JR); 2) Life courses and biographies in JR; 3) Material culture of JR (talismans, relics, musical instruments, utensils, etc.); 4) Hareyn and polemical encounters in JR; 5) Innovation and activism in contemporary JR; and 6) Women as religion specialists in JR. Proposals that include explicit reflection on the relevance of Japanese religiosity to human religiosity and the study of religion more broadly are preferred. Creative formats (films, organized discussion, "workshops," etc.) are encouraged.

SUBMISSIONS ACCEPTED VIA:

Kierkegaard, Religion, and Culture Group
Andrew Burgess, University of New Mexico, aburgess@unm.edu. Marilyn Pierry, Drew University, marlpierry@drew.edu.
This Group invites proposals for three sessions: 1) A session on authorial intention and points of view in Kierkegaard's authorship. Proposals for this session may focus on any or all of the following: the unity, tensions, pseudoauthority, and/or the rhetoric of the authorship; and/or its relation to poststructuralism and/or postmodernism; the account provided by Kierkegaard of his authorship in The Point of View for My Work as an Author; 2) A joint session with the Study of Judaism Section on Kierkegaard and Judaism; and 3) A joint session with the Scriptural/Contextual Ethics Consultation, violence, and the sacred. Christian, Jewish, Muslim interpretations of the near sacrifice of Abraham's son.

SUBMISSIONS ACCEPTED VIA:

Korean Religions Group
Jin Y. Park, American University, jpark@american.edu. Timothy S. Lee, Bene Divinity School, timtangle@umd.com.
We invite paper proposals on the theme of sacred time, space, or cosmology in Korean religions. Variations of the topic include the concept of time in different Korean religions; religious meaning of place in Korean religions; religion and revolution, eschatology, and utopia in Korean religions. Also welcome are proposals on Korean religions and fiction or globalization, and a panel proposal for a book review session on recent publications in Korean religions. Additionally, we invite papers for a potential joint panel with the Daoist Studies Group on all aspects of Korean Daoism. Especially welcome are those proposals that focus on the state of Daoist studies in Korea; Korean adaptations and uses of Chinese Daoist scriptural traditions; the popularization of Daoist ideals and practices in medieval and modern literature; modern revivals of Daoist gymnastics and rituals; and the relations between Daoism and the state in the Koryo and Choson periods.

SUBMISSIONS ACCEPTED VIA:

Latino/a Religion, Culture, and Society Group
Carmen Marie Nanko-Fernandez, Canisius Theological University, cnanok@csu.edu. Benjamin Valentin, Andover Newton Theological School, bvalentin@ants.edu.
This Group welcomes proposals on the topic of religion and transnationalism. This session will explore issues related to migratory patterns, displacement and refuge, border, diasporic and indigenous experiences, and the growing phenomenon of multicultural families with particular attention to Latino/as and Latin American. Our presence in Canada also invites reflection on transnationalism in conversation with First Nations people. We welcome papers that address these topics, as well as political violence and forced migrations, in relation to/convoca- tors of Latin/a/o and Latin American religious thought and practice from varied methodological and ideological perspectives, i.e., historical, sociological, theological, philosophical, psychological, feminist-theoretical, etc. A second session will focus on taking “La Lucha” to heart — reflections on the work and legacy of Ada Maria Isasi-Díaz. This invited panel session explores trajectories explicitly articulated by and implicit within the corpus of scholarship developed by m/sra tora theologo ad/a María Isasi-Díaz. Attention will be given to the transgenerational potential of significant themes conveyed by Isasi-Díaz in her fruitful career.

SUBMISSIONS ACCEPTED VIA:

Law, Religion, and Culture Group
Greg Johnson, University of Colorado, Boulder, greg.johnson@colorado.edu.
We invite paper and panel proposals, including author-meets-reader panels, on any aspect of the cultural, historical, critical, and comparative study of the intersections of law and religion, including legal categories in religious traditions, the treatment of religion within legal traditions, and human rights and freedom of religion and conscience. This year, we especially welcome submissions on the following themes: property law and religion (conceived broadly in historical and theoretical perspectives); law and religion in Canada (Québec in particular); the United Nations Permanent Forum on Indigenous Issues regarding the Doctrine of Discovery, with specific reference to First Nations peoples; and the intersection of law, family, and the politics of sexuality. Together with the Cultural History of the Study of Religion Group, we encourage proposals on the legal frameworks and government policies that construct “religion.”

SUBMISSIONS ACCEPTED VIA:

Lesbian-Feminist Issues and Religion Group
Yvonne Zimmerman, Methodist Theological School, Ohio, yzimmeman@wes.edu.
This Group invites papers and complete panels that explore theoretical, methodological, religious, and/or practical dimensions of the following themes: 1) The transformation of “family” in the age of queer children; 2) What difference does lesbian make? The “queer” displacement of lesbian identity; 3) For a possible joint session with the Music and Religion Consultation, the role of music in resistance movements including, but not necessarily limited to, LGBTIQ identity and rights movements; 4) The Michigan Woman's Music Festival and lesbian feminist history; and 5) For a joint session with the Womanist Approaches to Religion and Society Group, the “loves other women sexually” definition of womanism. We seek work that explores the effects of heterosexism in African-American communities. Proposals can also include representations of religious voices in the African-American lesbian, gay, bisexual, transgender, queer, and intersex communities as well as heterosexual scholars studying LGBTIQ issues in the African-American community.

SUBMISSIONS ACCEPTED VIA:

Men's Studies in Religion Group
Robert A. Atkins, Grace United Methodist Church, Naperville, IL, robakten@u Illinois.napier.edu. Garth Kasimu Baker-Fletcher, Texas College, gbletcher@texascollege.edu.
This year's theme focuses on "Beyond essentializing masculinity: What is the global context and content of various masculinities?" We are seeking constructive examples of masculinities from multiple social locations and religious traditions with critical analysis. Alternatively, we seek examples of masculinities constructed in connection and crisis situations with a critical reading of cultural change (for example, constructions or altered definitions of masculinity in the context of a pandemic like HIV/AIDS in South Africa). We are seeking examples of a reimagining of multiple masculinities in religious thought and practice beyond feminist critique and hermeneutics. We seek also to provide a forum to continue the conversation, begun in 2008, on interrogating Muslim masculinities. Finally, we seek examples of what it means to “come out” as heterosexual, how our self-positioning of heterosexual scholars in men's studies in religion influences perception and analysis.

SUBMISSIONS ACCEPTED VIA:

Mysticism Group
Thomas Carroll, Jesuit School of Theology, Berkeley, tcarroll@jstch.org. Laura Weed, College of Saint Rose, weedl@strose.edu.
We welcome proposals for the following topics: 1) Cognitive science of altered, meditative, or mystical experiences (possibly cosponsored with the Cognitive Science of Religion Consultation); 2) Communal/shared mystical states; 3) Mysticism and nature; 4) The mystical, the imaginal, and the liminal; 5) Mysticism and possession trance — in tantra and beyond (possibly cosponsored with the Tantric Studies Group); and 6) Mysticism of dreams and visions. Our Group is primarily thematic rather than methodological, so we can explore the uses of a wide number of methodologies, including psychology, philosophy, sociology or history of religion, hermeneutics and textual analysis, biographical analysis, feminist studies, film studies, mysticism and science, art criticism, postmodern theory, cultural studies, and anthropology of consciousness.

SUBMISSIONS ACCEPTED VIA:

(continued on next page)
**Native Traditions in the Americas Group**

Kenneth Mello, University of Vermont, kenneth.mello@uvm.edu. Mary C. Churchill, Sonoma State University, marychurch@sonoma.edu.

We invite individual papers and group proposals on any aspect of Native Traditions in the Americas (North, Central, and South America). We especially encourage proposals in the following areas: 1) First Nations — indigenous peoples in Canada, especially in, but not limited to, Quebec; 2) The United States—Canadian border and its implications for indigenous peoples; 3) Indigenous self-determination, especially in relation to Nunavut; 4) Rites of encounter, colonization, and resistance in New France and other instances of conquest (for a potential cosponsored session with the Ritual Studies Group); 5) Indigenous preachers and: 6) Indigenous conceptions of spiritual power.

**SUBMISSIONS ACCEPTED VIA:**

**New Religious Movements Group**

Douglas E. Cowan, University of Waterloo, dcowan@uwaterloo.ca.

This Group seeks papers examining the material, visual, and festival cultures of new religious movements. We are especially interested in panels that examine these phenomena as part of the everyday meaning-making process of new religious adherents and the ongoing quest for new religious legitimation. We will also be scheduling an extra session on new religions in Quebec and would particularly welcome papers on Catholic schismatic groups and esoteric NRM’s. Presenters are encouraged to submit proposals from a variety of methodological and theoretical standpoint. Plea to note that new religious movements are not limited to those groups traditionally regarded as “cults,” but also include revitalization movements within established traditions, the transplation of traditions between social contexts, and the sectarian emergence of challenges to dominant traditions. As always, we also welcome papers on any aspect of new religious study. For further information about this Group, please contact the chair.

**SUBMISSIONS ACCEPTED VIA:**

**Nineteenth-Century Theology Group**

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

We invite papers on the theology and culture of war, focusing on explorations of theological reflection in the long nineteenth century on war in general and/or specific wars from the French Revolution to WWI, including the American Civil War. We are especially interested in the defense or critique of war in general and of particular wars. What consequences, intended and unintended, did theological dialogues exert on the conduct of war? (contact Russell Klckley, klckley@augsburg.edu). A second session will focus on J.S. Mill and the utility of religion — explorations of religious issues in Mill’s writings (especially the Three Essays on Religion), as well as responses to Mill and utilitarianism by nineteenth-century theologians and/or religious thinkers. Such figures might include F. D. Maurice, A. P. Stanley, Benjamin Jowett, J. C. Haze, Charles Kingsley, the Tractarians, Newman, or Mill’s respondents abroad. The influence on Mill of Comte’s views on religion might also be examined (contact Todd Gooch, Todd.Gooch@tamu.edu).

**SUBMISSIONS ACCEPTED VIA:**

**Platonism and Neoplatonism Group**

John Peter Kenney, Saint Michael’s College, jkenney@mstc.edu. Douglas Hedley, University of Cambridge, ndh26@cam.ac.uk.

This Group invites proposals on the role of phantasia (imagination) in the Neoplatonic tradition, which is often considered both as a theology, the reflection of sensation, and the organ by which the soul receives and is illuminated by the gods. In one later aspect, phantasia is criti-

**Psychology, Culture, and Religion Group**

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

This Group welcomes proposals on the following themes: 1) Psychological and religious reflections on schisms (exploring causes and/or effects of ideological divisiveness and conflicting loyalties on persons and institutions); 2) Freud, Jung, and the problem of religion — 100 years of psychoanalysis in North America (development in psychology since Freud and Jung’s historic visit to Clark University); and 3) French psychoanalysis and interpretations of religion and culture (Jacques Lacan, Luce Irigaray, Julia Kristeva, etc.). The Group also invites proposals for a cosponsored event with the Cognitive Science of Religion Consultation on the issues of technology, human development, and transhuman experience. Proposals on other themes dealing with psychology, culture, and religion are welcome.

**SUBMISSIONS ACCEPTED VIA:**

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

Eddie S. Glaude Jr., Princeton University, eglaude@princeton.edu.

We invite proposals on the following topics: 1) In recent years, pragmatism has influenced a number of different public conversations. One of particular interest is that of public theology. We call for papers addressing the subject of the relevance of pragmatism to public theology; 2) We witnessed in this past election cycle how gender continues to animate much of American life. What does pragmatism have to say about the issue of gender? We call for papers addressing the subject of gender and pragmatism; 3) Papers related to the intersection of pragmatism, religion, and literature; and 4) International engagements with pragmatism (e.g., pragmatism and neo-Confucianism). We also welcome proposals on topics relevant to pragmatism and empiricism as well as panel proposals.

**SUBMISSIONS ACCEPTED VIA:**

**Qu’ran Group**

Frederick M. Denny, University of Colorado, Boulder, frederick.denny@colorado.edu. Gordon D. Newbrough, Emory University, gnewbrough@emory.edu.

We welcome proposals related to the academic study of the Qur’an. Topics include: analysis of Qur’anic text; history of interpretation of the Qur’an; the reception and performance aspects of the Qur’an; artistic aspects of the Qur’an; the relationship of the Qur’an to other scriptures and sacred books; the subjective and objective aspects of the Qur’an; and the historical/textual milieu in which the Qur’an has been received. We especially welcome proposals that have a pedagogical focus, designed to engage the faculty of the AAR on incorporating material about the Qur’an into their existing courses. Successful proposals will reflect theoretical and methodological sophistication and self-awareness, as well as innovative examination of Islamic societies and texts. All prearranged sessions should consider the gender and sexual diversity of participants; respondents are essential. Inno-

**Reformed Theology and History Group**

Katherine Sonderegger, Virginia Theological Seminary, ksonderegger@vts.edu. Kang-Yup Na, Westminster College, nak8@westminster.edu.

To mark the quincentennial of John Calvin’s birth, this Group invites papers on Calvin and Calvinism in North America. Topics might include the reception of Calvin in North American communities; scholarly examination of Calvin’s significance for North American history; and/or public performances of Calvin and Calvinism. We particularly welcome proposals on Calvin and Calvinism in Canada. Also, since the sixteenth century, Orthodox and Reformed churches have spoken to and about one another, sometimes with suspicion and sometimes with appreciation. This Group, cosponsored with the Eastern Orthodox Studies Group, invites papers on any aspect of this encounter between our two traditions. For instance, what did Reformed Protestants learn from Orthodox theologians in the sixteenth century? How have Reformed liturgies been shaped by Orthodoxy? How have Orthodox Christians regarded “Calvinists” who preached and taught in traditionally Orthodox areas? What themes are emerging in contemporary Reformed–Orthodox dialogue today?

**SUBMISSIONS ACCEPTED VIA:**

**Religion and Disability Studies Group**

Deborah Creamer, Iliff School of Theology, dcreamer@iliff.edu.

We invite proposals on the following themes: 1) Spirituality and disability — we invite papers that explore the spirituality of people with disabilities, as well as papers that reflect more generally on intersections of spirituality and disability theory; 2) Disability and leadership — recognizing that people with disabilities are not only found in the congregation, or behind a student desk, or in the audience of an AAR session, we invite papers that explore the roles and experiences of people with disabilities in leadership positions, such as clergy, professors, and scholars; 3) Different disabilities — we invite papers that highlight religion in a wider range of disability experiences, including mental illness, cognitive difference, and hidden disabilities; 4) For a joint session with the Feminist Theology and Religious Reflection Group, we invite proposals responding to McRae and Bender’s Chip Theory: Cultural Sign of Queerisms and Disability, and 5) Finally, we invite paper proposals on any topic related to intersections of religion and disability.

**SUBMISSIONS ACCEPTED VIA:**
CALL FOR PAPERS

Religion and Ecology Group
David A. Barnhill, University of Wisconsin, Oskosh, barnhild@uwosh.edu; A. Whitney Sanford, University of Florida, sanfordf@ufl.edu

This Group invites proposals exploring sustainable human-Earth interactions involving religion, culture, biodiversity, and environment. We encourage thematically coherent panels and individual papers. One session is cosponsored with the Bioethics and Religion Group, will focus on global justice through the lenses of ecology and bioethics. Other topics include: 1) Ecological Hinduism, Yoga, and Jainism in North America (potentially cosponsored with the North American Hinduism Consultation); 2) Religion, ecology, and globalization (colonialism, imperialism, popularization, pronatalism, political holism, food); 3) Sustainability (problems, tensions, and uncertainties; green buildings, green burials); 4) Religion, ecology, and science (including Darwin); 5) Environmental values and practice (including scholarship and activism, reformation, or radical change); 6) Human dimensions (mourning, guilt, affectivity, spiritual affinity, saturation and sufficiency, ecological ruin and triage, ethnobiology [Inuit]; listening to Earth, communication with animals); and 7) Religion, ecology, and popular culture (e.g., science fiction). Visit the Religion and Ecology Group’s AAR website at www.aar-web.org/AnnualMeeting/AnnualProgram_Updated/PCUs/WebsiteMain.asp?PCUNm=AA RPUDS1 for more information.

SUBMISSIONS ACCEPTED VIA: [OP3]

Religion and Popular Culture Group
Richard J. Callahan Jr., University of Missouri, callahanr@missouri.edu; Lisle Dalton, Hartwick College, daltonl@hartwick.edu

We invite both organized sessions and individual paper proposals that explore the intersections of religion and popular culture. This year, we especially encourage presentations that explore the workings of religion focused in the following areas: 1) Popular culture as a vehicle for the construction of community identity; 2) The body — living, dead, undead, material, immaterial, lived, seen, adorned, produced, consumed, etc.; 3) “Greening” as an aesthetic, ethical, and/or prophetic category; 4) Obama — race, politics, religion, pop culture; 5) Representations and imaginings of religion in science fiction media; and 6) Open call for any other topics dealing with religion and popular culture. We also invite proposals for a potential session on the supernatural and the demonic in popular culture, cosponsored with the Western Esotericism Group. Our Group strongly encourages alternative, interactive, and creative formats for panels and session presentations. Accompanying multimedia, audiovisual, and other supplements are also strongly encouraged.

SUBMISSIONS ACCEPTED VIA: [OP3]

Religion, Film, and Visual Culture Group
John Lyden, Dana College, jfyder@dana.edu; Rachel Wagner, Ithaca College, rwagner@ithaca.edu

We seek proposals (papers or panels) that reflect on the study of religion, film, and visual culture in relation to: 1) Methodological issues, especially in global or transcultural contexts; 2) Teaching, including film theory; and world cinema perspectives; 3) Films and theory related to borders, immigration, migration, integration, interculturality, and globalization; 4) How the process of marketing, production, and distribution impact how we study them; 5) Consideration of Jesus of Montréal (1989) in relation to issues of interculturality and interturfalinity, especially in North America; and 6) Religious expressions by Quebec artists and filmmakers. We will also consider individual or panel proposals on other topics.

SUBMISSIONS ACCEPTED VIA: [OP3]

Religion, Holocaust, and Genocide Group
Katharina von Kellenbach, Saint Mary’s College, kvoehel@smcm.edu; Laura S. Levine, Temple University, llevitt@temple.edu

We invite individual papers and complete panel/session proposals from any methodological perspective on the following topics, as well as on other topics: 1) Critical and/or theological reflections on the Feminine Face of God in Auschwitz in conversation with the author, Melissa Raphael, who will be in attendance at the session; 2) Papers that address new readings of biblical texts or engagements with liturgical practice in light of Holocaust and genocides; and 3) In possible cosponsorship with the Gay Men’s Issues in Religion Group, we are looking for papers that examine the commodification and evocation of the Nazi assault on gay men in contemporary political, identity, and medical discourses.

SUBMISSIONS ACCEPTED VIA: [OP3]

Religion in Latin America and the Caribbean Group
Jorge A. Aquino, University of San Francisco, jorge_aquino@bgsu.edu.net; Jennifer Hughes, University of California, Riverside, j Hughes@ucr.edu.

This Group encourages submissions on all areas of Latin American religion and theology. In particular, we seek proposals for papers or panels on: 1) Religion in the Francophone African diaspora, including Canada (possible joint session with the Afro-American Religious History Group and African Religious Groups); 2) Religion in Cuba after fifty years of revolution, including mainline and evangelical Christianity, Afro-descended religions, and the question of religious freedom (possible joint session with Latin/o/a Religion, Culture, and Society Group); 3) Lived religion in Latin America, rethinking cultural expressions such as the canto, the fiesta, and the runa; 4) Theology and social sin — violence, torture, and/or trafficking in drugs and bodies.

SUBMISSIONS ACCEPTED VIA: [OP3]

Religion, Media, and Culture Group
Gordon Lynch, University of London, g.lynch@bbk.ac.uk; Sean McCloud, University of North Carolina, Charlotte, pm1calpus@uncc.edu.

This Group welcomes paper and panel proposals that offer historical, social, and cultural analysis of intersections of religion and media. We are interested in any submission that represents an innovative contribution to theological or empirical work in this field. We particularly welcome proposals in the area of Media and Western esotericism (possible joint panel with the Western Esotericism Group); ritual and/or visual media (possible joint panel with the Ritual Studies Group); the mediation of religion; religious America/secular Europe — media perspectives; religion and virtual selves; religion, the media, and the United States’ presidential election: a retrospective; and Jews, Judaism, and media.

SUBMISSIONS ACCEPTED VIA: [OP3]

Religions, Medicines, and Healing Group
Linda L. Barnes, Boston University, linda.barnes@bu.edu; Suzanne Crawford-O’Brien, Pacific Lutheran University, suzanne.crawford-o@plu.edu.

We invite proposals for papers addressing religious worldviews, beliefs and/or practices, and understandings of medicine/healing traditions, in relation to all topics, but including the healing of indigenous peoples, knowledges, and cultures from the impacts of colonialism; the merging, appropriation, or commodification of healing traditions; hybridization and intercultural healing traditions; emotional healing; and theoretical inquiry into the intersection of religion and healing. Because of the 2009 focus on religions in North America, we encourage proposals that address such issues in relation to this focus. We also particularly welcome proposals for joint sessions with the Native Traditions in the Americas Group and with the African Religious Groups. Minority and women scholars are encouraged to submit proposals.

SUBMISSIONS ACCEPTED VIA: [OP3]

Religions, Social Conflict, and Peace Group
Jon Pahl, Lutheran Theological Seminary, philadelphia, jpha1@ltp.edu; Marla J. Selvidge, University of Central Missouri, selvidge@ucmo.edu.

This Group invites proposals in the following areas: peace-making and -keeping; religion and patriotism or national identity; hypermasculinity, femininity (or gender ideology), and the military; strategies in the development of intercultural children’s agency and exploitation in war and peace, addressing such issues as child soldiering, children’s peace initiatives, child refugees, and legislation (for a cosponsored session with Childhood Studies and Religion Consultation); religion, justice, and prisons; and religion, peace, and violence in Quebec. We encourage the use of PowerPoint presentations.

SUBMISSIONS ACCEPTED VIA: [OP3]

Roman Catholic Studies Group
Daniel Speed Thompson, Saint Mary’s University, dthompson1@smcm.edu.

This Group welcomes proposals for papers or sessions on any topic concerning theological, historical, and cultural studies of Catholicism. Session proposals may be edited. Particular interests include: 1) The concept of Catholic intellectual tradition and Catholic higher education — genealogy, identity, and problems; 2) Catholicism in Latin America, especially in New France and other situations of conquest (potential cosponsorship with the Native Traditions in the Americas Group); 3) Current research on funerary practices in the light of classical studies and new methodologies (potential cosponsorship with the Death, Dying, and Beyond Consultation); 3) Riot in (or related to) Denys Arcand’s film, Jesus of Montreal; 4) Filming rites or film on other instances of the mediation of ritual (potential cosponsorship with the Religion, Media, and Culture Group); 5) Ritual and performative facets of the circus and circus culture (historical or contemporary); 6) Ritual and children; and 7) Rereading Naven — Bateson on ritual and play. We also encourage proposals related to the 2009 AAR theme of the globalization of the study of religion. Successful proposals will indicate that the paper or panel will advance rather than simply apply ritual theory.

SUBMISSIONS ACCEPTED VIA: [OP3]

KEY TO SYMBOLS:

= Surface mail
= OP3
= E-mail
= E-mail with attachment

January 2009 RSN • 11
Sacred Space in Asia Group

Steven Heine, Florida International University, steven@fiu.edu. Pamela D. Winfield, Elon University, twinfield@elon.edu.

We solicit individual paper or full panel proposals in the following areas: digital/electronic space; visualized space (in meditation, tantric practice, etc.); with the historical context or reception of temple, ghat, and graveyard in North Korea; sites and rites (for Tantric Studies Group). These topics are recommended, but other proposals related to sacred space in Asia are also welcomed.

SUBMISSIONS ACCEPTED VIA: email

Schleiermacher Group

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

The theme for this Group will be focusing on new work on Schleiermacher. The intent of this “open” call is to encourage proposals that may not fall under a specifically delimited theme, particularly those that create new or nontraditional research trajectories. We welcome proposals that have to do not only with traditional topics within Schleiermacher’s theology or philosophy of religion, but also with other areas within which he worked (ethics, metaphysics, hermeneutics, pedagogical theory, etc.); with the historical context or reception of Schleiermacher’s work; or with points of connection or divergence between Schleiermacher and contemporary work in the area of religion.

SUBMISSIONS ACCEPTED VIA: email

Scriptural Reasoning Group

Randi Rashkovet, George Mason University, rashkovet@wm.edu. Scott Bader-Saye, University of Scranton, scott.bader-saye@scranton.edu.

This Group gathers Jewish, Christian, and Muslim scholars for the study of scriptural texts that speak to themes of contemporary importance. Papers should examine brief scriptural passages (drawing on both textual scholarship and reception history) and suggest how they address contemporary readers’ concerns. Participants will be asked to circulate drafts in advance and revise their papers in conversation with each other. At least one session will include text study in small groups. We invite paper or panel proposals in comparative literary; family relations (with a possible cosponsorship with the Childhood Studies and Religion Consultation); exile/spaces; and judgment. We welcome proposals on other topics as well to encourage complete panel proposals.

SUBMISSIONS ACCEPTED VIA: email

Tantric Studies Group

Glen A. Hayes, Bloomfield College, glen_hayes@bloomfield.edu. Paul Muller-Ortega, University of Rochester, pmull@rochester.edu.

This Group invites papers and proposed panels dealing with recent research in tantric studies, including but not limited to the following topics: 1) “Overlapping” tantras — Hindu and Buddhist traditions; 2) “Empty” and transforming tantras; 3) Militaristic imagery and metaphors in Hindu and Buddhist tantra; 4) “Tantra” and “tantrika” as imagined “other” within Hinduism; 5) Who speaks for tantra? Insiders and outsiders; 6) Cognitive science and the study of tantra (with the Cognitive Science of Religion Consultation); 7) Sacred space and the body in tantra (with the Sacred Space in Asia Group); 8) Mysticism and possession trance in tantra (with the Mysticism Group); and 9) Reading tantric imagery as visual culture. The Group supports the collaboration of scholars in tantric studies across the traditional boundaries of research based on geographic regions, specific traditions, and academic disciplines.

SUBMISSIONS ACCEPTED VIA: email

Theology and Continental Philosophy Group

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

We invite proposals for papers or panels on the topic of how resources in continental philosophy propel new thinking in religious studies. 1) The disappearance/reappearance of nature in new philosophies/theologies: 2) Creation or creativity; 3) Flesh; 4) Hospitality, sovereignty, and border crossings; 5) The eroding boundaries between theology, philosophy, spiritual practice, materialism, and cognitive science; 6) The work of Charles Taylor or Gilles Deleuze/Felix Guattari. We welcome proposals on other topics of interest where theology and continental philosophy intersect.

SUBMISSIONS ACCEPTED VIA: email

Tibetan and Himalayan Religions Group

Frances Garrett, University of Toronto, frances.garrett@utoronto.ca. Andrew H. Quinlan, Princeton University, quistman@princeton.edu.

This Group promotes conversations between different approaches to the study of Tibetan and Himalayan religions. For 2009, we are particularly interested in papers on Tibetan/Himalayan religions in North America; heretical or marginalized religious groups or practices; modern/contemporary Tibetan/Himalayan scholasticism; pilgrimage; Tibetan/Himalayan religions across Eurasia; or translating Tibetan Buddhism. We are always interested in papers or panels that may be cosponsored with other groups or sections of the AAR.

SUBMISSIONS ACCEPTED VIA: email

Western Esotericism Group

Allison P. Coudert, University of California, Davis, apcoudert@ucdavis.edu. Cathy N. Gutierrez, Sweet Briar College, ccgutierrez@sbc.edu.

We invite proposals focusing on the topic of science and Western esotericism. A persistent theme, particularly in alchemical, pantheistic, and similar works through the Renaissance to the present, is a longing for a universal science that would provide a holistic understanding of the varied dimensions of human experience. Proposals will be welcome that address the topic of esotericism and Western science either from a theoretical point of view or by studying specific historical cases from earliest times to the present. Submissions are also invited for a session cosponsored with the Religion, Media, and Culture Group on the commodification of the esoteric, which will address the way various media, both in the past and present, promote the commodification and consumption of esoteric knowledge. Thirdly, submissions are invited for a session on the supernatural and the demonic in popular culture, cosponsored with the Religion and Popular Culture Group.

SUBMISSIONS ACCEPTED VIA: email

Womanist Approaches to Religion and Society Group

Evelyn L. Parker, Southern Methodist University, eparker@smu.edu. Linda E. Thomas, Lutheran School of Theology, Chicago, lthom@luc.edu.

This Group invites critically developed paper and panel proposals: 1) That address the “loves other women sexually” definition of womanism and explores the effects of heterosexism in African-American communities. These papers can also include representations of religious voices in the African-American lesbian, gay, bisexual, transgender, queer, and intersex communities, as well as heterosexual scholars studying LGBTQI issues in the African-American community (cosponsored with the Lesbian-Feminist Issues and Religion Group); 2) Issues regarding migration to various parts of the diaspora and spiritualities, mysticism, and activism; 3) A womanist spirituality of embodiment, religious, and theological necessary elements in the African-American community (cosponsored with the Religion and Popular Culture Group).

SUBMISSIONS ACCEPTED VIA: email
World Christianity Group
Peter C. Phan, Georgetown University, pcy5@georgetown.edu. Dale T. Irvin, New York Theological Seminary, dirvint@stet.net.

We seek to explore intercultural, intercon- fessional, and interreligious dynamics of Christianity as a world religion, bringing into conversation scholars in the discipli- nes of history, mission studies, theology, sociology of religion, and religious studies.

For 2009, the Group welcomes proposals on: 1) Approaches toward understanding the diverse diasporan experiences of Christianity in North America, with attention to the transnational dimensions of these experiences and to the interaction among various diasporan experiences in the North American context; 2) The rhet- oric of “reverse missions” and the implica- tions for understanding the globalization of Christianity in North America; and 3) Historiographical, methodological, or other issues related to understanding global Pentecostal and Charismatic Christianity (joint session proposed with the Pentecostal-Charismatic Movements Consultation).

SUBMISSIONS ACCEPTED VIA:

Buddhism in the West Consultation
Jeff Wilson, University of Waterloo, jeffwilson@trinity.uwaterloo.ca.

We seek proposals for individual presenta- tions and paper sessions. We invite submis- sions on the following topics as they relate to Buddhism in the West: Buddhism in Francophone Canada; gender; new cate- gories and changes in Buddhism’s movement across Asia, but also help us compare and contrast the way intellectual engagement over questions of supreme import were structured and articulated in classical India and China. In order to bring focus to such an exploration, we would like to look closely at two specific topics: 1) The question of human nature and identity; 2) The debate over the metaphysical self (atman) in India, and human nature (wakening) in China; and 2) The tension between ritual- ized and ethicized norms of conduct (with Vedic exegetes in India and Confucians/ Taoists in China).

SUBMISSIONS ACCEPTED VIA:

January 2009 RN • 13
Cognitive Science of Religion Consultation
Edward Slingerland, University of British Columbia, edward.slingerland@ubc.ca. Arian Taves, University of California, Santa Barbara, arian@religion.ucsb.edu. We welcome proposals for individual papers or sessions on any aspect of the cognitive science of religion. We would like at least one of our two regular sessions to appeal to a broad audience. We would also like sessions that report on research that tests extant theories in CSRW (these can be scheduled either as a regular session or as a research forum to be publicized to our e-mail list). Topics of particular interest include cognitive science as it relates to ritual; the evolution of religion; studying altered, meditative, or mystical experiences; music and bodily movement; religious identity; ethics; or technology and the transhuman. Proposals that are appropriate for cosponsorship with the Mysticism Group, Tantric Studies Group, African Religions Group, or the Psychology, Culture, and Religion Group are particularly welcome.

Death, Dying, and Beyond Consultation
Christopher M. Moreman, California State University, East Bay, christopher.moreman@csueastbay.edu. Kathleen Garces Foley, Marymount University, kathleen.garces-foley@marymount.edu. We seek papers for a session on funeral research and another session on martyrdom. For the first session, we welcome provocative proposals to participate in a panel examining the academic study of funeral practices since the 1960s and where this field of study is heading in the twenty-first century. For the second theme on martyrdom, we are especially interested in papers dealing with martyrdom in the context of Québec (or New France) given this meeting’s location. As always, all proposals are encouraged, even if they do not fall squarely within the parameters of these two themes.

Jain Studies Consultation
Christoph Emmrich, University of Toronto, christoph.emmrich@utoronto.ca. Anne Monius, Harvard University, amonius@fas.harvard.edu. This new Consultation invites both thematic panel and individual paper proposals on any aspect of Jainism, whether in South Asia or the global diaspora. In this first year of the Consultation, we particularly welcome proposals that address methodological and theoretical issues in the study of Jainism, reflections on the state of the field of Jain studies, and directions for future work. Topics might include, but are certainly not limited to: 1) The relationship of regional studies of Jain thought and practice to the tradition as a whole; 2) Ways in which textual work, fieldwork, and visual studies might be put in productive conversation; 3) Colonial and postcolonial representations of “Jainism”; and 4) The place of Jain studies in the larger fields of South Asian religions and religious studies more generally.
3) Analysis of the “Mormon” Jesus using various lenses from formal theology to popular culture; 4) Reflections on the social, political, and religious significance of the recent Mormon/Evangelical dialogue; 5) Current social-scientific perspectives on Mormonism; and 6) Mormonism’s engagement with Western esotericism and metaphysical religion.

SUBMISSIONS ACCEPTED VIA:

Music and Religion Consultation
Theodore Louis Trost, University of Alabama, ttrost@bama.ua.edu.

We invite papers on the religious and theological dimensions of music. In particular, we seek proposals that bring theoretical, methodological, or philosophical approaches to the study of musical phenomena in relation to one or more of the following themes: 1) Music, dance, trance; 2) Music as an expression of myth, ritual, or embodied religious experience; 3) Religious or theological themes in popular music; 4) Theologies of music (using historical, systematic, constructive, or liberationist materials); 5) The role of music in theologies of art or “theological aesthetics”; 6) For a possible joint session with the Lesbian-Feminist Issues in Religion Group, the role of music in resistance movements — including, but not necessarily limited to, GLBTQ identity and rights movements; and 7) The Michigan Womyn’s Music Festival and lesbian-feminist history.

SUBMISSIONS ACCEPTED VIA:

North American Hinduism Consultation
Chad Bauman, Butler University, cbau@butler.edu. Lola L. Williamson, Millaps College, willill@millaps.edu.

We invite proposals on any aspect of Hinduism in North America. Individual paper proposals will be considered, but fully formed paper or panel sessions will be given preference. Diverse methodologies and interdisciplinary approaches are encouraged. Topics suggested (with contact person listed for one or two topics) are: 1) Ecological Hinduism, Yoga, and Jainism in North America — Chris Chapple, chris.chapple@gmail.com; 2) Non-Indian gurus; 3) Hinduism in Quebec (or Canada) — Lola Williamson, willill@millaps.edu; 4) Teaching American publics about Hinduism: Methods, content, and politics; 5) Twice-migrant Hindu populations in America — Michelle Verma, mml2004@colorado.edu; 6) Sectarianization of the Temple: Changing representation — Richard Mann, richard.mann@carleton.ca; 7) Hinduism in guru movements — Eric Shaw, pausangoga@gmail.com; 8) Center and periphery: How the center and margins of American Hindu identity shape one another; and 9) Sita’s daughter: Modulating identity of/among North American Hindu Women — Norris Palmer, npalmer@stmarys-ca.edu.

SUBMISSIONS ACCEPTED VIA:

Pentecostal-Charismatic Movements Consultation
Amos Yong, Regent University, ayong@regent.edu. James K. A. Smith, Calvin College, jsmith@calvin.edu.

We invite proposals for individual papers or fully developed panels on the following themes: 1) The diversity of global Pentecostal politics; 2) Historiographical, methodological, or other issues related to global Pentecostal and Charismatic Christianity in the emerging field of “world Christianity” (in collaboration with the World Christianity Group); 3) Canadian Pentecostalism, including historical studies, contemporary analyses, or distinctive theological traditions; 4) Charismatic movements in the history of Christianity; and 5) The Spirit and the groaning of creation (for a possible joint session with the Christian Systematic Theology Section on creation and eschatology, including issues of ecology). Papers/panels should make original contributions to the scholarly examination of Pentecostal and Charismatic movements past and present. The Consultation welcomes both descriptive (historical, social scientific) and constructive (theological) approaches.

SUBMISSIONS ACCEPTED VIA:

Open and Relational Theologies Consultation
Thomas Jay Oord, Northwest Nazarene University, tjoord@nnu.edu.

Open and relational theologies often engage questions of freedom and relationality. For our session, we invite papers that explore the nature and extent of God’s freedom, relationality, and love as they pertain to creaturely freedom, relationality, and love. Papers might explore Trinitarian perspectives, creation issues, the problem of evil, passions and affections, models for considering the God-creature relationship, forms of love, etc.

SUBMISSIONS ACCEPTED VIA:

In order to create public awareness about Sikh Religion in the world, the Sikh Missionary Center has published, “SIKH RELIGION” (Revised 2005) and also “Pearls of Sikhism,” (May 2008), which have been sent to various libraries. The books give the History and Fundamentals of Sikhism.

A complimentary copy will be sent to AAR Members if you provide your address. Please send your address for a free copy to:

Email: sikhmissionary@yahoo.com

Our Multiple Language website is at:

http://www.sikhmissionary.net

SIKH RELIGION

God is One but One

Sikh Missionary Center
P.O. Box 62521
Phoenix, Arizona 85082 USA

January 2009 RSN • 15
Religious Studies News

Disabilities. We are also interested in topics related to the globalization of religion in North America, and queer religions in Canada — particularly Québec.

SUBMISSIONS ACCEPTED VIA: [email]

Religion and Cities Consultation
Katie Day, Lutheran Theological Seminary, Philadelphia, kday@ltsp.edu. Omar McRoberts, University of Chicago, omcrob@uchicago.edu.

We invite papers that address the changing and multivalent role of religion in the urban ecology. Religious identities and meanings are continually being constructed and reconstructed with shifts in demographics, economics, political structures, and cultures. Communities of faith are also significant agents in shaping social realities in cities. Religious, geographical, and sacred/secular boundaries are blurring, yet religion remains a resilient presence in cities.

Papers are welcome across disciplines, including social sciences, theology, history, and architecture. Also of interest are presentations which contribute to a joint session with the Black Theology Group around issues related to black theology, the black church, and the challenge of poverty in America’s urban centers.

SUBMISSIONS ACCEPTED VIA: [email]

Religion and Colonialism Consultation
Caleb Ellenbein, University of California, Santa Barbara, clebe@email.ucsb.edu. Mark Elmore, University of California, Davis, mkelmore@ucdavis.edu.

Is globalization a new form of empire? If so, what marks it as a novel form of empire making and maintenance? If it is not a form of empire, what differentiates it from other kinds of intercommunity integration with universal aspirations? Beginning with the premise that religion is an essential category of analysis in answering these questions, this Consultation seeks papers investigating religion and empire across temporal and geographical contexts. Topics might include pre-Christian imperialisms, the Holy Roman Empire, the empires of Islam, Japanese imperialism, Soviet imperialism, modern European colonialisms, and contemporary forms of globalization. Whatever the specific subject under consideration, we are interested in papers that contribute to a broad disciplinary conversation about power, religion, and empire.

SUBMISSIONS ACCEPTED VIA: [email]

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

This Consultation seeks papers addressing the following: 1) In conjunction with the Borthoffet Theology and Social Analysis Group, papers addressing the history of Christian humanism with specific reference to John DeGraft’s Confession of a Christian Humanist (Fortress, 2006); and 2) The use of rhetorical tropes and strategies in humanism and humanist discourse, considered historically and in the contemporary period (the second session is contingent on acceptance of the request our Consultation is making to the Program Committee to add a panel on this topic).

SUBMISSIONS ACCEPTED VIA: [email]

Religion and Migration Consultation
Jennifer B. Saunders, Delaware, OH, jbsaund1@yahoo.com. Marie Friedmann Marquardt, Agnes Scott College, martrnmarquardt@comcast.net.

We seek submissions that explore gender in the process of migration, that examine the role of religion for the second generation, and that focus in particular on gendered and/or generational dynamics of power within religious contexts. In addition to ethnographic case studies, we welcome submissions that contribute toward theorizing religion and migration using a social scientific approach, and that develop methodologies of migration. We also seek submissions on migration and the construction of religious landscapes — from the ways that migrant religious performances alter public space to the reconfiguration of sacred sites or places of worship. Finally, as part of the 2009 focus on Québec, we welcome submissions on historic and contemporary migrations to and from the region.

SUBMISSIONS ACCEPTED VIA: [email]

Religion and Sexuality Consultation
Catherine Roach, University of Alabama, Tuscaloosa, crouch@uta.edu. R. Marie Griffith, Princeton University, griffith@princeton.edu.

We invite proposals on religion and sexuality, broadly conceptualized, but focused on questions of why and how sex matters to religious persons, communities, or traditions. Topics may be historical or contemporary, and we especially encourage interdisciplinary approaches, interest in gender (broadly defined), and strong attention to theoretical and methodological issues. A multiplicity of topics and practices will be considered, examples of which may include polygamous relationships and complex marriage; debates over “free love” and celibacy; LGBT communities; prostitution and other forms of sex work; sex mysticism; censorship; pornography; erotica; sexual abuse scandals; or other current controversies in religion and sexuality. We welcome innovative program formats that allow for in-depth discussion, such as a roundtable panel on the state of research in the area of religion and sexuality or cross-cultural approaches to the topic.

SUBMISSIONS ACCEPTED VIA: [email]

PARTICIPANT FORM 2009
(PREARRANGED SESSION)

The session organizer or chair must fill out this form in its entirety.

Names and institutions will appear in the Program Planner as indicated below (please include city name if more than one school or campus bears the name). If you are not affiliated with an institution, list city, state, or province.

(PLEASE PRINT IN BLUE OR BLACK INK).

Session Organizer Contact Information

Name: ________________________________

Institution: ____________________________

Mailing Address: ____________________________

City: ____________________ State/Province: ____________________ Postal Code: __________ Country: ________

Office Phone: ____________________ Home Phone: ____________________ E-mail: ____________________

1. PROPOSED THEME OF SESSION: ________________________________

2. PROGRAM UNIT to which you are submitting this proposal: ________________________________

2a. OTHER PROGRAM UNIT to which you are submitting this proposal, if any. Please place a number in the order of your preference, if any, of program unit acceptance:

3. PLANNED PARTICIPANTS for this session, in order of appearance:

3a. OTHER PROGRAM UNITS in which above participants may participate or to which they are also sending submissions, if any (list participant name and program unit):

3b. OTHER PROGRAM UNITS in which above participants may participate or to which they are also sending submissions, if any (list participant name and program unit):

4. AUDIOVISUAL REQUIREMENTS for the entire session:

4a. LCD Projector w/Screen (Participant is responsible for supplying personal laptop).

4b. OTHER PROGRAM UNITS in which above participants may participate or to which they are also sending submissions, if any (list participant name and program unit):

5. SCHEDULING NEEDS due to religious observance, if any:

NOTE: No individual may participate on the program more than two times.
Religion Education in Public Schools: International Perspectives Consultation
Bruce Grellie, California State University, Chico, bgrellie@csuchico.edu. Tim Jensen, University of Southern Denmark, t.jensen@ifpr.sdu.dk.

This Consultation invites proposals on the following themes: 1) Religion education, dialogue, and conflict — we seek papers that respond to the REDCo project involving universities from eight European countries and funded by the European Commission; 2) Religion education and the promotion of freedom of religion and belief — we seek papers exploring the intersection of religion education and human rights; 3) Religion education and citizenship education — we seek papers that address theoretical, pedagogical, and political linkages between religion education and citizenship education in diverse international settings; 4) The education of religion education teachers — we seek papers that analyze and critique the manner in which religion education teachers are trained in disparate national settings, with a special interest in the relationship between religious studies/ theology faculties and education faculties in the professional preparation of religion education teachers; and 5) An open call.

Religion in Europe Consultation
Robert E. Alvis, Saint Meinrad School of Theology, adevil@saintmeinrad.edu. Andrii Krawchuk, University of Sudbury, akrawchuk@sympatico.ca.

We are devoted to the analysis of religion in Europe or related to Europe. We welcome papers on any religion in any historical period, and encourage interdisciplinary, interreligious, and comparative approaches. This year, we especially seek proposals related to the following themes: 1) The meaning, identity, and limits of ‘Europe’; 2) The relationship between religion and law in European history; 3) Continuity and change in theological/ethical thought; 4) Contacts and exchanges between Europe, the Americas, and/or Africa; and 5) European (dis)integration twenty years after the fall of the Berlin Wall. We welcome proposals that do not correspond to these themes, as well as proposals for complete sessions on European topics. Accepted proposals will be considered for publication in the *Journal of Religion in Europe*

Religion in Europe and the Mediterranean World, 500–1650 C.E. Consultation
Martha Newman, University of Texas, Austin, newmar@mail.utexas.edu. Constance M. Furey, Indiana University, cfurey@indiana.edu.

The topic of this new Consultation is Monasteries, Madrasahs, and Mevtas — centers of religious learning in Medieval Christian, Islamic, and Judaism. We seek to bring together scholars working on related topics in premodern Judaism, Islam, and Christianity in Europe and the Mediterranean world. For our inaugural session, the steering committee invites proposals that explore medieval Christian, Jewish, and Muslim institutions of learning (including, but not restricted to, questions of funding, topics of study, the student/teacher relationship, and their roles in the formation of ‘orthodoxy’ in each institution), as well as the forms of knowledge they encourage (e.g., scholastic, mystical, and contemplative thought). Although the proposed papers need not be explicitly comparative, we especially encourage submissions that will elicit discussions of comparison and influence.

### PARTICIPANT FORM 2009
**INDIVIDUAL PROPOSALS**

Each presenter, panelist, respondent, and presider must fill out a form in its entirety.

It is very important that the participant fill out this form. Name and institution will appear in the *Program Book* as indicated below (please include city name if more than one school or campus bears the name). If you are not affiliated with an institution, list city, state, or province.

*(PLEASE PRINT IN BLUE OR BLACK INK.)*

<table>
<thead>
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1. **TITLE OF YOUR PROPOSAL (if presenting a paper):**

   4. **AUDIOVISUAL REQUIREMENTS:**

   — LCD Projector w/Screen (Participant is responsible for supplying personal laptop).

   Audiovisual requests must be submitted at the same time as your proposal. Late requests cannot be accommodated. The executive office makes every attempt to honor the AV requests of our members. Unusual requests should be cleared, through the appropriate program unit chair, with the executive office to confirm the availability of the equipment or setup of space.

2. **PROGRAM UNIT** to which you are submitting this proposal:

2a. **OTHER PROGRAM UNIT** to which you are submitting this proposal, if any. Please place a number in the order of your preference, if any, of program unit acceptance:

3. **YOUR ROLE** in this session:

   — Presiding
   — Presenting (titled paper)
   — Responding
   — Panelist (untitled presentation)
   — Presiding at a Business Meeting

**NOTE:** No individual may participate in the program more than two times.

(Completed participant form(s) must accompany each submission.)

Also available at [www.aarweb.org/meetings/Annual_meeting/Current_meeting](http://www.aarweb.org/meetings/Annual_meeting/Current_meeting) for download

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NEW PROGRAM UNIT

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**NEW PROGRAM UNIT**

**Religion in Southeast Asia**

Jason Carbine, Whittier College, jcarbine@whittier.edu. Son-Chang Low, Muhlenberg College, s9low@muhlenberg.edu.

The theme for this year’s session is Southeast Asian religion — local and global identities. We invite individual paper and panel submissions that address the following questions: To what degree are Southeast Asian religious cultures defined by global identities? Or, do local religious identities dominate religious thinking and practice? We welcome submissions that explore these questions in light of such topics as the relation of media to religion; the development of religious movements across borders; the interactions between religious communities; the growth of new, personalized, and global models of contemplative practice that relocate religious identity; and, the interplay of authority and power among ordinary people and elites, both national and transnational. We will also consider complete panel submissions on other topics concerning Southeast Asian religion.

**NEW PROGRAM UNIT**

**Religion, Memory, and History**

Anne Murphy, University of British Columbia, anne.murphy@ubc.ca. Christian Lee Noverdey, University of Washington, snoverdey@uw.edu. David Novetzke, University of Wisconsin, Whitewater, reinhart@uw.edu.

(continued on next page)

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**KEY TO SYMBOLS:**

- = Surface mail
- = OP3
- = E-mail with attachment
Religious Studies News

We encourage submissions from scholars of diverse traditions, regions, and eras whose work addresses the overall theme of this new Consultation — the intersection of memory and history in the formation of religious cultural production and religious subjects. This year, we particularly invite papers or session proposals that explore the association of history with the European modern and those that might suggest ways of articulating a notion of “memory” as a cross-cultural and historically rich concept. We particularly encourage sessions that can be copresented with other groups or sections.

SUBMISSIONS ACCEPTED VIA:

* * *

New Program Unit

Religious Conversions Consultation
Linda Mercadante, Methodist Theological School, Ohio, lmercadante@mtso.edu. Alex Huang, Louisville Presbyterian Theological Seminary, huangalex@yahoo.com.

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

SUBMISSIONS ACCEPTED VIA:

Scriptural/Contextual Ethics Consultation
David P. Guise, Mercer University, guise_dp@mercer.edu. Amy Laura Hall, Duke University, alhall@div.duke.edu.

Convening with the enemy? This Consultation requests paper proposals that attend closely to scriptural text and context on enemies, conflict, reconciliation, and risk. Our interests are both historical and normative. Therefore, we seek papers that move either from scripture to contemporary ethics, or from ethics to scriptural interpretation. A preferred panel will represent multiple disciplines and scripturally oriented faiths, such as Judaism, Christianity, and Islam. Papers must speak directly to a particular scriptural text and emerge from a particular faith tradition, rather than being general or comparative. For a copresented session with the Kirkegaard, Religion, and Culture Group, we welcome submissions on Kirkegaard, violence, and the sacred — Muslim, Jewish, and Christian interpretations of the near sacrifice of Abraham's son.

SUBMISSIONS ACCEPTED VIA:

Sex, Gender, and Sexuality in Premodern Christianity Consultation
Carly Daniel-Hughes, Concordia University, cdanishughes@gmail.com. Benjamin Dunning, Fordham University, dunning@fordham.edu.

We invite proposals that explore shifting conceptions and/or practices of sex, gender, and sexuality in Christianity prior to the Reformation. Papers that consider theological approaches to this nexus of issues are also encouraged. This year, we especially welcome papers that examine the use of scripture in relation to these topics. How did premodern Christians engage the hermeneutical tensions and possibilities entailed in the biblical text around sexual practice and embodiment? In what ways did scripture function as a tool for premodern people to articulate sexual difference and its implications?

SUBMISSIONS ACCEPTED VIA:

Sikh Studies Consultation
Michael Hawley, Mount Royal College, mohawley@mtroyal.ca. Nikky Gidestun Kaur Singh, Colby College, nksingh@colby.edu.

This Consultation invites papers focusing on any aspect of Sikh tradition and welcomes contributions from a broad range of theoretical and methodological approaches (e.g., history, postcolonial theory, anthropology, sociology, performance theory, popular culture, philosophy, literary criticism, gender studies, etc.). Papers on Sikh diaspora/transnationalism, music (modernity both challenges and responses), public space, interfaith dialogue, multiculturalism, or the media (in any of its forms) are especially welcome.

SUBMISSIONS ACCEPTED VIA:

Sociology of Religion Consultation
Titus Hjelm, University of Newcastle, hjelm@newcastle.edu.au.

We provide a forum for the micro-, meso-, and macro-analysis of religious phenomena through quantitative or qualitative sociological methods and sociological theory. The themes are: 1) Religion and Veblen's Theory of the Leisure Class — does conspicuous consumption clarify religious practice and organization?; 2) Macro understandings of spirituality — how do survey and polling questions operationalize spirituality?; 3) How do we measure the impact of religious groups and networks in the public mobilization on the defense of marriage acts, California's Proposition 8, and the legal rights of GLTBQs globally; what are the discourses of mobilization?; and 4) Canada — the state of the nation and its religious practices. Individual submissions on these topics or submissions for full sessions (3-4 papers) on either these topics or aspects of a single material theme with mixed methods and/or scale falling within our program mandate are encouraged.

SUBMISSIONS ACCEPTED VIA:

Space, Place, and Religious Meaning Consultation
Jeanne Halgren Kilde, University of Minnesota, jkilde@umn.edu. Leonard Primiano, Cabrini College, primiano@cabrini.edu.

We seek paper proposals from scholars of diverse traditions and time periods, who explore space or place as constitutive components of religious systems. We seek papers that employ theoretically or methodologically innovative approaches to understanding the relationships between space and religious meaning. We are particularly interested in the structures of power embedded in religious spaces or in the social formations mapped onto religious spaces; and the construction, sacralization, or use of religious spaces or landscapes by migrating or diasporic groups. Other topics appropriate to our purpose statement will be considered. We encourage submissions that take a comparative approach across traditions or time periods or that can be paired with others to suggest enlightening comparisons or disjunctures in content, method, or theory.

SUBMISSIONS ACCEPTED VIA:

Theology and the Political Consultation
Hent de Vries, Johns Hopkins University, hentdevries@jhu.edu. Casey D. Walker, Brown University, calwalters@brown.edu.

This Consultation provides a forum for religious studies scholars, philosophers, and theologians to critically reflect on different conceptions of the “political” and draw out the theoretical and practical significance for the tasks of theology. We invite paper proposals that address the theme of aesthetics, ethics, and the politics of theology. We are particularly interested in papers that critically examine the cultural, historical, and philosophical aspects of discourses of aesthetics and ethics as related to historic and contemporary elaborations of political theology and religious theory. We strongly encourage paper proposals that approach this year’s theme from an interdisciplinary and international perspective.

SUBMISSIONS ACCEPTED VIA:

Theology of Martin Luther King Jr. Consultation
Johnny B. Hill, Louisville Presbyterian Theological Seminary, jhill@lptsem.edu.

We will consider papers and panels that examine the theological meaning of King’s vision of “beloved community” as a global ethic of community and reconciliation. Themes related to ecclesiology and justice, ecumenism, community spirituality, and global justice issues related to the beloved community will also be considered. In the final chapter of his last book, King referred to the global community as a “great world house” in which all of the inhabitants of the globe are now challenged to peacefully coexist. Here, the Consultation invites a call for papers and panels that also brings the theological and ethical vision of King’s “beloved community” in conversation with issues of economic and political justice, spirituality, and reconciliation.

SUBMISSIONS ACCEPTED VIA:

Transformative Scholarship and Pedagogy Consultation
Shannon Craig-Snell, Yale University, shannon.craigo-snell@yale.edu.

This Consultation offers a forum for developing transformative strategies for integrating and securing spirituality in higher education. It includes learning in conversation with activist communities, and allowing our understandings of religious traditions, culture, and pedagogy to be shaped by such engagement. We welcome presentations that focus on religion, scholarship, and activism in various geographical, cultural, and methodological locales. Specifically, we invite proposals that address engaged ways of teaching globalization in a North American context; the ethics of educational immersion trips and of service learning, in particular those regarding issues of accountability towards the community visited and students’ continued accountability; and the biblical, theological basis for practices of hospitality for transformation. Nontraditional forms of presentation are encouraged, including teaching sessions and activist workshops.

SUBMISSIONS ACCEPTED VIA:

Transhumanism and Religion Consultation
Calvin Mercer, East Carolina University, mercerc@ecu.edu.

This Consultation welcomes papers on any aspect of transhumanism and religion. We particularly welcome proposals that identify and critically evaluate the implicit religious beliefs underlying key transhumanist claims and assumptions. For example, what are the operative notions of anthropological, soteriological, and eschatological articulations that are at play in the transhumanist quest for enhancement, including extreme longevity? We welcome more comprehensive philosophical critiques of posthuman discourse, especially in respect to the employment of and reliance placed in technology. We encourage proposals about all religious traditions. Also, rather than depending on biotechnology, some transhumanists place greater confidence in nanotechnology, robotic and information technology to achieve virtual immortality and create a superior posthuman species. We welcome critical and constructive assessments of this envisioned future.

SUBMISSIONS ACCEPTED VIA:

Women of Color Scholarship, Teaching, and Activism Consultation
Katie Cannon, Union Theological Seminary, kcannon@union.edu. Andrea Smith, University of Michigan, Ann Arbor, msmith660@gmail.com.

We invite individual papers and group proposals on any aspect of women of color scholarship, teaching, and activism. We especially encourage proposals in the following areas: 1) Tensions and solidarities between U.S. women of color and
international women (such as between Asian-American women and Asian women globally); 2) Intersections of racism, sexism, and Christian supremacy; 3) Women of color in Canada, especially Québécois; 4) Reconceptualizing our disciplines from the intersections of race, gender, class, and sexuality; 5) Moving from part into whole — research, teaching, and activism beyond fragmented identities; and 6) Beyond multiculturalism and identity politics — unexpected allies, unexpected opponents.

**New Program Unit**

**Yogâcāra Studies Consultation**

Charles Muller, University of Tokyo, acmuller@j-lab.ne.jp. Dan Lusthaus, Yogācāra Association, Yogacaraassoc@bt.com.

This Consultation seeks group or individual proposals on: 1) Yogâcāra theories of consciousness; 2) Yogâcāra structure of causation; 3) Yogâcāra and other religious systems; 4) Yogâcāra and modern cognitive theory; 5) Yogâcāra and theories of logic; 6) Revivals of Yogâcāra in modern East Asia; 7) Yogâcāra and phenomenology; 8) Yogâcāra and genetic theory; 9) Yogâcāra and theories of logic; 10) Defilement/purity as the source of the mind; 11) The meaning and function of seeds (bīja) in the Store Consciousness; 12) The problem of the existence of the external world; and 13) The three natures of cognition.

**Keep in mind throughout the year...**

Regional organizations have various deadlines throughout the fall for the Calls for Papers. See www.aarweb.org/Meetings/ regions.asp.

In the Field. News of events and opportunities for scholars of religion. In the Field is a members-only publication that accepts brief announcements, including calls for papers, grant news, conference announcements, and other opportunities appropriate for scholars of religion. Submit text online at www.aarweb.org/Publications/ In_the_Field/submit1.asp.

Job Postings. A members-only publication, Job Postings lists job announcements in areas of interest to members. Issues are available online from the first through the last day of the month. Submit announcements online, and review policies and pricing, at www.aarweb.org/Publications/ Openings/submitad1.asp.
Teaching Reflectively in Theological Contexts
Promises and Contradictions
Edited by Mary R. Edmonds and Stephen H. Broadfield
ISBN 1-57524-248-2 $46.25

Teaching Reflectively in Theological Contexts explores the dynamics, prin-
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texts. It offers practical suggestions on modeling pastoral leadership,
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The Return of Religion after “Religion”: Consequences for Theology and Religious Studies

TALK ABOUT “the return of religion” continues to be omnipresent in public conversation and within a variety of academic fields. Along with this talk about religiosity, religion has come a new attention to theology. Indeed, the centrality of theology is evident in the work of scholars who are not themselves theologians (the work of Agamben, Badiou, and Zizek on political theology; Eric Santner’s notion of “psychotheology”; the attention to theology in recent American political philosophy in William Connolly’s Why I Am Not a Secularist and Jeffrey Stout’s Democracy and Tradition).

However, public talk about the return of religion is taking place at precisely the same time as we see within the academic study of religion a sharp genealogical critique of the category “religion” from both theologians (Milbank) and scholars of religion (Asad, Balangitgadha, Dubuisson, King, and Masuawa), the category is now under fire as essentialist, provincially Western, imbricated in colonial projects and the like. What are we to make of this juxtaposition? How are we to think about the prominence of public discourse about religion precisely when the category is under fire within the academic study of religion? JAAR invites proposals for a special issue that critically examines the return of religion after “religion” and its consequences for both theology and religious studies.

What is the meaning of the “return of religion” for theology and religious studies more broadly? How might genealogical interrogations of the category “religion” by theologians and religious studies scholars reconfigure both fields? How do we think these two questions together? How will the growing prominence of religious voices in the public sphere reshape our ideas about theological reflection and the work of religious studies more broadly? What obligations fall to theologians and religious studies scholars in an era in which religion is an integral and contested aspect of public discourse? How do both scholarly communities take up this nexus of issues in a context marked by robust religious diversity?

Deadline for submission is Monday, June 1, 2009. Please submit papers to: Journal of the American Academy of Religion
Department of Religious Studies
PO Box 400126
University of Virginia
Charlottesville, VA 22904-4126
Please direct queries to jaar@virginia.edu.

Religion and Reasons: Justification, Argument, and Cultural Difference

ARE RELIGIOUS reasons similar to or fundamentally different from scientific and scholarly reasons? The JAAR invites papers that explore the features of reason, justification, and legitimation in religious contexts. Religions provide many kinds of reasons for belief and action. Much attention, for example, has been given to the forms of reasoning embedded in cultural forms labeled as “magic” and “divination,” and similar issues arise for a host of other practices, including textual exegesis.

Do particular examples of religious reasoning bring fundamental problems for understanding across cultures or conceptual schemes? How are reasons, whether religious or scientific, implicated in contestations for influence or power? Does consideration of religious reasoning challenge contemporary academic understandings of what counts as reason or rationality?

Topics may include but are not limited to:
• The roles of extraneous states (such as mysticism, shamanism, possession, and paranormal phenomena) in discovering and legitimating both knowledge and norms for practice;
• The persuasive dimensions of performative practices, including dance and theater;
• The philosophical grounds for argumentation, rhetoric, and cross-cultural interpretation; and
• The complexities in accounts of Western, scientific, or scholarly reasoning that are contrasted with religious reasoning. We particularly encourage papers that offer both specific case studies and theoretical reflection.

Deadline for submission is Monday, August 3, 2009. Please submit papers to: Journal of the American Academy of Religion
Department of Religious Studies
PO Box 400126
University of Virginia
Charlottesville, VA 22904-4126
Please direct queries to jaar@virginia.edu.
Election Results

President: Mark Juergensmeyer
President-Elect: Ann Taves
Vice President: Kwok Pui Lan

The American Academy of Religion is pleased to announce the results of the election for 2009. A total of 1,948 votes were cast.

New Director of Technology Services

STEPHEN ELEY joined the AAR in August 2008, bringing with him twelve years of experience in information technology consulting. He has worked as a senior consultant at the North Highland Company, a project supervisor in the international finance group at UPS, and a developer at several growing start-ups. His strengths are enterprise integration, Web-based analysis and development, and bridging the communications gap between technologists and experts in other fields.

As Director of Technology, Eley looks forward to the challenge of expanding the AAR’s capabilities on the Web. His mission statement for technology within the American Academy of Religion is “to provide tools and presentations that will make members, staff, and the public feel good about their interaction with the AAR.”

Eley has lived in the Atlanta area since matriculating at Georgia Tech in 1992. He is married with one child.

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