



RELIGIOUS STUDIES NEWS

January 2009

Published by the American Academy of Religion

Vol. 24, No. 1



RELIGIOUS STUDIES NEWS

Religious Studies News is the newspaper of record for the field especially designed to serve the professional needs of persons involved in teaching and scholarship in religion (broadly construed to include religious studies, theology, and sacred texts). Published quarterly by the American Academy of Religion, *RSN* is received by some 11,000 scholars and by libraries at colleges and universities across North America and abroad. *Religious Studies News* communicates the important events of the field and related areas. It provides a forum for members and others to examine critical issues in education, pedagogy (especially through the biannual *Spotlight on Teaching*), theological education (through the annual *Spotlight on Theological Education*), research, publishing, and the public understanding of religion. It also publishes news about the services and programs of the AAR and other organizations, including employment services and registration information for the AAR Annual Meeting.

For writing and advertising guidelines, please see www.aarweb.org/publications/rsn.

2009 CALL FOR PAPERS

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

2009

AAR Staff Directory

Kyle Cole
Director of Professional Programs
E-MAIL: kcole@aarweb.org
TEL: 404-727-1489

Jessica Davenport
Associate Director of Professional Programs
E-MAIL: jdavenport@aarweb.org
TEL: 404-727-1707

Toby Director
Finance and Administration Coordinator
E-MAIL: tdirector@aarweb.org
TEL: 404-727-7948

Steve Eley
Director of Technology Services
E-MAIL: seley@aarweb.org
TEL: 404-727-7972

Ina Ferrell
Associate Director of Finance and Administration
E-MAIL: iferrell@aarweb.org
TEL: 404-727-2331

John Fitzmier
Executive Director
E-MAIL: jfitzmier@aarweb.org
TEL: 404-727-3049

Carey J. Gifford
Director of Publications and Theological Programs
E-MAIL: cgifford@aarweb.org
TEL: 404-727-2270

Stephanie Gray
Associate Director of Publications
E-MAIL: sgray@aarweb.org
TEL: 404-727-3059

Steve Herrick
Director of External Relations
E-MAIL: sherrick@aarweb.org
TEL: 434-202-8198

Margaret P. Jenkins
Director of Development
E-MAIL: margaret.jenkins@aarweb.org
TEL: 404-727-7928

Aislinn Jones
Director of Marketing
E-MAIL: ajones@aarweb.org
TEL: 404-727-8132

Deanna Lord
Administrative Assistant
E-MAIL: dlord@aarweb.org
TEL: 404-727-3049

Deborah Minor
Director of Finance and Administration
E-MAIL: dminor@aarweb.org
TEL: 404-727-7954

Robert Puckett
Director of Meetings
E-MAIL: rpuckett@aarweb.org
TEL: 404-727-1461

Susan Snider
Associate Director of External Relations
E-MAIL: ssnider@aarweb.org
TEL: 404-727-4725

Religious Studies News (USPS 841-720) is published quarterly by the American Academy of Religion in January, March, May, and October. Letters to the editor and features examining professional issues in the field are welcome from all readers. Please send editorial pieces in electronic uncompressed file format only (MS Word is preferred) to: cgifford@aarweb.org.

Subscriptions for individuals and institutions are available. See www.aarweb.org/publications/rsn for more information.

Deadlines for submissions:

<i>January</i>	October 15
<i>March</i>	December 15
<i>May</i>	February 15
<i>October</i>	June 15

Advertising
For information on advertising, please see www.aarweb.org/publications/rsn.

Publisher:
American Academy of Religion
825 Houston Mill Road NE, Suite 300
Atlanta, GA 30329 USA

Executive Editor
Carey J. Gifford

Editor
Stephanie Gray

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POSTMASTER:
Send address changes to *Religious Studies News*
825 Houston Mill Road, Suite 300
Atlanta, GA 30329
Periodicals postage paid at Atlanta, GA.

2009 Member Calendar

Dates are subject to change. Check www.aarweb.org for the latest information.

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/Awards/Book_Awards/rules-firstbook.asp.

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

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

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/committee.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

Religious Studies News March issue, including the 2008 *Annual Report*.

Journal of the American Academy of Religion March 2009 issue. For more information on AAR publications, see www.aarweb.org/Publications/ or go directly to the *JAAR* homepage hosted by Oxford University Press, <http://jaar.oxfordjournals.org/>.

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.nhalliance.org.

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

March 14. Publications Committee meeting, New York, NY.

March 20. Nominations due for Awards for Excellence in the Study of Religion book awards. For details, see www.aarweb.org/Programs/Awards/Book_Awards/rules-excellence.asp.

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.

(For 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, Montréal, Québec, Canada.

April 3. Executive Committee meeting, Montréal, Québec, Canada.

April 4–5. Spring Board of Directors meeting, Montréal, Québec, Canada.

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

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

(For 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, Syracuse, NY.

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.

(For more Annual Meeting information, see www.aarweb.org/Meetings/Annual_Meeting/Current_Meeting/).

June

Journal of the American Academy of Religion June issue.

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

Journal of the American Academy of Religion September issue.

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 preregistration 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, Québec, Canada.

November 6. Fall Board of Directors meeting, Montréal, Québec, 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, Québec, 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

Journal of the American Academy of Religion December issue.

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/.

December 31. Membership renewal for 2010 due. Renew online at www.aarweb.org/Members/Dues/.

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](http://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 steering committee who design the sessions and make the decisions about which proposals will eventually be on the program. Each proposal is carefully refereed, usually in an anonymous procedure (i.e., without the name of the proposer being provided to 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 respondent (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 meetings 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 how to announce your event in the *Annual Meeting Program Planner*.

Questions should be directed to Aislinn 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 chairs.

April 1, 2009

Notification of acceptance (or not) of proposals by program unit chairs. All program participants must renew/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/](http://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 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 different 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 proposal to two separate units or two different proposals to two different units.

Wildcard Sessions

Wildcard sessions are intended to be experimental, creative, or 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 prearranged 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 program acceptance will be announced by April 1, 2009.

Ninety-Minute Sessions

The Sunday afternoon schedule for the Annual Meeting program consists of three ninety-minute sessions, scheduled for 1:00–2:30 PM, 3:00–4:30 PM, and 5:00–6:30 PM. 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; 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. 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 projectors, etc., are available to rent at the participant's cost. All AV requests must be received at the time of the proposal. Late requests cannot be accommodated.

Submission Methods (Specific Guidelines)

OP3

Submit your 1,000-word proposal and 150-word abstract via the Online Paper/Panel Proposal (OP3) system.


Please go online to www.aarweb.org for full submission instructions. Separate participant forms are not required with OP3, as your participant information is integrated in the online form. **NB: Do not place your name or other identifying remarks in the body of the proposal field or abstract field in OP3; this may endanger the anonymous review process of the unit and acceptance of your proposal may be jeopardized.**

E-mail

Submit your 1,000-word proposal and 150-word abstract within the BODY of ONE single e-mail to the contacts listed in the unit's call (usually the chairs). Locate the online “Participant Form for E-mail Submission” at www.aarweb.org/annual_meeting for your participant form or use the forms on pages 16–17 of this *RSN*. Be sure you use the exact same title on the “Participant Form for E-mail Submission” as you do on the e-mailed proposal. Proposals received without the participant forms will be disqualified. Participant forms received without proposals or abstracts will also be disqualified.

If you are requested by the program unit to submit a copy to both co-chairs or steering committee members, follow the instructions listed. If no one person is specified, send your complete proposal to either one of the co-chairs.

E-mail w/Attachments

Submit your 1,000-word proposal, 150-word abstract, and participant form as attachments in one single e-mail. Please locate the “Participant Form for E-mail Attachment Submission” at www.aarweb.org/annual_meeting for your participant form, or use the ones on pages 16–17. Be sure you use the exact same title on the “Participant Form for E-mail Submission” as you do on the attached proposal you e-mailed. Proposals received without the participant forms will be disqualified. Participant forms received without proposals or abstracts will also be disqualified. 

SECTIONS

Arts, Literature, and Religion Section

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

We invite proposals for individual papers and preorganized panels on the following topics: 1) Religion and environmental literature and art; 2) Censorship in religion and the arts marking the twentieth anniversary of the Mapplethorpe-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; 6) Mythology and spirituality in Pre-Raphaelite art and literature (in coordination with the Waterhouse exhibition at the Montreal Museum of Fine Arts — see www.mmfa.qc.ca/en/expositions/exposition_129.html); 6) The literature of Eudora Welty, including her influence on artists, writers, and feminist critics, marking the centennial of her birth; 7) Denys Arcand's *Jesus of Montreal* on the occasion of its vicennium (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 discussion about the challenges faced by scholar-practitioners.

SUBMISSIONS ACCEPTED VIA:



Buddhism Section

Janet Gyatso, Harvard University, jgyatso@hds.harvard.edu. Charles Hallisey, Harvard University, challisey@hds.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 suggest-

ed by Section members, include: 1) The "state of the play" of translations of and/or scholarship about the *Lotus Sutra*; 2) Buddhism in Québec; 3) The *Mahaparinirvana Sutra*; 4) Buddhist ritual; 5) Buddhist modernism; 6) Contemporary Buddhism in China; 7) Diaspora Buddhisms; 8) Reading Buddhist poetry; 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:



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 unmaking 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) *Creatio ex nihilo*; 2) Creationism and evolution; 3) Realized eschatology (e.g., heaven or hell on earth); 4) *Theatrum gloriae Dei*; 5) Natural law and the laws of nature; 6) 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:



Comparative Studies in Religion Section

Tracy Pintchman, Loyola University, tpintch@luc.edu. Kimberley C. Patton, Harvard University, kimberley_patton@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) or panel sessions (maximum six presenters). We reserve the right to add individuals to any proposal. Each paper in a pro-

Sections are the most inclusive type of program unit, aimed at reflecting the major areas of academic interest of the members of the Academy and at addressing the continuing agenda of the various subfields within the study of religion. Attendance at sessions of Sections (as well as any of the other program units) is open to all persons registered for the Annual Meeting.

posed session or panel need not be comparative, but overall coherence is crucial. Themes include: 1) Global gurus (Joanne Waghorne, jwaghorn@twcnjrr.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.umt.edu); 7) Religion and sports (Phillip Arnold, pparnold@mailbox.syr.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 those listed are welcome.

SUBMISSIONS ACCEPTED VIA:



Ethics Section

Jane Hicks, St. John Fisher College, jhicks@sjfc.edu. Miguel De La Torre, Iliff School of Theology, mdelatorre@iliff.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 divergences (i.e., 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 contribution of the argument to current academic conversations.

SUBMISSIONS ACCEPTED VIA:



History of Christianity Section

Martha L. Finch, Missouri State University, marthafinch@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.infofami.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:



North American Religions Section

Rudy Busto, University of California, Santa Barbara, rude@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 scholarship 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 Métis; the black diaspora to and from Canada; Québec'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; reappraise 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:



Philosophy of Religion Section

Joseph Prabhu, California State University, Los Angeles, jprabhu@calstatela.edu. Ludger Viefhues, Yale University, ludger.viefhues@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) Mark Taylor's *After God*; 4) Liturgy and philosophy; 5) Relational epistemologies and religion; 6) Leszek Kolakowski's philosophy of religion; 7) Nonduality; 8) Philosophies of the secular; and 9) Concepts of nature.

SUBMISSIONS ACCEPTED VIA:



KEY TO SYMBOLS:

= Surface mail

= OP3

= E-mail

= E-mail with attachment

Religion and Politics Section

Andrew Murphy, Rutgers University, armurphy@polisci.rutgers.edu. Susan B. Thistlethwaite, Chicago Theological Seminary, sthistle@cts-chicago.edu.

In addition to receiving proposals on topics generally in the purview of the Section (which encompasses both domestic and global interconnections of religion and politics, in practice and theory), 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 indigenous 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 phenomena 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, perhaps with an emphasis on elections and polling. We are also happy to receive proposals on religion and politics in Québec more specifically — including papers on “The Quiet Revolution Forty Years Later” or on Canada’s Reasonable Accommodation commission — for inclusion in special sessions cosponsored with the Montreal Venue Committee.

SUBMISSIONS ACCEPTED VIA:



Religion and the Social Sciences Section

Carol B. Duncan, Wilfrid Laurier University, carolbduncan@gmail.com. Douglas A. Hicks, University of Richmond, dhicks@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 disciplinary amnesia: Recovering underappreciated circa-twentieth-century social scientists of religion; and 3) Youth engagement in social and political movements: Comparative perspectives. Other paper or panel proposals are welcome that fit with the Section’s purpose — to support scholarship at the intersection of the social sciences (including psychology, sociology, political sciences, economics, and cultural studies) and religious or theological studies. Topics may include the study of religious 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/ies.

SUBMISSIONS ACCEPTED VIA:



Religion in South Asia Section

John E. Cort, Denison University, cort@denison.edu. Robin Rinehart, Lafayette College, rinharr@lafayette.edu.

This Section gives strong preference to paper sessions (not panel sessions). Proposals for paper sessions should include specific titles and proposals for each paper included in the session. We give preference to proposals for entire sessions over individual papers, and accept few individual paper proposals. The following topics for sessions have been suggested by Section members (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 (cbauman@butler.edu); 2) South Asian religions and Hollywood — Frank Korom (korom@bu.edu); 3) Darwin and South Asian religions — Tom Ellis (ellistb@appstate.edu); 4) Games and contests in religious education — Whitney Kelting (m.kelting@neu.edu); 5) The gift in South Asian religions — Leena Taneja (ltaneja@stetson.edu); 6) Environmental justice in South Asia — Whitney Sanford (wsanford@ufl.edu); 7) Recent translations of the *Bhagavad Gita* — Tom Forsthoefel (tforsthoefel@mercyhurst.edu); 8) Adornment in South Asian religions — Janet Gunn (contact.gunn@gmail.com); 9) Proselytization and conversion — Cassie Adcock (cadcock@artsci.wustl.edu); 10) Status of women in twentieth and twenty-first centuries — Kay Jordan (kjordan@radford.edu); 11) Cultural transformation of Hinduism (e.g., Hinduism in Cambodia) — Nancy Martin (nmartin@chapman.edu); 12) Multilingualism/Multiculturalism — Jack Hawley (jsh3@columbia.edu); 13) Online *puja* — Phyllis Herman (phyllis.k.herman@csun.edu); 14) Religious educational projects — Michele Verma (mhm2004@columbia.edu); 15) Spirit possession and magic — Deepak Shimkhada (deepak.shimkhada@claremontmckenna.edu); and 16) Doubt, faith, and belief in South Asian religions — David Lawrence (david.lawrence@und.nodak.edu).

SUBMISSIONS ACCEPTED VIA:



Study of Islam Section

Omid Safi, University of North Carolina, Chapel Hill, omid@email.unc.edu. Ahmet T. Karamustafa, Washington University, St. Louis, akaramus@wustl.edu.

We encourage paper proposals in all areas of Islamic studies. Successful proposals will reflect theoretical and methodological sophistication, engagement with existing scholarship, along with innovative examination of Islamic practices and texts. As always, we welcome submissions dealing with the Qur’an and the Sunna, Islamic law, philosophy, theology, mysticism, ritual, gender and sexuality, modernity and globalization, teaching Islam, religious pluralism, and other areas of general interest. Furthermore, we encourage proposals dealing with Shi’ism within and across these areas. This year, we 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 pluralism within Islam; the study of Islam in North America; and literary, visual, and material cultures of Muslims.

SUBMISSIONS ACCEPTED VIA:



Study of Judaism Section

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

We invite proposals on the following topics: 1) Advances in science and their impact on the study and/or philosophy of Judaism; 2) The function of critical theories and methods in the study of Judaism; 3) The relationship between Biblical studies and Jewish studies; 4) Memory, history, and identity in Judaism; 5) Ritual theory and practice; 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 Kierkegaard and Judaism. As always, this Section 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 submission 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, Stonehill College, jfavazza@stonehill.edu. Carolyn Medine, University of Georgia, medine@uga.edu.

This Section critically examines pedagogical theory and practice. We invite proposals that join innovative teaching practice with the scholarship of teaching and learning. Preference will be given to proposed presentation formats that model engaged, interactive, and experiential pedagogy. 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 proposals to both units); 2) Creating a virtual religious studies classroom — best practices for teaching online; 3) From T. A. to teacher — how I made (or plan to make!) the transition; 4) Thinking global, teaching local — globalization in and beyond the religious studies classroom; 5) Teaching as ritual practice — ritualizing practices that create us and sustain us before, during, and after class; and 6) Bilingual and multicultural teaching contexts in Québec. Finally, we invite proposals for a luncheon session to be cosponsored with the Wabash Center. The proposal should identify a teaching strategy or topic in which you have sufficient expertise for guiding a small group lunch discussion with fellow teachers interested in your topic.

SUBMISSIONS ACCEPTED VIA:



Theology and Religious Reflection Section

Susan Abraham, Harvard University, sabraham@hds.harvard.edu. Mayra Rivera, Pacific School of Religion, mriviera@psr.edu.

We invite papers and panels related to the following themes: 1) Living on the margins of empire; 2) Dissent, tradition, and modernity; 3) Rereading Marx for theology and religious reflection; 4) Rethinking identity politics; and 5) Conservative nationalism — postcolonial and/or decolonizing perspectives. We encourage new formats and innovative ways to present information that allows conversations among presenters and participants. Additionally, the Section welcomes proposals that address the intersections of theological and religious reflection with philosophical and political issues, and with questions of literary, cultural, and critical theory.

SUBMISSIONS ACCEPTED VIA:



Women and Religion Section

Micheline Pesantubbee, University of Iowa, micheline-pesantubbe@uiowa.edu. Rosetta Ross, Howard University, rross@howard.edu.

This Section 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, religious constructions of girlhood or gendered religious education, and the sociopolitical rights of girls (for a cosponsored 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) Multiculturalism, family law, and faith-based arbitration; 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 parliament on women’s lives. 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 three ninety-minute time slots to allow for more intense scholarly explorations on a topic. See page three for more information.

GROUPS

Groups are established to encourage the exploration of an emergent area of study or methodology, to cultivate the relation between the study of religion and a cognate discipline, or to pursue a long-range and broad research project. More focused than Sections and less restricted in participation than Seminars, Groups are expected to experiment with the format of sessions at the Annual Meeting.

African Religions Group

Laura S. Grillo, Pacifica Graduate Institute, lgrillo@pacific.edu. Tapiwa Mucherera, Asbury Theological Seminary, tapiwa_mucherera@asburyseminary.edu.

This Group encourages critical inquiry about religions originating in Africa as well as all those practiced there. Proposals should go beyond description, analyzing conceptual tools and methods employed. 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 reconfiguration of African-derived religions, e.g., Haitian Vodou in Québec (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 — faith, sex, and cultural identity at odds with globalization; and 4) Cognitive science approaches to ritual, music, and movement in African religions.

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, suarezm@meredith.edu.

We invite proposals from across anthropology and religion. Given our location in Montréal 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 resemblance theory, particularly ones that might reference the 100th anniversaries of Marett's *Threshold of Religion* and Van Gennep's *Les Rites de Passage*, as well as the 150th anniversary of Darwin's *Origin of Species* and the 250th 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, Culture, and Society Group

Nami Kim, Spelman College, nkim@spelman.edu. Su Yon Pak, Union Theological Seminary, spak@uts.columbia.edu.

We invite and welcome individual paper and panel proposals that address: 1) The diverse Asian-North American religious experiences/traditions in Québec; 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 dissident desires at the intersection of race, sexuality, religion, gender, and Asian-American subjectivity; 5) Issues around bi/multilingualisms in Asian-North American communities and Francophone Québec; 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. Kari 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 interrelationship, from a wide variety of disciplinary approaches (literary, historical, theological, psychological, philosophical, etc.).

SUBMISSIONS ACCEPTED VIA:



Bible in Racial, Ethnic, and Indigenous Communities Group

Valerie Bridgeman, Memphis Theological Seminary, vbridgeman@memphisseminary.edu. Fernando F. Segovia, Vanderbilt University, f.f.segovia@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 translations, 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, jberquist@aol.com. Anne Joh, Phillips Theological Seminary, anne.joh@ptstulsa.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 cities, ecologies, and urbanities.

SUBMISSIONS ACCEPTED VIA:



Bioethics and Religion Group

Aline Kalbian, Florida State University, akalbiam@mailers.fsu.edu. Swasti Bhattacharyya, Buena Vista University, bhattacharyya@bvuu.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, tex-

tual, 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 antibacterial products, etc.).

SUBMISSIONS ACCEPTED VIA:



Black Theology Group

Stephen G. Ray Jr., Garrett-Evangelical Theological Seminary, stephen.ray@garrett.edu. Monica A. Coleman, Claremont Graduate University, mcoleman@cst.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:



Bonhoeffer: Theology and Social Analysis Group


Lori Brandt Hale, Augsburg College, hale@augsb.org. Jennifer McBride, Emory University, jmcabri3@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. Please consider the way(s) the meeting location informs the proposal, particularly Canadian efforts to establish a First Nations Truth and Reconciliation Commission. 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 feminist, 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 DeGruchy's *Confessions of a Christian Humanist* (Fortress, 2006), are sought.


SUBMISSIONS ACCEPTED VIA:




KEY TO SYMBOLS:

 = Surface mail

 = OP3

 = E-mail

 = E-mail with attachment

Buddhist Critical/Constructive Reflection Group

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

This Group explores how the modern academic study of Buddhism may 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 trained for interfaith pastoral settings?

SUBMISSIONS ACCEPTED VIA:



Buddhist Philosophy Group

John D. Dunne, Emory University, jdunne@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 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 regional focus are also encouraged. Potential topics raised by group members include philosophical poetry; Buddhism and cognitive science; East Asian views on Tathāgatagarbha and Yogācāra; intentionality as a (problematic?) category in Buddhism; phenomenology and Buddhism; and inter- and intra-traditional dialogue in Medieval Chan, Seon, and Zen. 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:



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 organ-

ized ordination in contemporary China; 4) Chinese religious cultures of the Five Dynasties and Ten Kingdoms; 5) Religious/cultic 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*, *Yijing*, and *qigong*, etc.; and 12) New archaeological discoveries (manuscripts and/or material culture) and their implications for understanding Chinese religion.

SUBMISSIONS ACCEPTED VIA:



Christian Spirituality Group

Wendy Wright, Creighton University, wmwright@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) What S/spirit? — uses of the term “spirituality”; 2) Spiritualities of Christian missionary encounter in Canada; 3) Christian spiritual practices of healing; 4) For a cosponsored session 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, interior disciplines, 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:



Comparative Religious Ethics Group

Jonathan Schofer, Harvard University, jschofer@hds.harvard.edu. Aaron Stalnaker, Indiana University, astalnak@indiana.edu.

We encourage submissions of integrated sessions or individual proposals that explicitly compare positions or themes from diverse religious thinkers or groups, and that also investigate broader methodological questions in religious ethics and related fields. This year we especially invite papers that analyze and compare different styles or modes of moral discourse (such as storytelling, poetry, legal reasoning based on precedent, exegesis, and public exhortation), and explore the implications of such differences. We also solicit proposals on other topics, such as different forms and structures of moral authority and the pedagogy by which such authority is transmitted and reconstituted; comparative ethics in the context of globalization; comparative ethics and contemporary political and ethical problems; and moral outrage, zeal, and religious extremism in comparative perspective.

SUBMISSIONS ACCEPTED VIA:



Comparative Studies in Hinduisms and Judaisms Group

Yudit K. Greenberg, Rollins College, ygreenberg@rollins.edu. Karen Pechilis, Drew University, kpechilis@drew.edu.

This Group is interested in individual papers and panel proposals on the following topics: 1) Cuttings and crossings, with a focus on rituals for infants, such as *brit milah* and *mundan*; 2) Menacing spirits, with a focus on demons, ghosts, and *dybbuks*, and their interaction with humankind, e.g., possession and apotropaic rites; 3) Monotheism and monism, locating such ideas within the discourses 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/foreclose their access to spiritual authority; 5) Diasporas, travel, interaction, with a focus on Montréal; 6) Pilgrimage, with a focus on place, practice, and imagination.

SUBMISSIONS ACCEPTED VIA:



Comparative Theology Group

Kurt Anders Richardson, McMaster University, kar@mcmaster.ca. Michelle Voss Roberts, Rhodes College, robertsm@rhodes.edu.

We invite paper and panel proposals for three sessions, one regular and two cosponsored. The first session will focus on the following topics: 1) Critical thinking in comparative theology; 2) Comparative theology — Clooney on Sri Vaisnavism; 3) Theologies of divine attributes; 4) Paul Knitter's Buddhist-Christian Project; 5) Hindu-Buddhist comparative theologies; 6) Comparative theology old and new; and 7) New constructive ideas in comparative theology. The second session, cosponsored with Contemporary Islam Group, will focus on Muslim and “other” theologies of religious pluralism. The third session, cosponsored with the Buddhist Critical/Constructive Reflection Group, will focus on Buddhist and “other” theologies of religious pluralism.

SUBMISSIONS ACCEPTED VIA:



Confucian Traditions Group

Keith N. Knapp, The Citadel, keith.knapp@citadel.edu. Thomas A. Wilson, Hamilton College, twilson@hamilton.edu.

We invite proposals concerning any aspect of Confucianism from any geographical area. Topics of particular interest this coming year are Confucianism in North America; Confucian moral epistemology, Mou Tsung-san and Confucianism; Confucian rituals; Confucian temples as sacred and secular spaces; problems and benefits of Confucianism as a religion; relations between the Three Religions in Greater East Asia; and daily life at Confucian academies both in the past and present. We also encourage applicants to propose panels in the new ninety-minute format, which can take the form of a minipanel, or a symposium on a particular text, author, or pedagogy.

SUBMISSIONS ACCEPTED VIA:



Membership Current?

You must be a current AAR member in order to participate on the program. You must also be registered for the 2009 meeting. Persons who do not meet the membership and registration requirements by June 15, 2009, will be removed from the program. To renew your membership, use the form on page 23 or go online to www.aarweb.org. Annual Meeting registration is now open at www.aarweb.org.

Contemporary Islam Group

Anna Bigelow, North Carolina State University, anna_bigelow@ncsu.edu. Amir Hussain, Loyola Marymount University, amir.hussain@lmu.edu.

This Group invites submissions on all subjects relating to Islam in the contemporary world. We are particularly interested in papers relevant to the following topics: theologies of religious pluralism; Islam and ecology; Islam in Southeast Asia; the work and influence of Wilfred Cantwell Smith in the context of AAR's centennial anniversary focus on past presidents; the scholarship of Tariq Ramadan and Talal Asad pertaining to modernity and secularism; Islam in the Francophone world; methodological approaches to and/or new trajectories in Islamic studies; insider-outsider issues in the study of Islam; religious personhood and morality in Islam; and Muslim masculinities.

SUBMISSIONS ACCEPTED VIA:



Contemporary Pagan Studies Group

Wendy Griffin, California State University, Long Beach, wgriffin@csulb.edu.

This Group invites proposals that address the issue of idolatry, namely, examining the roles that material objects have played in religious life — in particular, the inventive strategies that people and/or cultures have used in their attempts to create images of and for worship. For a second session, we request papers that investigate the influence of literature, especially science fiction/fantasy, on contemporary paganisms. Papers that stress mutually interdependent relations are also welcome. In addition, a joint session of the Indigenous Religious Traditions Group and this Group will consider papers that explore common or shared perspectives in sacred practices. Each tradition has a heritage of employing tangible material in activities of reverence, ritual, worship, etc. We invite papers that help us understand where, how, and if the overlaps are truly shared perspectives.

SUBMISSIONS ACCEPTED VIA:



Critical Theory and Discourses on Religion Group

Jens Kreinath, Wichita State University, jens.kreinath@wichita.edu. Jorunn Jacobsen Buckley, Bowdoin College, jbuckley@bowdoin.edu.

(continued on next page)

Member ID Number

You can find your membership ID number on any of the official paperwork that comes from the AAR. The top line of the address label has your ID number. It is a single letter followed by five (5) numbers (e.g., Z12345).

If you are a 2008 or 2009 member, the label on this Call for Papers has your ID number on it. If it is not there, please go to www.aarweb.org/members and you can request to have your ID number E-mailed to you immediately.

This Group offers a forum for theoretical and methodological research on religion, including critical analysis of historical or ethnographic cases and of the discourses that power them in institutions, traditions, and practices. This year's themes include: 1) Losing my religion: Secularism, deconversion, and irreligiosity in the history of religion (proposals focusing on Québec are welcomed); 2) Sacrifice and self-destruction in the formation of different religious traditions; 3) Revolution, religion, and politics (e.g., Iranian Revolution); 4) Rereading Marx on religion and the nature of critique; 5) Race, representation, and religion (the work of Paul Gilroy on race as an analytical category; intended for a cosponsored session with the Afro-American Religious History Group); and 6) The study of religion in America and beyond: Critical reflections on the AAR's 100th anniversary. The unit is open to individual submissions on any topic including, but not limited to, those mentioned above. Submissions for full sessions are also encouraged.

SUBMISSIONS ACCEPTED VIA:



Cultural History of the Study of Religion Group

Richard King, Vanderbilt University, richard.king@vanderbilt.edu. Tisa Wenger, Arizona State University, tisa.wenger@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 strive for sessions that represent diverse cultural/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 concepts of religion, inside and outside the academy; and 3) An "author meets critic" panel on Timothy Fitzgerald's *Civility and Barbarity*, and/or other books relevant to the cultural history of the study of religion.

SUBMISSIONS ACCEPTED VIA:



Daoist Studies Group

Louis Komjathy, Pacific Lutheran University, komjathy@plu.edu. Gil Raz, Dartmouth College, gil.raz@dartmouth.edu.

This Group invites panel and/or paper proposals on the following topics: 1) Daoism in America (Elijah Siegler, sieglere@cofc.edu); 2) Korean Daoism (cosponsored with the Korean Religions Group; John Goulde, goulde@sbc.edu); 3) Teaching Daoism in world religions courses; and 4) Daoist self-cultivation lineages. We also invite panel and paper proposals on other topics. Potential panel organizers are encouraged to contact Louis Komjathy and Gil Raz, prior to organizing a complete panel.

SUBMISSIONS ACCEPTED VIA:



Eastern Orthodox Studies Group

Paul Gavriluk, University of Saint Thomas, plgavriluk@stthomas.edu. Eve Tibbs, Fuller Theological Seminary, etibbs@roadrunner.com.

We invite papers on the following three topics: 1) Dionysius the Areopagite, reflecting new research on all aspects of the thought and work of this sixth century pseudonymous writer and his influence upon biblical interpretation, spirituality, and theology; 2) The contemporary Orthodox Church and the state, addressing such questions as the relationship between the Orthodox Church and the state in the post-Communist world, Orthodox attitudes toward liberal democracy, or religious nationalism in postmodern Orthodoxy; and 3) Any aspect of the encounter between Eastern Orthodox and Reformed Protestants. Questions may include the following: 1) What did Reformed Protestants learn from Orthodox theologians in the sixteenth century?; 2) How have Reformed liturgies been shaped by Orthodoxy?; 3) How have Orthodox Christians regarded the "Calvinists" who preached and taught in traditionally Orthodox areas?; and 4) What themes are emerging in contemporary Reformed-Orthodox dialogue today? This session will be held jointly with the Reformed Theology and History Group.

SUBMISSIONS ACCEPTED VIA:



Ecclesiological Investigations Group

Michael A. Fahey, Boston College, michael.fahey@marquette.edu. Gerard Mannion, Katholieke Universiteit Leuven, ges.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, dialogue, 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 contexts — 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:



Evangelical Theology Group

Wyndy Corbin Reuschling, Ashland Theological Seminary, wcorbin@ashland.edu. Candy Gunther Brown, Indiana University, browneg@indiana.edu.

This Group welcomes individual paper proposals or complete panels on topics related to evangelical theology, history, and culture. We are especially interested in proposals in the following three areas: 1) For a joint session with the Tillich: Issues in Theology, Religion, and Culture Group, Tillich's theology of culture and evangelical theology (e.g., to what extent does it anticipate, inform, challenge, or enrich various evangelical theologies of culture?); 2) The causes, contexts, and experiences of religious persecution, martyrdom, violence, and the persecuted church — as well as violence and persecution enacted by Christians against coreligionists or members of other religious groups — in global perspective, and strategies for response; and 3) Historical, theological, and/or sociocultural perspectives on Canadian, Francophone, and United States evangelicalism, and relationships among North American evangelicals.

SUBMISSIONS ACCEPTED VIA:



Feminist Theory and Religious Reflection Group

M. Gail Hamner, Syracuse University, mghamner@syr.edu. Kathleen Roberts Skerrett, Grinnell University, skerrett@grinnell.edu.

Paper and panel proposals are invited that critically, practically, and constructively engage feminist theory and religious reflection. Preference is given to proposals with substantial feminist theoretical argument and with attention to cross-cultural perspectives; this year we will prioritize papers on Québec or Canada. We solicit both papers and panels particularly on the following topics: 1) Perspectives on migration or immigration; 2) Theological/theoretical engagements with citizenship and sovereignty; 3) Approaches to origins and encounters of species; 4) Postcolonialist reflections on time and space; 5) Responses to Brian Massumi's *Parables of the Virtual*; and 6) For a planned joint session with the Religion and Disability Studies Group, responses to McRuer and Berube's *Crip Theory: Cultural Signs of Queerness and Disability*.

SUBMISSIONS ACCEPTED VIA:



Gay Men's Issues in Religion Group

Paul J. Gorrell, Stockton, NJ, pauljgorrell@aol.com. Peter Savastano, Seton Hall University, p.savastano@comcast.net.

This Group invites proposals on the following themes: 1) Do gay men have issues in religion and spirituality? We invite discussion on the evolution of the academic work of gay scholars of religion and reflection on our place in the academy. This topic includes investigation of the expression of spirituality through sexual activity; 2) Marriage, civil unions, and political progress/regress. This session will explore the ways the marriage debate has impacted political progress for LGBTIQ communities. We invite dialogue on the California Prop 8 battle, the controversies related to the voting patterns of minority groups, and the involvement of the Knights of Columbus and the Mormon religion; as well as the fifteenth anniversary of John Boswell's *Same Sex Unions in Premodern Europe*; and 3) Varieties of voyeurism. This session will explore the practice of voyeurism within religious traditions and the interest in voyeurism within gay sexuality, including focus on strippers, exhibitionism, consumerism, pornography, and cyber sexuality; and 4) The work of James Allison.

SUBMISSIONS ACCEPTED VIA:



Hinduism Group

Vijaya Nagarajan, University of San Francisco, nagarajan@usfca.edu. Timothy Lubin, Washington and Lee University, lubint@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@cc.umanitoba.ca); 3) Bhakti, yoga, and state power (James Hare, jph2101@columbia.edu); 4) On the Hinduism Group at the AAR's centenary (Mary McGee, mccgee@alfred.edu); 5) Plants in Hindu practice (Laurie Patton, lpatt@emory.edu); 6) Hindu approaches to wellness and healing; and 7) Recent work on Hindu-Muslim interactions. Proposals 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 conceptual categories — 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, Emory University, vcornel@emory.edu. Carl W. Ernst, University of North Carolina, Chapel Hill, cernst@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 related to all aspects of Japanese religious practice and thought, both historical and contemporary. We welcome proposals relating to, but not confined by, the following topics: 1) Globalization of Japanese religions (JR); 2) Life courses and biographies in JR; 3) Material culture of JR (talismans, relics, musical instruments, utensils, etc.); 4) Heresy 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 (film, organized discussion, “workshop,” etc.) are encouraged.

SUBMISSIONS ACCEPTED VIA:



Kierkegaard, Religion, and Culture Group

Andrew Burgess, University of New Mexico, aburgess@unm.edu. Marilyn Piety, Drexel University, marilypiety@drexel.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, pseudonymity, 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, and Muslim interpretations of the near sacrifice of Abraham’s son.

SUBMISSIONS ACCEPTED VIA:



Korean Religions Group

Jin Y. Park, American University, jypark@american.edu. Timothy S. Lee, Brite Divinity School, timsanglee@aol.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; and 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 Koryō and Chosōn periods.

SUBMISSIONS ACCEPTED VIA:



Latina/o Religion, Culture, and Society Group

Carmen Marie Nanko-Fernandez, Catholic Theological Union, cnanko@ctu.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 refugeeism, border, diasporic and indigenous experiences, and the growing phenomenon of multilocal families with particular attention to Latino/as and Latin Americans. 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/conversation with Latino/a and/or 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 María Isasi-Díaz. This invited panel ses-

sion explores trajectories explicitly articulated by and implicit within the corpus of scholarship developed by *mujerista* theologian Ada 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 belief. This year, we especially welcome submissions on the following themes: property law and religion (conceived broadly in historical and theoretical perspective); 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, yzimmerman@mtso.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, LGBTQ identity and rights movements; 4) The Michigan Womyn’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 LGBTQI issues in the African-American community.

SUBMISSIONS ACCEPTED VIA:



KEY TO SYMBOLS:

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

Men’s Studies in Religion Group

Robert A. Atkins, Grace United Methodist Church, Naperville, IL, bobatkins@alumni.northwestern.edu. Garth Kasimu Baker-Fletcher, Texas College, gfbletcher@texascollge.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 contested 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 hermeneutic. 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 Cattoi, Jesuit School of Theology, Berkeley, tcattoi@jstb.edu. 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, marychurchill@gmail.com.

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, Québec; 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 peacemaking; and 6) Indigenous conceptions of spiritual power.

SUBMISSIONS ACCEPTED VIA:



New Religious Movements Group

Douglas E. Cowan, University of Waterloo, decowan@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 Québec and would particularly welcome papers on Catholic schismatic groups and esoteric NRMs. Presenters are encouraged to submit proposals from a variety of methodological and theoretical standpoints. Please note that new religious movements are not limited to those groups traditionally regarded as “cults,” but also include revitalization movements within established traditions, the transplantation 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 religions study. For further information about this Group, please contact the chair.

SUBMISSIONS ACCEPTED VIA:



Nineteenth-Century Theology Group

Lori K. Pearson, Carleton College, lpearson@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. What role did theology play in the defense or critique of war in general and of particular wars? What consequences, intended and unintended, did theological views exert on the concept and conduct of war? (contact Russell Kleckley, kleckley@augsborg.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. Hare, 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@eku.edu).

SUBMISSIONS ACCEPTED VIA:



Platonism and Neoplatonism Group

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

This Group invites proposals on the role of *phantasia* (imagination) in the Neoplatonic tradition, which is ambiguous. It may be considered both as aesthesis, the reflection of sense experience, and as the organ by which the soul receives and is illuminated by the gods. In this later aspect, *phantasia* is also critically important for understanding the *ochēma*, the subtle body of the soul in later Neoplatonism. We invite papers to address questions relating to the *phantasia* and the role of aesthesis for later Platonists. A second session will focus on the role of sacrifice among later Platonists, which is complex. It may be perceived as an anti-Christian move — coterminous with Christian ideas — or as the continuation of ancient tradition. Whether sacrifice appears in the context of lamblichean theurgy or Christian liturgy, it reflects soteriological tensions that both Neoplatonists and Christians were attempting to resolve. We invite papers to address the significance of sacrifice in later Platonism in its historical, philosophical, and religious contexts.

SUBMISSIONS ACCEPTED VIA:



Practical Theology Group

Dale P. Andrews, Boston University, andrews@bu.edu. Thomas Beaudoin, Fordham University, tbeaudoin@fordham.edu.

This Group engages practical theology and religious practice, reflects critically on religious tradition and practice, and explores issues in particular subdisciplines of practical theology and ministry. In particular, we invite papers and panel proposals on the following topics: 1) Addressing the challenges of practical theology and religious practices in light of white privilege, white supremacy, or critical race theory; 2) Fostering change in the theological culture of congregations in relation to social justice and liberation theologies; and 3) Exploring the contemporary landscape for women in pastoral or religious leadership. Preference will be shown to proposals that demonstrate practical theological methods and examine theologies embedded in practices. We encourage proposals that respect diverse beliefs, moral claims, and political commitments.

SUBMISSIONS ACCEPTED VIA:



Pragmatism and Empiricism in American Religious Thought Group

Eddie S. Glaude Jr., Princeton University, esglaude@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:



Psychology, Culture, and Religion Group

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

This Group welcomes proposals on the following themes: 1) Psychological and religious reflections on schisms (exploring causes and/or effects of ideological division and conflicting loyalties on persons and institutions); 2) Freud, Jung, and the problem of religion — 100 years of psychoanalysis in North America (developments 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.). This Group also invites proposals for a cosponsorship 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:



Qur’an Group

Frederick M. Denny, University of Colorado, Boulder, frederick.denny@colorado.edu. Gordon D. Newby, Emory University, gdnnewby@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 recitation/performative aspects of the Qur’an; artistic aspects of the Qur’an; the relationship of the Qur’an to other scriptures and traditions; form criticism 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 educate members 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 seniority diversity of participants; respondents are essential. Innovative, interactive formats and multimedia presentations are welcome.

SUBMISSIONS ACCEPTED VIA:



Reformed Theology and History Group

Katherine Sonderegger, Virginia Theological Seminary, ksonderegger@vts.edu. Kang-Yup Na, Westminster College, nak@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 society; or popular representations 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, dcreamers@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 Theory and Religious Reflection Group, we invite proposals responding to McRuer and Berube’s *Crip Theory: Cultural Signs of Queerness and Disability*; and 5) Finally, we invite paper proposals on any topic related to intersections of religion and disability.

SUBMISSIONS ACCEPTED VIA:



Religion and Ecology Group

David A. Barnhill, University of Wisconsin, Oshkosh, barnhill@uwosh.edu. A. Whitney Sanford, University of Florida, wsanford@ufl.edu.

This Group invites proposals exploring sustainable human-Earth relations involving religion, culture, biodiversity, and environment. We encourage thematically coherent panels and individual papers. One session, 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, population, 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, satiation 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/Meetings/Annual_Meeting/Program_Units/PUCS/Website/main.asp?PUNum=AA RPU051 for more information.

SUBMISSIONS ACCEPTED VIA:



Religion and Popular Culture Group

Richard J. Callahan Jr., University of Missouri, callahanrj@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 examine 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:



Religion, Film, and Visual Culture Group

John Lyden, Dana College, jlyden@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 of films impacts how we study them; 5) Consideration of *Jesus of Montréal* (1989) in relation to issues of intertextuality and interculturality, especially in North America; and 6) Religious expressions by Québec artists and filmmakers. We will also consider individual or panel proposals on other topics.

SUBMISSIONS ACCEPTED VIA:



Religion, Holocaust, and Genocide Group

Katharina von Kellenbach, Saint Mary's College, kvonkellenbach@smcm.edu. Laura S. Levitt, 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 genocide; and 3) In possible cosponsorship with the Gay Men's Issues in Religion Group, we are looking for papers that examine the commemoration and evocation of the Nazi assault on gay men in contemporary political, identity, and medical discourses.

SUBMISSIONS ACCEPTED VIA:



Religion in Latin America and the Caribbean Group

Jorge A. Aquino, University of San Francisco, jorge_aquino@sbcglobal.net. Jennifer Hughes, University of California, Riverside, jhughes@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 Religions Group); 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 Latina/o Religion, Culture, and Society Group); 3) Lived religion in Latin America, rethinking cultural expressions such as the *cargo*, the *fiesta*, and the *santo*; 4) Theology and social sin — violence, torture, and/or trafficking in drugs and bodies.

SUBMISSIONS ACCEPTED VIA:



Religion, Media, and Culture Group

Gordon Lynch, University of London, g.lynch@bbk.ac.uk. Sean McCloud, University of North Carolina, Charlotte, spmcclou@unc.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 theoretical 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/through media (possible joint panel with the Ritual Studies Group); the mediatization of religion; religious America/secular Europe — media perspectives; religion and virtual selves; religion, the media, and the United States's presidential election: a retrospective; and Jews, Judaism, and media.

SUBMISSIONS ACCEPTED VIA:



Religions, Medicines, and Healing Group

Linda L. Barnes, Boston University, linda.barnes@bmc.org. Suzanne Crawford-O'Brien, Pacific Lutheran University, suzanne.crawford@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 marketing, 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 Religions Group. Minority and women scholars are encouraged to submit proposals.

SUBMISSIONS ACCEPTED VIA:



Religions, Social Conflict, and Peace Group

Jon Pahl, Lutheran Theological Seminary, Philadelphia, jpahl@lts.edu. Marla J. Selvidge, University of Central Missouri, selvidge@ucmo.edu.

This Group invites proposals in the following areas: peace-making and theories; religion and patriotism or national identity; hypermasculinity, females (or gender ideology), and the military; strategies in the development of peace curricula; 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 Québec. We encourage the use of PowerPoint presentations.

SUBMISSIONS ACCEPTED VIA:



Ritual Studies Group

W. Scott Haldeman, Chicago Theological Seminary, shaldeman@cts-chicago.edu. Ute Huesken, University of Oslo, ute.huesken@ikos.uio.no.

We solicit proposals relating to: 1) Rites of encounter, colonization, and resistance in New France and other situations of conquest (potential cosponsorship with the Native Traditions in the Americas Group); 2) Current research on funerary practices in the light of classical studies and new methodologies (potential cosponsorship with the Death, Dying, and Beyond Consultation); 3) Rites in (or related to) Denys Arcand's film, *Jesus of Montréal*; 4) Filming rites or rites on film or 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:



Roman Catholic Studies Group

Daniel Speed Thompson, Saint Mary's University, dthompson1@stmarytx.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 Canada — history, relationships with Rome, church/state relationships, comparisons with the United States, North American, or Latin American Catholicism, etc.; 3) Analyses of Benedict XVI's upcoming encyclical *Caritas in Veritate* on social issues; 4) Studies commemorating the 500th anniversary of the birth of John Calvin (and related Catholic-Reformed studies) and the 100th anniversary of the death of George Tyrell (and related studies on Roman Catholic Modernism); 5) Catholic Studies programs — comparative analyses of history, educational philosophy, curricula, etc.; and 6) Lay ecclesial ministries as ecclesiological and social category and related studies.

SUBMISSIONS ACCEPTED VIA:



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= E-mail



= E-mail with attachment

Sacred Space in Asia Group

Steven Heine, Florida International University, heines@fiu.edu. Pamela D. Winfield, Elon University, pwinfield@elon.edu.

We solicit individual paper or full panel proposals in the following areas: digital/electronic space; visualized space (in meditation, tantric cosmology, etc.); the body as sacred space; museums as sacred space or the museumification of sacred spaces; pushing boundaries between the sacred and profane; miniature/microcosmic space; theme parks; revivals of desecrated spaces; gardens; *ghats* and graveyards; North Korean sites and rites (for possible cosponsorship with the Korean Religions Group); and sacred space and the body in tantra, or sacred space, ritual, and art in tantra (for possible cosponsorship with the Tantric Studies Group). These topics are recommended, but other proposals related to sacred space in Asia are also welcomed.

SUBMISSIONS ACCEPTED VIA:



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 indicate 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:



Science, Technology, and Religion Group

James Haag, Suffolk University, jameshaag@hotmail.com.

This Group is accepting paper and panel proposals that engage the natural sciences from religious perspectives and consider the import of developments in science and technology for religion. We encourage submissions in the following areas especially: 1) Reflections and assessments of Stuart Kauffman’s new book, *Reinventing the Sacred: A New View of Science, Reason, and Religion*; 2) Dennett, Dawkins, and “the New Atheists,” along with general explorations of the relationship between science, theology, and atheism; and 3) Historical estimations of and creative proposals for the relationship between science and Judaism.

SUBMISSIONS ACCEPTED VIA:



Scriptural Reasoning Group

Randi Rashkover, George Mason University, rrashkov@gmu.edu. Scott Bader-Saye, University of Scranton, badersayes2@scranton.edu.

This Group gathers Jewish, Christian, and Muslim thinkers 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 liturgy; family relations (with a possible cosponsorship with the Childhood Studies and Religion Consultation); exile/space; and judgment. We welcome proposals on other topics as well and encourage complete panel proposals.

SUBMISSIONS ACCEPTED VIA:



Tantric Studies Group

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

This Group invites papers and preformed panels dealing with recent research in tantric studies, including but not limited to the following topics: 1) “Overlapping” tantras — Hindu and Buddhist traditions; 2) Translating 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 images/tantra 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:



Theology and Continental Philosophy Group

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

We invite proposals for papers or panels on the topic of how might resources in continental philosophy propel new thinking on the following: 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; 5) 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:



Tibetan and Himalayan Religions Group

Frances Garrett, University of Toronto, frances.garrett@utoronto.ca. Andrew H. Quintman, Princeton University, quintman@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 scholarship; 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:



Tillich: Issues in Theology, Religion, and Culture Group

Rachel Sophia Baard, Villanova University, rachel.baard@villanova.edu. Russell Re Manning, University of Cambridge, rrm24@hermes.cam.ac.uk.

This Group invites proposals on the following themes: 1) Tillich’s systematic theology — failures and successes; 2) Tillich and the new atheism; 3) Theologies of the boundary; 4) The God beyond the God of theism; 5) Tillich and world religions; 6) Augustine and Tillich — a dialogue (potential cosponsored session); and 7) Theology of culture — Tillich and Evangelical theology (potential cosponsored session). Other Tillich-related proposals will be seriously considered. We usually find a place for strong papers; themes for sessions are determined by the merit of the proposals received. Unless otherwise requested, proposals not scheduled are automatically passed on to the North American Paul Tillich Society for possible inclusion in their Annual Meeting. A winning student paper receives the \$300 Annual Tillich Prize.

SUBMISSIONS ACCEPTED VIA:



Wesleyan Studies Group

Kristina LaCelle-Peterson, Houghton College, kristina.lacelle-peterson@houghton.edu. Rex D. Matthews, Emory University, rex.matthews@emory.edu.

This Group will host two sessions. This first session will focus on Methodism and Wesleyan traditions in Canada. The foundation of Methodism in Canada is usually dated to 1766, when Laurence Coughlin, one of Wesley’s traveling preachers, immigrated from Ireland to Newfoundland. The history of Wesleyan/Methodist traditions in Canada since that time, including the formation of the United Church of Canada in 1925, is rich, complex, and variegated. Proposals are invited for this session on any aspect of Wesleyan/

Methodist history, theology, spirituality, or life in Canada. Attention to the experiences of women and/or of persons of ethnic minority heritage is particularly encouraged. The second session will focus on Francis Asbury and Early American Methodism; focusing on reviews and discussion of John H. Wigger’s *American Saint: Francis Asbury and the Methodists* (Oxford University Press, forthcoming in 2009). Panelists are to be determined.

SUBMISSIONS ACCEPTED VIA:



Western Esotericism Group

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

We invite proposals focusing on the topic of science and Western esotericism. A persistent theme, particularly in alchemical, pansophic, theosophical, and similar works from 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:



Womanist Approaches to Religion and Society Group

Evelyn L. Parker, Southern Methodist University, eparker@smu.edu. Linda E. Thomas, Lutheran School of Theology, Chicago, lthomas@lstc.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 migrating to various parts of the diaspora and spiritualities, mysticism, and activism; 3) A womanist spirituality of embodiment, religious, and theological notions of the black woman’s/girl’s body, representation, media, and popular culture; and 4) African-American women in the military, spirituality, religion, race, and politics.

SUBMISSIONS ACCEPTED VIA:



KEY TO SYMBOLS:



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= E-mail



= E-mail with attachment

E-mail Notifications

Remember to include an E-mail address on your proposal. If you do not use E-mail, include a self-addressed stamped envelope with appropriate postage for the country from which the program unit chair will send the notification about your acceptance/rejection onto the program.

World Christianity Group

Peter C. Phan, Georgetown University, pcp5@georgetown.edu. Dale T. Irvin, New York Theological Seminary, dirvin@att.net.

We seek to explore intercultural, interconfessional, and interreligious dynamics of Christianity as a world religion, bringing into conversation scholars in the disciplines 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 rhetoric of "reverse missions" and the implications for understanding the globalizing 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:



SEMINARS

Comparative Philosophy and Religion Seminar

Morny Joy, University of Calgary, mjoy@ucalgary.ca.

The theme is comparative philosophy and religion beyond incorporation — alternative approaches to non-Western philosophical systems, categories, and ideas. Suggested themes and topics include rethinking Western philosophical/religious traditions and categories in the light of those from non-Western traditions, and revisiting definitions and descriptions where non-Western categories have been assimilated or made to conform to Western ones. First preference is given to papers submitted by members of the Seminar. All accepted papers will be circulated prior to the conference. Papers will not be read at the conference.

SUBMISSIONS ACCEPTED VIA:



Religion, Food, and Eating Seminar

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

We aim to bring together diverse scholars with a shared interest in the topic of food, eating, and religion in North America. The seminar welcomes proposals from scholars

whose work on religion and food focuses on the questions of how religious food practices and shape embodied personal identity interact with sociocultural boundaries, affect or explain religious-cultural contexts, and illuminate theoretical issues in the study of religion and food. The Seminar will accept twenty proposals, five of which will be shared each year over the next four years of the seminar's work. Please note in your submission if your paper will be ready for this year's Annual Meeting. Previously published materials are not acceptable.

SUBMISSIONS ACCEPTED VIA:



Religion in the American West Seminar

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

This Seminar invites proposals for article-length papers to be precirculated for discussion at the Annual Meeting. Papers should address either religion in the transnational West or comparative studies of religion in frontier or borderland regions. All papers should engage the broader questions of the Seminar: How do religion and region affect one another in the American West? How should an understanding of religion in the

Seminars are highly specific projects driven by a collaborative research agenda leading toward publication. They are expected to eventuate in publication(s). They are strictly limited in duration (five years) and membership (twenty). Members agree to continue the work of the seminar between Annual Meetings through correspondence, exchange of papers and bibliographies, and on listservs, etc. The single session at the Annual Meeting is devoted to consideration of previously distributed papers and to foster collaborations in a public setting that allows auditors to gain insight into the project, the process, and the people involved. While no new papers are presented at the session, auditors are welcome to attend.

American West affect our conceptions of American religious history and/or of religion in general? We also invite instructors to submit syllabi of classes about religion in the American West, or containing a component on the topic, for a discussion about teaching. Please submit syllabi by e-mail attachment to seminar cochairs.

SUBMISSIONS ACCEPTED VIA:



Religions in Chinese and Indian Cultures: A Comparative Perspective Seminar

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

An exploration of key debates between Buddhists and their interlocutors in Indian and Chinese contexts would help us not only to see some of the major continuities

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 — in the debate over the metaphysical self (*atman*) in India, and human nature (*renxing*) in China; and 2) The tension between ritualized and ethicized norms of conduct (with Vedic exegetes in India and Confucians/Taoists in China).

SUBMISSIONS ACCEPTED VIA:



CONSULTATIONS

Animals and Religion Consultation

Aaron Gross, University of California, Santa Barbara, aarongross@umail.ucsb.edu. Dave Aftandilian, Texas Christian University, daftandi@gmail.com.

We invite papers and panels considering animals as liminal figures, "real" animals, and "symbolic" animals; healing and animals; globalization and differences in categorization of animals; food, vegetarianism, and incorporation of animals and religion by the Humane Society of the United States, particularly the impact of food choices on global warming and its connection to animals; intersections between critical theory, continental philosophy, religion, and animal studies; animals, place, and space in the religious imagination; indige-

nous traditions and animals; animals in the religious imagination, particularly in literature; and problematic aspects of the domesticated and wild animal categories.

SUBMISSIONS ACCEPTED VIA:



✱ *New Program Unit* ✱

Body and Religion Consultation

Rebecca Sachs Norris, Merrimack College, norrisr@merrimack.edu. Richard Carp, Appalachian State University, carprm@appstate.edu.

This new Consultation aims to provide a forum for multi-, inter-, and transdiscipli-

nary conversations on issues of body and religion. We invite proposals presenting diverse methodologies and understandings of body, as well as traditional and alternative presentation styles. This year we are focusing especially on: 1) What is body?; 2) Sensuous scholarship — embodied approaches to the study of religion; and 3) Religious understandings of bodily development, modification, and transformation. We also encourage submissions on other aspects of body and religion from scholars in any area of religious studies or theology.

SUBMISSIONS ACCEPTED VIA:



Consultations are exploratory opportunities to test the degree and breadth of interest among members of the Academy in areas and topics of academic interest not currently included in the concerns of existing Sections, Groups, or Seminars.

Buddhism in the West Consultation

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

We seek proposals for individual presentations and paper sessions. We invite submissions on the following topics as they relate to Buddhism in the West: Buddhism in Francophone Canada; gender; new cate-

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gories, new definitions; issues of diversity and identity; the impact of science on Buddhism in the West; European Buddhism; discussion of Buddhism by Western philosophers; transnational interactions; Buddhist eclecticism; issues of authority; conflict between Buddhist groups; and open call.

SUBMISSIONS ACCEPTED VIA:



Childhood Studies and Religion Consultation

Karen-Marie Yust, Union Theological Seminary and Presbyterian School of Christian Education, kmyust@union-psce.edu. Laurie Zoloth, Northwestern University, lzoloth@northwestern.edu.

This Consultation encourages proposals from scholars of diverse religious traditions and locations who engage in historical, social science, and/or normative/conceptual research related to children and childhood. This year, we invite proposals in all areas, and particularly on four topics: 1) Interreligious perspectives on children and ritual; 2) Children's agency and exploitation in war and peacemaking, addressing such issues as child soldiering, children's peace initiatives, child refugees, and legislation (cosponsored with Religions, Social Conflict, and Peace Group); 3) Globalization and girlhood, including issues of girls' religious experiences, religious constructions of girlhood, gendered religious education, and the sociopolitical rights of girls (cosponsored with the Women and Religion Section); and 4) Children and families in scriptural and sacred textual traditions (cosponsored with the Scriptural Reasoning Group).

SUBMISSIONS ACCEPTED VIA:



Christianity and Academia Consultation

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

This Consultation explores issues at the intersection of Christian theology and higher education. Papers are invited on such topics as the (declining?) role of denominations in church-related institutions; issues surrounding institutionally sponsored worship and worship spaces; the challenges for non-Christian faculty at church-related institutions, and the converse; fundamentalism(s) on campus; the postmodern student (visual culture, personal spiritualities, and "incredulity toward metanarratives"); the perception of theology among other academic disciplines; the formative role of external funding sources; the theological ramifications of the hybridization of the academy (including new course-delivery systems); notions of scarcity and abundance in the "market" of higher education; and the idea of a "theology of administration." We prefer papers that move beyond mere description and that endeavor to analyze issues from a theological perspective.

SUBMISSIONS ACCEPTED VIA:



Cognitive Science of Religion Consultation

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

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 CSR (these can be scheduled either as a regular session or in our research forums, 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.

SUBMISSIONS ACCEPTED VIA:



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.

SUBMISSIONS ACCEPTED VIA:



✧ *New Program Unit* ✧

Jain Studies Consultation

Christoph Emmrich, University of Toronto, christoph.emmrich@utoronto.ca. Anne Monius, Harvard University, anne_monius@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, field work, 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.

SUBMISSIONS ACCEPTED VIA:



✧ *New Program Unit* ✧

Latina/o Critical and Comparative Studies Consultation

Luis Leon, University of Denver, luis.leon@du.edu. Laura Perez, University of California, Berkeley, leperez@uclink4.berkeley.edu.

This is a new Consultation fostering interdisciplinary and theoretically innovative analysis of Latina/o religiosities and spiritualities in the Americas. Our goal is to explore theories and methods outside of the traditional areas of religious studies that will enrich our understanding of institutionalized religion and spirituality within a global context, drawing from fresh perspectives, including postcolonialism, ethnic studies, gender and queer theory, and cultural studies. We encourage work on all areas of American religions, particularly the Indigenous and African diasporic. We are also interested in mapping the hybrid religious practices characteristic of postmodern and transnational realities, e.g., Latina/o Muslims, Buddhists, Jewish Native Americans, and Do-It-Yourself (DIY) spiritualities. We invite submissions for the following two panels: 1) Queer and DIY spiritualities; and 2) Globalization and the borderlands, especially the United States/Canada border.

SUBMISSIONS ACCEPTED VIA:



Liberal Theologies Consultation

Christine Helmer, Northwestern University, c-helmer@northwestern.edu.

Papers are invited that focus on resurgent liberalisms at the intersection of politics and religion, particularly in connection to Barack Obama's election as U.S. President and Catholic liberalism in the making of modern Québec (e.g., Pierre Trudeau). Particularly welcome are papers of an exploratory/constructive nature: theological perspectives of religious liberalism in campaigns for justice and human rights in the United States, Canada, and world. Of interest is the connection between Martin Luther King Jr. and Obama on their visions for the country in light of changing demographics and the embrace of liberal values. Also welcome are theological treatments of cross-religious perspectives on political attitudes (e.g., American Jews or Muslims), how to proceed with the economic crisis, prospectives for a postimperial age, and self-critical reflections of the left.

SUBMISSIONS ACCEPTED VIA:



Liberation Theologies Consultation

Thia Cooper, Gustavus Adolphus College, tcooper@gac.edu.

This Consultation asks "what does liberation theology mean in and for the twenty-first century?" We encourage cross-over dialogue — between contexts and between disciplines — and reflection on the implications of liberationist discourse for the transformation of theology as a whole — methodologically and theologically. In this vein, we will invite a panel of liberationists, directly and through this call, to engage their particular contexts (economics, politics, sex, gender, ethnicity, race, environment, etc.) with the two themes in this forum. We particularly invite scholars from the global South.

SUBMISSIONS ACCEPTED VIA:



Martin Luther and Global Lutheran Traditions Consultation

Deanna Thompson, Hamline University, dthompson@gw.hamline.edu. Hans J. Hillerbrand, Duke University, hjh@duke.edu.

We seek papers on Lutheran history and theology as traditionally understood, but particularly papers on Lutheran history and theology outside of Europe and North America, (e.g., Lutheran missionary efforts, the emergence of Lutheran indigenous churches, and Lutheran encounters with other religions). This includes papers that bridge the academic study of Luther and Lutheranism and the actual Lutheran praxis.

SUBMISSIONS ACCEPTED VIA:



Middle Eastern Christianity Consultation

Mark N. Swanson, Lutheran School of Theology, mswanson@lstc.edu. Nelly van Doorn-Harder, Valparaiso University, nelly.vandoorn-harder@valpo.edu.

This Consultation encourages papers on Coptic, Armenian, Melkite, Maronite, Syrian Orthodox, Chaldean, Assyrian, and other relevant communities living inside the Middle East or in lands of immigration. Proposals in any historic period, including the modern era, are welcome. Successful proposals will reflect theoretical and methodological sophistication, engagement with existing scholarship, along with innovative examination of practices and texts. We welcome submissions dealing with theology, religious practice, ritual, leadership, monastic practices, gender and sexuality, modernity and globalization, visual art, and other areas of general interest. This year, we also invite panels on the particular theme of religion and identity-formation within and outside the homelands.

SUBMISSIONS ACCEPTED VIA:



Mormon Studies Consultation

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

Proposals are solicited on the following topics: 1) Global Mormonism(s), with particular interest in Latin America; 2) Women in contemporary Mormonism;

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, cbauman@butler.edu. Lola L. Williamson, Millsaps College, willill@millsaps.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, christopherkeychapple@gmail.com; 2) Non-Indian gurus; 3) Hinduism in Québec (or Canada) — Lola Williamson, willill@millsaps.edu; 4) Teaching American publics about Hinduism: Methods, content, and politics; 5) Twice-migrant Hindu populations in America — Michelle Verma, mlm2004@columbia.edu; 6) Sectarianization of the Temple: Changing representation — Richard Mann, richard_mann@carleton.ca; 7) Hinduism lite in guru movements — Eric Shaw, prasanayoga@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:



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:



Pentecostal-Charismatic Movements Consultation

Amos Yong, Regent University, ayong@regent.edu. James K. A. Smith, Calvin College, jksmith@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

KEY TO SYMBOLS:

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

both descriptive (historical, social scientific) and constructive (theological) approaches.

SUBMISSIONS ACCEPTED VIA:



Queer Theory and LGBT Studies in Religion Consultation

Melissa M. Wilcox, Whitman College, wilcoxmm@whitman.edu. Claudia Schippert, University of Central Florida, claudiaschippert@gmail.com.

This Consultation welcomes proposals for individual papers or panels on all topics related to queer theory and LGBT studies in religion; in particular, those focused on bisexual and/or transgender studies and on religions other than Christianity. We are especially interested in proposals that explore queer theoretical approaches to: 1) Queer pedagogy in/and religious studies (for a potential cosponsored session with the Teaching Religion Section); 2) Methodology; 3) Insult and shame; 4) Queerness as a missionary/colonial category; 5) Theories of excess and sin; and 6) Queer bodily practices, including queer

(continued on next page)

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**

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:



Religion and Cities Consultation

Katie Day, Lutheran Theological Seminary, Philadelphia, kday@ltspp.edu. Omar McRoberts, University of Chicago, omcrober@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:



Religion and Colonialism Consultation

Caleb Elfenbein, University of California, Santa Barbara, che@umail.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:



Religion and Humanism Consultation

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

This Consultation seeks papers addressing the following: 1) In conjunction with the Bonhoeffer: Theology and Social Analysis Group, papers addressing the history of Christian humanism with specific reference to John DeGruchy's *Confessions 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:



Religion and Migration Consultation

Jennifer B. Saunders, Delaware, OH, jbsaund1@yahoo.com. Marie Friedmann Marquardt, Agnes Scott College, mariemarquardt@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 theologies 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:



Religion and Sexuality Consultation

Catherine Roach, University of Alabama, Tuscaloosa, croach@nc.ua.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:



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:

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):

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

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

2b. 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:

4. AUDIOVISUAL REQUIREMENTS for the entire session:

_____ 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.

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

Presider: _____

Panelists: _____

Respondent: _____

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

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

Also available at www.aarweb.org/meetings/Annual_meeting/Current_meeting for download

Religion Education in Public Schools: International Perspectives Consultation

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

This Consultation invites 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.

SUBMISSIONS ACCEPTED VIA:



Religion in Europe Consultation

Robert E. Alvis, Saint Meinrad School of Theology, ralvis@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*.

SUBMISSIONS ACCEPTED VIA:



✧ New Program Unit ✧

Religion in Europe and the Mediterranean World, 500–1650 C.E. Consultation

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

The topic of this new Consultation is Monasteries, Madrasahs, and Metivtas — centers of religious learning in Medieval Christianity, Islam, 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.

SUBMISSIONS ACCEPTED VIA:



Religion in Southeast Asia Consultation

Jason Carbine, Whittier College, jcarbine@whittier.edu. Sor-Ching Low, Muhlenberg College, sorching.low@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.

SUBMISSIONS ACCEPTED VIA:



✧ New Program Unit ✧

Religion, Memory, and History Consultation

Anne Murphy, University of British Columbia, anne.murphy@ubc.ca. Christian Lee Novetzke, University of Washington, novetzke@u.washington.edu. David Reinhart, University of Wisconsin, Whitewater, reinhard@uww.edu.

(continued on next page)

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.)

Name			
Institution			
Mailing Address			
City	State/Province	Postal Code	Country
Office Phone	Home Phone	E-mail	

1. TITLE OF YOUR PROPOSAL (if presenting a paper):

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

2b. 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:

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

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.

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.

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

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Also available at www.aarweb.org/meetings/Annual_meeting/Current_meeting for download

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 “history” as a cross-cultural and historically rich concept. We particularly encourage sessions that can be cosponsored with other groups or sections.

SUBMISSIONS ACCEPTED VIA:



✧ *New Program Unit* ✧

Religious Conversions Consultation

Linda Mercadante, Methodist Theological School, Ohio, lmercadante@mtso.edu. Alex Hwang, Louisville Presbyterian Theological Seminary, hwangalex@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. Gushee, Mercer University, gushee_dp@mercer.edu. Amy Laura Hall, Duke University, alhall@div.duke.edu.

Conversing 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 cosponsored session with the Kierkegaard, Religion, and Culture Group, we welcome submissions on Kierkegaard, 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, cdanielhughes@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 theoretical 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, mhawley@mtroyal.ca. Nikky Guninder 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:



✧ *New Program Unit* ✧

Sociology of Religion Consultation

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

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 Norman 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 disjunctions in content, method, or theory.

SUBMISSIONS ACCEPTED VIA:



Theology and the Political Consultation

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

This Consultation 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 political 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@lpts.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 eschatology and justice, ecclesiology, communitarian 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 issues 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 Craigo-Snell, Yale University, shannon.craigo-snell@yale.edu.

This Consultation offers a forum for developing transformative strategies for integrating activism and scholarship. This includes learning in conversation with activist communities, and allowing our understandings of religious traditions, culture, and knowledge itself to be shaped by such engagement. We welcome presentations that focus on religion, scholarship, and activism in various geographical, cultural, or 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 speakers.

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 papers that identify and critically evaluate the implicit religious beliefs underlying key transhumanist claims and assumptions. For example, what are the operative notions of anthropology, soteriology, and eschatology that are at play in the transhumanist quest for enhancement, including extreme longevity? We welcome more overtly 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, robotics, 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:



✧ *New Program Unit* ✧

Women of Color Scholarship, Teaching, and Activism Consultation

Katie Cannon, Union Theological Seminary and Presbyterian School of Christian Education, kcannon@unionpsce.edu. Andrea Smith, University of Michigan, Ann Arbor, mangosteen366@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 Québec; 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.

SUBMISSIONS ACCEPTED VIA:



Yoga in Theory and Practice Consultation

Christopher Key Chapple, Loyola Marymount University, cchapple@lmu.edu.
Stuart Ray Sarbacker, Northwestern University, s-sarbacker@northwestern.edu.

This Consultation seeks paper and session proposals on the topic of yoga in theory and practice from a variety of perspectives, including sociology, anthropology, history of religions, philosophy and theology, and cultural studies. Suggested topics for 2009 include: 1) Yoga in Abhidharma and Mahāyāna literature; 2) Women and yoga; 3) Jaina yoga; 4) Yoga in non-Asian traditions; 5) Anti-yoga movements; 6) Yoga in literary contexts; 7) Taoist yoga; and 8) Yoga biographies and autobiographies.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Yogācāra Studies Consultation

Charles Muller, University of Tokyo, acmuller@jj.em-net.ne.jp. Dan Lusthaus, Yogācāra Association, Yogacara_assoc@hotmail.com.

This Consultation seeks group or individual proposals on: 1) Yogācāra theories of consciousness; 2) Yogācāra structure of causation; 3) Yogācāra and other religious systems; 4) Yogācāra and modern cognitive theory; 5) Yogācāra and theories of signs; 6) Revivals of Yogācāra in modern East Asia; 7) Yogācāra and phenomenology; 8) Yogācāra and genetic theory; 9) Yogācāra 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.

SUBMISSIONS ACCEPTED VIA:



Checklists

Individual Proposals

- ☐ Proposal being sent via proper method
- ☐ Current membership for 2009
- ☐ Completed Participant Form (not necessary in OP3)
- ☐ Proposal (1,000 words or fewer, double-spaced)
- ☐ Abstract, in electronic format (150 words or fewer)

Prearranged Paper/Panel Session Proposals

- ☐ Proposal being sent via proper method
- ☐ Current 2009 memberships for all participants including presider
- ☐ Completed Prearranged Session Participant Form listing all participants including presider (not necessary in OP3)
- ☐ Proposal (1,000 words or fewer, double-spaced)
- ☐ For paper sessions: individual abstracts for all participants
- ☐ For panel session: single abstract for the entire session

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.



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www.theARDA.com

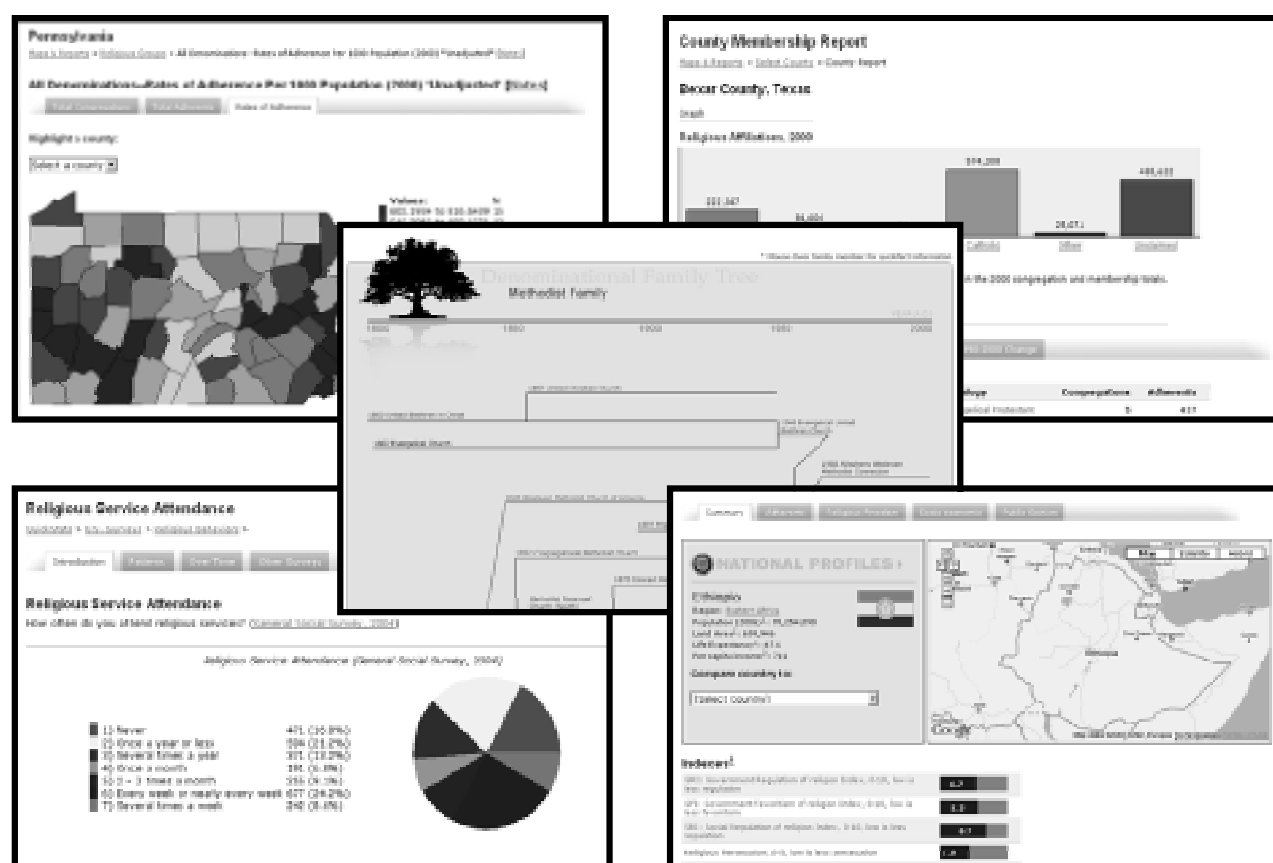
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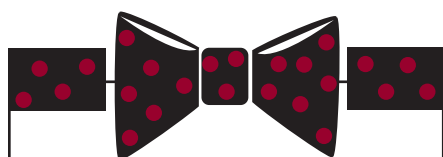
Educators...Explore Our New Learning Center:

Downloadable Exercises
Glossary of Religion
Compare Yourself Survey
Community Profile

Other ARDA Resources:

National Profiles
Membership Reports and Maps
QuickStats & QuickLists
American Denominations
Data Archive



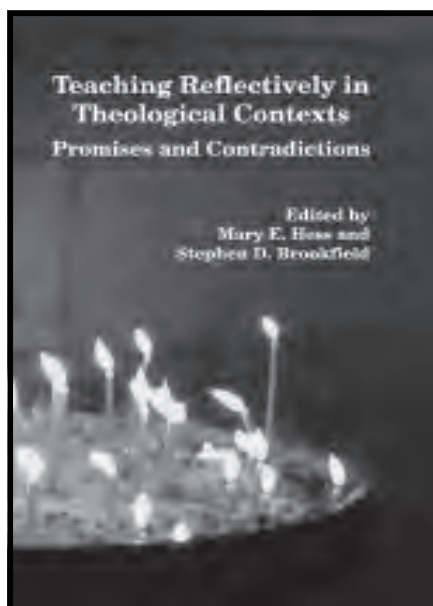


The AAR Public Understanding of Religion Committee invites nominations and self-nominations for the Martin E. Marty Award for contributions to the public understanding of religion.

The award is intended to bring greater recognition to scholars whose relevance and eloquence speak not just to scholars, but more broadly to the public as well. Nominees for this award do not have to be AAR members.

For nomination details, see www.aarweb.org/Programs/Awards/Marty_Award, or mail the name of the nominee, his or her affiliation, and any supporting information by January 30, 2009, to

Marty Award, AAR
825 Houston Mill Road NE,
Suite 300, Atlanta, GA 30329.



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History of Religion in Québec

Solange Lefebvre, Université de Montréal

Solange Lefebvre is Professor and Chair of Religion, Culture, and Society in the Faculté de théologie et de sciences des religions at the Université de Montréal. A specialist on religion in the public sphere, religion and politics, religion across generations, and issues of secularization, she has written extensively in these areas. Her most recent publication is Cultures et spiritualités des jeunes (Montréal, QC: Bellarmin, 2008) and she edited Le religion dans la sphère publique (Montréal, QC: Les Presses de l'Université de Montréal, 2008).

FROM THE PERSPECTIVE of comparative research, the history of Québec presents many fascinating aspects: It is a laboratory for the study of a web of relations connecting Roman Catholicism and ethnicity; Protestantism; colonialism and postcolonialism; statehood and nationalism; and religious diversity. It also presents many paradoxes: Christian faith lived as a deep and sometimes extreme mysticism as well as through a staunch commitment to social involvement; passionate liberalism coupled with a highly structured conservative/ultramontanist stance; high-profile performance on the global religious scene (religious orders, influential bishops, motivated lay movements) in sharp contrast to a spectacular drop in religious practice after the 1970s. Québec is also considered an exception in North America because of its limited pluralism. Most people in Québec speak French and are Roman Catholics of French ancestry — all factors that set this area apart from the rest of North America, whereas its strong Catholic majority makes it more like France, Spain, Ireland, Poland, or Italy. Its history has, until recently, been guided by a sense of a collective identity deeply rooted in faithfulness to God as expressed in the tenets and practices of Catholicism. In Québec, we do find other well-established groups such as Irish-Catholics, Anglicans, and various Protestant congregations, as well as a sizeable Jewish community that traces its presence back to the nineteenth century.

But, of course, French Catholics did not move into an empty territory. Wherever they went, they ran into Canada's aboriginal peoples, a variety of societies large and small. From the very beginning, the French sought to convert the "Indians" to Roman Catholicism. However, historical studies remind us that the First Nations did not insist on spiritual exclusivity. So, today, the province's population also includes a number of indigenous societies which, though mostly Christian, still maintain some loyalty to traditional spirituality.

For a time during the seventeenth century, the Roman Catholic Diocese of Québec covered all of North America and ministered to a great variety of cultural groups. That is why, throughout the United States and Canada, one finds so many traces of French culture, notably reflected in city names such as Detroit and New Orleans. French colonists arrived in the "New World," hoping to establish New France, and French religious orders would try to create a Christian utopia. However, the dream of recreating the French church on American soil came to an end in 1759, after the British victory. The 1763 Treaty of Paris formalized the transfer of New France to the British Empire. Ensuing years would see Great Britain temper its relations with its Québec subjects and show greater tolerance for Catholicism (Québec Act 1774). A strong

Anglican community would also flourish in the province. Furthermore, Québec has been and is still somewhat characterized by its "two solitudes" constructed around the historic identities of Canada's so-called founding nations (French-Catholics and English-Protestants). According to historians, these two groups have grown almost completely separate from each other since the nineteenth century.

Among the many religious revivals observed in the nineteenth century, the one in Québec took some rather exceptional twists and turns. While the Catholic Church survived the new Protestant administration, it would only ascend to its fullest power after the ill-fated Rebellions of 1837 and 1838. The Québec bishops sided with the British Empire against the "Patriots," despite the fact that these agitators were mostly French Canadians. When the rebellions failed, the Church gained great power and in 1841 the Act of Union gave the Church full legal standing in the United Canadas. Ultramontanism and popular religion would become very strong during this period. In Montréal, Jean-Jacques Lartigue and his successors forged strong ties between the Québec Church and Rome, and dreamed of creating a model Christian society on the banks of the Saint Lawrence River. Consequently, ultramontanism provided French Canadian Catholics with the psychological, cultural, and spiritual means to resist interference by the English Protestant political, economic, and religious elite.

The 1840s marked the beginning of a religious expansion that could be witnessed both in the soaring popularity of religious practice and in the strengthening of the clergy and of Catholic religious communities. The family, the school, and the parish were united in their transmission of the Catholic faith among Francophone Canadians. From then on, the Catholic faith would penetrate all aspects of Francophone Canadian society, inspiring the foundation of numerous religious orders and hallowing streets, cities, and villages with the names of real and apocryphal saints. Some historians see in this growth of religious forces the triumph of ecclesiastic elites over those upholding the liberal revolution. Others interpret this religious revival as an attempt to respond to the deep crises that plagued Lower Canada (the name originally given to the province of Québec, as distinguished from Upper Canada, or modern Ontario, its neighboring province) at the time. These crises loomed on all fronts: economic, political, demographic, cultural, and religious. It is also during this period that Roman Catholicism and French Canadian identity fused to encompass every dimension of life.

As in the majority of Western countries, the Cultural Revolution of the 1950s and 1960s arose in Québec as an outcome of the post-World War II era of prosperity and its baby boom. Let me mention, however, that Québec again distinguishes itself from other Western societies in both the size of its baby boom and the rapidity with which its institutions and values have become secularized. In this last respect, the so-called Quiet Revolution was, after all, quite brutal. One must see this race to secularize in the context of a mindset that assumes almost mythical proportions in Québec — the ideology of "making up for lost time." This ideology drove Québec to emerge from the still-fuming ashes of its loyalty to Christianity with phenomenal rapidity, putting on the mantle of modernity with a

remarkable flourish. Although the weight of religious tradition had strongly marked their values and social life for generations, the people of Québec, quite independently of their religious views, had, for some decades, already been constructing new models with regard to industry and scientific progress.

Owing to immigration and globalization, the hitherto airtight barrier between Anglo-Protestants and Roman Catholics has recently shifted. The Greater Montréal region includes one of the largest Jewish communities in North America, with its own public services, hospitals, and schools, as well as its own well-documented history. Finally, religion is presently a dominant identity-forming factor in Montréal's pockets of new immigrants, be they Christians of varied origins (particularly from the Middle East and the South), Asians from an Oriental religious background, or Muslims.

The Canadian and Québec charters of rights (1982, 1975) changed the dynamic regarding religious minorities and majorities, individuals, and religious groups. Consequently, two commissions were set since the 1990s, one on religious education, and the other on reasonable accommodation juridical cases related to religion. These debates are quite revealing of the situation of religion in the province, and may allow us some insight into the relationship of Québec to religion in general and to particular religions, within the debate on multiculturalism. In both cases, an "open secularity" was proposed. The first commission advocated the withdrawal of the privileges given until then only to the Catholic and Protestant communities. It based its arguments on the respect of fundamental human rights, which demand the recognition of equality among all citizens and of freedom of conscience and of religion. The principles examined during the second commission arrived at similar conclusions.

Within such a fascinating and rich context, research on the history of religion in Québec has flourished in many directions and in many disciplines. It has shifted from the history of the Church to the social history of religion and now covers a broad range of topics, methods, and theoretical references: gender, social classes, age and generation, popular religion, missions, mystics, religious communities, Catholic movements, religious heritage and education, sacred art, and so on.

The Annual Meeting of the AAR to be held in Montréal in November 2009 will provide numerous possibilities for attendees to learn more about the unique and dynamic religious history of Québec in a workshop dedicated to the subject. Please refer to the 2009 *Program Planner* and *Program Book* for more information about this event.

RSN

BRIEFS


John Templeton Foundation recently awarded a 2008 National Humanities Medal

President George W. Bush recently awarded a prestigious National Humanities Medal for 2008 to the John Templeton Foundation in recognition "for opening new frontiers in the pursuit of answers to mankind's oldest questions. The Templeton Foundation has been the catalyst of groundbreaking work in scientific, religious, and philosophical exploration of the deepest concerns of the humanities and the human race." The National Humanities Medal, first awarded in 1989 as the Charles Frankel Prize, honors individuals or groups whose work has deepened the nation's understanding of the humanities, broadened our citizens' engagement with the humanities, or helped preserve and expand Americans' access to important resources in the humanities. The Humanities Medal is the most prestigious award in the humanities. Over the last decade, including 2008 recipients, the National Humanities Medal has been awarded to only 107 individuals and 9 organizations. Medal recipients do not compete for this award but are specially selected by the President for their lifelong achievements in their diverse areas of expertise.

Wabash College Receives \$8.1 Million Grant to Extend Wabash Center's Work

Wabash College has received an \$8.1 million grant from Lilly Endowment Inc. that will continue the work of the Wabash Center for Teaching and Learning in Theology and Religion through June 30, 2012. Founded in 1996, the Wabash Center hosts workshops and conferences, makes institutional and individual grants, provides trained consultants for religion and theology faculty, and provides print and Web resources to encourage excellence in teaching and learning. While the 2009–2012 grant will fund many ongoing programs, the Wabash Center will also launch a number of new initiatives related to its mission.

William C. Placher, Wabash College, Passes Away

Wabash College's LaFollette Distinguished Professor in the Humanities, William C. Placher, has died at the age of sixty. "Bill was one of the most influential and revered professors at Wabash," said College President Patrick White. A graduate of Wabash in 1970, Placher earned his master's degree from Yale University in 1974 and completed his PhD in 1975, also at Yale. Placher was in his thirty-fourth year of teaching at Wabash College. He was the author of thirteen books and numerous essays, articles, and reviews. Placher was awarded the AAR Excellence in Teaching Award in 2002. 

JAAR Call for Papers

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 religion's return 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 Žižek 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, Balagangadhara, Dubuisson, King, and Masuzawa). 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 if 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 forms of reasoning embedded in interpretative activities such as divination, dream interpretation, and textual exegesis;

- The roles of extraordinary 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:

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Election Results

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President-Elect: Ann Taves

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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.



RSN

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With more than 11,000 members, the American Academy of Religion (AAR) is the world's largest organization serving teachers, scholars, and other professionals in the field of religion. AAR members are affiliated with institutions of higher education, and are also media and publishing professionals, clergy, independent scholars, high school teachers, and non-profit community workers. The professional diversity of the AAR's membership reflects the substantial and growing role religion plays in the lives of individuals and communities as well as social, political, and economic events worldwide.

Membership in the AAR provides you with a spectrum of opportunities to both enrich your professional life and contribute to the field.



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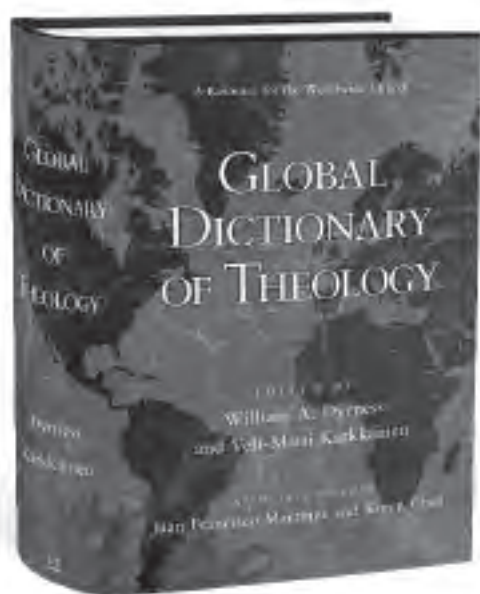
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